LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 17

עוד ביאור הדברים ע"פ יונתי בחגוי הסלע וגו'

A further explanation of "My dove, in the clefts of the rock"

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The souls of Israel are rooted in the inner essence of G-d's wisdom, above the Torah, which is only its "unripe fruit." Rising step by step ("Arise for yourself") they reach only Chochmah; but in exile the concealment itself, turned into teshuvah and boundless love ("Show me your appearance"), produces a returning light that reaches Keser and draws down a new light from the Infinite.

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

The souls of Israel are rooted in the inner essence of G-d's wisdom, above the Torah, which is only its "unripe fruit." Rising step by step ("Arise for yourself") they reach only Chochmah; but in exile the concealment itself, turned into teshuvah and boundless love ("Show me your appearance"), produces a returning light that reaches Keser and draws down a new light from the Infinite.

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 Torah is "the unripe fruit of the wisdom above": the outer reach of Chochmah, clothed in the attributes and in halachic verdicts. The souls of Israel come from its inner essence, as a child from the father's mind, so they precede the Torah and are its source; some lofty souls are even G-d's "brothers." Israel "sustain their Father in heaven": through Torah ("my beloved") they draw the Infinite Light into Atzilus, and through the mitzvos ("my fair one") they clothe G-d's kingship in a royal garment that reaches the lower worlds. In exile, as in the World of Tohu, the lights withdraw and Malchus is clothed in dark garments; restoring them needs the union of Abba and Imma, which only self-sacrifice at the Shema's "One" draws down. When the soul cannot simply "arise," the counsel is "Show me your appearance": the concealment acts like a mirror, sending back a returning light in which Malchus becomes Keser. This teshuvah, love "with all your might," reaches above Chochmah, beyond the order of the levels, and brings the King down to raise His people.

OUTLINE

1 **The Torah as "unripe fruit," Israel as its source** ¶1–4

The revealed Torah is the outer glow of Chochmah clothed in the attributes; Israel's souls come from Chochmah's inner essence, like a child from the father's mind. So they are "the first of His produce," the Torah bears Moshe's name, and Israel are the bridegroom to the Torah's bride.

2 **Brothers, children and souls of Atzilus** ¶5–6

Souls from the union of Abba and Imma are G-d's "brothers," above the Torah; most souls come from the union of Z'eir Anpin and Nukva and are "bound to the Torah." In the early tzaddikim a soul of Atzilus entered the body; in everyone else the Atzilus root stays above as a surrounding light.

3 **“Arise for yourself, my beloved, my fair one”** ¶7–10

Israel “sustain their Father”: rooted in thought, they draw the Infinite Light into Atzilus through the Torah and into the lower worlds through the mitzvos, by way of Malchus and the partition. First the soul must rise to its root in prayer, through self-sacrifice at “One.”

4 **The royal garment and the garment of blackness** ¶11

Malchus is a garment: the mitzvos make the beautiful garments of Tikkun, while in Tohu and in exile the lights withdraw and kingship is clothed in the dark garments of kelipah. Repair needs the union of Abba and Imma, which only self-sacrifice draws down; Torah and mitzvos then complete the union of Z’eir Anpin and Nukva.

5 **Exile and the mirror** ¶12

In exile the dove is hidden and cannot “arise”; the counsel is “Show me your appearance”: to see that the concealment is only a mirror, that one has fallen from a great height, and to cry out to G-d.

6 **Returning light and the soul’s descent** ¶13–16

Light rebounding from the partition rises as returning light, in which the lowest becomes the highest; in man it is love “with all your might.” Angels cannot draw down a new light, but a soul concealed in a body can, and a long parenthesis distinguishes this new light from the constant flow that sustains the Sefiros.

7 **“Let me hear your voice”: Torah, mitzvos and Tiferes** ¶17–19

Torah study after prayer draws the delight of Keser into Chochmah; the mitzvos are “comely” according to how they are done, and their beauty is Tiferes, which like Keser joins one level to the next. Teshuvah makes the deeds shine and draws the Keser of Nukva from a higher level.

8 **Teshuvah above the order of the levels** ¶20–24

The righteous, rising in order, reach only Chochmah; teshuvah reaches Keser, as on Yom Kippur and “where penitents stand.” “She will no more rise” by herself: the King comes to raise her, a “superior rising,” the two parts of the Shema and the masculine song of the Future.

9 **Shabbos, the Future and the dove in the clefts** ¶25–26

Even Shabbos draws only from the outer dimension of Atik, the “unripe fruit” of the World to Come. The dove is Malchus, contracting into a point to descend into the lower worlds; the clefts of the rock are nogah, and the hidden place lower still.

THE MAAMAR IN THE REBBE’S LIGHT

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

This second biur speaks of high things: souls of Atzilus, the light of Abba, Moshe’s word “from his own mouth”, the Keser drawn into study after prayer; in several of the places where the Rebbe cites it, he ties these levels to a person’s service. In a letter of 2 Kislev 5707 on trust in G-d he takes the maamar’s definition of a soul of Atzilus and notes that even such tzaddikim make a vessel for their livelihood while the world still disturbs them. In his reshimah of Simchas Beis HaShoevah 5692 he reads „לעשות רצון אביך שבשמים” (“to do the will of your Father in heaven”) with the maamar’s “their Father in heaven”,

as drawing Keser, Chochmah and Z'eir Anpin into this world. In a sicha on Sefer Devarim (Likkutei Sichos 4) he explains in the maamar's terms that Moshe's holy spirit is Z'eir Anpin, where there is „שרש נבואתו והשגתו" ("the root of his prophecy and understanding"), while the root of the whole Torah is far higher; and in a reshimah of summer 5690 he reads its difference between study before and after prayer as that between settled halachah and study „עם חדוש דבר" ("with a new insight"). Perhaps (biur b'derech efshar) the maamar's ladder of levels is meant to be found in prayer, study, mitzvos and earning a living.

KEY CONCEPTS

the unripe fruit of wisdom (novlos chochmah) נובלות חכמה

The Sages' name for the Torah as a lesser offshoot of the wisdom above. The maamar reads it as the outer dimension of Chochmah, clothed in the attributes, while the souls of Israel come from its inner essence.

returning light (or chozer) אור חוזר

Light that rebounds upward from a barrier, as against direct light that descends. In it the lowest becomes the highest: Malchus becomes Keser. In the soul it is the boundless love that comes out of concealment.

the royal garment לבוש מלכות

Malchus as the garment through which G-d's kingship is revealed. The mitzvos draw down its holy, beautiful form; in Tohu and in exile it is replaced by the dark garment of "I clothe the heavens in blackness."

a new light (or chadash) אור חדש

Light drawn from above Chochmah, from the Emanator Himself, as distinct from the constant flow that only sustains what exists. It is drawn by self-sacrifice and by love "with all your might."

self-sacrifice at "One" (mesirus nefesh) מסירות נפש באחד

Giving oneself over entirely at the word "One" in the Shema. It alone draws down the union of Abba and Imma, which precedes the effect of Torah and mitzvos.

Tohu and Tikkun תהו ותיקון

The World of Chaos, whose Sefiros were separate points and broke, and the World of Rectification, where they became configurations clothed in vessels and garments. Exile is a return of something like Tohu.

"with all your might" (me'od) בכל מאדך

Love without limit, corresponding to the Infinite. It comes from the concealment and is the Keser of the returning light, which arouses a new light from above.

SECTION 1 · ¶1–4

The Torah as "unripe fruit," Israel as its source

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

A further explanation of the matters, on [the verse] "My dove, in the clefts of the rock, etc."

> The heading: this is a further 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." It follows the discourse on this verse (Likkutei Torah, Shir HaShirim 15) and its first explanation (Shir HaShirim 16); the Kehot editors give a comparison (hashva'ah) for it in their supplements.

2 הנה ארז"ל [אמרו רבותינו זכרונם לברכה] נובלות חכמה שלמעלה תורה.[2] כי התורה הנגלית היא בחינת הארת החכמה המתלבשת במדות

Now, our Sages, of blessed memory, said: "The unripe fruit (novlos) of the wisdom above is the Torah." For the revealed Torah is the level of the glow of Chochmah (wisdom) that is enclothed in the emotive attributes (middos).

> The maamar opens with the Sages' saying that the Torah is the "novlos" of the wisdom above: novlos are fruit that fall from the tree before they ripen, a lesser offshoot of the real thing. The revealed Torah, the Alter Rebbe explains, is only a glow of divine wisdom (Chochmah) as it has come down and clothed itself in G-d's emotive attributes.

ולכן הם גם כן שיתא סדרי משנה כנגד ששה מדות עליונות סדר זרעים מבחינת חסד כו' והענין הוא כי כשר ופסול טמא וטהור חייב וזכאי נמשך מהמדות עליונות

And therefore they are also the six orders of the Mishnah, corresponding to the six supernal attributes: the Order of Zera'im [Seeds] is from the level of Chesed (kindness), etc. And the explanation is that fit and unfit, impure and pure, liable and innocent, are drawn from the supernal attributes;

> The sign of this is the structure of the Mishnah: its six orders correspond to the six emotive Sefiros, beginning with Zera'im (Seeds), which comes from Chesed. Every halachic verdict, fit or unfit, pure or impure, liable or innocent, flows from these attributes; in Tanya's Kuntres Acharon (the essay "David, You called them songs") the Alter Rebbe explains that all the worlds rise or fail to rise with one such detail, yet calls this only the "back" of the supernal thought.

דהיינו כשר ומותר וטהור זהו בחינת חסד וימין מקרבת שיתעלה אותו דבר ליכלל באור א"ס ופסול ואסור וטמא היינו בחינת גבורה שמאל דוחה שלא יוכל להתעלות כו'

that is: fit, permitted and pure is the level of Chesed, and "the right hand brings near," so that that thing may rise to be included in the Infinite Light (Or Ein Sof); and unfit, forbidden and impure is the level of Gevurah (restraint), "the left hand pushes away," so that it cannot rise, etc.

> A favorable ruling (fit, permitted, pure) is Chesed, "the right hand brings near" (the Talmud's phrase, Sotah 47a): it lets the object rise and be included in the Infinite Light. An unfavorable ruling (unfit, forbidden, impure) is Gevurah, "the left hand pushes away": it keeps the object from rising.

וכ"ז [וכל זה] הוא ע"פ חכמתו ית' חכים ולא בחכמה ידיעא הנמשכת ומתלבשת במדותיו ית' ולכן נקרא התורה נובלות חכמה של מעלה (בבראשית רבה פרשה י"ז)

And all this is according to His wisdom, may He be blessed, [of which it is said,] "He is wise, but not with a known wisdom," which is drawn down and enclothed in His attributes, may He be blessed. And therefore the Torah is called "the unripe fruit of the wisdom above" (in Bereishis Rabbah, section 17).

> The rulings follow G-d's own wisdom, of which Eliyahu's prayer in the Tikkunei Zohar (Patach Eliyahu) says, "You are wise, but not with a known wisdom," but only as it comes down and clothes itself in His attributes. That is why the Midrash (Bereishis Rabbah 17) calls the Torah no more than the "unripe fruit" of that wisdom.

כי חכמה זו המתלבשת במדות היא בחי' נובלות לבד לגבי עצמיות חכמה עילאה חכמתו ית' שהיא רמה ונשגבה למעלה מהמדות כו'

For this wisdom, which is enclothed in the attributes, is only the level of unripe fruit compared with the essence of the higher Chochmah (Chochmah Ila'ah), His wisdom, may He be blessed, which is lofty and exalted above the attributes, etc.

> Wisdom that has entered the attributes is a mere offshoot compared with the essence of the higher Chochmah, G-d's own wisdom, which towers above the attributes. The Torah as it is revealed comes from that lower, outward reach of wisdom.

(ועמ"ש בד"ה השמים כסאי[3] כו' דקאי על התורה שנקרא כסאי לבחינת רצונו וחכמתו ובינתו כו' והיינו מה"ט [מהאי טעמא] ועי"ש מענין זה)

(And see what is written in the discourse beginning "The heavens are My throne," etc., that it refers to the Torah, which is called "My throne" for the level of His will, His wisdom and His understanding, etc.; and this is for this reason. And see there on this subject.)

A cross-reference to the Torah Ohr discourse on "The heavens are My throne" (Isaiah 66:1; Torah Ohr, Bereishis, 1b), which reads "the heavens" as the Torah. A throne lowers the one who sits on it, so the Torah is a "throne" in which G-d's will, wisdom and understanding come down into physical mitzvos such as tefillin, tzitzis and charity; the same reason explains why the Torah is only "unripe fruit."

ולכן נאמר בישראל קדש ישראל לה' ראשית תבואתה[4] שישראל הוא ראשית ומקור התורה כי הנה ישראל עלו במחשבה.[5]

And therefore it is said of Israel, "Israel is holy to Havayah, the first of His produce": that Israel is the beginning and the source of the Torah. For Israel arose in thought.

Jeremiah calls Israel "holy to Havayah, the first of His produce." The maamar reads "first" as saying that Israel come before the Torah and are its source, because, as the Midrash teaches (Bereishis Rabbah 1:4), Israel "arose in [G-d's] thought" before the world was created.

פי' מחשבה היינו בחינת חכמה ועלו במחשבה היינו בבחינה העליונה שבמחשבה (והיינו כענין במחשבה תחלה דהיינו תחלת המחשבה)

The meaning is: "thought" is the level of Chochmah, and "arose in thought" means in the highest level within thought (and this is like the matter of "first in thought," that is, the beginning of thought).

"Thought" here means Chochmah, and Israel arose in its very highest point. The Alter Rebbe compares the words of the Shabbos hymn Lecha Dodi, "last in deed, first in thought": Israel stand at the very beginning of the divine thought.

והענין כי הנה בענין השתלשלות עילה ועלול הנה פנימית העילה הוא דבוק בעילתו רק חיצוניותו הוא הנמשך בההשפעה להעלול.

And the explanation is this. In the matter of the chain of descent (hishtalshelus) of cause and effect, the inner dimension (pnimiyus) of the cause is attached to its own cause, and only its outer dimension (chitzoniyus) is what is drawn forth in the influence to the effect.

To explain this he states a general rule of the chain of descent: every cause has an inner dimension, which stays bound to its own cause above, and an outer dimension, which is what it passes on to its effect. The effect never receives the cause's core, only its outward expression.

ועד"ז הוא נמשך ומשתלשל מעילה לעילה הכל רק באופן זה שמבחינת חיצוניות העליון נעשה פנימיות לתחתון (ועמ"ש מזה באריכות קצת בפ' שלח בד"ה ענין נסכים)

And in this way it is drawn down and descends from cause to cause, all only in this manner: that from the level of the outer dimension of the higher, the inner dimension of the lower is made (and see what is written on this at some length in Parshas Shelach, in the discourse beginning "The matter of the libations").

> So the whole chain descends: the outer dimension of each higher level becomes the inner dimension of the level below it. The text refers to a fuller treatment in the Likkutei Torah discourse on the libations, in Parshas Shelach.

וא"כ לפ"ז [לפי זה] הכלל הרי החכמה עילאה שמקבלת מבחינת כתר כמ"ש והחכמה מאין תמצא[6] הרי הבחינה עליונה שבחכמה ופנימיותה דבוקה בכתר עליון

If so, according to this rule, the higher Chochmah, which receives from the level of Keser (the Crown), as it is written, "And Chochmah is found from ayin (nothing)": the highest level within Chochmah, its inner dimension, is attached to the supernal Keser

> Applied to Chochmah: Chochmah receives from Keser, as Job says, "Chochmah is found from ayin," the "nothing" of Keser, which is beyond grasp. By the rule just stated, only the highest, inner point of Chochmah stays attached to the supernal Keser.

(וע' בפרדס שער שלישי פ"ג [פרק ג'] כל ספירה וספירה תבחן בג' בחינות כו' ובשער הנתיבות רפ"ג הנתיב האחד כו' יחוד החכמה בכתר כו' ועוד שם שכל מופלא נדמה למאציל כו' ועיין בפ' פנחס [סוף עמוד ב] (דרנ"ו סע"ב)

(and see Pardes, Gate Three, chapter 3: "Each and every Sefirah is to be examined in three aspects," etc.; and in the Gate of the Paths, beginning of chapter 3: "The first path," etc., "the union of Chochmah with Keser," etc.; and further there, that "the Wondrous Intellect resembles the Emanator," etc.; and see in Parshas Pinchas) (folio 256, end of side b);

> A parenthetical list of Kabbalistic sources: the Pardes (Pardes Rimonim of Rabbi Moshe Cordovero) on the three aspects to be found in each Sefirah, and on the first of the paths of wisdom, the "Wondrous Intellect," which is united with Keser and resembles the Emanator. It also points to the Zohar, Parshas Pinchas (III 256b).

ומה שנמשך ומתפשט מבחינת חכמה למטה במדות זהו רק מבחינת חיצוניות החכמה וזהו ענין נובלות חכמה כנ"ל אכן נש"י [נשמות ישראל] שעלו במחשבה היינו בבחינ' [בבחינת / בבחינה] העליונה שבמחשבה

and what is drawn and spreads from the level of Chochmah downward into the attributes is only from the level of the outer dimension of Chochmah, and this is the matter of "the unripe fruit of wisdom," as mentioned above. But the souls of Israel, who arose in thought: that is, in the highest level within thought.

> What spreads down from Chochmah into the attributes, and so into the Torah, comes only from Chochmah's outer dimension: that is the "unripe fruit." The souls of Israel, by contrast, arose in the highest point of the divine thought.

כי לכן הרי נאמר בנים אתם להי'[7] בני בכורי ישראל[8] שכמו עד"מ הבן הנמשך ממוח האב[9] הרי מלובש בהטפה מעצמיות ומהות החכמה שבמוח האב כו'.

For that is why it is said, "You are children to Havayah," [and] "My son, My firstborn, Israel": just as, by way of analogy, the son, who is drawn from the father's brain, is enclothed in the drop [that comes] from the very essence and being of the wisdom in the father's brain, etc.

> That is why Israel are called G-d's "children" and His "firstborn son." A child comes from a drop drawn from the very essence of the father's brain, so he carries the father's inmost wisdom and not merely its outward expressions; Tanya, chapter 2, uses the same verses and the same analogy for the G-dly soul, drawn from G-d's thought and wisdom.

3 וכך נש"י [נשמות ישראל] שרשן ומקורן מעצמיות ופנימית ח"ע [חכמה עילאה] ממש שלמעלה מבחי' נובלות וחיצוניות כו' וכמ"ש בד"ה ששים המה מלכות[10] כו' בפי' כנס"י [כנסת ישראל] שבפנימיות ז"א כו' ע"ש.

So too, the souls of Israel: their root and source is from the very essence and inner dimension of the higher Chochmah, which is above the level of unripe fruit and the outer dimension, etc.; as is written in the discourse beginning "There are sixty queens," etc., on the meaning of the Congregation of Israel (Knesses Yisrael) that is in the inner dimension of Z'eir Anpin, etc.; see there.

> Like the child in the analogy, the souls of Israel are rooted in the very essence and inner core of the higher Chochmah, above the "unripe fruit" and outer level from which the Torah comes. The text points to its discourse on "There are sixty queens" (Song of Songs 6:8): in Likkutei Torah, Shir HaShirim 31:1, the Congregation of Israel is the configuration of Malchus within the inner dimension of Z'eir Anpin, where she is as great as he is.

ועמ"ש ג"כ בד"ה אני ישנה.[11] בפי' עלו במחשבה דהיינו בחינת מחשבה שבמחשבה כו' ע"ש

And see also what is written in the discourse beginning "I am asleep," on the meaning of "arose in thought," that is, the level of thought within thought, etc.; see there.

> It also points to the discourse on "I am asleep" (Song of Songs 5:2): in Likkutei Torah, Shir HaShirim 26:19, "arose in thought" is "thought within thought," the highest of three kinds of thought (thought, speech and action within thought), the supernal thought.

וא"כ עד"ז גם כאן היינו שנש"י [שנשמות ישראל] שרשן מבחינה העליונה שבח"ע [שבחכמה עילאה] ולכן הם ראשית תבואתה[12] והם מקור ויסוד התורה שהיא בחי' נובלות חכמה.

If so, in the same way here too, this means that the souls of Israel are rooted in the highest level within the higher Chochmah. And therefore they are "the first of His produce," and they are the source and foundation of the Torah, which is the level of "the unripe fruit of wisdom."

> The same holds here: the souls are rooted in the highest point of the higher Chochmah. That is why they are called "the first of His produce," and why they are the source and foundation of the Torah, which is only Chochmah's "unripe fruit."

4 ולכן נקראת התורה תורת משה כו' והיינו לפי שנשמת משה שרשה מעצמיות ח"ע [חכמה עילאה] שזהו מקור התורה וכמ"ש מזה בד"ה להבין ענין לחם משנה בפ' בשלח.

And therefore the Torah is called "the Torah of Moshe," etc.: because the soul of Moshe is rooted in the essence of the higher Chochmah, which is the source of the Torah; as is written on this in the discourse beginning "To understand the matter of the double bread (lechem mishneh)," in Parshas Beshalach.

> For the same reason the Torah bears the name "the Torah of Moshe": Moshe's soul is rooted in the essence of the higher Chochmah, which is the Torah's source, so the Torah is "his." In the discourse on the double bread (lechem mishneh) in Torah Ohr, Beshalach (66b), the Alter Rebbe explains that Moshe's root was in the inner dimension of Abba as it is in itself, above the glow of intellect that enters the Torah's rulings of fit and unfit.

שלכן נאמר במשה כבד פה[13] לגבי אורייתא דבע"פ [דבעל פה][14] כו' וכבד לשון לגבי תשב"כ [תורה שבכתב] שלא היה יכול להשפיל א"ע [את עצמו] להיות נמשך ממנו התורה שהיא בחי' נובלות חכמה כו' ועמ"ש בד"ה משה ידבר.[15]

That is why it is said of Moshe, "heavy of mouth," with regard to the Oral Torah, etc., and "heavy of tongue," with regard to the Written Torah: that he could not lower himself so that the Torah, which is the level of "the unripe fruit of wisdom," would be drawn forth from him, etc. And see what is written in the discourse beginning "Moshe would speak."

> That is why Moshe called himself "heavy of mouth and heavy of tongue" (Exodus 4:10): his soul stood so high that he could not lower himself to become the channel through which the Oral and Written Torah, the "unripe fruit" of wisdom, would flow. The Zohar's Raaya Mehemna (III 28a) reads the two phrases this way, and the text points also to the Torah Ohr discourse on "Moshe would speak" (Exodus 19:19), where Moshe draws the Torah down through his self-nullification.

ועמ"ש סד"ה ועשית בגדי קדש[16] שזהו ענין שהתורה נק' כלה ומאורסה[17] וישראל הם בחי' חתן המשפיע כו'.

And see what is written at the end of the discourse beginning "And you shall make holy garments": that this is the matter of the Torah being called a bride and betrothed, and Israel are the level of the bridegroom, who bestows, etc.

> A further pointer, to the end of the Torah Ohr discourse "And you shall make holy garments" (Tetzaveh, 82d): there the Torah is called a bride, betrothed to the congregation of Yaakov, and Israel the bridegroom who gives to her, for by studying Torah for its own sake they draw the Infinite Light into its Chochmah. The one who gives stands above the one who receives, so here too Israel are above the Torah.

SECTION 2 · ¶5–6

Brothers, children and souls of Atzilus

5 והנה הגם שזהו בחינת משה אך כמ"כ [כמו כן] יש ג"כ נשמות גבוהות מאד שיש בהם מבחינת משה

Now, although this is the level of Moshe, nevertheless there are likewise also very lofty souls that have in them [something] of the level of Moshe.

> Moshe's soul is rooted in the essence of the higher Chochmah, but he is not alone in this. There are other very lofty souls that carry something of Moshe's level. In the Gemara (Shabbos 101b), when Rava offered an explanation of a Mishnah about boats tied together on Shabbos, Rav Safra challenged it and addressed him as "Moshe": "Moshe, have you spoken well?" The maamar reads that form of address as a sign that Rava was such a soul, one that held something of Moshe's level.

וזהו שאמר רב ספרא לרבא משה שפיר קאמרת[18] כו' והן הנשמות שנק' אחים וריעים[19] למקום כמ"ש למען אחי ורעי[20, 21, 22] כו'

And this is [the meaning of] what Rav Safra said to Rava, "Moshe, are you speaking correctly?" etc. And these are the souls that are called brothers and friends to the Omnipresent, as it is written, "For the sake of my brothers and my friends," etc.

> That is why Rav Safra could address Rava as "Moshe" (Shabbos 101b): Rava had something of Moshe's quality. These are the souls called G-d's "brothers and friends," after the verse "For the sake of my brothers and my friends."

ומבואר בזהר שהן למעלה אפילו מבחי' בנים (ע' [עיין] זהר ח"ב [חלק ב'] דקכ"א סע"ב [סוף עמוד ב][23] ודי צ"ד סע"ב [סוף עמוד ב] ח"ג [חלק ג'] ד"ז ע"ב)[24] והיינו שנמשכו מיחוד או"א [אבא ואימא] דאצילות

And it is explained in the Zohar that they are above even the level of children (see Zohar, Part II, folio 121, end of side b, and folio 94, end of side b; Part III, folio 7, side b); that is, they are drawn from the union of Abba and Imma (Chochmah and Binah) of Atzilus,

> The Zohar teaches that such "brothers" rank even above "children": G-d first called Israel servants, then children, then brothers. These souls are drawn from the union of Abba and Imma (Chochmah and Binah) of Atzilus, the source from which Z'eir Anpin itself comes.

ולכן נקראים אחים לז"א דאצילות[25] והם למעלה מבחי' תורה וכמשנ"ת [וכמו שנתבאר] ג"כ בביאור[26] ע"פ ששים המה מלכות הנ"ל בענין חסידים הראשונים שבגמ' [שבגמרא].

and therefore they are called brothers of Z'eir Anpin of Atzilus, and they are above the level of Torah; as was also explained in the explanation on [the verse] "There are sixty queens," mentioned above, on the matter of the early pious ones (chassidim harishonim) in the Gemara.

> Since they come from Abba and Imma, as Z'eir Anpin does, they are Z'eir Anpin's "brothers," and they stand above the level of the Torah. In Likkutei Torah, Shir HaShirim 31:4 (40a), the Alter Rebbe explains that the early pious ones (chassidim harishonim), who spent nine hours a day in prayer and whose Torah was preserved because they were pious, had the boundless longing of the heart, the level of Keser above the Torah.

אמנם הנשמות הנמשכים מזיווג זו"נ [זעיר אנפין ונוקבא] דאצילות היינו שהנשמה נמשכת מאין ליש שהוא מאצילות להיות בחי' בריאה ממש

However, the souls that are drawn from the coupling (zivug) of Z'eir Anpin and Nukva of Atzilus: that means the soul is drawn from nothing to something (from ayin to yesh), that is, from Atzilus, to become the level of actual Beriah (creation).

> Most souls, by contrast, come from the union (zivug) of Z'eir Anpin and Nukva of Atzilus. Such a soul passes from ayin to yesh: coming out of Atzilus, it becomes an actual created being of Beriah.

אבל נשמה דאצילות היינו בחינת אלקות ממש שהוא בחינת אצילות כמו שהוא באצילות ממש למעלה מעלה מבחי' בריאה יש מאין

But a soul of Atzilus is the level of actual G-dliness, which is the level of Atzilus as it is in Atzilus itself, far, far above the level of Beriah, something from nothing;

> A soul of Atzilus proper, however, is actual G-dliness: Atzilus as it is in Atzilus itself, infinitely above Beriah, where things are created as something from nothing.

אלא שהן רק מבחי' הכלים[27] דאצילות כי פי' כלים דאצילות הוא בחינת הגבול שיש גם באצילות שע"ז אמרו שיעור קומה[28] רל"ו אלפים רבבות פרסאות.

except that they are only from the level of the vessels of Atzilus. For the meaning of the vessels of Atzilus is the level of limit that exists even in Atzilus, of which they said, "the measure of the stature (shiur komah) is 236 thousand myriads of parasangs."

> Yet even souls of Atzilus come only from Atzilus's vessels (kelim), the element of limit that exists even there. In the explanation of "I am black, yet comely" (Likkutei Torah, Shir HaShirim 8:12) the Alter Rebbe teaches that the lights of Atzilus are infinite but its vessels are limited, which is what the Sages' "measure of the stature" (shiur komah) expresses with its vast but finite figure of "236 thousand myriads of parasangs."

והנשמות הנמשכים מהכלים הרי הנשמה היא כמו טפה א' לגבי הכלים ממש ומ"מ היא בחינת אלקות וכמ"ש במ"א ביאור ענין זה ע"פ מאמר הזהר פ' פנחס[29] (דף רמ"ט ע"א) ע"פ ובחדש הראשון כו' מאי אילת השחר[30, 31] כו' ע"ש

And as for the souls that are drawn from the vessels, the soul is like one drop compared to the vessels themselves; and nevertheless it is the level of G-dliness. As is written elsewhere, explaining this matter on the basis of the statement of the Zohar, Parshas Pinchas (folio 249, side a), on [the verse] "And in the first month," etc.: "What is 'the hind of the dawn'?" etc.; see there.

> A soul drawn from those vessels is like a single drop compared with the vessels themselves, and still it is G-dliness. This is explained elsewhere on the Zohar in Parshas Pinchas (III 249a), on the verse "And in the first month," where the Zohar asks, "What is 'the hind of the dawn'?"

וזהו ענין הנשמות שנמשכו מיחוד או"א [אבא ואימא] שנק' אחים ורעים לזו"נ [לזעיר אנפין ונוקבא] דאצילות ע"ש [על שם] שנאצלו ג"כ מאו"א [מאבא ואימא] כמו שנאצלו הכלים דזו"נ [דזעיר אנפין ונוקבא] דאצילות

And this is the matter of the souls that are drawn from the union of Abba and Imma, which are called brothers and friends of Z'eir Anpin and Nukva of Atzilus: on account of their also being emanated from Abba and Imma, just as the vessels of Z'eir Anpin and Nukva of Atzilus were emanated;

> The souls drawn from the union of Abba and Imma are called "brothers and friends" of Z'eir Anpin and Nukva because, like the vessels of Z'eir Anpin and Nukva themselves, they were emanated from Abba and Imma.

אלא שהם הארה קטנה מאד לגבי הכלים דזו"נ [דזעיר אנפין ונוקבא] שהם הע"ס [העשר ספירות].

except that they are a very small glow compared to the vessels of Z'eir Anpin and Nukva, which are the Ten Sefiros.

> They share the same source as those vessels, but they are only a very small glow compared with them, for the vessels of Z'eir Anpin and Nukva are the Ten Sefiros themselves.

משא"כ הנשמות שנולדו מיחוד וזיווג זו"נ [זעיר אנפין ונוקבא] דאצילות היינו שלידתם הוא לעולם הבריאה כמ"ש בע"ח [בעץ חיים] שער סדר אבי"ע [אצילות בריאה יצירה עשיה] פרק ד' ה' והיינו שנמשכה הנשמה להיות בריאה יש מאין וע"ז אמרו ישראל מתקשראן באורייתא

Whereas the souls that are born from the union and coupling of Z'eir Anpin and Nukva of Atzilus: their birth is into the World of Beriah, as is written in Etz Chaim, Gate of the Order of Atzilus, Beriah, Yetzirah and Asiyah, chapters 4 [and] 5; that is, the soul was drawn to become a creation, something from nothing. And of this they said, "Israel are bound to the Torah."

> Souls born from the union of Z'eir Anpin and Nukva, by contrast, are born into the World of Beriah, as Etz Chaim explains: they become created beings, something from nothing. Of these the Zohar says that "Israel are bound to the Torah," for the Torah is above them.

ואף לפמ"ש [לפי מה שכתוב] במ"א שגם מזיווג זו"נ [זעיר אנפין ונוקבא] דאצילות נולדים ונמשכים ג"כ לפעמים נשמות גבוהות מאד הנק' נשמות דאצילות ממש וכדמשמע בזהר ויקרא (דכ"ד סע"ב [סוף עמוד ב])[32] ובזהר משפטים (דצ"ד ע"ב) ובשאר דוכתי.

And even according to what is written elsewhere, that from the coupling of Z'eir Anpin and Nukva of Atzilus too there are sometimes born and drawn very lofty souls, which are called actual souls of Atzilus, as is implied in the Zohar, Vayikra (folio 24, end of side b), and in the Zohar, Mishpatim (folio 94, side b), and in other places,

> The Alter Rebbe grants that, as explained elsewhere, even the union of Z'eir Anpin and Nukva sometimes produces very lofty souls that are true souls of Atzilus, as the Zohar implies in Vayikra (24b) and Mishpatim (94b). In Likkutei Torah, Shemini (19a), he notes that the Zohar on Vayikra clearly implies that some souls born of that union are called an actual nefesh of Atzilus.

מ"מ כיון ששרשן מזיווג זו"נ [זעיר אנפין ונוקבא] דאצילות ולכן נק' בנים למקום[33] וא"כ אינן אלא טפה א' הנמשכת ממוחין דזו"נ [דזעיר אנפין ונוקבא]. והתורה היא עצם חב"ד [חכמה בינה ודעת] דזו"נ [דזעיר אנפין ונוקבא] דאצילות ממש.

nevertheless, since their root is from the coupling of Z'eir Anpin and Nukva of Atzilus, and therefore they are called children of the Omnipresent, then they are only one drop drawn from the intellect (mochin) of Z'eir Anpin and Nukva. And the Torah is the very essence of Chochmah, Binah and Daas of Z'eir Anpin and Nukva of Atzilus itself.

> Even so, because they come from that union they are called G-d's "children," and so they are only one drop drawn from the intellect (mochin) of Z'eir Anpin and Nukva. The Torah, on the other hand, is the very essence of the Chochmah, Binah and Daas of Z'eir Anpin and Nukva, so it stands above them.

ואצ"ל [ואין צריך לומר] נשמות דבי"ע כו' ולכן ע"ז אמרו ישראל מתקשראן באורייתא[34] ומ"מ אפילו נשמות דבי"ע ממש כולן שרשן מאצילות העליון ממש.[61, 60, 59, 58, 57, 56, 55, 54, 53, 52, 51, 50, 49, 48, 47, 46, 45, 44, 43, 42, 41, 40, 39, 38, 37, 36, 35]

And needless to say, the souls of Beriah, Yetzirah and Asiyah, etc. And therefore of this they said, "Israel are bound to the Torah." And nevertheless, even the souls of Beriah, Yetzirah and Asiyah proper all have their root in the supernal Atzilus itself.

> Souls of Beriah, Yetzirah and Asiyah are lower still, and of them it is said that Israel are "bound to the Torah," beneath it. Yet even these souls, every one of them, have their root in the supernal Atzilus; in the first discourse on this verse (Likkutei Torah, Shir HaShirim 15:4) the Alter Rebbe distinguished the part of the soul clothed in the body, which is bound to the Torah, from the soul above, the surrounding light, which is the Torah's source.

6 וגם עלו במחשבה ועמ"ש ע"פ ואלה המשפטים[62] גבי כי תקנה עבד עברי[63] כו'

And they also arose in thought; and see what is written on [the verse] "And these are the ordinances," regarding "If you buy a Hebrew servant," etc.

These souls too "arose in thought." The text points to the Torah Ohr discourse on "And these are the ordinances" (Mishpatim, 75c-d), which explains, on the Hebrew servant, that since Israel arose in thought even the souls called "seed of beast" are from the level of thought, the World of Beriah, though as they are clothed in bodies they stand at the level of Asiyah.

וא"כ צ"ל מהו הפי' והענין שהצדיקים הראשונים דייקא לבד הן הן נשמות דאצילות משא"כ שאר כל הנשמות שהן דבי"ע כו'

If so, we need to understand: what is the meaning and the explanation [of this], that the early righteous specifically, they alone, are souls of Atzilus, which is not so of all the other souls, which are of Beriah, Yetzirah and Asiyah, etc.?

This raises a question: if every soul is rooted in Atzilus and arose in thought, why is it said that only the early tzaddikim had souls of Atzilus, while all the others are souls of Beriah, Yetzirah and Asiyah?

אך הענין כי נשמות הצדיקים הראשונים היינו שהנשמה המלובשת בגופם ממש היא בחינ' [בחינת / בחינה] אצילות ממש כמו נשמת רשב"י [רבי שמעון בר יוחאי] שהיה לו נשמה דאצילות מלובשת ממש בהגוף שלו למטה ממש

But the explanation is that in the souls of the early righteous, the soul that is enclothed in their very body is the level of actual Atzilus, like the soul of Rabbi Shimon bar Yochai, who had a soul of Atzilus actually enclothed in his body, actually down below.

The answer: in the early tzaddikim, the soul that was actually clothed in the body was itself of Atzilus. Rabbi Shimon bar Yochai, for example, had a soul of Atzilus clothed in his very body, here below.

וע"ד מ"ש באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי[64] שאף לאחר שירדו הנר"נ [הנפש רוח נשמה] דאצילות לעוה"ז לצדיקים הראשונים אפשר שלא נשתנו מהותן להיות דבר נפרד מאלקות כו' ע"ש

And [this is] along the lines of what is written in Iggeres HaKodesh, the section beginning "He and His life-forces," that even after the nefesh, ruach and neshamah [the three levels of the soul] of Atzilus have descended into this world, to the early righteous, it is possible that their essence has not changed so as to become a thing separate from G-dliness, etc.; see there.

Tanya's Iggeres HaKodesh, in the letter on "He and His life-forces" (section 20), says something similar: even after the nefesh, ruach and neshamah of Atzilus came down into this world in the early tzaddikim, their essence may not have changed into something separate from G-dliness, so that they would depart when the person wished to sin, before he sinned.

משא"כ שאר כללות נש"י [נשמות ישראל] צדיקים ובינונים כו' הנק' נשמות דבי"ע

Which is not so of the rest of the souls of Israel as a whole, the righteous and the intermediates (beinonim), etc., which are called souls of Beriah, Yetzirah and Asiyah.

> The rest of the souls of Israel, the righteous and the intermediates (beinonim) alike, are different: they are called souls of Beriah, Yetzirah and Asiyah.

היינו שעם היות שרש כל הנשמות הוא מאצילות אבל עכ"ז [עם כל זה] בחי' זו דשרש הנשמה שמאצילות אינו מלובש ולא מאיר בהגוף כלל אלא נשאר האור בבחינת אצילות בבחינת העלם ומקיף בלבד על הנשמה המתלבשת בגוף

That is: although the root of all the souls is from Atzilus, nevertheless this level of the soul's root, which is from Atzilus, is not enclothed in the body and does not shine in it at all; rather, the light remains at the level of Atzilus, in a state of concealment and only as a surrounding [light] (makif) over the soul that is enclothed in the body.

> Every soul's root is in Atzilus, but that root does not enter or shine in the body at all: the light of Atzilus stays above, hidden, as a surrounding light (makif) over the soul in the body.

והנשמה הנמשכת ומתלבשת בגוף היא נפש או רוח או נשמה דבי"ע לבד ולא מבחינת אצילות כלל

And the soul that is drawn down and enclothed in the body is only a nefesh or ruach or neshamah of Beriah, Yetzirah and Asiyah, and not from the level of Atzilus at all.

> What actually enters the body is only a nefesh, ruach or neshamah of Beriah, Yetzirah or Asiyah.

ולכן נקרא נר"נ [נפש רוח נשמה] דבי"ע לבד אך עכ"ז [עם כל זה] שרש דשרש בחינת מזלייהו והמקיף יש בכל נש"י [נשמות ישראל] מבחינת שעלה במחשבה

And therefore it is called only nefesh, ruach and neshamah of Beriah, Yetzirah and Asiyah. But nevertheless, the root of the root, the level of "their mazal" [the soul's root that remains above] and the surrounding [light], exists in all the souls of Israel, from the level that arose in thought.

> So the soul is named after the world it enters. Yet every Jew has the "root of the root," his mazal (the Gemara's word for the part of a person that "sees" what he himself does not), the higher part of the soul that stays above as a surrounding light, from the level that arose in thought.

וע"כ מצד זה נאמר על כל נש"י [נשמות ישראל] קדש ישראל להי' ראשית תבואתה[65] שהן הן מקור התורה ויסודה. ומצד הנשמה המלובשת בגוף הן בחינת מתקשראן באורייתא כו':

And therefore, from this aspect, it is said of all the souls of Israel, "Israel is holy to Havayah, the first of His produce": that they are the very source and foundation of the Torah. And from the aspect of the soul that is enclothed in the body, they are the level of "are bound to the Torah," etc.

> Because of that root it is said of every Jew, "Israel is holy to Havayah, the first of His produce": they are the source and foundation of the Torah. Because of the soul in the body, they are "bound to the Torah," beneath it.

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

BACKGROUND FROM THE REBBE

In a letter of 2 Kislev 5707 answering a young man's questions on trust in G-d (whether one must also make a natural "vessel" for one's livelihood or may rely on prayer and trust alone, and what to make of what he had heard, that tzaddikim need no vessel), the Rebbe explains why a vessel is needed at all.

He writes that „בצדיקים אפילו אלו שהם נשמות דאצילות" ("among tzaddikim, even those who are souls of Atzilus"), in our paragraph's sense, „שהנשמה המלובשת בגופם ממש" ("that the soul enclothed in their very body") is truly Atzilus, citing it, still take pains to make a vessel if the affairs of the world of Asiyah still disturb them. Only tzaddikim whom the world's troubles do not disturb at all in their cleaving to G-d have no need of one. Perhaps (biur b'derech efshar) the letter shows that our paragraph's "soul of Atzilus" names the soul's level, while how far the world can still reach such a person is a further question.

The Alter Rebbe: נשמות הצדיקים הראשונים היינו שהנשמה המלובשת בגופם ממש היא בחינ' אצילות ממש

The Rebbe: והנה בצדיקים אפילו אלו שהם נשמות דאצילות, היינו שהנשמה המלובשת בגופם ממש היא בחי' אצילות ממש

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SECTION 3 • ¶7–10

"Arise for yourself, my beloved, my fair one"

7 ב ומעתה יובן ענין קומי לך רעיתי. רעיתי היינו ישראל מפרנסין לאביהם שבשמים[66] כי הנה אין ערוך כלל אצילות לגבי א"ס ב"ה יותר לאין קץ ממה שאין ערוך בי"ע לגבי אצילות כו'

2. And now the matter of "Arise for yourself, my beloved (ra'yasi)" will be understood. "My beloved" means Israel, who sustain their Father in heaven. For Atzilus bears no comparison at all to the Infinite One (Ein Sof), blessed be He, endlessly more than Beriah, Yetzirah and Asiyah bear no comparison to Atzilus, etc.

> The second section turns to the verse in the Song of Songs, "Arise for yourself, my beloved (ra'yasi), my fair one." Ra'yasi plainly means "my beloved," from re'us, friendship, and the Midrash also reads it from ro'eh, "to feed," as "my sustainer": Israel "sustain their Father in heaven" (Likkutei Torah, Shir HaShirim 12:1 gives both readings). This is needed because Atzilus is infinitely farther from the Infinite One than Beriah, Yetzirah and Asiyah are from Atzilus.

ולזאת צריך להמשיך המשכת אור א"ס ב"ה באצילות וכמ"ש בד"ה לסוסתי[67] בענין כי אמרתי עולם חסד יבנה[68] וע"ז אמרו ישראל מפרנסין[69] לאביהם שבשמים שממשיכים להיות עולם חסד יבנה.

And for this reason it is necessary to draw down a drawing-forth of the Infinite Light (Or Ein Sof), blessed be He, into Atzilus, as is written in the discourse beginning "To my mare," on the matter of "For I said, 'The world is built by kindness.'" And of this they said, "Israel sustain their Father in heaven": that they draw down so that "the world is built by kindness."

> So the Infinite Light must be drawn down into Atzilus itself, as the discourse "To my mare" explains on "The world is built by kindness" (Likkutei Torah, Shir HaShirim 9–10): through the Torah and mitzvos Israel draw the Infinite Light from the head of all levels, like food that draws the soul's life from the brain into the limbs. That is how Israel "sustain" their Father: they draw down the light by which "the world is built by kindness."

8 וזהו פי' לאביהם שבשמים כי שמים אש ומים[70] הם המדות עליונות ואביהם שבשמים היינו אור אבא הנמשך בז"א ומשם בחינת התורה ג"כ

And this is the meaning of "their Father in heaven (shamayim)": for shamayim, "fire (esh) and water (mayim)," are the supernal attributes, and "their Father in heaven" is the light of Abba, which is drawn into Z'eir Anpin; and from there is the level of the Torah as well.

> "Heaven" (shamayim) is read, as the Talmud reads it, as "fire and water" (esh u-mayim), opposites joined together, which here stand for the supernal attributes. "Their Father in heaven" is then the light of Abba (Chochmah) drawn into Z'eir Anpin, the attributes, and from there the Torah comes too.

וישראל ע"י שעלו במחשבה שהיא עצמות אור אבא לכך ממשיכים אור א"ס הנמשך ומלובש בח"ע להיות נמשך בז"א כו' והוא המשכות תוספת אורות בכלים. [בחכמה עילאה]

And Israel, because they arose in thought, which is the essence of the light of Abba, therefore draw down the Infinite Light, which is drawn and enclothed in the higher Chochmah, so that it is drawn into Z'eir Anpin, etc.; and this is the drawing-down of additional lights into the vessels.

Because Israel arose in thought, the essence of the light of Abba, they can draw the Infinite Light that is clothed in the higher Chochmah down into Z'eir Anpin. This adds new lights to the vessels, and that is the "sustenance" Israel give.

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

BACKGROUND FROM THE REBBE

In the reshimah which, as the editors understand it, records what the Rebbe said at the farbrengens of Simchas Beis HaShoevah 5692 in Otwock, he comes to the Mishnah of Yehudah ben Teima (Avos 5:20), reads its four qualities, from „עז כנמר" ("bold as a leopard") on, as the conditions of service, and then gives their purpose.

The purpose of the four qualities, he writes, is the Mishnah's end, „לעשות רצון אביך שבשמים" ("to do the will of your Father in heaven"): through this service a person draws into this physical world, the world of "doing", „רצון — כתר — אביך — חכ' — שבשמים — ז"א" ("will is Keser, your Father is Chochmah, in heaven is Z'eir Anpin"), and into this world, Malchus (מלכות). In brackets he points to this paragraph's reading of „אביהם שבשמים" ("their Father in heaven") as the light of Abba (Chochmah) drawn into Z'eir Anpin.

The Alter Rebbe: וזהו פי' לאביהם שבשמים כי שמים אש ומים הם המדות עליונות ואביהם שבשמים היינו אור אבא הנמשך בז"א

The Rebbe: רצון — כתר — אביך — חכ' — שבשמים — ז"א, ולעוה"ז — מל'. [אביהם שבשמים — לקו"ת שה"ש עוד בי' יונתי ס"ב]

Reshimas Simchas Beis HaShoevah 5692 (the reshimah as copied from the Rebbe's handwriting, Kehot 5769), p. כא · Simchas Beis HaShoevah 5692, Otwock

9 וזהו ועשיתם אתם. וארז"ל [ואמרו רבותינו זכרונם לברכה] כאילו עשאוני[71] ועמ"ש בד"ה צאינה וראינה[72] בפי' שאו ידיכם קדש וברכו את[73] הוי'.

And this is [the meaning of] "And you shall do them." And our Sages, of blessed memory, said: "[It is] as though they had made Me." And see what is written in the discourse beginning "Go forth and see," on the meaning of "Lift up your hands in holiness and bless Havayah."

On "And you shall do them" the Sages say, "[It is] as though they had made Me": va'asisem means both "do" and "make," and the Zohar (III 113a) reads it so, adding that "them" is spelled אתם, which can also be read "you." Whoever keeps the mitzvos, it is as though he "made" G-d above, bringing about His drawing-down and revelation. In Likkutei Torah, Shir HaShirim 18 (21d), the Alter Rebbe explains that Israel, as it were, make a "head" for the Holy One, blessed be He, drawing the higher Chochmah into the Torah and the Infinite Light into that Chochmah, through "Lift up your hands in holiness and bless Havayah."

וזהו יאר פניו אתנו[74] כי כדי להיות המשכת ח"ע [חכמה עילאה] בז"א שהוא ענין חכמת אדם תאיר פניו[75] הוא אתנו ע"י ישראל מטעם הנ"ל דעלו במחשבה כו'

And this is [the meaning of] "May He make His face shine with us": for in order that there be a drawing-down of the higher Chochmah (Chochmah Ila'ah) into Z'eir Anpin, which is the matter of "A man's wisdom makes his face shine," this is "with us," through Israel, for the reason mentioned above, that they arose in thought, etc.

> So too "May He make His face shine with us": G-d's "face" shines when the higher Chochmah is drawn into Z'eir Anpin, as in "A man's wisdom makes his face shine." This happens "with us," through Israel, because their souls arose in the divine thought.

וגם פי' אתנו מתפרש על הנשמה שבגוף ממש והיינו כי ישראל מתקשראן באורייתא וע"י שנמשך אור א"ס ומתלבש בהתורה כו'

And the meaning of "with us" is also interpreted as referring to the soul that is in the body itself. That is: since Israel are bound to the Torah, and through the Infinite Light (Or Ein Sof) being drawn and enclothed in the Torah, etc.,

> "With us" also refers to the soul as it is in the body. That soul is bound to the Torah, so when the Infinite Light is drawn down and clothed in the Torah, it reaches the soul as well.

ע"י"ז יומשך האור אתנו דוקא לסטרא דקדושה דוקא וכמ"ש במ"א בד"ה כי עמך מקור חיים[76] באורך נראה אור[77] ע"ש בפי' השקיפה ממעון קדשך[78] מן השמים וברך את עמך את ישראל.

through this the light will be drawn "with us" specifically, to the side of holiness specifically; as is written elsewhere, in the discourse beginning "For with You is the source of life; in Your light we see light"; see there, on the meaning of "Look down from Your holy dwelling, from heaven, and bless Your people Israel."

> Then the light is drawn specifically "with us," to the side of holiness, and not to the forces opposed to it. The text refers to the Torah Ohr discourse on "For with You is the source of life" (Miketz, 34d), where "Look down from Your holy dwelling, from heaven (min hashamayim)" is read as sham mayim, "there is water," the Torah, through which Israel are blessed and seen before Him as something of worth.

אך מתחלה צ"ל קומי לך ע"י התפלה שנקרא סולם כו' והוא להיות דביקות הנפש בשרשה שעלה במחשבה ע"י מס"נ [מסירות נפש] באחד בק"ש [בקריאת שמע]

But first there must be "Arise for yourself," through prayer, which is called a "ladder," etc.; that is, so that there be the cleaving of the soul to its root, which arose in thought, through self-sacrifice (mesirus nefesh) at "One" in the Shema.

> Before any of this, though, there must be "Arise for yourself": prayer, which is called a "ladder," through which the soul cleaves to its root, the root that arose in thought. That cleaving comes through self-sacrifice (mesirus nefesh) at the word "One" in the Shema.

ועי"ז נמשך האור מא"ס ב"ה שאין ערוך לך כו' בח"ע [בחכמה עילאה] ועי"ז אח"כ מפרנסין לאביהם שבשמים ויתי לקמן.

And through this the light is drawn from the Infinite One (Ein Sof), blessed be He, [of whom it is said,] "There is none comparable to You," etc., into the higher Chochmah; and through this, afterwards, they sustain their Father in heaven. And it will be explained below.

> Through it the light of the Infinite One, of whom the Shabbos morning prayer says, "There is none comparable to You," is drawn into the higher Chochmah, and only then can Israel "sustain their Father in heaven," as will be explained below.

10 והנה רעיתי זהו המשכת אור א"ס באצילות והיינו ע"י התורה ובחינת יפתי היינו ע"י המצות שעי"ז נמשך גם כן בבי"ע והענין כי כדי להיות המשכות האור בבי"ע הוא דייקא ע"י התלבשותו תחלה במלכות דאצילות

Now, "my beloved" is the drawing of the Infinite Light into Atzilus, and that is through the Torah; and the level of "my fair one (yafasi)" is through the mitzvos, through which it is drawn also into Beriah, Yetzirah and Asiyah. And the explanation is that, for there to be drawings-forth of the light into Beriah, Yetzirah and Asiyah, it is specifically through its first being enclothed in Malchus of Atzilus

> "My beloved" is the drawing of the Infinite Light into Atzilus, through the Torah; "my fair one" (yafasi) is the mitzvos, which bring it down further, into Beriah, Yetzirah and Asiyah. For that further descent the light must first be clothed in Malchus, the last Sefirah of Atzilus.

(ועמ"ש בביאור ע"פ שחורה אני[79] ונאוה[80] שהמלכות דאצילות היא הממוצע לחבר אור האצי' בבי"ע כמו שהכתר הוא הממוצע בין המאציל לנאצלים כו' וע"ש ועמ"ש בפ' ואתחנן בד"ה למען תירא)

(and see what is written in the explanation on [the verse] "I am black, yet comely," that Malchus of Atzilus is the intermediary that joins the light of Atzilus with Beriah, Yetzirah and Asiyah, just as Keser is the intermediary between the Emanator and the emanated, etc.; and see there. And see what is written in Parshas Va'eschanan, in the discourse beginning "So that you may fear");

> In the explanation of "I am black, yet comely" (Likkutei Torah, Shir HaShirim 8, from 7d) the Alter Rebbe shows that between the Emanator and the emanated there must be an intermediary, Keser, and that so too Malchus of Atzilus is the intermediary that joins the light of Atzilus to the worlds below, becoming the "Atik" of Beriah. The text also points to the discourse "So that you may fear" in Parshas Va'eschanan.

והיינו ג"כ ע"י שמלי' דאצי' מתלבשת תחלה במסך ופרסא שיש בין אצילות לבריאה ובוקעת את המסך ויורדת לבריאה אזי דוקא יוכל לימשך האור בבי"ע כו'

and that is also through Malchus of Atzilus first being enclothed in the screen (masach) and partition (parsa) that is between Atzilus and Beriah, and breaking through the screen and descending into Beriah: then specifically can the light be drawn into Beriah, Yetzirah and Asiyah, etc.

> Malchus of Atzilus first clothes itself in the screen (masach) and partition (parsa) that stands between Atzilus and Beriah, then breaks through that screen and descends into Beriah; only then can the light reach Beriah, Yetzirah and Asiyah.

משא"כ אם לא בחינת המסך הנ"ל לא היה הבריאה יכול לקבל כלל.

Whereas were it not for the level of the screen mentioned above, Beriah could not receive at all.

> Without the screen, which holds back and contracts the light, Beriah could not receive it at all.

SECTION 4 · ¶11

The royal garment and the garment of blackness

11 וזהו שהמלכות נק' לבוש כמ"ש ה' מלך גאות לבש[81] וכתיב יביאו לבוש מלכות.[82,83] ותלבש אסתר מלכות.[84]

And this is [why] Malchus (sovereignty) is called a garment, as it is written, "Havayah reigns; He has clothed Himself in majesty"; and it is written, "Let them bring royal apparel (levush malchus)"; [and] "And Esther clothed herself in royalty (malchus)."

> This is why Malchus (kingship) is called a garment: Scripture speaks of G-d's reign as clothing ("Havayah reigns; He has clothed Himself in majesty"), of "royal apparel," and of Esther "clothing herself in royalty." Kingship is not the king's essence but a garment through which he appears to others.

וזהו פי' יפתי שהמשכת בחינת לבוש מלכות זו נמשך ע"י המצות ולכן נק' מצות המלך

And this is the meaning of "my fair one": that the drawing-down of the level of this royal garment comes through the mitzvos; and therefore they are called "the commandments of the King,"

> "My fair one" is the drawing-down of this royal garment, which comes about through the mitzvos. That is why they are called "the commandments of the King": they draw down G-d's kingship. (The printed Hebrew's שהמכת בחנית is a misprint for שהמשכת בחינת, "that the drawing-down of the level of.")

וכמו שאנו אומרים בברכת המצות באי"י [ברוך אתה ה'] אלקינו מלך העולם כו' והוא בחינת לבושים יפים ומזה נמשך להיות ישראל אשר בך[85] אתפאר כו'

as we say in the blessing over the mitzvos, "Blessed are You, Havayah, our G-d, King of the universe," etc. And it is the level of beautiful garments; and from this it comes about that there is "Israel, in you I glory," etc.

> So in the blessing over every mitzvah we say "King of the universe." The mitzvos are beautiful garments, and through them Israel become the people of whom G-d says, "Israel, in you I glory."

והוא ע"ד שנתבאר בפי' יאר פניו אתנו סלה שע"י התורה וכך ע"י המצות שהוא בחינת יפתי הוא בחינת אשר בך אתפאר כו' בך דייקא.

And it is along the lines of what was explained on the meaning of "May He make His face shine with us, Selah," that [it is] through the Torah; and so too through the mitzvos, which are the level of "my fair one," there is the level of "in you I glory," etc.: "in you" specifically.

> This parallels what was said of the Torah and "May He make His face shine with us." Just as the Torah draws the light "with us," the mitzvos, "my fair one," make G-d glory "in you," in Israel specifically.

אך כדי להמשיך בחינת לבוש זה צריך להקדים מתחלה בחינת קומי לך כו'

But in order to draw down the level of this garment, the level of "Arise for yourself," etc., must first come before it.

> But before this garment can be drawn down, there must first be "Arise for yourself," the soul's rising to its root.

כי הנה לעומת לבוש הנ"ל שהוא הפרסא ולבוש מלכות יש ג"כ בחינת אלביש שמים קדרות[86] כו' והוא ע"ד מ"ש מלך אלקים על גוים[87] כו' עובדי גילולים

For opposite the garment mentioned above, which is the partition (parsa) and the royal garment, there is also the level of "I clothe the heavens in blackness," etc.; and this is along the lines of what is written, "G-d reigns over the nations," etc., [that is,] the worshippers of idols.

> The reason is that the holy royal garment, which is the partition, has a counterpart: "I clothe the heavens in blackness," a dark garment that conceals. It is the kingship spoken of in "G-d reigns over the nations," the nations who worship idols, over whom G-d's kingship is clothed in concealment.

(ועמ"ש בד"ה בחדש השלישי[88] בענין הטעם דאנשי יריחו היו כורכין את שמע ולא היו מפסיקין בין אחד לואהבת בבשכמל"ו [בברוך שם כבוד מלכותו לעולם ועד] כו')

(And see what is written in the discourse beginning "In the third month," on the matter of the reason that the people of Jericho would "bundle" the Shema and would not interrupt between "One" and "And you shall love" with "Blessed be the Name of the glory of His kingdom forever and ever," etc.).

> The text points to the Torah Ohr discourse "In the third month" (Yisro, 67c), on why the people of Jericho said the Shema without pausing between "One" and "And you shall love" to say "Blessed be the Name of the glory of His kingdom forever and ever." There the Alter Rebbe explains that "One" is the higher unity, the self-nullification before the encompassing Infinite Light, from which the love grows, while "Blessed be the Name" is the kingship of "G-d reigns over the nations," the Name that gives life to all the worlds.

ויובן זה ע"ד מה שנאמר בעולם התהו ואלה המלכים אשר מלכו[89] בארץ אדום לפני מלך מלך לבנ"י [לבני ישראל] כו'

And this will be understood along the lines of what is said of the World of Tohu [chaos]: "And these are the kings who reigned in the land of Edom, before any king reigned over the children of Israel," etc.

> This is understood from the World of Tohu (chaos), of which it is said, "These are the kings who reigned in the land of Edom before any king reigned over the children of Israel." The Kabbalah reads these kings, each of whom reigned and died, as the Sefiros of Tohu, which broke.

והיינו כי ענין עולם התיקון הוא התלבשות האור בכלים ולבושים כי תרגום ולא ילבש גבר[90] ולא יתקן גבר[91] כו'

That is: the matter of the World of Tikkun (rectification) is the enclothing of the light in vessels and garments; for the Targum of "nor shall a man put on" is "nor shall a man array himself (yesakein)," etc.

> The World of Tikkun (rectification) is defined by the light's being clothed in vessels and garments. The Aramaic Targum renders "a man shall not put on (yilbash) [a woman's garment]" as "a man shall not array himself (yesakein)," from the same root as tikkun: so to be clothed is to be rectified.

וזהו הענין שבתוהו היו הע"ס [העשר ספירות] בבחי' נקודות ובתיקון נעשו בבחי' פרצופים[92] שעיקר ענין בחי' פרצוף היינו תיקוני הלבושים והכלים

And this is the matter that in Tohu the Ten Sefiros were in the state of points (nekudos), and in Tikkun they became configurations (partzufim); for the essential matter of a configuration (partzuf) is the arrayings (tikkunim) of the garments and the vessels

> In Tohu the Ten Sefiros were separate "points" (nekudos); in Tikkun they became "configurations" (partzufim), whole structures in which each includes the others (Etz Chaim, Sha'ar HaKelalim, chapters 1-2, as the Kehot note gives it). What makes a partzuf is precisely its arrayed garments and vessels.

(ועיין בע"ח [בעץ חיים] שער התיקון פ"ג [פרק ג'] ובספר קול ברמה בבאור האדרא רבא ד"י [די יסודות] ע"ב ודי"א ע"א) וע"י לבושים וכלים אלו דקדושה נעשה הפעולה שיוכלו לסבול האור

(and see Etz Chaim, Gate of the Tikkun, chapter 3, and the book Kol BeRamah, in the explanation of the Idra Rabba, folio 10, side b, and folio 11, side a). And through these garments and vessels of holiness the effect is brought about that they can bear the light,

> The text cites Etz Chaim and Kol BeRamah, Rabbi Yaakov Tzemach's commentary on the Idra Rabba (the "Great Assembly" section of the Zohar). These holy garments and vessels are what make it possible to bear the light.

וגם שע"י יומשך האור רק למקום הראוי לבד שזהו הגנת הלבושים לצמצם האור לא יומשך רק כמו שצריך כו'

and also that through this the light will be drawn only to the fitting place alone; for this is the protection of the garments: to contract the light, so that it is drawn only as is needed, etc.

> They also make sure that the light goes only where it belongs. The garment protects by contracting the light, so that it is drawn only as much as is needed.

(ועמ"ש מזה בד"ה ויהי בשלח פרעה[94, 93] ובד"ה ויאבק איש עמו[96, 95] ובפי לך לך בד"ה פי מגן אברהם[97] ובד"ה והבדילה הפרכת לכם)[99, 98] ולכן לבושים אלו דתיקון זהו בחינת לבושים יפים דהוד והדרת לבשת.

(And see what is written on this in the discourse beginning "And it came to pass, when Pharaoh sent out," and in the discourse beginning "And a man wrestled with him," and in Parshas Lech Lecha, in the discourse beginning "The meaning of 'Shield of Avraham,'" and in the discourse beginning "And the curtain shall divide for you.") And therefore these garments of Tikkun are the level of the beautiful garments of "You have clothed Yourself in glory and splendor."

> Several Torah Ohr discourses are cited for this protective role of the garments; in the one on "Shield of Avraham" (Lech Lecha, 12a) a shield (magen) is a covering, like the sheath of the sun, without which its great light could not be borne. That is why the garments of Tikkun are the beautiful garments of "You have clothed Yourself in glory and splendor."

אבל בעולם התהו לפי שלא היו האורות בבחינת התלבשות בבחינת פרצוף ע"כ נמשך מזה שלא היה בחינת לבוש מלכות לאורות דתהו מיוחד בקדושה האלקית אלא היו ג"כ לבושים זרים מלבישים אותם

But in the World of Tohu, since the lights were not in a state of enclothement, in the form of a configuration, therefore it followed from this that there was no royal garment for the lights of Tohu that was united with the divine holiness; rather, there were also foreign garments clothing them.

> In Tohu the lights were not clothed in partzufim, so they had no royal garment that united them with divine holiness; instead, foreign garments clothed them.

דהיינו שנמשך השפע גם לחיצונים מהמדות עליונות דתהו כו' והן בחינת זמ"ל [ז' מלכים] דעולם התהו שע"ז נאמר ואלה המלכים אשר מלכו בארץ אדום כו'

That is, the flow of influence was drawn also to the external forces (chitzonim) from the supernal attributes of Tohu, etc. And these are the level of the seven kings of the World of Tohu, of which it is said, "And these are the kings who reigned in the land of Edom," etc.

> That is, the flow from the supernal attributes of Tohu reached the external forces (chitzonim) as well. These are the seven kings of Tohu, "the kings who reigned in the land of Edom."

(והיינו כי לבוש מלכות דקדושה זהו להיות קבלת עול מלכות שמים בבחי' ביטול למדת מלכותו יתי' ה' מלך גאות לבש שהוא היש האמיתי וכולא קמיה כלא חשיב ועמ"ש מענין מלכות בביאור ע"פ והיה לכם לציצית[101, 100] בענין תכלת כוי

(That is: the royal garment of holiness is that there be the acceptance of the yoke (kabbalas ol) of the kingdom of heaven, in a state of self-nullification (bittul) to the attribute of His kingship, may He be blessed — "Havayah reigns; He has clothed Himself in majesty" — for He is the true existence, and all before Him is considered as nothing. And see what is written on the subject of Malchus in the explanation on [the verse] "And it shall be for you as tzitzis [fringes]," on the matter of the techeles [the sky-blue thread], etc.

> A parenthetical explanation: the holy royal garment is the acceptance of the yoke of Heaven's kingship, a self-nullification before G-d's kingship, for He alone is the true existence and "all before Him is considered as nothing." The text points to its explanation of the techeles of tzitzis (Likkutei Torah, Shelach, 45b), where Malchus of Atzilus is the blue light at the base of a flame, which consumes the wick, for Beriah, Yetzirah and Asiyah are nullified and included in it.

אבל לבוש מלכות דסט"א [דסטרא אחרא] זהו שנוטלים היש לעצמן ואין להם ביטול אליו יתי' והיינו כמאמר פרעה לי יאורי ואני עשיתני[102] ביחזקאל סי' כ"ט רק דקרו לי' אלקא דאלקיא[103] כוי)

But the royal garment of the sitra achra (the other side) is that they take existence for themselves and have no self-nullification toward Him, may He be blessed; that is, like the saying of Pharaoh, "My river is mine, and I made myself," in Ezekiel, chapter 29; only that they call Him "the G-d of gods," etc.)

> The royal garment of the sitra achra, by contrast, is self-assertion: taking existence for oneself, without self-nullification before G-d, like Pharaoh's "My river is mine, and I made myself." Even so, as the Talmud says, they call Him "the G-d of gods," acknowledging Him only as One far above their own powers.

אמנם אחר שנעשה עולם התיקון בחינת פרצוף שנתתקן ונמשך האור בלבושים וכלים דעולם התיקון אזי נמשך שלא יתפשט האור לסט"א [לסטרא אחרא] ולעובדי כוכבים וכמ"ש מלך אין באדום[105, 104] כוי.

However, after the World of Tikkun was made, the level of a configuration, in which the light was rectified and drawn into the garments and vessels of the World of Tikkun, then it followed that the light does not spread to the sitra achra and to the worshippers of stars; as it is written, "There was no king in Edom," etc.

> Once Tikkun was established and the light clothed in its garments and vessels, the light no longer spread to the sitra achra and the idolaters. This is "There was no king in Edom."

אך עכ"ז [עם כל זה] יש דוגמת הנ"ל גם אחר עולם התיקון (והיינו בגלות מצרים ובבל ואדום) והיינו לפי דבגלותא קב"ה [קודשא בריך הוא] סליק לעילא[106] לעילא[107,108]

But nevertheless, there is something like the above even after the World of Tikkun (that is, in the exile of Egypt, and Babylon, and Edom); that is, because in exile the Holy One, blessed be He, ascends higher and higher,

> Yet something like Tohu recurs even after Tikkun, in the exiles of Egypt, Babylon and Edom. For in exile, as the Zohar says, "the Holy One, blessed be He, ascends higher and higher," withdrawing from below.

וזהו נקרא בחי' שינה כו' ומסיבת עליי' [עלייה] זו אין האורות מלובשים בלבושים וכלים דבחינת התיקון וכמ"ש בפע"ח [בפרי עץ חיים][109] שבמצרים היה עיבור ז"א בבטן אימא כו'

and this is called the level of sleep, etc. And because of this ascent the lights are not enclothed in the garments and vessels of the level of Tikkun; as is written in Pri Etz Chaim, that in Egypt there was the gestation (ibbur) of Z'eir Anpin in the womb of Imma, etc.,

> This withdrawal is called "sleep," and because of it the lights are no longer clothed in the garments and vessels of Tikkun. Pri Etz Chaim, Rabbi Chaim Vital's book of the Arizal's meditations for prayers and festivals, says (Gate of the Festival of Matzos, chapter 1) that in Egypt Z'eir Anpin was in a state of "gestation" (ibbur) in the womb of Imma.

שנסתלקו האורות והמוחין דזעיר אנפין מהכלים שלהם ועולים בבחי' אימא עילאה ועוד למעלה יותר אשר שם נאמר אם צדקת מה תתן לו[110] כו'

for the lights and the intellect (mochin) of Z'eir Anpin withdrew from their vessels and rise into the level of the higher Imma (Imma Ila'ah), and still higher, where it is said, "If you are righteous, what do you give Him?" etc.

> In gestation the lights and intellect of Z'eir Anpin leave their vessels and rise back into the higher Imma (Binah) and higher still, to the level of which it is said, "If you are righteous, what do you give Him?", beyond the reach of human deeds.

ומחמת זה נמשך להיות מל' דאצילות מתלבשת בקליפות בלבושים זרים דקדרות כי הא בהא תליא כו'

And because of this it follows that Malchus of Atzilus is enclothed in the kelipos, in the foreign garments of blackness; for the one depends on the other, etc.:

> As a result, Malchus of Atzilus is clothed in the kelipos, in the foreign garments of blackness. The one depends on the other.

שמחמת שזעיר אנפין הוא בבחי' שינה וסליק מהכלים והלבושים לעילא לעילא נמשך אלביש שמים קדרות וכמו בעולם התהו שעל ידי שנסתלקו האורות עליונים למעלה נפלו הכלים למטה כו'

because Z'eir Anpin is in the state of sleep and has ascended from the vessels and the garments higher and higher, there follows "I clothe the heavens in blackness"; just as in the World of Tohu, where, through the supernal lights withdrawing upward, the vessels fell downward, etc.

> When Z'eir Anpin "sleeps" and withdraws upward from its vessels and garments, there follows "I clothe the heavens in blackness." It is like Tohu, where the lights withdrew upward and the vessels fell.

(ועמ"ש מענין זה בד"ה וארא אל אברהם[111] כו' ובד"ה שיר המעלות[112] כו' היינו כחולמים[113] ובד"ה אני ישנה כו')

(And see what is written on this subject in the discourse beginning "And I appeared to Avraham," etc., and in the discourse beginning "A song of ascents," etc., "we were like dreamers," and in the discourse beginning "I am asleep," etc.)

> The text refers to three discourses on this theme: "And I appeared to Avraham," "A song of ascents ... we were like dreamers," and "I am asleep." In the first (Torah Ohr, Va'eira, 55a ff.) the exile in Egypt is likened to gestation, when "the Holy One, blessed be He, ascends higher and higher" and His unity is not revealed below.

ולכן כדי לתקן ולהמשיך בחי' לבוש מלכות צריך להיות מתחלה המשכת המוחין לז"א שיומשך מבחינת דסליק לעילא לעילא להתלבש בכלים ולבושים דתיקון דפרצוף ז"א דאצילות

Therefore, in order to rectify and draw down the level of the royal garment, there must first be a drawing of the intellect to Z'eir Anpin, that it be drawn from the level of "ascends higher and higher" to be enclothed in the vessels and garments of Tikkun of the configuration of Z'eir Anpin of Atzilus;

> To repair this and draw down the royal garment, the intellect (mochin) must first be drawn back to Z'eir Anpin. From its state of "ascending higher and higher," it must be clothed again in the vessels and garments of the partzuf of Z'eir Anpin of Atzilus.

ואזי ממילא על ידי זה יומשך אחר כך על ידי מעשה המצות ההמשכה בלבוש מלכות דאצילות ושלא יהיה בחי' אלביש שמים קדרות כו' (ועמ"ש בד"ה כי ההרים ימושו[114, 115] בענין אם ישראל עושין תשובה נגאלין[116] כו')

and then, as a matter of course, through this, afterwards, through the doing of the mitzvos, the drawing-forth into the royal garment of Atzilus will be drawn down, and there will not be the level of "I clothe the heavens in blackness," etc. (And see what is written in the discourse beginning "For the mountains may move," on the matter of "If Israel do teshuvah, they are redeemed," etc.)

> Then, as a matter of course, the mitzvos people do will draw the light into the royal garment of Atzilus, and there will be no "clothing the heavens in blackness." The text points to the discourse "For the mountains may move," on "If Israel do teshuvah, they are redeemed."

והנה ידוע בע"ח [בעץ חיים][117] שכדי להיות המשכת המוחין לז"א הוא על ידי יחוד או"א [אבא ואימא] שמולידים המוחין לזו"נ [לזעיר אנפין ונוקבא]

Now, it is known from Etz Chaim that for there to be a drawing of the intellect to Z'eir Anpin, it is through the union of Abba and Imma, who beget the intellect for Z'eir Anpin and Nukva.

> Etz Chaim teaches that the intellect of Z'eir Anpin comes from the union of Abba and Imma (Chochmah and Binah), who "give birth" to the intellect of Z'eir Anpin and Nukva.

והנה או"א [אבא ואימא] צריכים לקבל הכח מלמעלה יותר מאור הכתר והוא המחבר וממשיך אור המאציל בנאצלים כו' (ועיין מ"ש בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פרק[118] י"א)

And Abba and Imma need to receive the power from higher up, from the light of Keser, and it is what joins and draws the light of the Emanator into the emanated, etc. (And see what is written in Pri Etz Chaim, Gate of the Shema, chapter 11.)

> Abba and Imma themselves must receive the power for this union from higher still, from the light of Keser, which joins the Emanator to the emanated. Pri Etz Chaim (Gate of the Shema, chapter 11) asks where Abba and Imma get the power of union, and answers that they first receive it from the hidden supernal union above them (Sefaria's text reads "of Arich Anpin," the configuration of Keser; the Kehot note quotes it "of Ein Sof").

ולכן יחוד או"א [אבא ואימא] הוא נעשה דוקא על ידי מסירת נפש ויחוד זו"נ [זעיר אנפין ונוקבא] הוא ע"י תורה ומצות

Therefore the union of Abba and Imma is brought about specifically through self-sacrifice (mesirus nefesh), and the union of Z'eir Anpin and Nukva through Torah and mitzvos.

> Hence the union of Abba and Imma comes about only through self-sacrifice (mesirus nefesh), while the union of Z'eir Anpin and Nukva comes about through Torah and mitzvos.

כי יחוד או"א [אבא ואימא] הוא המשכת אור חדש ממקורא דכולא מהמאציל ב"ה אשר אין ערוך אליו כלל כו'

For the union of Abba and Imma is the drawing of a new light from the Source of all, from the Emanator, blessed be He, to whom there is no comparison at all, etc.

> The union of Abba and Imma draws a new light from the Source of all, the Emanator, who bears no comparison at all to what He emanates.

והמשכה זו א"א כ"א על ידי מסירת נפש כי מס"נ [מסירות נפש] עולה למעלה מעלה ממש דהיינו בבחי' עצמות המאציל ועמ"ש מזה בביאור ע"פ ונקדשתי[119] בתוך בנ"י [בני ישראל][120]

And this drawing-forth is impossible except through self-sacrifice, for self-sacrifice rises truly higher and higher, that is, to the level of the essence of the Emanator. And see what is written on this in the explanation on [the verse] "And I shall be sanctified among the children of Israel."

> Only self-sacrifice can draw that light down, because self-sacrifice reaches truly higher and higher, to the essence of the Emanator. In its explanation of "And I shall be sanctified among the children of Israel" (Likkutei Torah, Emor, 33c), the Alter Rebbe brings Etz Chaim: the union of Abba and Imma needs the raising of feminine waters through actual self-sacrifice in the Shema, while for Z'eir Anpin and Nukva the raising through Torah and mitzvos suffices.

ולכן אמר המגיד להב"י [להבית יוסף] שיזכהו למס"נ [למסירות נפש] עק"ה [על קידוש השם][121] דמשמע שיהיה זכות זה גדול מכל מה שיאריך ימים בתורה ומצות כו'

And therefore the Maggid [the heavenly mentor] told the Beis Yosef [Rabbi Yosef Karo] that he would grant him the merit of self-sacrifice for the sanctification of G-d's Name, from which it is implied that this merit would be greater than all [the merit of] his living long in Torah and mitzvos, etc.

> That is why the Maggid, the heavenly teacher of the Beis Yosef (Rabbi Yosef Karo), promised him, as recorded in Maggid Meisharim, that he would merit to give his life for the sanctification of G-d's Name. The implication is that this merit outweighs a long life of Torah and mitzvos.

והיינו מטעם הנ"ל וזהו גם כן ענין למס"נ [למסירות נפש] באחד בק"ש [בקריאת שמע] כי ק"ש [קריאת שמע] הוא נק' יחוד דאו"א [דאבא ואימא] דהיינו המשכת אור חדש מא"ס ב"ה

And that is for the reason mentioned above. And this is also the matter of self-sacrifice at "One" in the Shema: for the Shema is called the union of Abba and Imma, that is, the drawing of a new light from the Infinite One (Ein Sof), blessed be He;

> This is also why one gives oneself over at "One" in the Shema. The Shema is the union of Abba and Imma, the drawing of a new light from the Infinite One.

וזהו דייקא ע"י מס"נ [מסירות נפש] כו' וכענין הידוע במעלת התשובה דבחילא יתיר[122] יש קונה עולמו[123] בשעה אחת כו' וזהו ענין פסוק ראשון דק"ש [דקריאת שמע] שהוא יחוד או"א [אבא ואימא]

and this is specifically through self-sacrifice, etc.; like the known matter of the superiority of teshuvah, which is "with greater strength": "there is one who acquires his world in a single hour," etc. And this is the matter of the first verse of the Shema, which is the union of Abba and Imma;

> Only self-sacrifice achieves this, just as teshuvah draws "with greater strength" (the Zohar's words for those who return), so that "one may acquire his world in a single hour." The first verse of the Shema is therefore the union of Abba and Imma.

ואזי אח"כ נאמר והיו הדברים האלה[124] אשר אנכי מצוך כו' שלהמשיך האור אח"כ מאו"א [מאבא ואימא] בז"א ונוק' [ונוקבא] הוא ע"י תורה ומצות כו'

and then afterwards it is said, "And these words, which I command you, shall be," etc.: for drawing the light afterwards from Abba and Imma into Z'eir Anpin and Nukva is through Torah and mitzvos, etc.

> Then comes "And these words, which I command you," about Torah and mitzvos: these carry the light onward from Abba and Imma into Z'eir Anpin and Nukva.

וזהו נקרא עוסק בתורה לשמה לשם התורה עצמה להיות אור התורה נמשך בז"א מפנימית ח"ע [חכמה עילאה] שלמעלה מבחי' נובלות כו'

And this is called engaging in Torah for its own sake (lishmah), for the sake of the Torah itself: that the light of the Torah be drawn into Z'eir Anpin from the inner dimension of the higher Chochmah, which is above the level of unripe fruit (novlos), etc.;

> This is Torah study "for its own sake" (lishmah), read literally as "for the sake of the Torah itself": to draw the light of the Torah into Z'eir Anpin from the inner dimension of the higher Chochmah, above the "unripe fruit."

שזהו ע"י המס"נ [המסירות נפש] בתחלה שעי"ז נמשך יחוד או"א [אבא ואימא] כו' המשכת אור חדש ומזה נמשך ג"כ בז"א כו'.

which is through the self-sacrifice at the outset, through which the union of Abba and Imma is drawn forth, etc., the drawing of a new light; and from this it is drawn also into Z'eir Anpin, etc.

> That inner light comes only after the self-sacrifice at the outset, which brings about the union of Abba and Imma, a new light; from there it reaches Z'eir Anpin as well.

ומזה נמשך ג"כ שעי"י המצות יהי' [יהיה] בחי' יפתי הוד והדר לבשת[125] ולא יהי' [יהיה] בחי' אלביש שמים קדרות כמו בעולם התהו

And from this it also follows that through the mitzvos there will be the level of "my fair one," "You have clothed Yourself in glory and splendor," and there will not be the level of "I clothe the heavens in blackness," as in the World of Tohu.

> From this it follows that the mitzvos produce "my fair one," the garment of "glory and splendor," and not the dark garment of "I clothe the heavens in blackness" that prevailed in Tohu.

(ועמ"ש במ"א בפי' מאה"ז [מאמר הזהר] פ' בלק[126] דקצ"א ע"א ע"פ שחורה כו' וכדין כו' נפיק דודה כו' אתבניאת ואתעבידת בתיקונהא[127] כו')

(And see what is written elsewhere in explaining the statement of the Zohar, Parshas Balak, folio 191, side a, on [the verse] "Black," etc.: "And then," etc., "her beloved goes out," etc., "she is built and made in her adornments," etc.).

> The text cites an explanation of the Zohar in Balak (191a) on "I am black" (the Kehot note finds it in the Mitteler Rebbe's Biurei HaZohar): when "her beloved goes out" to her and finds her black and small, she "is built and made in her adornments," in her beauty as before.

וזהו שמתחלה צ"ל קומי לך לבחי' שרש הנשמה והוא ע"י למס"נ באחד שמזה נמשך יחוד או"א [אבא ואימא]

And this is why first there must be "Arise for yourself," to the level of the root of the soul; and this is through self-sacrifice at "One," from which the union of Abba and Imma is drawn forth

> So first there must be "Arise for yourself," the rising to the root of the soul. This comes through self-sacrifice at "One," which brings about the union of Abba and Imma.

(ולכן נקרא קומי לך לבחי' כ"ף עיין בפע"ח [בפרי עץ חיים] שער נפ"א [נפילת אפים] ספ"ה) ועי"ז אח"כ תהיה רעיתי להמשיך המוחין בז"א ויפתי במלי' והוא ענין יחוד זו"נ [זעיר אנפין ונוקבא] כו'.

(and therefore it is called "Arise for yourself (kumi lach)": to the level of [the letter] kaf; see Pri Etz Chaim, Gate of the Prostration (nefilas apayim), end of chapter 5). And through this, afterwards, there will be "my beloved," to draw the intellect into Z'eir Anpin, and "my fair one," into Malchus; and this is the matter of the union of Z'eir Anpin and Nukva, etc.

> Lach, "for yourself," ends in the letter kaf. Pri Etz Chaim (Gate of Nefilas Apayim, end of chapter 5) teaches that those who give their lives for the sanctification of G-d's Name rise as "feminine waters" up to Binah, and that the feminine and masculine waters together are the secret of kaf, twenty, a yud from above and a yud from below: the bent kaf is the lower union, the final kaf the higher union of Imma, which is why G-d told Moshe of Rabbi Akiva, "Thus (kach) it arose in thought." Afterwards come "my beloved," drawing the intellect into Z'eir Anpin, and "my fair one," drawing it into Malchus: the union of Z'eir Anpin and Nukva.

והנה כ"ז [כל זה] נאמר על זמן יציאת מצרים שע"ז נאמר כי הנה הסתיו עבר[128] כו' היינו שאז נתגלה בחי' עולם התיקון ועבר הסתיו וחלף הגשם

Now, all this was said of the time of the Exodus from Egypt, about which it is said, "For behold, the winter has passed," etc.: that is, that then the level of the World of Tikkun was revealed, and the winter passed and the rain went by,

> All this refers to the Exodus from Egypt, of which it says, "For behold, the winter has passed." Then the World of Tikkun was revealed, and the winter and the rain were over.

דהיינו ההסתר דאלביש שמים קדרות כו' הנמשך מעולם התהו ומגלות מצרים כו' וענין הכפל לשון סתיו וגשם[129] עיין ברבות בשה"ש [בשיר השירים] ועיין בזהר הרקיע ר"פ ויחי.[130, 131]

that is, the concealment of "I clothe the heavens in blackness," etc., which is drawn from the World of Tohu and from the exile of Egypt, etc. And on the matter of the doubled wording, "winter" and "rain," see the [Midrash] Rabbah on Song of Songs, and see Zohar HaRakia, at the beginning of Parshas Vayechi.

> The winter and the rain are the concealment of "I clothe the heavens in blackness," which comes from Tohu and from the exile in Egypt. On why the verse doubles the image, the text refers to the Midrash Rabbah on the Song of Songs, which reads the winter as the four hundred years decreed in Egypt and the rain as the two hundred and ten years served, the rain being the main hardship; and to Zohar HaRakia, a Kabbalistic commentary on the Zohar, at the beginning of Vayechi.

SECTION 5 · ¶12

Exile and the mirror

12 ואז נאמר קומי לך רעיתי כו' אבל בזמן הגלות נאמר יונתי בחגוי הסלע בסתר המדרגה[132] כו' שאינה יכולה להיות בבחי' קומי לך כו'

And then it is said, "Arise for yourself, my beloved," etc. But in the time of exile it is said, "My dove, in the clefts of the rock, in the hidden place of the step (madregah)," etc., for she cannot be in the state of "Arise for yourself," etc.

> At the Exodus it was said, "Arise for yourself, my beloved." But in exile the Congregation of Israel is "my dove in the clefts of the rock, in the hidden place of the step": she is hidden away and cannot simply "arise" to her root.

והעצה לזה הוא בחי' הראיני את מראיך שיזכור וישים אל לבו שההסתר אינו אלא בבחי' מראה שירד מאיגרא רמה[133] כו' ויצעק אל[134] ה' בצר לו כו':

And the counsel for this is the level of "Show me your appearance (mar'ayich)": that he should remember and take to heart that the concealment is only in the manner of a mirror (mar'ah); that he has come down "from a high roof," etc.; and [that he] cry out to G-d in his distress, etc.

> The remedy is "Show me your appearance (mar'ayich)," read as mar'ah, "a mirror": let a person grasp that the concealment is only like a mirror, which hides and yet reflects, and that he has fallen, in the Gemara's words (Chagigah 5b), "from a high roof" to a deep pit. Then he will cry out to G-d in his distress, as the Psalm says of those in trouble (Psalms 107:6).

SECTION 6 · ¶13–16

Returning light and the soul's descent

13 ג וביאור ענין זה הנה יש ע"ס [עשר ספירות] מלמעלה למטה דאור ישר ועשר ספירות דאור חוזר מלמטה למעלה (וכמ"ש בע"ח [בעץ חיים] שער מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין] פי"ד [פרק י"ד / פרשה י"ד] ובפרדס שער ממטה למעלה)[135]

3. And the explanation of this matter: there are Ten Sefiros from above to below, of direct light (or yashar), and Ten Sefiros of returning light (or chozer), from below to above (as is written in Etz Chaim, Gate of the Feminine Waters and Masculine Waters (mayin nukvin and mayin duchrin), chapter 14, and in Pardes, the Gate "From Below to Above").

> The third section explains this through the Kabbalah's "direct light" and "returning light." There are Ten Sefiros of direct light (or yashar), descending from above to below, and Ten Sefiros of returning light (or chozer), rising from below to above, as Etz Chaim and the Pardes explain; in Likkutei Torah, Chukas (63c), the Alter Rebbe cites the Sefer HaBahir, brought in the Pardes: "From above to below we know; from below to above we do not know."

והיינו ע"י הפרסא המפסקת בסיום האצילות בוקעים האורות ועולים בבחינת אור חוזר ונעשה כח"ב [כתר חכמה בינה] למטה וכמ"ש מזה באגה"ק [באגרת הקודש] בד"ה איהו וחיוהי.

That is: through the partition (parsa) that interrupts at the conclusion of Atzilus, the lights burst forth and rise as returning light, and Keser, Chochmah and Binah are made below; as is written on this in Iggeres HaKodesh, in the section beginning "He and His life-forces."

> Returning light arises at the partition (parsa) at the end of Atzilus: the lights strike it and rise back upward, and in this rising order the lowest levels become Keser, Chochmah and Binah, the highest. Tanya's Iggeres HaKodesh discusses this in the letter on "He and His life-forces."

וביאור זה באדם למטה הוא ע"ד מ"ש ואהבת את[136] הוי' כו' בכל מאדך ומאד הוא בלי גבול והיינו בחינת א"ס.

And the explanation of this in man below is along the lines of what is written, "And you shall love Havayah," etc., "with all your might (me'odecha)"; and me'od ["very much"] is without limit, and that is the level of the Infinite (Ein Sof).

> In a person below, the counterpart is "And you shall love Havayah ... with all your might (me'odecha)." Me'od means "very much," a love without limit, and so it corresponds to the Infinite (Ein Sof).

14 והוא עד"מ למעלה המשכת אור הכתר שמאיר באצילות שלזה היה תכלית ירידת הנשמה שהיא צורך עלייה כו' כי הנה הנאצלים המה בבחי' ההשתלשלות

And this is, by way of analogy, above, the drawing-down of the light of Keser that shines into Atzilus; for this was the purpose of the soul's descent, which is for the sake of ascent, etc. For the emanated [levels] are in the state of the chain of descent (hishtalshelus):

> The analogy above is the drawing-down of the light of Keser into Atzilus, and this was the very purpose of the soul's descent into a body: a descent for the sake of ascent. To see why, consider that everything emanated belongs to an orderly chain of descent.

כי כללות השכל האנושי נמשך מחכמה דעשייה על ידי אמצעות הנפש דעשייה וחכמה דיצירה היא מקור לחכמה דעשייה הגם שהיא רוחניות יותר וחכמה דבריאה מקור לחכמה דיצירה וחכמה דאצילות מקור לחכמה דבריאה

for human intellect as a whole is drawn from the Chochmah of Asiyah, by means of the nefesh of Asiyah; and the Chochmah of Yetzirah is the source of the Chochmah of Asiyah, although it is more spiritual; and the Chochmah of Beriah is the source of the Chochmah of Yetzirah; and the Chochmah of Atzilus is the source of the Chochmah of Beriah.

> Human intellect as a whole comes from the Chochmah of Asiyah, through the soul of Asiyah. The Chochmah of Yetzirah is its source, though far more spiritual; above it is the Chochmah of Beriah, and above that the Chochmah of Atzilus.

ואם כן השכל אנושי נמשך על ידי השתלשלות מחכמה דאצילות (ועמ"ש מענין השתלשלות זו בד"ה פתח אליהו בפ' וירא)[137]

If so, human intellect is drawn, through the chain of descent, from the Chochmah of Atzilus (and see what is written on the subject of this chain of descent in the discourse beginning "Eliyahu opened," in Parshas Vayeira).

> So human intellect is linked, step by step, to the Chochmah of Atzilus. The text points to the Torah Ohr discourse "Eliyahu opened" (Vayeira, 14a), which shows how each world's Chochmah is the source of the one below, as spiritual sweetness becomes physical sweetness through many descents.

ומפני זה נאמר כולם בחכמה עשית[138] שלגבי המאציל הרי הוא מרומם לבדו ואינו בערך החכמה ובינה כו'

And because of this it is said, "You have made them all with wisdom": for with respect to the Emanator, He is "exalted alone," and bears no comparison to Chochmah and Binah, etc.;

> That is why Scripture says, "You have made them all with wisdom": the whole chain comes from Chochmah, while the Emanator Himself is "exalted alone" (in the words of the morning prayer), beyond comparison with Chochmah and Binah.

ואצילות המה רק מדות הדבק במדותיו מה הוא רחום[139] אבל המאציל הוא בחי' אליו ולא למדותיו כו'.

and Atzilus are only attributes — "cleave to His attributes: as He is merciful" — but the Emanator is the level of "to Him, and not to His attributes," etc.

> Atzilus consists only of attributes, as in the teaching that a person should cleave to G-d's attributes: "as He is merciful," so should he be. The Emanator Himself is beyond attributes: one turns "to Him, and not to His attributes."

ועיקר התהוות אבי"ע [אצילות בריאה יצירה עשיה] מן המאציל הוא רק מבחינת שמות שאין ערוך השם לגבי עצם המהות וכמ"ש בע"ח [בעץ חיים] דיו"ד מקור לאצילות וה"א בבריאה כו' וכמ"ש הודו על ארץ ושמים[140, 141] כו'.

And the main coming-into-being of Atzilus, Beriah, Yetzirah and Asiyah from the Emanator is only from the level of names, for a name bears no comparison to the very essence; as is written in Etz Chaim, that the yud is the source of Atzilus and the hei is in Beriah, etc.; and as it is written, "His splendor is upon earth and heaven," etc.

> The worlds come into being from the Emanator only through "names," and a name bears no comparison to the essence it names: so Etz Chaim says the yud of the Name is the source of Atzilus and the hei is in Beriah. So too the verse says, "His Name alone is exalted; His splendor is upon earth and heaven": only His splendor, not His essence, is in the worlds.

15 והנה הממוצע לזה שמוריד השפע מהמאציל לנאצלים הוא אור הכתר

Now, the intermediary for this, which brings the flow of influence down from the Emanator to the emanated, is the light of Keser (the Crown).

> The intermediary that carries the flow from the Emanator to the emanated is the light of Keser (the Crown).

והיינו מ"ש בת"ז [בתיקוני זהר] כתר עליון[142, 143] כו' איהו שם מ"ה [שם מ"ה] דאיהו אורח אצילות ואיהו שקיו דאילנא כו' דהיינו חיות עולם האצילות שהוא על ידי הכתר כי עמך מקור חיים[144] כו'.

And this is what is written in the Tikkunei Zohar: "The supernal Keser," etc., "it is the Name Mah [45], which is the path of Atzilus, and it is the watering of the tree," etc.; that is, the life-force (chayus) of the World of Atzilus, which is through Keser: "For with You is the source of life," etc.

> The Tikkunei Zohar, in Eliyahu's prayer in its introduction ("Eliyahu opened"), says of "the supernal Keser" that within it is the Name of forty-five (Mah), "the path of Atzilus," and that it is "the watering of the tree," like water that waters a tree and makes it grow: the source of life for all of Atzilus. So the verse says, "For with You is the source of life": Atzilus lives through Keser.

(ועמ"ש בד"ה פתח אליהו הנ"ל שעל הכתר אמרו אנת הוא חד ולא בחושבן כו' שאין ערוך אליו כו' והחכמה מאין תמצא[145] ולא כסדר ההשתלשלות הנ"ל דאבי"ע [דאצילות בריאה יצירה עשיה]). וזהו ענין ירידה צורך עלייה כו'.

(And see what is written in the discourse beginning "Eliyahu opened," mentioned above, that of Keser they said, "You are One, but not in number," etc., that there is no comparison to Him, etc.; and "Chochmah is found from ayin (nothing)," and not in the order of the chain of descent (hishtalshelus) of Atzilus, Beriah, Yetzirah and Asiyah mentioned above.) And this is the matter of "descent for the sake of ascent," etc.

> The Torah Ohr discourse "Eliyahu opened," cited above, applies to Keser the words "You are One, but not in number": it is beyond comparison, the ayin from which "Chochmah is found," outside the ordered chain of Atzilus, Beriah, Yetzirah and Asiyah. Drawing that light down is what "descent for the sake of ascent" means.

שזהו ההפרש בין מלאכים לנשמות שמצד שמלאכים הן למעלה ואין שום דבר מסתיר להן והן בבחינת ההשתלשלות אינן יכולים להמשיך אור חדש מאחר שאינו ממהותן ומפני זה הן נקראים עומדים כו'.

For this is the difference between angels and souls: since the angels are above, and nothing at all conceals [the light] from them, and they are in the state of the chain of descent, they cannot draw down a new light, since it is not of their essence; and because of this they are called "standing," etc.

> This is the difference between angels and souls. Angels stand above, with nothing hiding the light from them, but they belong to the ordered chain of descent; a new light is not of their essence, so they cannot draw it down, and they are called "standing" (as in Zechariah 3:7, "I will give you places to walk among these who stand"), fixed in place.

(ועמ"ש מזה בד"ה ועתה יגדל נא[146] בפ' שלח)

(And see what is written on this in the discourse beginning "And now, let it be great, I pray," in Parshas Shelach.)

> The text refers to the Likkutei Torah discourse "And now, let it be great, I pray" (Numbers 14:17), in Parshas Shelach, for this difference between angels and souls.

אבל למטה בישראל שנשפלו בגוף שמסתיר על קדושת הנפש ושארי דברים המונעים הרי מסיבת הסתר זה שאין מניח להתפשט למטה נעשה אור חוזר מלמטה למעלה בנקודת הלב ועי"ז ממעמקים קראתיך[147] הוי' להיות קראתיך הוי' בע"ס [בעשר ספירות] דאצילות

But below, in Israel, who have been lowered into a body, which conceals the holiness of the soul, and other things that hold back: because of this concealment, which does not let [the light] spread below, returning light (or chozer) is made, from below to above, in the point of the heart. And through this, "From the depths I have called You, Havayah": so that there be "I have called You, Havayah," in the Ten Sefiros of Atzilus.

> Souls, by contrast, have been lowered into a body that hides the holiness of the soul, along with other hindrances; and precisely because this concealment does not let the light spread below, a returning light rises from the point of the heart. Then "From the depths I have called You, Havayah" comes true: "called" means drawing in, as one calls a person to come, so the call from the depths draws Havayah into the Ten Sefiros of Atzilus.

והיינו על ידי עומקא דליבא תשובה עילאה כו' דמשכין ליה בחילא יתיר שעל ידי זה אור חדש על ציון[148] תאיר כו'.

That is, through the depth of the heart, the higher teshuvah (teshuvah ila'ah), etc., in which they draw Him down "with greater strength"; through which "a new light will shine upon Zion," etc.

> This is the "depth of the heart," the higher teshuvah (teshuvah ila'ah), in which, as the Zohar says of those who return, they draw G-d down "with greater strength." Through it "a new light will shine upon Zion," in the words of the morning prayer in Nusach Ashkenaz, just before the blessing "Who forms the lights."

והיינו על ידי בחי' בכל מאדך[149] (ופי' אור חדש ר"ל [רוצה לומר] כמ"ש בפרי עץ חיים שער הק"ש [הקריאת שמע] פרק י"א וז"ל [וזה לשונו].

And that is through the level of "with all your might." (And the meaning of "a new light" is to be understood as is written in Pri Etz Chaim, Gate of the Shema, chapter 11; and these are his words:

> It is reached through "with all your might," love without limit. A long parenthesis now explains what "a new light" means, quoting Pri Etz Chaim, Gate of the Shema, chapter 11.

אמנם סוד הענין הוא כי זיווג העולמות הוא נמשך מן מוחי או"א [אבא ואימא] עצמן בלתי שיקבלו מלמעלה[150] כי כיון שכולם נמשכו מהם אם כן ודאי יש בהם כח נגד כל מה שלמטה מהם.

"However, the mystery of the matter is that the coupling of the worlds is drawn from the intellect (mochin) of Abba and Imma themselves, without their receiving from above; for since all of them were drawn from them, then certainly they have in them a power corresponding to all that is below them.

> Pri Etz Chaim says that the union that sustains the worlds comes from the intellect of Abba and Imma themselves, without their needing to receive from above. Everything below them came from them, so they hold the power for all of it.

אך זיווג שהוא להוציא נשמות חדשות[151] בזה צריך שיקבלו אור חדש מלמעלה ושמור כלל זה בידך עכ"ל [עד כאן לשונו].

But a coupling that is to bring forth new souls: for this they need to receive a new light from above. And keep this principle in your hand." End of quote.

> But a union that brings forth new souls requires Abba and Imma to receive a new light from above. Pri Etz Chaim calls this a principle to keep in hand.

אך מ"ש בלתי שיקבלו מלמעלה צריך ביאור דהא ודאי החכמה מאין תמצא תמיד שאילו היה נפסק השפע מהמאציל ב"ה היו הספי' [הספירה / הספירות] כלא היו וכ"כ [וכן כתב] בהקדמת מהרנ"ש לפרע"ח [לפרי עץ חיים] ולזה הם שואפים שפע בעבודה ההיא לקיומם כו' ע"ש

But what he wrote, "without their receiving from above," needs explanation: for certainly "Chochmah is found from ayin" constantly, for were the flow of influence from the Emanator, blessed be He, interrupted, the Sefiros would be as though they had never been. And so wrote the Maharnash in the introduction to Pri Etz Chaim: "And for this they draw in influence through that service, for their existence," etc.; see there.

> The Alter Rebbe asks how Abba and Imma could be "without receiving from above," when Chochmah is always "found from ayin" and, were the flow from the Emanator to stop, the Sefiros would cease to exist. The Maharnash, as the Alter Rebbe calls the author of the introduction to Pri Etz Chaim, says the same there: the Sefiros draw in influence "through that service" for their very existence.

וצ"ל הכוונה שאין השפעה זו עצמה נמשכת ממש מלמעלה מהחכמה כמו זיווג דפנימי' [דפנימיות / דפנימית] שהשפעה זו עצמה היא אור חדש ממש מלמעלה מהחכמה ואורות ונשמות חדשות ממש.

And it must be said that the intent is that this influence itself is not actually drawn from above Chochmah, as in the coupling of the inner dimension (pnimiyus), where this influence itself is an actual new light from above Chochmah, and actually new lights and souls;

> His answer: Pri Etz Chaim means that this influence is not itself drawn from above Chochmah. In the "inner" union, by contrast, the influence itself is an actual new light from above Chochmah, bringing truly new lights and souls.

מה שאין כן בזיווג דחיצוניות שהוא רק לחזק הישנות ואין כל חדש כו' והפרש זה אפשר הוא כעין מ"ש בע"ח [בעץ חיים] שער תיקון נוקבא פ"ב [פרק ב'] אות ה' צריך שתבין כו' כי כאשר כו' וכאשר יתעכב כו' ע"ש.

which is not so in the coupling of the outer dimension (chitzoniyus), which is only to strengthen the old, and there is nothing new, etc. And this difference is perhaps something like what is written in Etz Chaim, Gate of the Rectification of Nukva, chapter 2, section 5: "You must understand," etc., "for when," etc., "and when it is delayed," etc.; see there.

> The "outer" union only strengthens what already exists; there is nothing new in it. The difference may resemble what Etz Chaim describes in the Gate of the Rectification of Nukva.

ועוד שגם ההמשכה שהחכמה מאין תמצא תמיד אינה ערוך לגבי השפעת אור חדש הנ"ל. וכמ"ש בהקדמת מהרנ"ש הנ"ל שלא יחשוב קצבתם הקצובה אליהם מאת הבורא ית' בערך התוספת ההיא כו' ע"ש באריכות.

Moreover, even the drawing-forth by which "Chochmah is found from ayin" constantly bears no comparison to the influence of the new light mentioned above; as is written in the introduction of the Maharnash mentioned above, that one should not reckon "their fixed allotment, allotted to them by the Creator, may He be blessed, as comparable to that addition," etc.; see there at length.

> Moreover, even the constant flow by which "Chochmah is found from ayin" bears no comparison to the new light. The Maharnash's introduction says the same: the fixed allotment the Creator gives the Sefiros cannot be compared to that addition.

וכמשנ"ת [וכמו שנתבאר] במ"א ההשפעה זו היא גילוי ממש מבחי' שלמעלה מסדר ההשתלשלות מה שלמעלה מההשפעה שחכמה מאין תמצא תמיד כו'.

And as was explained elsewhere, this influence is an actual revelation from the level that is above the order of the chain of descent, from what is above the influence by which "Chochmah is found from ayin" constantly, etc.

> As explained elsewhere, this new influence is a real revelation from beyond the order of the chain of descent, above even the constant flow by which "Chochmah is found from ayin."

ואפשר לומר עוד דוגמא להבין מזה ההפרש בין ב' השפעות אלו ע"ד משארז"ל [מה שאמרו רבותינו זכרונם לברכה] ספ"ד [סוף פרק ד'] דמגילה שבמשנה תורה משה מפי עצמו אמרן[152, 153] וכתב התוספות וברוח הקדש.

And one may further offer an example from which to understand the difference between these two influences, along the lines of what our Sages, of blessed memory, said at the end of chapter 4 of Megillah: that those [curses] in Mishneh Torah (Deuteronomy), "Moshe said them from his own mouth" — and Tosafos wrote: "and with the holy spirit (ruach hakodesh)" —

> An example of the two kinds of influence: the Talmud says that the curses in Deuteronomy (Mishneh Torah) "Moshe said from his own mouth," and Tosafos adds, "with the holy spirit."

מה שאין כן שבתורת כהנים מפי הגבורה אמרן[154] ונעשה שליח לומר כך אמר לי הקב"ה כו' כדפרש"י [כדפירש רש"י / כדפירוש רש"י] שם ור"ל [ורוצה לומר] דמפי עצמו היינו כדפי' בפ' ואתחנן) (דרס"א ע"א)

which is not so of those [curses] in Toras Kohanim (Leviticus), which he said from the mouth of the Almighty, and he became an emissary to say, "Thus the Holy One, blessed be He, said to me," etc., as Rashi explains there. And that is to say: "from his own mouth" means as is explained in Parshas Va'eschanan) (folio 261, side a);

> The curses in Leviticus (Toras Kohanim), by contrast, Moshe said "from the mouth of the Almighty," as an emissary saying, "Thus the Holy One, blessed be He, said to me," as Rashi explains. What "from his own mouth" means is explained in the Zohar on Parshas Va'eschanan (III 261a): Mishneh Torah unites the Written and the Oral Torah in "the place called the Tree of Life."

ע"ש במק"מ [במקדש מלך] שהוא מז"א דאצילות והיינו לפי שמשם היה שרש נבואתו והשגתו לכן זה נקרא מפי עצמו

See there in the Mikdash Melech, that it is from Z'eir Anpin of Atzilus; that is, since the root of his prophecy and his comprehension was from there, therefore this is called "from his own mouth."

> The Mikdash Melech, Rabbi Shalom Buzaglo's commentary on the Zohar, says there that "from his own mouth" comes from Z'eir Anpin of Atzilus, the root of Moshe's prophecy and understanding. That is why it counts as "his own."

אבל מה שנאמר לו מפי הגבורה היינו שנמשך מלמעלה מעלה יותר מז"א דאצילות כ"א שנמשך ע"י משה ואינו אלא שליח כו'.

But what was said to him from the mouth of the Almighty is what was drawn from far higher than Z'eir Anpin of Atzilus; only, it was drawn through Moshe, and he is only an emissary, etc.

> What was said to him "from the mouth of the Almighty" came from far above Z'eir Anpin of Atzilus, and Moshe was only its emissary.

וזהו ע"ד מ"ש בזהר (בפרשה ויחי דף רמ"ו ע"ב) וההוא קול אשתלח מאתר עמיקא דלעילא ובפ' בלק (קפ"ז א') כד איהו שליחא מלעילא[155] כו' ע"ש.

And this is along the lines of what is written in the Zohar (Parshas Vayechi, folio 246, side b): "And that voice is sent from a deep place above"; and in Parshas Balak (187a): "When he is an emissary from above," etc.; see there.

> The Zohar says the same: in Vayechi (I 246b) it speaks of "that voice" which "is sent from a deep place above" to lead speech, and in Balak (III 187a) of the angel, so called "when he is an emissary from above."

וע"ד שיש הפרש בענין המלאך שבשעה שאינו שליח הרי הוא אומר קדוש קדוש קדוש[156] הוי' צבאות כלומר ששם הוי' קדוש ומובדל מהם וכשהוא שליח מלעילא מצינו שהמלאך עצמו נקרא בשם הוי' לפי' הרמב"ן [הרבי משה בן נחמן] פ' וירא.

And it is along the lines of the difference there is in the matter of an angel: at a time when it is not an emissary, it says, "Holy, holy, holy is Havayah of hosts," that is to say, that the Name Havayah is holy and separate from them; but when it is an emissary from above, we find that the angel itself is called by the Name Havayah, according to the explanation of the Ramban in Parshas Vayeira.

> An angel shows the same difference. On its own it says, "Holy, holy, holy is Havayah of hosts," the Name Havayah being holy and separate from it; but as an emissary from above, the angel itself is called by the Name Havayah, as the Ramban explains on Parshas Vayeira.

הרי דבחינה כשהוא שליח מלעילא מאיר בו הארה עליונה יתירה ונפלאה מההארה שמאיר בו מצד עצמו אף שגם תמיד יש לו השגה עליונה כו'.

Thus, in the state when it is an emissary from above, there shines in it a supernal radiance, greater and more wondrous than the radiance that shines in it of itself, even though it always has a lofty comprehension too, etc.

> So when an angel is sent from above, a supernal light shines in it far greater than what shines in it of itself, although it always has a lofty comprehension.

ועד"ז יובן ההפרש בין בחינת משה מפי עצמו ברוח הקדש לגבי כשהוא שליח מהקב"ה שאין ערוך זה לזה.

And in the same way will be understood the difference between the level of Moshe [speaking] from his own mouth, with the holy spirit, as against when he is an emissary of the Holy One, blessed be He: that the one bears no comparison to the other.

> In the same way, Moshe speaking "from his own mouth," with the holy spirit, bears no comparison to Moshe as the emissary of the Holy One, blessed be He.

ועיין עוד בענין הפי' משה מפי עצמו אמרן בפרשה ויקרא (דף ז' ע"א) ועמ"ש בד"ה וידבר דעשרת הדברות פי' משנה תורה.

And see further on the matter of the meaning of "Moshe said them from his own mouth" in Parshas Vayikra (folio 7, side a); and see what is written in the discourse beginning "And He spoke," of the Ten Commandments, on the meaning of Mishneh Torah.

> The text points further to the Zohar, Parshas Vayikra (III 7a), which notes that it says not "from himself" but "from his own mouth," from the voice joined to him; and to its discourse on the Ten Commandments, "And He spoke," on the meaning of Mishneh Torah.

ועד"ז יובן כאן ההפרש בין ההמשכה שנמשך ממוחין דאו"א [דאבא ואימא] עצמן ובין אור חדש כו' עם היות דמעצמן שרשו גם כן ממה שנמשך להם מלמעלה עכ"ז [עם כל זה] נקרא מעצמן כענין משה מפי עצמו כו'

And in the same way will be understood here the difference between the drawing-forth that is drawn from the intellect of Abba and Imma themselves, and a new light, etc.: even though [what comes] from themselves is also rooted in what was drawn to them from above, nevertheless it is called "from themselves," like the matter of Moshe "from his own mouth," etc.

> The same difference holds between the flow from the intellect of Abba and Imma themselves and a new light. Even what comes "from themselves" is rooted in what they received from above, but it is called "their own," like Moshe's "from his own mouth."

מה שאין כן בחי' אור חדש היינו שנמשך מלמעלה מעלה משרש חו"ב [חכמה ובינה] עצמן דהיינו כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פרשה וירא שנמשך מהמאציל העליון ממש שהוא לבדו יש בו כח לחדש תמיד כו'

Which is not so of the level of a new light: it is drawn from far above the root of Chochmah and Binah themselves; that is, as is written in the Likkutei Torah [of the Arizal], Parshas Vayeira, that it is drawn from the supernal Emanator Himself, who alone has the power to renew constantly, etc.,

> A new light, by contrast, comes from far above the root of Chochmah and Binah themselves. As the Arizal's Likkutei Torah (his teachings on the Torah, compiled by Rabbi Chaim Vital) says on Vayeira, it comes from the supernal Emanator Himself, who alone has the power to renew constantly.

רק שנמשך לאו"א [לאבא ואימא] כו' (ועיין בפ' אחרי דס"א ע"ג [עמוד ג'] ובפ' בשלח דס"ג ע"ב) והמשכה זו נמשך ע"י אתעדל"ת [אתערותא דלתתא].

only that it is drawn to Abba and Imma, etc. (And see Parshas Acharei, folio 61c, and Parshas Beshalach, folio 63, side b.) And this drawing-forth is drawn through an arousal from below (is-arusa dilesata).

> It is only channeled through Abba and Imma. The text cites two further passages, in Acharei and Beshalach, and says that this new light is drawn by an arousal from below (isarusa dilesata).

בבחי' בכל מאדך להיותו בחי' מאד בלי גבול ע"כ ממשיך גילוי אור חדש בחי' א"ס ממש.

In the level of "with all your might," since it is the level of me'od, without limit, it therefore draws down the revelation of a new light, the level of the Infinite (Ein Sof) itself.

> That arousal is "with all your might": because me'od is without limit, it draws down a revelation of a new light, the level of the Infinite itself.

והנה מאד זה יצה"ר [יצר הרע] שלהיות בכל מאדך בלי גבול נמשך מצד ההסתר שעי"ז נמשך האו"ח [האור חוזר] בחי' מאד כו'.[157,158]

Now, this me'od is the evil inclination: for being "with all your might," without limit, is drawn from the concealment, through which the returning light, the level of me'od, is drawn forth, etc.

This me'od, as the Midrash teaches on "very (me'od) good" (Bereishis Rabbah 9:7), is the evil inclination. The boundless "with all your might" comes from the concealment, which produces the returning light, the level of me'od.

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THE REBBE EXPLAINS

In a sicha on Sefer Devarim (from talks of Shabbos Va'eira 5714 and Shabbos Mattos-Masei 5717), on the Talmud's statement that Moshe said Mishneh Torah „מפי עצמו" ("from his own mouth") and Tosafos' gloss „וברוה"ק" ("and with the holy spirit"), the Rebbe asks how a book of the Written Torah can be "from himself", when one who says Moshe said even one word of the Torah on his own is a heretic.

He explains that the four earlier books Moshe handed on as a messenger, while in Mishneh Torah the Shechinah enclothed itself in his understanding and became one with him, as the saying goes, „שכינה מדברת מתוך גרונו של משה" ("the Shechinah speaks from Moshe's throat"). In his note 9 he puts this in the terms of our paragraph, which he cites: Moshe's holy spirit is the level of Z'eir Anpin (זעיר אנפין) of Atzilus, and it is called "from his own mouth" because there is „שרש נבואתו והשגתו" ("the root of his prophecy and his understanding"); yet when the sicha says it was not from himself but from G-d, this means that „שרש כל התורה למעלה מעלה" ("the root of the whole Torah is far above") Z'eir Anpin, only the book of Mishneh Torah was enclothed in Z'eir Anpin.

The Alter Rebbe: שהוא מז"א דאצילות והיינו לפי שמשם היה שרש נבואתו והשגתו לכן זה נקרא מפי עצמו

The Rebbe: רוח הקודש (של משה — בחי' ז"א דאצי') הו"ע בחי' "מפי עצמו", לפי שמשם הי' שרש נבואתו והשגתו

Likkutei Sichos, vol. ד, p. 1087 · ש"פ מטו"מ תשי"ז, משיחות ש"פ וארא תשי"ד

16 ומזה מובן ג"כ למעלה שע"י סיום הפרסא שאינו מניח להתפשט למטה נעשה או"ח [אור חוזר] בבחי' פנימי' [פנימיות / פנימית] נקודת הלב והיינו שמל' נעשה כתר כו'

And from this is understood also above: that through the conclusion, the partition (parsa), which does not let [the light] spread below, returning light is made, at the level of the inner point of the heart; that is, Malchus becomes Keser, etc.

The same happens above: at the partition that ends Atzilus (the print's סים is read as סיום, "the conclusion"), which does not let the light spread downward, a returning light is made from the inner "point of the heart." This is how Malchus, the lowest Sefirah, becomes Keser, the highest.

והי"ז [והרי זה] כמשל מרוצת המים ע"י הדף המסתיר שעי"ז יתגברו וירוצו בכח גדול יותר ממרוצתם מצד עצמן קודם הסתר הדף ועמ"ש ע"פ אז ישיר ישראל כו' עלי באר[159] כו'.

And this is like the analogy of the rushing of water because of a board that blocks [it]: through this they gain strength and rush with greater force than their running of themselves, before the board blocked [them]. And see what is written on [the verse] "Then Israel sang," etc., "Spring up, O well," etc.

> Water rushing against a board that blocks it gathers strength and surges with greater force than it had while flowing freely. The text refers to its discussion of "Then Israel sang … Spring up, O well."

וזהו בחי' מראה שע"י [שעל ידי] ההסתר של המראה נעשה או"ח [אור חוזר] מלמטה למעלה לראות מה שמונח לאחוריו כו' וכמ"כ [וכמו כן] המל' נק' מראה מצד זה כו':

And this is the level of a mirror: through the concealment of the mirror, returning light is made, from below to above, to see what lies behind one, etc. And likewise Malchus is called a mirror from this aspect, etc.

> So too a mirror: its backing conceals, and that very concealment sends the light back from below to above, letting one see what lies behind. For this reason Malchus is called a "mirror" (mar'ah), the key to "Show me your appearance (mar'ayich)."

SECTION 7 · ¶17–19

"Let me hear your voice": Torah, mitzvos and Tiferes

17 ד השמיעני את קולך.[160] קלא דאורייתא שממשיכים ע"י אור א"ס שיתלבש בתורה שהיא חכמה דאצילות וכמ"ש ותורה שם בישראל[161] כו'

4. "Let me hear your voice": the voice of the Torah, through which the Infinite Light (Or Ein Sof) is drawn down to be enclothed in the Torah, which is the Chochmah of Atzilus; as it is written, "And He placed a Torah in Israel," etc.

> The fourth section turns to "Let me hear your voice": the voice of Torah study, which draws the Infinite Light into the Torah, the Chochmah of Atzilus. So the Psalm says, "He placed a Torah in Israel": through Israel the light is set into the Torah.

והיינו מ"ש כי קולך ערב עריבות מתיקות בחי' תענוג והיינו שממשיכים תענוג העליון בהתורה ואז תתענג[162] כו' היינו המשכת הכתר בחכמה שכתר היא מקור התענוגים.

And this is what is written, "for your voice is pleasant (arev)": pleasantness, sweetness, the level of delight (taanug); that is, they draw the supernal delight into the Torah. And then "you shall delight," etc.: that is, the drawing of Keser into Chochmah, for Keser is the source of delights.

> "For your voice is sweet (arev)": sweetness and pleasantness (arevus) mean delight (taanug). Through their study Israel draw the supernal delight into the Torah, the drawing of Keser, the source of delights, into Chochmah; then "you shall delight" (Isaiah 58:14).

וזהו מ"ש אני תורתך שעשעתי[163] שהוא התענוג ושעשועים עליונים וכמ"ש ואהיה שעשועים יום יום[164] פי' יום יום או"א [אבא ואימא] (ועמ"ש בד"ה ואהיה אצלו אמון).[165]

And this is what is written, "I delight in Your Torah," which is the delight and the supernal delights (sha'ashuim); as it is written, "And I was a delight day by day"; the meaning of "day by day" is Abba and Imma (and see what is written in the discourse beginning "And I was with Him as a nursling").

> So the Psalmist says, "I delight in Your Torah," the supernal delights, and the Torah says of itself in Proverbs, "I was a delight day by day," the two "days" being Abba and Imma. The text points to the discourse "And I was with Him as a nursling" (Likkutei Torah, Bamidbar, 17d), which reads amon with the Midrash as a nurse who carries and sustains a child.

וזהו ההפרש בין הלימוד שקודם התפלה[166] ובין הלימוד שאחר התפלה כי עיקר המשכת הכתר בחכמה ע"י התורה הוא בהקדים תחלה בחינת ובכל מאדך שהוא המשכת הכתר הנ"ל.

And this is the difference between the study that is before prayer and the study that is after prayer: for the main drawing of Keser into Chochmah through the Torah is when the level of "and with all your might" comes first, which is the drawing of Keser mentioned above.

> This is the difference between study before prayer and study after it. Keser is drawn into Chochmah through the Torah chiefly when the level of "and with all your might," the drawing of Keser, has come first, in prayer.

אבל ע"י התורה שקודם התפלה הוא רק המשכה מחכמה ששם שרש התורה בעצמה דאורייתא מחכמה נפקת והיא נק' רעיתי שמפרנסין כו'.

But through the Torah that is before prayer there is only a drawing-forth from Chochmah, where the root of the Torah itself is, for "the Torah comes forth from Chochmah"; and it is called "my beloved," that they sustain, etc.

> Study before prayer draws only from Chochmah, the Torah's own root, for "the Torah comes forth from Chochmah." That is "my beloved," Israel sustaining their Father.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] אבא בנימין אומר על תפלתי[167] שתהא סמוכה למטתי כי התורה צ"ל אחר התפלה כדי שיהיה המשכת הכתר בחכמה כנ"ל.

And this is what our Sages, of blessed memory, said: "Abba Binyamin says: About my prayer, that it be close to my bed"; for the Torah must be after prayer, so that there be the drawing of Keser into Chochmah, as mentioned above.

> So Abba Binyamin was careful that his prayer be "close to his bed," the first thing on rising, before anything else, even study, as Rashi explains (in Likkutei Torah, V'Zos HaBerachah, 96b, the Alter Rebbe brings this Rashi and the question Tosafos raise on it). Torah should come after prayer, so that Keser is drawn into Chochmah.

(ועמ"ש בד"ה באתי לגני[168] בפי' אריתי מורי עם בשמי[169] ועמ"ש בפי' ראה בד"ה כי תשמע בקול[170] קול היינו המשכה כו' אבל בקול היינו פנימיות הקול כו' ע"ש ועמ"ש בפי' הברכה בביאור ע"פ תורה צוה לנו משה).[171, 172]

(And see what is written in the discourse beginning "I have come into My garden," on the meaning of "I have gathered My myrrh with My spice"; and see what is written in Parshas Re'eh, in the discourse beginning "When you hearken to the voice (bekol)": "voice" (kol) is a drawing-forth, etc., but "in the voice" (bekol) is the inner dimension of the voice, etc.; see there. And see what is written in Parshas HaBerachah, in the explanation on [the verse] "Moshe commanded us the Torah.")

> Cross-references: the discourse "I have come into My garden" (Likkutei Torah, Shir HaShirim 24, 32a), where "I have gathered My myrrh with My spice" is Israel's power to draw the Infinite Light into Chochmah; the discourse "When you hearken to the voice" (Re'eh, 23b), where kol, "voice," is the drawing-forth and bekol, "in the voice," is its inner dimension; and the explanation of "Moshe commanded us the Torah" (V'Zos HaBerachah, 95b).

ומראיך נאוה אלו המצות כי הנה אמרו פושעי ישראל מלאים מצות[173] כו' וא"כ מה הפרש יש בין צדיקים העושים מצות לרשעים

"And your appearance is comely": these are the mitzvos. For they said, "The transgressors of Israel are full of mitzvos," etc.; if so, what difference is there between the righteous who do mitzvos and the wicked?

> "And your appearance is comely" refers to the mitzvos. Yet the Talmud says that even "the transgressors of Israel are full of mitzvos," so what distinguishes the mitzvos of the righteous from those of the wicked?

אך הוא כמש"ל [כמה שכתוב לעיל] משל לשנים שצלו פסחיהן[174] כו' שזה ממשיך המשכה יותר עליונה מזה הגם שהמצוה אחת היא סוכה אתרוג כו'

But it is as was written above: "A parable of two who roasted their Paschal offerings," etc.: that this one draws down a higher drawing-forth than that one, although the mitzvah is one and the same, sukkah, esrog [citron], etc.

> The answer is the Talmud's parable of two who roasted their Paschal offerings, one eating for the mitzvah and the other gorging: the same act can draw down very different levels. So too with sukkah, esrog and every mitzvah, though the mitzvah is one and the same.

(ועמ"ש ע"פ כבס ביין לבושו[175] וסד"ה ועשית בגדי קדש[176] גבי ג' בחי' ומדרגות שיש בעשיית הלבושים כו' וע' בפרדס ש"ח פ"א)

(And see what is written on [the verse] "He washes his garment in wine," and at the end of the discourse beginning "And you shall make holy garments," regarding the three levels and grades there are in the making of the garments, etc.; and see Pardes, Sha'ar (Gate) 8, chapter 1.)

> Cross-references on the three levels in making the "garments" of the mitzvos: the explanation of "He washes his garment in wine," the end of the discourse "And you shall make holy garments," and the Pardes. In the second (Torah Ohr, Tetzaveh, 82d) the levels are Moshe's, that of the wise-hearted who made Aharon's garments "to sanctify him," and that of all Israel's practical mitzvos, done from natural, hidden love, which still draw down a royal garment.

והיינו בחי' נאוה ויפתי שהן ת"ת [תפארת] כי הנה ת"ת [תפארת] דאימא נעשה כתר לז"א[177] ושליש התחתון דת"ת [דתפארת] דז"א כתר לנוקבא כו'

And this is the level of "comely" and "my fair one," which are Tiferes (beauty): for the Tiferes of Imma becomes Keser for Z'eir Anpin, and the lower third of the Tiferes of Z'eir Anpin [becomes] Keser for Nukva, etc.

> "Comely" and "my fair one" are Tiferes (beauty). In the Kabbalah the Tiferes of Imma becomes the Keser of Z'eir Anpin, and the lower third of the Tiferes of Z'eir Anpin becomes the Keser of Nukva (Etz Chaim, Gate of the Diminution of the Moon, chapter 1, as the Kehot note gives it).

(צ"ע [צריך עיון] בע"ח [בעץ חיים] שער עשרים[178] פ"ב [פרק ב'] ב' שלישים תחתונים כו'. אמנם מן המוח כו' רק חצי שליש).

(This needs examination, [in view of] Etz Chaim, Sha'ar (Gate) 20, chapter 2: "the two lower thirds," etc.; "however, from the brain," etc., "only half a third.")

> A note: this needs examination against Etz Chaim, which speaks there of "the two lower thirds" and, regarding what comes from the brain, of "only half a third." The Kehot note adds that "Sha'ar (Gate) 20" was its number in the Shklov printing of 1800, and that in today's editions it is Sha'ar (Gate) 21.

כי ת"ת [תפארת] וכתר הכל ענין אחד[179] דהיינו כח ההתחברות ששניהם מקו האמצעי כו' וכמו שהכתר הוא ממוצע בין המאציל לנאצלים שהוא המחבר הארת המאציל א"ס ב"ה להנאצלים כך ת"ת [תפארת] הוא ממוצע המחבר כמו מאימא לזעיר אנפין ומז"א לנוקבא

For Tiferes and Keser are all one matter, namely the power of joining, for both are from the middle line, etc. And just as Keser is the intermediary between the Emanator and the emanated, which joins the radiance of the Emanator, the Infinite One (Ein Sof), blessed be He, to the emanated, so Tiferes is the intermediary that joins, as from Imma to Z'eir Anpin, and from Z'eir Anpin to Nukva.

> Tiferes and Keser are one matter: both belong to the middle line and are the power of joining. As Keser joins the Emanator, the Infinite One, to the emanated, so Tiferes is the intermediary that joins one level to the next, Imma to Z'eir Anpin and Z'eir Anpin to Nukva.

כי נה"י [נצח הוד יסוד] הוא עצם ההשפעה אבל הממוצע המוריד השפע באמצעיתו הוא ת"ת [תפארת] כו'.

For Netzach, Hod and Yesod are the very influence itself, but the intermediary that brings the flow of influence down through its mediation is Tiferes, etc.

> Netzach, Hod and Yesod are the influence itself, but the middle that carries it down is Tiferes.

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THE REBBE EXPLAINS

In a reshimah written in Vienna in the summer of 5690, on the verses that send home from war one who has built a house, planted a vineyard or betrothed a wife (Devarim 20:5–7), read as stages in a person's service, the Rebbe suggests an order of service: „תחלה הלי פסוקה בלא דבר חדש" ("first settled halachah, without anything new"), then prayer, then proper study, then the work of refining the world.

After prayer comes proper study „עם חדוש דבר" ("with a new insight"). The reason he gives is the difference our paragraph draws, and he cites it (section 4): „תורה שקודם התפלה אין חדוש, משא"כ לאחרי המשכת הכתר" ("Torah before prayer has no new insight, whereas after it, the drawing of Keser"). So the Keser that our paragraph says is drawn into Chochmah through Torah study after prayer is, in his reading, what makes room for a chiddush (חדוש), a new insight in Torah.

The Alter Rebbe: וזהו ההפרש בין הלימוד שקודם התפלה ובין הלימוד שאחר התפלה

The Rebbe: תורה שקודם התפלה אין חדוש, משא"כ לאחרי המשכת הכתר (שה"ש עוד באור ע"פ יונתי ס"ד. ובאור ע"פ תורה צוה ס"ד)

Reshimos, booklet 56, vol. חוברת נו, p. 4 · וינא, קיץ תר"צ

18 וזהו שעל ידי הראיני את מראיך דהיינו המשכת הכתר בבחי' ובכל מאדך נעשה אחר כך מראך נאוה בבחינת ת"ת [תפארת] שנעשה כתר

And this is why, through "Show me your appearance," which is the drawing of Keser at the level of "and with all your might," there then comes about "your appearance is comely," at the level of Tiferes, which becomes Keser.

> So through "Show me your appearance," the drawing-down of Keser by means of "with all your might," there then comes "your appearance is comely," at the level of Tiferes, which becomes Keser.

וזהו ענין תשובה ומעשים טובים[180] שע"י התשובה בחי' בכל מאדך נעשו המעשים טובים ומאירים וירא אלקים את האור כי טוב.[181]

And this is the matter of "teshuvah and good deeds": through teshuvah, the level of "with all your might," the deeds become good and shining: "And G-d saw the light, that it was good."

> This is the pairing "teshuvah and good deeds": through teshuvah, "with all your might," the deeds become good and shine. So "G-d saw the light, that it was good": the light of the deeds is seen as good.

(ועמ"ש עוד מענין תפארת בפ' נח בד"ה הן עם אחד[182] ושפה אחת[183] ובד"ה אם בהרת קדמה[184] ועמ"ש במ"א ע"פ המאמר פ' חיי שרה) (דקל"ג[185] א') בענין תפלת ערבית רשות.

(And see what is written further on the subject of Tiferes in Parshas Noach, in the discourse beginning "Behold, they are one people with one language," and in the discourse beginning "If the bright spot came first"; and see what is written elsewhere on the statement in Parshas Chayei Sarah) (folio 133a), on the matter of "the evening prayer is optional."

> Cross-references on Tiferes. In Torah Ohr, Noach (10b, "Behold, they are one people"), the Alter Rebbe explains that in Tiferes even the vessel shines with the Name Havayah, since the inter-inclusion of Tikkun comes through the middle line, Tiferes, which joins Chesed and Gevurah; and in Likkutei Torah, Tazria (22c, on whether "the bright spot came first"), that Tiferes is called "holy," a name of Keser, because it is of the middle line, so that the Tiferes of Imma becomes Keser for Z'eir Anpin and the Tiferes of Z'eir Anpin Keser for Nukva. A third reference is to an explanation of the Zohar in Chayei Sarah (133a) on "the evening prayer is optional."

ועמ"ש על פסוק כנשר יעיר.[186] וענין ומראיך נאוה י"ל [יש לומר] הפי' שע"י נמשך הכתר דנוקבא מבחינה עליונה יותר.

And see what is written on the verse "As an eagle stirs up." And as for the matter of "and your appearance is comely," it may be said that the meaning is that through this the Keser of Nukva is drawn from a higher level.

> See also the discourse on "As an eagle stirs up its nest." "And your appearance is comely" may mean that through this the Keser of Nukva is drawn from a higher level than usual.

ועי"ד מי"ש הרמ"ז [הרב משה זכות] בפי' וירא[187] (בד' צ"ז סע"ב [סוף עמוד ב]) ד"ה דא קול דנפיק וניתקן כתר דידה שמאיר משליש העליון דתפארת בסוד ושמתי כדכד שמשותיך[188] כו'.

And it is along the lines of what the Ramaz wrote in Parshas Vayeira (on folio 97, end of side b), on the passage beginning "This is the voice that goes forth": that her Keser is rectified, shining from the upper third of Tiferes, in the mystery of "And I will make your pinnacles of rubies (kadkod)," etc.

> So the Ramaz (Rabbi Moshe Zacuto, a commentator on the Zohar) writes on the Zohar (Vayeira, 97b) that Nukva's Keser is rectified and shines from the upper third of Tiferes, in the mystery of "I will make your pinnacles of rubies (kadkod)."

וזהו ענין בזמן שישראל עושים רצונו של מקום דהיינו דוקא על ידי בחינת ובכל מאדך שעל ידי זה עושין וממשיכים כתר דנוק' [דנוקבא] הנקרא רצונו של מקום מבחיני' [מבחינת / מבחינה] העליונה.

And this is the matter of "at a time when Israel do the will of the Omnipresent": that is, specifically through the level of "and with all your might," through which they make and draw down the Keser of Nukva, which is called "the will of the Omnipresent," from the highest level.

> This is the meaning of "when Israel do (osin) the will of the Omnipresent": osin also means "make," and through "with all your might" they make and draw down the Keser of Nukva, which is called "the will of the Omnipresent," from its highest level.

19 ועיין מי"ש מענין זה בפי' שלח בד"ה וימצאו איש מקושש עצים[189] כו' ע"ש.

And see what is written on this subject in Parshas Shelach, in the discourse beginning "And they found a man gathering wood," etc.; see there.

> The text points to the discourse on "And they found a man gathering wood" (Numbers 15:32) in Parshas Shelach.

והיינו כי לפי שבחי' בכל מאדך הוא בחי' כתר שבע"ס [שבעשר ספירות] דאו"ח [דאור חוזר] לכן זהו העלאת מ"ן [מיין נוקבין] לעורר ולהמשיך ג"כ מבחינת כתר עליון דאור ישר אור חדש מהמאציל א"ס ב"ה עד שנמשך גם כן בכתר דנוקבא להיות ומראיך נאוה שיומשך זה הכתר מבחי' היותר עליונה כו' ממה שהוא תמיד.

That is: since the level of "with all your might" is the level of Keser in the Ten Sefiros of returning light (or chozer), therefore this is the raising of the feminine waters (mayin nukvin), to arouse and draw down, also from the level of the supernal Keser of direct light (or yashar), a new light from the Emanator, the Infinite One, blessed be He, until it is drawn also into the Keser of Nukva, so that there be "and your appearance is comely": that this Keser be drawn from a higher level, etc., than it is always.

> The reason: "with all your might" is the level of Keser within the Ten Sefiros of returning light, where the lowest becomes the highest. So it is a raising of the feminine waters (mayin nukvin), the arousal from below that awakens and draws down a new light from the Keser of direct light, from the Emanator Himself, until it reaches the Keser of Nukva, so that "your appearance is comely": her Keser comes from a higher level than it ever does otherwise.

SECTION 8 · ¶20–24

Teshuvah above the order of the levels

20 ועיין בע"ח [בעץ חיים] שער מיעוט הריח פרק א' ב' שיש בזה כמה מדרגות זו למעלה מזו עד שמקבלת כתרה ג"כ מת"ת [מתפארת] דאימא כו'.

And see Etz Chaim, Gate of the Diminution of the Moon, chapters 1 [and] 2, that there are several levels in this, one above the other, until she receives her Keser also from the Tiferes of Imma, etc.

> Etz Chaim, in the Gate of the Diminution of the Moon (the print's מיעוט הריח is a slip for מיעוט הירח), describes several levels from which Nukva receives her Keser, one above the other, up to receiving it from the Tiferes of Imma.

ועפ"ז [ועל פי זה] אפשר להבין יתרון העליי' שע"י בחי' הראיני את מראיך על בחי' קומי לכי.[190]

And according to this one can understand the superiority of the ascent that comes through the level of "Show me your appearance" over the level of "Arise for yourself (kumi lachi)."

> This explains why the ascent through "Show me your appearance" is greater than the ascent through "Arise for yourself (kumi lachi)." In the first discourse on this verse (Likkutei Torah, Shir HaShirim 15:15) the Alter Rebbe already set "Arise for yourself," the ascent in the order of the levels, the grade of the righteous, against the returning light of "the hidden place of the step."

כי הנה מבואר לעיל בפ' בשלח סד"ה והי' הולך לפניהם[191] יומם[192] שעליית המל' דאצילות שהיא כנס"י [כנסת ישראל] באתעדל"ת [באתערותא דלתתא] אינה אלא עד בחי' חכמה כו' לפי שמשם מקורם כו' ע"ש

For it is explained above, in Parshas Beshalach, at the end of the discourse beginning "And Havayah went before them by day," that the ascent of Malchus of Atzilus, which is the Congregation of Israel (Knesses Yisrael), through an arousal from below (isarusa dilesata), is only up to the level of Chochmah, etc., because their source is from there, etc.; see there.

> As the end of the Torah Ohr discourse "And Havayah went before them by day" explains (Beshalach, 64d), the ascent of Malchus of Atzilus, the Congregation of Israel, through an arousal from below reaches only as high as Chochmah, because the souls' source is there.

והיינו כמש"כ [כמה שכתוב] בפי ישראל עלה במחשבה[193, 194] שהוא בחי' העליונה שבחכמה

And that is as is written on the meaning of "Israel arose in thought," that it is the highest level within Chochmah.

> That source is what is meant by "Israel arose in thought" (Bereishis Rabbah 1:4): the highest point of Chochmah.

נמצא עלייה זו דבחי' קומי לך זהו בבחי' חכמה כו' והוא ג"כ ע"י בחי' חכמה שבנפש עיין בסש"ב [בספר של בינונים] פי"ח י"ט מענין בחינת חכמה שבנפש.

It follows that this ascent of the level of "Arise for yourself" is at the level of Chochmah, etc.; and it is also through the level of Chochmah in the soul. See Sefer Shel Beinonim [the Tanya], chapters 18 [and] 19, on the subject of the level of Chochmah in the soul.

> So the ascent of "Arise for yourself" is to the level of Chochmah, and it comes about through the Chochmah within the soul, which Tanya (chapters 18–19) describes as the seat of the soul's hidden love and readiness for self-sacrifice.

אבל למעלה מהחכמה דאצילות דהיינו בבחי' כתר אינו מגיע האתעדל"ת [האתערותא דלתתא] דבחי' קומי לך שהוא מדרגת הצדיקים כיון שהוא למעלה משרשם וכמ"ש מזה סד"ה אני ישנה[195, 196] שאינו במנין ע"ס [עשר ספירות] כו'.

But above the Chochmah of Atzilus, that is, at the level of Keser, the arousal from below of the level of "Arise for yourself," which is the grade of the righteous, does not reach, since it is above their root; as is written on this at the end of the discourse beginning "I am asleep," that it is not in the count of the Ten Sefiros, etc.

> But this arousal of the righteous, rising step by step, cannot reach Keser, above the Chochmah of Atzilus, for Keser is above their root. At the end of the discourse "I am asleep" (Likkutei Torah, Shir HaShirim 26) the Alter Rebbe explains that the chain of descent begins from Chochmah, and that the arousal from above that comes from beyond it, the supernal will, is not reached by the arousal from below.

אמנם ע"י הראיני את מראיך שהוא בחי' תשובה בחילא יתיר שמצד ההסתר נעשה א"ח כיון [אור חוזר] שעי"ז המל' נעשית בחינת כתר שבע"ס [שבעשר ספירות] דא"ח [דאור חוזר] לכן עי"ז מעורר וממשיך מלמעלה ג"כ מבחי' כתר דאור ישר ממש שלמעלה מהחכמה כו'.

However, through "Show me your appearance," which is the level of teshuvah, "with greater strength," in which, because of the concealment, returning light is made: since through this Malchus becomes the level of Keser in the Ten Sefiros of returning light, therefore through this one arouses and draws down from above also from the level of Keser of actual direct light, which is above Chochmah, etc.

> "Show me your appearance," the teshuvah that draws "with greater strength," is different: the concealment produces returning light, and in returning light Malchus becomes Keser. So it arouses and draws down from the very Keser of direct light, above Chochmah.

21 וזהו שנזכר שם שביוהכ"פ [שביום הכפורים] הוא עליית המל' לבחינת כתר והרי זהו למעלה מהחכמה אלא דהיינו ע"י התשובה.

And this is what is mentioned there, that on Yom Kippur there is the ascent of Malchus to the level of Keser; and this is above Chochmah. Only, that is through teshuvah.

> That is why the Torah Ohr passage (Beshalach, 64d) says that on Yom Kippur, at Ne'ilah, Malchus rises to Keser, above Chochmah. Yom Kippur is the day of teshuvah, and only teshuvah reaches that high.

וזהו שבמקום שבעלי תשובה עומדים[197] כו'

And this is [the meaning of] "In the place where penitents (baalei teshuvah) stand," etc.

> So too, "In the place where penitents stand, the perfectly righteous cannot stand."

ואע"ג [ואף על גב] דלעיל נת' [נתבאר] שיחוד או"א [אבא ואימא] שממשיכים בק"ש [בקריאת שמע] ההמשכה היא מכתר וע"י עבודת הצדיקים שהיא בחי' קומי לך לשרשך שמע ישראל כו' נמשך יחוד זה. אך זהו מחמת כי הכתר יש בו בחי' מה שמלובש באו"א [באבא ואימא] ועי"ז שמלובש באו"א [באבא ואימא] יכולים להמשיך כו' ועין בע"ח [בעץ חיים] שער הנסירה ספ"ג [סוף פרק ג'][198]

And although it was explained above that [in] the union of Abba and Imma that is drawn down in the Shema, the drawing-forth is from Keser, and through the service of the righteous, which is the level of "Arise for yourself," to your root, "Hear, O Israel," etc., this union is drawn down: this is only because Keser has in it the level of what is enclothed in Abba and Imma, and through its being enclothed in Abba and Imma they are able to draw [it] down, etc. And see Etz Chaim, Gate of the Severance (nesirah), end of chapter 3.

> Yet above it was said that the union of Abba and Imma, drawn down in the Shema through the service of the righteous ("Arise for yourself," to your root, "Hear, O Israel"), is drawn from Keser. The answer is that part of Keser is clothed within Abba and Imma, and through that clothing the righteous can draw from it; the text points to Etz Chaim, the Gate of the Severance (nesirah), on the separation of Nukva from Z'eir Anpin.

אבל להיות ההמשכה מבחי' כתר מה שלמעלה מעלה מההתלבשות בחו"ב [בחכמה ובינה] זה נמשך ע"י התשובה דוקא כו'.

But for the drawing-forth to be from the level of Keser, from what is far above the enclothement in Chochmah and Binah: this is drawn down specifically through teshuvah, etc.

> But to draw from the Keser that is far above its clothing in Chochmah and Binah is possible only through teshuvah.

22 ועד"ז נת' [נתבאר] במ"א בד"ה תקעו בחדש[200, 199] שהרצון עליון יש לו ב' בחינות כו' ע"ש.

And along these lines it was explained elsewhere, in the discourse beginning "Blow at the New Moon," that the supernal will has two levels, etc.; see there.

> In the same way the discourse "Blow at the New Moon" (Likkutei Torah, Rosh Hashanah, 54a-c) explains that the supernal will has two levels: one clothed in Chochmah, drawn down through Torah and mitzvos, and one far above it, drawn down through teshuvah from the depth of the heart.

ועד"ז יי"ל [יש לומר] פי' נפלה ולא תוסיף קום.[201] קום היינו בחי' קומי לך כסדר המדרגות כו' אבל עכשיו שירדה בסתר המדרגה אזי העלייה אינו כסדר המדרגות אלא ע"י התשובה.

And along these lines one may explain the meaning of "She has fallen and will no more rise." "Rise" is the level of "Arise for yourself," in the order of the levels (madregos), etc.; but now that she has descended "in the hidden place of the step," the ascent is not in the order of the levels, but through teshuvah.

> Along the same lines one can read the prophet's words, "She has fallen and will no more rise." "Rise" (kum) is the "Arise for yourself" that climbs the levels (madregos) in order; now that she has fallen into "the hidden place of the step (madregah)," she will not rise that way again: her ascent comes not in the order of the levels but through teshuvah.

23 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אם ישראל עושין תשובה נגאלין[202] כו' ותשובה הוא שלא כסדר השתלשלות המדרגות כו'. וזהו ענין הראיני את מראיך שהמל' נעשית כתר ע"י אור חוזר.

As our Sages, of blessed memory, said: "If Israel do teshuvah, they are redeemed," etc.; and teshuvah is not in the order of the chain of descent (hishtalshelus) of the levels, etc. And this is the matter of "Show me your appearance": that Malchus becomes Keser through returning light.

> As the Sages say, "If Israel do teshuvah, they are redeemed," and teshuvah does not follow the order of the chain of levels. That is "Show me your appearance": through returning light Malchus becomes Keser.

נמצא הבחי' היותר עליונה שהוא כתר מתגלה למטה בבחינת מל' ואין זה כסדר המדרגות כו'.

It follows that the highest level, which is Keser, is revealed below, at the level of Malchus; and this is not in the order of the levels, etc.

> So the very highest level, Keser, is revealed below in Malchus, the lowest, and that is not the order of the levels at all.

וכמשל האור חוזר ע"י הכאת השמש בארץ שאויר התחתון דוקא חם משא"כ אויר האמצעי כו'

As in the analogy of returning light, through the sun striking the earth: the lower air specifically is hot, which is not so of the middle air, etc.

> Returning light is like sunlight striking the earth: the air near the ground is hot, while the air higher up, nearer the sun, is not, because the heat comes back up from below.

ועי"ז נמשך ג"כ אתעדל"ע [אתערותא דלעילא] להיות גילוי אור א"ס ב"ה למטה דוקא וכמ"ש בזהר ויקרא (ד"ו[203] ע"ב) ולא תוסיף קום אלא מלכא ייתי לגבה.

And through this there is drawn down also an arousal from above (isarusa dileila), that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, below specifically; as is written in the Zohar, Vayikra (folio 6, side b): "'And she will no more rise'; rather, the King will come to her."

> Through this an arousal from above is drawn down as well, a revelation of the Infinite Light below specifically. The Zohar (Vayikra, III 6b) reads "She will no more rise" as: she will not rise by herself, as in other exiles; rather, "the King will come to her."

וזהו ביום השלישי יקימנו[204] דהיינו שגם למטה יהיה בחינת קימה מעלייתא כו'.

And this is [the meaning of] "On the third day He will raise us up": that is, that also below there will be the level of a superior rising, etc.

> This is "On the third day He will raise us up": a "superior rising" (kimah me'alyasa), in which even below there is a rising brought about by G-d Himself.

ועמ"ש בד"ה כי תצא[205] כו' ובד"ה ויושט המלך לאסתר כו'. וזהו כי הנני בא ושכנתי[206] בתוכך כו'.[207]

And see what is written in the discourse beginning "When you go out," etc., and in the discourse beginning "And the king extended to Esther," etc. And this is [the meaning of] "For behold, I come, and I will dwell in your midst," etc.

> The text points to the discourses "When you go out" and "And the king extended to Esther," and adds "For behold, I come and I will dwell in your midst": G-d Himself comes to dwell below. In the first (Likkutei Torah, Ki Seitzei, 36c) the Alter Rebbe brings this Zohar: she will not rise from below upward, but, as in "On that day I will raise up," the rising is drawn from above, so that even below she has a superior rising.

24 וי"ל [ויש לומר] ג"כ שבי בחי' אלו זהו ענין שמע ישראל ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד] כי שמע ישראל זהו ענין קומי לך לשרשך לבחינת ישראל דלעילא כו'

And it may also be said that these two levels are the matter of "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever": for "Hear, O Israel" is the matter of "Arise for yourself," to your root, to the level of Israel above, etc.;

> These two levels may also be the two parts of the Shema. "Hear, O Israel" is "Arise for yourself": the soul rising to its root, to "Israel above."

ואנשי כה"ג [כהאי גוונא] תקנו לומר בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שהוא כשירדה כנס"י [כנסת ישראל] בחגוי הסלע כו' להיות בחי' הראיני את מראיך א"ח [אור חוזר] שמזה נמשך בחי' בכל מאדך.

and the Men of the Great Assembly instituted saying "Blessed be the Name of the glory of His kingdom forever and ever," which is when the Congregation of Israel has descended into "the clefts of the rock," etc., so that there be the level of "Show me your appearance," returning light, from which the level of "with all your might" is drawn.

> The Men of the Great Assembly, the sages who led Israel at the start of the Second Temple, instituted "Blessed be the Name of the glory of His kingdom forever and ever" for when the Congregation of Israel has gone down into "the clefts of the rock." It is "Show me your appearance," returning light, from which comes "with all your might."

ועמ"ש מענין בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] בפ' ואתחנן בד"ה שמע ישראל כו'.

And see what is written on the subject of "Blessed be the Name of the glory of His kingdom forever and ever" in Parshas Va'eschanan, in the discourse beginning "Hear, O Israel," etc.

> The text points to its discourse on "Hear, O Israel" in Va'eschanan for "Blessed be the Name of the glory of His kingdom."

ועוי"ל [ועוד יש לומר] ע"פ מ"ש הרמ"ז [הרב משה זכות] בפ' כי תשא (בדף קפ"ח ע"ב) גבי במערבא מתרצי לה הכי[208] לא תוסיף עוד לנפול קום בתולת ישראל כו' וקשה דהל"ל [דהוה ליה למימר] קומי בתולת ישראל כו' עד אבל לעתיד שיר זכר כו' ע"ש.

And one may further say, according to what the Ramaz wrote in Parshas Ki Sisa (on folio 188, side b), regarding "In the West they resolve it thus: 'She will no more fall again; rise (kum), O virgin of Israel,'" etc.: and it is difficult, for it should have said "Rise (kumi), O virgin of Israel," etc.; up to "but in the Future, a masculine song (shir)," etc.; see there.

> A further reading comes from the Ramaz on the Zohar, Ki Sisa (188b), on the Talmud's report that "in the West," in the Land of Israel, they divided the prophet's verse as "She will no more fall; rise, O virgin of Israel." The Ramaz asks why it says kum, the masculine form, rather than kumi, and answers with the "masculine song" (shir) of the Future, as against the feminine shirah of the songs of this world.

ועפ"ז [ועל פי זה] י"ל [יש לומר] גם כאן דהיינו שע"י או"ח [אור חוזר] דהראיני את מראיך נמשך שיהיה בחי' קום שהוא שיר זכר שלמעלה מבחי' קומי לך דיצ"מ [דיציאת מצרים] שהוא כענין שירה נקבה כו'

And according to this it may be said here too: that through the returning light of "Show me your appearance" it comes about that there is the level of kum ("rise"), which is the masculine song (shir), which is above the level of "Arise for yourself (kumi lach)" of the Exodus from Egypt, which is like the matter of the feminine song (shirah), etc.

> So here: the returning light of "Show me your appearance" brings about kum, the "masculine song," which is above the "Arise for yourself (kumi lach)" of the Exodus, like the feminine song (shirah).

וזהו ביום השלישי יקימנו ונחיה לפניו.[209] לפניו דוקא דהיינו בחי' פנימית עתיק יומין שיתגלה לע"ל [לעתיד לבוא]. משא"כ עכשיו אין כח להמשיך משם כו'.

And this is [the meaning of] "On the third day He will raise us up, and we will live before Him." "Before Him" specifically: that is, the level of the inner dimension of Atik Yomin [the Ancient of Days], which will be revealed in the Time to Come; whereas now there is no power to draw down from there, etc.

> This is "On the third day He will raise us up, and we will live before Him." "Before Him" (lefanav, from panim, "face" and "inner") means the inner dimension of Atik Yomin, which will be revealed in the Time to Come; now there is no power to draw from there.

SECTION 9 · ¶25–26

Shabbos, the Future and the dove in the clefts

25 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] במדרש בבראשית רבה פי"ז נובלות העוה"ב [העולם הבא] שבת

And therefore our Sages, of blessed memory, said in the Midrash, in Bereishis Rabbah, section 17: "The unripe fruit (novlos) of the World to Come is Shabbos."

> Hence the Midrash (Bereishis Rabbah 17) calls Shabbos "the unripe fruit (novlos) of the World to Come," a foretaste and lesser likeness of it.

כי גם בשבת שהוא עליות העולמות עד שז"א דאצי' מתעלה בדיקנא דא"א והמל' באור אבא כו' וגם הוא המשכת טלא דנטיף מעתיקא קדישא[211, 210] כו' עכ"ז [עם כל זה] אין ההמשכה רק מחיצוניות עתיק.[212]

For even on Shabbos, which is the ascent of the worlds, to the point that Z'eir Anpin of Atzilus is elevated into the beard of Arich Anpin [the Long Countenance], and Malchus into the light of Abba, etc., and it is also the drawing-down of "the dew that drips from Atika Kadisha [the Holy Ancient One]," etc., nevertheless the drawing-down is only from the outer dimension (chitzoniyus) of Atik.

> Shabbos is the ascent of all the worlds: Z'eir Anpin (the emotive attributes of Atzilus) rises into the "beard" of Arich Anpin (the "Long Countenance," the outer level of Keser, the supernal will), and Malchus into the light of Abba (the configuration of Chochmah), and "the dew that drips from Atika Kadisha" (the "Holy Ancient One," the inner level of Keser) comes down. Yet all this comes only from the outer dimension of Atik.

26 ולכן נק' נובלות לגבי עוה"ב [עולם הבא] שיהי' [שיהיה] גילוי פנימית ע"י [עתיק יומין] כו' ועמ"ש בביאור ע"פ שימני כחותם.[213]

Therefore it is called "unripe fruit" relative to the World to Come, when there will be a revelation of the inner dimension of Atik Yomin, etc. And see what is written in the explanation on [the verse] "Set me as a seal."

> So Shabbos is called "unripe fruit" relative to the World to Come, when the inner dimension of Atik Yomin will be revealed. The text refers to its explanation of "Set me as a seal."

וזהו יונתי בחגוי הסלע[214] מל' נק' יונה ויורדת בחגוי הסלע בבי"ע

And this is [the meaning of] "My dove, in the clefts of the rock": Malchus is called a dove, and she descends "into the clefts of the rock," into Beriah, Yetzirah and Asiyah.

> Now "My dove, in the clefts of the rock": Malchus is called a dove, and she descends into "the clefts of the rock," Beriah, Yetzirah and Asiyah.

שהגם שהמל' הוא סופא דכל דרגין מ"מ מאחר שהוא בבחינת האצילות דאיהו וגרמוהי חד שאור א"ס שורה בהן א"כ בירידתה בבי"ע צמצום גדול הוא ונעשית בחינת הנקודה כו'

For although Malchus is "the end of all levels," nevertheless, since it is at the level of Atzilus, where "He and His vessels (ihu vegarmohi) are one," for the Infinite Light rests in them, then her descent into Beriah, Yetzirah and Asiyah is a great contraction (tzimtzum), and she becomes the level of a point, etc.;

> Malchus is "the end of all levels," yet in Atzilus "He and His vessels are one" and the Infinite Light rests in them, so for her to descend into Beriah, Yetzirah and Asiyah is a great contraction (tzimtzum): she becomes a mere "point" (the print's הקודה is read as נקודה).

ש"א [שער א'] לקבל גם בגן עדן העליון זיו השכינה אא"כ [אלא אם כן] נתצמצמה תחילה בבחינת גבול נקודה כו'

for it is impossible to receive the radiance of the Shechinah (Divine Presence) even in the higher Gan Eden unless it has first been contracted into the level of the limit of a point, etc.

> Even in the higher Gan Eden no one could receive the radiance of the Shechinah unless it were first contracted into the limit of a point.

וע"פ עבודה למטה בשעת התפלה הוא התפשטות אהבה ויראה ואח"כ כל היום בצמצום ולמחר נעשה התפשטות כו'.

And according to the service below: at the time of prayer there is an expansion of love and awe, and afterwards, all day, [it is] in contraction, and on the morrow expansion comes about, etc.

> A person's service shows the same pattern: in prayer love and awe expand, afterward through the day they are contracted, and the next day they expand again.

והנה חגוי הסלע הוא הירידה בנוגה וסתר המדרגיות יותר למטה שהרי יש כמה ירידות שונות כמו ביום או בלילה ותתן טרף לביתה[215] כו' ודי"ל [ודי למבין]:

Now, "the clefts of the rock" is the descent into nogah [the kelipah in which good and evil are mixed], and "the hidden place of the step" is lower still; for there are several different descents, as in the day or in the night, "and she gives food to her household," etc. And this suffices for one who understands.

> "The clefts of the rock" are the descent into nogah (kelipas nogah), the shell in which good and evil are mixed, and "the hidden place of the step" is lower still. There are different descents, as by day or by night, as in "she gives food to her household," the verse the Zohar (Pinchas, III 249a) applies to "the hind of the dawn," who goes far to bring food and shares it out among all the creatures; the rest is left to the understanding reader.

IN ONE'S AVODAH

Pray first, giving oneself over completely at "One" in the Shema, and study Torah after prayer, so that the study draws from above Chochmah. When G-dliness is hidden and one cannot simply rise, remember that the concealment is only a mirror and how far one has fallen, and cry out to G-d: that teshuvah, love "with all your might," reaches higher than the orderly ascent of the righteous. And let love and awe expand in prayer and stay, contracted, through the day.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that Israel come before the Torah and are its source, when the Torah is G-d's wisdom?
2. What is the difference between rising through "Arise for yourself" and rising through "Show me your appearance," and why can only the second reach Keser?
3. How does the image of a mirror, or of water held back by a board, explain the power that concealment gives to teshuvah?
4. Why must self-sacrifice at "One" in the Shema come before Torah and mitzvos can bring the light down?
5. In what sense is even Shabbos only "unripe fruit" of the World to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 The beloved calls to his love, hidden like a dove in a cleft of the cliff: "My dove, in the clefts of the rock, in the hidden place of the step (madregah): show me your appearance (mar'ayich), let me hear your voice, for your voice is sweet and your appearance is comely." In the allegory G-d calls to Israel; the maamar reads the clefts and the hidden "step" as the exile, "your voice" as Torah study, and "show me your appearance" as teshuvah, the returning light of a mirror (mar'ah).

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

2 **נובלות חכמה שלמעלה תורה**

In the Midrash's list of "unripe fruits" (novlos), lesser likenesses of greater things, Rabbi Avin adds: "the unripe fruit of the wisdom above is the Torah." The maamar takes it to mean that the Torah is an outer glow of divine wisdom clothed in the attributes. (Kehot: Bereshit Rabbah 17, 7)

Bereshit Rabbah 17:5 בראשית רבה יז:ה

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" – Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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3 **השמים כסאי**

The prophet brings G-d's words: "The heavens are My throne and the earth is My footstool; what house could you build for Me?" The verse opens the Torah Ohr discourse cited here, which reads "the heavens" as the Torah, the "throne" in which G-d's wisdom descends.

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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4 **קדש ישראל לה' ראשית תבואתה**

G-d recalls Israel's early devotion through the prophet: "Israel is holy to Havayah, the first of His produce; all who devour it shall be held guilty": like the first fruits set aside for G-d, Israel is consecrated, and whoever harms it is guilty. The maamar takes "first" to mean that Israel precede the Torah and are its source.

Jeremiah 2:3 ירמיהו ב:ג

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

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

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5 **ישראל עלו במחשבה**

The Midrash counts six things that preceded the creation of the world: the Torah and the Throne of Glory were created, while the Patriarchs, Israel, the Temple and the name of Moshiach "arose in thought" to be created. The maamar reads Israel's "arising in thought" as their root in the highest point of G-d's Chochmah.

Bereshit Rabbah 1:4 בראשית רבה א:ד

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

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

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6 Job, speaking of wisdom, says that men can mine silver and gold from the depths, but "wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from

ayin," the "nothing" of Keser: "Chochmah is found from ayin"; here it shows that Chochmah receives from Keser.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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7 **בנים אתם לה'**

Moshe tells Israel: "You are children to Havayah your G-d; you shall not cut yourselves" in mourning for the dead. With "My son, My firstborn," the maamar cites it to show that the souls of Israel come from G-d's inmost wisdom, as a child from the father's brain.

Deuteronomy 14:1 דברים י"ד:א'

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

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

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8 **בני בכורי ישראל**

G-d tells Moshe what to say to Pharaoh: "So says Havayah: My son, My firstborn, is Israel." The maamar reads "son" as a child drawn from the essence of the father's wisdom.

Exodus 4:22 שמות ד':כ"ב

וְאָמַרְתָּ אֶל־פַּרְעֹה כֹּה אָמַר ה' בְּנִי בְכֹרִי יִשְׂרָאֵל׃

And thou shalt say unto Pharaoh: Thus saith the L-RD: Israel is My son, My first-born.

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9 **הבן הנמשך ממוח האב**

The Kehot note gives the Tikkunei Zohar (Tikkun 18, folio 35a) as the source of this analogy: there the Written Torah, drawn from Chochmah, is "what they say: the son's brain is drawn from the father's brain." The maamar applies the image to the souls of Israel, drawn from the essence of G-d's wisdom.

Tikkunei Zohar 35a:24–26 תקוני הזהר ל"ה א:כ"ד-כ"ו

יוקק י איהו לימינא חכמה. ו' תורה שבכתב מימינו אש דת למו והאי איהו דאמרין מוח הבן דאתמשך ממוח האב. ה' עלאה לשמאלא ומתמן אתיהיבת אוריתא שבע"פ דאיהי ה' תתאה. זכאין אינון ישראל דידעין רזין עלאין בהויות דבהון סלקין צלותין בהבלים דפומהון. ונחתין אינון חיילין בהון כדקא יאות.

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PARAGRAPH 3

10 The beloved king praises his one love above all others: "There are sixty queens and eighty concubines, and maidens without number; one is my dove, my perfect one." The verse opens a Likkutei Torah discourse cited here for the Congregation of Israel rooted in the inner dimension of Z'eir Anpin.

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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11 **אני ישנה**

The young woman says, half asleep: "I am asleep, but my heart is awake; the voice of my beloved knocks." The verse opens a Likkutei Torah discourse cited here for "arose in thought" as "thought within thought."

Song of Songs 5:2 שיר השירים ה':ב'

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

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

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12 **ראשית תבואתה**

"Israel is holy to Havayah, the first of His produce": consecrated to G-d like the first fruits. The souls are "first" because they are rooted in the highest point of the higher Chochmah, above the Torah.

Jeremiah 2:3 ירמיהו ב':ג'

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

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

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PARAGRAPH 4

13 **כבד פה**

At the burning bush Moshe pleads with G-d: "I am not a man of words … for I am heavy of mouth and heavy of tongue." Plainly he means he cannot speak well; the maamar reads it as the height of his soul, too lofty to lower itself into speech.

Exodus 4:10 שמות ד':י'

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבֵד־פֶּה וּכְבֵד לָשׁוֹן אָנֹכִי׃

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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14 **כבד פה לגבי אורייתא דבע"פ**

The Raaya Mehemna applies Moshe's words to the two Torahs: "heavy of mouth in the Oral Torah, and heavy of

tongue in the Written Torah." The maamar quotes this reading.

Zohar, Tzav 5:34–44 ספר הזהר, צו ה':ל"ד-מ"ד

15 משה ידבר

At Sinai, as the shofar grew louder, "Moshe would speak, and G-d would answer him with a voice." The verse opens the Torah Ohr discourse cited here.

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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16 ועשית בגדי קדש

G-d tells Moshe: "And you shall make holy garments for Aharon your brother, for glory and for beauty." The verse opens the Torah Ohr discourse cited here.

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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17 כלה ומאורסה

Rabbi Chiya expounds "The Torah that Moshe commanded us is an inheritance (morashah)": do not read morashah but me'orasah, "betrothed." The maamar draws on it for the Torah as a bride betrothed to Israel.

Pesachim 49b פסחים מ"ט ב

PARAGRAPH 5

18 רב ספרא לרבא משה שפיר קאמרת

Rava explains a Mishnah about boats tied together on Shabbos, and Rav Safra objects: "Moshe, are you speaking correctly?" and corrects him. The maamar takes the name "Moshe" as a sign that Rava's soul had something of Moshe's level.

Shabbat 101b:3 שבת ק"א ב:ג'

אֲמַר לֵיקּה רַב סָפְרָא: מֹשֶׁה, שַׁפִּיר קָאָמַרְתְּ?! "מְטַלְטְלִין מִזּוֹ לָזוֹ" תְּנַן! אֶלָּא אָמַר רַב סָפְרָא: לֹא נִצְרְכָה אֶלָּא לְעֵרֶב וּלְטַלְטֵל מִזּוֹ לָזוֹ, וְכִדְתַנְיָא: סְפִינוֹת קְשׁוּרוֹת זוֹ בָזוֹ — מְעָרְבִין וּמְטַלְטְלִין מִזּוֹ לָזוֹ. נִפְסְקוּ — נֶאֱסְרוּ. חָזְרוּ וְנִקְשְׁרוּ, בֵּין שׁוֹגְגִין וּבֵין מְזִידִין בֵּין אֲנוּסִין בֵּין מוּטְעִין — חָזְרוּ לְהֶיתֵּרָן הָרִאשׁוֹן.

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KEHOT'S NOTE

שבת קא, ב.

19 והן הנשמות שנק' אחים וריעים

Or HaTorah on Ki Seitzei refers to this passage on the souls called "brothers and friends."

KEHOT'S NOTE

באוה"ת פ' כי תצא ע' תתקלט מציין לכאן. וראה בארוכה בביאוה"ז להצ"צ כרך א ע' תקמו ואילך.

20 למען אחי ורעי

David's song of ascents for Jerusalem: "For the sake of my brothers and my friends, I will now speak peace within you." The maamar applies "brothers and friends" to the souls drawn from Abba and Imma, whom G-d calls His brothers.

Psalms 122:8 תהילים קכ"ב:ח'

לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ׃

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

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KEHOT'S NOTE

תהלים קכב, ח.

21 אחים וריעים למקום כמ"ש למען אחי ורעי

The Zohar says that "Israel merited to be called brothers of the Holy One, blessed be He, as it is written, 'For the sake of my brothers and my friends.'" This is one of the passages the maamar cites for souls that rank even above "children."

Zohar, Mishpatim 20:502–511 ספר הזהר, משפטים כ':תק"ב-תק"י"א

22 אחים וריעים למקום כמ"ש למען אחי ורעי

The Zohar: out of His love the Holy One, blessed be He, first called Israel servants ("For the children of Israel are servants to Me"), then children ("You are children to Havayah your G-d"), then brothers ("For the sake of my brothers and my friends"). The maamar reads the order as a ladder in which "brothers" stand above "children."

Zohar, Vayikra 13:97–16:104 ספר הזהר, ויקרא י"ג:צ"ז-ט"ז:ק"ד

For when there is food below there is food above; it is as though a king were to prepare a banquet for himself and another for his servants, but were not to eat till his servants ate. Hence the expression "sweet savour" (lit. savour of pleasantness)- savour for the servants, pleasantness for the L-rd. Hence we have learnt that Israel feed their Father in heaven. And who are they that eat of the banquet of the King? Who if not the souls of the righteous? R. Abba further discoursed on …

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

23 זהר ח"ב דקכ"א סע"ב

The note quotes the Zohar there: "Israel merited to be called brothers of the Holy One, blessed be He, as it is written, 'For the sake of my brothers and my friends,'" and points to Yahel Or, p. 487, for it.

KEHOT'S NOTE

זכו ישראל לאתקרי אחים להקב"ה כמ"ש למען אחי ורעי — יהל אור ע' תפז.

24 ח"ג ד"ז ע"ב

The note quotes the Zohar there: "Afterwards He called them children, as it is written, 'You are children to

Havayah your G-d'; afterwards He called them brothers, as it is written, 'For the sake of my brothers and my friends,'" and points to Yahel Or, pp. 485–486.

KEHOT'S NOTE

לבתר קרא לון בנים ההי"ד בנים אתם להי' אלקיכם לבתר קרא לון אחים ההי"ד למען אחי ורעי — יהל אור ע' תפה. וראה שם ע' תפו.

25 נקראים אחים לז"א דאצילות

The note quotes it: "When Z'eir Anpin of Atzilus was emanated from Abba and Imma, souls too were emanated from Abba and Imma, and these souls are souls of the truly supernal Atzilus, which are called brothers and friends of Z'eir Anpin."

KEHOT'S NOTE

"כשנאצלה ז"א דאצי' מאו"א נאצלו נשמות ג"כ מאו"א, ואלו הנשמות הם נשמות דאצי' עליון ממש שנקראים אחים ורעים לז"א" — סה"מ תרנ"ה ע' נב ע"ש. ועיין ג"כ בסה"מ תרל"ג ח"א ע' מט.

26 וכמשנ"ת ג"כ בביאור

There the Alter Rebbe explains the early pious ones of the Gemara, who spent nine hours in prayer and whose Torah was preserved because they were pious: they had the yearning of the heart, "with all your might" without limit, the level of Keser above the Torah, which is only "unripe fruit." One who lacks it stands below the Torah, and of him it is said that Israel are bound to the Torah.

KEHOT'S NOTE

[לקמן מ, סע"א] בסופו. [כ].

27 אבל נשמה דאצילות היינו בחינת אלקות . . מבחי' הכלים דאצי'

That discourse quotes this passage and adds: "It must be said that the intent is the vessels of Abba and Imma; and this needs examination."

KEHOT'S NOTE

מובא בד"ה ויצב שם — תרנ"ה ע' נג ומוסיף: "צ"ל שהכוונה על הכלים דאו"א. וצ"ע".

28 שיעור קומה

There (Likkutei Torah, Shir HaShirim 8:12, 8c) the Alter Rebbe explains that souls are rooted in the inner dimension of the vessels of Atzilus: the lights of Atzilus are infinite but its vessels are limited, which is why it is said that the "measure of the stature" is 236 thousand myriads of parasangs; so the soul is limited, and far smaller than the vessels themselves, like a drop of water.

KEHOT'S NOTE

ע"ל שחורה (ח, ג). ושי"נ. [כ].

29 ע"פ מאמר הזהר פ' פנחס

The note points to the Mitteler Rebbe's explanation of this Zohar passage in Pinchas ("What is 'the hind of the dawn'?").

KEHOT'S NOTE

ביאוה"ז לאדה"א דף קיד, ג ואילך. ובביאוה"ז להצ"צ כרך א ע' תקמו ואילך.

30 מאי אילת השחר

On "And in the first month," the Zohar in Pinchas asks, "What is 'the hind of the dawn'?" and describes a compassionate hind that goes far to bring food for herself and all the other creatures. The maamar refers to an explanation of this passage for the soul as a drop of the vessels of Atzilus that is still G-dliness.

Zohar, Pinchas 104:691–696 ספר הזהר, פנחס ק"ד:תרצ"א-תרצ"ו

31 אילת השחר

The heading of David's psalm: "For the conductor, on the hind of the dawn (ayeles hashachar), a psalm of David." The Zohar passage cited here expounds these words.

Psalms 22:1 תהילים כ"ב:א'

לַמְנַצֵּחַ עַל־אַיֶּלֶת הַשַּׁחַר מִזְמוֹר לְדָוִד׃

For the Leader; upon Aijeleth ha-Shahar. A Psalm of David.

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32 וכדמשמע בזהר ויקרא (דכ"ד סע"ב)

There the Alter Rebbe explains that souls are generally born from the union of Z'eir Anpin and Nukva of Atzilus into the World of Beriah, but notes that the Zohar, Vayikra 24b, clearly implies that some souls drawn from that union are called an actual nefesh of Atzilus.

KEHOT'S NOTE

ראה לעיל פ' שמיני יט, א.

33 נק' בנים למקום

The Zohar: one who sanctifies himself is clothed with a holy neshamah, the inheritance of the Holy One, blessed be He, and the Congregation of Israel, and these are called children of the Holy One, blessed be He: "You are children to Havayah your G-d."

Zohar, Vayikra 63:417–64:424 ספר הזהר, ויקרא ס"ג:ת"י-ס"ד:תכ"ד

34 ישראל מתקשראן באורייתא

The Zohar: "Three levels are bound to one another: the Holy One, blessed be He, the Torah and Israel." The maamar takes it to mean that the soul as it is in the body stands below the Torah and is bound to it.

Zohar III, 73a זח"ג עג, א

KEHOT'S NOTE

ראה לעיל טז, ד: אמרו בזהר. ראה זח"ג עג, א.

35 בזהר פ' בלק דקצ"א ע"ב

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת פ' מטות ע' אשכז.

36 כי הנה הסתיו עבר

The words here quote Song of Songs 2:11; the passage is shown below.

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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KEHOT'S NOTE

שה"ש ב, יא.

37 **סוכת דוד הנופלת**

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

KEHOT'S NOTE

עמוס (ט, יא). [כ].

38 **שבמקום שבעלי תשובה עומדים**

The words here quote Berakhot 34b:22-23; the passage is shown below.

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

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

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

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KEHOT'S NOTE

ברכות לד, ב. ראה לעיל יז, ג.

39 **ע"פ ואני אראה בשונאי**

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

KEHOT'S NOTE

ראה לעיל שמע"צ צב, ב.

40 **רווחא לבסומי שכיח**

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

KEHOT'S NOTE

בגמרא הגי': לבסימא. במגילה פי' רש"י: "ריוח מצוי לדבר המתוק בתוך המעיים". ובעירובין פרש"י: "כלומר המעיים מתרווחין לפנות מקום לדבר מתוק".

41 **התורה שנקי לחם**

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

KEHOT'S NOTE

ת"ז בהקדמה בתחילתה.

42 **אני תורתך שעשעתי**

The words here quote Psalms 119:70; the passage is shown below.

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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KEHOT'S NOTE

תהלים קיט, ע.

43 **בפ' יתרו בד"ה וכל העם רואים**

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

KEHOT'S NOTE

ת"א עד, א.

44 **סד"ה ועשית בגדי קדש**

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

KEHOT'S NOTE

תו"א פב, ד.

45 **עוד ביאור**

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

KEHOT'S NOTE

ראה להלן בהוספות להערות וציונים השוואה לד"ה זה.

46 **נובלות חכמה שלמע' תורה**

The words here quote Bereshit Rabbah 17:5; the passage is shown below.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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KEHOT'S NOTE

ב"ר פי"ז. ז. מציין לקמן.

47 **כי כשר או פסול**

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

KEHOT'S NOTE

ראה קו"א דוד זמירות.

48 **הארת החכמה המתלבשת במדות**

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

KEHOT'S NOTE

ראה סה"מ פר"ת ע' צח.

49 **בד"ה השמים כסאי**

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

KEHOT'S NOTE

תו"א א, ב.

50 **קדש ישראל לה'**

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

KEHOT'S NOTE

ירמי' (ב, ג). [כ].

51 ישראל עלו במחשבה

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

KEHOT'S NOTE

ב"ר רפ"א.

52 והחכמה מאין תמצא

The words here quote Job 28:12; the passage is shown below.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

53 אכן נש"י שעלו במחשבה

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

KEHOT'S NOTE

דה"ק שבכאן ע' בסש"ב (פ"ב). [כ].

54 בנים אתם לה'

The words here quote Deuteronomy 14:1; the passage is shown below.

Deuteronomy 14:1 דברים י"ד:א'

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

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

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KEHOT'S NOTE

דברים יד, א.

55 בני בכורי ישראל

The words here quote Exodus 4:22; the passage is shown below.

Exodus 4:22 שמות ד':כ"ב

וְאָמַרְתָּ אֶל־פַּרְעֹה כֹּה אָמַר ה' בְּנִי בְכֹרִי יִשְׂרָאֵל׃

And thou shalt say unto Pharaoh: Thus saith the L-RD: Israel is My son, My first-born.

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KEHOT'S NOTE

שמות ד, כב.

56 הבן הנמשך ממוח האב

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

KEHOT'S NOTE

ת"ז (ת"ח) לה, א. [כ].

57 משה כבד פה . . תושב"כ

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

KEHOT'S NOTE

זח"ג (כה, ר"א) רע"מ. [כ].

58 בד"ה משה ידבר

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

KEHOT'S NOTE

תו"א פ' יתרו.

59 שהתו' נק' כלה ומאורסה

The words here quote Pesachim 49b:7; the passage is shown below.

Pesachim 49b:7 פסחים מ"ט ב:ז'

תָּנְיָא, אָמַר רַבִּי עֲקִיבָא: כְּשֶׁהָיִיתִי עִם הָאָרֶץ אָמַרְתִּי: מִי יִתֵּן לִי תַּלְמִיד חָכָם וַאֲנַשְּׁכֶנּוּ כַּחֲמוֹר. אָמְרוּ לוֹ תַּלְמִידָיו: רַבִּי, אֱמוֹר כְּכֶלֶב! אָמַר לָהֶן: זֶה נוֹשֵׁךְ וְשׁוֹבֵר עֶצֶם, וְזֶה נוֹשֵׁךְ וְאֵינוֹ שׁוֹבֵר עֶצֶם.

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KEHOT'S NOTE

פסחים מט, ב.

60 כולן שרשן מאצילות העליון ממש

There even the nefesh of Asiyah comes from the union of Z'eir Anpin and Nukva of Asiyah, whose intellect is the back of the vessels of Z'eir Anpin and Nukva of Atzilus, actual G-dliness in which the Infinite Light is enclothed; so the Infinite Light shines in every human soul.

KEHOT'S NOTE

ראה אגה"ק סי' טו.

61 The Zohar in Mishpatim lists the souls a person receives as he merits more, up to a nefesh, ruach and neshamah "in the way of Atzilus," the ruach of Atzilus making him a "son" of the Holy One, blessed be He. The maamar cites it for very lofty souls that are actual souls of Atzilus.

Zohar, Mishpatim 2:4–13 ספר הזהר, משפטים ב':ד'-י"ג

PARAGRAPH 6

62 ע"פ ואלה המשפטים

the passage shares nothing with the note

KEHOT'S NOTE

תו"א עה, ד.

63 כי תקנה עבד עברי

The first of the laws G-d gives Moshe to set before Israel in Parshas Mishpatim: "If you buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free." The Torah Ohr discourse on "And these are the ordinances" that explains it is cited here.

Exodus 21:2 שמות כ"א:ב'

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

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

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64 באגה"ק ד"ה איהו וחיוהי

There souls born from the union of Z'eir Anpin and Nukva of Atzilus, before they descend, are described as a kind of G-dliness in great contraction, like the vessels of the Ten Sefiros of Atzilus; and even after the nefesh, ruach and ne-

shamah of Atzilus came down into the early tzaddikim, their essence may not have changed into something separate from G-dliness, so that they would depart before the person could sin.

KEHOT'S NOTE

סי' כ (דף קל, א). וראה בליקוט פירושים ומ"מ — חיטריק לשם.

65 **קדש ישראל לה' ראשית תבואתה**

"Israel is holy to Havayah, the first of His produce": G-d's words through the prophet, likening Israel to the first fruits set aside for Him. The maamar applies it to every Jew from the side of his root above, which arose in thought and is the source of the Torah.

Jeremiah 2:3 ירמיהו ב':ג'

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

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

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PARAGRAPH 7

66 **ישראל מפרנסין לאביהם שבשמים**

The Zohar says that the King's meal waits for the meal of His servants, the fragrance of the offering, "and therefore we have learned that Israel sustain their Father in heaven." The maamar reads it as Israel drawing the Infinite Light into Atzilus.

Zohar, Vayikra 13:97–16:104 ספר הזהר, ויקרא י"ג:צ"ז-ט"ז:ק"ד

67 **בד"ה לסוסתי**

There "my beloved" (ra'yasi) is read as "my sustainer": Israel sustain and are sustained, drawing down life and light, as against the "horse in Pharaoh's chariots" of kelipah, in which G-dliness is not grasped but only surrounds them from above (which is why they call Him "the G-d of gods").

KEHOT'S NOTE

לעיל יא, ד ואילך.

68 **כי אמרתי עולם חסד יבנה**

The psalmist (Eisan HaEzrachi) declares his trust in G-d's lasting kindness: "For I said, '[The] world (olam) will be built by kindness.'" Plainly olam means "forever": kindness will be built up forever. The maamar reads it as the world built by kindness, the Infinite Light drawn into Atzilus, which Israel bring about.

Psalms 89:3 תהילים פ"ט:ג'

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם:

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

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69 **ישראל מפרנסין**

At the opening of that discourse (13c-d) ra'yasi is given two meanings that agree: "my sustainer," as the Midrash reads it (they "pasture" G-d with the two daily offerings) and as the Sages say, "Israel sustain their Father in heaven"; and plainly "my beloved," from re'us, friendship and love, as in "For the sake of my brothers and my friends."

KEHOT'S NOTE

זח"ג (ז, ב). וע"ל רד"ה הנך יפה [יג, ג], יע"ש. [כ].

PARAGRAPH 8

70 **שמים אש ומים**

The Talmud explains shamayim (heaven) as esh u-mayim, "fire and water": the Holy One, blessed be He, brought them and mixed them together and made the firmament from them. The maamar reads "heaven" as the supernal attributes, opposites joined.

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, אֲמַר לֵיקָה: אַתָּה שֶׁשִּׁימַּשְׁתָּ אֶת נַחוּם אִישׁ גַּם זוֹ עֶשְׂרִים וּשְׁתַּיִם שָׁנָה, שֶׁהָיָה דּוֹרֵשׁ כָּל "אֹתִיּוֹת" שֶׁבַּתּוֹרָה, "אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", מָה הָיָה דּוֹרֵשׁ בָּהֶן? אָמַר לוֹ: אִילּוּ נֶאֱמַר "שָׁמַיִם וָאָרֶץ", הָיִיתִי אוֹמֵר: "שָׁמַיִם" — שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עַכְשָׁיו שֶׁנֶּאֱמַר: ...

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KEHOT'S NOTE

חגיגה יב, א.

PARAGRAPH 9

71 **ועשיתם אתם וארז"ל כאילו עשאוני**

G-d's promise to Israel: "If you walk in My statutes and keep My commandments, and do them (va'asisem osam), I will give your rains in their season." The Sages read "and do them" as "make": as though Israel "make" G-d through the mitzvos.

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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Zohar III, 113a זח"ג קיג, א

Vayikra Rabbah 35 ויקרא רבה ל"ה

KEHOT'S NOTE

ויקרא כו, ג. זח"ג קיג, א. ויק"ר פל"ה. ז.

72 **בד"ה צאינה וראינה**

There "as though they had made Me" is explained: Israel make, as it were, a "head" for the Holy One, blessed be He, drawing the higher Chochmah into the Torah clothed in physical things, and the Infinite Light into that Chochmah;

this depends on Israel below, through "Lift up your hands in holiness," the higher and the lower unity, and afterwards "And these words, which I command you, shall be."

KEHOT'S NOTE

לקמן כא, ד.

73 **שאו ידיכם קדש וברכו את הוי'**

A song of ascents addressed to those who serve in the House of G-d by night: "Lift up your hands in holiness and bless Havayah." The verse is explained in the discourse "Go forth and see," to which the maamar points.

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה'

Lift up your hands to the sanctuary, And bless ye the L-RD.

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KEHOT'S NOTE

תהלים קלד, ב.

74 **יאר פניו אתנו**

The psalmist prays, in words like the Priestly Blessing: "May G-d be gracious to us and bless us; may He make His face shine with (itanu) us, Selah," plainly "upon us." The maamar reads "His face" as the higher Chochmah shining in Z'eir Anpin, and "with us" as through Israel. (context: Steinsaltz Tanakh)

Psalms 67:2 תהילים ס"ז:ב'

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה׃

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב.

75 **חכמת אדם תאיר פניו**

Koheles: "A man's wisdom makes his face shine." It shows that the shining of the "face" is the drawing-down of wisdom, here the higher Chochmah into Z'eir Anpin.

Ecclesiastes 8:1 קהלת ח':א'

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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76 **בד"ה כי עמך מקור חיים**

There "Look down from Your holy dwelling, from heaven, and bless Your people Israel" is explained: further on, "from heaven" (shamayim) is read as the Torah, likened to water, and through it "bless Your people Israel," so that Israel are seen before Him as something of worth; this is the light drawn "with us" specifically, to the side of holiness.

KEHOT'S NOTE

בתו"א לד, סע"ד ואילך.

77 **כי עמך מקור חיים באורך נראה אור**

The psalmist to G-d: "For with You is the source of life; in Your light we see light." The verse opens the Torah Ohr discourse cited here.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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78 **השקיפה ממעון קדשך**

The prayer that closes the farmer's declaration over his tithes: "Look down from Your holy dwelling, from heaven, and bless Your people Israel." The maamar cites the explanation of this verse for the light drawn specifically to Israel, the side of holiness.

Deuteronomy 26:15 דברים כ"ו:ט"ו

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

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

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KEHOT'S NOTE

דברים כו, ט.

PARAGRAPH 10

79 **בביאור ע"פ שחורה אני**

The explanation opens (Shir HaShirim 8:2, on 7d) with the principle that between the Emanator and the emanated there must be an intermediary, as Etz Chaim explains, since the Emanator has none of those attributes at all; that intermediary is Keser.

KEHOT'S NOTE

לעיל ז, ד.

80 **שחורה אני ונאוה**

The young woman says to the daughters of Jerusalem: "I am black, yet comely, like the tents of Kedar, like the curtains of Shlomo." The verse opens the Likkutei Torah explanation cited here for Malchus of Atzilus as the intermediary between Atzilus and the lower worlds.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם 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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PARAGRAPH 11

81 **ה' מלך גאות לבש**

The psalmist proclaims: "Havayah reigns; He has clothed Himself in majesty," G-d's kingship revealed as a robe of

grandeur. The verse joins kingship and clothing: Malchus is a garment.

Psalms 93:1 תהילים צ"ג:א'

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

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

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KEHOT'S NOTE

תהלים צג, א.

82 יביאו לבוש מלכות

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

KEHOT'S NOTE

אסתר ו, כ.

83 יביאו לבוש מלכות

Haman's proposal to the king: "Let them bring royal apparel that the king has worn." Another verse in which royalty is a garment. (Kehot: Esther 6:20)

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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84 ותלבש אסתר מלכות

On the third day of the fast, before going in to the king unbidden, "Esther clothed herself in royalty," plainly in royal robes. The verse speaks of royalty itself as clothing.

Esther 5:1 אסתר ה':א'

וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת וַתַּעֲמֹד בַּחֲצַר בֵּית־הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא מַלְכוּתוֹ בְּבֵית הַמַּלְכוּת נֹכַח פֶּתַח הַבָּיִת׃

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house.

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KEHOT'S NOTE

אסתר ה, א.

85 ישראל אשר בך אתפאר

The prophet recounts G-d's words to him: "You are My servant, Israel, in whom (literally, in you) I glory." The maamar ties the glory to the beautiful garments of the mitzvos, resting "in you," in Israel specifically.

Isaiah 49:3 ישעיהו מ"ט:ג'

וַיֹּאמֶר לִי עַבְדִּי־אָתָּה יִשְׂרָאֵל אֲשֶׁר־בְּךָ אֶתְפָּאָר׃

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

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KEHOT'S NOTE

ישע' מט, ג.

86 אלביש שמים קדרות

G-d speaks of His power over nature: "I clothe the heavens in blackness and make sackcloth their covering." The maamar reads it as the dark garment of concealment opposite the holy royal garment.

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.

87 מלך אלקים על גוים

The psalmist: "G-d reigns over the nations; G-d sits on His holy throne." The maamar reads it as G-d's kingship as it is clothed over the nations, in concealment.

Psalms 47:9 תהילים מ"ז:ט'

מָלַךְ אֱלֹקִים עַל־גּוֹיִם אֱלֹקִים יָשַׁב עַל־כִּסֵּא קָדְשׁוֹ׃

G-d reigneth over the nations; G-d sitteth upon His holy throne.

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KEHOT'S NOTE

תהלים מז, ט.

88 בד"ה בחדש השלישי

There (Torah Ohr, Yisro 1:17, 67c) the people of Jericho joined "One" directly to "And you shall love" because accepting "One," the higher unity and the self-nullification before the Infinite Light that encompasses all worlds, makes the love grow until it is "with all your heart," with both inclinations; whereas "Blessed be the Name of the glory of His kingdom" is the kingship of which it is written, "G-d reigns over the nations," the Name that gives life to all the worlds, which is why it is said quietly.

KEHOT'S NOTE

תו"א סז, ג.

89 ואלה המלכים אשר מלכו

"These are the kings who reigned in the land of Edom before any king reigned over the children of Israel." In the Kabbalah these kings are the Sefiros of the World of Tohu, which broke.

Genesis 36:31 בראשית ל"ו:ל"א

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

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

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KEHOT'S NOTE

בראשית לו, לא.

90 **ולא ילבש גבר**

The Torah's law: "A man shall not put on (yilbash) a woman's garment." The maamar cites the verse for its Aramaic translation.

Deuteronomy 22:5 דברים כ"ב:ה'

לֹא־יִהְיֶה כְלִי־גֶבֶר עַל־אִשָּׁה וְלֹא־יִלְבַּשׁ גֶּבֶר שִׂמְלַת אִשָּׁה כִּי תוֹעֲבַת ה' אֱלֹקֶיךָ כָּל־עֹשֵׂה אֵלֶּה:

A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for whosoever doeth these things is an abomination unto the L-RD thy G-d.

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KEHOT'S NOTE

דברים כב, ה.

91 **ולא יתקן גבר**

Onkelos renders "a man shall not put on" as "a man shall not array himself (yesakein)," from the root of tikkun: the World of Tikkun is the light clothed in garments and vessels.

Onkelos Deuteronomy 22:5 תרגום אונקלוס על דברים כ"ב:ה'

לָא יְהֵי תִקּוּן זֵין דִּגְבַר עַל אִתְּתָא וְלָא יְתַקַּן גְּבַר בְּתִקּוּנֵי אִתְּתָא אֲרֵי מְרָחַק קֳדָם יְיָ אֱלָהָךְ כָּל עָבֵד אִלֵּין:

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92 **שבתוהו . . נקודות . . ובתיקון . . פרצופים**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע' ע"ח ש' הכללים (פ"א-ב). [כ].

93 **בד"ה ויהי בשלח פרעה**

There Pharaoh, who said "I do not know G-d," is the "back" of the supernal will; through the exile in Egypt the sparks of G-dliness that fell in the breaking of the vessels were raised, and "Pharaoh brought near" Israel's hearts to their Father in heaven.

KEHOT'S NOTE

תו"א סא, ב.

94 **ויהי בשלח פרעה**

"And it came to pass, when Pharaoh sent out the people." The verse opens the Torah Ohr discourse cited here.

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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95 **ובד"ה ויאבק איש עמו**

There the wrestling is the struggle of opposites, holiness against kelipah, at the level of Z'eir Anpin and of Malchus; and Malchus, the lowest level, is like earth, from which all growth comes, for "their beginning is wedged in their end": Malchus becomes Keser, the intermediary that brings something from nothing.

KEHOT'S NOTE

תו"א כו, ג.

96 **ויאבק איש עמו**

"And a man wrestled with him until the break of dawn." The verse opens the Torah Ohr discourse cited here.

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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97 **בד"ה פי' מגן אברהם**

There "Shield of Avraham" is explained: Avraham is great, unbounded kindness, which would have even Yishmael live forever before G-d, yet the world could not come to its goal, the removal of all evil, if it were run by that kindness alone.

KEHOT'S NOTE

תו"א יב, א.

98 **ובד"ה והבדילה הפרכת לכם**

There the curtain is linked to the partition (parsa) of Etz Chaim and to the thirteen curtains of the Second Temple, which Rashi says were made for modesty, hung even at gates that stood open by day; the Temple courtyard corresponds to Malchus of Atzilus.

KEHOT'S NOTE

תו"א יב, ג.

99 **והבדילה הפרכת לכם**

"And the curtain shall divide for you between the holy and the holy of holies." The verse opens the Torah Ohr discourse cited here.

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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100 **בביאור ע"פ והיה לכם לציצית**

There the techeles is the blue light at the base of a flame, which holds to the wick and consumes it: Malchus of Atzilus is called "the blue light" because Beriah, Yetzirah and Asiyah are nullified and included in it, while in Atzilus itself the nullification is essential, like the white of the fire.

KEHOT'S NOTE

לעיל פ' שלח מה, ב ואילך.

101 **והיה לכם לציצית**

"And it shall be for you as tzitzis." The verse opens the Likkutei Torah explanation cited here on the techeles and Malchus.

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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102 **לי יאורי ואני עשיתני**

Pharaoh's boast: "My river is mine, and I made myself." The maamar takes it as the royal garment of the sitra achra: existence claimed for oneself.

Ezekiel 29:3 יחזקאל כ"ט:ג'

דַּבֵּר וְאָמַרְתָּ כֹּה־אָמַר אֲדֹנָי ה' הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ־מִצְרַיִם הַתַּנִּים הַגָּדוֹל הָרֹבֵץ בְּתוֹךְ יְאֹרָיו אֲשֶׁר אָמַר לִי יְאֹרִי וַאֲנִי עֲשִׂיתְנִי:

speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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103 **דקרו לי' אלקא דאלקיא**

Rav explains Malachi's "My Name is great among the nations" to mean that they call Him "the G-d of gods." The maamar notes that even those who claim existence for themselves acknowledge Him in this way.

Menachot 110a:5–6 מנחות ק"י א:ה'-ו'

איתיביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבואו גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

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KEHOT'S NOTE

מנחות קי, א. ראה לקו"ש לפ' וארא תשמ"ב הע' 33.

104 **מלך אין באדום**

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

KEHOT'S NOTE

מ"א כב, מח, ושם כתי' ומלך בוי"ו. [כ].

105 **מלך אין באדום**

"There was no king in Edom; a deputy was king." The maamar reads it as the World of Tikkun, in which the light no longer flows to the sitra achra.

I Kings 22:48 מלכים א כ"ב:מ"ח

וּמֶלֶךְ אֵין בֶּאֱדוֹם נִצָּב מֶלֶךְ:

And there was no king in Edom: a deputy was king.

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106 **דבגלותא קב"ה סליק לעילא**

The Zohar on "A voice is heard in Ramah": the voice rises "higher and higher," for the vav, her husband, has withdrawn and is not found with the Congregation of Israel in exile. One of the passages the Kehot note gives for G-d's ascent in exile.

Zohar I, 210a זח"א רי"

KEHOT'S NOTE

זח"א רי, א. זח"ג (ז, ב. כ, ב). [כ].

107 **דבגלותא קב"ה סליק לעילא לעילא**

The Zohar on the same verse: in exile "the holy King ascended higher and higher" and was not found within the Congregation of Israel. The maamar calls this ascent "sleep."

Zohar, Vayikra 49:342–51:352 ספר הזהר, ויקרא מ"ט:שמ"ב-נ"א:שנ"ב

We have learnt', he said, 'that on the day when the Sanctuary on earth was laid waste and Israel went into captivity with millstones on their necks and their hands bound behind them, and the Community of Israel was banished from the house of her Husband to follow them, when She came down She said: "I will go in front and weep for my home and my children and my Husband." When she came down and saw her home devastated and the blood of saints spilled in its midst and …

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

108 **סליק לעילא לעילא**

The Zohar on Vayikra: while the Congregation of Israel is in exile, "the Holy One, blessed be He, ascends higher and higher," the union is parted and He is not called One, until the Queen is with the King again. This is the third passage the Kehot note gives for G-d's ascent in exile.

Zohar, Vayikra 13:97–16:104 ספר הזהר, ויקרא י"ג:צ"ז-ט"ז:ק"ד

But thenceforth "there shall no stranger eat thereof', that is, one who has not established the Holy Name below and who has no portion therein; such a one has no portion in the supernal delight wherein is true "eating", and which is still in the place where it was when the savour of the sacrifices used to ascend.

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

109 **וכמ"ש בפע"ח**

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

KEHOT'S NOTE

ש' החמ"צ (פ"א). [כ].

110 **אם צדקת מה תתן לו**

Elihu to Job: "If you are righteous, what do you give Him, or what does He receive from your hand?" Plainly, G-d gains nothing from man's deeds; the maamar applies it to

the level, above Imma, to which the lights of Z'eir Anpin withdraw in exile, beyond the reach of human deeds.

Job 35:7 איוב ל"ה:ז'

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

111 **בד"ה וארא אל אברהם**

In that discourse the exile in Egypt is compared to gestation (ibbur): in the days of exile "the Holy One, blessed be He, ascends higher and higher," toward His essence, beyond the worlds, so that His unity is not revealed below, until the redemption, which is like birth (Torah Ohr, Va'eira 1:4-8).

KEHOT'S NOTE

תו"א פ' וארא.

112 **ובד"ה שיר המעלות**

The passage given explains why one should not despair when the arousal of prayer passes and love of the body returns: the state is like a dream, which joins two opposites; the maamar cites this discourse on exile as "dreaming," when the lights have withdrawn.

KEHOT'S NOTE

תו"א כח, ד.

113 **שיר המעלות כו' היינו כחולמים**

"A song of ascents: When G-d returns the captivity of Zion, we were like dreamers." The verse opens the Torah Ohr discourse cited here on exile as a dream.

Psalms 126:1 תהילים קכ"ו:א'

שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה' אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים׃

A Song of Ascents. When the L-RD brought back those that returned to Zion, We were like unto them that dream.

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114 **בד"ה כי ההרים ימושו**

There "If Israel do teshuvah" and "where penitents stand" introduce "For the mountains may move": G-d's great compassion, beyond the measured compassion of the chain of descent, applies to all, since all are as nothing before Him, and teshuvah reaches it.

KEHOT'S NOTE

לעיל כי תצא מ, ד.

115 **כי ההרים ימושו**

"For the mountains may move and the hills may shake, but My kindness shall not move from you." The verse opens the Likkutei Torah discourse cited here.

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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116 **אם ישראל עושין תשובה נגאלין**

Rabbi Eliezer: "If Israel do teshuvah, they are redeemed." The maamar cites the discourse that explains this teaching.

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

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

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

117 **והנה ידוע בע"ח**

In a note there the Rebbe lists the places where this teaching of Etz Chaim (the union of Abba and Imma through self-sacrifice in the Shema) is cited, among them Likkutei Torah, Emor 33c, and Derech Mitzvosecha.

KEHOT'S NOTE

ע' ש' סדר אצי' מרחי"ו (פי"א). ושם בש' דרושי אבי"ע (ספי"ב). וסוף ש' כללות אבי"ע (פי"ד). ובש' סדר אבי"ע (פי"ב). [כ]. כי"ה גם בכ"מ. ובסה"מ תש"ג ע' 168 בהערת כ"ק אדמו"ר: כי"ה גם בלקו"ת אמור לג, ג ובכ"מ. ובדרך מצותיך מצות קידוש השם נסמן לפע"ח שער נפ"א פי"ד ה' ו'. וראה ג"כ שטי"ל דרוש י' יא. לקו"ת נשא כב, א. תו"א מקץ לה, ד. לקו"ת אמור לב, ד. ובכ"מ. עכ"ל. באוה"ת ויקרא כרך ב ע' תרמה שם מעתיק לשון הלקו"ת אמור לג, ג וכ' "מ"ש האריזי"ל" וכי"ה בסה"מ תקס"ג ובמאמרי אדה"א ויקרא ח"א ע' תרכא. אוה"ת תולדות (בראשית כרך א) דף קנה, ב.

118 **בפע"ח שער הק"ש פרק י"א**

Beside its quotation of Pri Etz Chaim (Abba and Imma must first receive from the hidden supernal union from Ein Sof), the note points to the Tzemach Tzedek's discussion there.

KEHOT'S NOTE

"ואנו מקדימין תחלה זיווג או"א בק"ש וא"כ גם או"א מנין להם כח הזיווג אם לא שיקבלו תחלה מן זיווג עליון הסתום מן א"ס". וראה גם ביאוה"ז להצ"צ כרך א ע' תכג.

119 **בביאור ע"פ ונקדשתי**

There, explaining "And I shall be sanctified," the Alter Rebbe brings Etz Chaim: the union of Abba and Imma requires self-sacrifice in the Shema, while the union of Z'eir Anpin and Nukva comes through Torah and mitzvos.

KEHOT'S NOTE

לעיל פ' אמור לג, ג. וראה במ"מ לכמה ענינים שנתבארו כאן.

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

125 **הוד והדר לבשת**

"You have clothed Yourself in glory and splendor." The maamar reads it as the beautiful garments of Tikkun, which the mitzvos draw down.

Psalms 104:1 תהילים ק"ד:א'

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

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

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KEHOT'S NOTE

תהלים קד, א.

126 **בפי' מאהי"ז פ' בלק**

The note identifies the explanation of the Zohar in Balak cited here as the Mitteler Rebbe's, in his Biurei HaZohar.

KEHOT'S NOTE

ביאוה"ז לאדה"א קב, א.

127 **נפיק דודה כו' אתבניאת ואתעבידת בתיקונהא**

The Zohar in Balak, on "I am black": her beloved goes out to her, finds her black and small, without form or beauty, and embraces her until "she is built and made in her adornments," in her beauty as before. The maamar cites the explanation of this passage for the garments of Tikkun.

Zohar, Balak 6:113–122 ספר הזהר, בלק ו':קי"ג-קכ"ב

and so through the voices of those warriors of hers her Beloved comes forth from his palace with many gifts and presents, with spices and incense, and comes to her and finds her black and shrunken, without form or beauty. He then draws near to her and embraces and kisses her until she gradually revives from the scents and spices, and her joy in having her Beloved with her, and she is built up and recovers her full form and beauty.

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

128 **כי הנה הסתיו עבר**

The beloved calls his love to come out in the spring: "For behold, the winter has passed, the rain is over and gone." The maamar reads it as the Exodus, when Tikkun was revealed and the concealment ended.

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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129 **סתיו וגשם**

The Midrash reads "the winter has passed" as the four hundred years decreed on our fathers in Egypt and "the rain is over and gone" as the two hundred and ten years

120 **ונקדשתי בתוך בנ"י**

"And I shall be sanctified among the children of Israel." The verse opens the Likkutei Torah explanation cited here on self-sacrifice.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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121 **אמר המגיד להבי"י שיזכהו למס"נ עק"ה**

These are the places where the Maggid promises the Beis Yosef that he will merit to sanctify G-d's Name with his life.

KEHOT'S NOTE

מגיד מישרים ר"פ בראשית, סד"ה הלא לך למנדע. פ' אמור, ד"ה אחי"כ א"ל. פ' בחקותי ד"ה ביום הנזכר. ובכ"מ. ראה אוה"ת ויקרא כרך ב ע' תצ ועי' תקמט. אוה"ת דרושים ליוהכ"פ (דברים כרך ה) ע' ביקלו. לקוי"ש חכ"א ע' 176 ואילך.

122 **במעלת התשובה דבחילא יתיר**

The Zohar says that where penitents (baalei teshuvah) stand the perfectly righteous have no leave to stand, for they draw near to the King with greater desire of the heart and with great strength. The maamar compares the power of self-sacrifice.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב.

123 **יש קונה עולמו**

Rebbi wept over Elazar ben Durdaya, who repented and died in a single moment: "There is one who acquires his world in many years, and one who acquires his world in a single hour." The maamar cites it for the power of teshuvah and self-sacrifice to reach beyond the gradual order.

Avodah Zarah 17a:16–17 עבודה זרה י"ז א:ט"ז-י"ז

בָּכָה רַבִּי וְאָמַר: יֵשׁ קוֹנֶה עוֹלָמוֹ בְּכַמָּה שָׁנִים, וְיֵשׁ קוֹנֶה עוֹלָמוֹ בְּשָׁעָה אַחַת. וְאָמַר רַבִּי: לֹא דַיָּיִן לְבַעֲלֵי תְּשׁוּבָה שֶׁמְּקַבְּלִין אוֹתָן, אֶלָּא שֶׁקּוֹרִין אוֹתָן "רַבִּי". רַבִּי חֲנִינָא וְרַבִּי יוֹנָתָן הֲווֹ קָאָזְלִי בְּאוֹרְחָא, מְטוֹ לְהָנְהוּ תְּרֵי שְׁבִילֵי, חַד פָּצֵי אַפֵּיתָחָא דַּעֲבוֹדָה זָרָה, וְחַד פָּצֵי אַפֵּיתָחָא דְּבֵי זוֹנוֹת. אֲמַר לֵיקוּ חַד לְחַבְרֵיהּ: נֵיזִיל אַפֵּיתָחָא דַּעֲבוֹדָה זָרָה

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KEHOT'S NOTE

ע"ז יז, א.

124 **והיו הדברים האלה**

Moshe to Israel, after "Hear, O Israel" and "You shall love": "And these words, which I command you this day, shall be upon your heart." The maamar reads the verse after "Hear, O Israel" as Torah and mitzvos, which bring the light down to Z'eir Anpin and Nukva.

Deuteronomy 6:6 דברים ו':ו

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ:

they served; and why both? Rabbi Tanchuma: the rain is the main burden, as the bitterest bondage lasted eighty-six years, from the birth of Miriam. The maamar points to it for the doubled wording.

Shir HaShirim Rabbah 2:11 שיר השירים רבה ב:י"א

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

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

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130 למסור נפשו באחד בק"ש

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

נתבאר באוה"ת פ' תרומה ע' אישסז בדיוק הלשון באחד ולא אמרו למס"נ בכל נפשך. ומפרש שם שענין מס"נ באחד הוא ענין מסירת הרצון כמו שמבואר בתו"א בד"ה רני ושמחי האי לו, ב. וכ"ה גם באוה"ת ויקרא כרך ב ע' תריב אוה"ת שבועות ע' קמג ובכ"מ.

131 G-d to Moshe, after Moshe's complaint that Pharaoh has made things worse: "And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shakkai." The verse opens the Torah Ohr discourse cited here.

Exodus 6:3 שמות ו:ג

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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PARAGRAPH 12

132 יונתי בחגוי הסלע בסתר המדרגה

The beloved calls to his love, hidden in the clefts of the cliff: "My dove, in the clefts of the rock, in the hidden place of the step (madregah): show me your appearance." The maamar reads it as the Congregation of Israel in exile, hidden "in the hidden place of the madregah," of the levels, and unable to "arise" in their ordinary order.

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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133 מאיגרא רמה

Rebbi was reading Lamentations, and when he reached "He cast down from heaven to earth" the scroll fell from his hand; he said: "From a high roof to a deep pit." The maamar uses the image for the soul that has fallen from its root into exile and, realizing it, cries out.

Chagigah 5b:16–17 חגיגה ה' ב:ט"ז-י"ז

רַבִּי חֲנָה נָקִיט סֵפֶר קִינוֹת וְקָא קָרֵי בָּגְוֵיהּ, כִּי מְטָא לְהַאי פְּסוּקָא "הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נָפַל מִן יָדֵיהּ, אֲמַר: מֵאִיגָּרָא רָם לְבִירָא עַמִּיקְתָּא. רַבִּי וְרַבִּי חִיָּיא חֲווֹ שָׁקְלִי וְאָזְלִי בְּאוֹרְחָא, כִּי מְטוֹ לְהָהוּא מָתָא, אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא? נֵזִיל וְנֵיקְבֵּיל אַפֵּיהּ. אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא, וּמְאוֹר עֵינַיִם הוּא. אֲמַר לֵיהּ רַבִּי חִיָּיא לְרַבִּי: תִּיב אַתְּ, לָא תְּזַלְזֵל בִּנְשִׁיאוּתָךְ. אֵיזִיל אֲנָא וְאֶקְבֵּיל אַפֵּיהּ.

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134 ויצעק אל ה' בצר לו

Of those lost in the wilderness the psalmist says: "And they cried out to Havayah in their distress; He saved them from their straits." The maamar echoes it ("see," the Kehot note says): the one who realizes how far he has fallen cries out to G-d.

Psalms 107:6 תהילים ק"ז:ו'

וַיִּצְעֲקוּ אֶל־ה' בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם:

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

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KEHOT'S NOTE

ראה תהלים קז, ו.

PARAGRAPH 13

135 ובפרדס שער ממטה למעלה

There the Alter Rebbe cites the Sefer HaBahir, brought in the Pardes's Gate "From Below to Above": there are Ten Sefiros from above to below and from below to above; "from above to below we know, from below to above we do not know." Etz Chaim calls them the Ten Sefiros of direct light and of returning light, and in returning light Malchus is Keser.

KEHOT'S NOTE

פ"ד. וראה גם לעיל פ' חקת סג, ג.

136 ואהבת את ה' כו' בכל מאדך

Moshe's command to Israel after "Hear, O Israel": "And you shall love Havayah your G-d with all your heart, with

all your soul and with all your might (me'odecha)." The maamar reads me'od, "very much," as a love without limit, the human counterpart of returning light.

Deuteronomy 6:5 דברים ו:ה

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

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

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KEHOT'S NOTE

דברים ו, ה.

PARAGRAPH 14

137 **בד"ה פתח אליהו בפ' וירא**

There sweetness comes from Chesed and bitterness from Gevurah, spiritual matters that, through the chain of descent, became physical sweetness; so too the Chochmah of Beriah, though not of the same order as the Chochmah revealed in Asiyah, is its source, and the Chochmah of Atzilus, "wise, but not with a known wisdom," is the source of the source.

KEHOT'S NOTE

תו"א יד, א.

138 **כולם בחכמה עשית**

The psalmist marvels at creation: "How manifold are Your works, Havayah! You have made them all with wisdom." The maamar reads it as saying that everything in the chain of descent comes from Chochmah, while the Emanator Himself is above it.

Psalms 104:24 תהילים ק"ד:כ"ד

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

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

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KEHOT'S NOTE

תהלים קד, כד.

139 **הדבק במדותיו מה הוא רחום**

Beside the Talmudic source, the note points to a discussion there of cleaving to G-d's attributes.

Sotah 14a סוטה י"ד א

KEHOT'S NOTE

סוטה יד, א. ראה סה"מ תרנ"ד ע' קנא ואילך.

140 **הודו על ארץ ושמים**

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

KEHOT'S NOTE

תהלם קמח, יג.

141 **הודו על ארץ ושמים**

The psalmist calls on all to praise: "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon earth and heaven." The maamar reads it as the worlds' coming into being only from His splendor and Name, not from His essence.

Psalms 148:13 תהילים קמ"ח:י"ג

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

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

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PARAGRAPH 15

142 **בת"ז כתר עליון**

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

KEHOT'S NOTE

בהקדמה (פתח אלי').

143 In Eliyahu's prayer ("Eliyahu opened") the Tikkunei Zohar says of the supernal Keser that within it is the Name of forty-five (Mah), "the path of Atzilus," and that "it is the watering of the tree, its arms and branches, like water that waters a tree." The maamar reads it as Keser's giving life to all of Atzilus.

Tikkunei Zohar 17a:18 תקוני הזהר י"ז א:י"ח

כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות.

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144 **כי עמך מקור חיים**

The psalmist to G-d: "For with You is the source of life; in Your light we see light." The maamar reads "the source of life" as Keser, through which Atzilus lives.

Psalms 36:10 תהילים ל"ו:י

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

145 **והחכ' מאין תמצא**

Job asks where wisdom can be found (me'ayin, "from where"); Chassidus reads it "Chochmah is found from ayin": Chochmah emerges from Keser, which is beyond the ordered chain.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

146 **ועתה יגדל נא**

Moshe's plea after the spies: "And now, I pray, let the power of Ado-nai be great, as You have spoken." The verse

opens the Likkutei Torah discourse cited here on angels and souls.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

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

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147 ממעמקים קראתיך הוי'

A song of ascents: "From the depths I have called You, Havayah": the psalmist cries out from the depths of his distress. The maamar reads it as the call from the depth of the heart that draws Havayah into the Ten Sefiros of Atzilus.

Psalms 130:1 תהילים קי"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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148 אור חדש על ציון

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

KEHOT'S NOTE

נוסח אשכנז קודם "יוצר המאורות". [כ].

149 בכל מאדך

"And you shall love Havayah your G-d … with all your might (me'odecha)." The maamar reads me'od as limitless love, the arousal from below that draws down a new light.

Deuteronomy 6:5 דברים ו':ה'

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

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

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150 זיווג העולמות הוא נמשך מן מוחי או"א עצמן בלתי שיקבלו מלמעלה

The passage the maamar quotes: "The union of the worlds is drawn from the intellect of Abba and Imma themselves, without their receiving from above … but a union that brings forth new souls needs them to receive a new light from above; keep this principle in your hand." Just before, it asks where Abba and Imma themselves get the power of union.

Pri Etz Chaim, Gate of the Recitation of the Shema 11:6–7 פרי עץ חיים, שער הקריאת שמע י"א:ו'-ז'

אמנם סוד הענין הוא, כי זיווג העולמות הוא נמשך מן מוחי או"א עצמן, בלתי שיקבלו מלמעלה, כי כיון שכולם נמשכו מהם, א"כ ודאי שיש בהם כח כנגד כל מה שלמטה מהם. אך זיווג שהוא להוציא נשמות חדשות, בזה צריך שיקבלו אור חדש מלמעלה, ושמור כלל זה בידך: והנה עד עתה לא הוצרכו לקבל ההארה, אך עתה שהם מזדווגים צריכין הכנה, והוא לקבל אור עליון מן א"א. אמנם הם מקבלים, ג' הויו"ת דמילוי יודי"ן, והם רמוזים בה' אלקינו ה'. ובארנו בקריאת שמע של השכיבה, שהם סוד י"ג תקוני דיקנא דעתיקא, והם …

Pri Etz Chaim (Public Domain)

151 להוציא נשמות חדשות

There the Tzemach Tzedek cites this Pri Etz Chaim and adds that, compared with the union that gives life to the worlds and only sustains them as they are now, even the union that renews old souls is called "drawing a new light"; he discusses new souls at length from p. 925 on.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ כרך ב ע' תתכו שמציין לפע"ח זה. ומוסיף "דר"ל לגבי יחוד דחיות העולמות הנק' שארה שהוא רק קיום העולמות כמו שהן עתה, הנה לגבי זה נק' יחוד דחידוש נשמות ישנות בשם המשכת אור חדש" ע"ש בארוכה מע' תתכה ואילך בענין נשמות חדשות. וראה גם באוה"ת פ' לך לך כרך ד דף תשכז, ב ואילך.

152 משה מפי עצמו אמרן

On Va'eschanan the Zohar explains why Mishneh Torah is said "from his own mouth": higher wisdom, the whole of the Torah, comes forth with the inner voice and then settles and unites in the place called the Tree of Life, where the Written and the Oral Torah, "Torah" and "Mishneh Torah," hang together. The maamar adds, from the Mikdash Melech there, that this is Z'eir Anpin of Atzilus.

Zohar, Vaetchanan 4:17–5:27 ספר הזהר, ואתחנן ד':י"ז-ה':כ"ז

Now what is called "the repetition of the law" (Deuteronomy) was said by Moses in his own name. For the supreme Wisdom is called the summation of the Torah, and from it all issues through that inner Voice. Eventually it comes to rest in the place called "the Tree of Life", wherefrom depend the general and the particular, the Written Law and the Oral Law. And to show that both are one, the later (of the Ten) Commandments are in this version connected with one another by "and".'

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

153 משה מפי עצמו אמרן

The Zohar on Vayikra: "It does not say 'from himself' but 'from his own mouth': these from the mouth of Gevurah, and these from his own mouth, from the mouth of that voice that is joined to him." The maamar points to it for the meaning of "from his own mouth."

Zohar, Vayikra 12:89–13:97 ספר הזהר, ויקרא י"ב:פ"ט-י"ג:צ"ז

Some explain that the reason was because the people said to Moses: "Speak thou with us and we will hear, but let not G-d speak with us" (Ibid. 19). But, in fact, there is no word in the Torah which Moses spoke on his own authority. Hence it says, "Moses spoke" with his own voice, "and G-d answered him with that mighty Voice", confirming what he said.'

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

154

On why the curses may not be interrupted in the reading: those in Leviticus are said in the plural and Moshe said them "from the mouth of the Almighty," those in Deuteronomy in the singular, and "Moshe said them from

his own mouth." The maamar uses the contrast for the difference between the two kinds of influence.

Megillah 31b:8 מגילה ל"א ב:ח'

אָמַר אַבָּיֵי: לֹא שָׁנוּ אֶלָּא בְּקִלְלוֹת שֶׁבְּתוֹרַת כֹּהֲנִים, אֲבָל קִלְלוֹת שֶׁבְּמִשְׁנֵה תּוֹרָה — פּוֹסֵק. מַאי טַעְמָא — הַיָּלוֹ בִּלְשׁוֹן רַבִּים אֲמוּרוֹת, וּמֹשֶׁה מִפִּי הַגְּבוּרָה אֲמָרָן, וְהַיָּלוֹ בִּלְשׁוֹן יָחִיד אֲמוּרוֹת, וּמֹשֶׁה מִפִּי עַצְמוֹ אֲמָרָן.

Abaye said: This rule was taught only with regard to the curses in Leviticus, but the curses in Deuteronomy one may interrupt [their reading]. What is the reason? The former are stated in the plural and Moses said them on behalf of the Almighty. The latter are stated in the singular, and Moses said them in his own name.

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155 **כד איהו שליחא מלעילא**

On "the angel who redeems me," the Zohar explains that it is called "angel" "when he is an emissary from above" and receives radiance from the supernal mirror. The maamar cites it for the greater light in one who is sent.

Zohar, Balak 6:41–51 ספר הזהר, בלק ו':מ"א-נ"א

He then began to discourse on the verse: "The angel which hath redeemed me from all evil bless the lads" (Gen. 48, 16). 'These words', he said, 'were uttered by Jacob in the spirit of holiness, and therefore they must contain some mystery of wisdom."Angel" is here one of the names of the Shekinah, applied to her when she is a messenger from on high and receives radiance from the supernal mirror, for then she is blessed by the Father and Mother, who say to her: Daughter, go, mind thy …

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156 **קדוש קדוש קדוש הוי' צבאות**

In Isaiah's vision the seraphim call to one another: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The maamar reads it as the angels' declaring the Name Havayah holy and separate from them.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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157 **כמ"ש בפע"ח . . מן מוחי או"א עצמן**

In VeZos HaBerachah (p. 1904) Or HaTorah explains "from the intellect of Abba and Imma themselves" as the Infinite Light enclothed in Chochmah ("G-d with Chochmah"), as in Tanya, chapter 35, in the gloss.

KEHOT'S NOTE

"ופי' מן מוחי או"א עצמן כוי היינו מבחי' האור א"ס המלובש בחכמה כמ"ש הוי' בחכמה וכמ"ש בתניא פל"ה בהג"ה" — אוה"ת פי' וזאת הברכה ע' א'תתקד. באוה"ת — סידור ע' ז כי שצ"ע על הפע"ח, (ואולי זה הצ"ע הוא מה שכתוב לקמן "אך מ"ש בלתי שיקבלו מלמעלה צריך ביאור"). וראה גם באוה"ת פי' חיי שרה קיג, א.

158 On "Naftali is a hind let loose (sheluchah)," the Zohar speaks of the voice that "is sent from a deep place above" to lead speech. The maamar cites it for what comes as a sending from a higher source.

Zohar, Vayechi 73:761–75:771 ספר הזהר, ויחי ע"ג:תשס"א-ע"ה:תשע"א

WHO GIVETH GOODLY WORDS. The Voice speaks to the Utterance, there being no voice without utterance. This Voice is sent from a deep recess above in order to guide the Utterance, the two being related as general and particular. The Voice issues from the south and speaks to the west, inheriting two sides, and therefore Moses said to Naphtali: "Possess thou the west and the south" (Deut. 33, 23).

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

PARAGRAPH 16

159 **אז ישיר ישראל כוי עלי באר**

At the well in the desert: "Then Israel sang this song: Spring up, O well, sing to it." The verse opens the discourse cited here; the maamar compares the water that wells up with new force when it is held back.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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PARAGRAPH 17

160 **השמיעני את קולך**

"Let me hear your voice, for your voice is sweet and your appearance is comely." The maamar reads "voice" as Torah study and "appearance" as the mitzvos.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאַיִךְ 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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161 **ותורה שם בישראל**

Asaf recounts history: "He established a testimony in Yaakov and placed a Torah in Israel, which He commanded our fathers to make known to their children." The maamar reads it as the Infinite Light set into the Torah through Israel.

Psalms 78:5 תהילים ע"ח:ה'

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

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

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KEHOT'S NOTE

תהלים עח, ה.

162 **ואז תתענג**

The prophet's promise to those who honor Shabbos: "Then you shall delight in Havayah, and I will make you ride upon the heights of the earth." The maamar reads the delight as the drawing of Keser, the source of delights, into Chochmah.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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163 **אני תורתך שעשעתי**

The psalmist contrasts himself with the arrogant, whose heart is gross like fat: "I delight in Your Torah." The maamar reads it as the supernal delight drawn into 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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KEHOT'S NOTE

תהלים קיט, ע.

164 **ואהי' שעשועים יום יום**

Wisdom, which the Sages identify with the Torah, speaks of itself before creation: "And I was with Him as a nursling (amon), and I was a delight day by day." The maamar reads the two "days" as Abba and Imma.

Proverbs 8:30 משלי ח':ל'

וָאֱהְיֶה אֶצְלוֹ אָמוֹן וָאֱהְיֶה 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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KEHOT'S NOTE

משלי ח, ל.

165 **בד"ה ואהיה אצלו אמון**

That discourse for Shavuos reads amon with the Midrash as a nurse who carries and sustains a child; Moshe, whose level was so high that he was "heavy of mouth" for the Oral Torah and "heavy of tongue" for the Written Torah, said, "Carry them in your bosom as a nurse carries the suckling … from where shall I have meat?"

KEHOT'S NOTE

לעיל במדבר יז, ד ואילך.

166 **וזהו ההפרש בין הלימוד שקודם התפלה**

A gloss there takes up the same difference between study before and after prayer, through Abba Binyamin's practice.

KEHOT'S NOTE

ראה גם פ' ברכה צו, ב.

167 **אבא בנימין אומר על תפלתי**

Abba Binyamin said that all his days he took care about two things, the first "that my prayer be close to my bed." The maamar draws from it, with Rashi, that Torah study should follow prayer.

Berakhot 5b:21 ברכות ה' ב:כ"א

תַּנְיָא אַבָּא בִּנְיָמִין אוֹמֵר: עַל שְׁנֵי דְּבָרִים הָיִיתִי מִצְטַעֵר כָּל יָמַי — עַל תְּפִלָּתִי שֶׁתְּהֵא לְפָנֵי מִטָּתִי, וְעַל מִטָּתִי שֶׁתְּהֵא נְתוּנָה בֵּין צָפוֹן לְדָרוֹם. "עַל תְּפִלָּתִי שֶׁתְּהֵא לְפָנֵי מִטָּתִי", מַאי "לְפָנֵי מִטָּתִי"? אִילֵימָא "לְפָנֵי מִטָּתִי" מַמָּשׁ, וְהָאָמַר רַב יְהוּדָה, אָמַר רַב, וְאִיתֵימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מְנַיִן לַמִּתְפַּלֵּל שֶׁלֹּא יְהֵא דָּבָר חוֹצֵץ בֵּינוֹ לְבֵין הַקִּיר — שֶׁנֶּאֱמַר: "וַיִּסַּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל"? לָא תֵּימָא, "לְפָנֵי מִטָּתִי", אֶלָּא אֵימָא "סָמוּךְ לְמִטָּתִי".

There is a teaching : Abba Benjamin said : Throughout my life I was most anxious about two things, viz., that my Tefillah should be recited before my bed, and that my bed should be placed between North and South. "That my Tefillah should be recited before my bed." What means "before my bed" ? Is it to be supposed that it was actually in front of the bed? But Rab Judah has said in the name of Rab (another version : R. Joshua b. Levi): Whence do we learn …

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KEHOT'S NOTE

ברכות ה, ב. ראה גם לעיל פ' ברכה צו, ב.

168 **בד"ה באתי לגני**

There (Likkutei Torah, Shir HaShirim 24:5, 32a-b) "I have gathered My myrrh with My spice" is the power Israel have to draw the Infinite Light into Chochmah: fragrance strengthens the brain, and myrrh, made from the congealed blood of an impure animal, stands for subduing the animal soul by keeping every prohibition, which becomes "a pleasing fragrance" that rises and is included in the Infinite Light.

KEHOT'S NOTE

לקמן לב, א ואילך.

169 **אריתי מורי עם בשמי**

The beloved answers his bride: "I have come into My garden, My sister, My bride; I have gathered My myrrh with My spice." The verse opens the discourse cited here.

Song of Songs 5:1 שיר השירים ה':א'

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

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

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שֶׁאֲכָלוֹ לִשְׁוֹם מִצְוָה — "וְצַדִּקִים יֵלְכוּ בָם". וְזֶה שֶׁאֲכָלוֹ לִשְׁוֹם אֲכִילָה גַּסָּה — "וּפֹשְׁעִים יִכָּשְׁלוּ בָם". אֲמַר לֵקוּ רֵישׁ לָקִישׁ: הַאי "רָשָׁע" קָרֵית לֵקוּ?! נְהִי דְּלָא קָא עָבֵיד מִצְוָה מִן הַמּוּבְחָר, פָּסַח מִיהָא קָא עָבֵיד! אֶלָּא: מָשָׁל לִשְׁנֵי בְּנֵי אָדָם, זֶה אִשְׁתּוֹ וַאֲחוֹתוֹ עִמּוֹ, ...

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KEHOT'S NOTE

נזיר כג, א.

175 **כבס ביין לבושו**

From Yaakov's blessing to Yehudah: "He washes his garment in wine." The verse opens the explanation cited here on the garments of the mitzvos.

Genesis 49:11 בראשית מ"ט:י"א

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

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

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176 **ועשית בגדי קדש**

G-d tells Moshe: "And you shall make holy garments for Aharon your brother." The verse opens the Torah Ohr discourse cited here on three levels in making the garments.

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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177 **ת"ת . . כתר לז"א**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ח (ש' מיעוט הירח פ"א מ"ק). [כ].

178 **בע"ח שער עשרים**

In Re'eh (28b) Etz Chaim (the Gate of the Birth of the Mochin, chapter 2) is cited on "I will make your pinnacles of rubies (kadkod)": the Keser of Nukva is drawn from two thirds of the Tiferes of Z'eir Anpin, and the passage goes on to divide that Tiferes into three thirds.

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו הוא (שכ"א). [כ]. ראה לעיל פ' ראה כח, ב. לעיל פ' קדושים ל, ב. אוה"ת ויקרא כרך א ע' קמא.

179 **ת"ת וכתר הכל ענין אחד**

There the Tzemach Tzedek explains why Tiferes and Keser are one: both are the power of joining; as Keser is the intermediary between the Emanator and the emanated, so Tiferes joins Binah with Malchus.

KEHOT'S NOTE

ראה לעיל פ' בחקותי ל, ב. אוה"ת שמות כרך ז ע' ב'תשמט מבאר הטעם דשניהם הם בחי' כח ההתחברות כמו כתר הוא הממוצע בין המאציל לנאצלים, כן תפארת מחבר הבינה עם המל' ע"ש.

170 **בד"ה כי תשמע בקול**

There "When you hearken in (be) the voice," not "to (le) the voice": kol is the drawing-forth from concealment into revelation, and "to the voice" is hearing that outer drawing-forth; "in the voice" is hearing its inner dimension, the Infinite Light drawn into the soul so that it becomes nullified.

KEHOT'S NOTE

לעיל פ' ראה כג, רע"ב.

171 **בביאור ע"פ תורה צוה לנו משה**

There the Written Torah comes from the higher Chochmah, beyond comprehension, and the Oral Torah reveals it in detail; yet what the Oral Torah reveals is only the back and outer dimension of the Written Torah, "the unripe fruit of wisdom," while its inner dimension, the reasons of the Torah, remains hidden.

KEHOT'S NOTE

לעיל פ' ברכה צה, ב ואילך.

172 **תורה צוה לנו משה**

From Moshe's blessing before his death: "Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." The verse opens the explanation cited here on the Written and the Oral Torah.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

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

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173 **פושעי ישראל מלאים מצות**

The Talmud says that the transgressors of Israel are full of mitzvos like a pomegranate. The maamar asks how, then, the mitzvos of the righteous differ.

Chagigah 27a:8 חגיגה כ"ז א:ח'

אָמַר רֵישׁ לָקִישׁ: אֵין אוּר שֶׁל גֵּיהִנֹּם שׁוֹלֶטֶת בְּפוֹשְׁעֵי יִשְׂרָאֵל, קַל וָחוֹמֶר מִמְּזִבֵּחַ הַזָּהָב: מָה מִּזְבֵּחַ הַזָּהָב שֶׁאֵין עָלָיו אֶלָּא כְּעוֹבִי דִּינָר זָהָב — כַּמָּה שָׁנִים אֵין הָאוּר שׁוֹלֶטֶת בּוֹ, פּוֹשְׁעֵי יִשְׂרָאֵל שֶׁמְּלֵאִין מִצְוֹת כְּרִמּוֹן, דִּכְתִיב: "כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ", אַל תִּקְרֵי "רַקָּתֵךְ", אֶלָּא: רֵקָנִין שֶׁבָּךְ — עַל אַחַת כַּמָּה וְכַמָּה.

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KEHOT'S NOTE

חגיגה כז, א.

174 **משל לשנים שצלו פסחיהן**

The parable of two who roasted their Paschal offerings, one eating for the sake of the mitzvah and one gorging. The maamar uses it to show that the same mitzvah can draw down different levels.

Nazir 23a:12–13 נזיר כ"ג א:י"ב-י"ג

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: מַאי דִּכְתִיב "כִּי יְשָׁרִים דַּרְכֵי ה' וְצַדִּקִים יֵלְכוּ בָם וּפֹשְׁעִים יִכָּשְׁלוּ בָם" — מָשָׁל לִשְׁנֵי בְּנֵי אָדָם שֶׁצָּלוּ אֶת פִּסְחֵיהֶן, אֶחָד אֲכָלוֹ לִשְׁוֹם מִצְוָה, וְאֶחָד אֲכָלוֹ לִשְׁוֹם אֲכִילָה גַּסָּה. זֶה

PARAGRAPH 18

180 **תשובה ומעשים טובים**

Rabbi Eliezer ben Yaakov: "Teshuvah and good deeds are a shield against punishment." The maamar reads the pairing as teshuvah making the deeds good and shining.

Pirkei Avot 4:11 משנה אבות ד':י"א

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, הָעוֹשֶׂה מִצְוָה אַחַת, קוֹנֶה לוֹ פָּרַקְלִיט אֶחָד. וְהָעוֹבֵר עֲבֵרָה אַחַת, קוֹנֶה לוֹ קַטֵּגוֹר אֶחָד. תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, כְּתְרִיס בִּפְנֵי הַפֻּרְעָנוּת. רַבִּי יוֹחָנָן הַסַּנְדְּלָר אוֹמֵר, כָּל כְּנֵסִיָּה שֶׁהִיא לְשֵׁם שָׁמַיִם, סוֹפָהּ לְהִתְקַיֵּם. וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם, אֵין סוֹפָהּ לְהִתְקַיֵּם:

Rabbi Eliezer ben Jacob said: he who performs one commandment acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are a shield against punishment. Rabbi Yochanan Hasandlar said: every assembly which is for the sake of heaven, will in the end endure; and every assembly which is not for the sake of heaven, will not endure in the end.

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181 **וירא אלקים את האור כי טוב**

On the first day of creation: "And G-d saw the light, that it was good." The maamar applies it to the deeds made good and shining through teshuvah.

Genesis 1:4 בראשית א':ד'

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

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

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KEHOT'S NOTE

בראשית א, ד.

182 **בד"ה הן עם אחד**

There (Torah Ohr, Noach 4, 10b ff.) the Alter Rebbe explains why in Tiferes even the vessel shines with the Name Havayah, unlike Chesed and Gevurah: the inter-inclusion of the World of Tikkun comes through the middle line, Tiferes, Yaakov's attribute, which joins Chesed and Gevurah.

KEHOT'S NOTE

תו"א י, ב.

183 **הן עם אחד ושפה אחת**

G-d says of the builders of the tower: "Behold, they are one people with one language." The verse opens the Torah Ohr discourse cited here on Tiferes.

Genesis 11:6 בראשית י"א:ו'

וַיֹּאמֶר ה' הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם וְזֶה הַחִלָּם לַעֲשׂוֹת וְעַתָּה לֹא־יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת:

And the L-RD said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.

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184 **ובד"ה אם בהרת קדמה**

The note gives 20c, where Sefaria's text has nothing on this; the discourse on this teaching begins on 22c (Likkutei Torah, Tazria 6:1), on the Heavenly Academy's dispute whether the bright spot came before the white hair.

KEHOT'S NOTE

לעיל תזריע כ, ג.

185 **ע"פ המאמר . . פ' חיי שרה (דקל"ג א')**

The note identifies the explanation of the Zohar passage cited here as the Mitteler Rebbe's, in his Biurei HaZohar.

KEHOT'S NOTE

ראה ביאוה"ז לאדה"א.

186 **כנשר יעיר**

In Moshe's song G-d's care for Israel is likened to an eagle's: "As an eagle stirs up its nest, hovers over its young." The verse opens the discourse cited here.

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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187 **והרמ"ז בפ' וירא**

There the Alter Rebbe quotes this same Ramaz on Vayeira 97b, that her Keser is rectified and shines also from the upper third of Tiferes, in the mystery of "And I will make your pinnacles of rubies," beside Etz Chaim's teaching that the Keser of Nukva is drawn from two thirds of the Tiferes of Z'eir Anpin.

KEHOT'S NOTE

מובא גם לעיל פ' ראה כח, ב.

188 **ושמתי כדכד שמשותיך**

G-d's promise to the rebuilt Jerusalem: "And I will make your pinnacles of rubies (kadkod)." The Ramaz reads it as the Keser of Nukva shining from the upper third of Tiferes.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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PARAGRAPH 19

189 **וימצאו איש מקושש עצים**

In the desert: "And they found a man gathering wood on the Shabbos day." The verse opens the Likkutei Torah dis-

course cited here.

Numbers 15:32 במדבר ט"ו:ל"ב

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת׃

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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PARAGRAPH 20

190 קומי לכי

The beloved's call in spring, as the fig ripens and the vines blossom: "Arise, my beloved, my fair one, and go." The word is written lachi and read lach; the maamar reads "Arise for yourself" as the soul's ordered ascent to its root, the way of the righteous.

Song of Songs 2:13 שיר השירים ב':י"ג

הַתְאֵנָה 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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191 סד"ה והי' הולך לפניהם

There Malchus of Atzilus, the source of the souls, "went before them" at the Exodus, rising through an arousal from below; but its ascent reaches only Chochmah, except at Ne'ilah on Yom Kippur, when it rises to Keser, and even then only to the "beard" of Arich Anpin.

KEHOT'S NOTE

תו"א סד, ד.

192 והי' הולך לפניהם יומם

On the way out of Egypt: "And Havayah went before them by day in a pillar of cloud to lead them on the way." The verse opens the Torah Ohr discourse cited here on the ascent of Malchus 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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193 ישראל עלה במחשבה

There Israel "arose in thought" and are therefore called "brothers and friends" of the Holy One, blessed be He, the Infinite Light as clothed in the attributes of Atzilus: the 600,000 souls, drawn from the letters of the divine thought, are one with the attributes, as the letters of a thought are one with the idea within them.

KEHOT'S NOTE

ב"ר רפ"א. ראה לעיל פ' צו טז, ג ושי"נ.

194 ישראל עלה במחשבה

The Midrash lists six things that preceded the world: the Torah and the Throne of Glory were created, while the Patriarchs, Israel, the Temple and the name of Moshiach "arose in thought" to be created. The maamar locates that thought in the highest point of Chochmah, the root of the souls.

Bereshit Rabbah 1:4 בראשית רבה א':ד

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

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

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195 סד"ה אני ישנה

At the end of that discourse (Likkutei Torah, Shir HaShirim 26:27-29, 34c-35a) the Alter Rebbe distinguishes an arousal from above that depends on the arousal from below from one that does not, a level in the encompassing Infinite Light that the arousal from below does not reach; for the chain of descent begins from Chochmah downward, while the will above it is revealed only after a person has done all in his power: "Open for Me an opening like the eye of a needle, and I will open for you one like the entrance of the Hall."

KEHOT'S NOTE

לעיל שה"ש לד, ד.

196 אני ישנה

The young woman says: "I am asleep, but my heart is awake." The verse opens the Likkutei Torah discourse cited here on Keser, which is not counted among the Ten Sefiros.

Song of Songs 5:2 שיר השירים ה':ב'

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

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

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PARAGRAPH 21

197 **שבמקום שבעלי תשובה עומדים**

"In the place where penitents stand, the perfectly righteous cannot stand." The maamar explains it: teshuvah reaches Keser above its clothing in Abba and Imma, beyond the reach of the righteous.

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

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

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

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198 **בע"ח שער הנסירה ספ"ג**

There the same passage of Etz Chaim (the Gate of the Severance, end of chapter 3) is cited for the union of bridegroom and bride whose "drop" is rooted in the very essence of the hidden Chochmah, reached through the "canopy," the encompassing light of Keser above Chochmah.

KEHOT'S NOTE

ראה לעיל פ' ברכה צו, א.

PARAGRAPH 22

199 **בד"ה תקעו בחדש**

The discourse opens (54a) with Tishrei as "the month" of general renewal, Rosh Hashanah being the "head" of the year; further on (Rosh Hashanah 1:5, 54b-c) it explains that the supernal will has two levels: one clothed in Chochmah, the beginning of the chain of descent, drawn down by Torah and mitzvos, and one far above it, drawn down by teshuvah from the depth of the heart, as with Rabbi Elazar ben Durdaya, who "acquired his world in a single hour."

KEHOT'S NOTE

לעיל ר"ה נד, א.

200 **תקעו בחדש**

Asaf's psalm for Rosh Hashanah: "Blow the shofar at the New Moon, at the appointed time for our festival day." The verse opens the Likkutei Torah discourse for Rosh Hashanah cited here.

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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201 **נפלה ולא תוסיף קום**

The prophet's lament over the kingdom of Israel: "She has fallen, she will no more rise, the virgin of Israel; she is abandoned on her land, with none to raise her." The maamar reads it as: she will no more rise in the old, step-by-step way, but through teshuvah.

Amos 5:2 עמוס ה':ב'

נָפְלָה לֹא־תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל נִטְּשָׁה עַל־אַדְמָתָהּ אֵין מְקִימָהּ:

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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KEHOT'S NOTE

עמוס ה, ב.

PARAGRAPH 23

202 **אם ישראל עושין תשובה נגאלין**

Rabbi Eliezer: "If Israel do teshuvah, they are redeemed." The maamar reads teshuvah as an ascent outside the order of the levels.

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

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

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

KEHOT'S NOTE

סנהדרין צז, ב.

203 **בזהר ויקרא (ד"ו ע"ד)**

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

KEHOT'S NOTE

נזכר גם לעיל פ' מטות פד, ב.

204 **ביום השלישי יקימנו**

The prophet gives the people's hope: "He will revive us after two days; on the third day He will raise us up, and we will live before Him." The maamar reads it as the "superior rising" below, which G-d Himself brings about.

Hosea 6:2 הושע ו':ב'

יְחַיֵּנוּ מִיֹּמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו:

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

In the West they interpret the verse thus: "She is fallen, but she shall no more fall; rise, O virgin of Israel." Rab Nahman b. Isaac said : Even so, David refers to it and finds support for Israel in the Holy Spirit; as it is said, "The L-rd upholdeth all that fall" (Ps. cxlv. 14). R. Eleazar b. Abina [also] said : What is declared of [the angel] Michael is greater than what is declared of Gabriel ; for of Michael it is written, "Then flew unto me one ...

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

209 **ביום השלישי יקימנו ונחיה לפניו**

"On the third day He will raise us up, and we will live before Him": the people's hope of revival, in the prophet's words. The maamar reads "before Him" (lefanav) as the inner dimension (pnimiyus) of Atik, to be revealed in the Future.

Hosea 6:2 הושע ו':ב'

יְחַיֵּנוּ מִיֹּמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵמֵנוּ וְנִחְיֶה לְפָנָיו׃

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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PARAGRAPH 25

210 **טלא דנטיף מעתיקא קדישא**

The Idra Rabba speaks of the dew that drips from Atika Kadisha. The maamar counts it among the drawings-down of Shabbos, which still come only from Atik's outer dimension.

Zohar III, 128b זח"ג קכח,

KEHOT'S NOTE

זח"ג קכח, ב. קלה, ב. ע"ל ר"פ עקב (יג, סע"ד). ושי"נ. [כ].

211 **טלא דנטיף מעתיקא קדישא**

A second Idra passage on the dew of Atika Kadisha, the other place the Kehot note gives.

Zohar, Idra Rabba 24:177–25:188 ספר הזהר, האדרא רבא כ"ד:קע"ז-כ"ה:קפ"ח

212 Rabbi Chanina bar Yitzchak counts three "unripe fruits" (novlos), lesser likenesses of greater things: sleep of death, a dream of prophecy, and "the unripe fruit of the World to Come is Shabbos." The maamar explains why: on Shabbos the drawing-down is only from the outer dimension of Atik. (Kehot: Bereshit Rabbah 17, 7)

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

ויפל ה' אלקים תרדמה - רבי יהושע דסכנין בשם רבי לוי אמר: תחלת מפלה שינה דמך ליה, ולא לעי באורייתא, ולא עביד עבידתא. רב אמר: שלוש תרדמות הן: תרדמת שינה; ותרדמת נבואה; ותרדמת מרמיטה. תרדמת שינה, (בראשית ב:כא): ויפל ה' אלקים תרדמה על האדם וייישן. תרדמת נבואה, (שם טו:יב): ויהי השמש לבא ותרדמה נפלה על אברם. תרדמת מרמיטה, (שמואל א כו:יב): אין רואה ואין יודע ואין מקיץ כי כולם ישנים, כי תרדמת ה' נפלה עליהם. רבנן

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KEHOT'S NOTE

הושע ו, ב.

205 **בד"ה כי תצא**

the passage shares nothing with the note

KEHOT'S NOTE

לעיל לו, ג.

206 **כי הנני בא ושכנתי**

G-d's word to Jerusalem through the prophet: "Sing and rejoice, daughter of Zion, for behold, I come and I will dwell in your midst." The maamar reads it as the revelation of the Infinite Light below.

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה'׃

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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KEHOT'S NOTE

זכרי' ב, יד.

207 The Zohar on "she will no more rise": in other exiles she returned to the King by herself, but in this exile she will not rise by herself; the Holy One, blessed be He, will take her by the hand and raise her, "the King will come to her." The maamar reads it as the arousal from above drawn down by teshuvah.

Zohar, Vayikra 10:80–11:88 ספר הזהר, ויקרא י':פ'-י"א:פ"ח

When he came to her he found her in the dust. Seeing her thus humiliated and yearning once more for her, the king took her by the hand, raised her up, and brought her to his palace, and swore to her that he would never part from her again. So the Community of Israel, on all previous occasions in which she was in exile, when the appointed time came, used to return of herself to the King; but in this exile the Holy One, blessed be He, will himself take ...

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

PARAGRAPH 24

208 **במערבא מתרצי לה הכי**

The Gemara asks why Ashrei has no verse beginning with nun: because of Amos's "She has fallen..."; and "in the West" (the Land of Israel) they divide the verse thus: "She has fallen and will no more fall; rise, O virgin of Israel." The maamar, after the Ramaz, reads the masculine "rise" (kum) as the masculine song of the Future.

Berakhot 4b:22–23 ברכות ד' ב:כ"ב-כ"ג

בְּמַעֲרְבָא מְתָרְצִי לַהּ הָכִי: "נָפְלָה וְלֹא תוֹסִיף לִנְפּוֹל עוֹד, קוּם בְּתוּלַת יִשְׂרָאֵל". אָמַר רַב נַחְמָן בַּר יִצְחָק: אֲפִילּוּ הָכִי, חָזַר דָּוִד וּסְמָכָן בְּרוּחַ הַקֹּדֶשׁ, שֶׁנֶּאֱמַר "סוֹמֵךְ ה' לְכָל הַנֹּפְלִים". אָמַר רַבִּי אֶלְעָזָר בַּר אֲבִינָא: גָּדוֹל מַה שֶּׁנֶּאֱמַר בְּמִיכָאֵל יוֹתֵר מִמַּה שֶּׁנֶּאֱמַר בְּגַבְרִיאֵל, דְּאִילּוּ בְּמִיכָאֵל כְּתִיב: "וַיַּעַף אֵלַי אֶחָד מִן הַשָּׂרָפִים". וְאִילּוּ גַּבֵּי גַּבְרִיאֵל כְּתִיב: "וְהָאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי בָּחָזוֹן בַּתְּחִלָּה מֻעָף בְּיָעף וְגוֹ'".

אמרי: אף תרדמה של שטות, דכתיב (ישעיה כט:י): כי נסך עליכם ה' רוח תרדמה. ...

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" – Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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PARAGRAPH 26

213 שימני כחותם

The young woman asks her beloved: "Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death." The verse opens the Likkutei Torah explanation cited here.

Song of Songs 8:6 שיר השירים ח:ו

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָה׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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214 יונתי בחגוי הסלע

The beloved calls: "My dove, in the clefts of the rock, in the hidden place of the step." The maamar now reads the dove as Malchus descending into Beriah, Yetzirah and Asiyah, the clefts as nogah, and the hidden place as a descent lower still.

Song of Songs 2:14 שיר השירים ב:יי"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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215 ותתן טרף לביתה

Of the woman of valor: "She rises while it is still night and gives food to her household." The maamar alludes to it for the descents of Malchus by day and by night, as the Zohar applies it to the hind of the dawn.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

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

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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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