LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 23

ביאור על פסוק לבבתני

An Explanation of the Verse "You Have Captured My Heart"

Israel's service makes G-d, as it were, a "heart": the refinement of the animal soul in prayer, like the animal on the altar, arouses the higher Daas, which knows without being stirred and is the source of forgiveness (sovev kol almin), and draws it into the lower Daas that gives life to the worlds (memalei kol almin).

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

Israel's service makes G-d, as it were, a "heart": the refinement of the animal soul in prayer, like the animal on the altar, arouses the higher Daas, which knows without being stirred and is the source of forgiveness (sovev kol almin), and draws it into the lower Daas that gives life to the worlds (memalei kol almin).

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

THE MAAMAR IN BRIEF

The maamar explains "You have captured My heart" (Song of Songs 4:9) after laying a foundation. Physical light descends from spiritual light, Chochmah, through Chesed and the letters of "Let there be light," but only a tiny radiance enters it, while the essence shines upon it from beyond. So there are two levels of Daas: the lower Daas spreads into the emotive attributes and the worlds (memalei), and the higher Daas, from the Infinite, knows without being stirred (sovev); it is the source of forgiveness, for G-d "sees iniquity, and does not consider it." The offerings are "bread" for the Seraphim: the animal, from the dregs of Tohu, has a higher root than the angels, and its refinement lifts them beyond their limits. Prayer does the same for the animal soul and gives the G-dly soul a love "with all your might." So Israel make G-d a "heart": its two chambers, spirit and blood, are two flows, aroused by two loves, "My sister" from Chochmah and "bride" from Binah. "Your eyes" are the scholars' bittul in the two unities; the "necklace" is the businessman's fixed Torah study. A second reading finds two hearts, Keser and Malchus.

OUTLINE

1 **The heading** ¶1

An explanation of the verse "You have captured My heart."

2 **Spiritual light and physical light** ¶2–3

Physical light descends from the spiritual light of Chochmah through Chesed and the letters of "Let there be light," though the leap from spirit to matter is G-d's power alone. Only a tiny radiance is enclothed in it; the essence of the light shines upon it as an encompassing light.

3 **Two levels of Daas** ¶4–10

"A G-d of de'os": the lower Daas spreads into the attributes and the worlds and is memalei; the higher Daas, from Keser and the Infinite, is not stirred by what it knows and is sovev, the source of forgiveness, while reward and punishment come from the lower. Like the encompassing part of the soul, the higher Daas gives life to the lower, and the two are one; in the Time to Come it will be revealed.

4 **The offerings: bread for the Seraphim** ¶11–13

The kohen, the man of Chesed, kindles the fire so as to sweeten the severities. The offerings are "bread" for the Seraphim: the physical animal comes from the dregs of the shattered vessels of Tohu, whose root is higher than the angels, and its refinement lifts the Chayos, the Throne and the "man" upon it beyond the limits of their vessels.

5 **Prayer and the love without limit** ¶14–17

Prayer replaces the offerings. The G-dly soul's love is limited, and only the refinement of the animal soul brings it to "with all your might" (me'od), which reveals the "man" (adam) upon the Throne. The attributes are infinite in themselves; their limits come from their inter-inclusion, as the curtains were measured "by the cubit."

6 **"You have captured My heart": the supernal heart** ¶18–22

As food adds blood to the heart, prayer adds life to the "Adam" of Atzilus, and Israel make G-d a heart for all the worlds. Its two chambers, spirit and blood, are the flow into Chochmah and the flow into the lower worlds, aroused by two loves: "My sister," the calm love from Chochmah, and "bride," the fiery love from Binah.

7 **The plain sense: the two souls** ¶23

The G-dly soul's mind is "higher Daas" compared with the animal soul's, which is the Tree of Knowledge of Good and Evil. When contemplation in prayer brings the animal soul to agree to this love, the higher Daas above is aroused, and "He has not beheld iniquity in Yaakov"; so the offerings atone.

8 **"One of your eyes" and "one necklace"** ¶24–26

The eyes are the scholars, whose bittul is in the higher and the lower unity, the written and the read forms of "one." The necklace is the letters of the Torah, inanimate yet shining with the Infinite Light: the Torah of the businessman, even one chapter morning and evening.

9 **Another explanation: the inner heart** ¶27–29

The inner heart is yechidah, the supernal will of Keser, above Chochmah, while the outer heart is Malchus; yet G-d's essence is above even will. Israel's arousal from below draws two hearts, Keser Elyon and the Malchus of Atzilus, sovev and memalei, which is why libavtini is said twice.

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 biur explains how the encompassing light (אור מקיף), the higher Daas, is not remote: it shines constantly within what is limited, and it can be reached from below. The Rebbe's letters and notes take up its words at just these points. In a letter of Shushan Purim 5706 he reads its „לא הביט און ביעקב" (He has not beheld iniquity in Yaakov) into Purim: by their self-sacrifice Israel reached the inner side of the encompassing light, where sin takes up no place. In a letter of 5704 he cites its reading of „ואתה משמרה בקרבי" (and You guard it within me) as the soul's essence, and adds that this guarding level is revealed „דוקא בעוה"ז הגשמי" (precisely in this physical world). He quotes its two chambers of the heart in a reshimah of 5700 as the two links that hold soul and body together, and in his Tanya glosses and a let-

ter of 5722 weighs, in two different ways, which chamber gathers and renews the blood; in a letter of 5710 he quotes its written and read „באחד" (with one) as the hidden and the revealed worlds. Perhaps (biur b'derech efshar) the thread is the biur's own: the highest level meets us below, in the body, the heart and the letters.

KEY CONCEPTS

The light that encompasses and the light that fills all worlds סובב כל עלמין וממלא כל עלמין

Memalei is divine light enclothed within each world according to its measure; sovev is too great to be contained and shines upon the worlds from beyond, giving them life. The maamar identifies them with the lower and the higher Daas, and shows that they are one.

Higher Daas and lower Daas דעת עליון ודעת תחתון

The lower Daas joins the intellect to the emotive attributes and spreads into the worlds; reward and punishment come from it. The higher Daas, rooted in Keser and the Infinite, knows without being stirred, and is the source of forgiveness and compassion.

Tohu and Tikkun תהו ותיקון

In Tohu the light was great and the vessels small, so they shattered and fell. What fell lowest has the highest root, which is why the physical animal and bread can raise the angels and sustain man.

"My bread, for My fires" לחמי לאשי

The offerings are "bread" for the Seraphim: refined on the altar, the physical animal lifts the angels to their root above the vessels that limit them. Prayer, which refines the animal soul, does the same today.

With all your might בכל מאדך

A love without limit, which the G-dly soul reaches only through refining the animal soul. Adam (man) has the letters of me'od (might): the "man" upon the Throne is revealed through it.

"My sister" and "bride" אחותי כלה

Two loves: "My sister," a calm, constant love from Chochmah, like the "companions" who never part; and "bride," a fiery love from Binah in which the soul "expires," like the "beloveds" whose love comes at set times, as in prayer.

The higher unity and the lower unity יחודא עילאה ויחודא תתאה

The lower unity is the bittul of a being that exists but bows before G-d; the higher unity is the awareness that there is nothing besides Him. They are the written and the read forms of "one" in "one of your eyes."

The inner and the outer heart פנימיות הלב וחיצוניות הלב

The outer heart, Malchus, is below Chochmah and receives from it; the inner heart is yechidah, the supernal will, rooted in Keser above Chochmah.

SECTION 1 · ¶1

The heading

1 ביאור על פסוק לבבתני[1]

An explanation of the verse "You have captured My heart (libavtini)."

> This is the heading of the discourse: it explains the verse "You have captured My heart, My sister, [My] bride" (Song of Songs 4:9), in which G-d, the Beloved, speaks to the Congregation of Israel. Before reaching the verse itself, the Alter Rebbe first lays a foundation about the two ways in which G-d's light relates to the worlds.

SECTION 2 · ¶2–3

Spiritual light and physical light

2 הנה תחלה יש לבאר ענין סובב וממלא. כי הנה נודע ענין ההשתלשלות שהוא ענין שיורד ונמשך החיות מרוחניות לגשמיות כגון האור שנברא ביום ראשון היינו שנמשך ויורד בו הארה מבחי' אור הרוחני ונשתלשל להיות אור גשמי

Now, first we must explain the matter of sovev and memalei, [the light that] encompasses and [the light that] fills [all worlds]. For behold, the matter of the chain of descending worlds (hishtalshelus) is known: it is that the life-force (chayus) descends and is drawn down from spirituality to physicality. For example, the light that was created on the first day: that is, a radiance from the level of spiritual light was drawn down and descended into it, and devolved [step by step] to become physical light.

> Before explaining the verse, the Alter Rebbe sets out the two modes of divine light: sovev, which encompasses the worlds from beyond, and memalei, which fills each world from within. He begins with hishtalshelus, the process by which a spiritual light descends by stages until it becomes something physical; his example is the light created on the first day, a radiance of spiritual light that came down until it became the physical light we see.

(וכמו ע"ד אין לך עשב[2] מלמטה שאין לו מזל מלמעלה המכה בו ואומר לו גדל[3] נמצא גידול העשב והפרי[4] הגשמי הוא ממזל שלמעלה שהוא רוחני והמזלות מקבלים מע' שרים כו' וכך עד"ז הוא השתלשלות וירידת ההארה בהאור הגשמי מבחי' האור הרוחני)

(Just as, along the lines of [the saying], "There is no blade of grass below that does not have a mazal (constellation) above that strikes it and says to it, 'Grow!'" It follows that the growth of the physical grass and fruit is from the mazal above, which is spiritual; and the mazalos receive from the seventy princes, etc. And so, in the same way, is the chain of descent and the descent of the radiance into the physical light from the level of the spiritual light.)

> The parenthesis illustrates hishtalshelus with the Midrash that every blade of grass has a mazal, a heavenly constellation, that "strikes it and says to it, 'Grow!'" Physical growth thus has a spiritual cause, and that cause itself receives from the seventy angelic "princes" appointed over the nations; in the same way, physical light descends from spiritual light. In Tanya, Iggeres HaKodesh 20 (to which a Kehot note points), the Alter Rebbe adds that the mazal only makes the grass grow from small to large once it has sprouted; the sprouting itself, something from nothing, comes from the earth's power of growth.

ולכן נברא האור ביום ראשון למע"ב [למעשה בראשית] שהוא בחי' מדת החסד והחכמה היא מקור החסד והיא בחי' אור.

And therefore the light was created on the first day of the work of creation, which is the level of the attribute of Chesed (kindness); and Chochmah (wisdom) is the source of Chesed, and it is the level of light.

> Light was created on the first day because the first of the six days corresponds to Chesed, the first of the six emotive attributes, and the source of Chesed is Chochmah, which is itself "light."

דכמו שפעולת האור הגשמי שעל ידו יכולים לראות הדבר משא"כ בחשך. כך הוא פעולת בחי' החכמה ברוחניות שע"י החכמה רואה ומשיג הדבר (ועמ"ש במ"א גבי קי"ס [קריעת ים סוף] על ענין אראנו נפלאות[5] כו')

For just as the effect of physical light is that through it one can see a thing, which is not so in darkness, so is the effect of the level of Chochmah in spirituality: through Chochmah one sees and grasps the matter. (And see what is written elsewhere concerning the Splitting of the Sea of Reeds, on the matter of "I will show him wonders," etc.)

> Chochmah does for the mind what light does for the eye: as physical light lets a person see what is there, which darkness does not, so Chochmah lets him "see" and grasp a matter. The parenthesis refers the reader to a discussion elsewhere, in connection with the Splitting of the Sea, of the verse "As in the days when you went out of the land of Egypt, I will show him wonders" (Micah 7:15).

והסכלות הוא חושך שאינו תופס ומשיג שום דבר וכמ"ש והכסיל בחשך הולך אבל החכם עיניו בראשו[6] שרואה את הנולד.[7]

And folly is darkness, which does not take hold of or grasp anything, as it is written, "And the fool walks in darkness"; but "the wise man, his eyes are in his head," for he sees that which will be born [of things].

> Folly is like darkness: it grasps nothing. Ecclesiastes says that the fool "walks in darkness" while the wise man's "eyes are in his head," and the Sages define the wise man as one who "sees that which will be born," who sees ahead to where things lead; wisdom is thus a kind of sight, a light.

נמצא החכמה היא בחינת אור רוחני וכן בחינת בינה היינו ג"כ בחי' אור שמבין דבר מתוך דבר וכך עד"מ בחי' חו"ב [חכמה ובינה] שלמעלה זהו בחי' אור. אלא שהוא רוחני.

It follows that Chochmah is the level of spiritual light. And likewise the level of Binah (understanding) is also the level of light, for one understands one thing from within another. And so, by way of analogy, the level of Chochmah and Binah above is the level of light, except that it is spiritual.

> Binah, too, is light, for it is the power to understand one thing from within another, to see what follows from an idea. By analogy, Chochmah and Binah above, among the divine Sefiros, are also "light," only a spiritual one.

וההשתלשלות הוא שנמשך מהם הארה להיות מזה התהוות האור הגשמי. אך בודאי זה גופא שמהרוחני יתהוה הגשמי הוא למעלה מהשתלשלות שהוא רק יכולת הקב"ה שהוא כל יכול

And the chain of descent is that a radiance is drawn from them, so that from this the physical light comes into being. But certainly this itself, that the physical should come into being from the spiritual, is above the chain of descent, for it is only the ability of the Holy One, blessed be He, who is omnipotent.

> Hishtalshelus means that a radiance from the supernal Chochmah and Binah is drawn down until physical light comes into being. But the actual leap from spiritual to physical is not part of the gradual chain at all: no step-by-step descent can turn spirit into matter, and only G-d's omnipotence does it. In Tanya, Iggeres HaKodesh 20, the Alter Rebbe makes the same point: even many contractions of a spiritual light could not produce coarse matter, and only G-d's essence, whose existence is from itself, can create something from nothing.

(כי הוא צוה ונבראו[8] להיות מתהווה האור גשמי מהחכמה משא"כ מבחינת חכמה עצמה אף שהוא אור רוחני לא היה מתהוה ממנה האור גשמי. שאין ערוך ויחוס לגשמיות עם הרוחניות אלא שזהו רק יכולת הקב"ה לבדו.

(For "He commanded and they were created," so that the physical light comes into being from Chochmah; whereas from the level of Chochmah itself, even though it is spiritual light, the physical light would not have come into being. For physicality has no comparison or relation with spirituality; rather, this is only the ability of the Holy One, blessed be He, alone.

> The parenthesis explains that physical light comes from Chochmah only because G-d "commanded and they were created" (Psalms 148:5). Left to itself, Chochmah, however spiritual, could never produce matter, for the physical and the spiritual have no common measure; this is the work of G-d alone.

ומ"מ שייך לומר שהתהוות האור הגשמי הוא מהחכמה דהיינו שבחי' חכמה שהיא אור רוחני נשתלשל ונמשך ממנו האור הגשמי ע"י רצונו ית' הכל יכול

Nevertheless, one can say that the coming into being of the physical light is from Chochmah: that is, that from the level of Chochmah, which is spiritual light, the physical light devolved and was drawn, through the will of the Omnipotent, may He be blessed.

> Still, one can say that physical light "comes from" Chochmah, in the sense that it descends from Chochmah, as long as it is understood that this happens through the will of the Omnipotent.

וז"ש [וזהו שכתוב] כל אשר חפץ[9] ה' עשה ומ"מ בעשרה מאמרות נברא העולם[10] וכמ"ש במ"א בביאור לפסוק יביאו לבוש מלכות[11] ובחינת רצון עליון וסוכ"ע נק' ג"כ דעת עליון כדלקמן אי"ה [אם ירצה השם])

And this is [the meaning of] what is written, "Whatever Havayah desired, He did." And nevertheless, "with ten utterances the world was created," as is explained elsewhere, in the explanation of the verse "Let them bring royal apparel." And the level of the supernal will and of sovev kol almin is also called the higher Daas (knowledge), as [will be explained] below, G-d willing.)

> "Whatever Havayah desired, He did" (Psalms 135:6) shows that everything rests on G-d's will, and yet the Mishnah says the world was created "with ten utterances" (Avos 5:1). In Torah Ohr, Megillas Esther, the Alter Rebbe explains that heaven and earth were indeed created from the letters of the ten utterances, but by the power of the Infinite Light, which encompasses all worlds equally. The parenthesis closes by noting that this supernal will, sovev kol almin, is also called "the higher Daas," which the discourse explains below.

והנה לכן נברא האור ביום ראשון כי המשכת הארה זו מבחי' חכמה לירד ולהתלבש בגשמיות זהו ע"י מדת חסד שגורם ההמשכה וכמ"ש משוך חסדך.[12]

Now, therefore the light was created on the first day, because the drawing down of this radiance from the level of Chochmah, to descend and be enclothed in physicality, is through the attribute of Chesed, which brings about the drawing down, as it is written, "Draw out Your kindness."

> Now the reason light came on the first day: the radiance of Chochmah descends into physicality through Chesed, the attribute of giving, which draws things downward. The verse "Draw out Your kindness" (Psalms 36:11) speaks of Chesed as something drawn out.

וע"י החסד מתלבשת בצירופי אותיות מאמר יהי אור וע"ז היא מתלבשת ממש בהאור הגשמי. שהאותיות הן המוליכים ומביאים ההמשכה מלמעלה למטה

And through Chesed it is enclothed in the combinations of the letters of the utterance "Let there be light," and through this it is actually enclothed in the physical light. For the letters are what carry and bring the drawing down from above to below.

> Chesed brings the radiance into the letters of the divine utterance "Let there be light" (Genesis 1:3), and through these letters it enters the physical light. The letters of G-d's speech are the carriers that bring the flow from above to below.

(ועמ"ש ע"פ יביאו לבוש מלכות כו' וסוס אשר רכב כו' שלכך נק' האותיות סוסים שמוליכים האדם כו')

(And see what is written on the verse "Let them bring royal apparel," etc., "and the horse that [the king] rode," etc.: that this is why the letters are called "horses," for they carry the person, etc.)

> The parenthesis refers to the explanation of the verse "Let them bring royal apparel … and the horse that the king rode" (Esther 6:8). There the letters are called "horses" because they carry their rider, as a horse carries a person.

ועד"ז ביום ב' מאמר יהי רקיע וכנודע מענין ג' בחי' אור מים רקיע אור הוא החכמה ומים הוא החסד כי מים יורדים ממקום גבוה למקום נמוך בחי' משוך חסדך. ורקיע הוא בחי' גבורה

And in the same way, on the second day, the utterance "Let there be a firmament"; as is known concerning the three levels of light, water and firmament: light is Chochmah, and water is Chesed, for water descends from a high place to a low place, the level of "Draw out Your kindness"; and the firmament is the level of Gevurah (restraint).

> The second day follows the same pattern, with the utterance "Let there be a firmament" (Genesis 1:6). Light, water and firmament stand for three Sefiros: light is Chochmah; water is Chesed, because water flows from high to low (the printed Hebrew's יים is a misprint for מים, "water"), as kindness flows down to those below, in the words "Draw out Your kindness"; and the firmament is Gevurah.

ולכן נברא ביום ב׳ שהוא השתלשלות מבחי׳ גבורה הרוחניות בגשמיות להיות מבדיל בין מים למים[13] כו׳ ג״כ ע״ד הנ״ל באור כו׳.[14]

Therefore it was created on the second day, being the devolution from the level of spiritual Gevurah into physicality, to "separate between water and water," etc., also in the manner explained above regarding light, etc.

> The firmament divides and sets bounds, and so it was made on the second day, the day of Gevurah. It is spiritual Gevurah descending into physicality as a firmament that "separates between water and water," in the same way as was explained about light.

3 והנה הארה זו הנמשכת מבחינת חכמה שהוא האור הרוחני. מה שמתלבש ממש בהאור הגשמי ע״י מאמר יהי אור. היא מעט מזעיר מעצמות האור העליון.

Now, this radiance that is drawn from the level of Chochmah (wisdom), which is the spiritual light, [namely] that which is actually enclothed in the physical light through the utterance "Let there be light," is but a tiny fraction of the essence of the supernal light.

> The Alter Rebbe now distinguishes two ways in which the spiritual light relates to the physical. The radiance of Chochmah that actually enters the physical light through the utterance "Let there be light" is only the smallest fraction of the supernal light.

מאחר שבחי׳ המשכה זו נגבלת ומתלבשת בגוף מאור הגשמי שהוא מוגבל.

For this drawing down is limited and enclothed in the body of the physical luminary, which is limited.

> It is so small because whatever enters something limited, like the body of a physical luminary, must itself become limited.

אבל עצמיות האור העליון לא יוכל להיות נתפס ונגבל בהאור הגשמי ואעפ״כ [ואף על פי כן] מאיר הוא בבחי׳ מקיף עליו:[15]

But the very essence of the supernal light cannot be grasped and limited in the physical light; nevertheless, it shines upon it in the manner of an encompassing [light] (makif).

> The essence of the supernal light cannot be held in physical light at all; yet it still shines upon it from above as a makif, an "encompassing" light. This is the model for the two kinds of divine light: one enclothed within (memalei) and one encompassing from beyond (sovev).

SECTION 3 · ¶4–10

Two levels of Daas

4 ב ומזה יובן ג"כ כללות ענין ממכ"ע [ממלא כל עלמין] וסוכ"ע דהנה כתיב כי אל דעות[16] הוי' פי' שיש ב' בחי' דעת בחי' דעת עליון הוא מבחינת א"ס ממש ונק' סוכ"ע

2. And from this the matter of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin) as a whole will also be understood. For it is written, "For Havayah is a G-d of de'os [kinds of knowledge]": the meaning is that there are two levels of Daas (knowledge). The level of the higher Daas (da'as elyon) is from the level of the Infinite One (Ein Sof) itself, and it is called sovev kol almin.

> With this model the Alter Rebbe explains sovev and memalei as a whole. The verse "For Havayah is a G-d of de'os" (I Samuel 2:3) uses the plural, "kinds of knowledge," which he reads as two levels of Daas; the higher Daas comes from the Infinite One Himself and is sovev kol almin.

ולכן נק' דעת עליון פי' עליון על כל העולמות שאינו יכול להתלבש תוך עלמין כלל

And therefore it is called the higher Daas: "higher" meaning higher than all the worlds, for it cannot be enclothed within the worlds at all.

> It is called "higher" because it stands above all the worlds and cannot be enclothed in them at all, like the essence of the supernal light, which cannot enter physical light.

(ע' [עיין] בד"ה ראשי המטות בפי' רצון העליון ודעת עליון שאינו יכול להתלבש כו') ובחי' דעת תחתון הוא בחי' ממכ"ע [ממלא כל עלמין].

(See the discourse beginning "The heads of the tribes," on the meaning of the supernal will and the higher Daas, which cannot be enclothed, etc.) And the level of the lower Daas (da'as tachton) is the level of memalei kol almin.

> The parenthesis refers to the discourse on "The heads of the tribes" (in Parshas Matos), where the supernal will and the higher Daas are explained as levels that cannot be enclothed. The lower Daas, by contrast, is memalei kol almin, the light that enters each world.

כי שי"ב [ששת ימי בראשית] הן ששה מדות עליונות שבהן ועל ידן נמשך ההמשכה מבחי' חב"ד [חכמה בינה ודעת] בעשרה מאמרות שהן האותיות המתלבשים בעולמות להוותן מאין ליש

For the six days of Creation are the six supernal emotive attributes (middos), in which and through which the drawing down from the level of Chochmah, Binah and Daas is drawn into the Ten Utterances, which are the letters that are enclothed in the worlds to bring them into being from nothing to something.

> The six days of Creation correspond to the six supernal emotive attributes, Chesed through Yesod. Through them the flow from the intellect, Chochmah, Binah and Daas, is drawn into the Ten Utterances, whose letters are enclothed in the worlds and bring them into being from nothing.

והנה בחינת ההמשכה והתלבשות בחינת חכמה ובינה בהמדות עליונות היינו ע"י הדעת כי הדעת הוא המתפשט ומתלבש במדות והיינו בחי' דעת תחתון משא"כ חו"ב [חכמה ובינה] הם למעלה מהמדות כנודע.

Now, the drawing down and enclothing of the level of Chochmah and Binah in the supernal middos is through Daas, for Daas is what spreads and is enclothed in the middos; and this is the level of the lower Daas. Whereas Chochmah and Binah are above the middos, as is known.

> Chochmah and Binah do not enter the emotive attributes directly; Daas is the faculty that spreads into the middos and joins the intellect to them. That Daas, which enters the attributes, is the lower Daas.

(ולכן נק' דעת תחתון ממכ"ע [ממלא כל עלמין] וע"כ מבואר באד"ר [באדרא רבא]) (דקל"ו ע"א) ע"פ ובדעת חדרים ימלאו[17] שמהדעת מתפשט אלף אלפין אדרין[18] כו' משא"כ חו"ב [חכמה ובינה] שהחכמה מתפשט ונמשך רק בל"ב נתיבות ובינה בנ' שערים.

(And therefore the lower Daas is called memalei kol almin; and this is why it is explained in the Idra Rabba) (136a), on "And by Daas the chambers are filled," that from Daas there spread "a thousand thousands of chambers," etc.; whereas [with] Chochmah and Binah, Chochmah spreads and is drawn only into thirty-two paths, and Binah into fifty gates.

> This is why the lower Daas is memalei, the light that "fills." The Idra Rabba, the "Great Assembly" section of the Zohar, reads "And by Daas the chambers are filled" (Proverbs 24:4) to say that from Daas spread "a thousand thousands of chambers," while Chochmah spreads only into thirty-two paths and Binah into fifty gates.

אבל הדעת נמשך בריבוי מדרגות שונות להיותו נמשך ומתפשט במדות ועי"ז נעשה ריבוי ההתחלקות לכל חד לפום שיעורא דילי' [דיליה] וכמ"ש נודע בשערים[19,20] כו' נודע דוקא שהוא מבחי' הדעת.

But Daas is drawn into a multitude of different levels, since it is drawn and spreads into the middos; and through this there comes about a multitude of divisions, "for each one according to his measure (shi'ura)," as it is written, "Known in the gates (she'arim)," etc.: "known" specifically, which is from the level of Daas.

> Because Daas spreads into the many middos, it divides into countless levels, so that each one receives "according to his measure." So it is written, "Known in the gates" (Proverbs 31:23): the word is "known" (noda), from the same root as Daas, and the Zohar reads the "gates" (she'arim) as the "measure" that each person grasps in his heart.

5 והיינו בחי' דעת תחתון והוא מקור ונשמה לדעת דבי"ע ועי" ריבוא רבבות השתלשולות נמשך ונתהוה ממנו גם הדעת שבאדם.

And this is the level of the lower Daas (knowledge). It is the source and soul of the Daas of [the worlds of] Beriah, Yetzirah and Asiyah; and through myriads upon myriads of stages of descent, there is drawn from it and comes into being even the Daas that is in man,

> The lower Daas, the faculty that joins intellect to the emotions, is the source and soul of Daas in the three lower worlds, Beriah, Yetzirah and Asiyah. Through countless stages of descent, even the human faculty of Daas comes from it.

וכמו במשל השתלשלות והתהוות האור הגשמי מהאור הרוחני כדלעיל. וכל זה מבחי' ד"ת [דעת תחתון] אבל בחי' דעת עליון אינו נמשך ומתפשט במדות כלל. והוא בחי' סוכ"ע. כי הוא מבחי' כתר.

as in the illustration of the descent and coming into being of the physical light from the spiritual light, as [explained] above. And all this is from the level of the lower Daas. But the level of the higher Daas is not drawn down and does not spread into the emotive attributes (middos) at all; and it is the level of the light that encompasses all worlds (sovev kol almin), for it is from the level of Keser (the Crown).

> This is like the descent of physical light from spiritual light explained above. All of this belongs to the lower Daas; the higher Daas does not enter the emotive attributes at all, and so it is sovev kol almin, rooted in Keser, the level above intellect.

וביאור ענין דעת עליון היינו שהוא מהארת א"ס שאינו נגבל בשום כלי ואינו נמשך ומתפשט במדות שאין כלי המדות יכולים להגבילו ולכן נק' סכ"ע [סובב כל עלמין] שהוא בבחי' מקיף כיון שאפילו בהמדות עליונות אינו נמשך.

And the explanation of the higher Daas is that it is from the radiance of the Infinite One (Ein Sof), which is not limited in any vessel and is not drawn and does not spread into the middos, for the vessels of the middos cannot limit it. Therefore it is called sovev kol almin, for it is in the manner of an encompassing [light] (makif), since it is not drawn even into the supernal middos.

> The higher Daas is a radiance of the Infinite that no vessel can contain; even the supernal middos of Atzilus cannot hold it. Because it does not enter them, it stands above them as an encompassing light, which is why it is called sovev.

ויובן זה ע"ד מ"ש (איוב[21] י"א) וירא און ולא התבונן[22,23] דהפי' שלא נתפעל לנקום

And this will be understood along the lines of what is written (Job 11), "He sees iniquity, and does not consider [it]": the meaning is that He is not stirred to take vengeance.

> To illustrate, the Alter Rebbe cites Job: G-d "sees iniquity, and does not consider [it]," meaning that He sees it but is not stirred to take vengeance. The Kehot note brings the commentators' readings of the verse: Rashi, that the wicked go on for years and it is as if He does not consider, for He is slow to anger; and Ibn Ezra, that He sees the iniquity and has no need to consider it.

וכמ"ש לא הביט און ביעקב שאין הכוונה שלא הביט ולא ראה כלל אלא כדפרש"י [כדפירש רש"י / כדפירוש רש"י] שאינו מדקדק אחריהן להתבונן בהאון ועמל שלהם. וכך עד"ז הוא פי' וירא און ולא התבונן.

And as it is written, "He has not beheld iniquity in Yaakov": the intent is not that He did not behold and did not see at all, but as Rashi explains, that He does not scrutinize them, to look closely into their iniquity and their wrongdoing. And so, in the same way, is the meaning of "He sees iniquity, and does not consider [it]."

> Likewise, "He has not beheld iniquity in Yaakov" (Numbers 23:21) does not mean that G-d does not see sin at all: as Rashi explains, He does not scrutinize Israel's sins closely. The knowledge of the sin is there, but it does not spread into a response; and this is also the meaning of "He sees iniquity, and does not consider [it]."

(ולמה הוא דבשלמא גבי לא הביט און ביעקב[24] כו' נאמר הטעם מפני שהוי' אלקיו עמו ועמ"ש ע"פ ולא אבה[25] ה' אלקיך לשמוע אל בלעם

(And why is this? Granted, concerning "He has not beheld iniquity in Yaakov," etc., the reason is stated: because "Havayah his G-d is with him," and see what is written on the verse "But Havayah your G-d would not listen to Bilam";

> The parenthesis raises a question. The verse about Yaakov gives its own reason, "Havayah his G-d is with him": G-d overlooks Israel's sins because of His closeness to them; the text also refers to its explanation of "But Havayah your G-d would not listen to Bilam" (Deuteronomy 23:6).

אבל גבי וירא און ולא יתבונן[26] דלא נז' ביעקב דוקא ליכא למימר טעם הנ"ל ועוד דהא כתיב כי אתה תשלם לאיש כמעשהו.[27]

but concerning "He sees iniquity, and does not consider [it]," where "in Yaakov" specifically is not mentioned, the reason mentioned above cannot be given. And moreover, it is written, "For You repay a man according to his deeds."

> But the verse in Job does not mention Yaakov, so that reason does not apply there; and Scripture also says that G-d does repay each person according to his deeds (Psalms 62:13). How, then, can it be said that He sees iniquity without responding?

אלא שזה מיירי בעצמות אור א"ס במקום אשר שם אין הפגם מגיע כלל לכן אע"פ [אף על פי] כי וירא און עכ"ז [עם כל זה] לא נמשך משם המשכה להתפעלות המדות דאצילות לשלם לעושה הרע כרעתו)

Rather, this speaks of the essence of the Infinite Light (Or Ein Sof), in the place where the blemish does not reach at all. Therefore, even though "He sees iniquity," nevertheless nothing is drawn down from there to stir the middos of Atzilus to repay the evildoer according to his evil.)

> The answer is that the verse in Job speaks of the essence of the Infinite Light, a level that no blemish of sin reaches. There, though the iniquity is seen, nothing flows down from that seeing to stir the emotive attributes of Atzilus to repay the evildoer; repayment belongs to a lower level, as the paragraph goes on to say.

והוא כמ"ש אם צדקת מה תתן לו[28] כו' וטהור עינים[29] מראות ברע[30] שאין ראייתו הרע עושה רושם והתפעלות כלל כי שממית בידים תתפש[31] כו' ומשם מקור הסליחה והרחמים מחוק ברחמיך הרבים כו'

And this is as it is written, "If you are righteous, what do you give Him?" etc., and "[You are] of eyes too pure to see evil": His seeing the evil makes no impression or stirring at all, for "the spider grasps with its hands," etc. And from there is the source of forgiveness and compassion, "Erase in Your abundant compassion," etc.

> So it is written, "If you are righteous, what do you give Him?" (Job 35:7), and "of eyes too pure to see evil" (Habakkuk 1:13): before the essence, the evil that is seen leaves no mark and arouses no reaction. The text adds "the spider grasps with its hands" (Proverbs 30:28), which goes on "and it is in the king's palaces"; in Torah Ohr, Vayishlach, the Alter Rebbe explains that before the Infinite such a creature takes up no place at all, so it may be even in the King's palace and He is not troubled. From this level, which the blemish of sin does not reach, come forgiveness and compassion, as in the plea of Avinu Malkeinu, "Erase in Your abundant compassion."

וזהו הנק' דעת עליון שאינו נמשך ומתפשט להתלבש במדות דאצילות שהמדות הן בחינת התפעלות מה שאין כן בו ית' נאמר אני הוי' לא שניתי.[32]

And this is what is called the higher Daas, which is not drawn and does not spread to be enclothed in the middos of the World of Atzilus (Emanation); for the middos are a matter of being stirred (hispa'alus), which is not so of Him, may He be blessed, of whom it is said, "I, Havayah, have not changed."

> This level, which does not enter the emotive attributes of Atzilus, is the higher Daas. The attributes are by nature responses, stirred by what they perceive, while of G-d Himself it is said, "I, Havayah, have not changed" (Malachi 3:6).

והשכר והעונש נמשך מבחינת דעת המתפשט ונגבל במדות (ועמ"ש בביאור לפסוק שחורה אני[33] וממ"ש כאן יובן זה ביותר) וכמו עד"מ למטה יש ג"כ מוחין דגדלות ומוחין דקטנות

And reward and punishment are drawn from the level of the Daas that spreads and is limited in the middos. (And see what is written in the explanation of the verse "I am black," and from what is written here it will be understood all the more.) And likewise, by way of analogy, below too there are the mature intellect (mochin degadlus) and the immature intellect (mochin dekatnus).

> Reward and punishment come from the lower Daas, which spreads into the attributes and is limited by them. The parenthesis refers to the explanation of "I am black" (Song of Songs 1:5), which this passage helps to clarify; an analogy then follows from the human mind, which can be mature or immature.

פי' מוחין דקטנות הוא עד"מ כמו קטן מתפעל מאד ממה שהוא נגד רצונו ומתכעס ומתקצף ובוכה אפי' [אפילו] מדברים קטנים רק שהם הפך רצונו אפילו בקצת ומעט שנגד רצונו

That is, the immature intellect is, by way of analogy, like a small child, who is greatly stirred by whatever is against his will, and becomes angry and enraged and cries even over small things, as long as they are contrary to his will, even [over] something slight and little that is against his will.

> A small child is upset by anything that goes against his will, even something trivial: he becomes angry, flares up and cries.

וזהו מצד שהדעת אצלו בקטנות לכן יתפשט מיד במדות ולא יוכל לשלוט בעצמו שלא יתפעל.

And this is because his Daas is in a state of smallness; therefore it spreads at once into the middos, and he cannot control himself so as not to be stirred.

> This is because his Daas is small: whatever he knows spreads at once into his emotions, and he cannot hold himself back from reacting.

משא"כ מוחין דגדלות שהגדול יכול להכיל במוחו אף דבר שהוא נגד רצונו עכ"ז [עם כל זה] לא יכעוס כלל

Whereas with the mature intellect, the adult can contain in his mind even something that is against his will, and nevertheless he will not become angry at all.

> An adult with a mature mind can hold in his mind something that goes against his will without becoming angry at all.

והוא מפני גדלות הדעת אז אין נמשך ממנו התפעלות המדות כ"כ [כל כך] ויש בזה מדרגות רבות חלוקות זו למעלה מזו.[34, 35, 36, 37, 38, 39, 40, 41]

And this is because of the greatness of [his] Daas: then the stirring of the middos is not drawn from it so much. And in this there are many distinct levels, one above the other.

> His greater Daas keeps what he knows from spilling over so strongly into his emotions. There are many degrees of this, one above another, and the analogy points to the higher Daas above, which knows everything and is not stirred at all.

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 Shushan Purim 5706 (Igros Kodesh vol. 2, letter 214), closing with „עניני דפוריא" (matters of Purim), the Rebbe asks why Haman cast lots first for the days of the week and only then for the months.

Haman worked by lot, he explains, to draw from what is above conduct by reason and justice, from „חצוניות המקיף" (the outer side of the encompassing light), where „כחשיכה כאורה" (darkness is as light). But Israel, by their self-sacrifice, reached „פנימיות המקיף" (the inner side of that light), where „אין חטא בנ"י תופס מקום" (Israel's sin takes up no place), „כי לא הביט און ביעקב" (for He has not beheld

iniquity in Yaakov), and for this he sends the reader to our section and to the discourse on „ולא אבה". Though in the lower Daas this was drawn down only after their self-sacrifice, at the level where all is revealed and known it was known already when the lot was cast.

The Alter Rebbe: דבשלמא גבי לא הביט און ביעקב כו' נאמר הטעם מפני שהוי' אלקיו עמו ועמ"ש ע"פ ולא אבה

The Rebbe: ואף שבדעת תחתון לא נמשך זה עד לאחר שמס"נ, אבל במדרי' ששם הכל גלוי וידוע נודע זה גם בשעת הטלת הגורל

Igros Kodesh, vol. ב, p. קה (letter ריד, from p. קד) · תש"ו, שושן פורים

6 וכל שהדעת רחב יותר אזי קשה לכעוס וכמ"ש רז"ל [רבותינו זכרונם לברכה] ארבע מדות בדעות כו' קשה לכעוס[42, 43] כו'

And the broader the Daas (knowledge), the harder it is to anger, as our Sages, of blessed memory, said: "There are four types of temperament (de'os)," etc., "hard to anger," etc.

The broader a person's Daas, the harder it is for him to become angry. The Mishnah lists "four types of temperament," among them one who is "hard to anger" (Avos 5:11); the word for temperaments, de'os, is the plural of Daas.

הרי שזה תלוי לפי הדעת וכן מצינו בהלל בגמ' [בגמרא] פ"ב [פרק ב'] דשבת והלל לא יקפיד[44, 45] כו'

We see that this depends on the Daas. And so we find regarding Hillel, in the Gemara, the second chapter of [tractate] Shabbos: "And Hillel will not lose his temper," etc.

So patience depends on the breadth of Daas. The Talmud tells of a man who wagered that he could anger Hillel and tried in vain; Hillel told him it was better that he lose his wager "and Hillel will not lose his temper" (Shabbos 31a).

וכנודע ג"כ מענין אב הרחמן כי אב פי' מקור החכמה ושם נמשך הרחמים והסליחה רק מבחינת החב"ד [החכמה בינה ודעת] כשמתלבשים במדות משם נמשך העונש כו'

And as is also known concerning "the compassionate Father": for "Father" means the source of Chochmah (wisdom), and there compassion and forgiveness are drawn; it is only from the level of Chochmah, Binah and Daas, when they are enclothed in the emotive attributes (middos), that punishment is drawn, etc.

Similarly, G-d is called "the compassionate Father." "Father" stands for the source of Chochmah, and from there flow compassion and forgiveness; punishment flows only from the intellect as it is enclothed in the emotive attributes.

(כמ"ש ג"כ ע"פ באתי לגני אחותי כלה[46] ועמ"ש באד"ר [באדרא רבא]) (דקכ"ח ע"ב) והיינו דאמרי סבא דעתוי סתים[47] כו' שלא יתפעל משום דבר

(As is also explained on the verse "I have come into My garden, My sister, [My] bride"; and see what is written in the Idra Rabba) (128b). And this is what they say, "The Elder, His Daas is hidden," etc.: that He is not stirred by anything.

> The parenthesis points to the explanation of "I have come into My garden, My sister, [My] bride" (Song of Songs 5:1), and to the Idra Rabba, which says of the Ancient One, "His Daas is hidden": He is not stirred by anything.

ולכן נק' בחי' זו מוחא סתימאה משא"כ בז"א מוחי' [מוחיה] אתפשט ונפיק כו' שנמשך הדעת תחתון ומתלבש במדות.

And therefore this level is called the hidden brain (Mocha Stima'ah); whereas in Z'eir Anpin (the emotive attributes), "His brain spreads and goes forth," etc., for the lower Daas is drawn and enclothed in the middos.

> That is why the brain of the Ancient One is called the Mocha Stima'ah, the hidden brain. Of Z'eir Anpin, the configuration of the emotive attributes, the Idra says that the brain "spreads and goes forth," since there the lower Daas enters the attributes.

אבל דעת עליון שרשו ממ"ס [ממוחא סתימאה] ואפילו מבחי' אוירא שעל קרומא דחפיא על מו"ס [מוחא סתימאה] כמ"ש בפ' מטות בביאור ע"פ החלצו מאתכם[48] כו'

But the higher Daas has its root in the Mocha Stima'ah, and even in the level of the Avira (the "air") that is above the membrane that covers the Mocha Stima'ah, as is explained in Parshas Matos, in the explanation of the verse "Arm from among yourselves," etc.

> The higher Daas is rooted in the Mocha Stima'ah and even higher, in the Avira, the "air" above the membrane that covers the hidden brain. This is discussed in Parshas Matos, in the explanation of "Arm from among yourselves" (Numbers 31:3).

ואיתא שבבחי' אוירא יש התגלות דעת דע"י [דעתיק יומין] כמ"ש בספר מבוא שערים שער ג' חלק ב' פרק ג' באריכות.[49]

And it is stated that in the level of the Avira there is a revelation of the Daas of Atik Yomin, as is explained at length in the book Mevo She'arim, Sha'ar (Gate) 3, Part 2, Chapter 3.

> Mevo She'arim, Rabbi Chaim Vital's presentation of the Arizal's teachings, explains at length that in the Avira there is a revelation of the Daas of Atik Yomin, the inner level of Keser. The higher Daas thus reaches back to the very top of Keser.

7 ונז' [ונזכר] ג"כ בקצרה בע"ח [בעץ חיים] שער א"א רפ"ד נמצא שפיר נק' דעת עליון[50] סוכ"ע שהרי שרשו מלמעלה יותר אפילו מבחי' ז"ת [ז' תחתונות] דע"י [דעתיק יומין] ועמ"ש עוד מזה בפ' וירא ע"פ ארדה נא[51] בהג"ה [בהגהה].

And it is also mentioned briefly in Etz Chaim, Sha'ar Arich Anpin, at the beginning of chapter 4. It follows that the higher Daas (knowledge) is rightly called the light that encompasses all worlds (sovev kol almin), for its root is higher even than the level of the seven lower [Sefiros] of Atik Yomin. And see what is written further on this in Parshas Vayera, on the verse "I will go down now," in the gloss.

> Etz Chaim, Rabbi Chaim Vital's record of the Arizal's Kabbalah, also mentions this briefly, in the Gate of Arich Anpin (the "Long Face," the outer dimension of Keser). So the higher Daas is rightly called sovev kol almin, for its root is above even the seven lower Sefiros of Atik Yomin, the inner dimension of Keser; the text also refers to a gloss in Torah Ohr, Parshas Vayera, on "I will go down now" (Genesis 18:21), which discusses the two levels of Daas further.

ובלעם ששיבח א"ע [את עצמו] ויודע דעת עליון עמ"ש ע"ז בלק"ת [בלקוטי תורה (להאריז"ל)] להאריז"ל [להאר"י זכרונו לברכה] פ' בלק ד"ה ענין בלק ובלעם. אך מ"מ הדעת המתפשט ונגבל במדות הוא מקבל חיות מהדעת העליון שהוא אור א"ס.

And [concerning] Bilam, who praised himself [as one who] "knows the knowledge of the Most High (da'as Elyon)" [the higher Daas], see what is written about this in the Likkutei Torah of the Arizal, Parshas Balak, in the passage beginning "The matter of Balak and Bilam." But nevertheless, the Daas that spreads and is limited in the emotive attributes (middos) receives life-force from the higher Daas, which is the Infinite Light (Or Ein Sof).

> In passing, the text notes that Bilam boasted that he "knows the knowledge of the Most High" (Numbers 24:16), da'as Elyon, the very words for the higher Daas, and refers for this to the Likkutei Torah of the Arizal, his teachings on the Torah recorded by Rabbi Chaim Vital, on Parshas Balak. It then adds that although the lower Daas is limited within the attributes, it receives its life-force from the higher Daas, the Infinite Light.

8 וזהו הפי' שנק' דעת עליון ג"כ אור מקיף וסוכ"ע שהמקיף הוא ג"כ אור המחיה דהיינו שבחי' דעת עליון הוא אור המחיה לד"ת [לדעת תחתון].

And this is the meaning of [the statement] that the higher Daas (knowledge) is also called an encompassing light (or makif) and the light that encompasses all worlds (sovev kol almin): that the makif is also a light that gives life; that is, the level of the higher Daas is the light that gives life to the lower Daas.

> This explains why the higher Daas is called an encompassing light: a makif is not remote or idle, for it gives life. The higher Daas is the life-giving light of the lower Daas.

כי לפי שהדעת המתפשט במדות הוא בחי' א"פ [אור פנימי] ונתפס ומתלבש בתוך הכלי המגבילו הי' [היה] לו קצבה והפסק שבזמן מה היה כלה ונפסק שמאחר שהוא נתפס בתוך הכלי כו'

For since the Daas that spreads into the emotive attributes (middos) is the level of an inner light (or pnimi), and is grasped and enclothed within the vessel that limits it, it would have a limit and an end, so that at some time it would be spent and cease, since it is grasped within the vessel, etc.

> The lower Daas is an inner light (or pnimi), held within the vessel that limits it. Anything held within a finite vessel would, by itself, have a limit and come to an end at some time.

אלא ע"י שדעת עליון שהוא בחי' א"ס מאיר תמיד בבחי' ד"ת [דעת תחתון] ע"ז הוא מקיים אותו

But because the higher Daas, which is the level of the Infinite One (Ein Sof), shines constantly in the level of the lower Daas, through this it sustains it.

> It endures only because the higher Daas, a level of the Infinite, shines in it constantly and sustains it.

כמ"ש לך ה' הגדולה והגבורה כו' שבחינת הגדולה והגבורה שהן ו"ק [ו' קצוות] הנמשכים מהדעת תחתון הן בבחינת לך הוי' שיש בהן הארת אור א"ס ואיהו וחיוהי[52] וגרמוהי חד.[53]

As it is written, "Yours, Havayah, is the greatness and the might," etc.: the levels of greatness and might, which are the six extremities (vav ketzavos) drawn from the lower Daas, are in the state of "Yours, Havayah," for in them is the radiance of the Infinite Light (Or Ein Sof), and "He and His life-forces and His vessels are one."

> So the verse says, "Yours, Havayah, is the greatness and the might" (I Chronicles 29:11): greatness and might, that is, Chesed and Gevurah, head the six emotive attributes that come from the lower Daas, and they are "Yours, Havayah," for the Infinite Light shines in them. As the Tikkunei Zohar, a companion work of the Zohar, says, "He and His life-forces and His vessels are one," so what is within the vessels is not apart from the Infinite.

9 ועד"ז בנשמת האדם אתה נפחתה בי ואתה משמרה בקרבי.[54] פי' אתה נפחת' [נפחתה] בי. הוא חלק הנשמה המתלבשת בתוך הגוף שלא כל הנשמה מלובשת בתוך הגוף רק הארה ממנה.

And in the same way with the soul of man: "You breathed it into me, and You guard it within me." The meaning of "You breathed it into me" is the part of the soul that is enclothed within the body; for not all of the soul is enclothed within the body, only a radiance from it.

> The same structure is found in the human soul. The morning blessing says, "You breathed it into me, and You guard it within me"; "You breathed it into me" refers to the part of the soul that is enclothed in the body, since only a radiance of the soul enters the body.

ועיקר הנשמה הוא בבחי' מקיף ואינו [ואינה] מתלבשת בכלי הגוף ואעפ"כ [ואף על פי כן] עי"ז הוא ואתה משמרה בקרבי שע"י המקיף תתקיים הנשמה שבפנימית ועי"ז נשמרת בקרבי.

And the main part of the soul is in the manner of an encompassing [light] (makif) and is not enclothed in the vessel of the body; and nevertheless, it is through this that [there is] "and You guard it within me": through the makif the soul that is within is sustained, and through this it is guarded within me.

> The main part of the soul remains above as a makif, never contained in the body. Yet it is through this encompassing part that "You guard it within me": it keeps the inner soul alive, as the higher Daas sustains the lower (the printed עי"ז stands for עי"ז, "through this").

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In a letter of 6 Menachem Av 5704 to R. Sholom Rivkin (Igros Kodesh vol. 1, letter 165), answering his questions on Tanya, the Rebbe discusses the morning blessing, „אתה נפחתה בי ואתה משמרה בקרבי" (You breathed it into me, and You guard it within me).
>
> He writes that 'You breathed it into me' refers to the levels of the soul enclothed in the body, while 'and You guard it' refers „על עיקר הנשמה" (to the soul's essence), citing our paragraph. Yet the guarding applies while the soul is in the body in this world, since the joining of the soul's radiance with its essence, and the revealing of the level that guards it, happen only in this physical world. Our paragraph says the soul's main part encompasses the body and keeps the inner part in being; the Rebbe adds that this guarding essence is revealed precisely below.
>
> The Alter Rebbe: ועיקר הנשמה הוא בבחי' מקיף ואינו מתלבשת בכלי הגוף
>
> The Rebbe: כי חבור הארת הנשמה ועיקרה וכן גילוי המדרי' השומרת כו' הוא דוקא בעוה"ז הגשמי
>
> Igros Kodesh, vol. א, p. שטו (letter 165, from p. שיג) · ו' מנחם אב תש"ד, יום ד'

10 וכך יובן ג"כ בענין ב' בחינות דעת הנ"ל שהד"ת [שהדעת תחתון] הוא נשמת המדות עליונות ומתלבש בפנימיותן והד"ע [והדעת עליון] הוא בחי' ואתה משמרה כו' וזהו כי אל דעות[55] הוי' שבי בחי' דעת אלו מתאחדים יחד.

And so it will also be understood concerning the two levels of Daas (knowledge) mentioned above: the lower Daas is the soul of the supernal emotive attributes (middos) and is enclothed in their inner dimension (pnimiyus), and the higher Daas is the level of "and You guard it," etc. And this is [the meaning of] "For Havayah is a G-d of de'os": that these two levels of Daas are united together.

> The analogy of the soul is applied to the two levels of Daas: the lower Daas is the soul within the supernal attributes, like the part of the soul "breathed into" the body, and the higher Daas is like the encompassing soul that "guards it." The plural de'os in "a G-d of de'os" teaches that the two are united.

שלא נדמה שהם ב' בחי' נבדלות זמ"ז [זה מזה] כיון שזה מתלבש במדות ועולמות ודע"ע [ודעת עליון] אינו נתפס בכלי כלל קמל דמ"מ הם דבר א' ממש

So that one should not imagine that they are two levels separate from one another, since this one is enclothed in the middos and in worlds, while the higher Daas is not grasped in a vessel at all, [the verse] teaches us that nevertheless they are truly one thing.

> Since one is enclothed in the attributes and in the worlds while the other is held by no vessel at all, one might think that they are two separate things; the verse teaches that they are truly one (the printed קמל stands for קמ"ל, "it teaches us").

שהד"ע [שהדעת עליון] ובחי' סוכ"ע מאיר תמיד בד"ת [בדעת תחתון] וממכ"ע [וממלא כל עלמין] והכל א' (וכמש"ל [וכמה שכתוב לעיל] גבי פסח בענין ויוציאנו ה' אלקינו) וכמ"ש בע"ח [בעץ חיים][56] שהמקיף מאיר בפנימי[57] כו'.

For the higher Daas, the level of the light that encompasses all worlds (sovev kol almin), shines constantly in the lower Daas and in the light that fills all worlds (memalei kol almin), and all is one. (As is explained above regarding Pesach, on the matter of "And Havayah our G-d brought us out.") And as is written in Etz Chaim, that the encompassing [light] (makif) shines into the inner [light] (pnimi), etc.

> They are one because the higher Daas, sovev, shines constantly within the lower Daas and memalei. The text refers to its earlier discussion of Pesach and the Haggadah's words "Havayah our G-d brought us out," and to Etz Chaim, which teaches that the encompassing light shines into the inner light.

והנה כ"ז [כל זה] הוא עתה אבל לעתיד יהיה גילוי סוכ"ע היינו שבחינת דעת עליון יאיר ויומשך בבחינת גילוי ממש

Now, all this is in the present; but in the Time to Come there will be a revelation of sovev kol almin: that is, the level of the higher Daas will shine and be drawn down in a manner of actual revelation.

> In the present, sovev shines only from beyond, as a makif. In the Time to Come it will be revealed, and the higher Daas itself will shine openly.

והיינו לפי שרוח הטומאה יבוער מן הארץ[58] ובלע המות[59] כו' אז יהיה באפשרי לקבל גילוי זה.

And this is because "the spirit of impurity will be removed from the earth," and "He will swallow up death," etc.; then it will be possible to receive this revelation.

> This will be possible because "the spirit of impurity" will be removed from the earth (Zechariah 13:2) and death will be swallowed up (Isaiah 25:8). Once the forces that conceal are gone, the world will be able to receive this revelation.

(וכמובן מדברי האריז"ל [האר"י זכרונו לברכה] במבוא שערים שם שלעתיד היהי הגילוי מבחינת דעת דע"י [דעתיק יומין] ועי"ז תהיה ומלאה הארץ דעה.[60] כי לגבי בחינת סוכ"ע אין שום התחלקות ומעלה ומטה שוין ועמ"ש בד"ה וידעת היום[61] ומה שכתוב ע"פ שניך כעדר הרחלים[62] כו'):

(As is understood from the words of the Arizal in Mevo She'arim, there, that in the Time to Come the revelation will be from the level of the Daas of Atik Yomin, and through this there will be [fulfilled] "and the earth shall be filled with knowledge (de'ah)." For in relation to the level of sovev kol almin there is no division at all, and above and below are equal. And see what is written in the discourse beginning "And you shall know this day," and what is written on the verse "Your teeth are like a flock of ewes," etc.)

The parenthesis cites the Arizal's Mevo She'arim: the future revelation will come from the Daas of Atik Yomin, fulfilling "the earth shall be filled with knowledge" (Isaiah 11:9). Since sovev relates equally to every level, above and below are the same before it, and so its revelation can fill the whole earth; the text also refers to its discourses on "And you shall know this day" and "Your teeth are like a flock of ewes."

SECTION 4 · ¶11–13

The offerings: bread for the Seraphim

11 ג ועתה נבוא לענין הקרבנות (איך שבהן ועל ידן הוא המשכת והתגלות סכ"ע [סובב כל עלמין]) והכהן דוקא מקריב וכתיב ובער עליה הכהן עצים[63] בבקר בבקר

3. And now we will come to the matter of the offerings (how in them and through them there is the drawing down and revelation of the light that encompasses all worlds, sovev kol almin). And it is specifically the kohen [priest] who offers [them], and it is written, "And the kohen shall burn wood upon it morning by morning."

The third section turns to the offerings and asks how they draw down and reveal sovev kol almin. It begins with a detail: it is the kohen, the priest, in particular who offers, and the Torah commands that "the kohen shall burn wood upon it morning by morning" (Leviticus 6:5). In the Temple this command was carried out each day by the kohen laying two logs of wood on the altar's wood arrangement. The maamar will say that this wood, which sweetens the Gevuros, is a separate matter from the offerings themselves.

אך זה הוא משום שצ"ל המתקת הגבורות והיינו ע"י שהכהן איש החסד[64] עוסק בהבערת האש והוא להיותו בכוונת רחמים וחסד

But this is because there must be a sweetening of the gevuros (severities), and this is through the kohen, the man of Chesed (kindness), being occupied with kindling the fire; and this is so that it be with the intention of compassion and kindness.

The kohen tends the altar's fire because fire is a force of Gevurah, of judgment, and it must be "sweetened," softened, by Chesed. The kohen is the man of Chesed, and his kindling is done with the intention of compassion and kindness.

ולכן היה בבקר דוקא בעת שהחסד מתעורר וכמ"ש כ"ז בזהר פ' צו (דכ"ז ע"ב) [כל זה] וכהנא יסדר עליה אשא בבקר בבקר כו' בגין לבסמא עלמא ולבסמא דינין[65] וכדפי' הרמ"ז [הרב משה זכות] שם.

And therefore it was specifically in the morning, at the time when Chesed is aroused, as all this is written in the Zohar, Parshas Tzav (27b): "And the kohen shall arrange the fire upon it morning by morning," etc., "in order to sweeten the world and to sweeten the judgments," and as the Ramaz explains there.

> That is why the wood was laid in the morning, the time when Chesed is aroused. The Zohar on Parshas Tzav says that the kohen arranges the fire each morning "to sweeten the world and to sweeten the judgments," and the Ramaz, Rabbi Moshe Zacuto, explains this there in his commentary on the Zohar.

אך זהו רק ענין סידור שני גזרי עצים (ואפשר לומר שני גזרי עצים כנגד ב' בחינות מיתוק הגבורות הא' הוא ענין אור החסד שבכלי הגבורה הב' אור הגבורה שבכלי החסד וכנז' [וכנזכר] בהרמ"ז [בהרב משה זכות] שם

But this is only the matter of arranging two logs of wood. (And it may be said that the two logs of wood correspond to two kinds of sweetening of the gevuros: the first is the light of Chesed in the vessel of Gevurah (restraint); the second, the light of Gevurah in the vessel of Chesed, as is mentioned in the Ramaz there.

> This, however, concerns only the two logs of wood that the kohen arranged. The parenthesis suggests that the two logs match two ways of sweetening severity, which the Ramaz mentions there: the light of Chesed placed in a vessel of Gevurah, and the light of Gevurah placed in a vessel of Chesed.

ובמ"א נת' [נתבאר] ענין ב' בחי' אלו[66] שזהו ענין שם מ"ב שבפ' שמע ושם ע"ב [שם ע"ב] שבפ' והיה אם שמוע כו' ועיין בזהר בפ' בשלח דצ"ח ע"ב)[67] אבל ענין הקרבנות שני כבשים בכל יום ומוספין הם כוונה וענין אחר.

And elsewhere there is explained the matter of these two levels: that this is the matter of the Name of forty-two in the paragraph of the Shema, and the Name of seventy-two in the paragraph "And it shall be, if you will hearken," etc. And see the Zohar, Parshas Beshalach, 98b.) But the matter of the offerings, two lambs every day and the additional offerings (musafin), is a different intention and matter.

> These two are the Name of forty-two and the Name of seventy-two: in Likkutei Torah, Vaeschanan, the Alter Rebbe notes that the first paragraph of the Shema, from "And you shall love" to "your gates," has forty-two words and the second seventy-two, and explains that their lights are exchanged, the Name of forty-two, which is of Gevurah, in the paragraph of love, and the Name of seventy-two, which is of Chesed, in the paragraph of warning. For the Zohar passage that the text gives as Beshalach 98b, the Kehot note suggests 51b. The offerings themselves, the two daily lambs and the additional offerings, have a different purpose, which the discourse now explains.

והוא מ"ש את קרבני לחמי לאשי[68] פי' לאשי אשים שלי הם השרפים שהם תמיד בבח' [בבחי] רשפי אש[69] והקרבנות הם לחם לאשים הללו ולבאר זה צריך להקדים ענין תהו ותיקון

And it is what is written, "My offering, My bread, for My fires (le'ishai)": the meaning of "for My fires" is My fires (ishim), which are the Seraphim, who are always in a state of "flashes of fire"; and the offerings are bread for these fires. And to explain this, we must first introduce the matter of Tohu (chaos) and Tikkun (rectification).

> Their purpose is in the verse "My offering, My bread, for My fires" (Numbers 28:2): "My fires" are the Seraphim, the fiery angels, who are always like "flashes of fire," and the offerings are their bread. To explain this, the Alter Rebbe first introduces Tohu and Tikkun, two orders of divine light and vessels.

כי הנה בבחי' התהו הי' [היה] האור גדול והכלים קטנים שלא יוכלו להכיל את האור ולכן נשברו ונפלו

For in the level of Tohu the light was great and the vessels small, so that they could not contain the light, and therefore they shattered and fell.

> In the world of Tohu (chaos), the light was too great for its small vessels, which could not contain it, and so they shattered and fell. This is the "shattering of the vessels."

ופי' כי הנה האור הוא המשכת אור א"ס הנמשך בעולמות כדי להיות בחי' חכמה וחסד כו'

And the explanation is that the light is the drawing down of the Infinite Light (Or Ein Sof), which is drawn into the worlds so that there be the levels of Chochmah (wisdom) and Chesed, etc.

> The light here is the Infinite Light drawn into the worlds so as to become the Sefiros, such as Chochmah and Chesed.

והכלים הוא החכמה והחסד ושאר המדות שמקבלים ומגבילים את האור והי' [והיה] האור ההוא הנמשך לבחי' המדות גדול כ"כ [כל כך] עד שלא יכול להתהוות ממנו בחי' המדות חג"ת [חסד גבורה תפארת] כו'

And the vessels are Chochmah and Chesed and the other emotive attributes (middos), which receive and limit the light. And that light which was drawn to the level of the middos was so great that the middos, Chesed, Gevurah and Tiferes, etc., could not come into being from it.

> The vessels are the Sefiros themselves, the forms that receive and limit the light. In Tohu the light drawn to the emotive attributes was so intense that the attributes, Chesed, Gevurah, Tiferes and the rest, could not take shape from it.

ולכן נשברו הכלים ונפלו בבי״ע והנה לאחר הבירור נתהוה מהם מלאכים מיכאל וגבריאל פני אריה ופני שור[70] שכחם רב ועצום

And therefore the vessels shattered and fell into Beriah, Yetzirah and Asiyah. Now, after the refinement (birur), there came into being from them angels, Michael and Gavriel, the face of the lion and the face of the ox, whose power is great and mighty.

> So the vessels shattered and fell into the lower worlds of Beriah, Yetzirah and Asiyah. After they were refined, the great angels came from them, Michael and Gavriel, who are the face of the lion and the face of the ox in Yechezkel's vision of the Chariot.

ומהם הוא שנמשך החיות גם לבהמות וחיות ועופות גשמיים שבעה״ז [שבעולם הזה] דכמו שג׳ שותפין באדם[71] כן הוא בבהמה אלא שבאדם הקב״ה נותן בו נשמה ובבהמה נמשך הנפש מחיות המרכבה

And it is from them that the life-force (chayus) is drawn even to the physical domestic animals, beasts and birds in this world. For just as there are three partners in a person, so it is with an animal; except that in a person the Holy One, blessed be He, places a soul (neshamah), while in an animal the soul (nefesh) is drawn from the Chayos [the holy living creatures] of the Chariot.

> From these angels the life-force comes to the physical animals, beasts and birds of this world. As a person has three partners, his father, his mother and G-d, so does an animal; but a person's soul is given by G-d, while an animal's soul is drawn from the Chayos, the "living creatures" of the Chariot.

כי נפש כל החיות הוא מבחי׳ פני אריה שבמרכבה ונפש כל הבהמות הוא מבחי׳ פני שור ונפש כל העופות הוא מבחי׳ פני נשר

For the soul of all the beasts is from the level of the face of the lion in the Chariot, and the soul of all the domestic animals is from the level of the face of the ox, and the soul of all the birds is from the level of the face of the eagle.

> Each kind of creature has its root in one of the faces of the Chariot: wild beasts in the face of the lion, domestic animals in the face of the ox, and birds in the face of the eagle. The Hebrew word for wild beasts, chayos, is the name of the Chariot's "living creatures" as well, and close to chayus, life-force.

אלא שהבהמו׳ [שהבהמות] וחיות ועופות גשמיי׳ [גשמיים] נלקחו מבחי׳ השמרים שלא נבררו עדיין וכשמקריבין חלב ודם ע״ג [על גבי] המזבח ומתעלים באש שלמעלה נתעורר כן למעלה בכל המדרגות

Except that the physical domestic animals, beasts and birds were taken from the level of the dregs, which have not yet been refined. And when fat and blood are offered upon the altar and rise up in the fire that is above, the same is aroused above, in all the levels,

> But physical animals come from the dregs, the parts of the shattered vessels that have not yet been refined. When their fat and blood are offered on the altar and rise in the fire from heaven, a corresponding ascent is aroused in every level above.

עד שנותן כח ועוז בחיות הקדש[72] להיות נושאות ונשואות עם הכסא שמתעלים מבי"ע אל מקור שרשם בעולם התהו שהאורות בו מרובים והיינו ע"י בחינת הכהן

until it gives power and strength to the holy Chayos to be "bearing and borne" with the Throne, so that they rise from Beriah, Yetzirah and Asiyah to the source of their root in the World of Tohu, in which the lights are abundant. And this is through the level of the kohen.

> This gives strength to the holy Chayos, who carry the Throne and are themselves carried with it, to rise from Beriah, Yetzirah and Asiyah back to their root in the World of Tohu, where the lights are abundant. This ascent comes through the kohen.

כי כשם שלמטה העלאת החיות מן הבהמה הוא ע"י הכהן איש החסד שהוא בחי' ימין מקרבת[73] להעלותה למעלה כן למעלה כהן הוא חסד.

For just as below, the raising of the life-force from the animal is through the kohen, the man of Chesed, who is the level of "the right [hand] draws near," to raise it up above, so above, the Kohen is Chesed.

> Below, the kohen, the man of Chesed, raises the animal's life-force, as the Sages say that "the right hand draws near": the right is Chesed. Above, too, the Kohen is Chesed, the supernal attribute that raises the angels.

אך אית חסד ואית חסד.[74] דהיינו חסד דלגאו וחסד דלבר.[75] והנה בחי' חסד דלגאו ורב חסד הוא בחי' כהן עליון שלמעלה מאצילות

But "there is Chesed and there is Chesed": that is, inner Chesed and outer Chesed. Now, the level of inner Chesed, and of "abundant in kindness" (rav chesed), is the level of the supernal Kohen, which is above the World of Atzilus (Emanation).

> There are two levels of Chesed, as the Zohar says: an inner Chesed and an outer Chesed. The inner Chesed, "abundant in kindness," is the supernal Kohen, above Atzilus.

(ע' [עיין] מ"ש בפ' תצוה ע"פ ועשית בגדי קדש[76] ובפע"ח [ובפרי עץ חיים] שי"ב [ששת ימי בראשית] פ"ח [פרק ח'] וע' עוד בזהר ר"פ יתרו דס"ז ע"ב בענין אית מלך לעילא כו' ותחותיה אית כהן[77] כו' ובפי' הרמ"ז [הרב משה זכות] שם)

(See what is written in Parshas Tetzaveh on the verse "And you shall make holy garments," and in Pri Etz Chaim, Sha'ar (Gate) 12, chapter 8; and see further in the Zohar, at the beginning of Parshas Yisro, 67b, on the matter of "There is a King above," etc., "and beneath Him there is a kohen," etc., and in the commentary of the Ramaz there.)

> The parenthesis gives references: the discourse on "And you shall make holy garments" (Exodus 28:2) in Parshas Tetzaveh; Pri Etz Chaim, Rabbi Chaim Vital's book of the Arizal's teachings on the intentions of prayer and the mitzvos; and the Zohar at the beginning of Yisro, which says that beneath the supernal King there is a Kohen, the primordial light of the right side, who serves before Him, with the Ramaz's commentary there.

והוא המעלה את המלאכים דבי"ע בשרשם הנ"ל והם נושאות את הכסא וגם דמות כמראה אדם[78] שעל הכסא הם מגביהים להיות העלי' [העליה] מאצילות ששם הכלים מרובים בלמעלה מהאצילות אשר שם האורות מרובים

And it is he who raises the angels of Beriah, Yetzirah and Asiyah into their root mentioned above; and they bear the Throne, and also "the likeness as the appearance of a man" that is upon the Throne they lift up, so that there be an ascent from Atzilus, where the vessels are abundant, into [the level] **above Atzilus, where the lights are abundant.**

> This supernal Kohen raises the angels of the three lower worlds to their root in Tohu. As they carry the Throne, they also lift "the likeness as the appearance of a man" upon it (Ezekiel 1:26), so that the ascent goes from Atzilus, where vessels predominate, to the level above Atzilus, where lights predominate.

וזהו ענין שרפים עומדים ממעל לו[79] פי' כביכול שהם מעלים בחי' האדם שעל הכסא כי זהו ענין המרכבה כמו הסוס שנושא את רוכבו למקום אשר לא יוכל לילך בעצמו

And this is the meaning of "Seraphim stood above Him": as it were, they raise the level of the "man" upon the Throne. For this is the meaning of a chariot: like the horse, which carries its rider to a place where he could not go by himself.

> This explains "Seraphim stood above Him" (Isaiah 6:2): as it were, they lift up the "man" upon the Throne. That is what a chariot is, like a horse that carries its rider where he could not go on his own.

וזהו שנאמר בקרבנות לחמי לאשי פי' כמו שהלחם מחיה את האדם שעם היות שמדרגת האדם הוא למעלה מן הלחם שהוא בר שכל והלחם צומח מ"מ הלחם ומזון מחיה אותו

And this is what is said of the offerings, "My bread, for My fires." The meaning is that just as bread gives life to a person, for although the level of man is above bread, since he is a being of intellect while bread is vegetative, nevertheless bread and food give him life,

> Now the meaning of "My bread": a person lives from bread even though he, a being of intellect, is far above bread, which is only a plant. The lower sustains the higher. (The printed Hebrew's בר של is בר שכל, "a being of intellect," with the kaf dropped.)

והיינו לפי ששרשם נעלה ממנו כי באדם נאמר אחור וקדם צרתני[80] אחור למע"ב [למעשה בראשית] כו' שדצ"ח [שדומם צומח חי] קדמו לו לפי שהם מבחי' עולם התהו הגבוה מעולם התיקון

and this is because their root is higher than his. For of man it is said, "Behind and before You formed me": "behind" in the work of creation, etc., for the inanimate, vegetative and animal [creations] preceded him, because they are from the level of the World of Tohu, which is higher than the World of Tikkun.

> The reason is that the root of the lower things is higher. Of man it is written, "Behind and before You formed me" (Psalms 139:5): man was created after the inanimate, vegetative and animal creations, because they come from Tohu, which is higher than Tikkun.

ולכן ירדו למטה יותר ע"י שבה"כ [שבירת הכלים] לכן יש כח בבירור שנברר מהלחם באצטומכא וכבד להיות חיות להאדם לחבר הנפש עם הגוף

And therefore they descended lower, through the shattering of the vessels. Therefore there is power in what is refined from the bread in the stomach and the liver to become life-force for the person, to join the soul with the body.

> Because their root was higher, they fell lower in the shattering of the vessels. That is why the part of the bread that is refined in digestion has the power to keep a person alive and to bind his soul to his body.

וזהו כי על כל מוצא פי[81,82] הויי יחיה האדם פי' מוצא מקור כמו מוצא מים דהיינו מקור ושרש פי הויי שלמעלה מהאצילות כוי שישנו בהלחם כוי

And this is [the meaning of] "For by everything that comes forth (motza) from the mouth of Havayah does man live": motza means a source, as in "a spring (motza) of water"; that is, the source and root of "the mouth of Havayah," which is above Atzilus, etc., which is present in the bread, etc.

> This is the meaning of "by everything that comes forth from the mouth of Havayah does man live" (Deuteronomy 8:3). "Comes forth" (motza) means a source, as a spring is the source from which water comes forth; so man lives from the source of "the mouth of Havayah," above Atzilus, which is present in the bread.

וכמ"כ [וכמו כן] עד"ז נק' הקרבנות לחמי לאשי אשי הם השרפים שהם לאחר הבירור

And likewise, in the same way, the offerings are called "My bread, for My fires": "My fires" are the Seraphim, who are after the refinement,

> So too the offerings are "bread" for the Seraphim, the angels called "My fires," who come from what was already refined.

דהיינו שהם בבחינת ביטול מיכאל ביטולו באהבה וכלות הנפש וגבריאל ביראה זעות מחיל כסא כוי ומ"מ הם בבחינת גבול כי גם במלאכים יש אורות וכלים והכלים מגבילים

that is, they are in a state of self-nullification (bittul): Michael's bittul is in love and the expiring of the soul, and Gavriel's in awe, "they tremble from fear of the Throne," etc. And nevertheless they are in a state of limitation, for in the angels too there are lights and vessels, and the vessels limit.

> These angels are in a state of self-nullification: Michael through love and the soul's longing to expire into G-d, Gavriel through awe, trembling before the Throne. Yet they remain limited, for angels too have lights and vessels, and vessels set limits.

ולכן קדוש שהם אומרים פועל בהם כלות הנפש ד' שעות[83] ולא יותר ואח"כ צריך לומר עוד פעם שני קדוש לעורר האהבה והכלות הנפש והביטול כוי ולכן בי"ב שעות היום אומרים ג"פ [ג' פעמים] קדוש.

And therefore the "Holy" that they say brings about in them the expiring of the soul for four hours and no more, and afterwards they must say "Holy" a second time, to arouse the love and the expiring of the soul and the bittul, etc. And therefore in the twelve hours of the day they say "Holy" three times.

> Because of this limit, each time the angels say "Holy," the ecstasy it brings lasts only four hours, and then they must say "Holy" again to rekindle it. So in the twelve hours of the day they say "Holy" three times.

12 ולכן הקרבן שמקריבים הבהמה גשמיות שהיתה תחלה קודם הבירור שהוא למטה מטה מבחינת המלאכים שכבר נבררו וגם הבהמה גשמיות היא בחי' לחמי לאשי[84] הם המלאכים השרפים ע"י שמתבררת ע"ג [על גבי] המזבח

And therefore, in the offering, where the physical animal is offered, which at first, before the refinement, was far below the level of the angels, who have already been refined, the physical animal, too, is the level of "My bread, for My fires," which are the angels, the Seraphim, through its being refined upon the altar;

> The offering is a physical animal, which comes from what was not yet refined and stands far below the angels, who were refined long ago; yet refined on the altar, this animal too becomes "My bread, for My fires," bread for the Seraphim (the printed לחמיט is a misprint for לחמי, "My bread").

דהיינו שגורם עליי' [עלייה] המלאכים במקורם ושרשם שמעולם התהו שלמעלה מהכלים המגבילים.

that is, it brings about the ascent of the angels into their source and root, which is from the World of Tohu, above the vessels that limit.

> That is, it raises the angels to their source in the World of Tohu, above the vessels that limit them.

13 וע"ד שהלחם גשמי מחיה את האדם שהוא לפי שבשרשו גבוה יותר מהאדם שלכן נפל למטה יותר. כן הבהמות גשמיים שנלקחו מבחינת השמרים שלא הוברר הנה בשרשן בחי' זו נלקחה מעולם התהו מבחי' עליונה יותר משרש חיות המרכבה עצמן

And just as physical bread gives life to a person because in its root it is higher than man, which is why it fell lower, so with the physical animals, which were taken from the level of the dregs that were not refined: in their root, this level was taken from the World of Tohu, from a level higher than the root of the Chayos of the Chariot themselves.

> The analogy of bread is restated: bread sustains a person because its root is higher than his, and that is why it fell lower. So too the physical animals, which come from the unrefined dregs: their root in the World of Tohu is higher even than the root of the Chayos of the Chariot, the angels who carry the Throne.

ולכן דוקא נפלו למטה יותר וכנודע ממשל נפילת החומה שממקום גבוה יותר נופל למטה יותר.

And precisely for this reason they fell lower, as is known from the analogy of a falling wall: from a higher place, it falls farther down.

> That is precisely why they fell so low, as a wall falling from a greater height lands farther down.

לכן כשמתבררים נעשי' [נעשית / נעשים] בחי' לחם וחיות לבחי' אשי הם השרפים כו':

Therefore, when they are refined, they become the level of bread and life-force for the level of "My fires," which are the Seraphim, etc.

> When they are refined, they become "bread" and life-force for the Seraphim, the angels called "My fires."

SECTION 5 · ¶14–17

Prayer and the love without limit

14 ועתה התפלה היא במקום קרבנות[85] כי הנפש אלקית אף שאינה צריכה תיקון מ"מ אהבתה מוגבלת לפי שנלקחה מבחי' גבול

And now, prayer is in place of the offerings. For the G-dly soul, although it does not need rectification (tikkun), nevertheless its love is limited, because it was taken from a level of limitation.

> Today prayer takes the place of the offerings. The G-dly soul has no need of rectification, but its love for G-d is still limited, because it comes from a level of limitation.

כי גם עולם הבריאה שמשם נמשך בחי' נשמה הוא בעל גבול וכ"ש [וכל שכן] רוח שנמשך מיצירה ונפש דעשי' [דעשיה].

For even the World of Beriah (Creation), from which the level of neshamah [the soul's level of intellect] is drawn, is limited; and all the more so ruach [spirit], which is drawn from Yetzirah, and nefesh [the soul's lowest level], of Asiyah.

> Even the World of Beriah, from which the neshamah, the highest of these levels of the soul, comes, is limited; all the more so the ruach, from Yetzirah, and the nefesh, from Asiyah.

15 וא"א להנשמה להגיע לבחי' בכל מאדך[86] בלי גבול כ"ע [כל עלמין] ע"י בירור נפש הבהמית דוקא שהוא קודם הבירור ושרשה מתהו כו' וע"ד הנ"ל בפי' לחמי לאשי דקרבנות כו'

And it is impossible for the soul to reach the level of "with all your might (me'odecha)," without limit, except through the refinement of the animal soul specifically, which is before the refinement and whose root is from Tohu, etc., along the lines of what was said above in explaining "My bread, for My fires" of the offerings, etc.

> The soul can reach a love "with all your might" (Deuteronomy 6:5), a love without limit, only by refining the animal soul, which, like the offered animal, comes from before the refinement and is rooted in Tohu; this follows the explanation of "My bread, for My fires." (The printed כ"ע here stands for כ"א, "except.")

וזהו ענין ריח ניחוח להוי' ריח הוא העלאה ממטה למעלה וכמשל הריח שעולה ומשיב את הנפש והיינו בחי' ק"ש [קריאת שמע]

And this is the meaning of "a pleasing fragrance (rei'ach nichoach) to Havayah": rei'ach (fragrance) is an ascent from below to above, like a fragrance, which rises and restores the soul; and this is the level of the Shema.

> The offerings are "a pleasing fragrance to Havayah," and fragrance (rei'ach) is an ascent from below, as a scent rises and revives a person. In prayer, this ascent is the Shema.

ועי"ז אח"כ ניחוח חות דרגא להמשיך מלמעלה למטה להוי' וזהו בחי' שמו"ע [שמונה עשרה] ברוך אתה ה' המשכת אור א"ס למטה

And through this, afterwards, nichoach, [meaning] nechus darga, "a descent of level," to draw down from above to below, "to Havayah"; and this is the level of the Shemoneh Esreh, "Blessed are You, Havayah": the drawing down of the Infinite Light (Or Ein Sof) below.

> Afterwards comes nichoach, plainly "pleasing," read here as nechus darga, "a descent of level": the drawing down of G-d's light from above, which is the Shemoneh Esreh, the standing prayer, whose blessings, "Blessed are You, Havayah," draw the Infinite Light down.

וכן התורה היא בחי' המשכת אור א"ס וזהו על שלשה דברים העולם עומד[87] על התורה ועל העבודה ועל גמ"ח [גמילות חסדים][88] עבודה היא בחי' העלאה ותורה וגמ"ח [וגמילות חסדים] הן בחי' המשכות:

And likewise, the Torah is the level of drawing down the Infinite Light. And this is [the meaning of] "On three things the world stands: on the Torah, on the service (avodah), and on acts of kindness": avodah is the level of ascent, and Torah and acts of kindness are levels of drawing down.

> The Torah, too, draws down the Infinite Light. So the Mishnah's three pillars of the world (Avos 1:2) divide into ascent, the service of prayer, and drawing down, the Torah and acts of kindness.

16 ד והנה מבואר למעלה בפנים איך כי גדול ורב כח של העלאת וביטול הנפש בישראל מבמלאכים כו'

4. Now, it is explained above, in the main text, how great and abundant is the power of the ascent and self-nullification (bittul) of the soul in Israel, more than in the angels, etc.,

> The fourth section looks back to the main discourse, which explained that the ascent and self-nullification of a Jewish soul is greater than that of the angels.

שלא נמשך ונתגלה בחי' אדם שעל הכסא עד שנתגלה בחינת בכל מאדך כי אדם הוא אותיות מאד

for the level of the "man" upon the Throne was not drawn down and revealed until the level of "with all your might (me'odecha)" was revealed, for adam (man) has the letters of me'od (might).

> The "man" upon the Throne is revealed only when the soul reaches "with all your might" (me'odecha), for the word adam (man) has the same letters as me'od (might).

והענין כי סיבת היות ההשפעה מהמדות בבחי' גבול אינו מפני שהספירות והמדות עצמן הם בבחינת גבול

And the explanation is that the reason the influence from the emotive attributes (middos) is limited is not because the Sefiros and the middos themselves are limited,

> Why is the flow from the attributes limited at all? Not because the Sefiros and the attributes are limited in themselves.

כי זה אינו שהע"ס [שהעשר ספירות] הם בבחי' א"ס רק שההשפעה מהמדות היא בבחי' גבול מחמת ההרכבה והתכללות[89] החסד מגבורה והגבורה מחסד

for this is not so: the Ten Sefiros are infinite. Rather, the influence from the middos is limited because of the combination and inter-inclusion of Chesed (kindness) with Gevurah (restraint) and of Gevurah with Chesed.

> The Ten Sefiros are in fact infinite. The limit comes from their combination: Chesed is included in Gevurah and Gevurah in Chesed, and each restrains the other.

לכן עם היות שבחי' חסד מצד עצמה הוא בבחי' א"ס והיתה מתפשטת עד אין קץ

Therefore, although the level of Chesed in itself is infinite and would spread without end,

> Chesed by itself is infinite and would spread without end.

רק לפי שיש בחי' המנגדת לזה היא בחינת גבורה המצמצמת אותה ומונעת התפשטות החסד בלי גבול כו' להיות שאמר לעולמו די.

but because there is a level that opposes it, namely the level of Gevurah, which contracts it and prevents Chesed from spreading without limit, etc., so that He "said to His world, 'Enough!'"

> But Gevurah, its opposite, contracts it and stops it from spreading without limit. So the Sages say (Chagigah 12a) that when the world was created it went on spreading until G-d "said to His world, 'Enough!'"

17 וז"ש [וזהו שכתוב] ביריעות המשכן ארבע באמה שמנה ועשרים באמה[90]

And this is [the meaning of] what is written concerning the curtains of the Mishkan [Tabernacle], "four by the cubit," "twenty-eight by the cubit."

> This is shown by the curtains of the Mishkan, the Tabernacle: the Torah measures them "twenty-eight by the cubit" and "four by the cubit" (Exodus 26:2).

ולא כתיב ארבע אמות[91] שמנה ועשרים אמות אלא שהיריעות מצד עצמן הם בבחינת בלי גבול רק יש בחי' אמה המודדת ומצמצמת עד פה יהי' [יהיה] חסד ועד פה גבורה.

And it is not written "four cubits," "twenty-eight cubits"; rather, the curtains in themselves are without limit, but there is the level of the cubit, which measures and contracts: up to here shall be Chesed (kindness), and up to here Gevurah (restraint).

> It does not say simply "twenty-eight cubits" and "four cubits." The wording suggests that the curtains in themselves are without limit, and that it is the cubit, the measure, that bounds them, saying "up to here Chesed, up to here Gevurah."

שעי"ז נעשו בבחי' מדות והוא ענין קו המדה וקנה המדה[92] שביחזקאל.[93] וכמ"ש בזהר פ' פקודי (דרל"ג ע"א)

For through this they became the level of middos, "measures" [attributes], and this is the matter of the measuring line and the measuring rod in Yechezkel, as is written in the Zohar, Parshas Pekudei (233a).

> Through this measuring they became middos, a word meaning both "attributes" and "measures." Yechezkel's measuring rod (Ezekiel 40:3) and the measuring line express the same idea; the Zohar on Pekudei, which the text cites, speaks of both and itself notes that the curtains are measured "by the cubit," not in "cubits."

וזהו שבחינת אדם היינו בחי' מאד ממש ואעפ"כ נקרא אדם (ועיין מ"ש בפ' יתרו בד"ה להבין [ואף על פי כן] ביאור ענין האבות הן הן המרכבה משי"ש [מה שכתוב שם] וצ"ל הלא שם מ"ה [שם מ"ה] כו' אך באמת הא בהא תליא כו')

And this is why the level of adam (man) is truly the level of me'od (might), and nevertheless it is called adam. (And see what is written in Parshas Yisro, in the discourse beginning "To understand the explanation of 'The Patriarchs are the Chariot,'" what is written there: "And we must understand: is not the Name Mah (45)," etc., "but in truth, the one depends on the other," etc.;

> So the level of adam is in essence me'od, the limitless, even though it is called adam, a measured form. The parenthesis refers to Torah Ohr, Parshas Yisro, where the Name Mah, whose value, 45, equals that of adam, is said to denote self-nullification; it asks how that Name can be called adam, a form of three joined lines, and answers that "the one depends on the other."

ומשם יובן ג"כ ענין אדם אותיות מאד בע"א [באופן אחר] והוא שכדי לעשות בחי' אדם זה שיהי' [שיהיה] בהתכללות כו' הוא ע"י המשכה מבחי' מאד ממש שבלי גבול שנמשך בבחי' אדם כו' ע"ש והיינו ע"י בכל מאדך[94] בק"ש [בקריאת שמע] כו'):

and from there will also be understood the matter of adam having the letters of me'od in another way: namely, that in order to make this level of adam, so that it be in a state of inter-inclusion, etc., it is through a drawing down from the level of me'od itself, which is without limit, which is drawn into the level of adam, etc. See there. And this is through "with all your might" in the Shema, etc.)

> From there the letters of adam and me'od are understood in another way: to form this adam, in which the attributes are included in one another, requires a drawing down from me'od itself, the limitless. In a person's service this comes through loving G-d "with all your might" in the Shema.

SECTION 6 · ¶18–22

"You have captured My heart": the supernal heart

18 וזהו לבבתני[95] שהקב"ה אומר לכנס"י [לכנסת ישראל] שאתה עושה אותי לבחי' לב כי הנה כל חיות וקיום ומזון של כל האיברים שבאדם והגוף בכללו הוא תלוי ונמשך מן הלב

And this is [the meaning of] "You have captured My heart (libavtini)": the Holy One, blessed be He, says to the Congregation of Israel, "You make Me into the level of a heart." For all the life-force (chayus), sustenance and nourishment of all the limbs of a person, and of the body as a whole, depend on and are drawn from the heart;

> Now the verse itself: in "You have captured My heart" (libavtini), G-d tells the Congregation of Israel, "You make Me into a heart." In the body, the life and nourishment of every limb depend on and come from the heart.

כי הלב הוא משכן לנפש החיונית[96] וכמ"ש כי הדם הוא הנפש[97] שבדם שבלב נקשרה ונתלבשה הנפש החיונית.

for the heart is the dwelling of the vital soul (nefesh hachiyunis), as it is written, "For the blood is the soul (nefesh)": for in the blood that is in the heart the vital soul is bound and enclothed.

> The heart is the seat of the vital soul, the soul that animates the body, as it is written, "For the blood is the soul" (Deuteronomy 12:23): the vital soul is bound up with the blood that is in the heart. In Tanya, chapter 9, to which a Kehot note points, the Alter Rebbe places the animal soul in the left chamber of the heart, which is full of blood, citing the same verse.

19 והלב הוא המחלק החיות והדם לכל האיברים אך מאין יהיו הדמים בלב אינו מצד עצמו לבד

And the heart is what distributes the life-force (chayus) and the blood to all the limbs. But where does the blood in the heart come from? Not from itself alone,

> The heart distributes life and blood to all the limbs. But its blood does not come from itself alone.

כי מצד עצמו אין בו רק רביעית דם לבד ואין בו כדי התפשטות והילוך הדם בכל האיברים

for of itself it has only a revi'is (a quarter-log) of blood, and that is not enough for the blood to spread and flow through all the limbs;

> By itself the heart holds only a revi'is, a small measure, of blood, which would not be enough to flow through the whole body.

רק שמוסיפים בו תמיד דם ע"י המאכל אשר יאכל האדם שמתעכל עד שנעשה לדם ונוטל הכבד ריבוי הדם והפסולת ושולח המובחר ללב.

rather, blood is continually added to it through the food that a person eats, which is digested until it becomes blood; and the liver takes the bulk of the blood and the waste, and sends the choicest to the heart.

> Blood is continually added to it from food, which is digested until it becomes blood; the liver takes the bulk of the blood and the waste and sends only the choicest blood to the heart.

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

BACKGROUND FROM THE REBBE

In his glosses on Tanya, chapter 9, the Rebbe asks why the Alter Rebbe proves that the animal soul dwells in the blood of the heart from the verse „כי הדם הוא הנפש" (for the blood is the soul), while in chapter 1 he used a different verse.

Our paragraph says the heart of itself holds „רק רביעית דם לבד" (only a quarter-log of blood), too little to reach the limbs. In his gloss the Rebbe notes that from „כי הדם הוא הנפש" (for the blood is the soul) the halachah learns the quarter-log of a dead person's blood that defiles, and that this quarter-log „בעיקרו הוא בלב" (is mainly in the heart), as the Aruch explains and Tosafos on Sotah imply, citing our biur, section 4. As he reads it, then, our paragraph's quarter-log is the halachah's quarter-log of the soul's own blood.

The Alter Rebbe: כי מצד עצמו אין בו רק רביעית דם לבד

The Rebbe: שבעיקרו הוא בלב – כפי' הערוך רבע א' וכ"מ בתוד"ה אדם סוטה ה' ולקו"ת בי' לבבתני ס"ד

הגהות והערות קצרות לספר של בינונים, מ"מ (the Rebbe's glosses on Tanya), vol. לקוטי אמרים, p. עו (on ch. 9)

20 וכך הנמשל שעי״י העלאת נה״ב [נפש הבהמית] בעבודה שבלב זו תפלה[98] שנקי׳ לחמי לאשי נעשה בחי׳ המשכת החיות בבחי׳ לב.

And so it is in what the analogy stands for: through the elevation of the animal soul in "the service of the heart, which is prayer," which is called "My bread, for My fires," there comes about the drawing down of the life-force (chayus) in the level of the heart.

> So too above: through the elevation of the animal soul in prayer, "the service of the heart," which is called "My bread, for My fires," G-d's life-force is drawn into the level of the "heart" above.

דהיינו שעי״י הבירורים דבי״ע ששרשם מעולם התהו ניתוסף האור והחיות באדם דאצילות ועי״ז נמשך ממנו התפשטות החיות בהעולמות ועמ״ש מזה ע״פ אני ישנה ולבי ער[99, 100] וזהו לבבתני שאתה עושה אותי לבחי׳ לב.

That is, through the refinements of Beriah, Yetzirah and Asiyah, whose root is from the World of Tohu, light and life-force are added to the Adam of the World of Atzilus (Emanation), and through this the spreading of the life-force is drawn from it into the worlds; and see what is written about this on the verse "I am asleep, but my heart is awake." And this is [the meaning of] "You have captured My heart": "You make Me into the level of a heart."

> The refinements of the three lower worlds, whose root is in Tohu, add light and life-force to the "Adam" of Atzilus, as food adds blood to the heart, and from there life spreads into all the worlds. In the discourse on "I am asleep, but my heart is awake" (Song of Songs 5:2), later in Likkutei Torah, the Alter Rebbe explains why G-d is called a "heart" and not a "brain," describing how food is refined into blood in the liver, which sends its choicest to the heart, and the heart sends it to all the limbs. This is "You have captured My heart": through prayer Israel make G-d into a heart that gives life to all.

21 והנה בלב יש ב׳ חללים[101] חלל הימיני וחלל השמאלי חלל השמאלי הוא משכן הדם וחלל הימיני הוא מלא אויר ורוח שהוא עיקר הרוח חיים

Now, in the heart there are two chambers, the right chamber and the left chamber. The left chamber is the dwelling of the blood, and the right chamber is full of air and spirit (ruach), which is the main [seat] of the spirit of life.

> The discourse now explains "You have captured My heart" through the structure of the heart. The heart has two chambers: the left holds the blood, and the right is full of air and spirit, the main seat of the "spirit of life."

כי הדם בעצמו לא הי׳ [היה] יכול להתפשט ולהלוך בכל האיברים זולתי הרוח חיים שמוליכו

For the blood by itself could not spread and flow through all the limbs without the spirit of life that carries it.

> The blood cannot move through the body on its own; the spirit of life carries it.

וגם עוד נוסף ברוח החיים שממשיך אל המוח ומחבר את המוח אל הלב שבמוח אין שם הילוך הדם רק האויר ורוח חיים שבלב הוא המקשר ומחבר הלב למוח ומן המוח חוזר ושב אל הלב כנודע

And there is more in the spirit of life: it reaches to the brain and joins the brain to the heart, for in the brain there is no flow of blood; only the air and the spirit of life that is in the heart is what binds and joins the heart to the brain, and from the brain it returns back to the heart, as is known.

> The spirit also rises to the brain, where no blood flows: only the spirit of the heart binds the heart to the brain, and it returns from the brain to the heart.

וכך למעלה לבבתני היינו ב' בחי' שבלב. חלל הימיני וחלל השמאלי והיינו שהחיות הנמשך ומתפשט מאצילות לבי"ע להחיות נשמות ומלאכים זהו כמו בחינת התפשטות החיות מחלל השמאלי לכל אברי הגוף

And so above, "You have captured My heart (libavtini)" means the two levels that are in the heart, the right chamber and the left chamber. That is, the life-force (chayus) that is drawn and spreads from Atzilus to Beriah, Yetzirah and Asiyah, to give life to souls and angels, is like the spreading of the life-force from the left chamber to all the limbs of the body;

> So above, libavtini refers to the two chambers of the supernal heart, which stand for two flows of divine life. The life that spreads from Atzilus down to Beriah, Yetzirah and Asiyah, giving life to souls and angels, is like the blood spreading from the left chamber to the limbs.

והמשכת האור והחיות מעצמות א"ס ב"ה שאינו בגדר ספי' [ספירה / ספירות] כלל להיות נמשך התהוות החכמה דאצי' אנת חכים[102] כו' היא כמו התפשטות והמשכת החיות מחלל הימיני שבלב שהוא מלא רוח שממשיך ג"כ אל המוח

and the drawing down of the light and life-force from the essence of the Infinite One (Ein Sof), blessed be He, who is not within the category of the Sefiros at all, so that there be drawn down the coming into being of the Chochmah (wisdom) of the World of Atzilus (Emanation), "You are wise," etc., is like the spreading and drawing of the life-force from the right chamber of the heart, which is full of spirit and which also reaches to the brain.

> The other flow comes from the essence of the Infinite One, who is beyond all the Sefiros, and brings the Chochmah of Atzilus into being; the Tikkunei Zohar's "You are wise," but not with a known wisdom, says that He is wise yet beyond the Sefirah of wisdom. This flow is like the spirit from the right chamber, which rises to the brain.

וכך הוא ההמשכה להיות בחי' חכמה כו'

And so is the drawing down to become the level of Chochmah, etc.

> So the drawing from the Infinite that brings Chochmah into being is the "spirit" of the supernal heart.

(ועיין בפי' הרמ"ז [הרב משה זכות] בזהר פ' אמור) (דצ"ג ע"ב) ע"פ לך אמר לבי בקשו פני[103, 104] כו' שהאריך שם בענין לב ושאור אבא מאיר בחלל ימיני שבלב שבו רוח החיות ואימא מאירה בחלל השמאלי שבו הדם כו'.

(And see the commentary of the Ramaz on the Zohar, Parshas Emor) (93b), on [the verse] "Of You my heart said, 'Seek My face,'" etc., where he discusses at length the matter of the heart, and that the light of Abba (Chochmah) shines in the right chamber of the heart, in which is the spirit of life, and Imma (Binah) shines in the left chamber, in which is the blood, etc.

> The parenthesis refers to the Ramaz's commentary on the Zohar on Parshas Emor, where the verse "Of You my heart said, 'Seek My face'" (Psalms 27:8) is expounded. There the Ramaz discusses the heart at length: the light of Abba (Chochmah) shines in the right chamber, where the spirit of life is, and Imma (Binah) shines in the left chamber, where the blood is.

ופנימית הלב הוא פנימית ע"ב [שם ע"ב] ס"ג [שם ס"ג] כו' וכ"כ [וכן כתב] עוד בפ' פנחס (בדף רכ"א).

And the inner dimension of the heart is the inner dimension of [the Names] Av (72) and Sag (63), etc. And so he also wrote in Parshas Pinchas (on folio 221).

> He adds that the inner dimension of the heart is the inner dimension of the divine Names Av (72) and Sag (63), the Names of Chochmah and Binah, and he says the same on Parshas Pinchas.

וא"כ עפ"ז [על פי זה] מובן מש"כ [מה שכתוב] דהחיות שמתפשט מאצילות להחיות עולם הבריאה זהו מבחי' חלל השמאלי שבלב

If so, according to this, what was written is understood: that the life-force that spreads from Atzilus to give life to the World of Beriah is from the level of the left chamber of the heart.

> This confirms what was said above: the life that spreads from Atzilus to Beriah comes from the left chamber of the heart.

היינו כי אימא מקננא בכורסייא[105, 106] אבל אצילות הוא בחי' חכמה בכלל שהוא בחי' חלל הימיני כו'

That is, because "Imma nests in the Throne"; but Atzilus is the level of Chochmah in general, which is the level of the right chamber, etc.

> That is because "Imma nests in the Throne": Binah, the left chamber, shines into Beriah, the World of the Throne. Atzilus as a whole is Chochmah, the right chamber.

ונק' רוח כמ"ש בע"ח [בעץ חיים] שער מוחין דצלם פ"ה שכתב בשם ספר יצירה שהחכמה נק' רוח אלקים חיים[107] ועמ"ש מענין רוח ע"פ והיה מספר[108] בני ישראל כחול הים.[109]

And it is called ruach (spirit), as is written in Etz Chaim, Sha'ar Mochin deTzelem, chapter 5, which writes in the name of Sefer Yetzirah that Chochmah is called "the spirit of the living G-d." And see what is written on the matter of ruach on the verse "And the number of the children of Israel shall be like the sand of the sea."

> The flow that brings Chochmah into being is called ruach, spirit, as Etz Chaim says in the name of Sefer Yetzirah, the ancient "Book of Formation," which calls Chochmah "the spirit of the living G-d." The text also refers to its explanation of ruach on "And the number of the children of Israel shall be like the sand of the sea" (Hosea 2:1); there, in Likkutei Torah, Bamidbar, the Alter Rebbe speaks of the advantage of the drawing down from the level of ruach over that from the level of water.

א"נ [אי נמי] עפמ"ש [על פי מה שכתוב] בפ' מקץ בד"ה נר חנוכה כו' כדי שתהא מזוזה מימין[110] כו' בענין אויר אור י' שהארת אור הנר הוא ע"ח שיש אויר סביב האור כו' ע"ש

Alternatively, according to what is written in Parshas Miketz, in the discourse beginning "The Chanukah lamp," etc., "so that the mezuzah be on the right," etc., on the matter of avir (air) [being] or (light) [with a] yud: that the shining of the lamp's light is through there being air around the light, etc. See there.

> Another explanation draws on the discourse on the Chanukah lamp in Parshas Miketz: avir (air) is or (light) with a yud added, and a lamp's light can shine only because there is air around it.

נמצא האור שהוא בחי' חכמה כמש"ל [כמה שכתוב לעיל] מקבל מבחי' אויר שהוא בחי' כתר כו' ואויר היינו רוח.

It follows that the light, which is the level of Chochmah, as explained above, receives from the level of air, which is the level of Keser (the Crown), etc.; and air is ruach.

> So the light, Chochmah, receives from the "air," which is Keser, the level above it; and air is ruach, spirit.

לכן ההמשכה מא"ס ב"ה להיות התהוות החכמה נק' בשם רוח הנמשך מחלל הימני שבלב ובי' המשכות אלו דלבבתני הוא ע"י ב' בחי' אחותי וכלה

Therefore the drawing down from the Infinite One, blessed be He, for the coming into being of Chochmah is called by the name ruach, which is drawn from the right chamber of the heart. And these two drawings-down of libavtini are through the two levels "My sister" and "bride,"

> Therefore the flow from the Infinite that brings Chochmah into being is called "spirit," coming from the right chamber of the supernal heart. The two flows of libavtini are aroused by the two names in the verse, "My sister" and "bride."

שהם בי׳ אהבות אחותי היא אהבה הנמשכת מבחי׳ חכמה אחותי רעיתי[111] תרין ריעין דלא מתפרשין[112] כו׳

which are two loves. "My sister" is a love drawn from the level of Chochmah: "my sister, my companion," "two companions who never part," etc.

> They are two kinds of love. "My sister" is a love drawn from Chochmah, as in "my sister, my companion" (Song of Songs 5:2), recalling the Zohar's "two companions who never part"; at the beginning of Re'eh, where a Kehot note sends the reader, the Alter Rebbe applies that phrase to two things that must never part in a person's service, deep contemplation and the self-nullification of Chochmah.

והיא אהבה בנחת ע״ד דברי חכמים בנחת נשמעין[113, 114] והוא בחי׳ אהבה הטבעית שהיא מבחינת חכמה כמ״ש בסש״ב [בספר של בינונים].[115] ועי״ז מעורר וממשיך המשכת החיות בנאצלים הנקרא רוח (וזהו אמור לחכמה אחותי את).[116]

And it is a calm love, in the manner of "the words of the wise are heard in calm"; and it is the level of the natural love, which is from the level of Chochmah, as is written in Sefer Shel Beinonim [the Tanya]. And through this one arouses and draws down the drawing of the life-force into the emanated [levels], which is called ruach. (And this is [the meaning of] "Say to Chochmah, 'You are my sister.'")

> This love is calm, as "the words of the wise are heard in calm" (Ecclesiastes 9:17); it is the natural love of the G-dly soul, which comes from Chochmah, as Tanya, chapter 19, explains. It draws down the "spirit," the life-force of the emanated levels, as in "Say to Chochmah, 'You are my sister'" (Proverbs 7:4).

וכלה היא בחי׳ אהבה כרשפי אש[117] כלתה נפשי[118] שהוא מבחי׳ בינה ליבא ועי״ז נמשך אור א״ס בבי״ע והיינו ע״י המדות לך ה׳ הגדולה כו׳:[119]

And "bride" (kallah) is the level of a love like flashes of fire, "my soul expires (kalsah)," which is from the level of Binah (understanding), "the heart"; and through this the Infinite Light (Or Ein Sof) is drawn into Beriah, Yetzirah and Asiyah, and this is through the emotive attributes (middos), "Yours, Havayah, is the greatness," etc.

> "Bride" (kallah) is the fiery love in which "my soul expires" (kalsah, Psalms 84:3); it comes from Binah, called "the heart." Through it the Infinite Light is drawn into Beriah, Yetzirah and Asiyah, by way of the emotive attributes, "Yours, Havayah, is the greatness."

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THE REBBE EXPLAINS

In a reshimah for Shabbos Pinchas, 14 Tammuz 5700 (Reshimos, booklet 102), on the four who must give thanks, the Rebbe explains how body and soul are joined, as part of showing what each of the four was rescued from.

Body and soul, he writes, are joined by an intermediary that shares in both: food and drink, like the body, which become blood, in whose spiritual side the soul rests; and the breath of life, like the soul. This is the task of „חלל השמאלי והימני שבלב" (the left and right chambers of the heart), and he quotes our paragraph's words on the chamber of blood and the chamber full of air and breath. Read this way, our paragraph's two chambers are the two links that hold the soul in the body.

The Alter Rebbe: חלל השמאלי הוא משכן הדם וחלל הימיני הוא מלא אויר ורוח שהוא עיקר הרוח חיים

The Rebbe: וגם ע"י הרוח חיים — מעין הנשמה. וזהו תפקידם של חלל השמאלי והימני שבלב

Reshimos, vol. booklet 102 (second edition, booklets 46–111), p. 341 · י"ד תמוז ש"ת, פנחס

A QUESTION THE REBBE RAISES

In his glosses on Tanya, chapter 9, which places the G-dly soul in „חלל הימני שאין בו דם" (the right chamber, which has no blood), the Rebbe proposes, „לולא דמסתפינא" (were I not afraid to say so), a different picture of the two chambers.

„דם ישנו בשני חללי הלב" (there is blood in both chambers of the heart), he writes; they differ in task. The right chamber is where „מתקבץ הדם מכל האיברים" (the blood gathers from all the limbs) to be sent to the lung, so that the breath of life clothes itself in it; the left sends the blood to all the limbs, and among the places he cites is our biur. He then asks how this fits Tanya's 'the right chamber has no blood', and answers that it may mean no blood of its own, or that besides what the limbs send, the heart has a quarter-log of blood of its own, as in our biur, and it is in the left chamber only.

The Alter Rebbe: כי הדם בעצמו לא היי יכול להתפשט ולהלוך בכל האיברים זולתי הרוח חיים שמוליכו

The Rebbe: דם ישנו בשני חללי הלב, אלא שתפקיד חלל הימני ששם מתקבץ הדם מכל האיברים כדי שישלחו לריאה להתלבש בו ר"ח

הגהות והערות קצרות לספר של בינונים, מ"מ (the Rebbe's glosses on Tanya), vol. לקוטי אמרים, p. עח (on ch. 9)

A QUESTION THE REBBE RAISES

In a letter of Rosh Chodesh Elul 5722 (printed in Likkutei Sichos vol. 35; Igros Kodesh vol. 22), the Rebbe answers a question: Tanya places the G-dly soul in the right chamber of the heart, which has no blood, yet there is blood in all the chambers of the heart.

He sends the questioner to Etz Chaim and to our paragraph, and then answers from the books of medicine: „אין חלל הימני מחדש ענין הדם" (the right chamber does not renew the blood), for the blood comes there from the left chamber, where it gathers from the body; what is renewed in it is the part of „האויר הנותן חיים באדם" (the air that gives a person life), oxygen. Perhaps (biur b'derech efshar), read this way, our paragraph's right chamber „מלא אויר ורוח" (full of air and spirit) speaks of what that chamber renews.

The Alter Rebbe: וחלל הימיני הוא מלא אויר ורוח שהוא עיקר הרוח חיים

The Rebbe: אין חלל הימני מחדש ענין הדם (כי בא לשם מחלל השמאלי, ששם מתקבץ מהגוף) אלא שנתחדש בו חלק האויר הנותן חיים באדם

Likkutei Sichos, vol. לה, p. 235 · אי דר"ח אלול תשכ"ב (מכתב)

22 ה ובי בחי' אהבות אלו הוא ג"כ מ"ש ע"פ באתי לגני[120, 121] כו' מענין ההפרש שבין בחי' ריעים לדודים שבחי' ריעים הם דלא מתפרשין שאהבתם תמידית

5. And these two levels of love are also what is written on the verse "I have come into My garden," etc., concerning the difference between the level of "companions" and "beloveds": the level of "companions" is that they never part, for their love is constant,

> The fifth section links the two loves to the discourse on "I have come into My garden" (Song of Songs 5:1), which distinguishes "companions" (re'im) from "beloveds" (dodim). Companions never part; their love is constant.

ולכן אין שייך רשפי אש וצמאון וזהו בחי' מי שתורתם אומנתם[122] כו' ודודים הוא שאהבתם לפרקים ועתים מזומנים בשעה שמעורר את האהבה כמו בשעת תפלה וכיוצא בזה ולכן באהבה זו שייך צמאון ויסוד האש כו'.

and therefore "flashes of fire" and thirst do not apply; and this is the level of those whose Torah is their occupation, etc. And "beloveds" are those whose love is at intervals and appointed times, when one arouses the love, as at the time of prayer and the like; and therefore in this love thirst and the element of fire apply, etc.

> A constant love has no flashes of fire or thirst; it belongs to those whose Torah study is their whole occupation. Beloveds love at set times, when they arouse their love, as in prayer, and such love has thirst and the element of fire.

ולכן א"ש [אתי שפיר] שע"י בחינת אחותי[123] מעורר וממשיך מבחי' עליונה יותר

And therefore it is well understood that through the level of "My sister" one arouses and draws down from a higher level.

> So it makes sense that "My sister," the constant love from Chochmah, arouses and draws from a higher level than the fiery love of "bride."

וע' בזהר ויקרא (דקי"ב א') ע"פ אחותי ובזהר פ' אמור (דף ק' ע"ב) ועמ"ש ע"פ שיר השירים[124, 125] בענין שכינתא עילאה ושכינתא תתאה ומ"ש ע"פ והקרבתם עולה אשה[126] כו'.

And see the Zohar on Vayikra (112a), on "My sister," and the Zohar, Parshas Emor (folio 100b). And see what is written on the verse "The Song of Songs" on the matter of the higher Shechinah and the lower Shechinah, and what is written on the verse "And you shall offer a burnt-offering, a fire-offering," etc.

> The text refers the reader to the Zohar on Vayikra and on Emor; the latter reads "She is my sister, the daughter of my father" as the union that comes from Abba, Chochmah. It also refers to its first discourse on "The Song of Songs," which explains the higher and lower Shechinah as the two levels of "bride," and to its discourse on "And you shall offer a burnt-offering, a fire-offering."

גם אפשר בי' אהבות אלו נמשכים מבי' בחי' דעת כי דעת עליון מייחד ומחבר חו"ב [חכמה ובינה]

It is also possible [to say] that these two loves are drawn from the two levels of Daas (knowledge): for the higher Daas unites and joins Chochmah (wisdom) and Binah (understanding);

> Another explanation: the two loves come from the two levels of Daas. The higher Daas unites Chochmah and Binah.

לכן ע"י"ז נמשך האהבה דבחי' אחותי שהיא מבחי' חכמה כמ"ש בזהר ע"פ אמור לחכמה אחותי את.[127]

therefore through it is drawn the love of the level of "My sister," which is from the level of Chochmah, as is written in the Zohar on "Say to Chochmah, 'You are my sister.'"

> Therefore from it comes the love of "My sister," which is from Chochmah, as the Zohar reads "Say to Chochmah, 'You are my sister.'"

ודעת תחתון מחבר וממשיך התפשטות השכל במדות מזה נמשך בחי' אהבה הבי' דבחינת כלתה נפשי כו'

And the lower Daas joins and draws down the spreading of the intellect into the emotive attributes (middos); from this is drawn the second level of love, the level of "my soul expires," etc.

> The lower Daas joins the intellect to the emotive attributes and draws it into them; from it comes the second love, "my soul expires," the love of "bride."

וכן פי' הרמ"ז [הרב משה זכות] ברע"מ [ברעיא מהימנא] פ' שופטים (דער"ה א') ענין קירות לבו[128] שהם כחות שבשני חללי הלב הם חו"ג [חסד וגבורה] הנמשכים מהדעת. וכמ"ש מזה במ"א הנ"ל.

And so the Ramaz explains, in the Raaya Mehemna, Parshas Shoftim (275a), the matter of "the walls of his heart": that they are the powers in the two chambers of the heart, which are Chesed (kindness) and Gevurah (restraint), drawn from Daas. And as is written about this elsewhere, mentioned above.

> So the Ramaz explains the "walls of his heart" in the Raaya Mehemna ("the Faithful Shepherd," a part of the Zohar) as the powers in the heart's two chambers, Chesed and Gevurah, which come from Daas.

ובחי' עומקא דליבא יי"ל [יש לומר] ששרשו מדעת עליון וזהו ענין אחותי ועמי"ש מענין אחותי ע"פ ושבתה הארץ[129, 130] ארעא אתבטלת כו'

And the level of "the depth of the heart," it can be said, has its root in the higher Daas; and this is the matter of "My sister." And see what is written on the matter of "My sister" on the verse "And the land shall rest," "the land was nullified," etc.

> "The depth of the heart," its innermost point, may be rooted in the higher Daas, and this is "My sister." The text refers to its discourse on "And the land shall rest" (Leviticus 25:2), in Likkutei Torah, Behar, which reads achosi, "my sister," from the word for joining, and says that the Congregation of Israel is always "My sister," though the quality is at times revealed and at times hidden.

ועמי"ש מענין דעת עליון שבנפש בביאור ע"פ מים רבים לא יוכלו לכבות את האהבה[131] כו'.

And see what is written on the matter of the higher Daas in the soul, in the explanation of the verse "Many waters cannot extinguish the love," etc.

> It also refers to its explanation of "Many waters cannot extinguish the love" (Song of Songs 8:7) for the higher Daas within the soul.

ולכן ע"י ב' בחי' אלו נמשך מבחי' סוכ"ע בממכ"ע [בממלא כל עלמין] וכמש"ל [וכמה שכתוב לעיל] בענין כי אל דעות[132] כו' שבאמת כולא חד.

And therefore, through these two levels, there is drawn from the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin), as explained above concerning "For Havayah is a G-d of de'os," etc., that in truth all is one.

> Through these two loves, sovev is drawn into memalei, as explained above on "For Havayah is a G-d of de'os": the two levels of Daas, like the two lights, are in truth one.

SECTION 7 · ¶23

The plain sense: the two souls

23 והנה כ"ז [כל זה] הוא דעת עליון ודי"ת [ודעת תחתון] שבנפש האלקית. אך עוד י"ל [יש לומר] כפשוטו כי אפילו ע"י אהבה הנמשכת מהדעת תחתון של הננ"א [נהי"א] מעוררים וממשיכים למעלה מבחי' דעת עליון שהוא בחי' סוכ"ע.

Now, all this is the higher Daas (knowledge) and the lower Daas in the G-dly soul. But it can further be explained according to its plain meaning: that even through love drawn from the lower Daas of the G-dly soul, one arouses and draws down from above, from the level of the higher Daas, which is the level of the light that encompasses all worlds (sovev kol almin).

> So far the two levels of Daas were both within the G-dly soul. Now a plainer reading: even love drawn from the G-dly soul's lower Daas arouses the higher Daas above, sovev kol almin.

והיינו לפי שבאדם יש ג"כ נפש הבהמית שהיא ג"כ נפש המשכלת אלא שהיא הנמשכת אחר הגשמיות שהיא מק"נ [מקליפת נוגה].

And this is because in man there is also the animal soul, which is also an intellectual soul, except that it is drawn after physicality, for it is from kelipas nogah [the translucent husk].

> This is because a person also has an animal soul, which is also an intellectual soul, but its intellect is drawn after physical things, since it comes from kelipas nogah, the "translucent husk" in which good and evil are mixed.

אבל נהי"א [נפש האלקית] עיקרה היא נפש המשכלת ומתבוננת תמיד ומשגת באור א"ס ב"ה ואין לה השכלה אחרת ועמ"ש מזה בד"ה המגביהי לשבת[133] כוי

But the G-dly soul is essentially an intellectual soul, which constantly contemplates and grasps the Infinite Light (Or Ein Sof), blessed be He, and has no other intellectual pursuit. And see what is written about this in the discourse beginning "Who is enthroned on high," etc.

> The G-dly soul, by contrast, is in essence an intellect turned to G-d: it constantly contemplates and grasps the Infinite Light and has no other interest. The text refers to its discourse on "Who is enthroned on high" (Psalms 113:5).

ולכן כל בחי' מהדעת של נפש האלקית נק' בודאי דעת עליון לגבי הדעת ושכל האנושי הנמשך מנה"ב [מנפש הבהמית] שבאדם שהיא משכלת ומשגת גשמיות עה"ז [עולם הזה] וגם יכולה להשכיל ג"כ באלקות וכי הנה"ב [הנפש הבהמית] כלולה מטו"ר [מטוב ורע]

And therefore every level of the Daas of the G-dly soul is certainly called the higher Daas in relation to the human Daas and intellect drawn from the animal soul in man, which understands and grasps the physicality of this world and can also understand G-dliness; for the animal soul is composed of good and evil.

> So every level of Daas in the G-dly soul is "higher Daas" compared with the human intellect of the animal soul, which grasps the physical things of this world, though it can also understand G-dliness, since it is a mixture of good and evil.

ואפשר שזהו ענין עץ החיים ועץ הדעת טוב ורע עץ הדעת טוב ורע הוא בחינת דעת דנה"ב [דנפש הבהמית] ועץ החיים הוא דעת וחכמה דנה"א [דנפש האלקית] כו'

And it is possible that this is the matter of the Tree of Life and the Tree of Knowledge of Good and Evil: the Tree of Knowledge of Good and Evil is the level of the Daas of the animal soul, and the Tree of Life is the Daas and Chochmah (wisdom) of the G-dly soul, etc.

> The Alter Rebbe suggests that this is the Tree of Knowledge of Good and Evil (in Hebrew, the tree of Daas), the Daas of the animal soul, while the Daas and Chochmah of the G-dly soul are the Tree of Life.

הגם שבמ"א נתבאר שגם בנה"א [בנפש האלקית] שייך בחי' עץ הדעת וכמ"ש ע"פ מקושש עצים.[134, 135] מ"מ אינו נק' כלל עץ הדעת טוב ורע ח"ו [חס ושלום] וכמ"ש בפרדס בערך עץ.

Although it is explained elsewhere that the level of the Tree of Knowledge applies also to the G-dly soul, as is written on the verse "gathering wood," nevertheless it is not called the Tree of Knowledge of Good and Evil at all, G-d forbid, as is written in the Pardes, in the entry "Etz" (tree).

> Elsewhere, in Likkutei Torah, Shelach, on the man who gathered wood on Shabbos (Numbers 15:32), the Tree of Knowledge is said to apply to the G-dly soul too; but the G-dly soul is never called the Tree of Knowledge "of Good and Evil," as the Pardes, Pardes Rimonim of Rabbi Moshe Cordovero, notes in its entry on "tree."

אבל עיקר עה"ד [עץ הדעת] טו"ר [טוב ורע] ממש היא ק"נ [קליפת נוגה] שמשם נמשכה הנה"ב [הנפש הבהמית] וע' מזה בד"ה ברע"מ [ברעיא מהימנא] פ' נשא והמשכילים יזהירו[137, 136] כו'

But the actual Tree of Knowledge of Good and Evil, in the main, is kelipas nogah, from which the animal soul is drawn. And see about this in the discourse beginning "In the Raaya Mehemna, Parshas Nasso: 'And the wise shall shine,'" etc.

> The true Tree of Knowledge of Good and Evil is kelipas nogah, the source of the animal soul. The text refers to its discourse on the Raaya Mehemna's "And the wise shall shine" (Daniel 12:3), which the Kehot note identifies as Iggeres HaKodesh 26 in Tanya.

והנה כשהאדם מגביר החב"ד [החכמה בינה ודעת] של הנה"א [הנפש האלקית] על השכל שבנה"ב [שבנפש הבהמית] שמעמיק בשכלו ומחשבתו בהתבוננות בגדולת א"ס ב"ה בק"ש [בקריאת שמע] ותפלה אזי יתבטל דעת ושכל הנה"ב [הנפש הבהמית] ויתכלל בדעת של הנה"א [הנפש האלקית]

Now, when a person makes the Chochmah, Binah and Daas of the G-dly soul prevail over the intellect of the animal soul, deepening his intellect and thought in contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, in the Shema and in prayer, then the Daas and intellect of the animal soul will be nullified and included in the Daas of the G-dly soul;

> When a person lets the intellect of his G-dly soul prevail over that of his animal soul, contemplating G-d's greatness in the Shema and in prayer, the mind of the animal soul is nullified and absorbed into the Daas of the G-dly soul.

ואזי גם המדות הנולדות מהשכל הגשמי לתאוות עולם הזה יתבטלו במדות הנולדות מהדעת של נפש אלקית לדבקה בו ית' בדביקה וחשיקה וחפיצה בבחי' אחותי או בבחי' כלה כלתה נפשי כו'

and then the emotive attributes (middos) born of the physical intellect, [directed] to the desires of this world, will also be nullified in the attributes born of the Daas of the G-dly soul, to cleave to Him, may He be blessed, with cleaving, longing and desire, in the manner of "My sister" or in the manner of "bride," "my soul expires," etc.

> Then the emotions of the animal soul, born of physical intellect and directed to worldly desires, are also absorbed into the emotions of the G-dly soul, which long to cleave to G-d, whether with the calm love of "My sister" or the fiery love of "bride."

נמצא התפלה שהיא בירור הנה"ב [הנפש הבהמית] גורם ביטול והעלאת דעת תחתון שבאדם בדעת עליון שהוא בחי' בירור והתחברות עץ הדעת בעץ החיים

It follows that prayer, which is the refinement of the animal soul, brings about the nullification and elevation of the lower Daas in man into the higher Daas, which is the refinement and joining of the Tree of Knowledge with the Tree of Life.

> Prayer, the refinement of the animal soul, thus lifts the lower Daas of a person into the higher Daas: the Tree of Knowledge is refined and joined to the Tree of Life.

ולכן ע"י מעורר וממשיך ג"כ מלמעלה המשכה מדעת עליון הסוכ"ע בדעת תחתון וממכ"ע [וממלא כל עלמין] שנקראים ג"כ עץ החיים ועץ הדעת לפעמים וכה,ג איתא דיצ"ט [דיצר טוב] ויצה"ר [ויצר הרע] שרשן מב' חללי הלב דז"א כדפי' הרמ"ז [הרב משה זכות] פ' אמור (דצ"ג) הנ"ל.

And therefore, through this, one also arouses and draws from above a drawing down from the higher Daas, sovev kol almin, into the lower Daas and the light that fills all worlds (memalei kol almin), which are also sometimes called the Tree of Life and the Tree of Knowledge. And similarly it is stated that the good inclination and the evil inclination have their root in the two chambers of the heart of Z'eir Anpin, as the Ramaz explains on Parshas Emor (93), mentioned above.

> In response, the higher Daas above, sovev, is drawn into the lower Daas, memalei, which are also sometimes called the Tree of Life and the Tree of Knowledge. The Ramaz similarly roots the good and evil inclinations in the two chambers of the heart of Z'eir Anpin.

וז"ש [וזהו שכתוב] לא הביט און ביעקב[138] כו' וכ"כ [וכן כתב] למה כי ה' אלקיו עמו דהיינו ע"י שממשיך האדם אלקות בנפשו שהשכל ומדות של נה"ב [נפש הבהמית] הנק' עה"ד [עץ הדעת] טו"ר [טוב ורע] יתבטלו לגבי שכל ומדות של נפש האלקית הנק' עץ החיים

And this is [the meaning of] what is written, "He has not beheld iniquity in Yaakov," etc.; and it also states why: "For Havayah his G-d is with him." That is, through a person drawing G-dliness into his soul, so that the intellect and attributes of the animal soul, called the Tree of Knowledge of Good and Evil, are nullified before the intellect and attributes of the G-dly soul, called the Tree of Life,

> This explains "He has not beheld iniquity in Yaakov" and the reason the verse gives, "Havayah his G-d is with him" (Numbers 23:21). G-d is "with him" when a person draws G-dliness into his soul, so that the mind and emotions of his animal soul, the Tree of Knowledge, give way to those of the G-dly soul, the Tree of Life.

הן שהביטול בבחי׳ אחותי הן שהביטול בבחי׳ כלה עכ״פ [על כל פנים] הכל ביטול נה״ב [נפש הבהמית] והתכללותה בנה״א [בנפש האלקית] שהשכל ומדות דנה״ב [דנפש הבהמית] ג״כ מסכימים לאהבה זו.

whether the nullification is in the manner of "My sister" or in the manner of "bride"; at any rate, all of it is the nullification of the animal soul and its inclusion in the G-dly soul, so that the intellect and attributes of the animal soul also agree to this love.

> Whether this comes through the love of "My sister" or of "bride," the animal soul is nullified and included in the G-dly soul, until its own mind and emotions agree to this love.

לכן ע״י מעורר מלמעלה בחי׳ דעת עליון שלמעלה באי״ס ב״ה שהוא בחי׳ סוכ״ע והמדות הנמשכים ממנו הן ורב חסד חסד דלגאו וע״י לא הביט און ביעקב כו׳

Therefore, through this, one arouses from above the level of the higher Daas, which is above, in the Infinite One, blessed be He, which is the level of sovev kol almin; and the attributes drawn from it are "abundant in kindness," the inner Chesed (kindness). And through this, "He has not beheld iniquity in Yaakov," etc.

> This arouses the higher Daas in the Infinite, sovev, and the attributes that flow from it, "abundant in kindness," the inner Chesed. From there comes "He has not beheld iniquity in Yaakov": the higher Daas sees without being stirred to punish.

כי המעט שמלמטה מעורר הרבה למעלה וכמ״ש בסש״ב [בספר של בינונים] ח״ג [חלק ג׳] (ספי״ב) ולכן הקרבנות מכפרים וזהו לבבתני אחותי כלה:

For the little from below arouses much above, as is written in Sefer Shel Beinonim, Part III (end of chapter 12). And therefore the offerings atone. And this is [the meaning of] "You have captured My heart, My sister, [My] bride."

> A little effort below arouses much above, as Tanya explains at the end of Iggeres HaTeshuvah. That is why the offerings atone, and this is "You have captured My heart, My sister, [My] bride."

SECTION 8 · ¶24–26

"One of your eyes" and "one necklace"

24 ו לבבתני באחת מעיניך.[139] באחד כתיב עיניך הם עיני העדה[140] שתורתם אומנתם והם בבחי' דמסתכלין ביקרא דמלכא אך יש בהם ב' בחינות.

6. "You have captured My heart with one (be'achas) of your eyes." Be'achad is written. "Your eyes" are "the eyes of the congregation," those whose Torah is their occupation, and they are in the state of "gazing at the glory of the King." But there are two levels in them.

> The sixth section turns to the next words: "You have captured My heart with one of your eyes." The word for "one" is written be'achad (masculine) and read be'achas (feminine). "Your eyes" are "the eyes of the congregation," the scholars whose Torah is their occupation, who are always "gazing at the glory of the King."

הא' שהם בבחי' הביטול דיחו"ת [דיחודא תתאה] ביטול היש שהוא יש רק שבטל ומשתחוה והב' בחי' יחו"ע [יחודא עילאה] שאין עוד מלבדו[141] ממש והוא ביטול האמיתי והן ב' בחינות אבינו מלכנו

The first is that they are in the self-nullification (bittul) of the lower unity (yichuda tata'ah), the nullification of the "something" (yesh): it is something, only it is nullified and bows down. And the second is the level of the higher unity (yichuda ila'ah), that there is truly nothing besides Him, and this is the true nullification. And these are the two levels "our Father, our King."

> Their self-nullification has two levels. The lower unity (yichuda tata'ah) is the bittul of a being that still exists but bows before G-d; the higher unity (yichuda ila'ah) is the awareness that "there is nothing besides Him" (Deuteronomy 4:35), the true bittul. These are the two levels expressed in "our Father, our King" (Avinu Malkeinu).

וזהו ענין באחד ובאחת יחו"ע [יחודא עילאה] היא בחי' באחד כתיב עולם המחשבה שהיא עלמא דאתכסיא ויחו"ת [ויחודא תתאה] באחת קרי עולם הדבור עלמא דאתגליא. ומכל א' משני בחינות אלו גורמים בחי' לבבתני:

And this is the matter of be'achad and be'achas: the higher unity is the level of be'achad, which is written, the world of thought, which is the hidden world; and the lower unity is be'achas, which is read, the world of speech, the revealed world. And from each one of these two levels they bring about the level of "You have captured My heart."

> The written be'achad is the higher unity, the world of thought, the hidden world; the read be'achas is the lower unity, the world of speech, the revealed world. Through either level Israel bring about "You have captured My heart."

> **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 18 Kislev 5710 to a writer in the journal Talpiyos (printed in Likkutei Sichos vol. 21), the Rebbe objects to printing, without a rebuttal, a commentator's view of „קרי וכתיב" (the read and the written forms of words in Scripture) that runs against the Sages (Nedarim 37b).

On the meaning of the read and written forms in the wisdom of truth, he points to the Maggid's Or Torah (brought at the end of Likkutei Torah, Vayikra) and to our paragraph: the written form is „עולם המחשבה שהוא עלמא דאתכסיא" (the world of thought, the hidden world), the read form the world of speech, the revealed world. Our paragraph reads the verse's written „באחד" (with one) and its read form, with the feminine ending, this way: the higher unity, of thought, and the lower unity, of speech, and from both comes 'You have captured My heart'.

The Alter Rebbe: יחו"ע היא בחי' באחד כתיב עולם המחשבה שהיא עלמא דאתכסיא ויחו"ת באחת קרי עולם הדבור עלמא דאתגליא

The Rebbe: בלקו"ת שה"ש ביאור לד"ה לבבתני פ"ז: כתיב — עולם המחשבה שהוא עלמא דאתכסיא. קרי — עולם הדבור עלמא דאתגליא

Likkutei Sichos, vol. כא, p. 403 · י"ח כסלו תש"י (מכתב)

25 באחד ענק מצורניך.[142] ענק תכשיט של אבנים טובות ומרגליות שהם דומם ואעפ"כ [ואף על פי כן] מאירות ונאות להתקשט בהן וכך מלכות פה תורה שבעל פה קרינן לה[143] בחי' אותיות הדבור שהן בחי' דומם שתי אבנים בונות[144] כו'

"With one necklace (anak) of your neck." An anak is an ornament of precious stones and pearls, which are inanimate, and nevertheless they shine and are beautiful to adorn oneself with. And so, "Malchus (sovereignty) is the mouth; we call it the Oral Torah": the level of the letters of speech, which are the level of the inanimate, "two stones build," etc.

Next: "with one necklace of your neck." A necklace is made of precious stones and pearls, lifeless things that nonetheless shine and adorn. So too Malchus, which the Tikkunei Zohar calls "the mouth" and "the Oral Torah," is the letters of speech, which are like inanimate stones; Sefer Yetzirah calls letters "stones" ("two stones build two houses").

ואעפ"כ [ואף על פי כן] נמשך בהן אור א"ס הסוכ"ע והן בחי' ענקים לגרגרותיך[145] לפי שהן מאור העליון ועמש"ל [ועיין מה שכתוב לעיל] ע"פ צוארך בחרוזים.[146]

And nevertheless the Infinite Light (Or Ein Sof), the light that encompasses all worlds (sovev kol almin), is drawn into them, and they are the level of "necklaces for your throat," for they are from the supernal light. And see what is written above on the verse "your neck with strings of beads."

Yet the Infinite Light, sovev kol almin, is drawn into these letters, so that they are "necklaces for your throat" (Proverbs 1:9), shining with a light from above. The text refers to its explanation of "your neck with strings of beads" (Song of Songs 1:10).

26 וכלל הפסוק שלבבתני בין בבחי׳ אחותי ובבחי׳ כלה שבשעת התפלה ובין בבחינת עיניך שהוא הביטול לכל היום בעיני העדה

And the verse as a whole [says] that "You have captured My heart" both in the manner of "My sister" and in the manner of "bride," which is at the time of prayer, and in the manner of "your eyes," which is the self-nullification all day long of "the eyes of the congregation."

> Summing up the verse: Israel capture G-d's heart through the loves of "My sister" and "bride," felt in prayer, and through "your eyes," the all-day bittul of the scholars.

ובחי׳ ענק הוא בחי׳ אותיות התורה לבעלי עסקים שאינן יכולים להיות בביטול כל היום ואזי אפילו פרק אחד שחרית ופרק אחד ערבית[147] כו׳ וזהו באחד ענק כו׳ כנ״ל:

And the level of anak is the level of the letters of the Torah for businessmen, who cannot be in a state of self-nullification all day long; and then even "one chapter in the morning and one chapter in the evening," etc. And this is "with one necklace," etc., as mentioned above.

> The "necklace" is the Torah study of those engaged in business, who cannot remain in bittul all day; for them even one chapter in the morning and one in the evening counts, as the Talmud says, and this too is "with one necklace."

SECTION 9 · ¶27–29

Another explanation: the inner heart

27 ועו״ל [ועוד יש לומר] בפי׳ לבבתני בסגנון אחר קצת והוא ע״פ משנ״ת [מה שנתבאר] בד״ה מי מנה עפר יעקב[148, 149] בענין יחד לבבי[150] דפנימית הלב היא בחי׳ יחידה שלמעלה גם מחב״ד [מחכמה בינה ודעת]

And one may further explain libavtini in a somewhat different style, based on what was explained in the discourse beginning "Who has counted the dust of Yaakov," on the matter of "unite (yached) my heart": that the inner dimension (pnimiyus) of the heart is the level of yechidah [the soul's innermost, single essence], which is above even Chochmah, Binah and Daas;

> A second, slightly different explanation of libavtini draws on the discourse on "Who has counted the dust of Yaakov" (Numbers 23:10) and the phrase "unite (yached) my heart" (Psalms 86:11). The inner dimension of the heart is yechidah, the soul's highest, "single" level, from the same root as yached, above even its intellect; in that discourse (Likkutei Torah, Balak) the Alter Rebbe explains that the outer heart loves through contemplation, while its inner point, yechidah, is a great love above reason, and "unite my heart" means that the outer is included in the inner.

והוא ענין רצון העליון בחי' כתר ועד"ז נתבאר ג"כ במ"א ע"פ והיה ביום ההוא[151] יתקע בשופר גדול[152] דאורייתא מחכמה נפקת ואורייתא מתקשראה בקב"ה [בקודשא בריך הוא] והקב"ה נקי צור לבבי[153]

and it is the matter of the supernal will, the level of Keser (the Crown). And along these lines it is also explained elsewhere, on the verse "And it shall be on that day, a great shofar shall be blown," that "the Torah comes forth from Chochmah," and "the Torah is bound to the Holy One, blessed be He," and the Holy One, blessed be He, is called "the Rock of my heart."

> This inner heart corresponds to the supernal will, Keser. The discourse on "a great shofar shall be blown" (Isaiah 27:13) explains it similarly: the Torah comes from Chochmah but is bound to G-d Himself, who is called "the Rock of my heart" (Psalms 73:26); there, in Likkutei Torah, Rosh Hashanah, the shofar is a simple voice from the breath of the heart, above the intellect, for the outer heart is below the intellect and receives from it, while the inner heart is above it.

והיינו כי פנימית הלב הוא למעלה מהחכמה דלב היינו בחינת מל' ולמטה מהחכמה כמ"ש בזהר פ' שלח (דקס"א ב') ובפ' תרומה (דקכ"ח ב') היינו בחי' חיצוניות הלב.

That is, the inner dimension of the heart is above Chochmah; for the heart is the level of Malchus (sovereignty) and is below Chochmah, as is written in the Zohar, Parshas Shelach (161b) and Parshas Terumah (128b): that is, the level of the outer dimension (chitzoniyus) of the heart.

> So the inner heart is above Chochmah. When the Zohar speaks of the heart as Malchus, below Chochmah, it means the outer dimension of the heart.

וגם נודע דהמל' שרשה בכתר וזהו ענין איה מקום כבודו כי המל' נק' כבוד בגימ' [בגימטריא] ל"ב נתיבות חכמה שזהו ג"כ פי' ל"ב

And it is also known that Malchus has its root in Keser; and this is the matter of "Where is the place of His glory?" For Malchus is called kavod (glory), which in numerical value is thirty-two (lamed-beis), the [thirty-two] paths of Chochmah; and this is also the meaning of lev (heart, lamed-beis).

> It is known that Malchus is rooted in Keser, which is the meaning of the angels' question in the Kedushah, "Where is the place of His glory?" Malchus is called kavod (glory), whose numerical value, 32, is that of lev (heart) and of the thirty-two paths of Chochmah.

וזהו ענין ל"ב שמות אלקים שבמעשה בראשית[154] ושרשן מכבוד עילאה ל"ב נתיבות החי"ע [החכמה עילאה] כמ"ש בפרדס ערך לב.

And this is the matter of the thirty-two [mentions of the] Name Elokim in the work of creation, whose root is from the supernal kavod, the thirty-two paths of the higher Chochmah, as is written in the Pardes, in the entry "Lev."

> The thirty-two times the Name Elokim appears in the account of creation are rooted in the supernal kavod, the thirty-two paths of the higher Chochmah, as the Pardes explains under "lev." In Likkutei Torah, Emor, the Alter Rebbe explains these Names as the thirty-two paths drawn from Chochmah into Binah: "Blessed is He who says and does," the saying in Chochmah and the doing in Binah.

28 ואיה מקום כבודו היינו שרש ומקור המל' בכתר וזהו בחי' איי" שאינו מושג כו' וזהו ענין מחשבה הקדומה שעלה במחשבה שיהיה מלך על עם וזהו ענין מלכותך מלכות כל עולמים[155]

And "Where is the place of His glory?" refers to the root and source of Malchus (sovereignty) in Keser (the Crown); and this is the level of ayeh ("where?"), which is not grasped, etc. And this is the matter of the primordial thought, that it arose in [His] thought that He would be King over a people; and this is the matter of "Your kingship is a kingship of all worlds."

> "Where is the place of His glory?" points to the root of Malchus in Keser. The words come from the Kedushah of Musaf, where the angels ask one another, "Where is the place of His glory?", since even they cannot grasp it. That root is called ayeh, "where?", because it cannot be grasped; it is the primordial thought, G-d's first "thought" to be King over a people, and so "Your kingship is a kingship of all worlds" (Psalms 145:13).

ולכן נק' בחי' זו פנימית הלב כי לב היינו מחשבה ורצון וע"ז נאמר ולבי ער[156] וכמ"ש באדרא (דקכ"ט ע"ב) שבא"א נאמר הנה לא ינום[157, 158] כו'

And therefore this level is called the inner dimension (pnimiyus) of the heart, for "heart" means thought and will; and of this it is said, "but my heart is awake," as is written in the Idra (129b), that of Arich Anpin it is said, "Behold, He neither slumbers," etc.

> This root is called the inner dimension of the heart, for "heart" here means thought and will. Of it is said "but my heart is awake" (Song of Songs 5:2), as the Idra says of Arich Anpin, "Behold, He neither slumbers" (Psalms 121:4).

אך הנה עצמותו יתי הוא למעלה מעלה גם מבחי' רצון וכמ"ש במ"א בד"ה צאינה וראינה[159] שבחינת המשכת הכתר נק' למעלה ביטול רצון כו' שהוא יתי רם ונשא מרצון זה וכמ"ש אם צדקת מה[160] כו'.

But His essence, may He be blessed, is far above even the level of will, as is explained elsewhere, in the discourse beginning "Go out and gaze," that the drawing down of Keser is called, above, "the nullification of will" (bittul ratzon), etc.: for He, may He be blessed, is exalted and uplifted above this will, as it is written, "If you are righteous, what [do you give Him]?" etc.

> Yet G-d's essence is far above even this will. In the discourse on "Go out and gaze" (Song of Songs 3:11), the drawing down of Keser is called "the nullification of will," for He is exalted beyond this will, as in "If you are righteous, what do you give Him?" (Job 35:7).

29 והגורם המשכה זו הוא ע"י אתעדל"ת [אתערותא דלתתא] בעסק התורה בבחי' ביטול רצון כו' ע"ש וזהו לבבתני[161] שאתה הוא הגורם לי שאהיה בבחי' לב והיינו ע"י אתעדל"ת [אתערותא דלתתא] דאחותי כלה כו'

And what brings about this drawing down is the arousal from below (isarusa dilesata) in the occupation with Torah in the manner of the nullification of will, etc.; see there. And this is "You have captured My heart (libavtini)": "You are the one who causes Me to be in the state of a heart." And this is through the arousal from below of "My sister, [My] bride," etc.,

> What draws down this level is an arousal from below: Torah study with "the nullification of will," as explained in that discourse. That is libavtini, "You cause Me to be a heart," through the arousal of "My sister, [My] bride."

שע"י נמשך אתעדל"ע [אתערותא דלעילא] בי' בחי' לב כתר עליון שהוא מקור להתהוות אצי' ומלי' דאצי' שיוצאת כנגד הלב דז"א שהיא מקור להתהוות בי"ע והיינו בחי' סכ"ע [סובב כל עלמין] ובחי' ממכ"ע [ממלא כל עלמין]

through which there is drawn an arousal from above (isarusa dile'eila) of two levels of heart: Keser Elyon (the supernal Crown), which is the source for the coming into being of Atzilus, and the Malchus of Atzilus, which emerges opposite the heart of Z'eir Anpin and which is the source for the coming into being of Beriah, Yetzirah and Asiyah; and these are the level of the light that encompasses all worlds (sovev kol almin) and the level of the light that fills all worlds (memalei kol almin).

> This arouses from above two levels of heart: Keser Elyon, the source of Atzilus, and the Malchus of Atzilus, which stands opposite the heart of Z'eir Anpin and is the source of the lower worlds. These are sovev kol almin and memalei kol almin.

ולכן נאמר בפסוק זה לבבתני ב' פעמים וזהו כמים הפנים לפנים[162] כן לב האדם לאדם פי' לב האדם א"א לאדם ז"א

And therefore libavtini is said twice in this verse. And this is [the meaning of] "As in water face [answers] to face, so the heart of man to man": "the heart of man" is Arich Anpin; "to man" is Z'eir Anpin (the emotive attributes).

> That is why libavtini appears twice in the verse. Proverbs says, "As in water face answers to face, so the heart of man to man" (Proverbs 27:19): the first "man" is Arich Anpin and the second Z'eir Anpin.

והיינו ב' בחי' לב הנ"ל כי המל' מקבלת מהלב דז"א וע' בזהר בתרומה (דקמ"ו סע"ב [סוף עמוד ב]) ועמ"ש ס"פ בראשית בד"ה צאינה וראינה בענין וביום שמחת לבו.[163, 164]

That is, the two levels of heart mentioned above; for Malchus receives from the heart of Z'eir Anpin. And see the Zohar on Terumah (end of 146b), and see what is written at the end of Parshas Bereishis, in the discourse beginning "Go out and gaze," on the matter of "and on the day of the gladness of his heart."

> These are the two hearts described above, since Malchus receives from the heart of Z'eir Anpin. The text refers to the Zohar on Terumah and to the discourse on "Go out and gaze" at the end of Parshas Bereishis, on "the day of the gladness of his heart" (Song of Songs 3:11).

IN ONE'S AVODAH

Prayer is the service that takes the place of the offerings: by contemplating G-d's greatness in the Shema and in prayer, a person makes the mind of his G-dly soul prevail over the mind of his animal soul, until the animal soul's intellect and emotions also agree to love G-d, whether with the calm love of "My sister" or the fiery love of "bride." This small effort below arouses the higher Daas above, the inner Chesed that "has not beheld iniquity in Yaakov." Those whose Torah is their occupation serve through constant bittul; a person busy with business who cannot be in bittul all day should fix even one chapter of Torah in the morning and one in the evening, and the letters of that Torah are the "necklace" that captures G-d's heart. Torah study with the nullification of one's own will draws down the inner heart above.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the very passage from spiritual to physical is "above hishtalshelus," and how does this shape its picture of the essence of the light shining upon what it creates?
2. How does the analogy of the mature and the immature mind explain the higher Daas, which "sees iniquity, and does not consider it"?
3. Why can the physical animal on the altar, and bread at a person's table, raise or sustain beings higher than themselves?
4. What is the difference between the love of "My sister" and the love of "bride," and which kinds of service does the maamar link with each?
5. In the plain sense of the passage, how does the refinement of the animal soul in prayer bring about forgiveness, "He has not beheld iniquity in Yaakov"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **לבבתני**

In the Song, the beloved, whom the Sages read as G-d, says to his bride, the Congregation of Israel: "You have captured My heart, My sister, [My] bride; you have captured My heart with one of your eyes, with one necklace of your neck": the least part of her beauty wins his heart. The discourse also reads libavtini as "you make Me a heart" and explains each phrase of the verse in its later sections.

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

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

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PARAGRAPH 2

2 **אין לך עשב**

The saying was sourced earlier in this book.

KEHOT'S NOTE

נסמן לעיל כד, ד.

3 **אין לך עשב מלמטה שאין לו מזל מלמעלה המכה בו ואומר לו גדל**

Rabbi Simon said: "There is no blade of grass that does not have a mazal in the firmament that strikes it and says to it, 'Grow!'" The Alter Rebbe uses it as an example of the physical receiving its growth from a spiritual cause, a picture of hishtalshelus.

Bereshit Rabbah 10:6 בראשית רבה י׳:ו׳

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו׳. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא …

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of …

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4 **גידול העשב והפרי**

There the saying is qualified: the mazal that strikes the grass and says "Grow!" acts only once the grass has sprouted, making it grow from small to large and bear fruit, while the sprouting itself, something from nothing, is from the earth's power of growth, rooted in the Infinite.

KEHOT'S NOTE

ראה אגה״ק סי׳ כ (קלב, א) ובליקוט פירושים ומ״מ — חיטריק שם.

5 **אראנו נפלאות**

G-d answers the prophet's plea for his people: "As in the days when you went out of the land of Egypt, I will show him wonders," wonders like those of the Exodus. The parenthesis points to a discussion of this verse, in connection with the Splitting of the Sea, found elsewhere.

Micah 7:15 מיכה ז׳:ט״ו

כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת׃

'As in the days of thy coming forth out of the land of Egypt Will I show unto him marvellous things.'

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6 **והכסיל בחשך הולך אבל החכם עיניו בראשו**

Koheles observes: "The wise man, his eyes are in his head, and the fool walks in darkness." The verse pairs wisdom with sight and folly with darkness, which supports the comparison of Chochmah to light.

Ecclesiastes 2:14 קהלת ב׳:י״ד

הֶחָכָם עֵינָיו בְּרֹאשׁוֹ וְהַכְּסִיל בַּחֹשֶׁךְ הוֹלֵךְ וְיָדַעְתִּי גַם־אָנִי שֶׁמִּקְרֶה אֶחָד יִקְרֶה אֶת־כֻּלָּם׃

The wise man, his eyes are in his head; But the fool walketh in darkness. And I also perceived that one event happeneth to them all.

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7 **שרואה את הנולד**

Alexander of Macedon asked the Sages of the Negev, "Who is called wise?" and they answered, "One who sees that which will be born." Wisdom is the power to see the outcome, a kind of light.

Tamid 32a תמיד ל״ב א

8 The Psalmist calls on the heavens and their hosts: "Let them praise the Name of Havayah, for He commanded and they were created." Creation is by G-d's command, which alone bridges the gap between spiritual and physical.

Psalms 148:5 תהילים קמ״ח:ה׳

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי הוּא צִוָּה וְנִבְרָאוּ׃

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

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9 **כל אשר חפץ ה' עשה**

The Psalmist praises G-d's rule over all creation: "Whatever Havayah desired, He did, in the heavens and on the earth, in the seas and in all the depths." Here it shows that the physical comes into being through G-d's will.

Psalms 135:6 תהילים קל"ה:ו'

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

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

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10 **בעשרה מאמרות נברא העולם**

"With ten utterances the world was created." Although all is by G-d's will, creation still proceeds through the ten utterances, the ordered channels of hishtalshelus.

Pirkei Avot 5:1 משנה אבות ה':א'

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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

11 Haman advises King Achashverosh how to honor the man whom the king desires to honor: "Let them bring royal apparel which the king has worn, and the horse that the king rode." The Alter Rebbe refers to his explanation of this verse, where the letters are called "horses," for they carry the divine flow as a horse carries its rider.

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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12 **משוך חסדך**

David asks: "Draw out Your kindness to those who know You." The maamar takes "draw out" as the nature of Chesed: it draws the divine flow downward, and so the light came through Chesed on the first day.

Psalms 36:11 תהילים ל"ו:י"א

מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ וְצִדְקָתְךָ לְיִשְׁרֵי־לֵב:

O continue Thy lovingkindness unto them that know Thee; And Thy righteousness to the upright in heart.

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13 "And G-d said: Let there be a firmament in the midst of the water, and let it separate between water and water." The firmament, which divides, comes from Gevurah, as the light came from Chesed.

Genesis 1:6 בראשית א':ו'

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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14 **מאמר יהי אור**

"And G-d said: Let there be light, and there was light." The letters of this utterance carry the radiance of Chochmah into the physical light.

Genesis 1:3 בראשית א':ג'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

And G-d said: 'Let there be light.' And there was light.

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PARAGRAPH 3

15 **מאמר יהי אור**

"And G-d said: Let there be light." Only the radiance enclothed in the letters of this utterance enters the physical light; the essence of the light shines upon it from beyond.

Genesis 1:3 בראשית א':ג'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

And G-d said: 'Let there be light.' And there was light.

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PARAGRAPH 4

16 **כי אל דעות הוי'**

Chanah, in her prayer of thanks, warns the boastful: "For Havayah is a G-d of de'os," plainly, a G-d who knows everything and weighs people's deeds. The maamar reads the plural de'os as two levels of Daas, the higher and the lower.

I Samuel 2:3 שמואל א ב':ג'

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

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

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17 Shlomo teaches: "With wisdom a house is built, with understanding it is established, and by Daas the chambers are filled with all precious and pleasant wealth." Of the three, Daas is the one that fills, which is why the lower Daas is memalei kol almin.

Proverbs 24:4 משלי כ"ד:ד'

וּבְדַעַת חֲדָרִים יִמָּלְאוּ כָּל־הוֹן יָקָר וְנָעִים:

And by knowledge are the chambers filled With all precious and pleasant riches.

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18 **אלף אלפין אדרין**

The Idra Rabba describes three hollows of the brain: from the third come forth "a thousand thousands of chambers and halls" on which Daas rests, and it cites "And by Daas the chambers are filled." The Alter Rebbe uses it to show that Daas is what spreads and fills.

Zohar, Idra Rabba 25:188–28:199 ספר הזהר, האדרא רבא כ"ה:קפ"ח-כ"ח:קצ"ט

19 **נודע בשערים**

In the praise of the woman of valor: "Her husband is known in the gates, when he sits among the elders of the land," plainly, honored where the city's elders sit at its gates. The Alter Rebbe reads "known" as pointing to Daas, which divides into many levels, each according to its measure.

Proverbs 31:23 משלי ל"א:כ"ג

נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃

Her husband is known in the gates, When he sitteth among the elders of the land.

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20 **נודע בשערים**

The Zohar reads "Her husband is known in the gates" as the Holy One, blessed be He, who is known to each person "according to what he measures (mesha'er) in his heart": she'arim, "gates," is read as "measures." This is the source of the Alter Rebbe's "for each one according to his measure."

Zohar, Vayera 9:153–164 ספר הזהר, וירא ט':קנ"ג-קס"ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.' R. Simeon said: 'The "gates" mentioned in this passage are the same as the gates in the passage, "Lift up your heads, O ye gates" (Ps. 24, 7), ...

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

PARAGRAPH 5

21 **ויובן זה ע"ד מ"ש (איוב י"א) וירא און ולא התבונן דהפי' שלא נתפעל לנקום**

The note says that Or HaTorah there refers to this passage, with its reading of "He sees iniquity, and does not consider [it]."

KEHOT'S NOTE

ופרש"י "שהם עושים ימים ושנים ודומה כמו שלא יתבונן כי מאריך אפו". והאב"ע פי' "וראה האון ואינו צריך להתבונן". באוה"ת פי' שופטים ע' תתמט מציין לכאן.

22 **וירא און ולא התבונן**

Rashi: the wicked go on for days and years, and it seems as if He does not consider, for He is slow to anger. The Kehot note brings this reading.

Rashi on Job 11:11 רש"י על איוב י"א:י"א

כי הוא ידע מתי שוא וירא און ולא יתבונן. שהם עושים ימים ושנים ודומה כמי שלא יתבונן (יתבוננו) כי מאריך אפו:

For He knows deceitful people; when He sees iniquity, He does not consider it [He sees the iniquity] that they commit for days and years, and it seems as though He does not consider it because He is slow to anger.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

23 **וירא און ולא התבונן**

Ibn Ezra: He sees the iniquity and has no need to consider it. The Kehot note brings this second reading.

Ibn Ezra on Job 11:11 אבן עזרא על איוב י"א:י"א

וירא און ולא יתבונן - יראה האון ואינו צריך להתבונן.

Ibn Ezra on Job -- Daat (Public Domain)

24 **לא הביט און ביעקב**

Bilam, hired to curse Israel, blesses them instead: "He has not beheld iniquity in Yaakov, nor seen wrongdoing in Israel; Havayah his G-d is with him." G-d sees but does not dwell on Israel's sins, and the verse itself gives the reason, His closeness to them.

Numbers 23:21 במדבר כ"ג:כ"א

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

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

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KEHOT'S NOTE

במדבר כג, כא.

25 **ולא אבה ה' אלקיך לשמוע אל בלעם**

Moshe reminds Israel of Bilam: "But Havayah your G-d would not listen to Bilam, and Havayah your G-d turned the curse into a blessing for you, because Havayah your G-d loved you." The text refers to its explanation of this verse.

Deuteronomy 23:6 דברים כ"ג:ו'

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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26 Tzofar, one of Iyov's friends, tells him that G-d knows the deceitful: "He sees iniquity, and does not consider [it]," plainly, He sees it at once and needs no reflection. The

Alter Rebbe reads it as seeing without being stirred to respond, which is the higher Daas.

Job 11:11 איוב י״א:י״א

כִּי־הוּא יָדַע מְתֵי־שָׁוְא וַיַּרְא־אָוֶן וְלֹא יִתְבּוֹנָן׃

For He knoweth base men; and when He seeth iniquity, will He not then consider it?

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27 **כי אתה תשלם לאיש כמעשהו**

David declares: "And Yours, my L-rd, is kindness, for You repay a man according to his deeds." Scripture affirms repayment, so the verse in Job must speak of a level above it.

Psalms 62:13 תהילים ס״ב:י״ג

וְלְךָ־אֲדֹנָי חָסֶד כִּי־אַתָּה תְשַׁלֵּם לְאִישׁ כְּמַעֲשֵׂהוּ׃

Also unto Thee, O L-rd, belongeth mercy; For Thou renderest to every man according to his work.

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KEHOT'S NOTE

תהלים סב, יג.

28 **אם צדקת מה תתן לו**

Elihu tells Iyov: "If you are righteous, what do you give Him, or what does He receive from your hand?" Human deeds make no change in G-d's essence.

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.

29 **וטהור עינים**

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

KEHOT'S NOTE

חבקוק (א, יג), ושם אי׳ טהור [רע]. [כ].

30 **וטהור עינים מראות ברע**

The prophet asks G-d: "[You are] of eyes too pure to see evil, and cannot look on wrongdoing; why then do You look on the treacherous?" Plainly, G-d cannot countenance evil; the maamar reads the words to mean that seeing evil leaves no impression on Him. The Kehot note observes that the verse reads "to see evil" (re'os ra), without the prefix.

Habakkuk 1:13 חבקוק א׳:י״ג

טְהוֹר עֵינַיִם מֵרְאוֹת רָע וְהַבִּיט אֵל־עָמָל לֹא תוּכָל לָמָּה תַבִּיט בּוֹגְדִים תַּחֲרִישׁ בְּבַלַּע רָשָׁע צַדִּיק מִמֶּנּוּ׃

Thou that art of eyes too pure to behold evil, And that canst not look on mischief, Wherefore lookest Thou, when they deal treacherously, And holdest Thy peace, when the wicked swalloweth up The man that is more righteous than he;

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31 **שממית בידים תתפש**

Agur names four creatures that are small yet wise; the fourth: "The spider grasps with its hands, and it is in the king's palaces." Rashi, the Metzudos and the Ralbag identify the semamis as the spider, which holds on to the walls with its "hands" (Rashi) and spins its web with them (Ralbag, Metzudas David); small as it is, it gets even into a king's palace. Elsewhere (Torah Ohr, Vayishlach) the Alter Rebbe reads it of the Infinite, before whom the lowly takes up no place at all, so it may be even in His palace without troubling Him. The Steinsaltz Tanakh identifies it as the gecko, a small lizard that grips smooth walls (context: Steinsaltz Tanakh).

Proverbs 30:28 משלי ל׳:כ״ח

שְׁמָמִית בְּיָדַיִם תִּתָּפֵשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ׃

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

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KEHOT'S NOTE

משלי ל, כח. [כ].

32 **אני הוי׳ לא שניתי**

G-d says through the prophet: "For I, Havayah, have not changed, and you, the children of Yaakov, have not ceased to be." G-d is not stirred or changed by what He knows, which is why the higher Daas does not enter the emotive attributes.

Malachi 3:6 מלאכי ג׳:ו׳

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

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

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KEHOT'S NOTE

מלאכי ג, ו.

33 **שחורה אני**

"I am black but comely, O daughters of Jerusalem," the bride says to the daughters of Jerusalem. The text refers to its explanation of this verse for the source of reward and punishment.

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם 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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34 **בביאור הפסוק יביאו לבוש מלכות**

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

KEHOT'S NOTE

תו״א מג״א צב, ב ואילך.

35 **משוך חסדך**

The words here quote Psalms 36:11; the passage is shown

below.

Psalms 36:11 תהילים ל״ו:י״א

מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ וְצִדְקָתְךָ לְיִשְׁרֵי־לֵב׃

O continue Thy lovingkindness unto them that know Thee; And Thy righteousness to the upright in heart.

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KEHOT'S NOTE

תהלים לו, יא.

36 **יהי רקיע**

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

Genesis 1:6 בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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KEHOT'S NOTE

בראשית א, ו.

37 **כי א-ל דעות הוי׳**

Kehot's note points to I Samuel 2:3 for these words.

I Samuel 2:3 שמואל א ב׳:ג׳

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

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

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KEHOT'S NOTE

ש״א ב, ג.

38 **בד״ה ראש המטות**

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

KEHOT'S NOTE

לעיל פ׳ מטות.

39 **באד״ר (דקל״ו ע״א)**

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

KEHOT'S NOTE

ראה לעיל פ׳ שלח נ, א. הלשון נעתק באוה״ת פ׳ ויקהל ע׳ ב׳רצו. ב׳קיח.

40 **נודע בשערים**

The words here quote Proverbs 31:23; the passage is shown below.

Proverbs 31:23 משלי ל״א:כ״ג

נוֹדָע בַּשְּׁעָרִים בְּעָלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃

Her husband is known in the gates, When he sitteth among the elders of the land.

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KEHOT'S NOTE

משלי לא, כג.

41 After Avner was killed, David said, "May Havayah repay the evildoer according to his evil." The Alter Rebbe borrows the phrase for the repayment that does not come from the essence of the Infinite Light.

II Samuel 3:39 שמואל ב ג׳:ל״ט

וְאָנֹכִי הַיּוֹם רַךְ וּמָשׁוּחַ מֶלֶךְ וְהָאֲנָשִׁים הָאֵלֶּה בְּנֵי צְרוּיָה קָשִׁים מִמֶּנִּי יְשַׁלֵּם ה׳ לְעֹשֵׂה הָרָעָה כְּרָעָתוֹ׃

And I am this day weak, and just anointed king; and these men the sons of Zeruiah are too hard for me; the L-RD reward the evildoer according to his wickedness.'

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PARAGRAPH 6

42 **ארבע מדות בדעות כו׳ קשה לכעוס**

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

KEHOT'S NOTE

אבות ה, יא.

43 **ארבע מדות בדעות כו׳ קשה לכעוס**

"There are four types of temperament (de'os): easy to anger and easy to appease … hard to anger and easy to appease, a pious man." Being slow to anger is a matter of de'os, of Daas.

Pirkei Avot 5:11 משנה אבות ה׳:י״א

אַרְבַּע מִדּוֹת בַּדֵּעוֹת. נוֹחַ לִכְעֹס וְנוֹחַ לִרְצוֹת, יָצָא שְׂכָרוֹ בְּהֶפְסֵדוֹ. קָשֶׁה לִכְעֹס וְקָשֶׁה לִרְצוֹת, יָצָא הֶפְסֵדוֹ בִּשְׂכָרוֹ. קָשֶׁה לִכְעֹס וְנוֹחַ לִרְצוֹת, חָסִיד. נוֹחַ לִכְעֹס וְקָשֶׁה לִרְצוֹת, רָשָׁע׃

There are four kinds of temperaments: Easy to become angry, and easy to be appeased: his gain disappears in his loss; Hard to become angry, and hard to be appeased: his loss disappears in his gain; Hard to become angry and easy to be appeased: a pious person; Easy to become angry and hard to be appeased: a wicked person.

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44 **פ״ב דשבת והלל לא יקפיד**

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

KEHOT'S NOTE

לא, א.

45 **והלל לא יקפיד**

A man wagered four hundred zuz that he could anger Hillel and failed; Hillel told him that it was better he lose four hundred zuz and more, "and Hillel will not lose his temper." Hillel's patience illustrates broad Daas.

Shabbat 31a:4–5 שבת ל״א א:ד׳-ה׳

… הֱוֵי זָהִיר בְּרוּחֲךָ כְּדֵי הוּא הִלֵּל שֶׁהִתְאַבֵּד עַל יָדוֹ אַרְבַּע מֵאוֹת זוּז וְאַרְבַּע מֵאוֹת זוּז, וְהִלֵּל לֹא יַקְפִּיד. תָּנוּ רַבָּנָן: מַעֲשֶׂה בְּגוֹי אֶחָד שֶׁבָּא לְפְנֵי שַׁמַּאי. אָמַר לוֹ: כַּמָּה תּוֹרוֹת יֵשׁ לָכֶם? אָמַר לוֹ: שְׁתַּיִם, תּוֹרָה שֶׁבִּכְתָב וְתוֹרָה שֶׁבְּעַל פֶּה. אָמַר לוֹ: שֶׁבִּכְתָב אֲנִי מַאֲמִינְךָ, וְשֶׁבְּעַל פֶּה — אֵינִי מַאֲמִינְךָ. גִּיירֵנִי עַל מְנָת שֶׁתְּלַמְּדֵנִי תּוֹרָה שֶׁבִּכְתָב. גָּעַר בּוֹ וְהוֹצִיאוֹ בְּנִזִּיפָה. בָּא לְפְנֵי הִלֵּל, גִּיירֵיהּ. יוֹמָא קַמָּא אֲמַר לֵיהּ: א״ב ג״ד. לְמָחָר אֲפַיֵּיהּ לֵיהּ: אֲמַר לֵיהּ: וְהָא אָתְמוֹל לָא …

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46 **באתי לגני אחותי כלה**

"I have come into My garden, My sister, [My] bride," the beloved says to his bride, whom the Sages read as the Congregation of Israel. The text refers to its explanation of this verse, where the same idea is discussed.

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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47 **דאמרי סבא דעתוי סתים**

The Idra Rabba says that the hidden brain is still and settled "like good wine on its lees," "and this is what they say, 'The Elder, His Daas is hidden'"; in Z'eir Anpin the membrane is interrupted, and so "His brain spreads and goes forth" into thirty-two paths.

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג:יד-ו:כה

48 Moshe tells the people, before the war against Midian: "Arm from among yourselves men for the army." The text refers to its explanation of this verse in Parshas Matos, where the Avira is discussed.

Numbers 31:3 במדבר ל"א:ג

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֶחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה׳ בְּמִדְיָן׃

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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49 Kehot's note points to Daniel 9:9 for these words.

Daniel 9:9 דניאל ט:ט

לַאדֹנָי אֱלֹקֵינוּ הָרַחֲמִים וְהַסְּלִחוֹת כִּי מָרַדְנוּ בּוֹ׃

To the L-rd our G-d belong compassions and forgivenesses; for we have rebelled against Him;

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PARAGRAPH 7

50 In his last prophecy Bilam describes himself as one "who knows the knowledge of the Most High (da'as Elyon)." The words are those of "the higher Daas," and the text refers to the Arizal's Likkutei Torah on Balak for what Bilam's claim means.

Numbers 24:16 במדבר כ"ד:ט"ז

נְאֻם שֹׁמֵעַ אִמְרֵי־אֵל וְיֹדֵעַ דַּעַת עֶלְיוֹן מַחֲזֵה שַׁדַּי יֶחֱזֶה נֹפֵל וּגְלוּי עֵינָיִם׃

The saying of him who heareth the words of G-d, And knoweth the knowledge of the Most High, Who seeth the vision of the Almighty, Fallen down, yet with opened eyes:

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51 **ארדה נא**

G-d says of Sodom: "I will go down now and see whether they have done according to its outcry." The text refers to the gloss on this verse in Torah Ohr, Vayera.

Genesis 18:21 בראשית י"ח:כ"א

אֵרְדָה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ כָּלָה וְאִם־לֹא אֵדָעָה׃

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.'

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PARAGRAPH 8

52 **איהו וחיוהי חד**

"He and His life-forces are one, He and His vessels are one," said of the ten Sefiros of Atzilus. The Kehot note gives this source; here it shows that the Infinite Light is present within the vessels of the attributes.

Tikkunei Zohar 3b תקוני הזהר ג' ב

KEHOT'S NOTE

ת"ז בהקדמה (ג, ב).

53 David blesses G-d before all the assembly: "Yours, Havayah, is the greatness and the might and the beauty and the victory and the splendor." The attributes are called "Yours," for the Infinite Light shines in them.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 9

54 **אתה נפחתה בי ואתה משמרה בקרבי**

On waking one says: "My G-d, the soul that You placed in me is pure; You created it, You formed it, You breathed it into me, and You guard it within me." The Alter Rebbe reads "breathed into me" as the inner part of the soul and "guard it within me" as the encompassing part that sustains it.

Berakhot 60b:4 ברכות ס' ב:ד'

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

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me here-

after. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead …

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PARAGRAPH 10

55 **כי אל דעות הוי׳**

In Chanah's prayer: "For Havayah is a G-d of de'os." The plural teaches both that there are two levels of Daas and that the two are united as one.

I Samuel 2:3 שמואל א ב׳:ג׳

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

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

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56 **וכמ״ש בע״ח**

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

KEHOT'S NOTE

ש״ב השתל׳ י״ס דרך עגולים ענף ג, יעו״ש. [כ].

57 **שהמקיף מאיר בפנימי׳**

Etz Chaim explains that every light has an inner light (or pnimi), enclothed within the vessel, and a greater encompassing light (or makif) that the vessel cannot hold; the two together shine upon the vessel, from within and from without.

Sefer Etz Chaim 2:3:2 עץ חיים ב׳:ג׳:ב׳

… ויש בחי׳ ב׳ אור גדול ממנו אשר אין כח בכלים לסובלו ולהגבילו תוך פנימיותם ונשאר בבחי׳ או״מ עליהם מבחוץ ומאיר להם בהיותו אור מקיף עליהם. וגם ענין זה הוא באדם התחתון כמ״ש במקומו בע״ה כי אין לך שום אור שבכל העולמות כולם שאין בו ב׳ בחי׳ אלו שהם בחי׳ או״פ קטן ואו״מ גדול זה בפנימיות הכלי וזה מקיף סביב מבחוץ לכלי. והנה כמו שבחלק האור יש בו ב׳ בחי׳ כן בחלק הכלים יש בהם ב׳ בחי׳ כיוצא באלו כי אין לך שום כלי בעולם שאין בו ב׳ בחי׳ והם …

Sefer Etz Chaim (Public Domain)

58 **שרוח הטומאה יבוער מן הארץ**

G-d promises through the prophet that on that day "the prophets and the spirit of impurity I will remove from the earth." The removal of impurity in the future makes the revelation of sovev possible.

Zechariah 13:2 זכריה י״ג:ב׳

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה׳ צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי׳ יג, ב.

59 **ובלע המות**

Yeshayahu foretells the end of days: "He will swallow up death forever." With death gone, the world can receive the revelation of the higher Daas.

Isaiah 25:8 ישעיהו כ״ה:ח׳

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲדֹנָי ה׳ דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה׳ דִּבֵּר׃

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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60 **ומלאה הארץ דעה**

Yeshayahu's prophecy of the days of Mashiach: "For the earth shall be filled with knowledge (de'ah) of Havayah, as the waters cover the sea." The Alter Rebbe reads this knowledge as the revelation of the higher Daas, from the Daas of Atik Yomin, filling the whole earth.

Isaiah 11:9 ישעיהו י״א:ט׳

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה׳ כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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KEHOT'S NOTE

ישע׳ יא, ט.

61 **וידעת היום**

Moshe tells Israel: "And you shall know this day and take it to your heart that Havayah is G-d." The text refers to its discourse on this verse.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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62 "Your teeth are like a flock of ewes," the beloved says in praise of his bride. The text refers to its explanation of this verse.

Song of Songs 6:6 שיר השירים ו׳:ו׳

שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכָּלָה אֵין בָּהֶם׃

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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PARAGRAPH 11

63 **ובער עליו הכהן עצים**

G-d tells Moshe to command Aharon and his sons: "And the fire on the altar shall be kept burning on it, it shall not go out; and the kohen shall burn wood upon it morning by morning." The Alter Rebbe asks why the kohen in particular kindles the fire.

Leviticus 6:5 ויקרא ו׳:ה׳

וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תּוּקַד־בּוֹ לֹא תִכְבֶּה וּבִעֵר עָלֶיהָ הַכֹּהֵן עֵצִים בַּבֹּקֶר בַּבֹּקֶר וְעָרַךְ עָלֶיהָ הָעֹלָה וְהִקְטִיר עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים׃

And the fire upon the altar shall be kept burning thereby, it shall not go out; and the priest shall kindle wood on it every morning; and he shall lay the burnt-offering in order upon it, and shall make smoke thereon the fat of the peace-offerings.

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KEHOT'S NOTE

ויקרא ו, ה.

64 **שהכהן איש החסד**

The Zohar says that the kohen comes from the side of Chesed and is called chasid, a man of kindness, which is why he blesses the people. The Kehot note gives this source for "the kohen, the man of Chesed."

Zohar III, 145b זח״ג קמה, ב

KEHOT'S NOTE

זח״ג קמה, ב.

65 **וכהנא יסדר עליה אשא בבקר בבקר כו׳ בגין לבסמא עלמא ולבסמא דינין**

The Zohar on Tzav: the kohen arranges the fire each morning, when his side, Chesed, is aroused in the world, "to sweeten the world" (another reading: "to sweeten judgment"), so that the judgments are subdued.

Zohar, Tzav 4:24–25 ספר הזהר, צו ד׳:כ״ד-כ״ה

Hence it is requisite that the fire should never be quenched or allowed to become too feeble to break the force of this alien power: wherefore it says, "It shall not go out'. And the priest is to put fire upon it every morning at the time when his own side is in the ascendant in order to mitigate stern judgement and keep away chastisement from the world. Regarding this we have learnt that there is a "fire consuming fire". The supernal fire consumes another fire, and similarly the fire …

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

66 **ובמ״א נת׳ ענין ב׳ בחי׳ אלו**

The discourse there (from 12d), on "And you shall love Havayah your G-d," explains that the lights are exchanged in their vessels: the first paragraph of the Shema, of love, is a vessel of Chesed holding the Name of forty-two, which is in Gevurah, and the second is a vessel of Gevurah holding the Name of seventy-two, which is in Chesed; it refers to the Ramaz on Tzav and to this discourse on "Libavtini."

KEHOT'S NOTE

ראה לעיל ואתחנן יב, ד ואילך ובמ״מ לשם. סה״מ תקס״ו ע׳ יב. שרש מצות התפלה פרק יב ואילך.

67 **בשלח דצ״ח, ע״ב**

the passage shares nothing with the note

KEHOT'S NOTE

אולי צ״ל דנ״א ע״ב, וכ״מ בפרדס שכ״א פ״ה, וטה״ד כאן. וע׳ בע״ח ש׳ הארת המוחין פ״ו. ובזה מ״ש לעיל ר״פ תזריע סד״ה עולם לאכסדרא [כ, א]. ובמטות בי׳ החלצו (פז, ב). שם בואתחנן רד״ה ואהבת את כו׳ (יב, רע״ד). ועפמ״ש בע״ח מיושב שפיר. [כ]. בהוצאה זו תוקן ע״פ דפוס ראשון.

68 G-d tells Moshe to command Israel: "My offering, My bread, for My fires, My pleasing fragrance, you shall take care to offer to Me at its appointed time." Plainly, "My fires" are the fires of the altar on which the offerings are burned; the Alter Rebbe reads them as the Seraphim, the fiery angels, for whom the offerings are bread.

Numbers 28:2 במדבר כ״ח:ב׳

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

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

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69 **רשפי אש**

The bride says of love, which is strong as death: "Its flashes are flashes of fire, a flame of Kah." The phrase describes the fiery, consuming love of the Seraphim.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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70 **פני אריה ופני שור**

In Yechezkel's vision each living creature has the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The souls of beasts, domestic animals and birds come from these faces.

Ezekiel 1:10 יחזקאל א׳:י׳

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

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

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71 **שג' שותפין באדם**

"There are three partners in a person: the Holy One, blessed be He, his father and his mother." The Alter Rebbe applies this to the animal as well, whose soul comes from the Chayos of the Chariot.

Niddah 31a:9 נדה ל"א א:ט'

תָּנוּ רַבָּנַן: שְׁלֹשָׁה שׁוּתָּפִין יֵשׁ בָּאָדָם — הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ. אָבִיו מַזְרִיעַ הַלּוֹבָן, שֶׁמִּמֶּנּוּ עֲצָמוֹת, וְגִידִים, וְצִפָּרְנַיִם, וּמוֹחַ שֶׁבְּרֹאשׁוֹ, וְלוֹבָן שֶׁבָּעַיִן. אִמּוֹ מַזְרַעַת אוֹדֶם, שֶׁמִּמֶּנּוּ עוֹר, וּבָשָׂר, וּשְׂעָרוֹת, וְשָׁחוֹר שֶׁבָּעַיִן. וְהַקָּדוֹשׁ בָּרוּךְ הוּא נוֹתֵן בּוֹ רוּחַ, וּנְשָׁמָה, וּקְלַסְתֵּר פָּנִים, וּרְאִיַּית הָעַיִן, וּשְׂמִיעַת הָאוֹזֶן, וְדִבּוּר פֶּה, וְהִלּוּךְ רַגְלַיִם, וּבִינָה, וְהַשְׂכֵּל.

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72 **קדוש**

In Yeshayahu's vision the Seraphim call to one another: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The angels' threefold "Holy" is explained by the limits of their vessels.

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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73 **ימין מקרבת**

The Sages teach: "Let the left hand always push away and the right hand draw near." The right, the side of Chesed, is the one that draws near; so the kohen, the man of Chesed, brings the animal near and raises it.

Sotah 47a סוטה מ"ז א

74 **אית חסד ואית חסד**

Rabbi Yosi said: "There is Chesed and there is Chesed: supernal Chesed and lower Chesed"; the supernal Chesed is "above the heavens." The Kehot note gives this source.

Zohar I, 219a זח"א ריט, א

KEHOT'S NOTE

זח"א ריט, א. ע' זח"ג (קלג, ב), ושם "דלגו" "דלבר", יעו"ש. [כ].

75 **חסד דלגאו וחסד דלבר**

The Idra Rabba: "There is Chesed within and Chesed without"; the inner Chesed is that of the Ancient of Ancients, hidden in the beard. The Kehot note points here for the terms "within" and "without."

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט"ו:קל"ד-י"ז:קמ"ז

76 **ועשית בגדי קדש**

G-d tells Moshe: "And you shall make holy garments for Aharon your brother, for glory and for splendor." The text refers to its discourse on this verse in Parshas Tetzaveh.

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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77 **אית מלך לעילא כו' ותחותיה אית כהן**

The Zohar at the beginning of Yisro: "There is a King above … and beneath Him there is a kohen, the secret of the primordial light, who serves before Him"; and below, a king beneath whom serves Michael, the high priest. The supernal Kohen is the inner Chesed.

Zohar, Yitro 1:8–18 ספר הזהר, יתרו א':ח'-י"ח

Observe this. In the mystic doctrine of the Holy Name we speak of King and Priest, both above and below. The King above is the mystic Holy of Holies,1Binah. and under him there is a Priest, the mystic Primeval Light, who ministers before him; he is the priest who is called "great" and is stationed at the right hand.

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78 **דמות כמראה אדם**

Yechezkel sees above the living creatures: "And upon the likeness of the Throne was a likeness as the appearance of a man upon it, above." The angels who carry the Throne also raise the "man" upon it.

Ezekiel 1:26 יחזקאל א':כ"ו

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

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

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KEHOT'S NOTE

יחזקאל א, כו.

79 **שרפים עומדים ממעל לו**

In Yeshayahu's vision of G-d on His throne: "Seraphim stood above Him; each had six wings." Plainly, they stood over Him in attendance; the maamar reads "above Him" as their raising, as it were, the "man" upon the Throne, as a horse carries its rider.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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80 **אחור וקדם צרתני**

David says to G-d: "Behind and before You formed me, and You laid Your hand upon me," plainly, You shaped me and hold me close on every side. The Sages read "behind" as last in the work of creation, and the Alter Rebbe ex-

plains that the inanimate, vegetative and animal creations preceded man because their root, in Tohu, is higher.

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

81 **כי על כל מוצא פי ה'**

Kehot's note points to Leviticus 18:5 for these words.

Leviticus 18:5 ויקרא י"ח:ה'

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי ה':

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

82 **כי על כל מוצא פי הוי' יחיה**

Moshe reminds Israel of the manna: "Not by bread alone does man live, but by everything that comes forth from the mouth of Havayah does man live." The source in "the mouth of Havayah" that is in the bread is what sustains a person. (Kehot: Leviticus 18:5)

Deuteronomy 8:3 דברים ח':ג'

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

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

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83 **קדוש . . ד' שעות**

In the preceding discourse (29b) the Alter Rebbe brings from Tanna Devei Eliyahu that an angel says "Holy" only three times a day, because after saying it once he is nullified and his soul does not return to him for four hours; at the end of 8c he explains that the angels must say "Holy" anew every four hours because the comprehension that reaches them is limited.

KEHOT'S NOTE

ע' בשה"ש כט, ב, ושי"נ מלעיל ח סע"ג [כ].

PARAGRAPH 12

84 **לאשי**

"My offering, My bread, for My fires." The physical animal, refined on the altar, is the "bread" of the Seraphim.

Numbers 28:2 במדבר כ"ח:ב'

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

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

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PARAGRAPH 14

85 **תפלה היא במקום קרבנות**

The Talmud discusses whether a missed prayer can be made up: on one side, "prayer is in place of an offering," and once its day has passed its offering is void; on the other, prayer is a plea for mercy. The Kehot note gives this source.

Berakhot 26a:17 ברכות כ"ו א':י"ז

אִיבַּעְיָא לְהוּ: טָעָה וְלֹא הִתְפַּלֵּל מִנְחָה, מַהוּ שֶׁיִּתְפַּלֵּל עַרְבִית שְׁתַּיִם? אִם תִּמְצָא לוֹמַר, טָעָה וְלֹא הִתְפַּלֵּל עַרְבִית מִתְפַּלֵּל שַׁחֲרִית שְׁתַּיִם, מִשּׁוּם דְּחַד יוֹמָא הוּא, דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹּקֶר יוֹם אֶחָד", אֲבָל הָכָא תְּפִלָּה בִּמְקוֹם קָרְבָּן הִיא, וְכֵיוָן דְּעָבַר יוֹמוֹ בָּטֵל קָרְבָּנוֹ. אוֹ דִילְמָא כֵּיוָן דִּצְלוֹתָא רַחֲמֵי הִיא, כָּל אֵימַת דְּבָעֵי מְצַלֵּי וְאָזֵיל.

The question was asked : How is it if one erred and omitted the afternoon Tefillah — shall he say it twice in the evening ? If thou thinkest thou canst answer [by quoting] "If one erred and omitted the evening Tefillah, he should say it twice in the morning," [that is different] because it is one day ; as it is written, "And there was evening and there was morning one day " (Gen. i. 5). But here the Tefillah is the substitute for the sacrifice, and the day ...

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Zohar II, 20b זח"ב כ, ב

KEHOT'S NOTE

ברכות כו, א. זח"ב כ, ב.

PARAGRAPH 15

86 **בכל מאדך**

Moshe commands Israel in the Shema: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Me'od, plainly "much" or "might," is read as a love without limit.

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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87 **על שלשה דברים העולם עומד**

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

KEHOT'S NOTE

אבות א, ב.

88 **על שלשה דברים העולם עומד על התורה ועל העבודה ועל גמ"ח**

Shimon the Righteous said: "On three things the world stands: on the Torah, on the service, and on acts of kindness." The service (of the offerings, now of prayer) is ascent; Torah and kindness draw down.

Pirkei Avot 1:2 משנה אבות א׳:ב׳

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

PARAGRAPH 16

89 **ההרכבה והתכללות**

The note quotes it: the enclothing of the higher in the lower is called "combination" (harkavah), as the attributes are compounded of intellect, while "inter-inclusion" (hiskalelus) is the lower included in the higher, its source; the matter is treated there at length.

KEHOT'S NOTE

ההפרש בין הרכבה והתכללות נתבאר בסה"מ תרמ"ז ע' קנה: "דענין התלבשות מה שהעליון מלובש בהתחתון נק' הרכבה. פי' שבהמדות מורכב מבחי' השכל, אבל בחי' ההתכללות מה שהתחתון כלול בהעליון, היינו להיותו בחי' מקור חוצבו וממילא כלול בו" ע"ש בארוכה, ושם מציין לד"ה להבין ענין התלבשות הפרצופים בס' תקס"ז. ראה מאמרי אדה"ז ענינים ע' קלד.

PARAGRAPH 17

90 **ארבע באמה שמנה ועשרים באמה**

G-d instructs Moshe for the Mishkan: "The length of each curtain shall be twenty-eight by the cubit, and the width four by the cubit." The Alter Rebbe reads "by the cubit" as a measure imposed on what is in itself unlimited.

Exodus 26:2 שמות כ"ו:ב׳

אׇרֶךְ הַיְרִיעָה הָאַחַת שְׁמֹנֶה וְעֶשְׂרִים בָּאַמָּה וְרֹחַב אַרְבַּע בָּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אַחַת לְכָל־הַיְרִיעֹת:

The length of each curtain shall be eight and twenty cubits, and the breadth of each curtain four cubits; all the curtains shall have one measure.

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91 **באמה ולא כתיב . . אמות**

The note says that the point of "by the cubit" rather than "cubits" is explained there at greater length.

KEHOT'S NOTE

ראה גם מאמרי אדה"ז זהר ע' שכט בארוכה יותר.

92 In his vision of the future Temple Yechezkel sees "a man whose appearance was like the appearance of copper, with a linen cord in his hand and a measuring rod." The measuring rod is the measure that gives the attributes their bounds.

Ezekiel 40:3 יחזקאל מ׳:ג׳

וַיָּבֵא אוֹתִי שָׁמָּה וְהִנֵּה־אִישׁ מַרְאֵהוּ כְּמַרְאֵה נְחֹשֶׁת וּפְתִיל־פִּשְׁתִּים בְּיָדוֹ וְקָנֶה הַמִּדָּה וְהוּא עֹמֵד בַּשָּׁעַר:

And He brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

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93 **קו המדה וקנה המדה שביחזקאל**

The Zohar on Pekudei speaks of the "measuring rod" of Yechezkel's vision and the "measuring line" with which the Mishkan was measured, and notes that the curtains are "twenty-eight by the cubit… four by the cubit," not "four cubits," because the cubit measures on every side.

Zohar, Pekudei 25:234–26:246 ספר הזהר, פקודי כ"ה:רל"ד-כ"ו:רמ"ו

R. Eleazar then continued: 'It is written, "And he brought me thither, and behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate" (Ezek. 40, 3). Ezekiel saw in this prophetical vision a "man", but not "a man clothed in linen" (Dan. 10, 5).

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

94 **בכל מאדך**

"With all your might," in the Shema. The limitless love of the Shema draws down from me'od to form the level of adam.

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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PARAGRAPH 18

95 **לבבתני**

The beloved, G-d, says to his bride, the Congregation of Israel: "You have captured My heart, My sister, [My] bride." Plainly, "you have won My heart"; the maamar reads libavtini, from lev, "heart," as "you make Me into a heart."

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְרֹנָיְךְ:

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

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96 **כי הלב הוא משכן לנפש החיונית**

Tanya explains that the animal soul dwells in the heart, in its left chamber, which is full of blood, citing "For the blood is the soul," and that from the heart its desires spread through the whole body, as the blood does; the G-dly soul dwells in the brain and in the right chamber of the heart, which has no blood.

Tanya, Likkutei Amarim 9:1–2 תניא, חלק ראשון; ליקוטי אמרים ט':א'-ב'

וְהִנֵּה, מְקוֹם מִשְׁכַּן נֶפֶשׁ הַבַּהֲמִית שֶׁמַּקְלִיפַּת נוֹגַהּ בְּכָל אִישׁ יִשְׂרָאֵל, הוּא בַּלֵּב בְּחֶלֶל שְׂמָאלִי שֶׁהוּא מָלֵא דָם, וּכְתִיב: "כִּי הַדָּם הוּא הַנָּפֶשׁ". וְלָכֵן, כָּל הַתַּאֲוֹת וְהִתְפָּאֲרוּת וְכַעַס וְדוֹמֵיהֶן הֵן בַּלֵּב, וּמֵהַלֵּב הֵן מִתְפַּשְׁטוֹת בְּכָל הַגּוּף וְגַם עוֹלֶה לַמּוֹחַ שֶׁבָּרֹאשׁ, לְחַשֵּׁב וּלְהַרְהֵר בָּהֶן וּלְהִתְחַכֵּם בָּהֶן, כְּמוֹ שֶׁהַדָּם מְקוֹרוֹ בַּלֵּב, וּמֵהַלֵּב מִתְפַּשֵּׁט לְכָל הָאֲבָרִים וְגַם עוֹלֶה לְהַמּוֹחַ שֶׁבָּרֹאשׁ.

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KEHOT'S NOTE

ראה תניא פ"ט ובליקוט פירושים ומ"מ — חיטריק לשם. שרש מצות התפלה פרק מב.

97 **כי הדם הוא הנפש**

Moshe warns Israel: "Only be strong not to eat the blood, for the blood is the soul." The vital soul is bound up with the blood of the heart.

Deuteronomy 12:23 דברים י"ב:כ"ג

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

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

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KEHOT'S NOTE

דברים יב, כג.

PARAGRAPH 20

98 **בעבודה שבלב זו תפלה**

"What is the service that is in the heart? It is prayer." Prayer, the service of the heart, is the "bread" that adds life to the supernal heart.

Taanit 2a:11 תענית ב' א':י"א

וּמְנָא לַן דִּתְפִלָּה — דְּתַנְיָא: "לְאַהֲבָה אֶת ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם", אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: "וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ".

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99 **ע"פ אני ישנה ולבי ער**

The discourse there on "I am asleep, but my heart is awake" explains why G-d is called the "heart" of Israel: as the liver refines food into blood and sends the choicest to the heart, which then sends it to all the limbs, so all His flow of life to the creatures depends on an arousal from below; it reads "You have captured My heart" in this light.

KEHOT'S NOTE

לקמן לג, ד.

100 **אני ישנה ולבי ער**

"I am asleep, but my heart is awake," the bride says. The text refers to its explanation of this verse later in Likkutei Torah.

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

101 **בי חללים**

Tanya places the animal soul in the left chamber of the heart, which is full of blood, and the G-dly soul in the brain and in the right chamber, which has no blood; from there the love of G-d blazes in the heart of those who contemplate.

KEHOT'S NOTE

ע' בסש"ב (ח"א רפ"ט). [כ]. ובמאמרי אדה"ז כתובים ח"ב ע' קלה מבאר ששרש שני החללים הוא ממוחין שבראש.

102 **אנת חכים**

From Eliyahu's opening prayer in the Tikkunei Zohar: "You are wise, but not with a known wisdom; You are understanding, but not with a known understanding." The Infinite brings Chochmah into being while remaining beyond it.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט'-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

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103 **לך אמר לבי בקשו פני**

David says: "Of You my heart said, 'Seek My face'; Your face, Havayah, I will seek." The Ramaz's discussion of the heart is on the Zohar's exposition of this verse.

Psalms 27:8 תהילים כ"ז:ח'

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה' אֲבַקֵּשׁ׃

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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104 **ע"פ לך אמר לבי בקשו פני**

The Zohar on Emor expounds "Of You my heart said" as King David speaking for the Congregation of Israel to the

holy King. The Alter Rebbe refers to the Ramaz's commentary on this passage.

Zohar, Emor 22:95–24:104ספר הזהר, אמור כ"ב:צ"ה-כ"ד:ק"ד

Does this mean that each exists separately? No, for it says, "And there was evening and there was morning one day". This shows that there is no day without night and no night without day, and on account of their interlocking they are called one. Similarly the Holy One, blessed be He, and the Community of Israel are called one when together, but not when parted; and so now that the Community of Israel is in exile, she is, as it were, not called one, and will only be called ...

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

105 **אימא מקננא בכורסיא**

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

KEHOT'S NOTE

ת"ז ת"ו.

106 **כי אימא מקננא בכורסייא**

The Tikkunei Zohar: "the supernal Imma nests in the Throne," in the three upper Sefiros of Beriah. The Kehot note gives this source; it is why the life-force of Beriah comes from the left chamber, the chamber of Imma.

Tikkunei Zohar 23a:10–11תקוני הזהר כ"ג א:י-י"א

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרו"ן. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרו"ן. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

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107 "One: the spirit of the living G-d." Sefer Yetzirah counts it first of the Sefiros, and Etz Chaim identifies it with Chochmah.

Sefer Yetzirah 1:9ספר יצירה א:ט

עשר ספירות בלימה, אחת רוח אלקים חיים ברוך ומבורך שמו של חי העולמים קול ורוח ודבור וזהו רוח הקדש:

The following are the ten categories of existence out of nothing : 1) The spirit of the living G-d, praised and glorified be the name of Him who lives to all eternity. The articulate word of creative power, the spirit and the word are what we call the holy spirit.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

108 **ע"פ והיה מספר בנ"י**

the passage shares nothing with the note

KEHOT'S NOTE

לעל פי במדבר ו, א.

109 **והיה מספר בניישראל כחול הים**

G-d promises through Hoshea: "And the number of the children of Israel shall be like the sand of the sea." The text refers to its discourse on this verse for the matter of ruach.

Hosea 2:1הושע ב:א

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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110 **כדי שתהא מזוזה מימין**

The Sages rule that the Chanukah lamp is placed at the doorway on the left, "so that the Chanukah lamp is on the left and the mezuzah on the right." The text refers to its discourse on the Chanukah lamp in Torah Ohr, Miketz.

Shabbat 22a:2שבת כ"ב א:ב

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לְקַהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מֵימִין רַב שְׁמוּאֵל מִדְּפָתְּיֵי אָמַר: מִשְּׂמֹאל. וְהִילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מִשְּׂמֹאל וּמְזוּזָה מִיָּמִין.

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

111 **אחותי רעיתי**

The beloved knocks and calls to his bride: "Open to me, my sister, my companion, my dove, my perfect one." "My sister" is the love from Chochmah.

Song of Songs 5:2שיר 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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112 **תרין ריעין דלא מתפרשין**

At the beginning of Re'eh the Alter Rebbe cites the Zohar's "two companions who never part" for two levels that must always be together in a person's service, deep contemplation and self-nullification, and says that the inner heart unites with the brain as "two companions."

KEHOT'S NOTE

[ע' לעיל] ר"פ ראה. ושי"נ. [כ].

113 **דברי חכמים בנחת נשמעין**

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

KEHOT'S NOTE

קהלת (ט, יז), שם נשמעים במ"ם. [כ].

114 **דברי חכמים בנחת נשמעין**

Koheles teaches: "The words of the wise are heard in calm." The Kehot note observes that the verse reads nish-

ma'im, with a final mem. The calm love of "My sister" is the love of wisdom.

Ecclesiastes 9:17 קהלת ט':י"ז

דִּבְרֵי חֲכָמִים בְּנַחַת נִשְׁמָעִים מִזַּעֲקַת מוֹשֵׁל בַּכְּסִילִים׃

The words of the wise spoken in quiet Are more acceptable than the cry of a ruler among fools.

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115 **כמ"ש בסש"ב**

the passage shares nothing with the note

KEHOT'S NOTE

ח"א (פי"ט). [כ].

116 **אמור לחכמה אחותי את**

Shlomo counsels his son: "Say to wisdom, 'You are my sister,' and call understanding a kinswoman": make wisdom your closest companion. The maamar reads "wisdom" as Chochmah, the source of the love called "My sister."

Proverbs 7:4 משלי ז':ד

אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִּקְרָא׃

Say unto wisdom: 'Thou art my sister', And call understanding thy kinswoman;

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KEHOT'S NOTE

משלי ז, ד.

117 **כרשפי אש**

The bride says of love: "Its flashes are flashes of fire." The love of "bride" is a fiery, thirsting love.

Song of Songs 8:6 שיר השירים ח':ו

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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118 **כלתה נפשי**

The Psalmist longs for the Temple: "My soul yearns, indeed it expires (kalsah), for the courtyards of Havayah." Kalsah is linked with kallah (bride), the fiery love from Binah.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

תהלים פד, ג.

119 **לך ה' הגדולה**

David blesses G-d: "Yours, Havayah, is the greatness and the might." The Infinite Light reaches the lower worlds through the emotive attributes.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 22

120 **ע"פ באתי לגני**

The discourse below on "I have come into My garden" speaks of the souls of Israel as being like the "companions" above and lists the Zohar's explanations of that verse.

KEHOT'S NOTE

לקמן לג, רע"ג.

121 **באתי לגני**

"I have come into My garden, My sister, [My] bride ... eat, companions; drink, and be drunk, beloveds," the beloved says to his bride. The verse distinguishes "companions" from "beloveds."

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 דּוֹדִים׃

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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122 **מי שתורתם אומנתם**

The Talmud says that those like Rabbi Shimon bar Yochai and his colleagues, "whose Torah is their occupation," do not interrupt their study even for prayer. The Kehot note gives this source; their constant love is that of the "companions."

Shabbat 11a שבת י"א א

KEHOT'S NOTE

שבת יא, א.

123 **אחותי**

The Zohar on Emor reads "She is indeed my sister, the daughter of my father" (Genesis 20:12) as the union of the Congregation of Israel with the King when she is lit from the supernal Abba, Chochmah.

Zohar, Emor 38:202–40:226 ספר הזהר, אמור ל"ח:ר"ב-מ':רכ"ו

124 **ע"פ שיר השירים**

In the first discourse of Shir HaShirim the Alter Rebbe says that two levels are called in Kabbalah the higher Shechinah and the lower Shechinah, and that they are the

two levels of "bride" of which the whole Song of Songs speaks.

KEHOT'S NOTE

הא' (פ"א) [א, ב]. וש"נ. [כ].

125 **שיר השירים**

"The Song of Songs, which is Shlomo's," the opening of the Song. The text refers to its discourse on this verse for the higher and lower Shechinah.

Song of Songs 1:1 שיר השירים א:א

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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126 **ע"פ והקרבתם עולה אשה**

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

KEHOT'S NOTE

לעיל פ' פנחס.

127 **אמור לחכמה אחותי את**

Shlomo counsels: "Say to wisdom, 'You are my sister.'" The love of "My sister" comes from Chochmah, through the higher Daas.

Proverbs 7:4 משלי ז:ד

אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִּקְרָא׃

Say unto wisdom: 'Thou art my sister', And call understanding thy kinswoman;

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128 **ענין קירות לבו**

The Raaya Mehemna on Shoftim: "Who testifies about a person? The walls of his house"; "the walls of his house are the walls of his heart," as Chizkiyahu prayed from the walls of his heart. The Ramaz explains them as Chesed and Gevurah in the heart's two chambers.

Zohar, Shoftim 3:11–4:20 ספר הזהר, שופטים ג:יא-ד:כ

129 **ע"פ ושבתה הארץ**

The discourse on "And the land shall rest" opens with "Open to Me, My sister, My companion": the Congregation of Israel is always called by this name, but the quality is sometimes revealed and sometimes hidden, and achosi (my sister) is from the term for joining.

KEHOT'S NOTE

לעיל פ' בהר לט, ג ואילך.

130 **ושבתה הארץ**

G-d tells Moshe at Sinai: "When you come into the land … the land shall rest a Shabbos to Havayah." The text refers to its discourse on this verse for "My sister."

Leviticus 25:2 ויקרא כ"ה:ב

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

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

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131 **מים רבים לא יוכלו לכבות את האהבה**

The bride says: "Many waters cannot extinguish the love." The text refers to its explanation of this verse for the higher Daas within the soul.

Song of Songs 8:7 שיר השירים ח:ז

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הון בֵּיתוֹ בָּאַהֲבָה בוֹז יָבוּזוּ לוֹ׃

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

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132 **כי אל דעות**

In Chanah's prayer: "For Havayah is a G-d of de'os." The two levels of Daas, and so sovev and memalei, are one.

I Samuel 2:3 שמואל א ב:ג

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

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

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PARAGRAPH 23

133 **המגביהי לשבת**

The Psalmist praises G-d: "Who is like Havayah our G-d, who is enthroned on high?" The text refers to its discourse on this verse for the G-dly soul as an intellect turned to G-d.

Psalms 113:5 תהילים קי"ג:ה

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

Who is like unto the L-RD our G-d, That is enthroned on high,

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134 **וכמ"ש ע"פ מקושש עצים**

The passage explains the sin of the wood-gatherer: Shabbos night is the elevation of the refinements of the six days, the refining of the Tree of Knowledge of Good and Evil, the good separated from the evil and joined to the Tree of Life; the gatherer "uprooted a thing from its growth," separating the yesh from the source that gives it life.

KEHOT'S NOTE

לעיל פ' שלח מב, ד ואילך.

135 **מקושש עצים**

The Torah tells: "And they found a man gathering wood on the Shabbos day." The text refers to its discourse on this

verse, where the Tree of Knowledge is discussed.

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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136 והמשכילים יזהירו

This is the discourse that the text cites: it opens with the Raaya Mehemna on Nasso, “And the wise shall shine,” which speaks of the Tree of Life, and explains the Tree of Life and the Tree of Knowledge of Good and Evil.

KEHOT’S NOTE

באגה״ק [סכ״ו]. ולעיל במדבר (יג, ג). [כ].

137 והמשכילים יזהירו

The angel tells Daniel of the end of days: “And the wise shall shine like the radiance of the firmament.” The Raaya Mehemna’s comment on this verse, on the Tree of Life and the Tree of Knowledge, is explained in Iggeres HaKodesh 26.

Daniel 12:3 דניאל י״ב:ג׳

וְהַמַּשְׂכִּילִים יַזְהִרוּ כְּזֹהַר הָרָקִיעַ וּמַצְדִּיקֵי הָרַבִּים כַּכּוֹכָבִים לְעוֹלָם וָעֶד׃

And they that are wise shall shine as the brightness of the firmament; and they that turn the many to righteousness as the stars for ever and ever.

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138 לא הביט און ביעקב

Bilam’s blessing: “He has not beheld iniquity in Yaakov … Havayah his G-d is with him.” When the animal soul is nullified in the G-dly soul, the higher Daas is aroused, which sees without punishing.

Numbers 23:21 במדבר כ״ג:כ״א

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

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

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KEHOT’S NOTE

במדבר כג, כא.

PARAGRAPH 24

139 לבבתני באחת מעיניך

The beloved says to his bride: “You have captured My heart with one of your eyes.” The word for “one” is written be’achad and read be’achas, and the maamar takes the two forms as the higher and the lower unity.

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

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

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140 עיני העדה

“If it was done unwittingly, away from the eyes of the congregation,” in the law of an error of the whole community; the Sages read “the eyes of the congregation” as its court and scholars.

Numbers 15:24 במדבר ט״ו:כ״ד

וְהָיָה אִם מֵעֵינֵי הָעֵדָה נֶעֶשְׂתָה לִשְׁגָגָה וְעָשׂוּ כָל־הָעֵדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרֵיחַ נִיחֹחַ לַיהוָה וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר־עִזִּים אֶחָד לְחַטָּת׃

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the L-RD—with the meal-offering thereof, and the drink-offering thereof, according to the ordinance—and one he-goat for a sin-offering.

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141 שאין עוד מלבדו

Moshe tells Israel: “Havayah is G-d; there is nothing else besides Him.” This is the higher unity, the true bittul.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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PARAGRAPH 25

142 באחד ענק מצורניך

The beloved continues: “With one necklace of your neck,” plainly, a single bead of her necklace. The maamar reads the necklace as the letters of the Torah.

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

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

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143 מלכות פה תורה שבעל פה קרינן לה

From Eliyahu’s opening prayer in the Tikkunei Zohar: “Malchus is the mouth; we call it the Oral Torah.” Malchus is the letters of speech.

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

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

Constantinople, 1740 (CC-BY-NC)

144 **שתי אבנים בונות**

"Two stones build two houses; three build six houses." Sefer Yetzirah calls the letters "stones," the level of the inanimate.

Sefer Yetzirah 4:12 ספר יצירה ד׳:י״ב

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז׳ ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

145 **ענקים לגרגרותיך**

Shlomo tells his son that his father's instruction and his mother's teaching "are a graceful wreath for your head and necklaces for your throat." The letters of the Torah, though inanimate, shine with the supernal light.

Proverbs 1:9 משלי א׳:ט׳

כִּי לִוְיַת חֵן הֵם לְרֹאשֶׁךָ וַעֲנָקִים לְגַרְגְּרֹתֶיךָ׃

For they shall be a chaplet of grace unto thy head, And chains about thy neck.

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146 **צוארך בחרוזים**

The beloved praises his bride: "Your cheeks are lovely with circlets, your neck with strings of beads." The text refers to its explanation of this verse.

Song of Songs 1:10 שיר השירים א׳:י׳

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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PARAGRAPH 26

147 **פרק אחד שחרית ופרק אחד ערבית**

Rabbi Ami said: even if a person learned only one chapter in the morning and one chapter in the evening, he has fulfilled "This book of the Torah shall not depart from your mouth." This is the Torah of the businessman, the "one necklace."

Menachot 99b:16–17 מנחות צ״ט ב׳:ט״ז-י״ז

אמר ר׳ אמי מדבריו של ר׳ יוסי נלמוד אפילו לא שנה אדם אלא פרק אחד שחרית ופרק אחד ערבית קיים מצות (יהושע א, ח) לא ימוש (את) ספר התורה הזה מפיך אמר רבי יוחנן משום רבי שמעון בן יוחי אפילו לא קרא אדם אלא קרית שמע שחרית וערבית קיים לא ימוש ודבר זה אסור לאומרו בפני עמי הארץ ורבא אמר מצוה לאומרו בפני עמי הארץ

Wikisource Talmud Bavli (CC-BY-SA)

PARAGRAPH 27

148 **בד״ה מי מנה עפר יעקב**

The discourse on "Who has counted the dust of Yaakov" takes up "Unite my heart to fear Your Name": the will of the heart has an outer dimension, the love born of contemplation according to one's understanding, and an inner one, the point of the heart, a great love above reason that comes as a gift.

KEHOT'S NOTE

לעיל בלק סז, ג.

149 **מי מנה עפר יעקב**

Bilam, seeing Israel from the heights, exclaims: "Who has counted the dust of Yaakov?" The text refers to its discourse on this verse for the inner dimension of the heart.

Numbers 23:10 במדבר כ״ג:י׳

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

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

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150 **יחד לבבי**

David prays: "Teach me Your way, Havayah ... unite my heart to fear Your Name." Yached, "unite," shares its root with yechidah, the soul's "single" level, the inner heart.

Psalms 86:11 תהילים פ״ו:י״א

הוֹרֵנִי ה׳ דַּרְכֶּךָ אֲהַלֵּךְ בַּאֲמִתֶּךָ יַחֵד לְבָבִי לְיִרְאָה שְׁמֶךָ׃

Teach me, O L-RD, Thy way, that I may walk in Thy truth; Make one my heart to fear Thy name. .

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151 **ע״פ והיה ביום ההוא**

The passage explains the shofar as a simple voice drawn from the breath of the heart, above the intellect, unlike speech, whose letters come from the mind; the heart has an outer and an inner dimension, and the outer heart is below the intellect and receives from it.

KEHOT'S NOTE

לעיל ר״ה נח, ד.

152 **והיה ביום ההוא יתקע בשופר גדול**

Yeshayahu foretells the ingathering of the exiles: "And it shall be on that day, a great shofar shall be blown." The text refers to its discourse on this verse.

Isaiah 27:13 ישעיהו כ״ז:י״ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה׳ בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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153 **צור לבבי**

Asaf says: "My flesh and my heart fail; G-d is the Rock of my heart and my portion forever." G-d Himself is the root of the inner heart.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

154 **ל"ב שמות אלקים שבמעשה בראשית**

In Emor (33d) "Blessed is He who says and does" is explained: the saying is in Chochmah and the doing in Binah, the thirty-two paths drawn from Chochmah to Binah, which are the thirty-two Names Elokim of the work of creation.

KEHOT'S NOTE

ראה לעיל פ' תצא לב, ג. פ' אמור לג, ד.

PARAGRAPH 28

155 **מלכותך מלכות כל עולמים**

David praises G-d: "Your kingship is a kingship of all worlds, and Your dominion is in every generation." G-d's kingship over all worlds is rooted in the primordial thought to be King.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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156 **ולבי ער**

The bride says: "I am asleep, but my heart is awake." The "heart" that is awake is the inner heart, the supernal will.

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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157 **הנה לא ינום**

The Psalmist assures: "Behold, the Guardian of Israel neither slumbers nor sleeps." The Kehot note gives this source; the Idra applies it to Arich Anpin.

Psalms 121:4 תהילים קכ"א:ד'

הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

Behold, He that keepeth Israel Doth neither slumber nor sleep.

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KEHOT'S NOTE

תהלים קכא, ד.

158 **שבא"א נאמר הנה לא ינום**

The Idra Rabba: the eyes of the Ancient One have no covering and no brows, as it is written, "Behold, He neither slumbers nor sleeps, the Guardian of Israel," Israel above.

Zohar, Idra Rabba 7:37–8:50 ספר הזהר, האדרא רבא ז':ל"ז-ח':נ'

159 **צאינה וראינה**

"Go out and gaze, daughters of Zion, at King Shlomo, at the crown with which his mother crowned him." The text refers to its discourse on this verse, where the drawing down of Keser is called "the nullification of will."

Song of Songs 3:11 שיר השירים ג':י"א

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

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

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160 **אם צדקת מה**

Elihu tells Iyov: "If you are righteous, what do you give Him?" G-d's essence is above even the supernal will.

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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PARAGRAPH 29

161 **לבבתני**

The beloved says to his bride: "You have captured My heart, My sister, [My] bride; you have captured My heart with one of your eyes." The word is said twice, for the two levels of the supernal heart.

Song of Songs 4:9 שיר השירים ד':ט'

לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

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

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162 **כמים הפנים לפנים**

Shlomo observes: "As in water face answers to face, so the heart of man to man," plainly, as water gives back the face that looks into it, so one person's heart answers another's.

The Kehot note gives this source; the maamar reads the two "men" as Arich Anpin and Z'eir Anpin.

Proverbs 27:19 משלי כ״ז:י״ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט.

163 Kehot's note points to Zohar, Terumah 33:371-380 for these words.

Zohar, Terumah 33:371–380 ספר הזהר, תרומה ל״ג:שע״א-ש״פ

164 **וביום שמחת לבו**

"On the day of his wedding and on the day of the gladness of his heart," said of King Shlomo's crowning. The text refers to its discourse on this verse at the end of Parshas Bereishis.

Song of Songs 3:11 שיר השירים ג׳:י״א

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

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

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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