LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 27

להבין ביאור הדברים ע"פ אני ישנה ולבי ער כו'

To Understand the Explanation of "I Am Asleep, but My Heart Is Awake"

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Even in exile, when Israel "sleeps," its heart is awake: the refinement of the animal soul, whose root in Tohu is higher than the order of Tikkun, rises to G-d, the "heart," and draws down His response. The highest levels of that response, Keser, the fiftieth gate and the dew of Mocha Stima'ah, come of themselves, beyond any arousal from below, yet they are revealed within the worlds only after a person has done all that he can.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

THE BIG IDEA

Even in exile, when Israel "sleeps," its heart is awake: the refinement of the animal soul, whose root in Tohu is higher than the order of Tikkun, rises to G-d, the "heart," and draws down His response. The highest levels of that response, Keser, the fiftieth gate and the dew of Mocha Stima'ah, come of themselves, beyond any arousal from below, yet they are revealed within the worlds only after a person has done all that he can.

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 "I am asleep, but my heart is awake" (Song of Songs 5:2). The G-dly soul descends into the animal soul so that, through its love and awe, the animal soul is subdued and transformed. This is an ascent because the animal soul comes from the dregs of the Ofanim and, deeper, from the World of Tohu; refined, it is absorbed into G-dliness and draws the Infinite Light into Atzilus. G-d is then a "heart" that receives this offering as mayin nukvin and sends back mayin duchrin, pulsing in ratzo vashov. In exile the cycle continues but hidden, as prayer replaces the offerings. "The voice of my beloved knocks" is that pulse from above: inner, the Torah, and outer, from the "back" of Chochmah, the root of pekidah. "Open for me" teaches that our service reaches only Chochmah, while Keser opens of itself, like the doorless Hall or the uncounted fiftieth day, yet only after we have done our part. "My sister," "my beloved," "my dove" and "my perfect one" are four ascending levels, beginning with natural love, which is not yet service, and the "dew" and the "locks" describe the flow from above the chain of descent.

OUTLINE

1 **The soul's descent for an ascent** ¶1

The G-dly soul is enclothed in the animal soul; when it awakens love and awe, the animal soul agrees, is subdued and is transformed, which is the purpose of the descent.

2 **Why the animal soul's transformation is an ascent** ¶2–3

The animal soul comes from the dregs of the Ofanim and, at root, from the World of Tohu, mightier than Tikkun. Refined into love of G-d, it is absorbed into the body of the King and draws the Infinite Light into Atzilus; G-d, the "heart," receives it as mayin nukvin and answers with mayin duchrin, in ratzo vashov.

3 Asleep in exile; the knocking pulse ¶4

In exile the raising up and the drawing down continue but are hidden, as prayer has replaced the open revelation of the offerings. “The voice of my beloved knocks” is the pulse from above: an inner flow, the Torah, from the intellect of Abba and Imma, and an outer flow from the back of Abba, dofek being 184, the root of pakad, “remembering.”

4 “Open for me”: the needle’s eye and the Hall ¶5–6

Our arousal can reach only Chochmah; Keser, above the chain of descent, opens of itself like the doorless entrance of the Hall, yet only after the gates with doors have been passed, as the uncounted fiftieth day of Shavuos follows forty-nine days of counting. A parenthesis reads the Hall’s forty cubits as the two kafs of Keser. Then the first two levels: “my sister,” natural love, and “my beloved,” service that transforms one’s nature.

5 “My dove” and “my perfect one” ¶7–8

“My dove” is the constant, ever-new gaze at the glory of the King, like Avraham’s running and returning, drawn from the endless Infinite Light. “My perfect one” completes the deficiencies of others too, as Moshe did for all Israel, by drawing down the Infinite Light, “the perfection of all.”

6 Dew and locks ¶9–10

The dew is the crystalline dew of Mocha Stima’ah, above the chain of descent, which no sin withholds. The locks are the hairs, the thirteen tikkunim of the beard and Thirteen Attributes of Mercy, through which the Infinite reaches the worlds only as a thin radiance, as dew falls in drops at night.

THE MAAMAR IN THE REBBE’S LIGHT

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

The Rebbe’s words on this biur gather around its second section, the Sages’ „פתחו לי כחודה של מחט ואני אפתח לכם כפתחו של אולם” (open for Me like the point of a needle, and I will open for you like the opening of the Ulam). At a farbrengen before Rosh Chodesh Elul 5736 (a transcript) he retells the Alter Rebbe’s reading: the Ulam had no doors, so a Jew who does teshuvah and opens even a needle’s point need open no doors, and its forty cubits, twice kaf, reach the inner dimension of Keser. In a note to a talk of Acharon shel Pesach 5730 he names this paragraph’s two levels of Keser „אריך ועתיק” (Arich and Atik), one still related to the chain of worlds and one wholly above it. In his Purim maamar of 5728 (a transcript) he quotes the biur’s gloss on the bride’s four names and, from the Rebbe Maharash, places them as Malchus rising level by level. Perhaps (biur b’derech efshar), read with him, the biur’s ‘opening’ is the smallest act from below, and what answers it comes from the level above every door.

Descent for the sake of ascent ירידה לצורך עלייה

The soul comes down and is enclothed in the animal soul so that the animal soul, too, consents to its love and is subdued and transformed. That is the ascent: the animal soul, rooted in Tohu, is absorbed into G-dliness and draws the Infinite Light into the vessels of Atzilus.

The World of Tohu עולם התהו

The primordial order of intense lights in vessels too narrow to hold them, which shattered; the animal soul is rooted there, which is why raising it up is a great ascent.

Mayin nukvin and mayin duchrin מיין נוקבין ומיין דוכרין

"Feminine waters" and "masculine waters": the offering raised up from below and the flow it calls forth from above.

Running and returning (ratzo vashov) רצוא ושוב

The double movement of rising up and flowing back down, pictured here as the closing and opening of the beating heart.

The back of Abba (achorayim) אחוריים דאבא

The outer side of Chochmah, which can descend into the lower worlds, unlike its inner face; it is the root of the pulse and of pekidah, "remembering."

Keser above the chain of descent כתר

The Crown, not counted among the Ten Sefiros; no arousal from below reaches it, and its light comes of itself, like the doorless entrance of the Hall and the fiftieth day. Yet it is revealed only after there is completeness below, as the fiftieth day comes only after the forty-nine days are counted.

The crystalline dew (tala di'vedolcha) טלא דבדולחא

The moisture of Mocha Stima'ah, the hidden brain, above the beginning of the chain of descent; it is never withheld, for it does not depend on the arousal from below.

The thirteen tikkunim of the beard י"ג תיקוני דיקנא

The supernal "hairs," the Thirteen Attributes of Mercy, through which only a radiance of the Infinite reaches the source of the worlds.

SECTION 1 • ¶1

The soul's descent for an ascent

1 להבין ביאור הדברים ע"פ אני ישנה ולבי ער[1] כו'. הנה הנשמה ירדה מלמעלה מבחי' אלהות כמו נשמת אברהם מעולם האהבה

To understand the explanation of the words on the verse "I am asleep, but my heart is awake," etc. Now, the soul descended from above, from the level of G-dliness, like the soul of Avraham, from the world of love.

> The maamar sets out to explain the verse from the Song of Songs in which the bride, the Jewish people, says that she sleeps while her heart stays awake; it is a further explanation (biur) of the discourse on the same verse just before it in Likkutei Torah, and it goes through the verse phrase by phrase. It begins with the soul's descent: each soul comes down from a particular G-dly level, as the soul of Avraham, whose attribute was love, came from the world of love.

כי הנה יש בנשמות ע"ס [עשר ספירות] היינו שכל ומדות ומתלבשות בע"ס [בעשר ספירות] של נפש הבהמית וכשההנשמה מעוררת אהבה ויראה שלה הן אהבה הטבעית כנר לפני האבוקה והן אהבה שכליות

For behold, in the souls there are Ten Sefiros, that is, intellect and emotive attributes (middos), and they are enclothed in the Ten Sefiros of the animal soul. And when the soul arouses its love and awe, whether the natural love, like a candle before a torch, or intellectual love,

> The souls have ten powers of their own, intellect and emotions, and these are enclothed in the ten corresponding powers of the animal soul. When the G-dly soul awakens its love and awe of G-d, this can be the inborn love, in which the soul is like a candle's flame before a great torch, or a love that grows out of understanding.

וכיון שהיא מלובשת בנפש הבהמית שבאדם הרי גם נפש הבהמית מסכמת ומתרצית לאהבה זו ואתכפייא ואתהפכא כו' וזהו תכלית ירידתה לצורך עלייה.

since it is enclothed in the animal soul that is in man, the animal soul too agrees and consents to this love, and it is subjugated and transformed (iskafya and is'hapcha), etc. And this is the purpose of its descent: for the sake of an ascent.

> Since the G-dly soul is enclothed in the animal soul, the animal soul is carried along and comes to agree to this love: first it is subdued (iskafya), and finally it is transformed (is'hapcha). This is the reason the soul came down into the body: the descent exists for the sake of the ascent that this transformation brings about.

SECTION 2 · ¶2-3

Why the animal soul's transformation is an ascent

2 ולהבין מפני מה נקרא עלייה כשנהפכה נה"ב [נפש הבהמית] והענין כי הנה נפש הבהמית נלקחה מפני אריה פני שור[2] כו' שהם חיות הקדש

And to understand why it is called an ascent when the animal soul is transformed: the explanation is that the animal soul was taken from "the face of the lion," "the face of the ox," etc., which are the holy Chayos [living creatures, an order of angels].

> To show why the animal soul's transformation is an ascent, the Alter Rebbe first identifies where it comes from: the face of the lion and the face of the ox, two of the four faces of the holy Chayos, the "living creatures" that carry the Divine Chariot in Ezekiel's vision. The animal soul, then, has a holy root.

והנה בבריאה הם שרפים וביצירה חיות ובעשיי' [ובעשייה] אופנים וכולם בקדושה עצמה שכבר נתברר דהיינו שנמשך בהם בחי' ביטול והאופנים ברעש גדול כו'

Now, in the World of Beriah (Creation) they are Serafim [burning ones], in Yetzirah, Chayos, and in Asiyah, Ofanim [wheels]; and all of them are in holiness itself, which has already been refined, that is, the level of self-nullification (bittul) is drawn into them, and "the Ofanim, with a great noise," etc.

> The same holy beings appear in each of the three lower worlds under different names: Serafim ("burning ones") in Beriah, Chayos in Yetzirah and Ofanim ("wheels") in Asiyah. All of them belong to holiness that is already refined, for they are permeated with self-nullification before G-d; even the Ofanim, the lowest of them, express it "with a great noise," as the morning prayers describe them.

אך נפש הבהמית שבאדם שהיא בחי' נפרד היא נלקחה מבחי' שמרי האופנים ופסולת שבהן

But the animal soul in man, which is the level of a separate [being], was taken from the level of the dregs of the Ofanim and the refuse in them,

> A person's animal soul is different: it experiences itself as a separate existence, apart from G-d. It comes not from the angels themselves but from the "dregs" and "refuse" of the Ofanim.

שעדיין לא נבררו וצריכים בירור מבחי' שמרי האופנים ופסולת שבהן שעדיין לא נבררו וצריכים בירור ע"י הנשמה ויש בהם בחי' פנימית ובחי' חיצוני'.

which have not yet been refined and need refinement, from the level of the dregs of the Ofanim and the refuse in them, which have not yet been refined and need refinement through the soul. And in them there is the level of the inner dimension (pnimiyus) and the level of the outer dimension (chitzoniyus).

> These dregs have not yet been refined, and it is the G-dly soul that must refine them. The words about the dregs appear twice in the Hebrew, apparently a doubling in the print, and the translation keeps the repetition. The dregs, in turn, have an inner and an outer dimension.

הפנימי' [הפנימיות / הפנימית] ממנה היא נפש הבהמית שבאדם והיא בעלת שכל ומדות וחיצוני' ממנה היא נפש בהמה ממש.

The inner dimension of it is the animal soul that is in man, which possesses intellect and emotive attributes; and the outer dimension of it is the soul of an actual animal.

> The inner dimension of these dregs is the human animal soul, which has an intellect and emotions of its own; the outer dimension is the life-force of an actual animal. The animal soul in a person is thus the most inward part of what has not yet been refined.

3 והנה מקור ושרש פני אריה כו' הם מעולם התהו מלפני מלך מלך[3] וימלוך וימת כו' שנפלו בשבירת הכלים

Now, the source and root of "the face of the lion," etc., are from the World of Tohu [Chaos], from "before any king reigned," "and he reigned, and he died," etc., which fell in the breaking of the vessels.

> The faces of the lion and the ox are themselves rooted in the World of Tohu ("chaos"), the first order of intense, unharmonized lights that came before the World of Tikkun ("repair"). Kabbalah reads the kings of Edom who reigned "before any king reigned" over Israel, each of whom "reigned" and then "died," as the Sefiros of Tohu, whose vessels shattered and fell.

ולכן הבהמה יותר חזקה ובריאה מאדם מפני שהיא מבחי' הגבורה ששרשה מעולם התהו ולכן כשמתעלה הנפש הבהמית היא בעילוי יותר וכענין מקום שבעלי תשובה עומדין[4] כו'

And therefore an animal is stronger and more robust than a human being, because it is from the level of Gevurah, whose root is from the World of Tohu. And therefore, when the animal soul is elevated, it is at a higher elevation, along the lines of "the place where baalei teshuvah (those who return) stand," etc.

> This is why an animal is physically stronger than a person: its life comes from Gevurah, strength, rooted in Tohu, whose lights are mightier than those of Tikkun. So when the animal soul is raised up, its elevation is all the greater, just as the Sages say that those who return to G-d stand in a place where even the completely righteous cannot stand.

אך עלייה ובירור זה אינה נעשית בפעם אחד אלא לעולם כל ימי שנותינו בעוה"ז צריך בירור אחר בירור

However, this ascent and refinement is not accomplished at one time; rather, always, all the days of our sojourn in this world, there must be refinement after refinement.

> This refinement is not a single event. As long as we live in this world, the work continues, one refinement after another.

שהרי ומלכותו בכל משלה[5] וכענין גלו לאדום שכינה עמהם[6,7,8] היינו התלבשות השכינה וירידתה בע' [בשבעים] שרים להחיותם כו'

For indeed, "and His kingship rules over all"; and along the lines of "They were exiled to Edom, the Shechinah (Divine Presence) was with them," that is, the enclothing of the Shechinah and its descent into the seventy princes, to give them life, etc.

> The reason is that G-d's kingship reaches everything, even the realms outside holiness. The Sages' teaching that when Israel was exiled to Edom the Shechinah went with them is read here as the Shechinah descending into the seventy "princes," the spiritual ministers of the seventy nations, and enclothing itself in them in order to give them life. In Likkutei Torah, Ki Seitzei, the Alter Rebbe applies the same saying within each person: the Shechinah in exile is the spark of G-dliness in the soul, hidden within the body and the animal soul.

וצריך להעלותה תמיד והוא נקרא בחי' אכילה למעלה רועה ישראל[9]

And it must be raised up constantly; and this is called the level of eating above, "Shepherd of Israel."

> Since the Shechinah is always invested in these lower forces, it must always be raised back up. This raising is called "eating" above, hinted at in the title "Shepherd of Israel," since a shepherd feeds his flock.

דהיינו עד"מ כמו המאכל שמחיה את האדם מפני שהוא מוצא פי[10] ה' היותר גבוה מן מוצא פי ה' שבנשמת האדם כמארז"ל [כמאמר רבותינו זכרונם לברכה] אחור למעשה בראשית[11]

That is, by way of analogy, just as food gives life to a person because it is "that which comes forth from the mouth of Havayah" that is higher than that which comes forth from the mouth of Havayah in the soul of man, as our Sages, of blessed memory, said, "Last in the work of creation";

> The analogy is food, which can sustain a person because the divine word that gives it life is higher than the divine word in the human soul. As the Sages teach, man was created last in the work of creation, so what was created before him comes from a higher source.

כך הנפש הבהמית ששרשה מעולם התהו שהוא לפני מלך מלך ועי"י הבירור היא נעשית בחי' אלהות ע"י התהפכות בבחי' ביטול לאלהות ממש ואהבת בכל לבבך[12] ובכל נפשך ובכל חפץ ותענוג מי לי בשמים[13] כו' ונחמד ונעים ונורא כו'.

so too the animal soul, whose root is from the World of Tohu, which is "before any king reigned": through the refinement it becomes the level of G-dliness, through being transformed into the level of self-nullification (bittul) to G-dliness itself: "And you shall love with all your heart and with all your soul," and with all desire and delight, "Whom do I have in heaven," etc., and "desirable and pleasant and awesome," etc.

> So too the animal soul: its root is in the World of Tohu, which came "before any king reigned," before the order of Tikkun. When it is refined it is transformed into self-nullification to G-dliness itself and becomes the level of G-dliness: it loves G-d "with all your heart and with all your soul," with all its desire and delight, saying "Whom do I have in heaven" but You, and finding Him "desirable and pleasant and awesome," in the words of the morning prayers.

וזהו תכלית עלייתי' [עלייתה] לאשתאבא בגופא דמלכא ממש ועי"ז היא ממשכת חיות ואור א"ס בכלים דאצילות

And this is the purpose of its ascent: to be absorbed into the very body of the King. And through this it draws life-force (chayus) and the Infinite Light (Or Ein Sof) into the vessels of Atzilus.

> The goal of the animal soul's ascent is complete union, "to be absorbed into the body of the King," a Kabbalistic phrase for becoming one with G-d Himself, not only receiving a glimmer of His light. Through this the transformed animal soul draws life-force and the Infinite Light into the vessels of Atzilus, the highest world.

וזהו ועשיתם אתם[14] כאלו עשאוני (ועיין לעיל נתבאר בע"א [באופן אחר] קצת דהיינו שמצד שרש נה"א [נפש האלקית] עצמה שעלו במחשבה כו' למעלה מחיות הכלים דע"ס [דעשר ספירות] ע"י"ז יש בכחן להמשיך חיות ואור א"ס ב"ה בע"ס [בעשר ספירות] כו'

And this is [the meaning of] **"And you shall do them": as if you had made Me.** (And see above, where it was explained somewhat differently: that is, that by virtue of the root of the G-dly soul itself, for they "arose in thought," etc., above the life-force of the vessels of the Ten Sefiros, through this they have the power to draw life-force and the Infinite Light (Or Ein Sof), blessed be He, into the Ten Sefiros, etc.

> "And you shall do them" is read as "as if you had made Me": the word otam, "them," is written אתם, which can also be read atem, "you" (Vayikra Rabbah reads it "as if you had made yourselves"), and by drawing the Infinite Light into Atzilus our service, as it were, "makes" G-d's revelation there. A parenthesis recalls an earlier explanation that put it differently: because the souls "arose in [G-d's] thought," their root is higher than the life-force of the vessels of the Ten Sefiros, and so they have the power to draw the Infinite Light into those Sefiros. So it is explained earlier in Likkutei Torah, Shir HaShirim, on "My dove, in the clefts of the rock": the souls, which arose in thought, the very essence of the light of Abba, draw the Infinite Light into Z'eir Anpin, adding lights in its vessels, and this is "as if you had made Me."

ועמ"ש ע"פ ביום השמיני שלח[15] ושני הענינים אמת ואפשר שזהו ג"ג ב' בחינות ד אחותי ורעיתי וכדלקמן)

And see what is written on the verse "On the eighth day he sent away [the people]." And both matters are true. And it is possible that this is also [the matter of] the two levels of "my sister" and "my beloved," as [will be explained] below.)

> The parenthesis also points to the discourse on "On the eighth day he sent away the people" (Likkutei Torah, Shemini Atzeres), which speaks both of the souls of Israel that "arose in thought" before creation and of loving G-d "with all your heart," with both inclinations, the animal soul's included. Both explanations are true, one from the G-dly soul's root and one from the refinement of the animal soul, and the Alter Rebbe suggests that they are the two levels "my sister" and "my beloved," explained later in this maamar.

ולכן נקרא הקב"ה בשם לב כמ"ש צור לבבי[16] כו' כי הלב מקבל הדם מהכבד שהכבד מבשל הדם ושולח המובחר ללב ונסגר ואח"כ נמשך כח מן המוח ופותח את הלב

And therefore the Holy One, blessed be He, is called by the name "heart," as it is written, "the Rock of my heart," etc. For the heart receives the blood from the liver: the liver cooks the blood and sends the choicest [part] **to the heart, and** [the heart] **closes; and afterwards a power is drawn from the brain and opens the heart.**

> This is why the Holy One, blessed be He, is called "heart": the Midrash, reading "but my heart is awake" as the heart of the Holy One, finds Him called the heart of Israel in "the Rock of my heart" (Shir HaShirim Rabbah 5:2). The analogy follows the physiology the Alter Rebbe uses: the liver "cooks" the blood and sends its choicest part to the heart, which then closes; afterwards a power from the brain opens it.

ואזי נמשך ומתפשט הדם ממנו ולחוץ שיוצא ממנו לריאה ומתחבר ונמשך לכל האברים

And then the blood is drawn and spreads out from it outward: it goes out from it to the lungs, and joins and is drawn to all the limbs.

> When the heart opens, the blood flows out from it to the lungs, and from there it joins and spreads to all the limbs.

כך הקב"ה נקרא בשם לב עד"מ שמקבל מאתעדל"ת [מאתערותא דלתתא] מבירור נפש הבהמית שנתברר בבחי' ואהבת בכל לבבך כו' שהוא נקרא העלאת מ"ן [מיין נוקבין] עד"מ המאכל שנתברר והכבד שולח המובחר ללב כו'

So too the Holy One, blessed be He, is called by the name "heart," by way of analogy, for He receives from the arousal from below (isarusa dilesata), from the refinement of the animal soul that has been refined into the level of "And you shall love with all your heart," etc., which is called the raising of mayin nukvin (feminine waters), by way of analogy, [like] the food that has been refined, and the liver sends the choicest [part] to the heart, etc.

> In the same way G-d, the "heart," receives what the arousal from below sends up: the animal soul refined until it loves G-d "with all your heart." This offering from below is called the raising of mayin nukvin, "feminine waters," the Kabbalistic term for the initiative from below that calls forth a response from above, just as the liver sends the best of the refined food to the heart.

ועי"ז נמשך המשכת מ"ד [מיין דוכרין] שיורד המשכה מח"ע [מחכמה עילאה] ופותח את הלב ומשפיע החיות שבתוכו למטה ולכן כמו שהלב דופק ברצוא ושוב מפני הסגירה והפתיחה הנ"ל כן החיות רצוא ושוב כו':

And through this the drawing-down of mayin duchrin (masculine waters) comes about: a flow descends from the higher Chochmah (Chochmah Ila'ah), and opens the heart, and imparts the life-force within it downward. And therefore, just as the heart beats in running and returning (ratzo vashov) because of the closing and opening mentioned above, so the life-force is running and returning, etc.

> In response mayin duchrin, "masculine waters," flow down from the higher Chochmah, which, like the brain opening the heart, opens the supernal heart so that its life-force flows down to the worlds. Just as the heart beats by closing and opening in turn, the divine life-force pulses in "running and returning" (ratzo vashov), rising up and flowing back down; the beating heart prepares the explanation of "the voice of my beloved knocks" (dofek, a word that also means a pulse).

SECTION 3 • ¶4

Asleep in exile; the knocking pulse

4 והנה בגלות נאמר אני ישנה אותותינו לא ראינו שההעלאה אינו בשלימות בכל לבבך וגם ההמשכה אינה בבחי' גילוי ממש להיות נגלה אור א"ס ב"ה לעיני בשר

Now, in exile it is said, "I am asleep": "We have not seen our signs." For the raising up is not complete, [in the manner of] "with all your heart," and the drawing-down, too, is not in the manner of actual revelation, that the Infinite Light (Or Ein Sof), blessed be He, be revealed to eyes of flesh,

> The first words of the verse are now applied to exile: "I am asleep" describes the state in which, as the Psalm laments, "we have not seen our signs." Both directions of the cycle just described are weakened: the raising up from below is not complete, not truly "with all your heart," and the flow from above is not openly revealed, so that G-dliness is not seen with physical eyes.

כמו בזמן בית המקדש שהיו רואין אש שיורד מלמעלה אריה דאכיל קרבנין כו' וגם אותות ומופתים שראו את היד הגדולה אשר עשה[17] ה' כו' משא"כ בזמן הגלות שדומה כאילו העולם כמנהגו נוהג[18] כפי הטבע

as in the time of the Holy Temple, when they would see fire descending from above, "a lion that consumes the offerings," etc., and also signs and wonders, when they saw "the great hand that Havayah had performed," etc. This is not so in the time of exile, when it seems as if "the world follows its customary course," according to nature.

> In the time of the Temple G-dliness was visible: fire came down from heaven onto the altar, described as "a lion that consumes the offerings," and there were open miracles, as at the Sea, where Israel "saw the great hand." In exile everything looks natural, as if "the world follows its customary course."

אך מ"מ ולבי ער שלכן הגלות דומה לשינה שכל החיות הוא בשלימות רק שנסתם מראה עיניו שאינו רואה וכן ההעלאה והמשכה הנ"ל נעשה אלא שאינו בגלוי

Nevertheless, "but my heart is awake." For this reason exile is likened to sleep, in which all the life-force is complete; only the sight of one's eyes is closed off, so that one does not see. So too, the raising up and the drawing-down mentioned above do take place, except that it is not in revelation.

> Yet "my heart is awake." Exile is compared to sleep precisely because a sleeper is fully alive and only his eyes are closed; so too in exile the raising up and the drawing down still take place, but hidden.

כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] שתפלות במקום קרבנות[19] תקנום אך ההפרש שבין תפלה לקרבנות שבקרבנות בזמן המקדש הי' [היה] נמשך גילוי אלהות בגילוי ממש אבל בתפלה הוא בהעלם

For behold, our Sages, of blessed memory, said that "prayers were instituted in place of the offerings." But the difference between prayer and the offerings is that with the offerings, in the time of the Temple, a revelation of G-dliness was drawn down in actual revelation, whereas in prayer it is in concealment.

> The Sages teach that the daily prayers were instituted in place of the Temple offerings, so prayer now does the work the offerings did; the difference is that the G-dliness the offerings drew down was openly revealed, while in prayer it comes in concealment. The Midrash on this verse says the same: "I am asleep" from the offerings, "but my heart is awake" to the Shema and prayer (Shir HaShirim Rabbah 5:2).

ומזה נמשך עוד להיות קול דודי דופק[20] דפק שעל היד הוא חיצוניות ודפק שבלב הוא פנימית וכ"ז [וכל זה] נמשך ע"י המשכה מהמוח ללב כו'

And from this there further comes about "the voice of my beloved knocks (dofek)." The pulse (dofek) on the hand is the outer dimension, and the pulse in the heart is the inner dimension; and all this is drawn through a flow from the brain to the heart, etc.

> This leads to the next words of the verse, "the voice of my beloved knocks": dofek, "knocks," also means a pulse, and the pulse felt at the wrist is the outer expression of the beat within the heart, both of them driven by a flow from the brain to the heart.

וכמ"כ [וכמו כן] למעלה ע"י האתעדל"ת [האתערותא דלתתא] והרצוא נמשך האתעדל"ע [האתערותא דלעילא] והשוב ג"כ בב' בחינות פנימית וחיצוניות הפנימית היינו המשכת התורה ויקם עדות ביעקב[21] ותורה שם בישראל

And likewise above: through the arousal from below and the "running" (ratzo), the arousal from above and the "returning" (shov) are drawn down, also in two levels, inner and outer. The inner one is the drawing-down of the Torah: "He established a testimony in Yaakov, and placed a Torah in Israel."

> The same holds above: the "running" upward of our arousal from below calls forth the "returning" flow of the arousal from above, and this flow too has an inner and an outer level. The inner level is the drawing down of the Torah, which G-d "established in Yaakov" and "placed in Israel."

תשב"כ [תורה שבכתב] הוא בחי' מוחין דאבא ותשבע"פ [ותורה שבעל פה] מבחי' מוחין דאימא וההמשכה היא פנימית בלב ממש (וע' מענין קול דודי דופק בפי' הרמ"ז [הרב משה זכות] בזהר וארא דכ"ו ע"א ואי אתער[22] כו')

The Written Torah is the level of the intellect (mochin) of Abba, and the Oral Torah is from the level of the intellect of Imma; and this drawing-down is inward, into the very heart. (And see concerning "the voice of my beloved knocks" in the commentary of the Ramaz (Rabbi Moshe Zacuto) on the Zohar, Parshas Va'eira, page 26a, [on the passage] "And if it awakens," etc.)

> The Written Torah comes from the intellect of Abba (Chochmah) and the Oral Torah from the intellect of Imma (Binah), and this flow reaches the very heart, its inner core. A parenthesis refers to the commentary of the Ramaz, Rabbi Moshe Zacuto, a seventeenth-century Kabbalist, on the Zohar in Va'eira, which speaks of the Congregation of Israel in exile, when the voice departs from her and even "if the word awakens," it breaks off again.

אך ההמשכה הב' היא חיצוניות והיא נמשכה מבחי' אחוריים דאבא והוא בחי' הדפק שדופק על היד כמו שדופק על הלב שהדפק ההוא ג"כ מבחי' חכמה

But the second drawing-down is the outer dimension, and it is drawn from the level of the back (achorayim) of Abba. And this is the level of the pulse that beats on the hand, just as it beats on the heart; for that pulse too is from the level of Chochmah (wisdom).

> The second flow is outer, drawn from the "back" (achorayim) of Abba, the outer side of Chochmah. It corresponds to the pulse at the wrist, which beats just as the heart beats; that pulse too derives from Chochmah.

ולכן יש בו בחי' נקודות קמ"ץ פת"ח כו' שע"י ניכר החולי באיזו בחי' פגם כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פ' וירא ובמ"ח

And therefore it has the level of the vowel-points, kamatz, patach, etc., through which the illness is recognized, in which level there is a defect, as is written in the Likkutei Torah of the Arizal, Parshas Vayeira, and in Mishnas Chassidim.

> Because the pulse comes from Chochmah, it carries the pattern of the vowel-points, such as kamatz and patach. The text cites the Likkutei Torah of the Arizal on Vayeira and Mishnas Chassidim (the Arizal's teachings arranged as a Mishnah by Rabbi Immanuel Chai Ricchi) for how these patterns in the pulse reveal which defect lies behind an illness.

והיינו כי הנקודות הם בחכמה ושם הוא אור א"ס כי אין אור א"ס שורה אלא בחכמה ומשם נמשך הדפק אלא שהוא נמשך מבחי' אחוריים

That is, the vowel-points are in Chochmah, and there is the Infinite Light (Or Ein Sof), for the Infinite Light rests only in Chochmah; and from there the pulse is drawn, except that it is drawn from the level of the back.

> The vowel-points belong to Chochmah, and Chochmah is where the Infinite Light rests, for that light rests only in Chochmah; that is why the pulse is drawn from there. Yet it comes not from the inner face of Chochmah but from its "back."

היינו כי דפק אותיות קפ"ד (שהוא מספר וחשבון אחוריים[23] דשם ע"ב [שם ע"ב] ע' [עיין] בע"ח [בעץ חיים] שער רפ"ח ניצוצין פ"ב [פרק ב'] מדרגה ח' כו')

That is, דפק (dofek, pulse) has the letters of קפ"ד (184) (which is the number and sum of the back [form] of the Name Av (72); see Etz Chaim, Sha'ar Rapach Nitzotzin [the Gate of the 288 Sparks], chapter 2, the eighth level, etc.).

> The letters of dofek (דפק) are those of the number 184 (קפ"ד), the sum of the "back" form of the Name Av, that is, the Name Havayah with its letters spelled out with yuds (totalling 72), written out cumulatively, one letter-name more each time (20 + 35 + 57 + 72 = 184). The parenthesis gives the place, Etz Chaim, the Gate of the 288 Sparks, chapter 2, whose eighth level is exactly this sum of 184.

ושם הוא שרש הפקידה והי' פקד את שרה[24] דהיינו כשנמשך בחי' אחוריים קפ"ד פקד אבל בבחי' פנימית שרה אין לה ולד[25]

And there is the root of the "remembering" (pekidah): "And Havayah remembered (pakad) Sarah." That is, when the level of the back, קפ"ד (184), is drawn down, [it is] pakad (פקד); but in the level of the inner dimension, "Sarah had no child."

> This "back" level is the root of pekidah, G-d's "remembering" that brings about birth, as in "Havayah remembered (pakad) Sarah": pakad (פקד) is spelled with the same letters as 184 (קפ"ד). From the inner level alone, Sarah "had no child."

כי כשבא הארה מבחי' אחוריים דחכמה אזי יכול להיות נמשך ולד לשרה אבל מבחי' פנימית אינו יכול לבא בהשתלשלו' [בהשתלשלות] למטה להיות ולד לשרה וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] שם

For when a radiance comes from the level of the back of Chochmah, then a child can be drawn down to Sarah; but from the level of the inner dimension it cannot come down through the chain of descent (hishtalshelus) below so as to be a child for Sarah, as is written in the Likkutei Torah of the Arizal there.

A child could be drawn down to Sarah from the back of Chochmah, but the inner dimension cannot descend through the chain of worlds to bring about a birth below. The Arizal's Likkutei Torah on Vayeira says the same.

כי אין פנימית אבא[26] עצמו יורד למטה רק מבחי' אחוריו נמשך בחי' פקד את שרה וכן פקד פקדתי את העשוי[27] כו' שנמשך אפי' [אפילו] בבחי' מצרים כו'

For the inner dimension of Abba itself does not descend below; only from the level of its back is the level of "He remembered Sarah" drawn down. And likewise "I have surely remembered (pakod pakadti) that which is done," etc., which is drawn down even into the level of Egypt, etc.

The inner dimension of Abba does not descend; only from its back comes "He remembered Sarah," and likewise the promise of redemption, "I have surely remembered what is done to you," which reached even Egypt, the lowest of places.

(וע' בע"ח [בעץ חיים] שער הק"ש [הקריאת שמע] פט"ו [פרק ט"ו / פרשה ט"ו] מענין פנימית אבא וע"ז נאמר ופני לא יראו[28] רק לע"ל [לעתיד לבוא] יהיה גילוי בחינה זו וע"ז יאמרו ליצחק לעתיד דייקא כי אתה אבינו[29] ועמ"ש בד"ה ואכלתם אכול):[30,31]

(And see Etz Chaim, Sha'ar Kerias Shema, chapter 15, concerning the inner dimension of Abba. And of this it is said, "But My face shall not be seen"; only in the Time to Come will there be a revelation of this level. And of this they will say to Yitzchak, "in the future" specifically, "For you are our father." And see what is written in the discourse beginning "And you shall eat, eating.")

The parenthesis cites "Etz Chaim, the Gate of the Shema, chapter 15" on the inner dimension of Abba; the passage is in Pri Etz Chaim (Etz Chaim has no gate of the Shema), where the Arizal teaches that Z'eir Anpin draws from Abba only from its outer side, never from its inner dimension. Of that inner dimension it is said, "But My face shall not be seen": it will be revealed only in the Time to Come, which is why it is specifically "in the future" that Israel will say to Yitzchak, "For you are our father," words that Likkutei Torah elsewhere explains as the revelation of the inner dimension of Abba. The discourse on "And you shall eat, eating" (Likkutei Torah, Tzav), cited for more, speaks of the new souls that will be revealed then from the light that encompasses all worlds.

SECTION 4 • ¶5–6

"Open for me": the needle's eye and the Hall

5 ב פתחי לי. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] פתחו לי כחודה של מחטה[32] ואני אפתח לכם כפתחו של אולם

2. "Open for me." Now, our Sages, of blessed memory, said: "Open for Me [an opening] like the eye of a needle, and I will open for you [an opening] like the entrance of the Hall (Ulam)."

> The second phrase of the verse is "Open for me." The Sages read it as G-d saying to Israel: open for Me an opening as small as the eye of a needle, and I will open for you one as wide as the entrance of the Hall (Ulam), the great porch at the front of the Temple sanctuary. In Shir HaShirim Rabbah (5:2) the promise is of openings "through which wagons and carriages can enter"; the form cited here, with the Hall, is another version of the saying.

כי כל השערים[33,34] היי [היה] להם דלתות חוץ משל אולם שהדלתות פעמים נסגרים והם כנגד אתעדל"ע [אתערותא דלעילא] אשר לפי אתעדל"ת [אתערותא דלתתא] וכשיש אתעדל"ת נפתח הדלת כו'

For all the gates had doors, except that of the Hall. For doors are sometimes closed, and they correspond to the arousal from above (isarusa dileila) that accords with the arousal from below (isarusa dilesata): when there is an arousal from below, the door is opened, etc.

> As the Mishnah records, every gate of the Temple had doors except the entrance of the Hall. Doors, which are sometimes closed and sometimes open, stand for the arousal from above that matches the arousal from below: when we arouse ourselves, the door opens.

אמנם אתעדל"ת [אתערותא דלתתא] אינו יכול להגיע רק לבחי' חכמה ראשית ההשתלשלות וכולם בחכמה עשית[35] ע"כ יכול אתעדל"ת [אתערותא דלתתא] להמשיך משם אתעדל"ע [אתערותא דלעילא]

However, the arousal from below can reach only the level of Chochmah (wisdom), the beginning of the chain of descent (hishtalshelus), "You made them all with Chochmah"; therefore the arousal from below can draw down from there an arousal from above.

> Our arousal can reach only as high as Chochmah, the first level of the chain of descent, since "You made them all with Chochmah." From that level our initiative can call forth a response from above.

אבל למדרגת כתר אשר הוא למעלה מגדר ההשתלשלות (ועמ"ש בביאור ע"פ צאינה וראינה[37, 36] שאין הכתר ממנין ע"ס [עשר ספירות] כו' וההתחלה הוא מחכמה וגם מכתר למדרגת חכמה בא דרך דילוג) איך יכול העלאת מ"ן [מיין נוקבין] לעורר משם מ"ד [מיין דוכרין] רק ההמשכה משם הוא בא מעצמו

But to the rank of Keser (the Crown), which is above the bounds of the chain of descent (and see what is written in the explanation on the verse "Go forth and gaze," that Keser is not counted among the Ten Sefiros, etc., and the beginning is from Chochmah; and also, from Keser to the rank of Chochmah [the flow] comes by way of a leap), how can the raising of mayin nukvin (feminine waters) arouse mayin duchrin (masculine waters) from there? Rather, the drawing-down from there comes of itself.

> But Keser, the Crown, is above the whole chain of descent; the parenthesis recalls an earlier explanation, on "Go forth and gaze," that Keser is not counted among the Ten Sefiros, which begin from Chochmah, and that even the flow from Keser to Chochmah comes by a "leap" rather than by gradual descent. How, then, could our raising of mayin nukvin call forth mayin duchrin from Keser? It cannot: what comes from there comes of its own accord.

(ועמ"ש מזה בפ' בשלח בד"ה והי' הולך לפניהם יומם)[38]

(And see what is written about this in Parshas Beshalach, in the discourse beginning "And Havayah went before them by day.")

> The parenthesis refers to the discourse on "And Havayah went before them by day" in Torah Ohr, Beshalach. There the Alter Rebbe explains that the ascent of Malchus through our arousal from below reaches only as high as Chochmah, and that Keser, above the chain of descent, cannot be aroused from below at all, except as it is enclothed in the mitzvos, its "vessels and limbs."

וע"ז רומז פתחו של אולם אשר לא הי' [היה] לו דלתות כלל. רק הוא פתוח תמיד מעצמו.

And to this the entrance of the Hall alludes, which had no doors at all; rather, it is always open of itself.

> This is why the entrance of the Hall had no doors at all: it stands always open of itself, like the light of Keser, which does not depend on our opening.

אבל עכ"ז [עם כל זה] אין הארה זו מהכתר נמשך ומתגלה רק אחרי שיש שלימות למטה דהיינו בבחינת השתלשלות מחכמה ולמטה אזי שורה ג"כ מה שלמעלה מהשתלשלות

Nevertheless, this radiance from Keser is drawn down and revealed only after there is completeness below, that is, in the level of the chain of descent from Chochmah downward; then what is above the chain of descent rests [there] too.

> Even so, this light of Keser is drawn down and revealed only after there is completeness below, in the levels from Chochmah downward; only then does what is above the chain of descent rest there as well.

והיינו כשהאדם עושה כל מה שבכח נפשו בחכמתו ומדותיו אהוי"ר [אהבה ויראה] ואזי ממילא נמשך רצון העליון שאין כנגדו בכח נפש האדם

That is, when a person does all that is in the power of his soul, with his wisdom and his emotive attributes (middos), love and awe, then the Supreme Will, to which nothing in the power of a person's soul corresponds, is drawn down of itself.

> In a person's service this means: when someone does all that his soul can do, with his mind and his emotions, love and awe, then the Supreme Will, which nothing in the human soul can match or produce, is drawn down of itself.

ולכן גם לכנוס לתוך פתחו של אולם הי' [היה] צריך לילך דרך כמה שערים שהי' [שהיה] להם דלתות אלא שאז בהגיע אח"כ לפתחו של אולם עצמו א"צ [אין צריך / אינו צריך] לפתוח דלתות כי הוא פתוח ואין לו דלתות כו'

And therefore, even to enter into the entrance of the Hall, one had to go through several gates that had doors; only, when one afterwards reached the entrance of the Hall itself, there was no need to open doors, for it is open and has no doors, etc.

> So it was in the Temple: even to reach the open entrance of the Hall, one had to pass through several gates that had doors, but once one reached the entrance of the Hall itself there was nothing left to open, for it had no doors.

ודוגמא זאת מצינו בהארת הכתר בחג השבועות שהוא שער החמשים מנש"ב [מני שערי בינה]

And we find an example of this in the radiance of Keser on the festival of Shavuos, which is the fiftieth gate of the fifty gates of Binah (understanding).

> Shavuos offers a parallel: on Shavuos the light of Keser shines, as the fiftieth of the fifty gates of Binah. The Gemara (Nedarim 38a) teaches that fifty gates of understanding were created in the world and all but one were given to Moshe. Here that fiftieth gate, beyond what even Moshe reached through understanding, is the light of Keser that shines of itself on Shavuos.

וע"ז נאמר תספרו חמשים יום.[39]

And of this it is said, "You shall count fifty days."

> That is why the verse says "You shall count fifty days," although, as the next paragraph explains, only forty-nine are counted.

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

THE REBBE EXPLAINS

At a farbrengen on the night before Erev Rosh Chodesh Elul 5736 (an unedited transcript), after the maamar Ani ledodi, the Rebbe asks where the Rambam found that the Ulam is essential to the Temple, since the Mishkan had none; then, since the talk is about the month of Elul, he turns to what made the Ulam unique.

The Ulam's opening was forty cubits high, where the other openings were twenty, and it alone had no doors. On this, the Rebbe says, the Alter Rebbe explains (Likkutei Torah Shir HaShirim 35c) the Sages' „פתחו לי כחודה של מחט ואני אפתח לכם כפתחו של אולם" (open for Me like the point of a needle, and I will open for you like the opening of the Ulam): once a Jew does teshuvah and opens a needle's point, he need open no doors, for there are none; he goes in by the strength of the opening he made. And the forty cubits, twice kaf, are the two levels of Keser, „ביז פנימיות הכתר" (up to the inner dimension of Keser), which he ties to the higher teshuvah of the maamar he had said.

The Alter Rebbe: פתחו לי כחודה של מחטה ואני אפתח לכם כפתחו של אולם כי כל השערים הי' להם דלתות חוץ משל אולם

The Rebbe: אז נאך דערויף וואס א איד טוט תשובה און עפנט כחודה של מחט, דארף ער ניט עפענען קיין טירן

Sichos Kodesh, vol. תשל"ו ב, p. 667 (the talk begins on p. 663) · אור לע"ח אלול ה'תשל"ו, כ"ח מנחם-אב, יום ג'

6 והרי אין סופרין רק מ"ט ימים שהם המשכות מ"ט שערי בינה ע"י שסופרין היום יום אחד היום שני ימים כו' ויום החמשים אין סופרין בשבועות.

Yet surely one counts only forty-nine days, which are the drawings-down of the forty-nine gates of Binah (understanding), through counting "Today is one day, today is two days," etc.; and the fiftieth day, on Shavuos, is not counted.

In the counting of the Omer only forty-nine days are counted, each day drawing down one of the forty-nine gates of Binah by the words "Today is one day," and so on. The fiftieth day, Shavuos itself, is not counted at all.

והיינו כי לשם אין מגיע כלל מעשה התחתונים ואין בנו כח להמשיכו ע"י ספירה אלא הוא נמשך מאליו וממילא בלי ספירה שלנו.

That is because the deeds of the lower beings do not reach there at all, and we have no power to draw it down through counting; rather, it is drawn down by itself and of its own accord, without our counting.

The fiftieth gate is not counted because nothing done below reaches it; our counting cannot draw it down. It comes of its own accord, like the light of Keser described in the previous paragraph.

אלא שעכ"ז [שעם כל זה] אינו נמשך אלא בהקדים תחלה ספירת העומר מ"ט ימים דהיינו אחר שיאיר ויומשך האתעדל"ע [האתערותא דלעילא] מה שבכח האדם להמשיך

Yet nevertheless, it is drawn down only when the counting of the Omer, forty-nine days, comes first, that is, after there shines and is drawn down the arousal from above (isarusa dileila) that is within a person's power to draw down.

Even so, the fiftieth gate comes only after the forty-nine days have been counted, that is, after we have drawn down all of the arousal from above that human effort can draw down.

כי אחר שיש לו שלימות מלמטה ג"כ בבחי' ההשתלשלות אזי דוקא שורה ונמשך ג"כ ממילא מה שלמעלה מהשתלשלות ואתעדל"ת [ואתערותא דלתתא] כו'

For once there is completeness from below as well, in the level of the chain of descent (hishtalshelus), then specifically what is above the chain of descent and [above] the arousal from below (isarusa dilesata) also rests and is drawn down of itself, etc.

> Once there is completeness below, within the chain of descent, then and only then does what is above both the chain of descent and our own arousal come to rest of itself.

ולכן נאמר תספרו חמשים יום[40] כו' שמעלה עלינו הכתוב כאלו המשכנו יום החמשים הגם שאין שייך בו בעצם ספירה והמשכה שלנו אך לפי שיום החמשים והתגלותו שממילא תלוי ג"כ בספירת מ"ט ימים תחלה.

And therefore it is said, "You shall count fifty days," etc.: Scripture credits us as if we had drawn down the fiftieth day, even though our counting and drawing-down do not essentially apply to it; but [it is so] because the fiftieth day and its revelation, which comes of itself, also depend on the counting of forty-nine days first.

> This explains why the verse says "You shall count fifty days" when we count only forty-nine: Scripture credits us with drawing down the fiftieth day, because although our counting cannot reach it, its revelation depends on our having counted the forty-nine first.

ועד"ז הוא ענין פתחו לי כחודה של מחט כי כל ההשתלשלות נק' חודה של מחטה נגד רצון העליון כו'

And in the same way is the matter of "Open for Me [an opening] like the eye of a needle": for the entire chain of descent is called "the eye of a needle" compared to the Supreme Will, etc.

> The same is true of "Open for Me like the eye of a needle": the whole chain of descent, everything our service can open, is no more than a needle's eye compared to the Supreme Will, which then opens "like the entrance of the Hall."

(ועמ"ש מזה סד"ה ויקח קרח[41] והנה פתחו של אולם היה ארבעים אמה[42] והוא ב' פעמים כ"ף דההה ההפרש בין אני לאנכי[43] הוא הכ"ף

(And see what is written about this at the end of the discourse beginning "And Korach took." Now, the entrance of the Hall was forty cubits [high], which is twice kaf (20). For the difference between ani (אני, "I") and anochi (אנכי, "I") is the kaf.

> A long parenthesis first refers to the end of the discourse on "And Korach took" (Likkutei Torah, Korach), where all our arousal from below is called only "the eye of a needle" because through it only a thin "thread" of the Infinite Light can be drawn, as a needle draws a thread, and yet through it the Hall-wide opening comes. It then explains why the Hall's entrance was forty cubits high: forty is twice twenty, the value of the letter kaf, and kaf is what distinguishes anochi from ani, two Hebrew words for "I."

כי אני הוא בבחי' מלכות אבל אנכי הוא כתר ולכן אנכי הוא בחי' התנשאות יותר מאני כענין מלך המלכים גם כי ר"ת [ראשי תיבות] כתר וכן עשרים הוא[44] גימ' [גימטריא] כתר.

For ani is in the level of Malchus (sovereignty), whereas anochi is Keser (the Crown). And therefore anochi is a level of greater exaltation than ani, as in [the expression] "King of kings." Also, kaf (כ) is the initial of Keser (כתר); and likewise esrim (עשרים, twenty) has the numerical value of Keser (כתר, 620).

> Ani is the level of Malchus, the divine "I" that relates to the worlds, while anochi, with its added kaf, is Keser, a more exalted "I," as "King of kings" is above a king. The kaf fits Keser in two ways: it is the first letter of Keser (כתר), and the word esrim, "twenty," which is kaf's value, equals 620, the numerical value of Keser. In Likkutei Torah, Emor, the Alter Rebbe adds that the kaf is also the first letter of kavod, "honor."

והנה כתיב אנכי אנכי[45, 46] ב"פ [בי פעמים] אנכי היינו ענין כי גאה גאה[47] ב"פ [בי פעמים] גאה והוא ענין בי' הבחי' שבכתר בחינה התחתונה שבמאציל ושרש הנאצלים

Now, it is written, "I, I (anochi anochi)": anochi twice. This is the matter of "for He is exalted, exalted (ga'oh ga'ah)": ga'ah twice. And this is the matter of the two levels in Keser: the lowest level of the Emanator, and the root of the emanated beings.

> Scripture doubles the word, "I, I (anochi anochi)," as it doubles "exalted, exalted" in the Song at the Sea. The doubling points to the two levels within Keser: its upper side, the lowest level of the Emanator Himself, and its lower side, the root from which the emanated levels come.

וזהו שתוק כך עלה במחשבה[48] כך[49] היינו ב"פ [בי פעמים] כ"ף הנ"ל ע' [עיין] בפע"ח [בפרי עץ חיים] שער נפ"א [נפילת אפים] פ"ה[50] ולכן ע"ז רמז פתחו של אולם[51] שהיה גבוה ב"פ [בי פעמים] עשרים אמה

And this is [the meaning of] "Be silent; so (kach) it arose in thought": "so" (kach, כך): that is, twice the kaf mentioned above (see Pri Etz Chaim, Sha'ar Nefilas Apayim [the Gate of Prostration], chapter 5). And therefore the entrance of the Hall alluded to this, being twice twenty cubits high.

> In the Talmud, when Moshe asked why the Torah would be given through him and not through Rabbi Akiva, and again when he saw Rabbi Akiva's death, he was told, "Be silent; so (kach) it arose in thought before Me." The word kach (כך) is written with two kafs, a bent kaf and a final kaf, which Pri Etz Chaim explains as the two unions brought about by one who gives his life to sanctify G-d's Name; these are the two kafs that the entrance of the Hall, twice twenty cubits high, expressed.

והוא ענין מ"ש לע"ל [לעתיד לבוא] הנה ישכיל עבדי[52] כו' וגבה מאד וזהו ואני אפתח לך כפתחו של אולם גם אולם לשון כח וחוזק וגם כמ"ש ואולם חי אני וימלא כבוד[53] ה' כו').

And this is the matter of what is written of the Time to Come: "Behold, My servant shall prosper," etc., "and he shall be very high." And this is "and I will open for you [an opening] like the entrance of the Hall." Also, ulam is an expression of power and strength; and also, as it is written, "But (ve'ulam) as I live, the glory of Havayah shall fill," etc.)

> This is also the meaning of the verse about the Time to Come, "Behold, My servant shall prosper ... and he shall be very high": the height to be revealed in the future is the opening "like the entrance of the Hall" that G-d promises. The word ulam also means strength, and it appears in "But (ve'ulam) as I live, the glory of Havayah shall fill the whole earth."

והנה ענין הפתיחה זו של פתחי לי נחלקת לב' בחי' הא' היא אחותי היא אהבה הטבעית שבטבע הנפש מתולדתה כאהבת אח ואחות שאהבתם היא טבעית מצד תולדותם שהם ממקור ושרש א'

Now, this opening of "Open for me" divides into two levels. The first is "my sister": this is the natural love that is in the nature of the soul from its birth, like the love of a brother and sister, whose love is natural by virtue of their birth, for they are from one source and root.

> Returning to the verse, the "opening" that G-d asks of us has two levels. The first, "my sister," is the love of G-d that every soul has by nature, like the love between a brother and sister, which comes simply from their sharing one source.

אך אין זו עבודה ולא נקרא עובד ה' כי עבודה היא מלשון עורות עבודים להיות עבודת עבד ועבודת משא כמ"ש בזהר פוחלנא דרחימותא

But this is not service, and [one] is not called "one who serves G-d." For avodah (service) is from the expression "tanned hides" (oros avudim), that it be the service of a servant and the work of bearing a burden, as is written in the Zohar: "service (pulchana) of love."

> Natural love, however, is not yet "service" (avodah), and one who has only that love is not called "one who serves G-d." The word avodah is related to the tanning of hides (oros avudim): service means working on oneself the way a tanner works a hide, like a servant's labor or the carrying of a load; the Zohar speaks of the "service of love."

והיינו לשנות את טבעו והרגלו כמ"ש בסש"ב [בספר של בינונים] פט"ו [פרק ט"ו / פרשה ט"ו] ולשנות את טבעו בבחי' עבודה היא בחי' ב' דפתחי לי שהוא בחי' רעיתי להיות אתכפייא ואתהפכא שנעשה מזון ומרעה כמו המאכל שמתכל כו'

That is, to change one's nature and habit, as is written in Sefer Shel Beinonim (Tanya), chapter 15. And changing one's nature in the manner of service is the second level of "Open for me," which is the level of "my beloved" (ra'yasi): that there be subjugation and transformation (iskafya and is'hapcha), so that it becomes food and pasture (mir'eh), like food that is consumed, etc.

> Service means changing one's nature and habits: in Sefer Shel Beinonim, the first part of the Tanya, chapter 15, the Alter Rebbe explains that only one who battles his nature and his habit is called "one who serves G-d," while one who is good by nature, or whose habit has become second nature, is not. This is the second level of "Open for me," "my beloved" (ra'yasi), a word related to mir'eh, "pasture": the animal soul is subdued and transformed until it becomes food and pasture for holiness, like food that is digested and becomes part of the one who eats it.

והיא באה מחמת התבוננות נפש המשכלת בגדולת א"ס ב"ה איך דכולא קמיה כלא ולזה צריך יגיעת נפש ויגיעת בשר כו' כמ"ש בלק"א [בלקוטי אמרים] ודי"ל [ודי למבין]:[54]

And it comes about through the contemplation of the intellectual soul on the greatness of the Infinite One (Ein Sof), blessed be He: how "all before Him is as nothing." And for this one needs toil of the soul and toil of the flesh, etc., as is written in Likkutei Amarim (Tanya). And this suffices for one who understands.

> This transformation comes from the mind's contemplation of G-d's infinite greatness, before which "all is as nothing," and it requires real toil of the soul and of the body, as Likkutei Amarim (Tanya) explains.

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

THE REBBE EXPLAINS

In a talk of Acharon shel Pesach 5730, on the Rebbe Rashab's Hemshech 5666, a section the Rebbe later edited, his note at the mention of the Rebbe Rashab's maamarim brings the Tzemach Tzedek's words that the Rebbe Rashab was born on 20 Cheshvan 5621, a date which has „שני כפי"ן שהוא רומז לכתרא עילאה" (two kafs, alluding to the supernal Keser).

In his note the Rebbe adds: „אשר שני הכפי"ן רומזים לבי' הבחינות שבכתר אריך ועתיק (ג, לקו"ת שה"ש לה) וידוע" (it is known, LT Shir HaShirim 35c, that the two kafs allude to the two levels of Keser, Arich and Atik): the Rebbe Rashab belongs not only to Arich, which is above the chain of descent yet still relates to it, but also to Atik, altogether above it. Perhaps (biur b'derech efshar) these are our paragraph's 'lowest level of the Emanator', Atik, and 'root of the emanated beings', Arich.

The Alter Rebbe: והוא ענין בי' הבחי' שבכתר בחינה התחתונה שבמאציל ושרש הנאצלים

The Rebbe: וידוע (לקו"ת שה"ש לה, ג) אשר שני הכפי"ן רומזים לבי' הבחינות שבכתר אריך ועתיק

Likkutei Sichos, vol. ז, p. 209, note 25 (reprinted in Likkutei Sichos – Geulah uMoshiach vol. 3 p. 10) · אחרון של פסח (in the additions, under ב' ניסן) התשי"ל

SECTION 5 · ¶7–8

"My dove" and "my perfect one"

7 ג יונתי היא מדרגה שלמעלה מזו שהיא בחי' הסתכלות ביקרא דמלכא תמיד ועל זה נאמר עיני האדם לא תשבענה[55]

3. "My dove" is a rank above this: it is the level of gazing at the glory of the King constantly. And of this it is said, "The eyes of man (ha'adam) are never sated."

> The third level is "my dove," higher than "my beloved": a constant gazing at the glory of the King. Of this it is said, "The eyes of man are never sated": in Proverbs this speaks of human desire, which always wants more, and here it is read as the soul's gaze at G-d, which is never satisfied.

האדם הוא האדם הגדול בענקים[56] זה אברהם שנאמר בו הלוך ונסוע[57] תמיד ברצוא ושוב בלי הפסק בבחי' ביטול וע"ז רמזו רז"ל בכל יום[58] יהיו בעיניך כחדשים כו' ומי איכא זקנה קמי' כו' [רבותינו זכרונם לברכה] [קמיה]

"The man" (ha'adam) is "the great man among the giants": this is Avraham, of whom it is said, "going on and journeying," constantly, in running and returning (ratzo vashov) without interruption, in the level of self-nullification (bittul). And to this our Sages, of blessed memory, alluded: "Every day they should be in your eyes as new," etc.; and "Is there old age before Him?" etc.

> Ha'adam, "the man," is read as "the great man among the giants," whom the Sages identify with Avraham, of whom the Torah says that he went "going on and journeying," an unceasing "running and returning" in self-nullification. The Sages allude to the same freshness when they say "every day they should be in your eyes as new," and ask, "Is there old age before Him?"

והענין כמ"ש באדרא באסתכלותא דמצחא שע"ה נהורין שהוא ענין ישועות מצמיח ישועות וישע ה' אל הבל[59] כו'

And the matter is as is written in the Idra [of the Zohar] concerning the gaze of the Forehead, the 375 (שע"ה) lights, which is the matter of "salvations" (yeshu'os), "He causes salvations to sprout," and "And Havayah turned (vayisha) to Hevel," etc.,

> The Idra, a section of the Zohar, speaks of the gaze of the Forehead of the supernal countenance, from which, as the text has it, 375 (שע"ה) lights shine; elsewhere Likkutei Torah numbers these lights of the Forehead 370 (ש"ע). The text links the number with yeshu'os, "salvations," as in "He causes salvations to sprout" from the morning prayers, and with vayisha in "And Havayah turned to Hevel" and his offering: both words are built on its letters shin and ayin, and vayisha comes from sha'ah (שעה), "to turn toward, to regard," which suits the Forehead's gaze.

שהוא גילוי אור א"ס ב"ה שלמעלה מעלה מן ההשתלשלות וכשמו כן הוא אין לו סוף.

which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that is far above the chain of descent (hishtalshelus); and as its name is, so it is: it has no end.

> This gaze is a revelation of the Infinite Light that is far above the chain of descent, and as its name, Ein Sof, "without end," says, it has no end.

ולכן ההסתכלות הוא תמיד כיונים שנהנים תמיד מראייתם זע"ז [זה עם זה / זה על זה] ואינם שבעים מהנאתם כו' (ועמ"ש ע"פ חכלילי עינים[60] כו' וע"פ לבבתני באחד מעיניך[61] וע"פ ואתחנן[62] כו' וארא את הארץ):[63]

And therefore the gazing is constant, like doves, who always take pleasure in seeing one another and are never sated with their pleasure, etc. (And see what is written on the verse "Red of eyes," etc., and on the verse "You have captured My heart with one of your eyes," and on the verse "And I pleaded," etc., "and let me see the land.")

> Because the light has no end, the gaze never becomes stale: like doves, who never tire of looking at each other, the soul is never sated. The parenthesis points to discourses on three verses about eyes and seeing; in the first, on "Red of eyes" (Torah Ohr, Vayechi), the Alter Rebbe explains this gazing at the glory of the King as love in delights, the highest love, like a pair of doves that gaze at each other constantly with delight. The others are on "You have captured My heart with one of your eyes" and on Moshe's plea, "let me see the land."

8 תמתי הוא בחי' ומדרגה היותר גבוה ועליונה מכולם

"My perfect one" is the level and rank that is higher and loftier than all of them.

> The fourth level, "my perfect one" (tamasi), is the highest of all.

כי כולם הם בנפש האדם עצמו לצורך תיקון נפשו ממש אבל תמתי היינו להשלים כל החסרונות היינו של זולתו ג"כ כמו משרע"ה [משה רבינו עליו השלום] שהיה כולל כל ישראל תיקן בעד כלל ישראל

For all of them are in the person's own soul, for the sake of the rectification of his very own soul; but "my perfect one" is to make complete all the deficiencies, that is, those of others as well, like Moshe our teacher, peace be upon him, who encompassed all Israel [and] made rectification on behalf of the whole of Israel.

> The other three all take place within a person's own soul and serve to rectify that soul, but "my perfect one" completes what is lacking in others too. Moshe is the model: because his soul included all of Israel, he could rectify on behalf of the whole people.

וכן בכל דור ראשי הדור הם הצריכים לתקן ולהשלים כל החסרונות והפגמים שלמעלה אך היינו מי שהוא משרש א'

And so in every generation, the heads of the generation are the ones who must rectify and make complete all the deficiencies and blemishes above. But this is for one who is from the same root.

> In every generation its leaders have the same task of repairing and completing the deficiencies and blemishes above. But this applies only to those who share a common soul-root.

כי האדם עץ השדה[64] שיש בו כמה ענפים ויש שהם משרש א' וענף א' ומי שהוא משרש א' או מענף א' הוא ערב בעד חבירו יותר מכלל ישראל שכולם ערבים זה בזה.

For "man is the tree of the field," which has many branches; and there are those who are from one root and one branch. And one who is from one root or from one branch is a guarantor for his fellow more than [the guarantee of] the whole of Israel, all of whom are guarantors for one another.

> In its plain sense the verse asks, "Is the tree of the field a man, to come before you in the siege?", forbidding the felling of fruit trees in a siege; here it is read as a statement, "man is the tree of the field": like a tree, the community of souls has roots and branches. Those who share a root or a branch are responsible for one another in a closer way than the general responsibility of every Jew for every other.

אך זה צריך לבא בבחי' גלגול ועיבור בשביל פגם חבירו כמ"ש בספר הגלגולים פרק ד' ותיקון הפגם והשלימות הוא ע"פ יחודים עליונים

But this must come about in the manner of reincarnation (gilgul) and impregnation (ibbur), for the sake of his fellow's blemish, as is written in Sefer HaGilgulim [the Book of Reincarnations], chapter 4. And the rectification of the blemish and the completion are through supernal unifications (yichudim).

> Such repair for another person's blemish comes about through reincarnation (gilgul) or ibbur, in which a soul joins another person for a time, as Sefer HaGilgulim (the Book of Reincarnations, from the teachings of the Arizal) explains; the actual repair and completion is accomplished through supernal unifications (yichudim).

וזהו מעלת תמתי שלתיקון הפגם צריך להמשיך אור חדש מלמעלה מעלה כידוע ליודעים כי להשלים החסרונות צריך להמשיך אור א"ס שנקרא שלימותא דכולא ועי"ז נקרא תמתי שמשלים כל הפגמים והחסרונות כו'.

And this is the superiority of "my perfect one": for the rectification of a blemish one must draw down a new light from far above, as is known to those who know. For to make complete the deficiencies one must draw down the Infinite Light (Or Ein Sof), which is called "the perfection of all"; and through this it is called "my perfect one" (tamasi), for it makes complete all the blemishes and deficiencies, etc.

> The greatness of "my perfect one" is that repairing a blemish requires drawing down a new light from far above, namely the Infinite Light, called "the perfection of all." Because it completes every blemish and deficiency, this level is called tamasi, from tam, "complete."

(ואפ"ל [ואפשר לומר] ג"כ שארבעה בחי' אלו אחותי רעיתי תמתי הם נגד בחי' שם הוי' שיש בהנשמה כמ"ש ע"פ ראה אנכי נותן לפניכם היום ברכה):[65]

(And it may also be said that these four levels, "my sister," "my beloved," "my perfect one," correspond to the levels of the Name Havayah that are in the soul, as is written on the verse "See, I set before you today a blessing.")

> The parenthesis suggests that the four levels of the verse correspond to the levels of the Name Havayah within the soul, as explained in the discourse on "See, I set before you today a blessing" (Likkutei Torah, Re'eh), which shows how each letter of the Name is present in every Jewish soul, beginning with the yud, the soul's Chochmah, its simple will never to be separated from G-d. The Hebrew lists only three of the four names here: "my dove" is not written.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In the maamar Balaila hahu of Purim 5728 (an unedited transcript), the Rebbe sets out the bride's four names in order, from lighter to weightier, and notes from the books that their initials spell „יראי"ת" (awe).
>
> **He brings them 'as explained in Likkutei Torah', „ומסיים שם בהגהה" (and it concludes there in a gloss) that the four may correspond to the levels of the Name Havayah in the soul, our paragraph's closing parenthesis. Then he cites the Rebbe Maharash's maamar of 5628, which places them: 'my sister', Malchus rising opposite Netzach, Hod and Yesod; 'my beloved', opposite Chesed, Gevurah and Tiferes; 'my dove', opposite Chochmah, Binah and Daas; and 'my perfect one', when the two are equal in stature.**
>
> The Rebbe: ומסיים שם בהגהה, שאפ"ל ג"כ שארבעה בחי' אלו אחותי רעיתי יונתי תמתי הם נגד בחי' שם הוי' שיש בהנשמה
>
> Sefer HaMaamarim (unedited, new edition) 5728, p. קלד · פורים, ה'תשכ"ח

SECTION 6 · ¶9–10

Dew and locks

9 שראשי נמלא טל.[66] פי' כי כל הבחי' הללו הגורם הוא בחי' טל שהטל אינו נעצר שהרי לא פעל אליהו אלא עצירת גשמים ולא הטל

"For my head is filled with dew." The meaning is: the cause of all these levels is the level of dew. For dew is never withheld; for indeed, Eliyahu brought about only the withholding of rain, and not of dew.

> The next words of the verse are "for my head is filled with dew." Dew is what brings about all four levels just described, and unlike rain it is never withheld: Eliyahu swore that there would be neither dew nor rain, yet, as the Talmud notes (Taanis 3a), when G-d sent him to end the drought He spoke only of rain, for the dew had never been withheld.

והיינו מפני שהטל יורד ממקום גבוה שלמעלה מעלה מהשתלשלות ומשם הי' [היה] יורד המן לישראל ונק' טלא דבדולחא והוא מז' תיקונים דגלגלתא

And that is because the dew descends from a high place that is far above the chain of descent (hish-talshelus); and from there the manna would descend for Israel. And it is called "the crystalline dew" (tala di'vedolcha), and it is one of the seven tikkunim [arrangements] of the Gulgalta (the Skull).

> Dew is never withheld because it comes from a level far above the chain of descent, the same source from which the manna came down to Israel. The Kabbalists call it tala di'vedolcha, "the crystalline dew," one of the seven tikkunim, the "arrangements," of the Gulgalta, the supernal "Skull" that encompasses the hidden brain.

כמו עד"מ במוח האדם יש לחלוחית במוח יסוד המים רוחני משכן כח המשכיל כך עד"מ זהו ענין טלא דבדולחא לחלוחית דמו"ס [דמוחא סתימאה] כו'

As, by way of analogy, in the human brain there is moisture in the brain, the spiritual element of water, the seat of the intellectual faculty, so by way of analogy is the matter of "the crystalline dew": the moisture of Mocha Stima'ah (the hidden brain), etc.

> The analogy is the moisture in the human brain, a spiritual "water" in which the power of intellect resides. So above, the crystalline dew is the moisture of Mocha Stima'ah, the hidden brain, the innermost wisdom concealed within Keser.

והוא למעלה מהתחלת ההשתלשלות ושם אינו מעכב חטא ועון דלא באתעדל"ת [באתערותא דלתתא] תליא מילתא וז"ש [וזהו שכתוב] אהי' כטל לישראל[67] כו'

And it is above the beginning of the chain of descent, and there sin and iniquity do not hold [it] back, for the matter does not depend on the arousal from below (isarusa dilesata). And this is [the meaning of] what is written, "I will be like dew to Israel," etc.,

> Because this dew is above the very beginning of the chain of descent, sin and iniquity cannot hold it back, since it does not depend on our arousal from below. This is the meaning of G-d's promise through Hoshea, "I will be like dew to Israel," which follows "I will love them freely."

מפני שהוא אתעדל"ע [אתערותא דלעילא] בלי אתעדל"ת [אתערותא דלתתא] שאין אתעדל"ת [אתערותא דלתתא] מגעת שם אלא שלהיות ההשפעה משם בפנימית העולמות הוא כאשר יש שלימות למטה אזי שורה ממילא בבחי' גילוי.

because it is an arousal from above (isarusa dileila) without an arousal from below, for the arousal from below does not reach there. But for the flow from there to be within the inner dimension (pnimiyus) of the worlds, that is when there is completeness below: then it rests of itself, in the manner of revelation.

> It is an arousal from above alone, which our arousal cannot reach. Yet for its flow to enter the inner dimension of the worlds there must again be completeness below; then it comes to rest there of itself, revealed.

10 והנה כתיב שראשי נמלא טל שהטל מתלבש בבחי' חכמה אך קווצותיו רסיסי לילה[68] קווצותיו הן בחי' שערות

Now, it is written, "For my head is filled with dew," for the dew is enclothed in the level of Chochmah (wisdom); but "his locks, with the drops of the night": "his locks" are the level of hairs.

> The verse has two halves: "my head is filled with dew," for the dew is enclothed in Chochmah, the "head"; but "his locks, with the drops of the night" refers to the level of hairs. The verse itself reads "my locks" (kevutzosai); "his locks" (kevutzosav) is the word of a later verse in the Song (5:11), "his locks are curled."

כי השתלשלות העולמות מא"ס ב"ה הוא רק דמיון ההארה היוצאת דרך שער כנודע שיש ב' בחי' בהשתלשלות

For the chain of descent of the worlds from the Infinite One (Ein Sof), blessed be He, is only a likeness of the radiance that goes forth through a hair. As is known, there are two levels in the chain of descent.

> Hair is the image for how the worlds descend from the Infinite: a hair carries life from the head, but only as a thin trickle, not the brain itself. There are two kinds of descent.

הא' התלבשות הפרצופים והיינו בדרך השתלשלות והתלבשות חכמה במדות ומדות במחשבה שחכמה עצמה היא מלובשת במדות וכן המדות במחשבה

The first is the enclothing of the partzufim (configurations), that is, by way of a chain of descent and of enclothing: Chochmah in the emotive attributes (middos), and the emotive attributes in thought; for Chochmah itself is enclothed in the emotive attributes, and likewise the emotive attributes in thought.

> The first is the enclothing of the partzufim, the divine "configurations," one within another: each level is enclothed in the next, as in a person wisdom clothes itself in emotions and emotions in thought, so that the higher level is present inside the lower.

אבל השתלשלות העולמות מאור א"ס ב"ה שלמעלה מההשתלשלות שאין אור א"ס ב"ה נמשך דרך התלבשות כלל דלית מחשבה[69] כו' ורק מ"מ ההארה בא ממנו ואין עצמותו מתלבש בזה

But [in] the chain of descent of the worlds from the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descent, the Infinite Light, blessed be He, is not drawn down by way of enclothing at all, for "no thought [grasps Him]," etc.; only, nevertheless, the radiance comes from Him, while His essence is not enclothed in this.

> The second kind is the descent of the worlds from the Infinite Light that is above the whole chain. Here the Infinite does not enclothe itself at all, for "no thought can grasp Him"; only a radiance comes forth, while His essence is not enclothed in it.

ולכן לא מצאו בעלי הקבלה להמשיל ההארה ההיא אלא שיש לה אחיזה ויניקה כמו שערות שהן מותרי מוחין כו' והן הן י"ג תי"ד [תיקוני דיקנא]

And therefore the masters of Kabbalah found nothing to compare that radiance to, except [to say] that it has a hold and draws nurture like hairs, which are the surplus of the brain, etc. And these are the thirteen tikkunim of the beard (tikkunei dikna),

> The Kabbalists could find no better image for such a radiance than hair, which has a hold in the head and draws nourishment from it, yet is only the brain's surplus, not the brain itself. These hairs are the thirteen tikkunim of the beard, the "arrangements" of the supernal countenance.

דהיינו מה שנקרא הקב"ה בי"ג מדות הרחמים ה' ארך אפים[70] לא שייך לפניו יתי' מצד עצמו מאחר שאין העולם תופס מקום כלל נגדו אלא מצד ההארה הבאה לידי התהוות מקור ההשתלשלות

that is, the fact that the Holy One, blessed be He, is called by the Thirteen Attributes of Mercy, "Havayah, slow to anger," does not apply before Him, may He be blessed, as He is in Himself, since the world occupies no place at all in relation to Him; rather, [it applies] from the perspective of the radiance that comes to bring into being the source of the chain of descent.

> The thirteen tikkunim are the Thirteen Attributes of Mercy, such as "Havayah, slow to anger." Such attributes do not apply to G-d as He is in Himself, because before Him the world takes up no place at all; they apply only to the radiance that goes forth to bring into being the source of the chain of descent.

והשערות הנ"ל נק' קווצותיו קוצא דשערי כו' יודי"ן וי"ן כו' שהוא רק קוץ כו'.

And the hairs mentioned above are called "his locks" (kevutzosav): "the lock (kutza) of hairs," etc., yuds and vavs, etc., which is only a tip (kotz), etc.

> The word for locks, kevutzos, is linked to kotz, the thin tip of a letter: these hairs are like small yuds and vavs, mere tips, a minimal radiance.

ולכן נאמר רסיסי לילה שהטל שיורד בלילה נעשה רסיסים לירד דרך בחי' שערות כו' וד"ל [ודי למבין]:

And therefore it says, "the drops of the night": for the dew that descends at night becomes drops in order to descend through the level of hairs, etc. And this suffices for one who understands.

> This is why the verse speaks of "drops of the night": the dew that falls at night breaks into drops so that it can descend through the hairs, as the Infinite Light reaches the worlds only as a thin radiance.

IN ONE'S AVODAH

A person must do everything in his own power, with mind and heart, love and awe, and with toil of soul and body to change his nature ("my beloved"), not resting on the natural love he was born with ("my sister"). Only then does the light that is above all levels, which no effort can reach, come of itself, as the fiftieth day comes after forty-nine days of counting. And even in exile, when nothing seems revealed, this work goes on rising and drawing down, for "my heart is awake."

QUESTIONS FOR DISCUSSION

1. Why does the transformation of the animal soul count as an ascent, when the G-dly soul is already holy?
2. How does the analogy of the liver, heart and brain describe the relationship between our service and G-d's response?
3. If Keser and the fiftieth gate come "of themselves," why does the maamar insist that they come only after our service is complete?
4. What distinguishes natural love ("my sister") from service ("my beloved"), and why is only the second called avodah?
5. How does "my perfect one" go beyond the other three levels, and what does it say about responsibility for others?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 The bride of the Song tells how, while she slept, her beloved came at night and knocked, calling: "Open for me, my sister, my beloved, my dove, my perfect one, for my head is filled with dew, my locks with the drops of the night." The Midrash reads the bride as the Congregation of Israel and the beloved as G-d, and the maamar explains the verse phrase by phrase. (context: Steinsaltz Tanakh)

Song of Songs 5:2 שיר השירים ה':ב

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹאשִׁי 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 2

2 **פני אריה פני שור**

In his vision of the Divine Chariot, Ezekiel describes the four faces of each of the Chayos: 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 Alter Rebbe locates the root of the animal soul in the faces of the lion and the ox.

Ezekiel 1:10 יחזקאל א':י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר 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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PARAGRAPH 3

3 **מלפני מלך מלך**

Closing the list of Eisav's descendants, the Torah names "the kings who reigned in the land of Edom before any king reigned over the children of Israel," each of whom reigned and then died. Following the Arizal, the Alter Rebbe reads these kings as the Sefiros of the World of Tohu, which came before the order of Tikkun.

Genesis 36:31 בראשית ל"ו:ל"א

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

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

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KEHOT'S NOTE

בראשית לו, לא.

4 **מקום שבעלי תשובה עומדין**

Rabbi Abahu teaches: "In the place where baalei teshuvah stand, the completely righteous cannot stand." So too the animal soul, rooted in Tohu, reaches a higher elevation when it is raised up.

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

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

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

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

5 David's psalm of praise declares: "Havayah has established His throne in the heavens, and His kingship rules over all." G-d's sovereignty extends even to the realms outside holiness, which is why the Shechinah descends into them.

Psalms 103:19 תהילים ק"ג:י"ט

ה׳ בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַכֹּל מָשָׁלָה׃

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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6 **גלו לאדום שכינה עמהם**

There the same saying is applied within the person: the Shechinah in exile is the spark of G-dliness in the soul, hidden in the body and the animal soul and covered by worry over livelihood, until the soul's inner battle brings it out from concealment into revelation.

KEHOT'S NOTE

ספרי סו"פ מסעי [לה, לד]. ובלקח טוב (שם). ושם בספרי בהעלתך [י, לה] פיסקא (פ"ד). ובירושלמי תענית (פ"א, ה"א). ובויק"ר (ספל"ב). ובשהש"ר עה"פ [ד, ח] אתי מלבנון. ובמכילתא בא (פי"ד). ילקוט ישעי' (ריש יז [ל"מ]). ושם בזכריי (רי תקע). [כ]. ראה לעיל תצא לה, ד.

7 **גלו לאדום שכינה עמהם**

Rabbi Nassan teaches that Israel is beloved, for wherever they were exiled the Shechinah was with them: to Egypt, to Babylon, to Elam, and to Edom, as it says, "Who is this who comes from Edom?" The Alter Rebbe reads it as the

Shechinah enclothing itself in the seventy princes to give them life.

Sifrei Bamidbar 161:5 ספרי במדבר קס"א:ה'

... גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לבבל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי בבלה; גלו לעילם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה' את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה' אלקיך. ואומר (שיר השירים ד) אתי מלבנון כלה אתי מלבנון תבואי תשורי מראש אמנה מראש שניר ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanliness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

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8 גלו לאדום שכינה עמהם

On "Arise, Havayah" (Numbers 10:35), the Sifrei teaches that wherever Israel went into exile, the Shechinah was with them, including in Edom, and that when they return, the Shechinah returns with them.

Sifrei Bamidbar 84:4 ספרי במדבר פ"ד:ד'

... אלמלא מקרא שכתוב אי אפשר לאומרו, אמרו ישראל לפני המקום: פדית את עצמך! את מוצא שכל מקום שגלו - שכינה עמהם, שנאמר (שמואל א ב) "הנגלה נגליתי אל בית אביך בהיותם במצרים בבית פרעה". גלו לבבל - שכינה עמם, שנאמר (ישעיה מג) "למענכם שולחתי בבלה". גלו לאדום - שכינה עמהם, שנאמר (ישעיה סג) "מי זה בא מאדום". וכשהם חוזרים - שכינה חוזרת עמהם, שנאמר (דברים ל) "ושב ה' אלקיך את שבותך". והשיב לא נאמר, אלא "ושב ה'". ואומר (שיר השירים ד) "אתי מלבנון כלה, אתי מלבנון תבואי":

"and let Your haters flee before You": Now are there "haters" before Him who spoke and brought the world into being? The intent is, rather, that all who hate the righteous are, as it were, haters of the L-rd. Similarly, (Shemot 15:7) "and in the greatness of Your grandeur you destroy those who rise against You." Now are there any who "rise" before the L-rd? The intent is, rather, that all who rise against the righteous are, as it were, "rising" against the L-rd. And, similarly (Psalms 74:23) "Forget not ...

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9 רועה ישראל

Asaf calls on G-d to appear and save His people: "Shepherd of Israel, give ear, You who lead Yosef like a flock." A shepherd feeds his flock, so the title hints at "eating" above, the raising up of the Shechinah from the lower realms. (context: Steinsaltz Tanakh)

Psalms 80:2 תהילים פ':ב'

רֹעֵה יִשְׂרָאֵל הַאֲזִינָה נֹהֵג כַּצֹּאן יוֹסֵף יֹשֵׁב הַכְּרוּבִים הוֹפִיעָה:

Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that art enthroned upon the cherubim, shine forth.

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10 מוצא פי ה'

Moshe reminds Israel of the manna: "Man does not live by bread alone, but by all that comes forth from the mouth of Havayah does man live." The divine word within food is what sustains a person.

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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11 אחור למעשה בראשית

Rabbi Ami expounds "You formed me behind and before": man was "behind," last, in the work of creation, since he was created only on the eve of Shabbos. What was created before man therefore comes from a higher divine word than the one in the human soul.

Berakhot 61a:8–9 ברכות ס"א א:ח'-ט'

בְּשֶׁלָּמָא לְמַאן דְּאָמַר פָּרְצוּף — הֵיינוּ דִּכְתִיב "אָחוֹר וָקֶדֶם צַרְתָּנִי". אֶלָּא לְמַאן דְּאָמַר זָנָב, מַאי "אָחוֹר וָקֶדֶם צַרְתָּנִי"? כִּדְרַבִּי אַמִּי, דְּאָמַר רַבִּי אַמִּי: "אָחוֹר" — לְמַעֲשֶׂה בְּרֵאשִׁית, "וָקֶדֶם" — לְפוּרְעָנוּת. בְּשֶׁלָּמָא "אָחוֹר" לְמַעֲשֶׂה בְּרֵאשִׁית — דְּלָא אִבְּרִי עַד מַעֲלֵי שַׁבְּתָא, אֶלָּא "וָקֶדֶם" לְפוּרְעָנוּת, פּוּרְעָנוּת דְּמַאי? אִילֵּימָא פּוּרְעָנוּת דְּנָחָשׁ, וְהָתַנְיָא רַבִּי אוֹמֵר: בְּגִדּוּלָּה מַתְחִילִין מִן הַגָּדוֹל, וּבְקִלָּלָה מַתְחִילִין מִן הַקָּטָן.

according to the statement of R. Ammi who said : "Behind" refers to the work of creation, "before" to retribution. It is right that "behind" may refer to the work of creation, for Adam was not created until the eve of the Sabbath ; but that "before" refers to retribution — retribution for what? Are we to suppose the punishment of the serpent-incident? Lo, there is a teaching : Rabbi says : With [the award of] greatness we begin with the most important ; but with a curse, we begin ...

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KEHOT'S NOTE

ברכות סא, א.

12 ואהבת בכל לבבך

In the Shema: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might."

The refined animal soul joins in this love.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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KEHOT'S NOTE

דברים ו, ה.

13 **מי לי בשמים**

The psalmist, Asaf, declares: "Whom do I have in heaven [but You]? And besides You I desire nothing on earth." It expresses the refined soul's desire for G-d alone.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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14 **ועשיתם אתם**

On "Keep My commandments and do them (otam)" (Leviticus 26:3), the Midrash reads the word, written אתם, as atem, "you": "I account it to you as if you had made yourselves." The Alter Rebbe cites the Sages' teaching in the form "as if you had made Me."

Vayikra Rabbah 35:7 ויקרא רבה ל״ה:ז׳

15 **ביום השמיני שלח**

At the end of the dedication of the Temple, "on the eighth day he sent the people away": Shlomo let the people go home, and they blessed the king. The parenthesis points to the discourse on this verse for the other explanation.

I Kings 8:66 מלכים א ח׳:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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16 **צור לבבי**

The next verse continues: "My flesh and my heart fail; G-d is the Rock of my heart and my portion forever." G-d is called "heart," the basis of the analogy of the heart that follows.

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי 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.

PARAGRAPH 4

17 **את היד הגדולה אשר עשה ה׳**

At the splitting of the Sea, "Israel saw the great hand that Havayah performed against Egypt, and the people feared Havayah." An example of the open miracles of former times.

Exodus 14:31 שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

18 **העולם כמנהגו נוהג**

Asked why G-d does not destroy the objects of idolatry, the Sages answer that "the world follows its customary course." Here the phrase describes how the world looks in exile: as if nature simply ran its course.

Avodah Zarah 54b:14–15 עבודה זרה נ״ד ב:י״ד-ט״ו

... אילוּ לְדָבָר שֶׁאֵין הָעוֹלָם צוֹרֵךְ לוֹ הָיוּ עוֹבְדִין, הֲרֵי הוּא מְבַטֵּלָהּ. הֲרֵי הֵן עוֹבְדִין לַחַמָּה וְלַלְּבָנָה וְלַכּוֹכָבִים וְלַמַּזָּלוֹת, יֹאבֵד עוֹלָם מִפְּנֵי הַשּׁוֹטִים? אֶלָּא עוֹלָם כְּמִנְהָגוֹ נוֹהֵג, וְשׁוֹטִים שֶׁקִּלְקְלוּ עַתִּידִין לִיתֵּן אֶת הַדִּין. דָּבָר אַחֵר: הֲרֵי שֶׁגָּזַל סָאָה שֶׂל חִטִּים [וְהָלַךְ] וּזְרָעָהּ בַּקַּרְקַע — דִּין הוּא שֶׁלֹּא תִּצְמַח, אֶלָּא עוֹלָם כְּמִנְהָגוֹ נוֹהֵג וְהוֹלֵךְ, וְשׁוֹטִים שֶׁקִּלְקְלוּ עַתִּידִין לִיתֵּן אֶת הַדִּין.

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19 **שתפלות במקום קרבנות**

Rabbi Yehoshua ben Levi says that the prayers were instituted to correspond to the daily offerings. Prayer thus takes the place of the offerings, though its effect is hidden.

Berakhot 26b:7–8 ברכות כ״ו ב:ז׳-ח׳

יַעֲקֹב תִּקֵּן תְּפִלַּת עַרְבִית, שֶׁנֶּאֱמַר: "וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם", וְאֵין "פְּגִיעָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וְאַתָּה אַל תִּתְפַּלֵּל בְּעַד הָעָם הַזֶּה וְאַל תִּשָּׂא בַעֲדָם רִנָּה וּתְפִלָּה וְאַל תִּפְגַּע בִּי" וְתַנְיָא כְּווֹתֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מִפְּנֵי מָה אָמְרוּ תְּפִלַּת הַשַּׁחַר עַד חֲצוֹת — שֶׁהֲרֵי תָּמִיד שֶׁל שַׁחַר קָרֵב וְהוֹלֵךְ עַד חֲצוֹת. וְרַבִּי יְהוּדָה אוֹמֵר: עַד אַרְבַּע שָׁעוֹת שֶׁהֲרֵי תָּמִיד שֶׁל שַׁחַר קָרֵב וְהוֹלֵךְ עַד אַרְבַּע שָׁעוֹת.

Jacob instituted the evening Tefillah ; as it is said, "And he lighted [paga'] upon the place, and tarried there all night" (Gen. xxviii. 11) — "alighting" means prayer; as it is said, "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession [paga'] to Me" (Jer. vii. 16). There is also a teaching in agreement with R. Joshua b. Levi : Why is it declaimed: The morning Tefillah [may be said] until midday ? Because the morning continual offering could be ...

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KEHOT'S NOTE

the 26 letters of the "back" of its spelled-out form, which is 184 (קפ"ד). This is the place the parenthesis cites.

Sefer Etz Chaim 18:2:1 עץ חיים י"ח:ב':א'

... מדרגה ו' אחור של המילוי הנ"ל בבחי' אותיות בצורתן לא בחשבונם והם כ"ו אותיות יו"ד. יו"ד ה"י. יו"ד ה"י ויו"ו. יו"ד ה"י ויו"ו ה"י. ז' מדרגה ז' חשבון ומספר י' אותיות המילוי שהוא היות מספרן ע"ב ח. מדרגה ח' מספר וחשבון כ"ו אותיות האחוריים של המילוי שהוא קפ"ד ט. מדרגה ט' הוא כ"ח אותיות המילוי דמילוי הנקרא פנים כזה יו"ד ויו"ו דל"ת. ה"י יו"ד. ויו"ו יו"ד ויו"ו. ה"י יו"ד. י. מדרגה י' הוא אחוריים של המילוי דמילוי והם קנ"ו אותיות כזה יו"ד. יו"ד ויו"ו. יו"ד ויו"ו דל"ת. יו"ד ויו"ו ...

Sefer Etz Chaim (Public Domain)

24 וה' פקד את שרה

"And Havayah remembered (pakad) Sarah as He had said": G-d attended to her childlessness, and she conceived Yitzchak. The "remembering" (pekidah) is traced to the back of Chochmah, since pakad has the letters of 184. (context: Steinsaltz Tanakh)

Genesis 21:1 בראשית כ"א:א'

וַה' פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמָר וַיַּעַשׂ ה' לְשָׂרָה כַּאֲשֶׁר דִּבֵּר:

And the L-RD remembered Sarah as He had said, and the L-RD did unto Sarah as He had spoken.

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25 אין לה ולד

"And Sarai was barren; she had no child." From the inner dimension alone no birth could come.

Genesis 11:30 בראשית י"א:ל'

וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלָד:

And Sarai was barren; she had no child.

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26 פנימית אבא

The text cites "Etz Chaim, the Gate of the Shema, chapter 15"; the gate of the Shema is in Pri Etz Chaim, where the Arizal teaches that Z'eir Anpin draws from Abba only from its outer side, for drawing from its inner dimension would be like drawing from Atik itself.

Pri Etz Chaim, Gate of the Recitation of the Shema 15:1–2 פרי עץ חיים, שער הקריאת שמע ט"ו:א':ב'

... לכן גם אלו המוחין, הנמשכין עתה אל הז"א ונוקבא, הם מזווג או"א, אשר משכו המוחין ההם מן החיצונות דעתיק יומין, כי מן הפנימית דעתיק, אי אפשר להמשיך עד זמן משיח ב"ב: והנה בק"ש דקרבנות דשחרית, הוא גרוע ומועט, כי נכנסים בו סוד פנימית דאבא ומקיפין דאמא שניהם ביחד, במלת ישראל. ואח"כ מקיפים דאבא נכנס במלת אחד, עם כניסת מוחין דו"ק דגדלות, לכן אין יכולין להמשיך או"א ע"י זיווגם, רק מפנימיות א"א. והק"ש דערבית הוא יותר גרוע, כי במלת ישראל אין נכנסין בו רק הפנימית של אבא, כי מקיפים דאמא ...

Pri Etz Chaim (Public Domain)

ברכות כו, ב.

20 קול דודי דופק

The sleeping bride hears "the voice of my beloved knocking: Open for me." The word dofek, "knocks," is read as the beat of a pulse.

Song of Songs 5:2 שיר השירים ה':ב'

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹאשִׁי 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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KEHOT'S NOTE

שה"ש ה, ב.

21 ויקם עדות ביעקב

Asaf recounts G-d's deeds for Israel: "He established a testimony in Yaakov and placed a Torah in Israel." The verse describes the inner flow from above, the Torah.

Psalms 78:5 תהילים ע"ח:ה'

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

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

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KEHOT'S NOTE

תהלים עח, ה.

22 ואי אתער

Rabbi Yehudah opens with a later verse of the same passage of the Song, "I arose to open for my beloved, but my beloved had turned away and gone" (5:6): when the Congregation of Israel is in exile, the voice departs from her and speech is silenced, and even "if the word awakens," it breaks off. The text points to the Ramaz's commentary on this passage for the theme of "the voice of my beloved knocks."

Zohar, Vaera 7:72–9:82 ספר הזהר, וארא ז':ע"ב-ט':פ"ב

R. Judah interpreted in the same sense the verse from the Song of Songs (v, 5-6): "I rose up to open to my beloved, but my beloved hath withdrawn himself and was gone". As long as the Community of Israel is in exile the Voice is withdrawn from her and the Word does not function, as it says, "I am dumb with silence" (Ps. 39, 3); and even when the Word does awaken, "my Beloved hath withdrawn Himself', i.e. it suddenly ceases, as it did at first with Moses. The ...

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

23 מספר וחשבון אחוריים

In the Gate of the 288 Sparks the Arizal lists the levels of the Name Havayah: the eighth is the numerical value of

27 **פקד פקדתי את העשוי**

At the burning bush G-d tells Moshe to say to the elders: "I have surely remembered you and what is done to you in Egypt." The same "remembering" from the back of Chochmah reaches even Egypt.

Exodus 3:16 שמות ג':ט"ז

לֵךְ וְאָסַפְתָּ אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם ה' אֱלֹקֵי אֲבֹתֵיכֶם נִרְאָה אֵלַי אֱלֹקֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב לֵאמֹר פָּקֹד פָּקַדְתִּי אֶתְכֶם וְאֶת־הֶעָשׂוּי לָכֶם בְּמִצְרָיִם:

Go, and gather the elders of Israel together, and say unto them: The L-RD, the G-d of your fathers, the G-d of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying: I have surely remembered you, and seen that which is done to you in Egypt.

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28 **ופני לא יראו**

G-d tells Moshe, who asked to see His glory: "You shall see My back (achorai), but My face shall not be seen." The "back" is the word the maamar uses for the outer side of Abba, which can be revealed now; the inner "face" only in the Time to Come.

Exodus 33:23 שמות ל"ג:כ"ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

29 **יאמרו ליצחק לעתיד דייקא כי אתה אבינו**

In the future G-d tells Avraham and then Yaakov that their children have sinned, and each answers that they should be wiped away for the sanctity of His Name; Yitzchak pleads for them, and Israel then says to him, "For you are our father."

Shabbat 89b:4–5 שבת פ"ט ב:ד'-ה'

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מַאי דִּכְתִיב: "כִּי אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גּוֹאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ" — לְעָתִיד לָבֹא יֹאמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם: בָּנֶיךָ חָטְאוּ לִי. אֹמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שְׁמֶךָ. אָמַר: אִימַר לְקֹה לְיַעֲקֹב דַּהֲוָה לֵקֹה צַעַר גִּידּוּל בָּנִים, אֶפְשָׁר דְּבָעֵי רַחֲמֵי עֲלַיְיהוּ. אֲמַר לֵקֹה: בָּנֶיךָ חָטְאוּ. אֹמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שְׁמֶךָ. אָמַר לָא בְּסָבֵי טַעֲמָא וְלָא ...

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

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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KEHOT'S NOTE

שבת פט, ב. ישע' סג, טז.

30 Asaf laments the destroyed sanctuary: "We have not seen our signs; there is no longer a prophet, and none among us knows how long." The miracles of former times are no longer seen, and the maamar reads this as the hiddenness of exile, "I am asleep." (context: Steinsaltz Tanakh)

Psalms 74:9 תהילים ע"ד:ט'

אוֹתֹתֵינוּ לֹא־רָאִינוּ אֵין־עוֹד נָבִיא וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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31 **ואכלתם אכול**

After the plague of locusts the prophet promises plenty: "And you shall eat, eating and being sated, and praise the Name of Havayah your G-d." The parenthesis refers to the discourse on this verse. (context: Steinsaltz Tanakh)

Joel 2:26 יואל ב':כ"ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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PARAGRAPH 5

32 **פתחו לי כחודה של מחט**

The passage there sets out the same pattern: once the arousal from above that matches the arousal from below has come, an arousal from above that is far beyond any measure of ours is also revealed, and it refers to the discourse on "I am asleep" for "Open for Me like the eye of a needle." It adds the parallel of Shabbos, "a good gift" from G-d's treasury that is above our arousal, yet "one who toils on the eve of Shabbos will eat on Shabbos," for the gift comes only after the weekdays' service.

KEHOT'S NOTE

ראה לעיל כד, ב במ"מ. לסע' זה ראה סה"מ תרס"ו ע' קלב.

33 **כל השערים היי להם דלתות חוץ משל אולם**

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

KEHOT'S NOTE

מדות פ"ב, מ"ג.

34 **כל השערים היי להם דלתות חוץ משל אולם**

"All the entrances there had doors, except that of the Hall (Ulam)." The doorless entrance of the Hall stands for the revelation from above that does not depend on our opening.

Mishnah Middot 2:3 משנה מדות ב':ג'

... כָּל הַפְּתָחִים וְהַשְּׁעָרִים שֶׁהָיוּ שָׁם, גָּבְהָן עֶשְׂרִים אַמָּה, וְרָחְבָּן עֶשֶׂר אַמּוֹת, חוּץ מִשֶּׁל אוּלָם. כָּל הַפְּתָחִים שֶׁהָיוּ שָׁם, הָיוּ לָהֶן דְּלָתוֹת, חוּץ מִשֶּׁל אוּלָם. כָּל הַשְּׁעָרִים שֶׁהָיוּ שָׁם, הָיוּ לָהֶן שְׁקוּפוֹת, חוּץ מִשַּׁעַר טָדִי,

שֶׁהָיוּ שָׁם שְׁתֵּי אֲבָנִים מְטוֹת זוֹ עַל גַּב זוֹ. כָּל הַשְּׁעָרִים שֶׁהָיוּ שָׁם, נִשְׁתַּנּוּ לִהְיוֹת שֶׁל זָהָב, חוּץ מִשַּׁעַר נִקָּנוֹר, מִפְּנֵי שֶׁנַּעֲשָׂה בָהֶן נֵס. וְיֵשׁ אוֹמְרִים, מִפְּנֵי שֶׁנִּחְשְׁתָּן מַצְהִיב:

Within it was the Soreg, ten handbreadths high. There were thirteen breaches in it, which had been originally made by the kings of Greece, and when they repaired them they enacted that thirteen prostrations should be made facing them. Within this was the Hel, which was ten cubits [broad]. There were twelve steps there. The height of each step was half a cubit and its tread was half a cubit. All the steps in the Temple were half a cubit high with a tread of half a cubit, except those ...

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35 The psalmist marvels at G-d's works: "How many are Your works, Havayah; You made them all with wisdom." Chochmah is the beginning of the chain of descent, and our arousal can reach up to it.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ:

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

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36 **בביאור ע"פ צאינה וראינה**

The explanation there, citing the Ramaz, says that the Keser of Arich Anpin is counted with the world of the Infinite, as every Keser belongs to the level above it, and that Atzilus truly begins from Mocha Stima'ah, the Chochmah of Arich Anpin.

KEHOT'S NOTE

לעיל כב, ד.

37 **צאינה וראינה**

"Go forth and gaze, daughters of Tziyon, upon King Shlomo, at the crown with which his mother crowned him." The parenthesis refers to the explanation of this verse, which speaks of the crown, Keser.

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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38 **והי' הולך לפניהם יומם**

As Israel left Egypt, "Havayah went before them by day in a pillar of cloud." The parenthesis refers to the discourse on this verse in Torah Ohr, Beshalach.

Exodus 13:21 שמות י"ג:כ"א

וַה' הֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לַנְחֹתָם הַדָּרֶךְ וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם לָלֶכֶת יוֹמָם וָלָיְלָה:

And the L-RD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

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39 **תספרו חמשים יום**

G-d commands the counting from the Omer offering: "Until the day after the seventh week you shall count fifty days," and on that day the new meal offering is brought. Only forty-nine days are actually counted, yet the verse speaks of fifty. (context: Steinsaltz Tanakh)

Leviticus 23:16 ויקרא כ"ג:ט"ז

עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה':

even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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PARAGRAPH 6

40 **תספרו חמשים יום**

"Until the day after the seventh week you shall count fifty days." Only forty-nine are counted, yet Scripture credits us with the fiftieth.

Leviticus 23:16 ויקרא כ"ג:ט"ז

עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה':

even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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KEHOT'S NOTE

ויקרא כג, טז.

41 **ויקח קרח**

"And Korach took." The parenthesis refers to the end of the discourse on this verse.

Numbers 16:1 במדבר ט"ז:א'

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

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

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42 **פתחו של אולם היה ארבעים אמה**

"The entrance of the Hall was forty cubits high and twenty cubits wide." Forty is read as twice twenty, the value of kaf. (Kehot: "Middos, there," after its note citing 2:3, which does not give the forty cubits)

Mishnah Middot 3:7 משנה מדות ג':ז'

פִּתְחוֹ שֶׁל אוּלָם, גָּבְהוֹ אַרְבָּעִים אַמָּה, וְרָחְבּוֹ עֶשְׂרִים אַמָּה. וְחָמֵשׁ מַלְתְּרָאוֹת שֶׁל מִילָת הָיוּ עַל גַּבָּיו. הַתַּחְתּוֹנָה עוֹדֶפֶת עַל הַפֶּתַח אַמָּה מִזֶּה

וְאַמָּה מִזֶּה. שֶׁלְּמַעְלָה מִמֶּנָּה עוֹדֶפֶת עָלֶיהָ אַמָּה מִזֶּה וְאַמָּה מִזֶּה. נִמְצֵאת הָעֶלְיוֹנָה שְׁלֹשִׁים אַמָּה. וְנִדְבָּךְ שֶׁל אֲבָנִים הָיָה בֵּין כָּל אַחַת וְאַחַת:

The doorway of the porch was forty cubits high and its breadth was twenty cubits. Over it were five main beams of ash [wood]. The lowest projected a cubit on each side beyond the doorway. The one above projected beyond this one a cubit on each side. Thus the topmost one was thirty cubits long. There was a layer of stones between each one and the next.

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43 ההפרש בין אני לאנכי

The passage there explains that anochi means the same "I" as ani, but with honor and exaltation, and is therefore Keser, while ani is Malchus.

KEHOT'S NOTE

ראה לעיל פ' אמור לד, ד ובמ"מ לשם.

44 עשרים הוא גימט' כתר

An encyclopedia of concepts in Chabad Chassidus; the note points to its entry on the letter kaf for the link between kaf, twenty and Keser, with further sources.

KEHOT'S NOTE

ראה ספר הערכים-חב"ד מערכת אותיות ערך אותיות התורה — כף סעיף ב ושי"נ. ראה לעיל במדבר ב, א.

45 אנכי אנכי

Kehot's note points to Isaiah 51:2 for these words.

Isaiah 51:2 ישעיהו נ"א:ב'

KEHOT'S NOTE

ישע' נא, ב.

46 אנכי אנכי

G-d comforts His people through the prophet: "I, I am He who comforts you; who are you, that you fear mortal man?" The doubled anochi is read as the two levels within Keser. (Kehot: Isaiah 51:2)

Isaiah 51:12 ישעיהו נ"א:י"ב

אָנֹכִי אָנֹכִי הוּא מְנַחֲמְכֶם מִי־אַתְּ וַתִּירְאִי מֵאֱנוֹשׁ יָמוּת וּמִבֶּן־אָדָם חָצִיר יִנָּתֵן:

I, even I, am He that comforteth you: Who art thou, that thou art afraid of man that shall die, And of the son of man that shall be made as grass;

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47 כי גאה גאה

In the Song at the Sea Moshe and Israel sing: "I will sing to Havayah, for He is exalted, exalted." The doubled "exalted" parallels the doubled anochi.

Exodus 15:1 שמות ט"ו:א'

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

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

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KEHOT'S NOTE

שמות טו, א.

48 שתוק כך עלה במחשבה

When Moshe asks why the Torah is given through him and not through Rabbi Akiva, and again when he sees Rabbi Akiva's death, G-d answers, "Be silent; so it arose in thought before Me." The word kach (כך), written with a kaf and a final kaf, is read as twice kaf.

Menachot 29b:5 מנחות כ"ט ב:ה'

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב.

49 כך עלה במחשבה כך

The Arizal explains that those who give their lives for the sanctification of G-d's Name bring about two unions, signified by the bent kaf (כ) and the final kaf (ך), and therefore Moshe was told about Rabbi Akiva, "kach (כ"ך) it arose in thought."

Pri Etz Chaim, Gate of Putting Down the Head 5:4 פרי עץ חיים, שער נפילת אפים ה':ד'

וביאור הענין, כי החכמה נעלמה מעין כל חי, ואין בנו כח לקבל שפעה, ומה גם ע"י מזלא, כי אם ע"י בינה, כי החכמה משפיע בבינה, והבינה תשפיע משפע החכמה שבה, ע"י התלבשות אור החכמה בה, ולפיכך הבינה גוברת, לשיוכלו הבנים לקבל השפע, ולפיכך נקראת אם הבנים. ועוד, כי השפע היורד הוא מחכמה, כי מצד בינה עצמה דינין מתערין מינה, ולפיכך שם בן ד' המורה על החכמה, רחמים, הוא בסוף קרוב לבנים, לשיוכלו לקבל שפע רחמים מחכמה שבה, ולא דינין מצד עצמותה. ועוד, כי האשה העליונה תזריע תחלה, ואח"כ האיש העליון.

...

Pri Etz Chaim (Public Domain)

50 ע' בפע"ח שער נפ"א פ"ה

The same chapter of Pri Etz Chaim is cited there, in the discourse on "My dove, in the clefts of the rock," for the kaf of "Arise, go (lach)": the soul first rises to its root through self-sacrifice at "One" in the Shema, which brings about the union of Abba and Imma, a new light drawn from the Emanator Himself; only afterwards come "my beloved" and "my fair one," the flow into Z'eir Anpin and Malchus through Torah and mitzvos.

KEHOT'S NOTE

נזכר גם לעיל כ, א.

51 **פתחו של אולם היי ארבעים אמה והוא ב' פעמים כ"ף**

The same volume of the Rebbe Rashab's maamarim that the notes give as a parallel to this section; here it is cited for the forty-cubit entrance of the Hall as twice kaf.

KEHOT'S NOTE

מדות שם. ראה סה"מ תרס"ו ס"ע קלב.

52 **הנה ישכיל עבדי**

G-d says of His servant, whom the commentators read as Israel or the Mashiach: "Behold, My servant shall prosper; he shall be exalted and lifted up, and shall be very high." The height to be revealed in the future corresponds to the Hall's lofty entrance. (context: Steinsaltz Tanakh)

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע' נב, יג.

53 **ואולם חי אני וימלא כבוד ה'**

After the sin of the spies G-d swears to Moshe: "But (ve'ulam) as I live, the glory of Havayah shall fill the whole earth." In its plain sense ve'ulam means "but" or "however"; the maamar links the word to ulam, the Hall, and to ulam as strength. (context: Steinsaltz Tanakh)

Numbers 14:21 במדבר י"ד:כ"א

וְאוּלָם חַי־אָנִי וְיִמָּלֵא כְבוֹד־ה' אֶת־כָּל־הָאָרֶץ׃

But in very deed, as I live—and all the earth shall be filled with the glory of the L-RD—

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54 Kehot's note points to Exodus 15:21 for these words.

Exodus 15:21 שמות ט"ו:כ"א

וַתַּעַן לָהֶם מִרְיָם שִׁירוּ לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

And Miriam sang unto them: Sing ye to the L-RD, for He is highly exalted: The horse and his rider hath He thrown into the sea.

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PARAGRAPH 7

55 **עיני האדם לא תשבענה**

Shlomo compares human desire to the grave: "The grave and destruction are never sated, and the eyes of man are never sated." In its plain sense it speaks of a craving that always wants more; the maamar reads "the man" as Avraham and the never-sated eyes as the soul's constant gaze at G-d. (context: Steinsaltz Tanakh)

Proverbs 27:20 משלי כ"ז:כ'

שְׁאוֹל וַאֲבַדּוֹן לֹא תִשְׂבַּעְנָה וְעֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה׃

The nether-world and Destruction are never satiated; So the eyes of man are never satiated.

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56 **האדם הגדול בענקים**

The book of Yehoshua notes that Chevron was formerly called Kiryas Arba: Arba "was the great man among the giants." The Sages read "the great man" as Avraham. (context: Steinsaltz Tanakh)

Joshua 14:15 יהושע י"ד:ט"ו

וְשֵׁם חֶבְרוֹן לְפָנִים קִרְיַת אַרְבַּע הָאָדָם הַגָּדוֹל בָּעֲנָקִים הוּא וְהָאָרֶץ שָׁקְטָה מִמִּלְחָמָה׃

Now the name of Hebron beforetime was Kiriath-arba, which Arba was the greatest man among the Anakim. And the land had rest from war.

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57 **הלוך ונסוע**

"And Avram journeyed, going on and journeying toward the south": in the land of Canaan Avram kept moving on. His constant travelling is read as unceasing running and returning.

Genesis 12:9 בראשית י"ב:ט'

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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58 **בכל יום יהיו בעיניך כחדשים**

On "This day Havayah your G-d commands you," Rashi, citing the Midrash Tanchuma, teaches: "Every day they should be in your eyes as new, as if you had been commanded them on that very day." The Sages' words allude to the ever-new gaze of "my dove."

Rashi on Deuteronomy 26:16 רש"י על דברים כ"ו:ט"ז

היום הזה ה' אלקיך מצוך. בְּכָל יוֹם יִהְיוּ בְעֵינֶיךָ חֲדָשִׁים כְּאִלּוּ בוֹ בַּיּוֹם נִצְטַוֵּיתָ עֲלֵיהֶם (תנחומא): ושמרת ועשית אותם. בַּת קוֹל מְבָרַכְתּוֹ — הֲבֵאתָ בכורים הַיּוֹם, תִּזְכֶּה לְשָׁנָה הַבָּאָה (שם):

היום הזה ה' אלקיך מצוך THIS DAY THE L-RD THY GOD COMMANDETH THEE — This suggests: each day they (G-d's commandments) should be to you as something new (not antiquated and something of which you have become tired), as though you had received the commands that very day for the first time (Midrash Tanchuma, Ki Tavo 1; cf. Rashi on Deuteronomy 11:13). ושמרת ועשית אותם THOU SHALT THEREFORE KEEP AND DO THEM — A heavenly voice (בת קול) pronounces by these words a blessing upon him (the worshipper): "You have …

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

59 **וישע ה' אל הבל**

"And Havayah turned (vayisha) to Hevel and to his offering," accepting it. The verb, from sha'ah, "to turn toward, to regard," is linked to the lights of the supernal Forehead.

Genesis 4:4 בראשית ד':ד'

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע ה' אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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60 **חכלילי עינים**

In Yaakov's blessing of Yehudah: "His eyes are red from wine, and his teeth white from milk." The parenthesis refers to the discourse on this verse in Torah Ohr, Vayechi.

Genesis 49:12 בראשית מ"ט:י"ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

His eyes shall be red with wine, And his teeth white with milk.

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61 **לבבתני באחד מעיניך**

The beloved says to the bride: "You have captured My heart, My sister, [My] bride; you have captured My heart with one of your eyes." The parenthesis refers to the discourse on this verse.

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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62 **ואתחנן**

Moshe recounts: "And I pleaded with Havayah at that time," asking to enter the land. Moshe's plea opens the discourse referred to.

Deuteronomy 3:23 דברים ג':כ"ג

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר׃

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

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63 **ואראה את הארץ**

"Let me cross over, please, and see the good land." Moshe's longing to see is linked with the gaze of "my dove."

Deuteronomy 3:25 דברים ג':כ"ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן׃

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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PARAGRAPH 8

64 **כי האדחם עץ השדה**

In its plain sense the verse forbids cutting down fruit trees during a siege: "for is the tree of the field a man, to come before you in the siege?" The maamar reads the words as a statement, "man is the tree of the field": like a tree, the souls of Israel have shared roots and branches. (context: Steinsaltz Tanakh)

Deuteronomy 20:19 דברים כ':י"ט

כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֶם עָלֶיהָ לִתְפְּשָׂהּ לֹא־תַשְׁחִית אֶת־עֵצָהּ לִנְדֹּחַ עָלָיו גַּרְזֶן כִּי מִמֶּנּוּ תֹאכֵל וְאֹתוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לָבֹא מִפָּנֶיךָ בַּמָּצוֹר׃

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

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65 **ראה אנכי נותן לפניכם היום ברכה**

Moshe tells Israel: "See, I set before you today a blessing and a curse." The parenthesis refers to the discourse on this verse for the levels of the Name Havayah in the soul.

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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PARAGRAPH 9

66 **שראשי נמלא טל**

The beloved, standing outside at night, asks to be let in, "for my head is filled with dew, my locks with the drops of the night." The dew is read as the flow from above the chain of descent. (context: Steinsaltz Tanakh)

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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67 **אהיי כטל לישראל**

After calling Israel to return, the prophet Hoshea brings G-d's answer, "I will love them freely," and promises: "I will be like dew to Israel; he shall blossom like the lily." The dew is read as the flow from above that no sin can withhold. (context: Steinsaltz Tanakh)

Hosea 14:6 הושע י"ד:ו'

אֶהְיֶה כַטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃

I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon.

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PARAGRAPH 10

68 רסיסי לילה

The beloved's hair is wet with the night's dew: "my locks [are filled] with the drops of the night." The verse reads "my locks"; the maamar writes "his locks." The locks are read as the hairs and the drops as the dew divided finely enough to pass through them.

Song of Songs 5:2 שיר השירים ה':ב'

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַמָּתִי 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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69 דלית מחשבה

In the prayer of Eliyahu: "You are exalted above all the exalted, hidden above all the hidden; no thought grasps You at all." The Infinite Light is not enclothed in the worlds; only a radiance comes forth from it.

Tikkunei Zohar 17a תקוני הזהר י"ז א

70 ה' ארך אפים

When G-d passes before Moshe, He proclaims the Thirteen Attributes of Mercy, opening "Havayah, Havayah, G-d, merciful and gracious, slow to anger." The words "Havayah, slow to anger," as quoted here, also open Moshe's plea in Numbers 14:18.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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