LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 16

ביאור ע"פ יונתי בחגוי הסלע וגו'

An explanation of the verse "My dove, in the clefts of the rock"

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G-d's thought, unlike man's, is the true "something," and the souls of Israel are rooted in His primordial thought, Adam Kadmon, before which spiritual Atzilus and physical Asiyah are equal. That is why their Torah and mitzvos can make a dwelling for G-d below; and in exile, when they cannot simply rise to that root, turning the concealment itself into love draws from a still higher level.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

THE BIG IDEA

G-d's thought, unlike man's, is the true "something," and the souls of Israel are rooted in His primordial thought, Adam Kadmon, before which spiritual Atzilus and physical Asiyah are equal. That is why their Torah and mitzvos can make a dwelling for G-d below; and in exile, when they cannot simply rise to that root, turning the concealment itself into love draws from a still higher level.

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 opens with "My thoughts are not your thoughts": a person's thought achieves nothing until it becomes speech or action, but G-d's thought is the true "something" from which all comes into being, above time. Israel arose in that primordial thought, Adam Kadmon, the Keser of all four worlds, before which Atzilus and physical Asiyah are equal, just as thought pervades every limb at once. So their mitzvos, "the 248 limbs of the King," can draw the revelation of Atzilus into this world, the dwelling G-d desires below. "My beloved," read as "the one who provides sustenance," comes through the Torah, the higher Chochmah, which draws the Infinite Light down; "my fair one" is the mitzvos, which make a royal garment so that the flow reaches only holiness and not the external forces. Before either, the soul must "arise" to its root, the kaf and yud of the written lachi, Keser and Chochmah, through prayer, which carries a glow of Shabbos. In exile, when that rising is not possible, "Show me your appearance" turns the concealment into returning light, a stronger love, and the Torah becomes "sweet" and the mitzvos "comely," drawn from higher levels.

OUTLINE

1 **"My thoughts are not your thoughts"** ¶1–6

In a person, thought does nothing until it becomes speech or action. With G-d it is the reverse: thought is the "something," above time, from which all comes into being, and speech is "nothing" beside it.

2 **Israel in the primordial thought** ¶7–8

The purpose of creation is a dwelling below, made by the mitzvos, the 248 limbs of the King. Israel can join Atzilus to physical Asiyah because they are rooted in Adam Kadmon, which includes all the worlds as thought pervades all the limbs.

3 **Two levels of the soul, and the Torah** ¶9–10

The Torah, the higher Chochmah, is drawn from Israel's root above, "Israel Above." The soul in the body comes from Malchus of Atzilus, which the souls, its "children," also "build" through Torah study.

4 **“My beloved, my fair one”: Torah and the royal garment** ¶11–12

Torah draws the Infinite Light into Chochmah; the mitzvos make a royal garment, rooted in Keser, that keeps the flow from the external forces. It is G-d’s “beauty” that comes from the sons of men.

5 **“Arise for yourself”: the kaf and the yud** ¶13–15

First the soul must rise to its root: the primordial thought, intermediary between G-d’s essence and the worlds, called kaf (twenty, two sets of Ten Sefiros, and a palm that surrounds), with the yud of Chochmah.

6 **Prayer, exile and “Show me your appearance”** ¶16

Prayer, with a glow of Shabbos, is this rising. In exile, turning the concealment into returning light draws Torah and mitzvos from higher levels: “your voice is sweet, and your appearance is comely.”

KEY CONCEPTS

the primordial thought מחשבה הקדומה

G-d’s first “thought” of creation, in which all worlds and all of history are included at once, above time. The maamar identifies it with Adam Kadmon, the Keser of all four worlds, and says the souls of Israel are rooted in it.

Adam Kadmon אדם קדמון

The level above Atzilus that encompasses the whole chain of worlds. Before it Atzilus and physical Asiyah are equal, which is why souls rooted there can join the two through the mitzvos.

“something” and “nothing” (yesh and ayin) יש ואין

In a person, thought counts as “nothing” and speech and action as “something.” With G-d it is the reverse: His thought is the true “something,” and His speech is “nothing” beside it.

the 248 limbs of the King רמ”ח אברים דמלכא

The positive commandments, which are the Sefiros of Z’eir Anpin through which the Infinite Light is revealed, as a power of the soul shows itself through a limb.

the royal garment לבוש מלכות

The garment that the mitzvos make, Malchus of Atzilus, which lets the flow reach only holiness and not the external forces. Its root is in Keser, the encompassing level.

kaf and yud כ”ף ויו”ד

The written form lachi in “Arise for yourself.” The kaf is Keser, the primordial thought: twenty, two sets of Ten Sefiros, and a palm that surrounds. The yud is Chochmah. Together they are the soul’s root.

returning light אור חוזר

The stronger love that rises precisely out of concealment, as with penitents. Through it, in exile, the Torah and mitzvos draw from higher levels.

SECTION 1 · ¶1–6

"My thoughts are not your thoughts"

1 ביאור ע"פ יונתי[1] בחגוי הסלע[2] וגו'

An explanation of the verse "My dove, in the clefts of the rock, etc."

> The heading: this maamar is an explanation (biur) of Song of Songs 2:14, "My dove, in the clefts of the rock, in the hidden place of the step: show me your appearance, let me hear your voice, for your voice is sweet and your appearance is comely." The Kehot note says it appears to be the transcript (hanachah) of the Mitteler Rebbe, the Alter Rebbe's son, and that Or HaTorah records it as said on the first day of Shavuos.

2 הנה כתיב כי לא מחשבותי מחשבותיכם.[3] ומבואר במ"א שאינו מובן לפי פשוטו[4] כי מלתא דפשיטא היא שאין ערוך מחשבותינו המלובשות בגוף לגבי מחשבתו של הקב"ה שאין לו דמות הגוף[5] ואינו גוף[6,7] ח"ו [חס ושלום]

Now, it is written, "For My thoughts are not your thoughts." And it is explained elsewhere that according to its plain meaning this is not understood: for it is an obvious matter that there is no comparison between our thoughts, which are enclothed in a body, and the thought of the Holy One, blessed be He, who has no likeness of a body and is not, G-d forbid, a body.

> The maamar opens with Isaiah 55:8, where G-d says, "For My thoughts are not your thoughts." Read literally, the verse seems to state the obvious: a human thought, housed in a body, plainly cannot compare with the thought of G-d, who has no body at all, so the verse must be teaching something more.

והענין הוא כי הנה באדם הרהור דהיינו מחשבה לא עביד מידי[8,9] כי הנה המחשבה נק' נהר כנודע בפי' ונהר יוצא מעדן

The explanation is this. In a human being, "contemplation" (hirhur), that is, thought, "does nothing." For thought is called a "river," as is known from the explanation of "And a river goes out from Eden."

> The answer begins with how human thought works. In a person, thought on its own "does nothing": the Zohar (3:105a) uses these very words to explain why thinking about weekday matters is permitted on Shabbos, since thought makes no sound and does not rise. And thought is called a "river," after "a river goes out from Eden" (Genesis 2:10).

והיינו דכמו הנהר שנובע מן מקורו והולך בתמידות לא ינוח ולא יעמוד. כך המחשבה היא נובעת בתמידות ממקורה מהשכל ולא תנוח אפי' רגע שתמיד תשוטט מחשבת האדם באיזו דבר.[10] [אפילו]

That is, just as a river wells up from its source and flows constantly, does not rest and does not stand still, so thought wells up constantly from its source, from the intellect, and does not rest even for a moment, for a person's thought is always roaming over some matter.

> Like a river that wells up from its source and never stops, thought flows ceaselessly from its source in the intellect: the mind is never idle for a moment but is always occupied with something.

3 ואעפ"כ לא תפעול שום פעולה מורגשת[11] ולא תעשה רושם כלל ולא כמו הדבור והמעשה שעושין רושם. [ואף על פי כן]

Yet even so, it brings about no perceptible effect and leaves no impression at all, unlike speech and action, which do leave an impression.

> For all its constant activity, thought on its own produces nothing that can be felt in the world, unlike speech and action, which leave a mark.

כמו עד"מ כאשר ידמה אדם במחשבתו להוות ולעשות איזו מציאות שיהיה הנה מחשבתו לא תפעיל

As, by way of analogy, when a person pictures in his thought bringing into being and making some existent thing, that it should be: his thought will not bring [it] about.

> An example: a person may picture something he wants to make, yet picturing it does not make it exist.

ואף אם ידמה ויצייר בשכלו צורת המציאות אשר ברצונו להוות עכ"ז והיה כלא היה עד יפעל ויצא לפועל[12] ע"י כח המעשה דוקא או ע"י הדבור שמצוה לאחרים לעשות. [עם כל זה]

And even if he pictures and depicts in his mind the form of the existent thing that he wishes to bring into being, nevertheless it is as though it had never been, until it is effected and brought out into actuality through the power of action specifically, or through speech, by which he commands others to do it.

> Even a detailed mental image of the thing counts as if it had never been, until it is actually made, by his own hands or by his word commanding others to make it.

ונמצא המחשבה אין לה כח לפעול ולעשות כמו הדבור והמעשה שעיקר הפעולה אינה אלא ע"י המעשה דייקא או הדבור

It turns out, then, that thought has no power to effect and to make, as speech and action do; for the effect comes about chiefly only through action specifically, or speech.

> So in a human being thought lacks the power to act; what actually takes effect is action or speech.

(וזהו דהרהור לא עביד מידי שהמחשבה היא בחינת אין לגבי הדבור והמעשה שהם היש והעיקר וכדלקמן).

(And this is [the meaning of] "contemplation does nothing": thought is at the level of "nothing" (ayin) compared to speech and action, which are the "something" (yesh) and the main thing, as [will be explained] below.)

> This is the sense of the saying "contemplation does nothing": compared with speech and action, which are the "something" (yesh) and the main thing, thought counts as "nothing" (ayin). The maamar returns to these terms below.

ואין כן למעלה במחשבתו ית' שהמחשבה דייקא היא תפעיל (והיא היש)

But it is not so above, in His thought, may He be blessed, where it is thought specifically that effects (and it is the "something").

> With G-d it is the reverse: His thought itself acts, and it, not speech, is the "something."

כי כאשר עלה במחשבתו ורצונו להוות ולהאציל האצילות הנה אז נאצל ונתהווה ממש על ידי מחשבה זו כו' וכמ"ש כ"ז בפרדס [כל זה] (שער הצחצחות פ"ג [פרק ג'])

For when it arose in His thought and His will to bring into being and to emanate the World of Atzilus (Emanation), then it was actually emanated and brought into being through this thought, etc., as all this is written in the Pardes [Rimonim] (Sha'ar HaTzachtzachos, chapter 3).

> The example is the emanation of the World of Atzilus: when it arose in His thought and will, that very thought brought Atzilus into being. The text cites the Pardes Rimonim of Rabbi Moshe Cordovero (the Ramak), in its Gate of the Tzachtzachos (the hidden lights the Kabbalists place above the Sefiros), chapter 3, whose wording this whole passage follows closely.

ועמ"ש מזה גם כן בד"ה תקעו בחדש[13,14] ואדרבה שם נהפוך הוא שהתהוות המציאות שע"י מחשבה הוא הרבה גבוה במעלה ומדרגה מהמציאות שנתהווה על ידי הדבור.

And see what is written about this also in the discourse beginning "Blow on the New Moon." And on the contrary: there [above] it is the reverse, for the coming-into-being of existence that is through thought is far higher in quality and level than the existence that came into being through speech.

> The text refers to the discourse "Blow on the New Moon" in Likkutei Torah on Rosh Hashanah, which asks the same question from the other side: if the lower a thing is, the more it is "nothing" before G-d, why is creation called "something from nothing"? Above, then, the order is reversed: what comes into being through thought stands far higher than what comes into being through speech.

שהרי ידוע מענין צופה ומביט עד סוף כל הדורות במחשבה אחת. ששם הוא למעלה מבחי' גדר זמן.

For it is known, from the matter of [His] "looking and gazing to the end of all the generations" in one thought, that there it is above the level of the bounds of time.

The proof is the known teaching that G-d "looks and gazes to the end of all the generations" in a single thought. At the level of thought, there are no bounds of time.

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

THE REBBE EXPLAINS

In a note he wrote for himself on the verse „לא מח' מחשבותיכם" ("My thoughts are not your thoughts"), printed as Reshimos booklet 151, the Rebbe sets down the difference the verse means (a person's thought does not act, while above all the worlds were created with one thought), notes that Tanya (ch. 21) says the same of speech, „אין דבורו כדבורנו" ("His speech is not like our speech"), and weighs how thought and speech differ.

For the difference between thought and speech he first suggests that a person's thought is hidden while his speech reveals, and rejects it, since that is so above as well: through thought the hidden worlds were made and through speech the revealed ones. The difference, he writes, citing this biur (section 1), is the one in our paragraph: „שמח' אין פועל משא"כ דבור שמצוה לזולתו" ("thought does not act, whereas speech does: it commands another"), while above „המח' דוקא היא תפעול" ("it is thought specifically that acts"), and what comes into being through it is far higher than through speech. Then he presses the point: it would seem (לכאורה) that even a command is not quite the speaker's act, for „האחר פועל ודבורו אינו אלא גרם לזה" ("the other acts, and his speech is only a cause of it"), like „הוא צוה ונבראו" ("He commanded and they were created"), as against „בדבר ד' שמים נעשו" ("by the word of Havayah the heavens were made").

The Alter Rebbe: עד יפעל ויצא לפועל ע"י כח המעשה דוקא או ע"י הדבור שמצוה לאחרים לעשות

The Rebbe: שמח' אין פועל משא"כ דבור שמצוה לזולתו (באור יונתי בחגוי ס"א) למע' המח' דוקא היא תפעול

Reshimos, booklet 151, vol. חוברת קנא, p. 13 · undated; printed in booklet 151 for 3 Tammuz 5758

4 וכמ"ש בזהר שבמחשבה אחת נבראו כל העולמות אבי"ע [אצילות בריאה יצירה עשיה] וגם תח"ה [תחיית המתים] ואלף השביעי וכל העליות הכל נכלל במחשבה זו שממנה התהוותם

As is written in the Zohar, that in one thought all the worlds, Atzilus, Beriah, Yetzirah and Asiyah, were created, and also the Resurrection of the Dead, and the seventh millennium, and all the ascents: all is included in this thought, from which they came into being.

The Zohar is cited for the teaching that all four worlds were created in a single thought, together with everything that is to come at the end: the Resurrection of the Dead, the seventh millennium and every future ascent. All of it was already contained in that one thought.

אך כשבא השפע בבחי' הדבור הוא שנתצמצם האור בבחינת מיעוט אחר מיעוט ובבחי' התחלקות עד ששם נעשה ונתהווה בחינת זמן להיות שנים וחדשים וימים כו'

But when the flow (shefa) comes into the level of speech, that is when the light is contracted, in the manner of diminution after diminution and in the manner of division, until there the aspect of time is made and comes into being, so that there are years and months and days, etc.

> Time begins only at the level of speech. There the divine flow is contracted step by step and divided into parts, and only then do years, months and days come into being.

וכמ"ש בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ז [פרק ז'] שהתהוות הזמן הוא רק מבחי' מלכות שהוא דבור העליון[15] אבל בבחי' המדות דאצילות שלמעלה מהדבור כתיב כי אלף שנים בעיניך[16] כיום אתמול. שכולל אלף שנים ביום א'

As is written in Sefer Shel Beinonim [the Tanya], Part II, chapter 7, that the coming-into-being of time is only from the level of Malchus, which is the supernal speech; but of the level of the emotive attributes (middos) of Atzilus, which are above speech, it is written, "For a thousand years in Your eyes are like the day of yesterday," which includes a thousand years in one day.

> Tanya, Part II (Sha'ar HaYichud VehaEmunah), chapter 7, explains that time comes into being only from Malchus, G-d's supernal "speech." The emotive attributes of Atzilus, above Malchus, already stand above ordinary time, as the psalm says, "a thousand years in Your eyes are like the day of yesterday": a thousand years are gathered into one "day."

עד שבמחשבה עילאה הוא למעלה מהזמן הנ"ל גם כן שהרי צופה ומביט עד סוף כל הדורות במחשבה וסקירה אחת (ועמ"ש מזה בפ' בראשית בד"ה צאינה וראינה[17] כו' לבבתני[18] כו' ע"ש)

So much so that in the supernal thought it is above even this time mentioned above, for He looks and gazes to the end of all the generations in a single thought and glance. (And see what is written about this in Parshas Bereishis, in the discourse beginning "Go out and gaze, etc.," [at] "You have captured my heart, etc."; see there.)

> The supernal thought is higher still, beyond even that kind of time, since in one thought and glance it sees to the end of all the generations. The text refers to the discourse "Go out and gaze" in Torah Ohr, Bereishis, at "You have captured my heart," where the Congregation of Israel is called the "heart" that sends life to all the limbs.

נמצא מובן מזה שלמעלה עיקר ההתהוות הוא מבחי' המחשבה דייקא

It is understood from this, then, that above, the main coming-into-being is from the level of thought specifically.

> The conclusion: above, things come into being chiefly through thought.

עד שגם כל מציאות כשעלה במחשבה ונתהווה שם ע"י הנה יש בו חיות ואור יותר הרבה מכמו שהוא מהותו ועצמותו כשנמשך אח"כ למטה ע"י הדבור כו' להתהוות בבי"ע.

So much so that every existent thing too, when it arose in thought and came into being there through this, has in it far more life-force and light than [there is in] its very being and essence when it is afterwards drawn down below through speech, etc., to come into being in Beriah, Yetzirah and Asiyah.

> So much so that a thing as it exists in G-d's thought, where it first came into being, has far more life and light than it has in its own being once it is drawn down through speech to exist in the lower worlds of Beriah, Yetzirah and Asiyah.

שהרי מה שנמשך ונתהוה על ידי הדבור ירד ונמשך תחת הזמן ממש משא"כ מה שהוא בבחינת מחשבה הוא למעלה מזה כו'.[19]

For what is drawn down and brought into being through speech has actually descended and been drawn beneath time; whereas what is at the level of thought is above this, etc.

> The reason: whatever comes into being through speech has entered time, while what exists in thought remains above it.

5 ועמ"ש בפ' מקץ בד"ה נר חנוכה[20] כו' כדי שתהא מזוזה[21] דלשם נתבאר ג"כ ענין זה איך שעיקר ההתהוות הוא ע"י כל אשר חפץ[22] ה' עשה. ומה שהיה צ"ל מאמר ודבור כדי שיהיה בחינת יש כו' ע"ש.

And see what is written in Parshas Mikeitz, in the discourse beginning "The Chanukah lamp, etc., so that the mezuzah may be," for there this matter too was explained: how the main coming-into-being is through "Whatever Havayah desired, He did"; and that there had to be a saying (ma'amar) and speech so that there would be the level of "something" (yesh), etc. See there.

> The text refers to the Torah Ohr discourse (Parshas Mikeitz) on the Talmud's rule that the Chanukah lamp is placed on the left, "so that the mezuzah is on the right." There too it is explained that things come into being chiefly through G-d's desire, "Whatever Havayah desired, He did," and that the sayings of creation, G-d's speech, were needed so that things would exist as a "something."

6 וזהו כי לא מחשבותי מחשבותיכם[23] שבאדם גשמי נראה מחשבתו נחשבת לאין שלא יומשך ממנה שום התהוות מחמת דקותה. ומה שהולך ומתעבה לבחינת הדבור ומעשה נחשב יותר ליש שמהם יומשך התהוות דבר.

And this is [the meaning of] "For My thoughts are not your thoughts." For in a physical human being, it is seen that his thought is accounted as "nothing," since no coming-into-being will be drawn from it, because of its fineness; while what goes on and grows coarser, into the level of speech and action, is accounted more as "something," since from them the coming-into-being of a thing will be drawn.

> Now the verse can be read properly. In a physical person thought counts as "nothing," because it is too fine to bring anything into being; the coarser it becomes, as speech and then action, the more it counts as "something," since things come into being from them.

אבל מדת הקב"ה אינו כן שהוא יתי' הסוכ"ע הוא היש ואין בלתו ומה שהולך ומתפשט יותר בעולמות עליונים ותחתונים הוא נחשב יותר לאין כי הכל בטל נגדו וכולא קמיה כלא לחשיב

But the way of the Holy One, blessed be He, is not so: for He, may He be blessed, [who is] the light that encompasses all worlds (sovev kol almin), is the "something," and there is none besides Him; and whatever goes on and extends further into the upper and lower worlds is accounted more as "nothing," for everything is nullified before Him, and "all before Him is accounted as nothing."

> With G-d the order is reversed. He Himself, the light that encompasses all worlds, is the true "something," and there is nothing besides Him; the further His light extends down through the upper and lower worlds, the more it counts as "nothing," for everything is nullified before Him: "all before Him is accounted as nothing."

לכן כמ"כ [כמו כן] בענין מחשבה ודבור שלו יתי' שהם הארות והתפשטות אלקותו יתי' הנה המחשבה הוא בחינת יש וע"ז נאמר להנחיל אוהבי יש[24]

Therefore, so too in the matter of His thought and speech, may He be blessed, which are radiances and extensions of His G-dliness, may He be blessed: thought is the level of "something" (yesh), and of this it is said, "to cause those who love me to inherit yesh."

> The same reversal holds for His thought and speech, which are radiances and extensions of His G-dliness: His thought is the "something" (yesh), the yesh of the verse "to cause those who love me to inherit yesh." Plainly, Wisdom there promises yesh, lasting substance, to those who love her; the maamar takes yesh as the true "something" of G-d's thought.

וממנה עיקר ההתהוות עד שהדבור נחשב לבחי' אין וכלא חשיב לגבי מחשבה זו כו' ועיין מ"ש מזה במ"א ע"פ ויהי קול מעל לרקיע[25, 26]

And from it comes the main coming-into-being, so much so that speech is accounted the level of "nothing," and as nothing compared to this thought, etc. And see what is written about this elsewhere on the verse "And there was a voice from above the firmament."

> From His thought things chiefly come into being, and His speech counts as "nothing" beside it. The text refers to its discussion of the verse "And there was a voice from above the firmament."

(ועמ"ש עוד במ"א[27] בענין מ"ש כל אשר חפץ[28] ה' עשה וכתיב בדבר ה' שמים נעשו[29] ושם נת' [נתבאר] ג"כ דעיקר ההתהוות הוא מבחינת חפץ' [חפצו] ורצונו העליון והוא בחי' מחשבה הנ"ל. בביאור ע"פ יביאו לבוש מלכות[30, 31] בד"ה להבין ההפרש כו'):

(And see what is written further elsewhere on the matter of what is written, "Whatever Havayah desired, He did," while it is written, "By the word of Havayah the heavens were made"; and there it was also explained that the main coming-into-being is from the level of His desire and His supernal will, which is the level of thought mentioned above: in the explanation on the verse "Let them bring a royal garment," in the discourse beginning "To understand the difference, etc.")

> A further reference: a discourse that sets "Whatever Havayah desired, He did" beside "By the word of Havayah the heavens were made" and shows that creation stems chiefly from G-d's desire and supernal will, which is this "thought." It is the Torah Ohr discourse "To understand the difference," in the explanation of "Let them bring a royal garment."

SECTION 2 · ¶7–8

Israel in the primordial thought

7 ב והנה ישראל עלו במחשבה[32, 33] הנ"ל והוא הנק' מחשבה הקדומה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] בבראשית רבה פ"א מחשבתן של ישראל קדמה לכולן.

2. Now, Israel arose in the thought mentioned above, which is what is called the primordial thought (machshavah hakedumah), as our Sages, of blessed memory, said in Bereishis Rabbah, section 1: "The thought of Israel preceded them all."

> Section 2 begins. Israel "arose in" this divine thought, called the primordial thought (machshavah hakedumah); the Midrash says that the thought of Israel came before everything else.

והענין כי תכלית הבריאה והתורה והמצות הוא להיות לו יתי דירה בתחתונים דהיינו שיהי' [שיהיה] גילוי אור א"ס ב"ה למטה דייקא.

The explanation: the purpose of creation, and of the Torah and the mitzvos, is that there be for Him, may He be blessed, a dwelling place among the lower realms (dirah betachtonim); that is, that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, below specifically.

> Why this matters: the goal of creation, and of the Torah and mitzvos, is that G-d have "a dwelling place among the lower realms," meaning that His Infinite Light be revealed specifically down below.

ולא בשביל הגילוי באצילות כי הרי באצילות בלאו הכי נמי איהו וגרמוהי חד[34, 35] בחי' ביטול[36] כו'.

And not for the sake of the revelation in Atzilus, for in Atzilus, even without this, "He and His vessels are one" (ihu vegarmohi chad): the level of self-nullification (bittul), etc.

> The goal is not revelation in Atzilus, because Atzilus is already one with G-d: "He and His vessels are one," and everything there is in a state of bittul, self-nullification.

אמנם בי"ע שהם יש ודבר נפרד וע"י תורה ומצות ממשיכים בהם ג"כ בחי' דירה והשראת אור א"ס כמו באצילות זהו תכלית הבריאה

But Beriah, Yetzirah and Asiyah are "something" (yesh) and a separate thing; and through Torah and mitzvos one draws into them, too, the level of a dwelling and the resting of the Infinite Light, as in Atzilus. This is the purpose of creation.

> The lower worlds of Beriah, Yetzirah and Asiyah, by contrast, experience themselves as a separate "something." Through Torah and mitzvos the Infinite Light comes to dwell and rest in them too, as in Atzilus, and that is the whole purpose of creation.

(וכענין צחוק עשה לי אלקים[37] כו' ועמ"ש בד"ה ששים המה[38] מלכות[39] בענין אור זרוע[40] כו' ועמ"ש בביאור ע"פ כי כאשר השמים החדשים[41] ובד"ה לא הביט און ביעקב).[42]

(And [this is] like the matter of "G-d has made laughter for me, etc." And see what is written in the discourse beginning "There are sixty queens," on the matter of "Light is sown, etc." And see what is written in the explanation on the verse "For as the new heavens," and in the discourse beginning "He has not beheld iniquity in Yaakov.")

> In a parenthesis the text sets beside this Sarah's words at Yitzchak's birth, "G-d has made laughter for me," and refers to several discourses on the theme. In the Likkutei Torah discourse on "There are sixty queens," "Light is sown for the righteous" means that the souls are light sown below in bodies, and because they arose in G-d's thought they can make the lower worlds like Atzilus; in the discourse on "He has not beheld iniquity in Yaakov" (Likkutei Torah, Balak), the purpose of creation is G-d's desire for a dwelling in the lowest world, where the concealment is greatest.

ואיך נעשה זה על ידי התורה ומצות הענין כי רמ"ח מ"ע [מצות עשה] הם רמ"ח אברים דמלכא

And how is this accomplished through the Torah and mitzvos? The explanation is that the 248 positive commandments are the "248 limbs of the King."

> How do Torah and mitzvos accomplish this? The 248 positive commandments are called "the 248 limbs of the King"; the Kehot note points to the Tikkunei Zohar (Tikkun 30) for this.

פי' אברים היינו כמו עד"מ על ידי האבר נמשך ומתגלה אור וחיות מהנפש כח הראיה בעין כו' כך למעלה ע"י ע"ס [עשר ספירות] דאצילות נמשך ומתגלה אור א"ס ב"ה ממש.

The meaning of "limbs" is: just as, by way of analogy, through a limb light and life-force from the soul are drawn forth and revealed, [such as] the power of sight in the eye, etc., so above, through the Ten Sefiros of Atzilus, the very Infinite Light, blessed be He, is drawn forth and revealed.

> A limb is the organ through which a power of the soul shows itself, as sight shows itself through the eye. In the same way the Ten Sefiros of Atzilus are the "limbs" through which the Infinite Light itself is drawn out and revealed.

וזהו ענין איהו וחיוהי וגרמוהי חד ולכן הם הנקראים רמ"ח אברים דמלכא.

And this is the meaning of "He and His life-forces and His vessels are one"; and therefore they are what is called the "248 limbs of the King."

> This is why the Sefiros are one with the light that shines through them ("He and His life-forces and His vessels are one"), and why they are called the King's limbs.

והן הן ג"כ המצות כי תפילין הם המשכות אור א"ס בחכמה בינה דעת כו' צדקה וגמ"ח [וגמילות חסדים] בחי' חסד כו'

And these very ones are also the mitzvos: for tefillin are the drawing down of the Infinite Light into Chochmah, Binah and Daas, etc.; charity and acts of kindness (gemilus chassadim) [are] the level of Chesed, etc.

> These same Sefiros are also the mitzvos, each corresponding to a Sefirah: tefillin draw the Infinite Light into Chochmah, Binah and Daas, the intellect, while charity and acts of kindness correspond to Chesed.

וחשבון רמ"ח אברים ורמ"ח מ"ע היינו לפי שז"א הוא בעל ט"ס [מצות עשה] [ט' ספירות][43] (כמ"ש במ"א בד"ה אלפי שנאן[44] בפי' יתרו ועיין בזהר נח דס"ה א' ובע"ח שער א"א פ"ב [ובעץ חיים] [פרק ב'] חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד]

And the count of 248 limbs and 248 positive commandments is because Z'eir Anpin possesses nine Sefiros (as is written elsewhere, in the discourse beginning "Thousands of shinan [angels]," in Parshas Yisro; and see the Zohar, Noach, page 65a, and Etz Chaim, Sha'ar Arich Anpin, chapter 2)**: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod.**

> Why exactly 248? Because Z'eir Anpin, the configuration of the emotive attributes, has nine Sefiros: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod. In the Torah Ohr discourse the text cites (Yisro, "Thousands of shinan"), the Sages' "read not shinan but she'einan" is explained in this way: the root of these angels is in Z'eir Anpin, which has only nine Sefiros, Malchus being the tenth of them all. The text also cites the Zohar (Noach, 65a) and the Arizal's Etz Chaim (Sha'ar Arich Anpin, chapter 2).

וכל א' כלולה מט' הרי ט' פעמים ט' עולה פ"א וכל בחינה יש בה ג' כלים ראש תוך סוף הרי רמ"ג וה"ח [וה' חסדים] המגדילים הרי רמ"ח.

And each one is composed of nine: thus nine times nine comes to 81. And each aspect has three vessels, head, middle and end: thus 243. And the five Chasadim that enlarge [it]**: thus 248.**

> The arithmetic: each of the nine includes nine, making 81; each of these has three vessels (head, middle and end), making 243; and the five Chasadim that bring Z'eir Anpin to its full growth make 248. The Kehot note adds that Etz Chaim (Sha'ar Pirkei HaTzelem, chapter 6) gives this count of 248.

והנה ענין מתן תורה שהוא התלבשות המצות עליונים רמ"ח אברין דמלכא מה שהקב"ה מניח תפילין[45] כו' במצות גשמיות תפילין בקלף ודיו וציצית בצמר וכן סוכה ולולב כו' ושאר כל המצות

Now, the matter of the giving of the Torah is the enclothing of the supernal mitzvos, the 248 limbs of the King, [such as] **the Holy One, blessed be He, putting on tefillin, etc., in physical mitzvos: tefillin in parchment and ink, and tzitzis in wool, and likewise sukkah and lulav, etc., and all the rest of the mitzvos.**

> The giving of the Torah enclothed these supernal mitzvos, the "limbs of the King" (as when the Talmud says that the Holy One puts on tefillin), in physical mitzvos: tefillin of parchment and ink, tzitzis of wool, the sukkah, the lulav and all the rest. In the Mitteler Rebbe's version (Sefer HaMaamarim 5566) the examples are tefillin and the esrog: tefillin draw the encompassing lights of Abba, the esrog draws from Malchus, and the sukkah is the encompassing light of Imma.

היינו שעל ידי קיום המצוה בגשמיות ממשיכים אור א"ס ב"ה המתגלה ברמ"ח אברים דמלכא שיתגלה למטה ממש בעשיה

That is, through fulfilling the mitzvah physically, one draws down the Infinite Light, blessed be He, which is revealed in the 248 limbs of the King, so that it be revealed actually below, in Asiyah.

> Performing a mitzvah physically draws the Infinite Light that shines in those supernal limbs down into actual Asiyah.

היינו על ידי תפילין ממשיכים בחינת חכמה ועל ידי צדקה בחינת חסד כו' עד שיד האדם הנותן צדקה תהיה בחי' כלי לגילוי אלקותו ית' כמו שחסד דרועא ימינא[46] שבאצילות הוא כלי לגילוי אור א"ס דאיהו וגרמוהי חד. כך יהיה גילוי זה ממש בבי"ע

That is, through tefillin one draws down the level of Chochmah, and through charity the level of Chesed, etc., until the hand of the person who gives charity will be at the level of a vessel for the revelation of His G-dliness, may He be blessed: just as Chesed, "the right arm," in Atzilus is a vessel for the revelation of the Infinite Light, since "He and His vessels are one," so this very revelation will be in Beriah, Yetzirah and Asiyah.

> Tefillin draw down Chochmah, and charity Chesed, until the very hand that gives the charity becomes a vessel for G-d's revelation, just as Chesed, called "the right arm" in the Tikkunei Zohar, is a vessel for the Infinite Light in Atzilus. So the same revelation comes about in the lower worlds.

וזהו ענין דירה בתחתונים שנעשה על ידי קיום התורה ומצות שהן רמ"ח אברין דמלכא הנקרא ז"א דאצילות שעי"ז יומשך גילוי זה שבאצילות גם בעשייה ממש

And this is the matter of a dwelling place among the lower realms, which is made through fulfilling the Torah and mitzvos, which are the 248 limbs of the King, called Z'eir Anpin of Atzilus: through this, this revelation that is in Atzilus will be drawn down into Asiyah itself as well.

> This is what "a dwelling place among the lower realms" means. The Torah and mitzvos are the "limbs of the King," Z'eir Anpin of Atzilus, and through them its revelation reaches Asiyah itself.

(וכמ"ש מזה בד"ה משה ידבר[47] בפ' יתרו ועמ"ש בד"ה והיה לכם לציצית[48] בפ' שלח בפ' וזכרתם את כל מצות כו' ע"ש).

(As is written about this in the discourse beginning "Moshe would speak," in Parshas Yisro; and see what is written in the discourse beginning "And it shall be tzitzis for you," in Parshas Shelach, on the meaning of "And you shall remember all the commandments, etc."; see there.)

> The text refers to two further discourses: "Moshe would speak," in Parshas Yisro, and "And it shall be tzitzis for you," in Parshas Shelach, on "And you shall remember all the commandments."

אך איך יהיה התקשרות האצילות עם העשיה גשמיות והרי אין ערוך זה לזה ואיך יומשך על ידי המצות מעשיות גילוי האצילות עליון כו'.

But how can there be a bond between Atzilus and physical Asiyah, when there is no comparison between them? And how will the revelation of supernal Atzilus be drawn down through the active mitzvos, etc.?

> A difficulty: Atzilus and physical Asiyah are utterly incomparable. How can a physical deed join them and draw the revelation of Atzilus down?

אך הענין הוא מפני שישראל עלו במחשבה הקדומה ומפני זה כשישראל עושין המצות הם ממשיכים ומקשרין האצילות הרוחני בעשייה הגשמיות.

But the explanation is that it is because Israel arose in the primordial thought; and because of this, when Israel perform the mitzvos, they draw down spiritual Atzilus and bind it to physical Asiyah.

> The answer: Israel arose in the primordial thought, and this is why, when they do the mitzvos, they can draw spiritual Atzilus down and bind it to physical Asiyah.

לפי שבחינת מחשבה הקדומה הוא מבחינת סוכ"ע דאצילות ועשייה שוין נגד בחי' זו כי היא כוללת כולן יחד שהוא בחינת א"ק [אדם קדמון] שהוא כתר הכללי דאבי"ע [דאצילות בריאה יצירה עשיה].[49]

For the level of the primordial thought is of the level of the light that encompasses all worlds (sovev kol almin), before which Atzilus and Asiyah are equal, for it includes them all together. This is the level of Adam Kadmon, which is the general Keser (Crown) of Atzilus, Beriah, Yetzirah and Asiyah.

> The primordial thought is a level of sovev, the light that encompasses all worlds; before it Atzilus and Asiyah are equal, since it includes them all alike. This level is Adam Kadmon ("Primordial Man"), the first configuration above Atzilus, the general Keser (crown) over all four worlds.

8 ולכן אצילות ועשיה שוין לגבי בחינה זו ועמ"ש מזה בד"ה למנצח על השמינית[50] כו' ולכן יכול לקשר ולחבר האציק עם העשייה אע"פ [אף על פי] שהם רחוקים זה מזה בתכלית.

Therefore Atzilus and Asiyah are equal in relation to this level (and see what is written about this in the discourse beginning "For the conductor, on the sheminis [the eighth], etc."); and therefore one can bind and join Atzilus with Asiyah, although they are utterly distant from each other.

> Because the primordial thought stands equally above Atzilus and Asiyah, it can join the two, though they are as far apart as can be. The text refers to the discourse "For the conductor, on the sheminis" (Likkutei Torah, Tazria), where Adam Kadmon, "the will of all wills," is so far above Atzilus that even Chochmah bears no comparison to it, and Chochmah and Asiyah are equal before it. (The printed Hebrew's האציק is a misprint for האצי', Atzilus, as the sentence's own pairing of Atzilus and Asiyah shows.)

ויובן זה ג"כ עד"מ באדם דהנה אנו רואים באור וחיות הנפש המלובש באברי הגוף שבכל אבר מלובש כח פרטי כמו ראיה שמיעה ריח טעם ודבור

This will also be understood by way of analogy from a human being. For we see, in the light and life-force of the soul that is enclothed in the limbs of the body, that in each limb a particular power is enclothed, such as sight, hearing, smell, taste and speech.

> An analogy from the human being: the soul's light and life-force is enclothed in the limbs of the body, and in each limb a particular power is housed: sight, hearing, smell, taste and speech.

שכח הראיה מלובש בעין וכח השמיעה באזן כו' כל א' הוא בחינה ומדרגה בפ"ע [בפני עצמו].

The power of sight is enclothed in the eye, and the power of hearing in the ear, etc.; each one is an aspect and level of its own.

> Sight lives in the eye, hearing in the ear, and so on; each power is a separate level, confined to its own organ.

אבל המחשבה הנה מקושרים ואחוזים בה כל האברים והכחות שבהן מהראש עד צפורן הרגל שהרי ירגיש במחשבתו כל הנפעל ברמ"ח אברים

But as for thought, all the limbs, and the powers in them, from the head to the toenail, are bound to it and held in it; for he feels in his thought everything that is done in the 248 limbs,

> Thought is different: every limb and every power, from head to toe, is bound up with it. A person is aware in his thought of whatever happens in any of his 248 limbs.

וגם כל האיברים בטלים למחשבתו והיא מושלת על כולן וגם היא שורה בכולן ומקפת אותן.

and also all the limbs are nullified before his thought, and it rules over them all; and it also rests in them all and encompasses them.

> All the limbs yield to thought: it rules them all, rests within each of them and encompasses them all together.

שהרי מיד כשעולה במחשבתו לנענע רגלו תומ"י תתנענע הרגל בלי שום שהיית זמן כו' (ועמ"ש מזה במ"א בד"ה להבין מפני מה יו"ט [יום טוב] דפסח הוא ביום שנעשה בו נס. ובביאור ע"פ ויקח קרח[51] כו').

For as soon as it arises in his thought to move his foot, the foot moves at once, without any lapse of time, etc. (And see what is written about this elsewhere, in the discourse beginning "To understand why the festival of Pesach is on the day on which the miracle was done," and in the explanation on the verse "And Korach took, etc.")

> The proof: the moment a person decides to move his foot, the foot moves, with no lapse of time. The text refers to two discourses: in the one on why Pesach falls on the day of the miracle (Likkutei Torah, Tzav), the light of sovev shines on every level at once, as the will in the mind moves the limbs; in the one on "And Korach took" (Likkutei Torah, Korach), sovev is present equally in heaven and on earth.

והנמשל מזה למעלה דהשתלשלות העולמות אבי"ע [אצילות בריאה יצירה עשיה] כל בחינה הוא פרט בפ"ע [בפני עצמו] וע"כ בין אצילות לבריאה יש פרסא כו'

And what this illustrates above: in the chain of descent (hishtalshelus) of the worlds, Atzilus, Beriah, Yetzirah and Asiyah, each level is a particular of its own; and therefore between Atzilus and Beriah there is a partition (parsa), etc.,

> Applied above: in the chain of the four worlds each level is a distinct particular. So between Atzilus and Beriah there is a parsa, a partition that separates the divine world of Atzilus from the created worlds below it. The Kehot note says that the Mitteler Rebbe's version explains this at length.

והוא כמשל כח הראיה בעין שהוא מובדל מכח ההילוך שברגל וגם יש פרסא מפסקת בין אברי הנשימה לאברי המזון דהיינו חצר הכבד כו'

and this is like the analogy of the power of sight in the eye, which is separate from the power of walking in the foot; and there is also a partition that divides between the organs of breathing and the organs of nourishment, namely the diaphragm (chatzar hakaved), etc.

> This is like the separation of the eye's power of sight from the foot's power of walking. The body itself has such a partition, the diaphragm, which divides the organs of breathing from the organs of digestion.

אבל בחינת מחשבה הקדומה היא כוללת כולן יחד ולכן רגלי א"ק [אדם קדמון] נמשכים גם בעשייה ואין הפרסא חוצצת בפניו כו'

But the level of the primordial thought includes them all together. Therefore the feet of Adam Kadmon extend into Asiyah too, and the partition does not block it, etc.

> The primordial thought, however, includes every level together, as thought includes all the limbs. So the "feet" of Adam Kadmon reach down even into Asiyah, and the partition is no barrier to it.

וע"כ נש"י [נשמות ישראל] שעלו במחשבה זו יש להם הכח לקשר ולחבר האצילות עם העשייה ע"י התורה ומצות להמשיך בחינת רמ"ח אברים דמלכא בעשייה ממש כנ"ל.

And therefore the souls of Israel, who arose in this thought, have the power to bind and join Atzilus with Asiyah through the Torah and mitzvos, to draw the level of the 248 limbs of the King into Asiyah itself, as mentioned above.

> This is why the souls of Israel, rooted in this thought, can join Atzilus with Asiyah through Torah and mitzvos, drawing the "248 limbs of the King" into physical Asiyah itself.

ועמ"ש ע"פ ויהי קול מעל לרקיע ולכן נאמר בכל התורה דבר אל בנ"י [בני ישראל] כו' צו את בנ"י [בני ישראל] כו'

And see what is written on the verse "And there was a voice from above the firmament." And therefore it is said throughout the Torah, "Speak to the children of Israel, etc.," "Command the children of Israel, etc."

> The text again refers to the discourse on "And there was a voice from above the firmament." It adds that this is why the Torah's commands are addressed throughout to Israel: "Speak to the children of Israel," "Command the children of Israel."

(ומזה יובן שרש ענין המבואר במ"א בד"ה זכור את יום השבת לקדשו[52] בענין זכור ושמור בדבור אחד נאמרו[53] כו' ע"ש

(And from this the root will be understood of the matter explained elsewhere, in the discourse beginning "Remember the Shabbos day to sanctify it," on the matter of "'Remember' and 'Keep' were said in a single utterance, etc."; see there.

> In a parenthesis, the text says this explains the root of the Sages' teaching that "Remember" and "Keep," the two wordings of the Shabbos commandment, were said in a single utterance, discussed in the Torah Ohr discourse "Remember the Shabbos day to sanctify it" (Yisro).

והיינו על ידי גילוי בחינת כתר שהוא בחינת א"ק [אדם קדמון] שכולל אפילו אצילות ועשייה יחד ממש כנ"ל ועמ"ש בד"ה צאינה וראינה[54] הנ"ל שבפרשה בראשית בענין אשר לשלמה כו' גם בד"ה שיר השירים אשר לשלמה[55] ובד"ה שחורה כו' בענין כיריעות שלמה[56]

That is, through the revelation of the level of Keser, which is the level of Adam Kadmon, which includes even Atzilus and Asiyah actually together, as mentioned above. And see what is written in the discourse beginning "Go out and gaze," mentioned above, in Parshas Bereishis, on the matter of "which is Shlomo's, etc."; also in the discourse beginning "The Song of Songs, which is Shlomo's," and in the discourse beginning "I am black, etc.," on the matter of "like the curtains of Shlomo."

> That single utterance comes through the revelation of Keser, Adam Kadmon, which includes even Atzilus and Asiyah together. The text refers to the discourse "Go out and gaze" on "which is Shlomo's"; to the discourse "The Song of Songs, which is Shlomo's," where Shlomo is the One who "makes peace in His heights," joining two opposites; and to the discourse "I am black," where "the curtains of Shlomo" are those of the King to whom peace belongs, before whom darkness is like light and above and below are equal.

עוד נתבאר כהאי גוונא גבי קריעת ים סוף שלהיות הפך ים[57] שהוא עלמא דאתכסיא ליבשה עלמא דאתגליא הוא על ידי המשכה מבחינה הגבוה משניהם דים ויבשה שוין שם כו' ועד"ז הוא כאן):[58]

It was further explained in this way regarding the splitting of the Sea of Reeds: that turning the sea, which is the hidden world (alma de'iskasya), into dry land, the revealed world (alma de'isgalya), is through drawing down from a level higher than both of them, for sea and dry land are equal there, etc.; and so it is here.)

> A similar explanation is given of the splitting of the Sea: turning the sea, the hidden world, into dry land, the revealed world, requires drawing down a level higher than both, where sea and land are equal. So too here, a level above both Atzilus and Asiyah joins them.

SECTION 3 · ¶9–10

Two levels of the soul, and the Torah

9 וזהו ותורה שם בישראל[59] שמהם נמשכת התורה כי התורה היא ח,ע דאצילות. וח"ע [וחכמה עילאה] היא ראשית הגילוי שבאצילות חח"ן [חכמה חסד נצח] קו ימין כו'

And this is [the meaning of] "and He placed Torah in Israel": that from them the Torah is drawn. For the Torah is the higher Chochmah (Chochmah Ila'ah) of Atzilus; and the higher Chochmah is the beginning of revelation in Atzilus; Chochmah, Chesed and Netzach [form] the right line, etc.,

> This explains the verse "and He placed Torah in Israel": the Torah is drawn down from Israel. The Torah is the higher Chochmah of Atzilus, the first revelation there, heading the right line of Sefiros: Chochmah, Chesed and Netzach. The Tzemach Tzedek (Or HaTorah, Pinchas, p. 1145) notes that this passage explains Israel as higher than the Torah, while elsewhere Israel are explained as lower than it.

והיא מקור רמ"ח אברים דז"א כו' והיא מקבלת ונמשכת מבחי' א"ק [אדם קדמון] כו' וזהו בראשית[60] בשביל ישראל שנקראו ראשית.

and it is the source of the 248 limbs of Z'eir Anpin, etc.; and it receives from, and is drawn from, the level of Adam Kadmon, etc. And this is [the meaning of] "Bereishis [In the beginning]: for the sake of Israel, who are called 'first' (reishis)."

> Chochmah is the source of the 248 limbs of Z'eir Anpin, and it receives from Adam Kadmon above it. This is the midrashic reading of the Torah's first word, Bereishis, "In the beginning," as be-reishis, "for the sake of reishis": the world was created for the sake of Israel, who are called "first" (reishis).

היינו בחינת ראשית שבישראל שהוא שרשן במחשבה הקדומה שבחינה זו נקרא ראשית שע"ז אמרו מחשבתן של ישראל קדמה לכל[61] שכדי להיות גילוי זה בנשמה המלובשת בגוף הוא ע"י התורה.

That is, the level of "first" in Israel, which is their root in the primordial thought, for this level is called "first"; of this they said, "The thought of Israel preceded everything." And it is through the Torah that this revelation comes to be in the soul enclothed in the body.

> Israel are "first" because of their root in the primordial thought, as the Midrash says, "The thought of Israel preceded everything." For that root to be revealed in the soul as it lives in a body, the Torah is needed.

כי הנה בישראל יש ב' בחי'. הא' מציאותן ושרשן במחשבה הקדומה ונקרא ישראל דלעילא והוא חלק הנשמה שלמעלה מהתלבשות בגוף אלא בחינת מקיף כו'.

For in Israel there are two levels. The first is their existence and root in the primordial thought, and it is called Israel Above (Yisrael dele'ila); it is the part of the soul that is above enclothing in the body, but is at the level of an encompassing light (makif), etc.

> The soul has two levels. The first is its root in the primordial thought, called "Israel Above": the part of the soul that never enters the body but surrounds it as a makif, an encompassing light.

10 והב' הוא הנקי' ישראל זוטא וכנסת ישראל היינו מקור הנשמה המתפשטת ומתלבשת בגוף. ומקור זה הוא בחי' מלכות דאצילות ונקי' ג"כ אימא תתאה ומטרוניתא

And the second is what is called Lesser Israel (Yisrael zuta) and the Congregation of Israel (Knesses Yisrael), that is, the source of the soul that extends and is enclothed in the body. And this source is the level of Malchus of Atzilus, and it is also called the lower Imma (Imma tata'ah) and the Matronita [the Queen].

> The second level is "Lesser Israel" (Yisrael zuta) and the Congregation of Israel: the source of the part of the soul that enters the body. That source is Malchus of Atzilus, also called "the lower Imma" (mother) and the Matronita (the queen), names the Kehot notes trace to the Zohar and the Tikkunei Zohar. The Mitteler Rebbe's version (Sefer HaMaamarim 5566) explains here these two levels in Yaakov: Israel Above and Lesser Israel.

והנה בחינת מלכות דאצילות היא סופא דכל דרגין וכדי שיומשך בה האור מבחינת כתר שהוא בחי' א"ק [אדם קדמון] מחשבה הקדומה הוא ע"י ח"ע [חכמה עילאה] שהיא התורה כו'

Now, the level of Malchus of Atzilus is "the end of all levels" (sofa dechol dargin); and for the light to be drawn into it from the level of Keser, which is the level of Adam Kadmon, the primordial thought, it is through the higher Chochmah, which is the Torah, etc.

> Malchus is the lowest of all levels. For the light of Keser, Adam Kadmon, the primordial thought, to reach it, it must pass through the higher Chochmah, which is the Torah.

וע"ז אמרו ישראל מתקשראן באורייתא כו' וזהו אל תקרי בניך אלא בוניך[62]

And of this they said, "Israel are bound to the Torah, etc." And this is [the meaning of] "Do not read 'your children' (banayich) but 'your builders' (bonayich)."

> This is the meaning of the saying that Israel are bound to the Torah: the Zohar (3:73a) says that three levels are bound to one another, the Holy One, blessed be He, the Torah and Israel, each of them both hidden and revealed. So too the Sages' "Do not read banayich, 'your children,' but bonayich, 'your builders.'"

שנש"י [שנשמות ישראל] שהם בניך דבחינת מלכות דאצילות שהרי ממנה לוקחה חלק הנשמה המתפשטת בגוף הם ג"כ בוניך דבחינת מלכות דאצילות והארה שממנה המלובשת בגוף

That is, the souls of Israel, who are "your children," [the children] of the level of Malchus of Atzilus, since from it was taken the part of the soul that extends into the body, are also "your builders," [builders] of the level of Malchus of Atzilus and of the radiance from it that is enclothed in the body.

> The souls of Israel are the "children" of Malchus of Atzilus, since the part of the soul in the body was taken from it. Yet they are also its "builders," building up Malchus and the glow of it that is enclothed in the body.

והיינו מצד שרשן במחשבה הקדומה שע"י ותורה שם בישראל והם העושים התורה וממשיכים הגילוי בבחי' ח"ע [חכמה עילאה] ומח"ע [ומחכמה עילאה] במל' דאצילות כו'

And this is by virtue of their root in the primordial thought, through which "and He placed Torah in Israel," and they are the ones who make the Torah and draw the revelation into the level of the higher Chochmah, and from the higher Chochmah into Malchus of Atzilus, etc.

> They can build their own source because they are rooted in the primordial thought, which is why the Torah was placed in Israel. Israel "make" the Torah: they draw the revelation into the higher Chochmah and from there into Malchus of Atzilus.

ולכן בחי' בוניך היינו דוקא ע"י עסק התורה וכדכתיב בחכמה יבנה בית[63] והיינו שכדי להיות ההמשכה מבחי' מחשבה הקדומה הנ"ל במל' דאצילות הוא ע"י התורה דייקא שהיא בחי' חכמה עילאה כו'

And therefore the level of "your builders" is specifically through the study of Torah, as it is written, "Through wisdom a house is built"; that is, for there to be the drawing down from the level of the primordial thought mentioned above into Malchus of Atzilus, it is through the Torah specifically, which is the level of the higher Chochmah, etc.

> So this "building" comes specifically through Torah study, as in "Through wisdom a house is built": Malchus, the house, is built through Chochmah. Only through the Torah, the higher Chochmah, is the primordial thought drawn into Malchus.

(ועמ"ש בד"ה באתי לגני[64] ובד"ה וידבר כו' אנכי כו' אשר הוצאתיך מארץ מצרים[65] ועמ"ש בד"ה ויאכילך את המן[66] גבי ברכת הארץ שצריך שיזכיר בה ברית ותורה.

(And see what is written in the discourse beginning "I have come into my garden," and in the discourse beginning "And [G-d] spoke, etc.: I am, etc., who brought you out of the land of Egypt"; and see what is written in the discourse beginning "And He fed you the manna," regarding the blessing for the land, in which one must mention the covenant and the Torah.

> The text refers to several discourses: "I have come into my garden" (Likkutei Torah, Shir HaShirim); "I am Havayah your G-d, who brought you out of the land of Egypt"; and "He fed you the manna" (Likkutei Torah, Eikev), on why the blessing for the land in Grace after Meals must mention the covenant and the Torah. As the Kehot note suggests, this is in the discourse that follows it there, "And you shall eat and be satisfied," which explains that the light of the higher Chochmah, drawn in the blessing for food, reaches the blessing for the land through covenant and Torah.

וכדברים האלה מבואר ג"כ בזהר בפ' ויחי (דרמ"ה סע"א [סוף עמוד א]) תלת נשמתין אינון[67] כו' ע"ש ועיין מ"ש עוד מענין ב' בחי' הנ"ל שיש בהנשמה ע"פ כי תצא כו' גבי ויברא אלקים את האדם בצלמו[68] כו':

And things like these are explained also in the Zohar, in Parshas Vayechi (page 245, end of side a): "There are three souls, etc."; see there.) **And see what is written further on the matter of the two levels mentioned above that are in the soul, on the verse "When you go out, etc.," regarding "And G-d created man in His image, etc."**

> Things like these are explained in the Zohar on Parshas Vayechi (1:245a), which begins, "There are three souls." The text also refers to its discussion of the soul's two levels on "When you go out" (Likkutei Torah, Ki Seitzei), at "And G-d created man in His image": there the two mentions of "in His image" are the two levels of the soul, one enclothed in the body and one that stays above as a makif, called its mazal, the soul's root above.

SECTION 4 · ¶11–12

"My beloved, my fair one": Torah and the royal garment

11 ג וזהו ענין רעיתי יפתי. רעיתי הוא ע"י עסק התורה לכו לחמו בלחמי[69] כמו מזון עד"מ הוא מקשר ומחבר חיות הנשמה להתפשט בתוך הגוף כו' כך ע"י התורה נמשך התלבשות אור א"ד ב"ה בחכמה עילאה[70] כו'

3. And this is the meaning of "my beloved (ra'ayasi), my fair one (yafasi)." "My beloved" [the one who provides sustenance] is through the study of Torah, "Come, eat of my bread": just as food, by way of analogy, binds and joins the soul's life-force so that it spreads through the body, etc., so through the Torah the Infinite Light, blessed be He, is drawn down to be enclothed in the higher Chochmah, etc.

> Section 3 turns to "my beloved, my fair one." Ra'ayasi, "my beloved," is read as "the one who provides sustenance" (the Midrash on the Song of Songs reads it parnasasi, "my sustainer," and the maamar says at its end that "Israel provide sustenance"), and this comes through Torah study, which "Come, eat of my bread" calls bread. As food binds the soul's life-force to the body, the Torah draws the Infinite Light down into the higher Chochmah. (The printed Hebrew's א"ד is a misprint for א"ס, Ein Sof, "the Infinite.")

וביאור ענין יפתי שהם המצות שנקראו לבושים כענין יביאו לבוש מלכות[71] כו' וזהו יפתי שעושה בחי' לבושים יפים כו' משא"כ בחינת אלביש שמים קדרות[72] כו'

And the explanation of "my fair one": these are the mitzvos, which are called garments, as in "Let them bring a royal garment, etc." And this is "my fair one": that she makes the level of beautiful garments, etc.; which is not so of the level of "I clothe the heavens in blackness, etc."

> Yafasi, "my fair one," is the mitzvos, which are called garments, as in "Let them bring a royal garment." The mitzvos make beautiful garments for the King, unlike the dark garment of "I clothe the heavens in blackness."

והענין הוא כי מבחי' כתר שהוא ארך אפים מאריך אף כו' כי קמיה כחשכה כאורה[73] כו' א"כ גם החיצונים יוכלו לקבל יניקה

The explanation is this. From the level of Keser, which is "long-suffering" (erech apayim), [He] who defers anger, etc., for before Him "darkness is like light, etc.," it follows that the external forces too can receive nurture.

> Why garments are needed: Keser, the level above intellect, is "long-suffering" (erech apayim, "long of face," the same words as Arich Anpin, "the Long Face," the name of Keser's configuration), patient even with the wicked, because before it "darkness is like light." It follows that the external forces (the kelipos) too can draw nurture from that level.

כי שממית בידים תתפש[74] כו' וכענין שאמר אברהם לו ישמעאל[75] כו'

For "the spider (semamis) grasps with its hands, etc.," and like the matter of what Avraham said, "If only Yishmael, etc."

> As the verse says, the spider (semamis), small as it is, grasps with its hands and is in the king's palaces: before the King it takes up no place, so it is let be. So the external forces draw from Keser; and the text compares Avraham's plea, "If only Yishmael might live before You."

(ועמ"ש סד"ה מצה זו[76] ובד"ה ויאבק[77,78] ועי' בלק"ת [בלקוטי תורה (להאריז"ל)] ס"פ וישלח כי א"ק [אדם קדמון] הוא ראשון המקבל שפע מא"ס והנה דע כי נשתלשל ממנו ניצוץ א' נחלק לב' מוח וקליפה כו' ע"ש).

(And see what is written at the end of the discourse beginning "This matzah," and in the discourse beginning "And a man wrestled"; and see in the Likkutei Torah [of the Arizal], at the end of Parshas Vayishlach, that Adam Kadmon is the first to receive the flow from the Infinite One (Ein Sof); and know that a single spark descended from it, divided into two, a kernel (mo'ach) and a husk (kelipah), etc.; see there.)

> The text refers to the end of the discourse "This matzah," to the discourse "And a man wrestled," and to the Arizal's Likkutei Torah: Adam Kadmon is the first to receive from the Infinite, and a single spark from it divided into a kernel and a husk. Even at that height, then, the husk (kelipah) has a root.

ולכן כדי שיומשך השפע רק לסטרא דקדושה ולא לחיצונים זהו ע"י מעשה המצות שמהם נמשך בחינת לבוש מלכות

Therefore, in order that the flow be drawn only to the side of holiness and not to the external forces, this is through the performance of the mitzvos, from which the level of a royal garment is drawn,

> So that the flow reaches only the side of holiness and not the external forces, a "royal garment" is needed, and it comes from the performance of the mitzvos.

שהוא הלבוש היפה שכשנמשך ע"י לבוש זה שממעשה המצות נמשך רק בסטרא דקדושה כו' המקבלים עליהם עול מלכות שמים כו'

which is the beautiful garment: for when [the flow] is drawn through this garment that comes from the performance of the mitzvos, it is drawn only to the side of holiness, etc., to those who accept upon themselves the yoke of the kingship of Heaven, etc.

> The flow that passes through this beautiful garment reaches only the side of holiness: those who accept upon themselves the yoke of G-d's kingship.

וכמו הלבוש שמגין על האדם להצילו מהשרב והגשמים כך לבוש הנ"ל הוא המגין מיניקת החיצונים כו' ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה אפילו תורה אין לו אלא תורה וגמ"ח [וגמילות חסדים][79, 80]

And just as a garment protects a person, to save him from the heat and the rain, so the garment mentioned above is what protects against the nurture of the external forces, etc. And therefore our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' does not have even Torah; rather, Torah and acts of kindness (gemilus chassadim)."

> A garment shields a person from heat and rain; so the garment of the mitzvos shields the flow from the external forces. Hence the Sages' saying that one who says "I have nothing but Torah" does not have even Torah, but must have Torah and acts of kindness. The Kehot note observes that this ending is not in the Talmud's text there, and points to the discourse "When you hearken to the voice" (Likkutei Torah, Re'eh): Torah alone is light without a vessel, which lasts only through acts of kindness, the mitzvos as a whole.

לפי שעל ידי המצות דוקא נמשך לבוש הנ"ל משא"כ בתורה לבד הרי לפעמים נאמר אלביש שמים קדרות שמים אש ומים[81] רצוא ושוב[82] הוא בחינת תורה מימינו אש דת[83] כו' ב"ש [בית שמאי] וב"ה [ובית הלל] כו'

For it is specifically through the mitzvos that the garment mentioned above is drawn, whereas with Torah alone, at times it is said, "I clothe the heavens in blackness." The heavens (shamayim) are fire and water (esh umayim), "running and returning" (ratzo vashov); this is the level of Torah, "from His right hand a fiery law, etc.," Beis Shammai and Beis Hillel, etc.

> Only the mitzvos draw down the garment. Torah alone can be the "heavens" clothed in blackness, for shamayim is esh umayim, "fire and water," the "running and returning," the two sides of the Torah: "from His right hand a fiery law," and the two schools of Beis Shammai and Beis Hillel.

ולפעמים ח"ו יוכל להיות מלובשים בקדרות יניקת החיצונים מהמדות אש ומים חו"ג [חסד וגבורה] כענין אברהם שיצא ממנו[84, 85, 86] כו'

And at times, G-d forbid, they can be clothed in blackness: the nurture of the external forces from the attributes of fire and water, Chesed and Gevurah, like the matter of Avraham, from whom there came forth, etc.

> The Torah has two sides, fire and water, Gevurah and Chesed. At times, G-d forbid, the external forces can draw nurture from these attributes, as the Sages say of Avraham that Yishmael came forth from him.

אבל על ידי מעשה המצות נעשה בחי' יפתי לבוש מלכות כו'

But through the performance of the mitzvos the level of "my fair one" is made, a royal garment, etc.

> The performance of mitzvos, however, makes the royal garment of "my fair one," which keeps the flow from the external forces.

(וע' בזהר פ' בלק) (דף ר"ד ב')[87] ע"פ בקר אערך לך ואצפה[88] כו' אתא דוד ואתקין האי בוצינא חופאה להאי בקר דיוסף[89] לאתחפאה ביה כו' כד"א [כמה דאת אמר] ויצפהו זהב טהור

(And see the Zohar, Parshas Balak, page 204b) on the verse "In the morning I will set out before You, and watch (va'atzapeh), etc.": "David came and fashioned this lamp as a covering for this 'morning' of Yosef, to be covered by it, etc., as it says, 'And he overlaid it (vayetzapehu) with pure gold.'"

> The text cites the Zohar (Balak, 204b) on "In the morning I will set out before You, and watch": it reads va'atzapeh as "I will overlay," as in "he overlaid it (vayetzapehu) with pure gold," and says that David fashioned a covering for the "morning" of Yosef. In that passage the light of Yosef's "morning" gathers all the supernal lights and is too great for the lower worlds to bear without a covering.

והיינו שדוד תיקן בחי' מלכות דאצילות לבוש וכיסוי להאי בקר דיוסף כו' ע"ש ונתבאר במ"א

That is, David fashioned the level of Malchus of Atzilus as a garment and a covering for this "morning" of Yosef, etc.; see there, and it was explained elsewhere.

> That is, David fashioned Malchus of Atzilus into a garment and covering for Yosef's light; the text sends the reader to the Zohar there and to its own explanation elsewhere.

וזהו ג"כ מ"ש ויגש אליו יהודה[90] ויאמר בי אדני. פי' בי יומשך השפע מבחינת יוסף כי יהודה הוא ג"כ בחינת מלכות והרי זהו דייקא הכלי והלבוש כו'

And this is also what is written, "And Yehudah approached him and said, 'Please (bi), my lord.'" The meaning is: "through me" (bi) the flow will be drawn from the level of Yosef; for Yehudah too is the level of Malchus, and this is specifically the vessel and the garment, etc.

> The same idea is in Yehudah's approach to Yosef: "Please (bi), my lord." Plainly bi is a word of entreaty; the maamar reads it as "through me": through Yehudah, who is also Malchus, the flow from Yosef's level is drawn down, and Malchus is precisely the vessel and the garment.

ועמ"ש מזה ע"פ ויגש[91] ועיין עוד בזהר פ' אחרי (דנ"ח ע"ב) גבי בגין כך לא יטעי לחברא עת אחרא לגבי מלכא[92] כו' בזאת יבא[93] כו'

And see what is written about this on the verse "And [Yehudah] approached." And see further in the Zohar, Parshas Acharei (page 58b), regarding "Therefore one should not err and join another 'time' to the King, etc. 'With this (bezos) he shall come,' etc."

> The text refers to its discourse on "And Yehudah approached" (Torah Ohr, Vayigash), where Yosef and Yehudah are heaven and earth, and to the Zohar (Acharei, 58b): Aharon is warned not to err and join "another time," a time handed over to another power, to the King, but to enter only "with this" (bezos), the "time" bound to G-d's Name.

(ודף ע"ד ב') גבי וכדין לבשו שמים קדרות[94] ובמק"מ [ובמקדש מלך] שם ועיין בפרדס שכ"ה פרק[95] ו' ע"ש

(And [see] page 74b), regarding "And then the heavens were clothed in blackness," and in the Mikdash Melech there. And see the Pardes, Sha'ar (Gate) 25, chapter 6; see there.

> The text also cites the Zohar (74b) on the heavens clothed in blackness, the Mikdash Melech there (a commentary on the Zohar by Rabbi Shalom Buzaglo), and the Pardes Rimonim, Sha'ar (Gate) 25, chapter 6, which teaches that the kelipos never enter Atzilus or Beriah.

וזהו ואתחנן אל[96] ה' בעת ההיא ואתחנן הוא המשכה שע"י התורה כמ"ש במ"א והמשכה זו צ"ל בעת ההיא שהיא בחינת מלכות כו' והוא בחי' המצות שעליהם נאמר ועת לכל חפץ[97] כו'

And this is [the meaning of] "And I besought Havayah at that time." "I besought" (va'eschanan) is the drawing down that is through the Torah, as is written elsewhere; and this drawing down must be "at that time" (ba'es hahi), which is the level of Malchus, etc. And it is the level of the mitzvos, of which it is said, "and a time for every desire, etc.,"

> This also explains "And I besought Havayah at that time": va'eschanan, plainly Moshe's plea, is a drawing down through the Torah, and it must come "at that time," through es, "time," which is Malchus. Malchus is the mitzvos, of which it says "and a time for every desire (chefetz)": plainly "for every matter," here G-d's desire.

כמ"ש במ"א בד"ה בשעה שהקדימו[98] ישראל נעשה לנשמע[99] ושם נתבאר ג"כ איך המשכה זו להיות מלך העולם נמשך על ידי המצות וכמשנ"ת [וכמו שנתבאר] גם כן בד"ה תקעו בחדש שופר[100, 101] כו' ע"ש ועמ"ש בד"ה כי תשמע בקול[102, 103] גבי לשמור את כל מצותיו

as is written elsewhere, in the discourse beginning "When Israel put 'we will do' before 'we will hear'"; and there it was also explained how this drawing down, that [He] be King of the world, is drawn through the mitzvos; as was explained also in the discourse beginning "Blow the shofar on the New Moon, etc."; see there. And see what is written in the discourse beginning "When you hearken to the voice," regarding "to keep all His commandments."

> The text refers to the discourse "When Israel put 'we will do' before 'we will hear'" (Likkutei Torah, Bamidbar), which explains that G-d's becoming King of the world is drawn through the mitzvos; to the Rosh Hashanah discourse "Blow the shofar on the New Moon"; and to the discourse "When you hearken to the voice" (Likkutei Torah, Re'eh), on keeping all His commandments.

ויובן עוד ענין לבוש שעם היות הלבוש מעלים ומסתיר להיות בחי' עולם מלשון העלם כו' הנה שרשו ממקום גבוה מאד

And the matter of a garment will be further understood: although the garment conceals and hides, so that there be the level of a world (olam), from the expression "concealment" (he'elem), etc., its root is from a very high place.

> Now the garment itself: a garment conceals, and that concealment is what makes a "world," olam, from he'elem, "hiding." Yet the garment's root is very high.

וכענין שנתבאר במ"א בפ' לך לך בד"ה והבדילה הפרוכת[104, 105] גבי ולהבין ענין חשמל זה כו'

As in the matter explained elsewhere, in Parshas Lech Lecha, in the discourse beginning "And the curtain shall divide," regarding "And to understand this matter of the chashmal [of Ezekiel's vision], etc."

> This is explained in the Torah Ohr discourse "And the curtain shall divide" (Lech Lecha), at "to understand this matter of the chashmal": the partition between Atzilus and Beriah comes from the chashmal of Ezekiel's vision, a glow from the outer dimension of Binah that surrounds the emotive attributes so that the external forces cannot draw nurture from them.

וגם בד"ה ענין לך לך גבי וידבר שלשת אלפים משל[106] כו'

And also in the discourse beginning "The matter of 'Go forth,'" regarding "And he spoke three thousand parables, etc."

> The same is treated in the discourse on "Go forth" (Torah Ohr, Lech Lecha), at "he spoke three thousand parables," said of Shlomo: a great sage can clothe his wisdom in parables, even three thousand levels below him.

ועוד נת' [נתבאר] זה במ"א בפי' השמים כסאי[107,108] כי בחי' יחידה שאין לה כלי היינו כתר שסובב ומקיף מראשו ועד רגלו ומבדיל בין אצי' לבריאה ונעשה פרגוד ומסך.[109]

And this was further explained elsewhere, in the explanation of "The heavens are My throne," that the level of yechidah [the highest of the soul's five levels], which has no vessel, that is, Keser, which surrounds and encompasses from its head to its foot, divides between Atzilus and Beriah and becomes a curtain (pargod) and a screen (masach).

> It is further explained on "The heavens are My throne" (in the Alter Rebbe's maamarim on the Prophets, as the Kehot note shows): yechidah, the highest level of the soul, has no vessel; it is Keser, which surrounds the whole from head to foot. This surrounding level separates Atzilus from Beriah and becomes the curtain and screen between them.

12 ור"ל [ורוצה לומר] ששרש הפרגוד והמסך שהוא הלבוש הנ"ל שרשו מבחי' יחידה וכתר.

That is to say, the root of the curtain (pargod) and the screen (masach), which is the garment mentioned above, is in the level of yechidah and Keser.

> So the curtain and screen between Atzilus and Beriah, which is the "garment," has its root in yechidah, the soul's highest level, and in Keser.

וזהו השמים כסאי[110] כי שמים פי' גם כן מקיפים ומהם נמשך הכסא כס[111] א' לבוש ומסך הנל ועמ"ש ע"פ ואברהם זקן[112] בא בימים[113] ועד"ז יובן ענין יפתי כו'

And this is [the meaning of] "The heavens are My throne (kis'i)": for "heavens" also means encompassing lights (makifim), and from them is drawn the throne (kisei), kes alef [a covering for the alef], the garment and screen mentioned above. (And see what is written on the verse "And Avraham was old, advanced in days.") And along these lines the matter of "my fair one" will be understood, etc.

> This is why the verse says "The heavens are My throne": "heavens" here means the encompassing lights (makifim), and from them comes the "throne," kisei, read as kes alef, a covering (kes, as in kisui) for the alef, the One who is Master (aluf) of the world; that covering is the garment and screen. The Or HaTorah version adds, from Etz Chaim, that the throne is drawn from lights that sparkle from Keser, Chochmah and Binah, so the garment's root is higher than what it clothes. The text refers to its discourse on "And Avraham was old" and says that "my fair one" is understood the same way.

וזהו יפיפית מבני אדם[114] כו' שעל ידי קיום המצות עושה לבושים יפים למלך מלכי המלכים הקב"ה.

And this is [the meaning of] "You are fairer than the sons of men (mibnei adam), etc.": that through fulfilling the mitzvos, [man] makes beautiful garments for the King of the kings of kings, the Holy One, blessed be He.

> This is also the meaning of "You are fairer than the sons of men": by keeping the mitzvos, people make beautiful garments for the King of the kings of kings.

א"כ כביכול מה שיפיפית הוא מבני אדם כן פי' הגאון החסיד ר' [רבי] לוי יצחק ז"ל מבאדיטשוב

If so, as it were, Your being fair is "from the sons of men" (mibnei adam). So it was explained by the gaon and chassid [the great and saintly sage] Rabbi Levi Yitzchak, of blessed memory, of Berditchev.

> So G-d's "beauty," as it were, comes "from the sons of men," from their mitzvos: mibnei adam, plainly "more than the sons of men," is read as "from the sons of men." The text credits this reading to Rabbi Levi Yitzchak of Berditchev (1740–1809), the great chassidic master.

והיינו מ"ש יפתי ועמ"ש סד"ה ועשית בגדי קדש[115] שבלבושים אלו שממעשה המצות יש ג' בחינות ומדרגות

And this is what is written, "my fair one." And see what is written at the end of the discourse beginning "And you shall make holy garments," that in these garments that come from the performance of the mitzvos there are three aspects and levels.

> This is "my fair one." The text refers to the end of the Torah Ohr discourse "And you shall make holy garments" (Tetzaveh), which distinguishes three levels in the garments made by the mitzvos, the first being Moshe's, drawn from the concealment above the chain of descent.

והנה מבואר במ"א[116] שיניקת החיצונים הוא בב' אופנים הא' מלמטה מחמת ריבוי הצמצומים וההסתר כו'

Now, it is explained elsewhere that the nurture of the external forces comes in two ways. The first is from below, because of the many contractions (tzimtzumim) and the concealment, etc.

> The external forces draw nurture in two ways. The first is from below: the many contractions and concealments of the light leave room for them.

והב' ע"י אם תגביה כנשר[117] כו' שרוצים לקבל מבחי' דקמיה כחשכה כאורה[118] כנז' [כנזכר] לעיל והנה התיקון לב' יניקות אלו הוא ע"י לבושים דמעשה המצות

And the second is through "Though you soar aloft like the eagle, etc.": that they seek to receive from the level of which [it is said] "before Him darkness is like light," as mentioned above. Now, the remedy (tikkun) for these two kinds of nurture is through the garments of the performance of the mitzvos.

> The second is from above, "though you soar aloft like the eagle": they reach for the high level before which "darkness is like light," as described earlier. Both are remedied by the garments that the mitzvos make.

והנה התיקון לבחי' הא' פשוט הוא שכשנמשך ע"י לבוש מל' דאצילות אין להם יניקה יתירה מלמטה

The remedy for the first kind is simple: when [the flow] is drawn through the garment of Malchus of Atzilus, they have no excess nurture from below.

> The first remedy is simple: when the flow comes through the garment of Malchus of Atzilus, the external forces get no excess nurture from below.

אך התיקון לבחינה הב' היינו כמש"ש [כמה שכתוב שם] שיש מדרגה עליונה בלבושים דמעשה המצות וע"ז נאמר ועשית בגדי קדש לאהרן[119] שמשה הוא העושה אותם כו'

But the remedy for the second kind is, as is written there, that there is a supernal level in the garments of the performance of the mitzvos; and of this it is said, "And you shall make holy garments for Aharon": that Moshe is the one who makes them, etc.

> The second needs a higher level of garment. Of this it says "And you shall make holy garments for Aharon," said to Moshe: Moshe himself makes them.

וענין לבוש זה מבואר בפע"ח [בפרי עץ חיים] שער י"ב פרק ח' כי ממדה ו' ואילך כו' מתלבש בשמנה בגדים כו'

And the matter of this garment is explained in Pri Etz Chaim, Sha'ar (Gate) 12, chapter 8: that from the sixth attribute onward, etc., [it] is enclothed in eight garments, etc.,

> Pri Etz Chaim, the Arizal's teachings on the prayers and mitzvos, is cited (Sha'ar (Gate) 12, chapter 8) for this garment: from the sixth attribute onward, the light is enclothed in eight garments, the number of garments the High Priest wore.

ונמצא כי התיקון ו' מתלבש כו' ע"ש הביאו הרמ"ז [הרב משה זכות] בפ' אמור (דפ"ח) וע' מזה בזהר הרקיע בפרשה משפטים (בדף צ"ה) ותיקון ו' היינו כי חפץ חסד הוא[120]

and it follows that the sixth tikkun [attribute] is enclothed, etc.; see there. The Ramaz [Rabbi Moshe Zacuto] cited it on Parshas Emor (page 88); and see about this in Zohar HaRakia, on Parshas Mishpatim (on page 95). And the sixth tikkun is "for He desires kindness (chesed)."

> So the sixth tikkun is enclothed. The passage is cited by the Ramaz (Rabbi Moshe Zacuto) on Parshas Emor and discussed in Zohar HaRakia, the Arizal's commentary on the Zohar, on Mishpatim; the sixth tikkun is "for He desires kindness," the sixth of the thirteen attributes of mercy listed in Micah 7:18–20.

ולכן על ידי לבושים אלו שמלבישים לבחי' כי חפץ חסד הוא גורם שיומשך בחי' חסדו הגדול הזה רק לסטרא דקדושה ולא להיכלות דנוגה

And therefore, through these garments that clothe the level of "for He desires kindness," [one] causes this great kindness of His to be drawn only to the side of holiness, and not to the chambers of Nogah [the translucent husk].

> Clothing this attribute, "for He desires kindness," in the garments of the mitzvos ensures that G-d's great kindness flows only to holiness, and not to the chambers of Nogah, the realm of kelipah in which good and evil are mixed.

ונמצא שע"י לבושים דמעשה המצות נעשה תיקון גם לבחי' יניקה הב' ועמ"ש בד"ה עבדים היינו לפרעה במצרים[121] ויוציאנו הוי' אלקינו:[122]

It follows that through the garments of the performance of the mitzvos a remedy is made also for the second kind of nurture. And see what is written in the discourse beginning "We were slaves to Pharaoh in Egypt, and Havayah our G-d took us out."

> So the garments of the mitzvos remedy the second kind of nurture too. The text refers to the discourse "We were slaves to Pharaoh in Egypt," which the Kehot note locates in the Alter Rebbe's Siddur, in the Gate of Pesach.

> **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**
>
> The Alter Rebbe brings a reading of "fairer than the sons of men" from "the gaon and chassid, Rabbi Levi Yitzchak of Berditchev"; who he was to the Alter Rebbe, and why this title, is left unsaid.
>
> Rabbi Levi Yitzchak of Berditchev is the one to whom the Alter Rebbe wrote, after his release on 19 Kislev, that on reading „פדה בשלום נפשי" ("He redeemed my soul in peace") he went out in peace. The Rebbe opens his maamar of 19 Kislev 5731 with that letter, calling him „להגאון החסיד רלי"צ ז"ל מבארדיטשוב" ("the gaon and chassid, Rabbi Levi Yitzchak of blessed memory, of Berditchev"), and notes that this is the wording of this maamar (Likkutei Torah, Shir HaShirim 18c). He points to the titles given him in that letter itself and in Iggeres HaKodesh 28, adding that who wrote those is still to be checked.
>
> the Rebbe: Sefer HaMaamarim Melukat, vol. א, p. תקב

SECTION 5 · ¶13–15

"Arise for yourself": the kaf and the yud

13 ד אך להיות המשכת אור א"ס בחכמה עילאה ע"י התורה ולהמשיך ע"י מעשה המצות בחי' לבוש הנ"ל צריך להקדים בחי' קומי לך[123] לעצמך

4. But for there to be the drawing of the Infinite Light into the higher Chochmah through the Torah, and for the level of the garment mentioned above to be drawn down through the performance of the mitzvos, one must first have the level of "Arise for yourself (kumi lach)": to your own self,

> Section 4. Before the Torah can draw the Infinite Light into Chochmah and the mitzvos can draw down the garment, there must first be "Arise for yourself" (kumi lach): plainly "arise and go," read here as a rising to one's own self. The Kehot note says that Or HaTorah (Re'eh) has a kind of summary of this section.

דהיינו לבחי' הנשמה שלמעלה כו' והיינו ע"י ק"ש [קריאת שמע] ותפלה והנה הכתיב לכי בכף יו"ד כו'

that is, to the level of the soul that is above, etc.; and this is through the Shema and prayer. Now, the written form (ksiv) is lachi, with a kaf and a yud, etc.

> That self is the soul as it is above, and the rising comes through the Shema and prayer. The verse's written form, lachi, with a kaf and a yud, hints at the levels the maamar now explains.

והענין כי הנה בחי' מחשבה הקדומה הוא בחי' ממוצע בין עצמות אור א"ס לנאצלים

The explanation is that the level of the primordial thought is the level of an intermediary between the essence of the Infinite Light and the emanated beings.

> The primordial thought is the intermediary between the essence of the Infinite Light and the emanated beings.

להיות כי מחשבה הקדומה היא בחינת מקיף וסובב כל ההשתלשלות וכוללם יחד שע"י מחשבה זו הוא התהוותם כו'

For the primordial thought is the level of an encompassing light (makif) that surrounds the whole chain of descent (hishtalshelus) and includes them all together, for it is through this thought that they come into being, etc.

> It is a makif, surrounding the whole chain of descent and including all of it, since everything comes into being through this thought.

נמצא מחשבה זו היא בחינת אור כללי הכולל כל פרטי ההשתלשלות ובעצמות אור אין סוף לא שייך כל זה

It follows that this thought is the level of an all-encompassing light (or kelali) that includes all the particulars of the chain of descent. But to the essence of the Infinite Light none of this applies.

> So it is an all-encompassing light that includes every detail of the chain of descent. None of this can be said of the essence of the Infinite Light itself.

שאין שייך ח"ו [חס ושלום] לומר בו שהוא מקור וכלל שכולל חיות העולמות שהוא מרומם ונשגב מגדר העלמין לגמרי והיה יכול להיות רבוא רבבות השתלשלות באופנים אחרים כו'

For it is not applicable, G-d forbid, to say of it that it is a source and a whole (klal) that includes the life-force of the worlds, since it is utterly exalted and lifted beyond the bounds of the worlds; and there could have been myriads upon myriads of chains of descent in other ways, etc.,

> The essence cannot be called the source or the whole of the worlds' life-force, since it is utterly beyond their bounds. It could have brought forth countless other chains of descent, in other ways.

ורבוא רבבות ספירות שלא ממהות הספירות הנאצלים כמ"ש בביאור ע"פ יביאו לבוש מלכות[124] ע"ש בד"ה להבין ההפרש כו'.

and myriads upon myriads of Sefiros not of the nature of the emanated Sefiros, as is written in the explanation on the verse "Let them bring a royal garment"; see there, in the discourse beginning "To understand the difference, etc."

> It could also have brought forth countless Sefiros unlike the emanated Sefiros we know. The text refers to the Torah Ohr explanation of "Let them bring a royal garment," in the discourse "To understand the difference."

14 ועמ"ש בפ' בשלח סד"ה להבין ענין לחם משנה[125] וגם אין שייך לומר באור א"ס שהוא מקיף וסוכ"ע כו' כנודע

And see what is written in Parshas Beshalach, at the end of the discourse beginning "To understand the matter of the double bread (lechem mishneh)." And also, it is not applicable to say of the Infinite Light that it is an encompassing light (makif) and the light that encompasses all worlds (sovev kol almin), etc., as is known.

> The text refers to the end of the discourse on the double bread (lechem mishneh) in Parshas Beshalach. Even the terms makif and sovev, "encompassing," do not properly apply to the Infinite Light itself, since encompassing is still a relation to the worlds.

ולכן כדי שיתהוו פרטי העולמות מעצמות אור א"ס הוא ע"י בחי' מחשבה הקדומה שהוא בחי' התהוות אור כללי הכולל כל ההשתלשלות יחד כו' והרי הוא כלל של הפרטים כו'

And therefore, for the particulars of the worlds to come into being from the essence of the Infinite Light, it is through the level of the primordial thought, which is the level of the coming into being of an all-encompassing light that includes the whole chain of descent together, etc.; and it is the general and collective expression (klal) of the particulars, etc.

> So the particular worlds come into being from the essence of the Infinite Light only through the primordial thought: an all-encompassing light that includes the whole chain of descent and is the general and collective expression (klal) of all its particulars.

והיינו כי מחשבה הקדומה היינו בחי' א"ק [אדם קדמון] והוא בחי' כתר דאבי"ע [דאצילות בריאה יצירה עשיה] כמ"ש בע"ח [בעץ חיים] שמ"א פ"ד ומבואר יותר בשערי קדושה להרח"ו [להרבי חיים ויטאל] ח"ג שער [חלק ג'] א' וז"ל [וזה לשונו] א"ק [אדם קדמון] קוצו של יו"ד והיא הספירה העליונה מכולן ונקרא כתר[126] עכ"ל [עד כאן לשונו]

That is, the primordial thought is the level of Adam Kadmon, and it is the level of Keser of Atzilus, Beriah, Yetzirah and Asiyah, as is written in Etz Chaim, Sha'ar (Gate) 41, chapter 4, and explained further in Sha'arei Kedushah by Rabbi Chaim Vital, Part III, Sha'ar (Gate) 1; these are his words: "Adam Kadmon is the thorn of the yud, and it is the highest Sefirah of all, and it is called Keser." End of quote.

> The primordial thought is Adam Kadmon, the Keser of all four worlds. The text cites Etz Chaim and Rabbi Chaim Vital's Sha'arei Kedushah, which calls Adam Kadmon "the thorn of the yud," the tip of the first letter of the Name, the highest Sefirah, called Keser.

ולכן נק' מחשבה הקדומה בחינת הממוצע ע"ד שנת' באריכות בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'] [שנתבאר] שהכתר הוא הממוצע בין המאציל לנאצלים ע"ש

And therefore the primordial thought is called the level of the intermediary, in the manner explained at length in Etz Chaim, Sha'ar (Gate) 41, chapter 3, that Keser is the intermediary between the Emanator and the emanated; see there.

> That is why it is called the intermediary: Etz Chaim explains at length that Keser is the intermediary between the Emanator and the emanated.

והנה הממוצע יש בו מבחינה היותר תחתונה שבמאציל ומבחי' היותר עליונה שבנאצלים וע"י מתחבר אור המאציל בנאצלים וזהו ענין אוף כ"ף והיינו כי הכ"ף הוא מספר עשרים

Now, the intermediary has in it [something] of the lowest level of the Emanator and of the highest level of the emanated; and through this the light of the Emanator is joined with the emanated. And this is the matter of the [letter] kaf; that is, the kaf is the number twenty,

> An intermediary holds something of the lowest level of the Emanator and something of the highest level of the emanated, and so joins the Emanator's light to them. This is the meaning of the kaf, whose numerical value is twenty. (The printed Hebrew's אוף is a misprint for אות, "letter.")

דהיינו שיש בו ב"פ [ב' פעמים] ע"ס [עשר ספירות] א' בבחי' תחתונה שבמאציל שנמשכה להיות בחי' כתר לנאצלים שכיון שנמשכה להיות נשמה לשרש האצילות ע"כ מעתה שייך לומר בה בחי' ע"ס [עשר ספירות] וזהו הנקרא ע"ס [עשר ספירות] הגנוזות.

that is, it has in it the Ten Sefiros twice. One [set] is in the lowest level of the Emanator, which was drawn forth to become the level of Keser for the emanated: since it was drawn forth to be a soul for the root of Atzilus, from now on it is applicable to speak of it as the level of Ten Sefiros; and this is what is called the hidden Ten Sefiros (eser sefiros hagenuzos).

> Twenty is two sets of Ten Sefiros. One set is the lowest level of the Emanator, drawn down to be Keser for the emanated; once it becomes a soul for the root of Atzilus, it can be spoken of as Ten Sefiros, and it is called "the hidden Ten Sefiros."

15 והב' ע"ס [עשר ספירות] שרש הנאצלים וכמ"ש בע"ח [בעץ חיים] שא" שהוא שרש הנאצלים כולל כולם כו' וכמ"כ [וכמו כן] בבחינת עתיק שהוא בחינה תחתונה שבמאציל יש ע"ס [עשר ספירות] כו' וכללות שניהם הוא בחי' כתר

And the second is the Ten Sefiros of the root of the emanated, as is written in Etz Chaim that Arich Anpin, which is the root of the emanated, includes them all, etc.; and likewise in the level of Atik, which is the lowest level of the Emanator, there are Ten Sefiros, etc. And the two of them as a whole are the level of Keser;

> The second set of Ten Sefiros is the root of the emanated beings: Arich Anpin ("the Long Face," the outer configuration of Keser), which according to Etz Chaim includes them all. The first set is in Atik ("the Ancient One," Keser's inner configuration), the lowest level of the Emanator; Keser is the two together. (The print abbreviates "שא, read as ש + א"א, "that Arich Anpin.")

ולכן נק' כ"ף וגם עוד יש טעם למה שנק' כ"ף שהוא מלשון כף היד שנק' כן ע"ש [על שם] שכופף אותה

and therefore it is called kaf. And there is also another reason why it is called kaf: it is from the expression kaf hayad, the palm of the hand, which is so called because one bends (kofef) it,

> That is why Keser is called kaf, the letter whose value is twenty. There is a further reason: kaf also means the palm of the hand, so called because one bends (kofef) it.

ונעשית כמו חלל באמצעו והיד מקפת וסובבת את הדבר שבתוכה וכמ"ש (שמות ד') ויהי למטה בכפו[127] ובעודה בכפו יבלענה[128] (בישעי' [בישעיה] סי' כ"ח)

and it becomes like a hollow in its middle, and the hand encompasses and surrounds the thing that is within it; as it is written (Exodus 4), "And it became a staff in his palm (kapo)," and "While it is still in his palm, he swallows it" (in Isaiah, chapter 28).

> A bent palm forms a hollow and surrounds whatever it holds (the printed Hebrew's שתבוכה is a misprint for שבתוכה, "within it"), as in "a staff in his palm" (Exodus 4:4) and "while it is still in his palm, he swallows it" (Isaiah 28:4).

וכך בחי' מחשבה הקדומה מפני שמקפת כל ההשתלשלות דאבי"ע [דאצילות בריאה יצירה עשיה] והם מוקפים ממנה לכן נק' כ"ף

And so the level of the primordial thought, because it encompasses the whole chain of descent (hishtalshelus) of Atzilus, Beriah, Yetzirah and Asiyah, and they are encompassed by it, is therefore called kaf.

> In the same way the primordial thought surrounds the whole chain of the four worlds, which are contained within it, and so it is called kaf.

וזהו שנאמר ומתחת זרועות עולם[129] דלכאורה אינו מובן איך שייך ענין זרועות מתחת העולם אלא הענין שהוא בחי' סוכ"ע שהוא עד"מ זרוע וידו הכפופה שמקפת הדבר מכל צד כו'

And this is what is said, "and beneath are the arms of the world (olam)"; for seemingly it is not understood how the matter of arms applies beneath the world. Rather, the explanation is that it is the level of the light that encompasses all worlds (sovev kol almin), which is, by way of analogy, an arm and its bent hand that encompasses a thing from every side, etc.

> This explains "beneath are the arms of the world." Plainly olam here means eternity, "the everlasting arms"; the maamar reads it as "the world," and arms "beneath" the world make sense only as sovev, like an arm whose bent hand holds a thing from every side.

והו ג"כ פי' כתר לשון כותרת ולשון כתרו את בנימין[130] שהוא ענין היקף וסיבוב כו'

And this is also the meaning of Keser: an expression of koteres, a capital [of a pillar], and of "they surrounded (kitru) Binyamin," which is a matter of encompassing and surrounding, etc.

> The word Keser itself means surrounding, as in koteres, the crown-like capital of a pillar, and "they surrounded (kitru) Binyamin."

זהו ענין הכ"ף ועיין ברבות נשא פי"ג גבי כף אחת עשרה זהב כנגד הלוחות שנכתבו מיד הקב"ה[131] כו'

This is the matter of the kaf. And see [Bamidbar] Rabbah, Naso, section 13, regarding "one spoon (kaf) of ten [shekels of] gold," [that it] corresponds to the Tablets, which were written by the hand of the Holy One, blessed be He, etc.

> The Midrash on the princes' offerings reads the "one spoon (kaf) of ten gold [shekels]" as the Tablets, written by G-d's own hand, with the Ten Commandments on them.

ועמ"ש מענין הלוחות בד"ה אם בחקתי[132] וענין היו"ד הוא בחי' חכמה דאצילות ראשית הגילוי מבחי' כתר כו'

And see what is written on the matter of the Tablets in the discourse beginning "If in My statutes." And the matter of the yud is the level of Chochmah of Atzilus, the beginning of revelation from the level of Keser, etc.

> The text refers to its discussion of the Tablets in the discourse "If in My statutes." The yud of lachi stands for Chochmah of Atzilus, the first revelation that comes out of Keser.

וזהו קומי לכי[133] היינו שאומר לבחי' כנ"י [כנסת ישראל] מל' דאצילות קומי לך לשרשך העצמי והכתיב לכי היינו לבחי' כ"ף ויו"ד הנ"ל שהן שרשך כי ישראל עלו במחשבה כו'

And this is [the meaning of] "Arise for yourself (kumi lachi)": that He says to the level of the Congregation of Israel (Knesses Yisrael), Malchus of Atzilus, "Arise for yourself (kumi lach)": to your essential root. And the written form lachi means: to the level of the kaf and the yud mentioned above, which are your root, for Israel arose in thought, etc.

> So kumi lachi is G-d's call to the Congregation of Israel, Malchus of Atzilus, to rise to her own root. The written form lachi, kaf and yud, names that root, Keser and Chochmah, for Israel arose in G-d's thought.

(וזהו מראש מקדם נסוכה מראש היינו חכמה עילאה כי ראשית חכמה ומקדם היינו מחשבה הקדומה וי"ל [ויש לומר] שהן ב' מקיפים חי' יחידה כו'

(And this is [the meaning of] "From the beginning (merosh), from of old (mikedem), she was anointed": "from the beginning" is the higher Chochmah, for "the beginning (reishis) is wisdom (chochmah)"; and "from of old" is the primordial thought (machshavah hakedumah). And it can be said that they are the two encompassing lights (makifim), chayah and yechidah [the two highest levels of the soul], etc.

> In a parenthesis, the text reads "from the beginning, from of old, she was anointed" the same way: "the beginning" is Chochmah, for reishis is Chochmah, and "of old" (mikedem) is the primordial thought (machshavah hakedumah); perhaps these are the soul's two makifim, chayah and yechidah. The words recall Wisdom's "I was installed from eternity, from the beginning (merosh), from the earliest times (mikadmei) of the earth" (Proverbs 8:23).

ועפ"ז [ועל פי זה] י"ל [יש לומר] פי' זה יתנו כו' מחצית השקל בשקל הקדש עשרים גרה השקל[134] כי שקל הקדש היינו מה שקדש העליון נמשך בבחינת משקל עד"מ שהוא ע"י צמצום ומקום פנוי ואח"כ נמשך רק קו והארה כו' והיינו כדי שיהי' [שיהיה] מקור להתהוות העולמות סוכ"ע וממכ"ע [וממלא כל עלמין] וכללות שקל הקדש הזה הוא עשרים

And according to this, the meaning can be explained of "This they shall give, etc.: half a shekel by the holy shekel, the shekel is twenty gerah [a small unit of weight]": for "the holy shekel" is that the supernal holiness is drawn in the manner of a weight (mishkal), by way of analogy, which is through the tzimtzum and the empty space (makom panui), and afterwards only a line (kav) and a radiance is drawn, etc.; that is, so that there be a source for the coming into being of the worlds, the light that encompasses all worlds and the light that fills all worlds. And this holy shekel as a whole is twenty,

> This also sheds light on the half-shekel: "This they shall give … the shekel is twenty gerah." The "holy shekel" is supernal holiness given in measured weight (mishkal), through the tzimtzum and the empty space and then only a line (kav) of light, so that there be a source for the worlds, the light that encompasses them and the light that fills them; as a whole this shekel is "twenty."

היינו בחי' כ"ף ב"פ [ב' פעמים] ע"ס [עשר ספירות] כנ"ל והנה כתיב אחור וקדם צרתני ותשת עלי כפכה[135] ואיתא בזהר הרקיע בפי' הספי"ד [הספרא דצניעותא] פי"ה כפכה כ"ף שלך ור"ל [ורוצה לומר] בחי' כ"ף הנ"ל שהוא בחי' מחשבה הקדומה שמשם שרש הנשמה כו'

that is, the level of kaf, twice the Ten Sefiros, as mentioned above. Now, it is written, "Behind and before You have formed me, and You have laid Your palm (kapechah) upon me"; and it is stated in Zohar HaRakia, in the commentary on the Sifra deTzniusa, chapter 5: "kapechah, Your kaf"; that is to say, the level of kaf mentioned above, which is the level of the primordial thought, from where the root of the soul is, etc.

> Twenty is the kaf, the two sets of Ten Sefiros. The verse "You have laid Your palm (kapechah) upon me" is read by Zohar HaRakia, in its commentary on the Sifra deTzniusa (the "Book of Concealment," a section of the Zohar), as "Your kaf": the primordial thought, where the soul is rooted.

ואפשר לומר שזהו ג"כ ענין ב' יודין שבתיבת וייצר[136] ה' אלקים את האדם[137] היינו שהם רומזים לבי' בחינות ע"ס [עשר ספירות] הנ"ל וקרוב לזה איתא בפ' נשא) (קמ"א ב')

And it is possible to say that this is also the matter of the two yuds in the word vayyitzer in "And Havayah Elokim formed (vayyitzer) the man": that they allude to the two levels of Ten Sefiros mentioned above. And something close to this is stated in Parshas Naso (141b).)

> Perhaps the two yuds in vayyitzer, "He formed" man, also hint at the two sets of Ten Sefiros. The Zohar (Naso, 141b) says something close to this.

אך הנשמה יש בה אחור וקדם שהרצון נק' אחור לגבי בחי' התענוג אהבה בתענוגים וכמ"ש בד"ה ואהיה אצלו אמון[138] כו'

But the soul has in it "behind and before": for will is called "behind" in relation to the level of delight, "love in delights," as is written in the discourse beginning "And I was with Him as a nursling (amon), etc."

> The soul too has "behind and before": will is "behind," and delight, "love in delights," is "before." The text refers to the discourse "And I was with Him as a nursling" (Likkutei Torah, Bamidbar, for Shavuos), which explains the delight G-d takes in every mitzvah, since the supernal will in it is higher than Chochmah.

ושרש דשרש ב' בחי' האלו הם מב' בחי' ע"ס [עשר ספירות] שבכ"ף הנ"ל שהן ג"כ רצה"ע [רצון העליון] ומקור התענוגים כו'

And the root of the root of these two levels is from the two levels of Ten Sefiros in the kaf mentioned above, which are also the supernal will and the source of delights, etc.

> The ultimate root of these two levels is the two sets of Ten Sefiros in the kaf, which are also the supernal will and the source of delights.

והנה בחינת אהבה בתענוגים לא כל אדם זוכה לזה[139] וכמ"ש בסש"ב [בספר של בינונים] פי"ד [פרק י"ד / פרשה י"ד] כו' אבל בחי' האהבה והרצון לה' זהו חובה על הכל

Now, the level of "love in delights": not every person merits it, as is written in Sefer Shel Beinonim [the Tanya], chapter 14, etc. But the level of love and will for G-d is an obligation upon everyone.

> Not everyone merits "love in delights," as Tanya, chapter 14, says. But love and will for G-d are an obligation for everyone.

וכמ"ש בפ' כי תשא בד"ה זה יתנו כו' ובאגה"ק [ובאגרת הקודש] ע"פ מה יפית ומה נעמת[140, 141] כו'

As is written in Parshas Ki Sisa, in the discourse beginning "This they shall give, etc.," and in Iggeres HaKodesh, on the verse "How fair and how pleasant you are, etc."

> The text refers to the discourse "This they shall give" in Torah Ohr, Ki Sisa, which explains that the first love is an obligation for all and is the half-shekel, to give over one's soul, made of ten powers; and to the letter in Iggeres HaKodesh (18) on "How fair and how pleasant you are."

וזהו זה יתנו כו' מחצית השקל וברע"מ [וברעיא מהימנא] ר"פ תשא דמחצית השקל הוא י' והיינו כמ"ש בסש"ב [בספר של בינונים] פי"ח שזהו בחי' החכמה שבנפש[142] כו' ע"ש

And this is [the meaning of] "This they shall give, etc.: half a shekel"; and in the Raaya Mehemna [the 'Faithful Shepherd' section of the Zohar], at the beginning of Parshas [Ki] Sisa, [it is stated] that the half-shekel is the yud. And this is as is written in Sefer Shel Beinonim, chapter 18, that this is the level of the Chochmah in the soul, etc.; see there.

> This is the meaning of "This they shall give: half a shekel." The half-shekel that everyone must give is the love and will for G-d that everyone is obliged to have; the Raaya Mehemna calls it the yud, and Tanya, chapter 18, explains it as the Chochmah of the soul, in which the Infinite Light is enclothed.

והנה ענין קומי לכי היינו ע"י התפלה שנקרא סולם כו' וראשו מגיע השמימה[143] לבחי' כ"ף הנ"ל סוכ"ע.

Now, the matter of "Arise for yourself (kumi lachi)" is through prayer, which is called a "ladder," etc., "and its top reaches heavenward," to the level of the kaf mentioned above, the light that encompasses all worlds (sovev kol almin).

> This rising, "Arise for yourself," comes through prayer, which is called a ladder whose "top reaches heavenward": up to the kaf, sovev, the light that encompasses all worlds. The Tzemach Tzedek (Or HaTorah, Ki Seitzei) cites this maamar for the point that the soul's root above, its mazal, is revealed in the soul below through prayer and Torah.

SECTION 6 · ¶16

Prayer, exile and "Show me your appearance"

16 והענין כי התפלה יש בה מהארת בחינת שבת והנה בשבת יש באדם נשמה יתירה

The explanation is that prayer has in it [something] of the radiance of the level of Shabbos. Now, on Shabbos a person has an additional soul (neshamah yeseirah).

> Prayer is how the soul rises ("Arise for yourself"), because prayer carries a glow of Shabbos, when a person receives an additional soul (neshamah yeseirah). In Likkutei Torah, Pinchas, the Alter Rebbe explains that the prayer of every weekday is drawn from Shabbos.

וענין הנשמה יתירה היינו כי בשבת הוא עליית המל' עד שבמנחה דשבת היא במקום אבא ממש ונמשך לה שם מבחינת כתר כו'

And the matter of the additional soul is that on Shabbos there is the ascent of Malchus, until at Minchah of Shabbos she is in the very place of Abba, and there [light] is drawn to her from the level of Keser, etc.;

> The additional soul is this: on Shabbos Malchus rises, until at the afternoon prayer (Minchah) of Shabbos she stands in the very place of Abba (Chochmah), and there light from Keser is drawn to her.

והיינו בחי' סוכ"ע ומחשבה הקדומה ומשם נמשך נשמה יתירה לכל נשמות ישראל שבגוף היינו שמאיר בהן בחי' שרשן שבמחשבה הקדומה ועמ"ש מענין זה בד"ה ויקהל משה את כל עדת[144] בנ"י [בני ישראל] כו' ע"ש

that is, the level of the light that encompasses all worlds (sovev kol almin) and the primordial thought. And from there an additional soul is drawn to all the souls of Israel in the body; that is, the level of their root in the primordial thought shines in them. And see what is written on this matter in the discourse beginning "And Moshe assembled the whole congregation of the children of Israel, etc."; see there.

> That light is sovev and the primordial thought. From there the additional soul comes to every soul of Israel in a body: their root in the primordial thought shines in them. The text refers to the discourse "And Moshe assembled" (Torah Ohr, Vayakhel), which asks what the additional soul of Shabbos is, since one does not feel more life on Shabbos, and begins its answer from the love of G-d born of contemplating His oneness.

וזהו ענין קומי לכי לבחי' כ"ף יו"ד חכמה עילאה וכתר כו'

And this is the matter of "Arise for yourself (kumi lachi)": to the level of kaf [and] yud, the higher Chochmah and Keser, etc.

> This is "Arise for yourself (kumi lachi)": the rise to kaf and yud, Keser and the higher Chochmah.

וז"ש [וזהו שכתוב] בפע"ח [בפרי עץ חיים] שער השבת פכ"ג בפי' כי מאתך היא מנוחתם מאת כי' [כתב] שהיא הכתר[145] משם מנוחתם עתה כו' והנה הארה מבחינת גילוי זה ששבת נמשך ג"כ בכל יום בשעת התפלה כו' כנ"ל

And this is what is written in Pri Etz Chaim, Sha'ar HaShabbos, chapter 23, in the explanation of "for from You (me'itcha) is their rest": from the kaf (me'es kaf), which is Keser; from there is their rest now, etc. Now, a radiance from the level of this revelation of Shabbos is drawn also every day at the time of prayer, etc., as mentioned above.

> Pri Etz Chaim (Gate of Shabbos, chapter 23) says the same: it reads the words of the Shabbos prayer "for from You (me'itcha) is their rest" as me'es kaf, "from the kaf," which is Keser, for on Shabbos their rest comes from Keser. A glow of this Shabbos revelation reaches every weekday at the time of prayer, as said above.

וזהו שעל התפלה נאמר קומי לכי ועי"ז אח"כ תהי' [תהיה] רעיתי יפתי להמשיך האור מלמעלה למטה ע"י תורה ומצות כו' וכמשנ"ת [וכמו שנתבאר] למעלה

And this is why of prayer it is said, "Arise for yourself (kumi lachi)"; and through this, afterwards there will be "my beloved, my fair one," drawing the light from above to below through Torah and mitzvos, etc., as was explained above.

> This is why prayer is called "Arise for yourself"; and after prayer comes "my beloved, my fair one": drawing the light down through Torah and mitzvos.

ועמ"ש סד"ה ויקהל משה הנ"ל שזהו ענין שאמר מרבע"ה [משה רבינו עליו השלום] לישראל תחלה שמירת שבת ואח"כ מעשה המשכן שזהו כמ"ש בענין קומי לכי ואז אח"כ בחינת רעיתי יפתי כו'.

And see what is written at the end of the discourse beginning "And Moshe assembled," mentioned above: that this is why Moshe our teacher, peace be upon him, told Israel first the keeping of Shabbos and afterwards the making of the Mishkan; for this is as is written regarding "Arise for yourself (kumi lachi)," and then afterwards the level of "my beloved, my fair one," etc.

> The text refers to the end of the discourse "And Moshe assembled": this is why Moshe told Israel about keeping Shabbos before the making of the Mishkan, reversing the order of G-d's command to him (Torah Ohr, Vayakhel). Shabbos is the rising, "Arise for yourself," and then comes the level of "my beloved, my fair one."

והנה זה הפסוק נאמר על יצ"מ [יציאת מצרים] לפי שאז היה גילוי אור א"ס ב"ה בכנ"י [בכנסת ישראל] כמ"ש וה' הולך לפניהם יומם בעמוד ענן[146] ובעמוד אש לילה וכמ"ש בזהר פ' בלק (דקצ"א ע"ב) וה' זקיף טעמא לעילא[147] כו'

Now, this verse was said of the Exodus from Egypt, because then there was a revelation of the Infinite Light, blessed be He, in the Congregation of Israel, as it is written, "And Havayah went before them by day in a pillar of cloud, and in a pillar of fire by night"; and as is written in the Zohar, Parshas Balak (page 191b): "'And Havayah': the cantillation mark is raised above, etc."

> The verse "Arise for yourself" was said of the Exodus, when the Infinite Light was revealed to the Congregation of Israel, as in "Havayah went before them by day in a pillar of cloud." The Zohar (Balak, 191b) notes that the cantillation on "And Havayah" is a raised mark: the bride, bowed in exile until then, now walked with her head raised.

ועי"ז היו יכולים להיות בבחינת קומי לך ועמ"ש מענין זה ג"כ בפ' בשלח סד"ה וה' הולך לפניהם וזהו כי הנה הסתיו עבר הגשם חלף[148] כו'

And through this they could be at the level of "Arise for yourself (kumi lach)." And see what is written on this matter also in Parshas Beshalach, at the end of the discourse beginning "And Havayah went before them." And this is [the meaning of] "For behold, the winter is past, the rain has gone by, etc."

> Through that revelation Israel could rise, "Arise for yourself." The text refers to the discourse "And Havayah went before them" in Parshas Beshalach; this is the meaning of "the winter is past, the rain has gone by," said of that time.

אבל בגלות אין כח לכנס"י [לכנסת ישראל] לעלות בבחינת קומי לך לשרשה העצמי מחמת שירדה בסתר המדרגה כו' ונקרא סוכת דוד הנופלת[149] (ועמ"ש בד"ה כי ההרים ימושו[150] מענין זה)

But in exile the Congregation of Israel has no strength to rise in the manner of "Arise for yourself" to her essential root, because she has descended into "the hidden place of the step (madregah)," etc., and she is called "the fallen sukkah of David." (And see what is written on this matter in the discourse beginning "For the mountains shall depart.")

> In exile the Congregation of Israel cannot rise to her root this way, for she has fallen into "the hidden place of the step": madregah, plainly a steep ledge of the cliff, is read here as a low "level." She is called "the fallen sukkah of David." The text refers to the discourse "For the mountains shall depart."

הנה לזה הוא אומר עצה לאופן עלייתה גם בהיותה בסתר המדרגה והוא ע"י הראיני את מראיך[151] שישים אל לבו איך שההסתר הוא כדי להיות בחינת אור חוזר שנמשך דוקא מחמת ההסתר כו'

For this [the verse] gives counsel for the manner of her ascent even while she is in the hidden place of the step: it is through "Show me your appearance," that one should take to heart that the concealment is in order that there be the level of returning light (or chozer), which is drawn specifically because of the concealment, etc.;

> The verse therefore gives counsel for rising even from there: "Show me your appearance." A person should take to heart that the concealment exists for the sake of returning light (or chozer), a love drawn out precisely by the concealment.

שבחינת אור חוזר הוא תוקף האהבה יותר מבבחי קומי לך וע"ד בעלי תשובה שבמקום שבעלי תשובה עומדים אין צדיקים גמורים[152] כו'

for the level of returning light is a greater intensity of love than at the level of "Arise for yourself," in the manner of penitents (baalei teshuvah): "in the place where penitents stand, the perfectly righteous do not [stand], etc."

> Returning light is a stronger love than the rising of "Arise for yourself," as with penitents, who stand where even the perfectly righteous cannot. The Kehot note sends the reader to the earlier discourse on this same verse (Likkutei Torah, Shir HaShirim, 17c), where the soul's descent into the body is like sunlight that strikes the earth and rebounds upward: the descent is for the sake of a higher return.

וכענין מ"ש ע"פ ואני אראה בשונאי[153] ע"ש היטב בענין שהתפלל דוד כן בקדש[154] כו'

And it is like the matter of what is written on the verse "And I shall look upon those who hate me"; see there well, on the matter of David's praying, "So in the Sanctuary, etc."

> The text refers to its explanation of "And I shall look upon those who hate me" (Psalms 118:7) and of David's prayer, "So in the Sanctuary" (Psalms 63:3). In Likkutei Torah, Shemini Atzeres, the first is the love that comes when the evil inclination is subdued, and David prayed that such love be found also in holiness, at the level of the righteous.

ומזה נמשך כי קולך ערב קולך היא התורה שהיא המשכת אור א"ס מלמעלה למטה כנ"ל בענין רעיתי

And from this comes "for your voice is sweet." "Your voice" is the Torah, which is the drawing of the Infinite Light from above to below, as mentioned above regarding "my beloved."

> From this returning light comes "for your voice is sweet." "Your voice" is the Torah, which draws the Infinite Light down, as explained earlier of "my beloved."

אך מחמת הירידה בסתר המדרגה שע"י נעשה בחינת או"ח [אור חוזר] הנ"ל יומשך שיהיה ההמשכה על ידי התורה מבחי' עליונה יותר מבחי' ההמשכה שע"י קומי לך רעיתי כו'

But because of the descent into the hidden place of the step, through which the level of returning light mentioned above comes about, it will follow that the drawing down through the Torah will be from a higher level than the level of the drawing down that comes through "Arise for yourself, my beloved, etc."

> Because of the descent into concealment, which produces the returning light, the Torah now draws from a higher level than it does through "Arise for yourself."

ועמ"ש לעיל כה"ג [כהאי גוונא] סד"ה לסוסתי ברכבי[155] שלפי שבגלות הירידה היא יותר למטה ביומין דחול ע"י מרכבה דסוסים שנז' [שנזכר] בזכרי' [בזכריה] ע"ז העלי' [העליה] יותר שהסוס רץ למעלה מעלה כו' ע"ש

And see what is written above along these lines, at the end of the discourse beginning "To My mare among the chariots": that because in exile the descent is lower, in the weekdays (yomin dechol), through the chariot of horses mentioned in Zechariah, through this the ascent is higher, for the horse runs higher and higher, etc.; see there.

> The text refers to the end of the discourse "To My mare among the chariots": in exile the descent is lower, into the weekdays, through Zechariah's chariot of horses, and therefore the ascent is higher, as a horse runs ever higher.

וזהו ענין כי קולך ערב דהנה רעייתי היינו ישראל מפרנסין שהתורה נק' מזון לכו לחמו בלחמי.[156]

And this is the matter of "for your voice is sweet." For "my beloved" (ra'ayasi) means that Israel provide sustenance, since the Torah is called food: "Come, eat of my bread."

> This is "for your voice is sweet." "My beloved" (ra'ayasi) means that Israel provide sustenance, as the Sages say that Israel sustain their Father in Heaven, since the Torah is food: "Come, eat of my bread." Here ra'ayasi is read from the root of ro'eh, a shepherd who pastures and feeds his flock: through their Torah study, the soul's food, Israel draw nourishment and flow to the Divine, so to speak.

אך פי' קולך ערב היינו עד"מ המזון שיש בו עריבות שע"ז אמרו רווחא לבסומי שכיח[157] (במגלה ד"ז ע"ב ובעירובין פרק ח' דפ"ב ע"ב)

But the meaning of "your voice is sweet (arev)" is, by way of analogy, food that has sweetness (arivus) in it, of which they said, "for sweet things, room is found" (Megillah, page 7b, and Eruvin, chapter 8, page 82b).

> Sweetness adds something to food: the Sages say "for sweet things, room is found." The Kehot note gives Rashi's explanation: the stomach makes room for something sweet.

נמצא המאכל שיש בו עריבות ומתיקות יש בו מעלה יתירה כו' ע"ש

It follows that food that has pleasantness and sweetness in it has an added quality, etc.; see there.

> So food that is sweet and pleasant has an added quality.

ועד"ז ענין התורה שנקרא לחם אך כשנמשך בה גילוי תענוג עליון ממקור התענוגים וכמ"ש אני תורתך שעשעתי[158] אז נק' קולך ערב

And similarly with the Torah, which is called bread; but when a revelation of supernal delight from the source of delights is drawn into it, as it is written, "I delight (sha'ashati) in Your Torah," then it is called "your voice is sweet,"

> The same is true of the Torah, which is called bread (the Kehot note points to the opening of the Tikkunei Zohar): when supernal delight from the source of delights is revealed in it, as in "I delight in Your Torah," it is called "your voice is sweet."

שהמזון הזה עד"מ הוא במעלה עליונה יותר כו' וכן ומראך נאוה הם המצות שע"י התשובה נעשו המעשים טובים ומאירים יותר כו'

for this food, by way of analogy, is of a higher quality, etc. And likewise "and your appearance is comely": these are the mitzvos, for through teshuvah the deeds become good and shine more, etc.

> Such Torah is food of a higher quality. Likewise "your appearance is comely" is the mitzvos: through teshuvah the deeds become good and shine more.

(ועמ"ש בפ' יתרו בד"ה וכל העם רואים[159] כו' ועמ"ש סד"ה ועשית בגדי קדש[160] שיש כמה מדריגות בענין הלבושים שממעשה המצות וכנז"ל [וכנזכר לעיל] ולכן ע"י הראיני את מראיך נמשך שיהי' [שיהיה] הלבושים הנעשים ממעשה המצות שהוא בחי' יפתי מבחינות היותר עליונות כו'):[161,162]

(And see what is written in Parshas Yisro, in the discourse beginning "And all the people saw, etc."; and see what is written at the end of the discourse beginning "And you shall make holy garments," that there are several levels in the matter of the garments that come from the performance of the mitzvos, as mentioned above. And therefore, through "Show me your appearance," it follows that the garments made from the performance of the mitzvos, which is the level of "my fair one," will be from the highest levels, etc.)

> The text refers to the discourse "And all the people saw" (Torah Ohr, Yisro), where the 248 positive commandments are "water," kindness through which the Infinite Light is drawn below, and to the discourse on the holy garments, with its several levels of garments. Through "Show me your appearance," the garments of the mitzvos, "my fair one," come from the highest levels.

IN ONE'S AVODAH

Before Torah study and the mitzvos, first rise through the Shema and prayer to the soul's root in G-d, as the soul rises on Shabbos. Study Torah and also do the mitzvos physically, accepting the yoke of Heaven, for Torah alone, without acts of kindness, is not enough. And in a time of concealment, take to heart that the concealment is there so that a stronger love may come out of it, the love of the penitents.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that "My thoughts are not your thoughts" cannot simply mean that G-d's thought is greater than ours, and what does it mean instead?
2. How does the analogy of thought and the limbs of the body explain the power of a physical mitzvah to join Atzilus with Asiyah?
3. Why are the mitzvos needed as a "garment" in addition to Torah study, and what does the garment guard against?
4. What do the kaf and the yud of the written form lachi stand for, and why must the soul rise to them through prayer before Torah and mitzvos?
5. How can the concealment of exile lead to a higher drawing down than the revelation of the Exodus?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ יונתי**

The note says this maamar appears to be the Mitteler Rebbe's transcript, and sends the reader to his transcript printed in Sefer HaMaamarim 5566, p. 109.

KEHOT'S NOTE

כנראה שמאמר זה הוא הנחת כ"ק אדה"א. וראה הנחת כ"ק אדה"א בסה"מ תקס"ו ע' קט. בשינויים והגהות באוה"ת שבועות ע' צה ואילך. בכותרת: נאמרה יום א' דשבועות. באוה"ת שה"ש כרך ג ע' תתצא כענין קיצורים (להנחה שנדפס בסה"מ תקס"ו ע' קט). ראה להלן בהוספות להערות וציונים השוואה לד"ה זה. בענין המחשבה באוה"ת שה"ש כרך ב ע' תלג מציין: "וע' מענין מחשבה בביאור ע"פ יונתי בד"ה כי לא מחשבותי מחשבותיכם, ובד"ה למנצח על השמינית [— לקו"ת פ' תזריע] מחשבה שלמעלה מהרצון והנה מחשבה עילאה שולטת על הכל".

2 The beloved calls to his "dove," hidden in the clefts of the rock and in the shelter of the steep place (madregah), to come out: "show me your appearance, let me hear your voice, for your voice is sweet and your appearance is comely." The Sages read the passage of Israel at the Exodus; the maamar also reads madregah as "level," the low level of the soul in exile, from which a stronger love, and Torah and mitzvos from a higher level, are drawn. (context: Steinsaltz Tanakh)

Song of Songs 2:14 שיר השירים ב:יד

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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PARAGRAPH 2

3 **כי לא מחשבותי מחשבותיכם**

Through the prophet, G-d calls the wicked to return and promises abundant pardon: "For My thoughts are not your thoughts, nor are your ways My ways, says Havayah." The maamar asks what the verse adds, since G-d's thought obviously cannot compare with ours, and answers that the order is reversed: with G-d, thought rather than speech is the true "something." (context: Steinsaltz Tanakh)

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע' נה, ח.

4 **ומבואר במ"א שאינו מובן לפי פשוטו**

The note finds the same wording, that the verse "is not understood according to its plain meaning," in the Alter Rebbe's maamarim on the Prophets, p. 232.

KEHOT'S NOTE

כן הלשון גם במאמרי אדה"ז נביאים ע' רלב (ובאוה"ת במדבר ע' א'תכח). אוה"ת יתרו כרך ח ע' ב'תתקעח.

5 **שאין לו דמות הגוף**

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

KEHOT'S NOTE

פיוט "יגדל". ראה רמב"ם הל' יסוה"ת פ"א.

6 **שאין לו דמות הגוף ואינו גוף**

The hymn Yigdal says of G-d, "He has no likeness of a body and is not a body." The maamar borrows its words to state the obvious difference between G-d's thought and ours.

Siddur Ashkenaz, Weekday, Shacharit, Preparatory Prayers, Yigdal 7 סידור אשכנז, ימי חול, תפילת שחרית, הכנה לתפילה, יגדל ז'

אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גוּף, לֹא נַעֲרֹךְ אֵלָיו קְדֻשָּׁתוֹ׃

He is unlike the corporeal or even the non-corporeal, His holiness is beyond comparison.

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

7 **שאין לו דמות הגוף ואינו גוף**

The Rambam's first chapter of the Laws of the Foundations of the Torah establishes that G-d is not a body nor a force in a body. The Kehot note gives it as the source of this principle.

Mishneh Torah, Foundations of the Torah 1:9–10, משנה תורה, הלכות יסודי התורה א:ט'-י'

... וְאֶחָד רָאָהוּ (ישעיה סג א) "חֲמוּץ בְּגָדִים מִבָּצְרָה". מֹשֶׁה רַבֵּנוּ עַצְמוֹ רָאָהוּ עַל הַיָּם כְּגִבּוֹר עוֹשֶׂה מִלְחָמָה. וּבְסִינַי כְּשְׁלִיחַ צִבּוּר עָטוּף. לוֹמַר שֶׁאֵין לוֹ דְמוּת וְצוּרָה אֶלָּא הַכֹּל בְּמַרְאֶה הַנִּבּוּאָה וּבְמַחֲזֶה. וַאֲמַתַּת הַדָּבָר אֵין דַּעְתּוֹ שֶׁל אָדָם מֵבִין וְלֹא יְכוֹלָה לְהַשִּׂיגוֹ וּלְחָקְרוֹ. וְזֶה שֶׁאָמַר הַכָּתוּב (איוב יא ז) "הַחֵקֶר אֱלוֹהַּ תִּמְצָא אִם עַד תַּכְלִית שַׁדַּי תִּמְצָא": מַהוּ זֶה שֶׁבִּקֵּשׁ מֹשֶׁה רַבֵּנוּ לְהַשִּׂיג כְּשֶׁאָמַר (שמות לג יח) "הַרְאֵנִי נָא אֶת כְּבֹדֶךָ". בִּקֵּשׁ לֵידַע אֲמִתַּת הִמָּצְאוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא ...

If so, wherefore is it written in the Torah, "And there was under his feet" (Ex. 24,10), "Written with the finger of G-d" (Ex. 31,18), "The hand of the L-rd" (Ex. 9,3), "The eyes of the L-rd" (Deut. 11, 12), "The ears of the L-rd" (Num. 11,18) and more like expressions? All such terminology is in accordance with the conception of sons of man who cannot recognize aught but corporeal things, and the words of the Torah is like human speech, but they are all attributes; for example, it is ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

8 **הרהור . . לא עביד מידי**

Chapter 38 opens with the halachah that "thought is not like speech": one who recites the Shema in thought alone, however intently, has not fulfilled his obligation, while one who says it aloud without intent has.

KEHOT'S NOTE

ע' ברכות (כ, ב). ושי"נ. ובסש"ב ח"א (ר"פ לח). ולה"ט כמ"ש בזח"ג (קה, א). וריש קו"א [קנג, ב] מסש"ב, עי"ש. [כ].

9 **הרהור דהיינו מחשבה לא עביד מידי**

The Zohar explains why one may think about weekday matters on Shabbos: "contemplation does nothing" and makes no voice, whereas a word that leaves the mouth rises and arouses something above. The Kehot note gives this as the reason for the saying.

Zohar, Emor 45:290–47:300 ספר הזהר, אמור מ"ה:ר"י-מ"ז:ש'

10 In the account of the Garden of Eden: "And a river goes out from Eden to water the garden, and from there it divides into four headwaters." In the maamar the river is thought, which issues constantly from its source in the intellect.

Genesis 2:10 בראשית ב':י'

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

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

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PARAGRAPH 3

11 **לא תפעול שום פעולה מורגשת**

The note sends the reader to Or HaTorah on Mishpatim for a parallel discussion of this point: that human thought brings about no perceptible effect.

KEHOT'S NOTE

ראה אוה"ת משפטים ע' א'רעח. ובביאוה"ז להצ"צ ע' רנט ואילך.

12 **כאשר ידמה אדם במחשבתו להוות ולעשות איזו מציאות שיהיה הנה מחשבתו לא תפעיל ואף אם ידמה ויצייר בשכלו צורת המציאות אשר ברצונו להוות עכ"ז והיה כלא היה עד יפעל ויצא לפועל**

The Pardes Rimonim, in the Gate of the Tzachtzachos, chapter 3, uses this very example: a person's imagined thing is as if it never was until it is made, while when it arose in G-d's will to emanate Atzilus, it was emanated at once, united with Him. The Alter Rebbe cites the passage and adopts its wording.

Pardes Rimmonim 11:3:1–2 פרדס רמונים י"א:ג':א'-ב'

... והענין כי לא מחשבותיו מחשבותינו ולא דרכיו דרכינו כי כאשר ידמה האדם בשכלו להוות איזו מציאות שיהיה, הנה מחשבתו לא תפעיל. ואף אם ידמה ויצייר בשכלו צורת המציאות אשר ברצונו להוות, עכ"ז והיה כלא היה עד יפעל ויצא לפועל. ונמצא הפועל שלם מהכח. כי הכח חסר המציאות ואין לו מציאות ושלימות כלל, והפועל הוא העיקר והמציאות וזולתו אין דבר. ואין כן פעולותיו והוייתיו של ממ"ה הקב"ה. כי כאשר עלה ברצונו להוות ולהאציל אצילות הטהור והקדוש הנה אז נאצל ונצטייר כלו בעצמותו בלי שנוי בו ח"ו אלא מציאות מתייחד עמו ...

Pardes Rimonim (Public Domain)

13 **בד"ה תקעו בחדש**

There the Alter Rebbe asks why creation is called "something from nothing" when, on the contrary, the lower a thing is the more it is "nothing" before G-d, and the higher the more it is "something," as in "to cause those who love me to inherit yesh." He answers with Havayah as the sun and Elokim as the shield that hides its light, so that a world can appear as "something."

KEHOT'S NOTE

לעיל ר"ה נה, א ואילך.

14 **תקעו בחדש**

The psalm sung on Rosh Hashanah: "Blow the shofar on the New Moon, at the appointed time for our festival day." The opening of the Likkutei Torah discourse on Rosh Hashanah that the text refers to.

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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PARAGRAPH 4

15 **שהתהוות הזמן הוא רק מבחי' מלכות שהוא דבור העליון**

The Tanya explains that space and time have no place in G-d's higher attributes, only in His attribute of kingship, Malchus, from which the life-force of space and time comes. The maamar cites it for time beginning only at the level of speech.

Tanya, Sha'ar HaYichud 7:2–3 תניא, חלק שני; שער היחוד והאמונה ז':ב'-ג'

... הוּא יָדוּעַ לַכֹּל, כִּי תַּכְלִית בְּרִיאַת הָעוֹלָם הוּא בִּשְׁבִיל הִתְגַּלּוּת מַלְכוּתוֹ יִתְבָּרַךְ, דְּ"אֵין מֶלֶךְ בְּלֹא עָם", פֵּירוּשׁ "עָם" - מִלְּשׁוֹן "עוֹמְמוֹת", שֶׁהֵם דְּבָרִים נִפְרָדִים וְזָרִים וּרְחוֹקִים מִמַּעֲלַת הַמֶּלֶךְ, כִּי אִילּוּ אֲפִילּוּ הָיוּ לוֹ בָּנִים רַבִּים מְאֹד - לֹא שַׁיָּיךְ שֵׁם "מְלוּכָה" עֲלֵיהֶם, וְכֵן אֲפִילּוּ עַל שָׂרִים לְבַדָּם, רַק "בָּרוֹב עָם" - דַּוְוקָא - "הַדְרַת מֶלֶךְ". וְשֵׁם הַמּוֹרֶה עַל מִדַּת מַלְכוּתוֹ יִתְבָּרַךְ, הוּא שֵׁם אֲדוֹן כָּל הָאָרֶץ. וְנִמְצָא, כִּי מִדָּה זוֹ וְשֵׁם זֶה - הֵן הַמְּהַוִּין וּמְקַיְּמִין הָעוֹלָם, ...

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16 **כי אלף שנים בעיניך**

Moshe's prayer (Psalm 90) sets man's brief life against G-d's eternity: "For a thousand years in Your eyes are like the day of yesterday when it has passed." The maamar applies the verse to the emotive attributes of Atzilus, where a

thousand years are gathered into one "day." (context: Steinsaltz Tanakh)

Psalms 90:4 תהילים צ׳:ד׳

כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַלָּיְלָה׃

For a thousand years in Thy sight Are but as yesterday when it is past, And as a watch in the night.

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KEHOT'S NOTE

תהלים צ, ד.

17 **בד"ה צאינה וראינה**

The discourse reads "the day of his wedding" as the giving of the Torah and "the day of the joy of his heart" as the building of the Temple, and explains why: prayer takes the place of the offerings and is "service of the heart." At "You have captured my heart, my sister, bride," it explains that the Congregation of Israel is called the "heart," which sends life-force to all the limbs.

KEHOT'S NOTE

בתו"א ז, ד ואילך.

18 **לבבתני**

The beloved to his bride: "You have captured my heart, my sister, my bride." The place within that discourse to which the text sends the reader.

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְּאַחַת מֵעֵינַיִךְ בְּאַחַד עָנָק מִצַּוְרֹנָיְךְ׃

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

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19 The daughters of Zion are called to "go out and gaze upon King Shlomo, at the crown with which his mother crowned him on the day of his wedding." These are the opening words of the Torah Ohr discourse the text refers to.

Song of Songs 3:11 שיר השירים ג׳:י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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PARAGRAPH 5

20 **בד"ה נר חנוכה**

The discourse asks why the Chanukah lamp is not on the right like the mezuzah, and answers by first explaining "Whatever Havayah desired, He did" beside "By the word of Havayah the heavens were made": the world was created with ten sayings, saying and speech, and not with desire and will alone.

KEHOT'S NOTE

תו"א מא, ד.

21 **נר חנוכה כו' כדי שתהא מזוזה**

The Talmud rules that the Chanukah lamp is placed in the handbreadth next to the doorway, on the left, "so that the Chanukah lamp is on the left and the mezuzah on the right." These words open the Torah Ohr discourse the text refers to.

Shabbat 22a:2–3 שבת כ"ב א:ב׳-ג׳

... אָמַר רַב יְהוּדָה אָמַר רַב אַסִּי אָמַר רַב: אָסוּר לְהַרְצוֹת מָעוֹת כְּנֶגֶד נֵר חֲנוּכָּה. כִּי אֲמְרִיתַהּ קַמֵּיהּ דִּשְׁמוּאֵל, אָמַר לִי: וְכִי נֵר קְדוּשָּׁה יֵשׁ בָּהּ? מַתְקִיף לַהּ רַב יוֹסֵף: וְכִי דָּם קְדוּשָּׁה יֵשׁ בּוֹ? דְּתַנְיָא "וְשָׁפַךְ ... וְכִסָּה" — בְּמֶה שֶׁשָּׁפַךְ יְכַסֶּה. שֶׁלֹּא יְכַסֶּנּוּ בְּרֶגֶל, שֶׁלֹּא יְהוּ מִצְוֹת בְּזוּיוֹת עָלָיו. הָכָא נָמֵי, שֶׁלֹּא יְהוּ מִצְוֹת בְּזוּיוֹת עָלָיו.

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22 **כל אשר חפץ ה' עשה**

The psalmist praises G-d's rule over all: "Whatever Havayah desired, He did, in the heavens and on the earth." The verse shows that creation stems from G-d's desire and will, which the maamar identifies with His thought.

Psalms 135:6 תהילים קל"ה:ו׳

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת׃

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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KEHOT'S NOTE

תהלים קלה, ו.

PARAGRAPH 6

23 The verse the maamar opened with, now explained: G-d's order of thought and speech is the reverse of man's.

Isaiah 55:8 ישעיהו נ"ה:ח׳

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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24 **להנחיל אוהבי יש**

Wisdom speaks: "to cause those who love me to inherit yesh, and I will fill their treasuries"; yesh plainly means substance, wealth that lasts. The maamar reads yesh as the "something" of G-d's thought. (context: Steinsaltz Tanakh)

Proverbs 8:21 משלי ח׳:כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

25 **ע"פ ויהי קול מעל לרקיע**

The note locates the discourse on "And there was a voice from above the firmament" in the Alter Rebbe's maa-

marim on the Prophets, p. 233, next to the page cited at the opening of this maamar for its first lines.

KEHOT'S NOTE

מאמרי אדה"ז נביאים ע' רלג. ראה אוה"ת במדבר ע' אתכה. ובאוה"ת שמות כרך ח ע' ב'תתקעז.

26 **ויהי קול מעל לרקיע**

In Ezekiel's vision of the chariot: "And there was a voice from above the firmament that was over their heads." The verse opens the discourse the text refers to.

Ezekiel 1:25 יחזקאל א:כ"ה

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעָמְדָם תְּרַפֶּינָה כְנָפֵיהֶן׃

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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27 **ועמ"ש עוד במ"א**

The editors suggest, with a "perhaps," that this unnamed "elsewhere" is the same Torah Ohr discourse that the text names at the end of the parenthesis.

KEHOT'S NOTE

אולי הכוונה לד"ה ביאור ע"פ יביאו לבוש מל' הנזכר לקמן. ונדפס בתו"א מג"א.

28 **כל אשר חפץ ה' עשה**

"Whatever Havayah desired, He did, in the heavens and on the earth." Creation by G-d's desire, which is His thought.

Psalms 135:6 תהילים קל"ה:ו'

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת׃

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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29 **בדבר ה' שמים נעשו**

The psalmist praises the Creator: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." Creation by speech, set beside creation by desire in the discourse the text refers to.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

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

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KEHOT'S NOTE

תהלים לג, ו.

30 **בביאור ע"פ יביאו לבוש מלכות**

The discourse sets out to understand the difference between Torah study and the active mitzvos: the Torah comes from Chochmah, the inner dimension of the light that fills all worlds, while the active mitzvos, done with physical things, draw from the light that encompasses all worlds, since physical existence does not come from the spiritual by cause and effect.

KEHOT'S NOTE

תו"א צב, ב.

31 Haman advises the king: "Let them bring a royal garment that the king has worn." The verse that the Torah Ohr discourse the text refers to explains.

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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PARAGRAPH 7

32 **והנה ישראל עלו במחשבה**

The note says the sources for "Israel arose in thought" were given at Likkutei Torah, Nitzavim (47c), and that the teaching appears in many places.

KEHOT'S NOTE

נסמן לעיל פ' נצבים מז, ג ובכ"מ.

33 Among the things that preceded the creation of the world, the Midrash says, "The thought of Israel preceded everything," with the parable of a king who prepared for a son before he had one. The maamar identifies this thought with the primordial thought.

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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34 **איהו וגרמוהי חד**

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

KEHOT'S NOTE

ת"ז בהק' (ג, ב).

course the text refers to, where the Sages read the sixty queens as the sixty tractates.

Song of Songs 6:8 שיר השירים ו:ח

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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40 אור זרוע

A psalm of G-d's reign: "Light is sown for the righteous, and joy for the upright in heart." In the discourse the text refers to, the souls are this light, sown below in bodies so that it grows there, as a seed sown in the earth yields many.

Psalms 97:11 תהילים צ"ז:י"א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

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

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41 כי כאשר השמים החדשים

G-d's promise through Isaiah: "For as the new heavens and the new earth that I am making stand before Me, says Havayah, so shall your seed and your name stand." The verse of the Torah Ohr explanation the text refers to.

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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42 לא הביט און ביעקב

Bilaam, sent to curse, blesses Israel instead: "He has not beheld iniquity in Yaakov, nor seen perversity in Israel." The opening of the Likkutei Torah discourse (Balak) the text refers to.

Numbers 23:21 במדבר כ"ג:כ"א

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

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

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43 שז"א הוא בעל ט"ס

In the Gate of Arich Anpin, chapter 2, the Arizal's Etz Chaim explains the nine Sefiros, from Keser to Yesod, beneath the highest head, and identifies them with the nine

35 איהו וגרמוהי חד

The Tikkunei Zohar says of the Ten Sefiros of Atzilus that the King is in them, "He and His vessels are one in them, He and His life-forces are one in them," which is not so of the Ten Sefiros of Beriah.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג' ב:ט'-י'

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹי חַד בְּהוֹן, מַה דְּלַאו הָכִי בְּעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, דְּלַאו אינוּן וְחַיֵּיהוֹן חַד, לַאו אינוּן וְגַרְמֵיהוֹן חַד. וְעַלַּת עַל כֻּלָּא הוּא נָהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

36 כי הרי באצילות בלאו הכי נמי איהו וגרמוהי חד בחי' ביטול

That version adds an explanation here: in Atzilus all is at the level of the Infinite, for even the vessels, called garmohi, are not limited created things but infinite divine powers that contract the light; so revelation there is not yet separate from His essence.

KEHOT'S NOTE

בסה"מ תקס"ו ע' קי (הנחת כ"ק אדה"א מגוכתי"ק) יש כאן ביאור: "הכל בבחי' א"ס כי גם הכלים שנקי' גרמוהי אין הענין שלהם כמו בחי' בריאה מוגבלת ממש יש מאין אלא הם בבחי' א"ס בבלתי גבול רק שהם בחי' כחות אלקי' המצמצמי' האור וכל שהוא בבחי' אצי' הרי עדיין הוא בחי' אלקי ממש כידוע, וא"כ הגילוי שם אין זה בבחי' נפרד מעצמותו עדיין, ועיקר הכונה הי' שיתגלה כבודי בנפרדים יש מאין דוקא וכמ"ש ונגלה כבוד ה' וראו כל בשר כו' שעיקר הכבוד הוא לרחוקי' כו' כמ"ש במ"א ודי"ל".

37 צחוק עשה לי אלקים

Sarah, at Yitzchak's birth: "G-d has made laughter for me; whoever hears will laugh with me." The text mentions it only in passing, as a parallel to this purpose of creation, without explaining it here.

Genesis 21:6 בראשית כ"א:ו'

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי׃

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו.

38 בד"ה ששים המה

There the Sages' reading is given: the sixty queens are the sixty tractates, the eighty concubines the beraisos, and the maidens without number the halachos; "one is my dove" is the Congregation of Israel, the source of the souls, so that the souls stand higher than the Torah.

KEHOT'S NOTE

לקמן לח, ב.

39 ששים המה מלכות

The beloved: "There are sixty queens and eighty concubines, and maidens without number; one is my dove, my perfect one." The opening words of the Likkutei Torah dis-

palaces of the Zohar, Noach 65a. The text cites it, with that Zohar, for the count of nine.

Sefer Etz Chaim 13:2:2 עץ חיים י"ג:ב':ב'

... והנה המלכות דא"א לא היתה ניכרת כמבואר אצלינו בהקדמת ביאור אדר"ז כי לא היה באי"א רק ט"ס מכתר עד יסוד כי רדל"א הוא בחי' עתיק ונשאר א"א בבחי' ט"ס לבד אבל מן האור של התפשטות נה"י דע"י המתלבשין באי"א משם נעשה בחי' המלכות דא"א ונשלמו בו י"ס ובזה תבין איך לעולם בחי' המלכות גדולה מהזכר העליון ממנה ולכן נקראת עטרת בעלה:

Sefer Etz Chaim (Public Domain)

44 **אלפי שנאן**

The psalmist on the revelation at Sinai: "The chariots of G-d are myriads, thousands of shinan," plainly hosts, or angels. The Torah Ohr discourse the text cites reads shinan as the initials of shor, nesher, aryeh (ox, eagle, lion), with the final nun for adam (man), the faces of the chariot, and explains the Sages' "read not shinan but she'einan" by their root in the nine Sefiros of Z'eir Anpin. (context: Steinsaltz Tanakh)

Psalms 68:18 תהילים ס"ח:י"ח

רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲדֹנָי בָּם סִינָי בַּקֹּדֶשׁ׃

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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45 **שהקב"ה מניח תפילין**

The Talmud asks, "From where do we know that the Holy One, blessed be He, puts on tefillin?" and answers from "Havayah has sworn by His right hand and by the arm of His strength." The maamar takes G-d's tefillin as an example of the supernal mitzvos.

Berakhot 6a:17–18 ברכות ו' א:י"ז-י"ח

אָמַר רַבִּי אָבִין בַּר רַב אַדָּא, אָמַר רַבִּי יִצְחָק: מְנַיִן שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מַנִּיחַ תְּפִילִּין שֶׁנֶּאֱמַר: "נִשְׁבַּע ה' בִּימִינוֹ וּבִזְרוֹעַ עֻזּוֹ". "בִּימִינוֹ" — זוֹ תּוֹרָה, שֶׁנֶּאֱמַר: "מִימִינוֹ אֵשׁ דָּת לָמוֹ", "וּבִזְרוֹעַ עֻזּוֹ" — אֵלּוּ תְּפִילִּין, שֶׁנֶּאֱמַר: "ה' עֹז לְעַמּוֹ יִתֵּן".

Rab Abin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. lxii. 8). "By His right hand" means Torah ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto ...

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46 **חסד דרועא ימינא**

In Patach Eliyahu, in the introduction to the Tikkunei Zohar, the Sefiros are described as the limbs of a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the body." The maamar cites it for Chesed as a vessel for the Infinite Light, as the giving hand becomes a vessel below.

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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47 **משה ידבר**

At Sinai: "Moshe would speak, and G-d would answer him with a voice." The opening of the discourse in Parshas Yisro that the text refers to.

Exodus 19:19 שמות י"ט:י"ט

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

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

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48 **והיה לכם לציצית**

"And it shall be tzitzis for you, and you shall see it and remember all the commandments of Havayah and do them." The verse of the discourse in Parshas Shelach that the text refers to.

Numbers 15:39 במדבר ט"ו:ל"ט

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

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

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49 Kehot's note points to Zohar, Noach 15:121-16:131 for these words.

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

PARAGRAPH 8

50 **למנצח על השמינית**

The heading of Psalm 12: "For the conductor, on the sheminis, a psalm of David"; plainly the sheminis, "the eighth," is an eight-stringed instrument. The Likkutei Torah discourse the text refers to (Tazria) reads it of the circumcision given on the eighth day. (context: Steinsaltz Tanakh)

Psalms 12:1 תהילים י"ב:א'

לַמְנַצֵּחַ עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד׃

For the Leader; on the Sheminith. A Psalm of David.

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51 ויקח קרח

"And Korach took," the opening of the account of Korach's rebellion against Moshe and Aharon. The verse of the Likkutei Torah discourse the text refers to, where sovev is explained as present equally in heaven and on earth.

Numbers 16:1 במדבר ט"ז:א'

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן׃

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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52 זכור את יום השבת לקדשו

"Remember the Shabbos day to sanctify it," the wording of the Ten Commandments in Exodus; Deuteronomy says "Keep." The opening of the discourse the text refers to.

Exodus 20:8 שמות כ':ח'

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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53 זכור ושמור בדבור אחד נאמרו

The baraisa: "Remember" and "Keep" were said in a single utterance, something the mouth cannot say and the ear cannot hear. The maamar finds its root in Keser, which holds opposites together.

Shevuot 20b:9–10 שבועות כ' ב:ט'-י'

מִידֵּי אִירְיָא?! הָא כְּדְאִיתָא, וְהָא כְּדְאִיתָא. וּמַאי "דָּבָר אֶחָד הֵן"? דִּדְבִּיבּוּר אֶחָד נֶאֱמְרוּ, כִּדְתַנְיָא: "זָכוֹר" וְ"שָׁמוֹר" בְּדִיבּוּר אֶחָד נֶאֱמְרוּ – מַה שֶּׁאֵין יָכוֹל הַפֶּה לְדַבֵּר, וּמָה שֶּׁאֵין הָאוֹזֶן יָכוֹל לִשְׁמוֹעַ. בְּשִׂלְמָא הָתָם בְּדִיבּוּר אֶחָד נֶאֱמְרוּ, כִּדְרַב אַדָּא בַּר אַהֲבָה – דְּאָמַר רַב אַדָּא בַּר אַהֲבָה: נָשִׁים חַיָּיבוֹת בְּקִידּוּשׁ הַיּוֹם דְּבַר תּוֹרָה, דְּאָמַר קְרָא "זָכוֹר" וְ"שָׁמוֹר" – כָּל שֶׁיֵּשְׁנוֹ בִּשְׁמִירָה יֶשְׁנוֹ בִּזְכִירָה, וְהָנֵי נָשֵׁי הוֹאִיל וְאִיתַּנְהוּ בִּשְׁמִירָה אִיתַּנְהוּ נָמֵי בִּזְכִירָה. אֶלָּא הָכָא לְמַאי …

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54 צאינה וראינה

"Go out and gaze, O daughters of Zion, upon King Shlomo." The Torah Ohr discourse cited earlier in the maamar.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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55 שיר השירים אשר לשלמה

"The Song of Songs, which is Shlomo's." The opening of the Likkutei Torah discourse the text refers to, which reads "which is Shlomo's" as "He makes peace in His heights": the One who joins two opposites, as water and fire.

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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56 כיריעות שלמה

The maiden: "I am black but comely, daughters of Jerusalem, like the tents of Kedar, like the curtains of Shlomo." In the discourse the text refers to, the curtains of Shlomo are those of the King to whom peace belongs, before whom darkness is like light and above and below are equal.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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57 הפך ים

The psalmist calls all the earth to see G-d's deeds: "He turned the sea into dry land; they passed through the river on foot." The maamar reads the sea as the hidden world and dry land as the revealed world, joined by a level higher than both.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בְרַגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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58 Kehot's note points to Genesis 1:1–6:8 for these words.

Genesis 1:1–6:8 בראשית א':א'-ו':ח'

PARAGRAPH 9

59 ותורה שם בישראל

Asaf recounts how G-d "established a testimony in Yaakov and placed Torah in Israel," which He commanded the fathers to teach their children. The maamar reads it as 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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60 בראשית

"In the beginning (Bereishis) G-d created the heavens and the earth." Rashi, from the Midrash, reads the word as "for the sake of reishis": for the sake of the Torah and of Israel, each called reishis, "first." The maamar cites the reading for Israel.

Genesis 1:1 בראשית א׳:א׳

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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61 מחשבתן של ישראל קדמה לכל

"The thought of Israel preceded everything." Here it explains why Israel are called "first."

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

... שכתוב בו "נכון כסאך מאז". ר' הונא ורי ירמיה בשם רבי שמואל בר ר' יצחק אמרו מחשבתן של ישראל קדמה לכל דבר משל למלך שהיה נשוי למטרונה אחת ולא היה לו ממנה בן פעם אחת נמצא המלך עובר בשוק אמר טלו מילנין וקלמין זו לבני והיו הכל אומרין בן אין לו והוא אומר טלו מילנין וקלמין זו לבני והיו הכל אומרין בן אין לו והוא אומר טלו אלולי שצפה המלך שהוא עתיד להעמיד ממנה בן לא היה אומר טלו מילנין וקלמין לבני כך אילולי שצפה הקב"ה שאחר כ"ו דורות ...

"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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PARAGRAPH 10

62 אל תקרי בניך אלא בוניך

On "And all your children shall be taught of Havayah," the Talmud says: do not read "your children" (banayich) but "your builders" (bonayich), of Torah scholars. The maamar reads the souls as both the children and the builders of Malchus of Atzilus.

Berakhot 64a:14 ברכות ס"ד א׳:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאֹהֲבֵי 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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63 בחכמה יבנה בית

"Through wisdom a house is built, and by understanding it is established." The maamar reads the house as Malchus, built through Chochmah, the Torah.

Proverbs 24:3 משלי כ"ד:ג׳

בְּחָכְמָה יִבָּנֶה בָיִת וּבִתְבוּנָה יִתְכּוֹנָן׃

Through wisdom is a house builded; And by understanding it is established;

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64 באתי לגני

The beloved: "I have come into my garden, my sister, my bride." The opening of the Likkutei Torah discourse the text refers to, which reads it of G-d's delight in the souls of the righteous through their Torah study.

Song of Songs 5:1 שיר השירים ה׳:א׳

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

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

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65 אשר הוצאתיך מארץ מצרים

At Sinai G-d says: "I am Havayah your G-d, who brought you out of the land of Egypt." The first of the Ten Commandments, the verse of another discourse the text refers to.

Exodus 20:2 שמות כ׳:ב׳

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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66 ויאכילך את המן

Moshe reminds Israel: "He afflicted you and let you hunger, and fed you the manna." The verse of the Likkutei Torah discourse (Eikev) cited for the blessing for the land.

Deuteronomy 8:3 דברים ח׳:ג׳

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

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

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67 **תלת נשמתין אינון**

> "There are three souls, and they rise in known supernal levels": a supernal soul, hidden, on which all depend, and a soul hidden within her hosts through which the body is held. The text cites it as explaining things like the two levels of the soul.

Zohar, Vayechi 71:731–72:742 ספר הזהר, ויחי ע"א:תשל"א-ע"ב:תשמ"ב

There are three souls belonging to the celestial grades. The three are really four, because one is the supernal soul, which is not clearly discerned, even by the treasurer of the upper treasury, much less the lower. This is the soul of all souls, inscrutable and unknowable. Everything is dependent upon it, and it is veiled in a covering of exceeding brightness.

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

68 **ויברא אלקים את האדם בצלמו**

> "And G-d created man in His image." The verse of a discussion of the soul's two levels that the text refers to.

Genesis 1:27 בראשית א:כ"ז

וַיִּבְרָא אֱלֹקִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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PARAGRAPH 11

69 **לכו לחמו בלחמי**

> Wisdom calls: "Come, eat of my bread, and drink of the wine I have mixed." The maamar reads the Torah as bread, the food that binds the light to its vessel.

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.

70 **כך ע"י התורה . . בחכמה עילאה**

> The Or HaTorah version adds here: "and this is the drawing down of the supernal soul of the Zohar mentioned above [Vayechi, 245], that it be drawn into all the Ten Sefiros of Atzilus."

KEHOT'S NOTE

"והיינו המשכת נשמתא עילאה שבזהר הנ"ל [— ויחי דרמ"ה] שיומשך בכל העי"ס דאצילות כנ"ל" — אוה"ת שבועות ע' צח.

71 **יביאו לבוש מלכות**

> Haman advises the king: "Let them bring a royal garment that the king has worn." The mitzvos as the royal 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.

72 **אלביש שמים קדרות**

> G-d, through Isaiah, on His power over creation: "I clothe the heavens in blackness and make sackcloth their covering." The dark garment through which the external forces draw nurture.

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.

73 **כחשכה כאורה**

> David to G-d: "Even darkness is not dark for You ... darkness is like light." At the level of Keser good and evil make no difference.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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74 **שממית בידים תתפש**

> Agur names four creatures that are small yet wise; the fourth: "The spider grasps with its hands, and it is in the king's palaces." Rashi, the Metzudos and the Ralbag identify the semamis as the spider, which holds on to the walls with its "hands" (Rashi) and spins its web with them (Ralbag, Metzudas David); small as it is, it gets even into a king's palace. Here, from Keser, "long-suffering," the external forces too receive nurture: before Him they take up no place, like the spider in the palace (compare Torah Ohr, Vayishlach). The Steinsaltz Tanakh identifies it as the gecko, a small lizard that grips smooth walls (context: Steinsaltz Tanakh).

Proverbs 30:28 משלי ל:כ"ח

שְׁמָמִית בְּיָדַיִם תִּתָּפֵשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ׃

The spider thou canst take with the hands, Yet is she in kings'palaces.

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KEHOT'S NOTE

משלי ל, כח.

75 לו ישמעאל

When G-d tells Avraham that Sarah will bear Yitzchak, Avraham says: "If only Yishmael might live before You." The maamar mentions it briefly as another case of the flow reaching beyond the side of holiness.

Genesis 17:18 בראשית י"ז:י"ח

וַיֹּאמֶר אַבְרָהָם אֶל־הָאֱלֹקִים לוּ יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ׃

And Abraham said unto G-d: 'Oh that Ishmael might live before Thee! '

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KEHOT'S NOTE

בראשית יז, יח.

76 סד"ה מצה זו

The note places the discourse "This matzah" earlier in Likkutei Torah, in Parshas Tzav; the text sends the reader to its end.

KEHOT'S NOTE

לעל פי צו.

77 ובד"ה ויאבק

The discourse on Yaakov's struggle continues with Eisav running to meet him: once the good within Eisav was refined, the supernal encompassing light entered Yaakov, and Chochmah, which had departed in the shattering, was revealed again.

KEHOT'S NOTE

תו"א כו, א ואילך. באוה"ת שבועות ע' צח נוסף: "ובפי' לך לך בד"ה אנכי מגן לך".

78 ויאבק

"And a man wrestled with him until the break of dawn." The opening of the Torah Ohr discourse the text refers to.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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79 כל האומר אין לי אלא תורה . . אלא תורה וגמ"ח

Rabbi Yose: whoever says he has nothing but Torah does not have even Torah, for "you shall learn them and do them." The Kehot note gives this as the source.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבִי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּקָּע עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תוֹרָה — אֵין לוֹ אֶלָּא תוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וּלְמַדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשִׂיָּה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשִׂיָּה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב. והנה סיום מרז"ל זה "אלא תורה וגמ"ח" אינו בש"ס שם. וי"ל עפמש"כ בלקו"ת ד"ה כי תשמע בקול ס"ג וז"ל: אמרז"ל כל האומר כו' שהפי' הפשוט הוא שצריך שיעסוק בתורה וגמ"ח כו' כללות המלכות. — ולהעיר מיבמות קה, א. אגה"ק ס"ה. — סה"מ תש"ח ע' 266 בהערה.

80 אלא תורה וגמ"ח

Rabbah, who engaged in Torah, lived forty years; Abaye, who engaged in Torah and acts of kindness, lived sixty. The Kehot note points here for the ending "Torah and acts of kindness."

Yevamot 105a:14 יבמות ק"ה א:י"ד

אָמַר רַבָּה: בְּזָבַח וּבְמִנְחָה אֵינוֹ מִתְכַּפֵּר, אֲבָל מִתְכַּפֵּר הוּא בְּדִבְרֵי תוֹרָה. אַבָּיֵי אָמַר: בְּזָבַח וּבְמִנְחָה אֵינוֹ מִתְכַּפֵּר, אֲבָל מִתְכַּפֵּר בִּגְמִילוּת חֲסָדִים. רַבָּה וְאַבָּיֵי מִדְּבֵית עֲלִי קָאָתוּ, רַבָּה דַּעֲסַק בַּתּוֹרָה — חֲיָה אַרְבְּעִין שְׁנִין, אַבָּיֵי דַּעֲסַק בְּתוֹרָה וּבִגְמִילוּת חֲסָדִים — חֲיָה שִׁיתִּין שְׁנִין.

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81 שמים אש ומים

A baraisa reads shamayim as esh umayim, "fire and water," which G-d mixed together to make the firmament. The maamar applies it to the two sides of the Torah.

Chagigah 12a:19–20 חגיגה י"ב א:י"ט-כ'

מַאי "שָׁמַיִם"? אָמַר רַבִּי יוֹסֵי בַּר חֲנִינָא: שֶׁשָּׁם מַיִם. בְּמַתְנִיתָא תָּנָא: אֵשׁ וּמַיִם, מְלַמֵּד שֶׁהֵבִיאָן הַקָּדוֹשׁ בָּרוּךְ הוּא וּטְרָפָן זֶה בָּזֶה, וְעָשָׂה מֵהֶן רָקִיעַ. שָׁאַל רַבִּי יִשְׁמָעֵאל אֶת רַבִּי עֲקִיבָא כְּשֶׁהָיוּ מְהַלְּכִין בַּדֶּרֶךְ, אָמַר לֵיקַּהּ: אַתָּה שֶׁשִּׁמַּשְׁתָּ אֶת נַחוּם אִישׁ גַּם זוּ עֶשְׂרִים וּשְׁתַּיִם שָׁנָה, שֶׁהָיָה דּוֹרֵשׁ כָּל "אֹתִי" שֶׁבַּתּוֹרָה, "אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", מָה הָיָה דּוֹרֵשׁ בָּהֶן? אָמַר לוֹ: אֵילּוּ נֶאֱמַר "שָׁמַיִם וָאָרֶץ", הָיִיתִי אוֹמֵר: "שָׁמַיִם" — שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עַכְשָׁיו שֶׁנֶּאֱמַר: ...

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82 רצוא ושוב

In Ezekiel's vision of the chariot: "And the living creatures ran and returned." Running and returning, like fire and water, are the two opposite movements.

Ezekiel 1:14 יחזקאל א:י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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83 מימינו אש דת

In Moshe's blessing: "From His right hand, a fiery law for them." The Torah combines right and fire, Chesed and Gevurah.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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כז): "וַיַּעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהָלִים". מֵהֵיכָן הַמָּקוֹם מַכִּיר אֶת חֶלְקוֹ? מִיַּעֲקֹב, שֶׁנֶּאֱמַר: כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל ...

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from ...

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87 **וע' בזהר פ' בלק (דף ר"ד ב')**

The Mitteler Rebbe's explanations of the Zohar are cited for this Zohar passage on David's covering for the "morning" of Yosef.

KEHOT'S NOTE

ראה ביאוה"ז לאדה"א קט, ב. וראה אוה"ת בהעלותך ע' משג.

88 **בקר אערך לך ואצפה**

David's morning prayer: "Havayah, in the morning You hear my voice; in the morning I set out before You, and watch." The verse the Zohar expounds, reading va'atzapeh also as "I will overlay."

Psalms 5:4 תהילים ה':ד

ה' בֹּקֶר תִּשְׁמַע קוֹלִי בֹּקֶר אֶעֱרָךְ־לְךָ וַאֲצַפֶּה:

O L-RD, in the morning shalt Thou hear my voice; In the morning will I order my prayer unto Thee, and will look forward.

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89 **אתא דוד ואתקין האי בוצינא חופאה להאי בקר דיוסף**

The Zohar on "In the morning I will set out before You, and watch": the first light was too great for the worlds to bear, so lights were clothed in lights down to the "morning" of Yosef, for which David fashioned a covering. The maamar takes this covering as Malchus, the garment.

Zohar, Balak 33:354–34:363 ספר הזהר, בלק ל"ג:שנ"ד-ל"ד:שס"ג

Hence grades were evolved and lights were wrapped in one another until they reached this "morning of Joseph", which was a substratum to all the higher lights. And since all the higher lights converge on it, its brightness goes forth from one end of the world to the other, so that the worlds below cannot endure. David therefore came and prepared this lamp as a covering to this "morning of Joseph", so as to preserve the lower worlds, and therefore he said, "I will prepare the morning for thee and" ...

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

90 **ויגש אליו יהודה**

Yehudah steps forward to plead with Yosef, still unrecognized, for Binyamin: "And Yehudah approached him and said, 'Please (bi), my lord.'" Plainly bi is a word of en-

84 **אברהם שיצא ממנו**

Yaakov feared there might be a flaw among his children, "as with Avraham, from whom Yishmael came forth." The Kehot note gives this as the source.

Pesachim 56a:7 פסחים נ"ו א:ז'

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: "וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם". בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: "שְׁמַע יִשְׂרָאֵל, ה' אֱלֹקֵינוּ ה' אֶחָד". אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: "בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

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KEHOT'S NOTE

פסחים נו, א. ספרי דברים ו, ד. לב, ט.

85 **אברהם שיצא ממנו**

On "Hear, O Israel," the Sifrei says that Yaakov feared lest unworthy offspring come from him as it came from Avraham and Yitzchak. The Kehot note gives this as a source.

Sifrei Devarim 31:1 ספרי דברים ל"א:א'

(דברים ו ד) שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד, לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר (שמות כה ב): "דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל", דַּבֵּר אֶל בְּנֵי אַבְרָהָם, דַּבֵּר אֶל בְּנֵי יִצְחָק - אֵין כָּתוּב כָּאן; אֶלָּא "דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל", זָכָה אָבִינוּ יַעֲקֹב שֶׁיֵּאָמֵר דִּבּוּר לְבָנָיו! לְפִי שֶׁהָיָה אָבִינוּ יַעֲקֹב מְפַחֵד כָּל יָמָיו וְאוֹמֵר: אוֹי לִי שֶׁמָּא תֵּצֵא מִמֶּנִּי פְּסֹלֶת כְּדֶרֶךְ שֶׁיָּצְאָת מֵאֲבוֹתַי, אַבְרָהָם - יָצָא מִמֶּנּוּ יִשְׁמָעֵאל שֶׁעָבַד עֲבוֹדָה זָרָה, שֶׁנֶּאֱמַר (בראשית כא ט): "וַתֵּרֶא שָׂרָה אֶת בֶּן הָגָר הַמִּצְרִית... ", שֶׁהָיָה עוֹבֵד עֲבוֹדָה זָרָה, ...

(Devarim 6:4) "Hear, O Israel, the L-rd our G-d, the L-rd is One": Because it is written (Shemoth 25:2) "Speak to the children of Israel — It is not written "Speak to the children of Abraham and Isaac," but "speak to the children of Israel (i.e., Jacob [viz. Bereshith 32:29]) — Jacob merited that this pronouncement be stated to his children. For Jacob feared all of his days — Woe unto me, lest "base matter" issue from me as it did from my fathers! From Abraham there came forth Yishmael. ...

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86 **אברהם שיצא ממנו**

On "For Havayah's portion is His people": when Avraham came, unworthy offspring came forth from him, and from Yitzchak too, but all of Yaakov's sons were worthy. The Kehot note gives this as a source.

Sifrei Devarim 312:1–2 ספרי דברים ש"י"ב:א'-ב'

... צְאוּ מִתּוֹךְ שֶׁלִּי, אִי אֶפְשִׁי שֶׁתִּהְיוּ בְתוֹכָהּ, תְּנוּ לִי חֶלְקִי שֶׁאֲהֵא מַכִּירוֹ. כָּךְ כְּשֶׁבָּא אַבְרָהָם אָבִינוּ לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, יִשְׁמָעֵאל וְכָל בְּנֵי קְטוּרָה. בָּא יִצְחָק לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, עֵשָׂו וְכָל אַלּוּפֵי אֱדוֹם. חָזְרוּ לִהְיוֹת רָעִים יוֹתֵר מִן הָרִאשׁוֹנִים. וּכְשֶׁבָּא יַעֲקֹב לֹא יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, אֶלָּא נוֹלְדוּ כָּל בָּנָיו כְּשֵׁרִים, כָּעִנְיָן שֶׁנֶּאֱמַר (בראשית כה

clothed in blackness." The text cites it for the dark garment.

Zohar, Achrei Mot 53:324–54:332 ספר הזהר, אחרי מות נ"ג:שכ"ד-נ"ד:של"ב

It is written, "A wise son maketh a glad father, but a foolish son is the heaviness of his mother" (Prov. 10, 1). As long as this son goes in the right way and is wise he rejoices his father, the Holy King, but if he perverts his way he is the heaviness of his mother, to wit, the Community of Israel. Never was there such joy before the Holy One, blessed be He, as on the day when Solomon attained to wisdom and composed the Song of Songs. Then …

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95 **ועיין בפרדס שכ"ה פרק ו'**

In this chapter the Pardes Rimonim warns that the kelipos never enter holy Atzilus, nor Beriah; where they are said to enter beneath holiness, it is in Yetzirah. The text cites it alongside the Zohar on the heavens clothed in blackness.

Pardes Rimmonim 25:6:1 פרדס רמונים כ"ה:ו':א'

הנרצה בפרק זה להציל חסרי הדעת מן הטעות אל יחשוב החושב שהקליפות נכנסות אל תוך האצילות הטהור והקדוש חס ושלום חלילה וחלילה כי החושב זאת חייב ראשו לקונו. ומה שנמצא בקצת מקומות שיורה על שהקליפ' נכנסות תחת הקדושה אינו לא בעולם האצילות ולא בעולם הבריאה אבל הוא בעולם היצירה הוא עולם המטטרון כי סביב לו רשעים יתהלכון. וכן ביאר הרשב"י ע"ה בסי' ר"מ (פנחס דרכ"ז) וז"ל לעילא באילנא דחיי לית קליפין כי אין לבא אל שער המלך בלבוש שק לתתא אית קליפה במטטרון דאיהו בדיוקנא דעמודא דאמצעיתא. דבזמנא דקב"ה בר …

Pardes Rimonim (Public Domain)

96 **ואתחנן אל ה' בעת ההיא**

Moshe, recalling his plea to enter the land: "And I besought Havayah at that time." The maamar reads "at that time" as Malchus, through which the drawing down must pass.

Deuteronomy 3:23 דברים ג':כ"ג

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר׃

And I besought the L-RD at that time, saying:

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KEHOT'S NOTE

דברים ג, כג.

97 **ועת לכל חפץ**

Koheles: "Everything has its season, and there is a time for every desire (chefetz) under the heavens"; plainly chefetz is any matter or purpose. The maamar takes it as G-d's desire, the mitzvos, which are bound to "time," Malchus. (context: Steinsaltz Tanakh)

Ecclesiastes 3:1 קהלת ג':א'

לַכֹּל זְמָן וְעֵת לְכָל־חֵפֶץ תַּחַת הַשָּׁמָיִם׃

To every thing there is a season, and a time to every purpose under the heaven:

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treaty; the maamar reads it as "through me": Yehudah, Malchus, is the channel for Yosef's flow.

Genesis 44:18 בראשית מ"ד:י"ח

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה׃

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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KEHOT'S NOTE

בראשית מד, יח.

91 **ועמ"ש מזה ע"פ ויגש**

There Yosef and Yehudah are explained as heaven and earth, the growing and the inanimate: Yosef, from tosefes, "increase," keeps growing and rising, while Yehudah stands for the inanimate, the bittul of the earth.

KEHOT'S NOTE

בתו"א מד, א.

92 **בגין כך לא יטעי לחברא עת אחרא לגבי מלכא**

On "He shall not come at all times into the holy place," the Zohar warns Aharon not to err and join "another time," given over to another power, to the King; he enters only "with this (zos)," the time bound to G-d's Name.

Zohar, Achrei Mot 5:39–6:48 ספר הזהר, אחרי מות ה':ל"ט-ו':מ"ח

R. Simeon said: 'This interpretation of the word "time" is quite correct and here G-d warned Aaron not to make the same mistake as his sons and try to associate a wrong "time" with the King, even if he should see that the control of the world has been committed for the time to the hands of another, and though he has the power to unify with it and bring it near to Holiness.1Al. "Yet it is not so far committed that this power should be united and brought near …

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93 **בזאת יבא**

G-d's instruction for Yom Kippur: "With this shall Aharon come into the holy place." Part of the Zohar passage the text cites, where "this" (zos) is the "time" bound to G-d's Name.

Leviticus 16:3 ויקרא ט"ז:ג'

בְּזֹאת יָבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפַר בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה׃

Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

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94 **וכדין לבשו שמים קדרות**

The Zohar: when the King is separated from the Matronita and the blessings are withheld, then "the heavens are

KEHOT'S NOTE

קהלת ג, א.

98 **בד"ה בשעה שהקדימו**

There "we will do," drawing down G-d's will to be King of the world through the performance of the mitzvos, comes before "we will hear," self-nullification, because "we will hear" flows from "we will do." This is the secret revealed to Israel, brought from concealment into revelation through toil of soul and body.

KEHOT'S NOTE

לעיל במדבר יג, ד.

99 **בשעה שהקדימו ישראל נעשה לנשמע**

"When Israel put 'we will do' before 'we will hear,' a heavenly voice came forth: Who revealed to My children this secret that the ministering angels use?" The opening of the discourse the text refers to.

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 בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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100 **בד"ה תקעו בחדש שופר**

The Rosh Hashanah discourses open with this verse: Tishrei alone is called simply "the month," a general renewal of all the worlds, because Rosh Hashanah is the head and intellect of the year, from which each month's particular life-force is drawn.

KEHOT'S NOTE

לעיל ר"ה נד, א.

101 **תקעו בחדש שופר**

"Blow the shofar on the New Moon, at the appointed time for our festival day." The opening of the Rosh Hashanah discourse the text refers to.

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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102 **בד"ה כי תשמע בקול**

There "to keep all His commandments" is read as the Torah keeping the light of the mitzvah: keeping it from withdrawing to its source, which comes through the vessels, and guarding it from the nurture of the external forces, which comes through the encompassing lights.

KEHOT'S NOTE

ראה לעיל פ' ראה כג, ג.

103 **כי תשמע בקול**

Moshe: "When you hearken to the voice of Havayah your G-d, to keep all His commandments." The verse of the discourse the text refers to.

Deuteronomy 13:19 דברים י"ג:י"ט

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

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

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104 **בפ' לך לך בד"ה והבדילה הפרוכת**

There the parsa, the partition between Atzilus and Beriah, is explained as coming from the chashmal: at "to understand this matter of the chashmal," a glow from the outer dimension of Binah surrounds the emotive attributes so that the external forces cannot draw nurture from them, and beneath them is the "shoe" that separates Atzilus from Beriah and Yetzirah.

KEHOT'S NOTE

תו"א יב, ד. וראה ד"ה מצה זו תר"מ סע' מה.

105 **והבדילה הפרוכת**

G-d to Moshe, on the Mishkan: "And the curtain shall divide for you between the holy and the holy of holies." The opening of the Torah Ohr discourse the text refers to.

Exodus 26:33 שמות כ"ו:ל"ג

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים:

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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106 **וידבר שלשת אלפים משל**

Of Shlomo: "He spoke three thousand parables." The place within the discourse on "Go forth" that the text refers to.

I Kings 5:12 מלכים א ה':י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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107 **בפי' השמים כסאי**

The note locates the explanation of "The heavens are My throne" in the Alter Rebbe's maamarim on the Prophets and Writings, p. 195.

KEHOT'S NOTE

מאמרי אדה"ז נ"ך ע' קצה.

108 **השמים כסאי**

G-d through Isaiah: "The heavens are My throne, and the earth My footstool." The verse on which the screen be-

tween Atzilus and Beriah is further explained.

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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109 Kehot's note points to Zohar, Balak 33:354 for these words.

Zohar, Balak 33:354 ספר הזהר, בלק ל"ג:שנ"ד

PARAGRAPH 12

110 **השמים כסאי**

"The heavens are My throne, and the earth My footstool." The heavens are the encompassing lights, and the throne is the covering drawn from them.

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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111 **הכסא כס א' לבוש ומסך הנ"ל**

the passage shares nothing with the note

KEHOT'S NOTE

באוה"ת שבועות ע' צט נוסף: "וע' בע"ח שער כסא הכבוד שהכסא נמשך מאורות המתנוצצים מכח"ב, וז"ש בתניא פרק נ"ב ומה הלבוש כו' ע"ש שהלבוש שרשו גבוה יותר, ועוד יובן ענין זה ממ"ש בפ' חיי שרה בד"ה להבין ענין מה שאמרו רז"ל כו' גבי מש"ש והענין דכתיב ויבא משה בתוך הענן כו' כמ"ש תומ"צ כו'".

112 **ע"פ ואברהם זקן**

The discourse belonging to "And Avraham was old, advanced in days" explains that the cloud Moshe entered was rooted in a very high level of G-dliness yet became a garment through which he could grasp G-dliness; so too the Torah and mitzvos, rooted in the supernal will, are enclothed in physical things and become garments for the soul.

KEHOT'S NOTE

ראה תו"א טז, ב.

113 **ואברהם זקן בא בימים**

"And Avraham was old, advanced in days." The verse of the discourse the text refers to.

Genesis 24:1 בראשית כ"ד:א'

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

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

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114 **יפיפית מבני אדם**

The psalmist addresses the king: "You are fairer than the sons of men (mibnei adam); grace is poured upon your lips." Plainly mibnei adam means "more than all men"; Rabbi Levi Yitzchak of Berditchev reads it "from the sons of men": G-d's beauty comes from people, through their mitzvos.

Psalms 45:3 תהילים מ"ה:ג'

יָפְיְפִיתָ מִבְּנֵי אָדָם הוּצַק חֵן בְּשִׂפְתוֹתֶיךָ עַל־כֵּן בֵּרַכְךָ אֱלֹקִים לְעוֹלָם׃

Thou art fairer than the children of men; Grace is poured upon thy lips; Therefore G-d hath blessed thee for ever.

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KEHOT'S NOTE

תהלים מה, ג.

115 **סד"ה ועשית בגדי קדש**

There the wise-hearted make Aharon's garments "to sanctify him," in supernal holiness, by drawing down G-d's wisdom and will; the third level, the plain "and they shall make" of all Israel, is doing the active mitzvos from the hidden natural love alone, which still draws a supernal garment, a royal garment, through wholehearted acceptance of the yoke of Heaven.

KEHOT'S NOTE

תו"א פב, ד.

116 **והנה מבואר במ"א**

The note gives this as a place where the two ways in which the external forces draw nurture are explained.

KEHOT'S NOTE

ראה דרך מצותיך עז, א. אוה"ת שמות כרך ז ע' ב'תצ ואילך.

117 **אם תגביה כנשר**

Through Obadiah, G-d tells Edom: "Though you soar aloft like the eagle and set your nest among the stars, from there I will bring you down." The external forces reaching for the highest level.

Obadiah 1:4 עובדיה א':ד'

אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־ה'׃

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

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118 **כחשכה כאורה**

"Darkness is like light." The level from which the external forces seek to draw.

Psalms 139:12 תהילים קל"ט:י"יב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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119 ועשית בגדי קדש לאהרן

"And you shall make holy garments for Aharon your brother, for glory and for splendor." Addressed to Moshe; the maamar takes it as the highest level of garment.

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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120 כי חפץ חסד הוא

Micah praises G-d's forgiveness: "He does not retain His anger forever, for He desires kindness." The sixth of the thirteen attributes of mercy in Micah, which the garments of the mitzvos clothe.

Micah 7:18 מיכה ז':י"ח

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

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

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121 עבדים היינו לפרעה במצרים

Moshe tells the father what to answer his son: "We were slaves to Pharaoh in Egypt, and Havayah took us out of Egypt with a mighty hand." The Haggadah opens its answer with these words; they head the discourse the text refers to.

Deuteronomy 6:21 דברים ו':כ"א

וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיֹּצִיאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה׃

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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122 בד"ה והבדילה הפרוכת

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

KEHOT'S NOTE

תו"א פ' לך לך.

PARAGRAPH 13

123 קומי לך

The beloved calls to her in spring: "Arise for yourself (kumi lach), my love, my fair one, and go (lechi lach)." The word after "Arise," read lach, is written lachi, with a kaf and a yud; the maamar reads lach as a rising to one's own self, and the written letters as Keser and Chochmah. (context: Steinsaltz Tanakh)

Song of Songs 2:13 שיר השירים ב':י"ג

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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124 יביאו לבוש מלכות

"Let them bring a royal garment." The verse of the Torah Ohr discourse the text refers to.

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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PARAGRAPH 14

125 לחם משנה

"On the sixth day they gathered double bread (lechem mishneh)." The subject of the discourse in Parshas Beshalach that the text refers to.

Exodus 16:22 שמות ט"ז:כ"ב

וַיְהִי בַּיּוֹם הַשִּׁשִּׁי לָקְטוּ לֶחֶם מִשְׁנֶה שְׁנֵי הָעֹמֶר לָאֶחָד וַיָּבֹאוּ כָּל־נְשִׂיאֵי הָעֵדָה וַיַּגִּידוּ לְמֹשֶׁה׃

And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses.

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126 א"ק קוצו של יו"ד והיא הספירה העליונה מכולן ונקרא כתר

Rabbi Chaim Vital lists five worlds and maps them onto the Name: the thorn of the yud is Adam Kadmon, and the four letters are Atzilus, Beriah, Yetzirah and Asiyah. The maamar quotes him for Adam Kadmon as Keser.

Sha'arei Kedusha, Part 3 1:9–10 שערי קדושה, חלק ג א':ט'-י'

ואחר כך העולמות. בתחלה הם כללות אחד, והם שם אחד של הוי"ה. ואחר כך נחלק לארבעה יסודות, זולת השורש שלהם שהוא א"ק קוצו של יו"ד והיא הספירה העשירית העליונה מכולם הנקרא כתר, ואחר כך אלו הארבעה יסודות נחלקו לתשע ספירות כנזכר: והנה כל זה נכללין בשתי חלוקות והם המאציל והנאצלים כולם. וזהו שכתוב בפרקי רבי אליעזר (פרק כ"ג) עד שלא נברא העולם, רצונו לומר העולם הזה, היה הוא ושמו אחד, כי האין סוף הנקרא הוא והנאצלים הכלולים בשמו שהוא הוי"ה אחת, הכל אחד, כי היתה השלהבת גנוזה בגחלת:

Subsequently, the worlds were initially included as one complete Name of Being-Shem Havayah-שם הוי"ה. Afterwards, they were divided into four foundations, except for their

root, which is Primordial Man-Adam Kadmon and is the thorn of the letter Yod-(י) יו"ד which is the tenth Sefirah that is higher than them all, and is therefore called the crown-Keter. Afterwards, the four foundations were divided into nine Sefirot, as mentioned. Now, it all includes two categories; the Emanator and all the Emanated. About this, it states in Pirkei d'Rabbi Eliezer, "Before the creation …

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PARAGRAPH 15

127 Moshe grasps the serpent's tail "and it became a staff in his palm." Kaf as the palm that holds.

Exodus 4:4 שמות ד':ד'

וַיֹּאמֶר ה' אֶל־מֹשֶׁה שְׁלַח יָדְךָ וָאֶחֱז בִּזְנָבוֹ וַיִּשְׁלַח יָדוֹ וַיַּחֲזֶק בּוֹ וַיְהִי לְמַטֶּה בְּכַפּוֹ׃

And the L-RD said unto Moses: 'Put forth thy hand, and take it by the tail—and he put forth his hand, and laid hold of it, and it became a rod in his hand—

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128 **ובעודה בכפו יבלענה**

Of the first ripe fig: "while it is still in his palm, he swallows it." A further example of kaf as the hand that holds.

Isaiah 28:4 ישעיהו כ"ח:ד'

וְהָיְתָה צִיצַת נֹבֵל צְבִי תִפְאַרְתּוֹ אֲשֶׁר עַל־רֹאשׁ גֵּיא שְׁמָנִים כִּבְכוּרָה בְּטֶרֶם קַיִץ אֲשֶׁר יִרְאֶה הָרֹאֶה אוֹתָהּ בְּעוֹדָהּ בְּכַפּוֹ יִבְלָעֶנָּה׃

And the fading flower of his glorious beauty, Which is on the head of the fat valley, Shall be as the first-ripe fig before the summer, Which when one looketh upon it, While it is yet in his hand he eateth it up.

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129 **ומתחת זרועות עולם**

In Moshe's last blessing: "The G-d of old is a dwelling place, and beneath are the everlasting arms (zero'os olam)." Plainly olam is eternity; the maamar reads the arms "beneath the world" as sovev, a hand holding the world from every side. (context: Steinsaltz Tanakh)

Deuteronomy 33:27 דברים ל"ג:כ"ז

מְעֹנָה אֱלֹקֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד׃

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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130 **כתרו את בנימין**

In the war against the tribe of Binyamin at Givah: "They surrounded (kitru) Binyamin." Keser as a word of surrounding.

Judges 20:43 שופטים כ':מ"ג

כִּתְּרוּ אֶת־בִּנְיָמִן הִרְדִיפֻהוּ מְנוּחָה הִדְרִיכֻהוּ עַד נֹכַח הַגִּבְעָה מִמִּזְרַח־שָׁמֶשׁ׃

They inclosed the Benjamites round about, and chased them, and overtook them at their resting-place, as far as over against Gibeah toward the sunrising.

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131 **כף אחת עשרה זהב כנגד הלוחות שנכתבו מיד הקב"ה**

On the princes' offerings, the Midrash reads "one spoon" as the Tablets written by the hand of the Holy One, blessed be He, and "ten gold" as the Ten Commandments written on them.

Bamidbar Rabbah 13:16 במדבר רבה י"ג:ט"ז

132 **אם בחקתי**

"If you walk in My statutes." The verse of the discourse the text refers to on the Tablets.

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

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

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133 **קומי לכי**

The beloved calls: "Arise for yourself (kumi lach), my love, my fair one, and go." The word read lach is written lachi, kaf and yud, which the maamar reads as the soul's root in Keser and Chochmah.

Song of Songs 2:13 שיר השירים ב':י"ג

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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134 **זה יתנו כו' מחצית השקל בשקל הקדש עשרים גרה השקל**

G-d to Moshe, on the census: "This they shall give, everyone who passes among those counted: half a shekel by the holy shekel, the shekel is twenty gerah." The twenty is the kaf, the two sets of Ten Sefiros.

Exodus 30:13 שמות ל':י"ג

זֶה יִתְּנוּ כָּל־הָעֹבֵר עַל־הַפְּקֻדִים מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל מַחֲצִית הַשֶּׁקֶל תְּרוּמָה לַה'׃

This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary —the shekel is twenty gerahs—half a shekel for an offering to the L-RD.

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135 **אחור וקדם צרתני ותשת עלי כפכה**

David to G-d: "Behind and before You have formed me, and laid Your palm upon me": You made me and keep me under Your hand. Read as the kaf, the soul's root, and as

the soul's two aspects, will and delight. (context: Steinsaltz Tanakh)

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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136 ב' יודין שבתיבת וייצר

The Zohar asks why vayyitzer has two yuds and answers: the secret of Atik Kadisha and the secret of Z'eir Anpin, a form within a form. The text says something close to its suggestion is found here.

Zohar, Idra Rabba 41:297–42:309 ספר הזהר, האדרא רבא מ"א:רצ"ז-מ"ב:ש"ט

137 וייצר ה' אלקים את האדם

"And Havayah Elokim formed the man." Vayyitzer is written with two yuds, which the maamar suggests hint at the two sets of Ten Sefiros.

Genesis 2:7 בראשית ב':ז'

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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138 ואהיה אצלו אמון

Wisdom: "And I was with Him as a nursling, and I was His delight day after day." The verse of the discourse the text refers to on will and delight.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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139 אהבה בתענוגים לא כל אדם זוכה לזה

The Tanya says that utter loathing of evil comes only through great love in delights, a taste of the World to Come, "and not every person merits this." The maamar cites it for the higher love.

Tanya, Likkutei Amarim 14:2 תניא, חלק ראשון; ליקוטי אמרים י"ד:ב'

... לְהִתְעַנֵּג עַל ה' מֵעֵין עוֹלָם הַבָּא, וְעַל זֶה אָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "עוֹלָמְךָ תִּרְאֶה בְּחַיֶּיךָ כוּ'"; וְאֵין כָּל אָדָם זוֹכֶה לָזֶה, כִּי זֶהוּ כְּעֵין קִבּוּל שָׂכָר, וּכְדִכְתִיב: "עֲבוֹדַת מַתָּנָה אֶתֵּן אֶת כְּהוּנַּתְכֶם וְגוֹ'", כְּמוֹ שֶׁנִּתְבָּאֵר בִּמְקוֹם אַחֵר.

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140 מה יפית ומה נעמת

The beloved to the maiden: "How fair and how pleasant you are, love in delights." The verse on which the Iggeres HaKodesh letter is built.

Song of Songs 7:7 שיר השירים ז':ז'

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים:

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

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141 מה יפית ומה נעמת

The letter opens with this verse and explains two kinds of love, the first being love in delights, a wondrous delight in G-d. The text cites it for the love that is everyone's obligation.

Tanya, Iggeres HaKodesh 18:1–2 תניא, אגרת הקדש י"ח:א'-ב'

כְּתִיב: "מַה יָּפִית וּמַה נָּעַמְתְּ, אַהֲבָה בַּתַּעֲנוּגִים". הִנֵּה ב' מִינֵי אַהֲבוֹת הֵן, הָאַחַת - "אַהֲבָה בַּתַּעֲנוּגִים", דְּהַיְינוּ, שֶׁמִּתְעַנֵּג עַל ה' עוֹנֶג נִפְלָא בְּשִׂמְחָה רַבָּה וַעֲצוּמָה, שִׂמְחַת הַנֶּפֶשׁ וּכְלוֹתָהּ, בְּטָעֲמָהּ כִּי טוֹב ה' וְנָעִים, נְעִימוּת עֲרִיבוּת עַד לְהַפְלִיא, מֵעֵין עוֹלָם־הַבָּא מַמָּשׁ, שֶׁנֶּהֱנִין כּוּ', וְעַל זֶה כְּתִיב: "שִׂמְחוּ צַדִּיקִים בַּה'"; וְלֹא כָּל אָדָם זוֹכֶה לָזֶה.

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142 בחי' החכמה שבנפש

The Tanya explains that the Infinite Light is enclothed in the Chochmah of the soul, the source of the hidden love in every Jew. The maamar identifies this with the half-shekel.

Tanya, Likkutei Amarim 18:7 תניא, חלק ראשון; ליקוטי אמרים י"ח:ז'

וְנִמְצָא, כִּי אֵין־סוֹף בָּרוּךְ־הוּא מְלוּבָּשׁ בִּבְחִינַת חָכְמָה שֶׁבְּנֶפֶשׁ הָאָדָם - יְהֶיֶה מִי שֶׁיִּהְיֶה מִיִּשְׂרָאֵל, וּבְחִינַת הַחָכְמָה שֶׁבָּהּ, עִם אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא הַמְלוּבָּשׁ בָּהּ, מִתְפַּשֶּׁטֶת בְּכָל בְּחִינוֹת הַנֶּפֶשׁ כּוּלָּהּ, לְהַחֲיוֹתָהּ מִבְּחִינַת רֹאשָׁהּ עַד בְּחִינַת רַגְלָהּ, כְּדִכְתִיב: "הַחָכְמָה תְּחַיֶּה בְּעָלֶיהָ".

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143 וראשו מגיע השמימה

Yaakov's dream: "a ladder set on the earth, and its top reaches heavenward." Prayer as the ladder that rises to the kaf, sovev.

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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PARAGRAPH 16

144 משה את כל עדת

"And Moshe assembled the whole congregation of the children of Israel," and told them first of Shabbos, then of the Mishkan. The opening of the Torah Ohr discourse the text refers to.

Exodus 35:1 שמות ל"ה:א'

וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה' לַעֲשֹׂת אֹתָם:

And Moses assembled all the congregation of the children of Israel, and said unto them: 'These are the words which the L-RD hath commanded, that ye should do them.

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145 **כי מאתך היא מנוחתם מאת כי שהיא הכתר**

Pri Etz Chaim reads "and they shall know that from You is their rest" as "from the kaf, which is Keser," for on Shabbos they know they receive from Keser. The maamar cites it for the rise of "Arise for yourself."

Pri Etz Chaim, Gate of the Sabbath 23:5–6 פרי עץ חיים, שער השבת כ"ג:ה'-ו'

הגהה (ב) מע"ח - צריך לומר ומי כעמך כישראל וכו', ולא כעמך ישראל. (צמח - ני"ל, כי זה מובן עם מ"ש הר"ב ז"ל לקמן, על וידעו כי מאתך היא מנוחתם, מאתך - מאת ך', שהוא כתר, כי זהו מה ששאלו היש ה' בקרבנו שהוא ז"א, אם אין שהוא א"א. והנה עתה ידעו, כי מאת כתר, כנזכר בספרים, וזהו מי כעמך כישראל, כי ישראל, שיודעין שמכתר מושפעים עתה, וזהו כי ישראל): אמנם עליית ת"ת שם, אינו רק ג' מוחין דיליה, ושאר הו"ק נשארו למטה, ואנו אומרים כנגדן אברהם יגל, חסד דז"א. ...

Pri Etz Chaim (Public Domain)

146 **וה' הולך לפניהם יומם בעמוד ענן**

As Israel leave Egypt: "And Havayah went before them by day in a pillar of cloud to lead them on the way, and by night in a pillar of fire." The revelation at the Exodus.

Exodus 13:21 שמות י"ג:כ"א

וַה' הֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לַנְחֹתָם הַדָּרֶךְ וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם לָלֶכֶת יוֹמָם וָלָיְלָה:

And the L-RD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

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147 **וה' זקיף טעמא לעילא**

A young child expounds the verse: the raised accent on "And Havayah" shows how beautiful the bride was at that hour, bowed in exile until then and now walking with head raised. The maamar cites it for the revelation at the Exodus.

Zohar, Balak 6:122–131 ספר הזהר, בלק ו':קכ"ב-קל"א

He then expounded for them the verse: "And the L-rd went before them by day in a pillar of cloud" (Ex. 13, 21). 'We should', he said, 'render thus: And the L-rd, that is, the Shekinah, was there,

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

148 **כי הנה הסתיו עבר הגשם חלף**

The beloved calls her out in spring: "For behold, the winter is past, the rain has gone by and is gone." The Sages read the passage of the time of the Exodus. (context: Steinsaltz Tanakh)

Song of Songs 2:11 שיר השירים ב':י"א

כִּי־הִנֵּה הַסְּתָו עָבָר הַגֶּשֶׁם חָלַף הָלַךְ לוֹ:

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

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149 **סוכת דוד הנופלת**

G-d's promise through Amos: "On that day I will raise up the fallen sukkah (booth) of David." The Congregation of Israel in exile.

Amos 9:11 עמוס ט':י"א

בַּיּוֹם הַהוּא אָקִים אֶת־סֻכַּת דָּוִיד הַנֹּפֶלֶת וְגָדַרְתִּי אֶת־פִּרְצֵיהֶן וַהֲרִסֹתָיו אָקִים וּבְנִיתִיהָ כִּימֵי עוֹלָם:

In that day will I raise up The tabernacle of David that is fallen, And close up the breaches thereof, And I will raise up his ruins, And I will build it as in the days of old;

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150 **כי ההרים ימושו**

G-d's promise to Israel through Isaiah: "For the mountains shall depart and the hills be removed, but My kindness shall not depart from you." The verse of the discourse the text refers to.

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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151 **הראיני את מראיך**

The beloved to his dove: "Show me your appearance, let me hear your voice, for your voice is sweet and your appearance is comely." The counsel for rising even from the hidden place of the step.

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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152 **שבמקום שבעלי תשובה עומדים אין צדיקים גמורים**

Rabbi Abahu: "In the place where penitents stand, the perfectly righteous cannot stand." The maamar cites it for the greater strength of the returning light that comes out of concealment.

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

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלום שלום לרחוק ולקרוב". "לרחוק" ברישא, ודהדר "לקרוב". ורבי יוחנן אמר לך: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

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 ...

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

153 **ואני אראה בשונאי**

The psalmist: "Havayah is with me among my helpers, and I shall look upon those who hate me," plainly upon their downfall. In the Likkutei Torah discussion the text refers to, "those who hate me" is the evil inclination, and the love comes from subduing it. (context: Steinsaltz Tanakh)

Psalms 118:7 תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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154 **כן בקדש**

David in the wilderness of Yehudah: "So in the Sanctuary I have beheld You, to see Your strength and Your glory." Read as a prayer that the longing of the wilderness be found also in the Sanctuary.

Psalms 63:3 תהילים ס"ג:ג'

כֵּן בַּקֹּדֶשׁ חֲזִיתִךָ לִרְאוֹת עֻזְּךָ וּכְבוֹדֶךָ׃

So have I looked for Thee in the sanctuary, To see Thy power and Thy glory. .

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155 **לסוסתי ברכבי**

The beloved to the Congregation of Israel: "To My mare among Pharaoh's chariots I have likened you, my beloved." The opening of the Likkutei Torah discourse the text refers to.

Song of Songs 1:9 שיר השירים א':ט'

לְסָסָתִי בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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156 **לכו לחמו בלחמי**

Wisdom calls: "Come, eat of my bread." The Torah as food.

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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157 **רווחא לבסומי שכיח**

Rava's saying on Purim: "For sweet things, room is found." Rashi explains that room is found for something sweet within the stomach.

Megillah 7b:5–7 מגילה ז' ב:ה'-ז'

אָמַר אַבָּיֵי, הֵיינוּ דְּאָמְרִי אִינָשֵׁי: כָּפֵין עָנְיָא וְלָא יָדַע. אִי נָמֵי: רַוְוחָא לְבָסְימָא שָׁכִיחַ. אַבָּיֵי בַּר אָבִין וְרַבִּי חֲנִינָא בַּר אָבִין מְחַלְּפִי סְעוּדָתַיְיהוּ לַהֲדָדֵי. אָמַר רָבָא: מִיחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרַיָּא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי.

Abaye said: This is what people say, The poor man is hungry and does not know it. Or the other saying, There is always room for sweet things. Abaye b. Abin and R. Hananiah b. Abin used to exchange their meals with one another. Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai.

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158 **אני תורתך שעשעתי**

"Their heart is gross as fat; I delight in Your Torah." The supernal delight revealed in the Torah.

Psalms 119:70 תהילים קי"ט:ע'

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תוֹרָתְךָ שִׁעֲשָׁעְתִּי׃

Their heart is gross like fat; But I delight in Thy law.

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159 **וכל העם רואים**

"And all the people saw the voices." The opening of the Torah Ohr discourse the text refers to.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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160 **ועשית בגדי קדש**

"And you shall make holy garments for Aharon." The discourse on the levels of the garments of the mitzvos.

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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161 **Zechariah's vision of chariots: "In the first chariot were red horses, and in the second chariot black horses." The chariot of horses the text mentions.**

Zechariah 6:2 זכריה ו':ב'

בַּמֶּרְכָּבָה הָרִאשֹׁנָה סוּסִים אֲדֻמִּים וּבַמֶּרְכָּבָה הַשֵּׁנִית סוּסִים שְׁחֹרִים׃

In the first chariot were red horses; and in the second chariot black horses;

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162 **The same saying in Eruvin, where Rashi explains that the stomach expands to make room for something sweet.**

Eruvin 82b:17 עירובין פ"ב ב:י"ז

אֲמַר לֵיהּ רַב יוֹסֵף לְרַב יוֹסֵף בְּרֵיהּ דְּרָבָא: אֲבוּךְ כְּמַאן סָבְירָא לֵיהּ קַהּ? כְּרַבִּי מֵאִיר סָבְירָא לֵיהּ קַהּ. אֶלָּא נְמִי כְּרַבִּי מֵאִיר סָבְירָא לֵיהּ קַהּ. דְּאִי כְּרַבִּי יְהוּדָה, קַשְׁיָא הָא דְּאָמְרִי אִינָשֵׁי: רַוְוחָא לִבְסִימָא שְׁכִיחַ.

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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