LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 28

הסבי עיניך וגו'

"Turn Away Your Eyes"

The burning love of prayer, the ratzo in which the soul longs to dissolve into G-d, is a great level but not the goal: G-d says "Turn away your eyes from Me," because He wants a dwelling place below, and His truest greatness, His "humility," shows in the shov, the return to Torah study, charity and kindness in the physical world. The Torah and mitzvos, coming from the level of "face," have the power to remove the "hair" of worldliness that such engagement might bring.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

THE BIG IDEA

The burning love of prayer, the ratzo in which the soul longs to dissolve into G-d, is a great level but not the goal: G-d says "Turn away your eyes from Me," because He wants a dwelling place below, and His truest greatness, His "humility," shows in the shov, the return to Torah study, charity and kindness in the physical world. The Torah and mitzvos, coming from the level of "face," have the power to remove the "hair" of worldliness that such engagement might bring.

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 "Turn away your eyes from Me, for they have magnified Me (hirhivuni); your hair is like a flock of goats that streamed down (galshu) from Mount Gilead" (Song of Songs 6:5, 4:1). The face holds life, the back only a spillover: Israel is G-d's "face," while Pharaoh, the "nape," and Eisav, "a hairy man," draw only from the back. In exile the bride is "lovesick" and asks for the wine of the Torah's inner dimension, to stay always in ecstatic love. G-d answers that this ratzo belongs to the hour of prayer; the soul came down for the shov, to make Him a dwelling below. The Levites' song is ratzo, but they were subordinate to the Kohanim, who draw down. The nations exalt G-d so highly that they deny His providence; in truth, as sovev kol almin, He is equally present above and below, and this "humility" is His higher greatness. The "hair" of worldly cleverness is "shorn" by Torah and mitzvos (galshu, read with the Targum as "made bald"), and fear of sin, which sees every small sin as a mountain, is the mound of Gal-ed that keeps the kelipos away.

OUTLINE

1 **Face and back** ¶1

The righteous are G-d's eyes; the face holds the life-force and the back only a spillover. Through the Priestly Blessing G-d gives Israel a "face" toward Him, even when sins have hidden it, while Pharaoh (the "nape") and Eisav ("a hairy man") draw only from the back.

2 **The lovesick bride and G-d's answer** ¶2

Every Jew's will is to cleave to G-d, but in exile an iron partition makes the bride "lovesick," and she asks for the wine of the Torah's inner dimension to stay in constant ecstatic love. G-d answers "Turn away your eyes": that love is for the time of prayer, and the soul came down for the shov.

3 Ratzo and shov ¶3–4

The service must be "if your heart runs, return to the One": drawing G-dliness down through practical Torah study, charity, kindness and prayer. Ratzo alone fixes on G-d's greatness, while His will is for a dwelling below; the Levites' song was ratzo, but they were subordinate to the Kohanim, for the drawing down is the main thing.

4 His humility is His greatness ¶5–6

The nations exalt G-d so far that they deny His providence below, picturing creation as a chain of cause and effect. In truth He is sovev kol almin, above the whole chain, and the highest wisdom and the physical world are equal before Him; this "humility" is His higher loftiness.

5 The lesson for divine service ¶7

Ratzo assumes G-d's greatness is above, which is true only from the level of memalei kol almin; at the level of sovev kol almin above and below are equal, so the main service is shov, in actual deed. Because He is holy, separate from all worlds, His G-dliness is revealed in this physical world.

6 The hair that is shaved ¶8

Engaging in worldly matters risks the "hair," the excess worldly cleverness on which the other side feeds. But the Torah and mitzvos, from the level of "face," shave it off when a person sets his heart to it, and fear of sin, which sees every small sin as a mountain, is the mound of Gal-ed that keeps the kelipos away.

KEY CONCEPTS

Face and back (panim and achorayim) פנים ואחוריים
The face is where life and attention are concentrated, and the back receives only a spillover. A person has a "face" toward G-d when his will and longing are turned to Him; the hair of the back of the head stands for what is only an outward extension.

Ratzo and shov (running and returning) רצוא ושוב
The two movements of the soul's service: ratzo, the yearning to rise and be absorbed in G-d, and shov, the return to the world to carry out His will there. The maamar holds that the shov is the purpose of the soul's descent.

A dwelling place among the lower realms דירה בתחתונים
G-d's purpose in creation: that He be at home in this lowly, physical world. It is fulfilled by the shov, the service in physical matters.

His humility (anvesanuso) ענותנותו
G-d's coming down to watch over and dwell in the lowest world. The maamar argues that this is a higher greatness than the exaltation that keeps Him above.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין
G-d as He is beyond the chain of cause and effect, so that above and below are equal before Him. Because of it, His providence reaches every detail of life in the physical world.

The excesses of the intellect (mosrei mochin) מותרי מוחין
Cleverness in worldly matters, the "hair" that grows from the "back" when a person engages with the physical world. The Torah and mitzvos have the power to remove it.

Fear of sin (yiras chet) יראת חטא
Awe included in love: the fear that sin might sever the bond of love, which makes even a small sin look like a mountain. It is the "mound" (gal-ed) that separates a person from the other side.

SECTION 1 · ¶1

Face and back

1 הסבי עיניך[1,2] וגו'. והענין דהנה הצדיקים נקראו עיני ה' כמ"ש עין ה' אל יראיו[3] וכתיב יצרנהו כאישון עינו.[4]

"Turn away your eyes," etc. The explanation: for, behold, the righteous (tzaddikim) are called "the eyes of Havayah," as it is written, "The eye of Havayah is upon those who fear Him," and it is written, "He guarded him like the pupil of His eye."

> The maamar opens with the verse in the Song of Songs where the beloved says to the bride, "Turn away your eyes from Me, for they have magnified Me"; as the Sages read the Song, the beloved is G-d and the bride is the Jewish people. To explain what the bride's "eyes" are, the Alter Rebbe notes that the righteous are called G-d's eyes, and he brings two verses: G-d's eye rests on those who fear Him, and He guards Israel like the pupil of His eye.

והנה העינים הם בחי' פנים ששם עיקר החיות ראיה שמיעה וגם במקום שאדם רואה שם מחשבתו משא"כ בחי' אחוריים אין שם רק חיות מועט מה שנלקח מהארה וזיו שבפנים

Now, the eyes are the level of "face" (panim), for it is there that the main life-force is: sight [and] hearing; and also, in the place where a person looks, there is his thought. Whereas in the level of the back (achorayim) there is only a little life-force, that which is taken from the illumination and radiance that are in the face;

> The eyes belong to the face, and the face is where a person's life-force is concentrated: there are sight and hearing, and a person's thought goes wherever he looks. The back of the head, by contrast, has only a little life-force, a spillover of the light and radiance that fill the face.

והוא ענין השערות שאחורי עורף שהוא רק התפשטות הארה וזיו בלבד מן החיות שבפנים כמ"כ [כמו כן] ענין ישראל שהם בחי' פנים ששם ראיה ושמיעה עיני ה' משוטטות כו'

and this is the matter of the hair behind the nape, which is only an extension of mere illumination and radiance from the life-force that is in the face. So too is the matter of Israel, who are the level of "face," where there are sight and hearing: "the eyes of Havayah roam," etc.,

> The hair at the back of the neck is the image of this lesser life: it is only an outward extension of the radiance of the face. The Jewish people, the Alter Rebbe says, are the "face" in this picture, the place of sight and hearing, and he alludes to the verse about G-d's eyes roaming over the whole earth.

כדכתיב יאר ה' פניו אליך היינו שה' מאיר להם לישראל שיהיה להם בחי' פנים ורצון ותשוקה אליו יתי'

as it is written, "May Havayah make His face shine upon you": that is, that G-d shines upon them, upon Israel, so that they will have the level of "face," and will and longing for Him, may He be blessed.

> The Priestly Blessing, "May Havayah make His face shine upon you," is read in this light: G-d shines upon Israel so that they will have a "face" toward Him. Having a "face" here means a will and a longing turned to G-d.

(וכמ"ש לך אמר לבי[5] בקשו פני שיהיה גילוי פנימית הלב והיינו ע"י את פניך הוי' אבקש כמ"ש כמ"א ע"פ כי תצא כו' וזהו כמים הפנים לפנים[6] כו')

(And as it is written, "For You my heart said, 'Seek my face'": that there be a revelation of the inner dimension of the heart; and this is through "Your face, Havayah, I will seek," as is explained elsewhere on the verse "When you go out," etc. And this is "As water [reflects] face to face," etc.)

> A parenthesis adds Psalms 27:8. Plainly the heart there relays G-d's call, "Seek My face"; the Alter Rebbe reads it as "Seek my face," the heart's own inner dimension, which comes into the open through "Your face, Havayah, I will seek" (in Likkutei Torah, Ki Seitzei, he explains "my face" as the hidden inner point of the heart and "Your face" as the inner dimension of Havayah, drawn down through the Torah and mitzvos). The proverb "As water reflects face to face" expresses the reciprocity: the face a person turns to G-d is the face reflected back to him.

ומ"ש אח"כ עוד ישא ה' פניו היינו אף גם אם לפעמים עוונות מבדילים[7] שאין לנו בחי' פנים עכ"ז [עם כל זה] ה' בטובו עושה לנו בחי' פנים אף בלי דעת כלל וזהו ישא ה' פניו אליך כו'

And what is written afterwards, in addition, "May Havayah lift up His face": that is, even if at times sins separate [us], so that we do not have the level of "face," nevertheless G-d in His goodness makes for us the level of "face," even without any awareness at all. And this is "May Havayah lift up His face to you," etc.

> The next phrase of the blessing, "May Havayah lift up His face to you," addresses a harder case: when sins create a separation, as Isaiah says, so that we no longer have a "face" toward G-d. Even then G-d, in His goodness, gives us that "face," even when we have no awareness of it at all.

(וכמ"ש במ"א[8] שבחי' ישא[9] הוא העלאה למעלה לבחי' שאין שם בחי' אחוריים כלל שהוא למעלה מבחי' צמצום ולכן משם יומשך יתר שאת[10] לישא ולהמשיך בחי' פנים אף גם בשעה שאין לנו בחי' פנים

(And as is explained elsewhere, that the level of "lift up" (yisa) is an elevation upward, to a level where there is no level of the back at all, which is above the level of tzimtzum (contraction); and therefore from there will be drawn "an excess of loftiness" (yeser se'es), to lift up and to draw down the level of "face" even at a time when we do not have the level of "face,"

> A parenthesis explains why "lifting up" can do this: it raises the matter to a level above tzimtzum, the divine self-contraction, where there is no "back" at all, and from there comes the "excess of loftiness" (yeser se'es, from the same root as yisa, "lift up") that draws down a "face" even when we have none of our own. In Likkutei Torah, Nasso, the Alter Rebbe explains the same: "lift up" raises the flow above the whole chain of worlds, into the Infinite Light, where "face and back" do not apply at all.

וכמאמר פנים אין לנו פניך לחלות[11] ובחי' ראשונה נמשך ע"י מצות התורה וזהו את פניך הוי' אבקש והבי' ע"י מצות דרבנן כמ"ש בגמרא והם מדקדקים עד כזית[12] כו')

as it is said, "We have no face to entreat Your face." And the first level is drawn down through the mitzvos of the Torah, and this is "Your face, Havayah, I will seek"; and the second, through the mitzvos of the Rabbis, as is stated in the Gemara, "And they are exacting [with themselves] down to an olive's bulk," etc.)

> This is the plea of the piyut Merubim tzorchei amcha, as the Kehot note identifies it: "We have no face to entreat Your face." The two phrases of the blessing match two kinds of mitzvos: "shine His face" is drawn down through the Torah's own mitzvos, and "lift up His face" through the Rabbinic ones, as the Gemara says that G-d lifts His face to Israel because they are strict with themselves to bless Him even over an olive's bulk, though the Torah requires it only after a satisfying meal.

והנה פרעה אותיות הערף דהיינו שאין לו בחינת פנים כלל וכל החיות שלו הוא רק מאחוריים כמאן דשדי בתר כתפוי

Now, Pharaoh (פרעה) [has] the letters of ha-oref (הערף), "the nape": that is, that he has no level of "face" at all, and all his life-force is only from the back, "like one who throws [something] behind his shoulders."

> Pharaoh is the opposite of the "face": the letters of his name, פרעה, are the letters of הערף, "the nape" (the back of the neck). He has no "face" toward holiness at all; whatever life-force he has comes to him only from the back, like something thrown behind one's shoulders without turning to face the one who receives it.

וז"ש [וזהו שכתוב] עשו אחי איש שעיר[13] אף בהיותו אחי בקבלת הארה וזיו מעט מהקדושה הוא רק מבחי' שערות שהוא אחורי עורף ולא בחי' פנים כלל.[14, 15, 16]

And this is [the meaning of] what is written, "Eisav my brother is a hairy man": even as he is "my brother," in receiving a little illumination and radiance from holiness, it is only from the level of hair, which is behind the nape, and not the level of "face" at all.

> Eisav is described the same way. Yaakov calls him "my brother," and indeed he receives a little light from holiness, but Yaakov also calls him "a hairy man": his share comes only from the level of hair, the back of the neck, and never from the "face."

SECTION 2 · ¶2

The lovesick bride and G-d's answer

2 וזהו עבדים היינו לפרעה[17] כו' ויוציאנו כו'[18] בבחי' פנים ולכן כ"א [כל אחד / כל אחת] מישראל הרצון שלו תמיד לדבקה בה' אחד ואינו רוצה בשום אופן ליפרד ממנו ואף בעת עסקו במו"מ [במשא ומתן] הוא רק בחי' שכחה שהוא ג"כ בחי' אחוריים.

And this is "We were slaves to Pharaoh," etc., "and He brought us out," etc., in the level of "face." And therefore each one of Israel, his will is always to cleave to the One G-d, and he does not want in any way to be separated from Him; and even at the time he is occupied in business, it is only the level of forgetfulness, which is also the level of the back.

> The Exodus is read the same way: "We were slaves to Pharaoh," the "nape," and G-d brought us out into the level of "face." Therefore every Jew's will is always to cleave to the One G-d and never to be separated from Him; when he is busy with business, that is only forgetfulness, itself a form of the "back," and not a real turning away.

שהרי אף כשנזכר בעת עסקו על ה' אחד יתעורר לבבו מאד להי' אחד וזהו ומי כעמך כישראל גוי אחד בארץ[19] אף בהיותו בחי' ארץ הוא גוי אחד

For indeed, even when he is reminded of the One G-d at the time he is occupied [in it], his heart will be greatly aroused toward the One G-d. And this is "And who is like Your people, like Israel, one nation on earth": even while it is in the level of "earth," it is "one nation."

> The proof is that even in the middle of his business, the moment he is reminded of G-d, his heart is stirred toward Him. This is the sense of "one nation on earth": even while a Jew is in the realm of "earth," busy with worldly matters, he remains "one," bound to the One.

(ועמ״ש ע״פ שובה ישראל[20, 21] כו׳ בהיותו קרוב[22] כו׳ החזרת פב״פ [פנים בפנים]) ומה שנדמה לנו שאינו כן הוא רק מחמת רוח שטות[23] כו׳.

(And see what is explained on the verse "Return, O Israel," etc., [on] "while He is near," etc., the restoration of "face to face.") And that it seems to us not to be so is only because of "a spirit of folly," etc.

The parenthesis refers to the discourse on "Return, O Israel," and its words on "while He is near": in Likkutei Torah, Shabbos Shuvah, the Alter Rebbe compares G-d and a person to two people standing side by side, close when they face each other and far when one turns away, so that teshuvah restores the face-to-face relationship. If it seems to us that we are not always bound to G-d, that impression comes only from a "spirit of folly," a confusion that hides the truth. The phrase is Reish Lakish's in the Gemara (Sotah 3a): a person does not commit a sin unless a spirit of folly has entered him, which he reads into the word tisteh, "goes astray," in the passage of the sotah. The maamar applies it to the feeling of distance as well: like sin itself, that feeling does not reflect the soul's true will, which is always to cleave to G-d, but only a passing folly that covers it.

וזהו סמכוני באשישות[24] דהנה בזמן הבית היה הקב״ה עמנו פב״פ [פנים בפנים] בלי שום מסך מבדיל (עמ״ש בפסוק כי ההרים ימושו)[25, 26] וה״ע [וזהו ענין] אהבה בתענוגים[27] משא״כ עכשיו בגלות מחיצה של ברזל מפסקת כו׳

And this is "Sustain me with flagons": for, behold, in the time of the Temple the Holy One, blessed be He, was with us face to face, without any separating screen (see what is explained on the verse "For the mountains shall depart"), and this is the matter of "love in delights." Whereas now, in exile, a partition of iron interposes, etc.

Now the bride's plea "Sustain me with flagons" is explained. In the time of the Temple, G-d was with Israel face to face, with no separating screen: that was "love in delights"; now, in exile, there is the partition of iron, the Sages' "wall of iron" that has stood between Israel and their Father in heaven since the Temple was destroyed (Berakhot 32b). In Likkutei Torah, Ki Seitzei, on "For the mountains shall depart," the Alter Rebbe explains that in Temple times Israel's true desire was turned to G-d and worldly needs were met only from necessity, while in exile it is the reverse.

ונקי׳ חולת אהבה[28] שנחלשו חושי האהבה ואומרים על מר מתוק[29] מפני שאין לנו טעם וריח כמ״ש טעמו וראו כי טוב[30] ה׳ כו׳ טועמיה חיים זכו טוב ה׳ לכל

And it is called "lovesick," for the senses of love have grown weak, and they call bitter sweet, because we have no taste and scent, as it is written, "Taste and see that Havayah is good," etc.; "those who taste it merit life"; "Havayah is good to all."

That is why she calls herself "lovesick": the senses of love have weakened, so that people call bitter sweet, because we have lost the "taste and scent" of G-dliness. The phrases about tasting, "Taste and see that Havayah is good" and "those who taste it merit life," show that closeness to G-d is meant to be tasted.

ולכן אף שבעת התפלה יש לכל א׳ בחי׳ פנים להשתוקק מאד לדבקה בה׳ אחד עכ״ז [עם כל זה] בעת עסקו במו״מ [במשא ומתן] הוא בהסתר פנים מה׳ אחד

Therefore, although at the time of prayer everyone has the level of "face," to long intensely to cleave to the One G-d, nevertheless at the time he is occupied in business he is in a hiding of the face from the One G-d.

> So although at the time of prayer everyone has a "face," a strong longing to cleave to G-d, when he goes about his business he is in a state of "hidden face," concealed from G-d.

(וזהו יונתי בסתר המדרגה[31] כי יונתי הוא כמ״ש עיניך יונים בחי׳ פנים ועכשיו הוא בסתר המדרגה כו׳)

(And this is "My dove, in the hiding place of the steps": for "my dove" is, as it is written, "Your eyes are doves," the level of "face," and now it is "in the hiding place of the steps," etc.)

> The parenthesis applies the verse "My dove, in the hiding place of the steps": the dove stands for the eyes, as in "Your eyes are doves," that is, the "face." In exile that face is put away in a "hiding place" (seser), the same word as the "hiding of the face" (hester panim) of the previous part.

ואף בלימוד התורה בפשטים גשמיים שנתלבשה התורה בהשתלשלות רבות ושונות ג״כ אין לו בחי׳ פנים ודביקות לה׳ אחד מפני מחיצה המפסקת עתה להיות בחי׳ חולת אהבה

And even in the study of Torah in [its] physical plain meanings, in which the Torah has been enclothed through many and varied stages of descent (hishtalshelus), he likewise has no level of "face" and cleaving to the One G-d, because of the partition that now interposes, so that it is the level of "lovesick."

> Even Torah study that deals with the plain physical meaning of the law, where the Torah has come down through many stages and become clothed in physical subjects, does not now give a "face" and cleaving to G-d, because the partition of exile interposes; this is the state of lovesickness.

ולכן מבקשת סמכוני באשישות גרבי יין המשומר שהוא בחי׳ המקיים ומחזק את האהבה בל תמוט

Therefore she asks, "Sustain me with flagons": jugs of the preserved wine, which is the level that sustains and strengthens the love, so that it shall not falter;

> Therefore she asks to be sustained "with flagons," jugs of "the preserved wine," the Sages' name for the wine kept in its grapes since the six days of Creation (Berakhot 34b), which the next part identifies with the wine of the Torah's inner dimension. This is what would hold the love steady so that it does not falter.

(וכמ"ש בד"ה חכלילי עינים מיין[32,33] ממה שטועם יינה של תורה פנימי' [פנימיות / פנימית] התורה נכנס יין יצא סוד[34] הוא גילוי בחי' אהבה רבה כו' ונעשה חכלילי עינים התלהבות האהבה וגם חכלילי חיך הטועם[35] כו')

(and as is explained in the discourse beginning "His eyes are red with wine": from what one tastes of the wine of the Torah, the inner dimension of the Torah, "wine enters, a secret comes out"; this is the revelation of the level of "great love" (ahavah rabbah), etc.; and one becomes "red of eyes," the fiery passion of love, and also "chachlili": the palate (cheich) that tastes, etc.)

> The parenthesis refers to the discourse on "His eyes are red with wine": tasting the wine of the Torah, its inner dimension, works like the saying "wine enters, a secret comes out," and reveals "great love" (ahavah rabbah), so that the eyes become "red" with the burning passion of love. In Torah Ohr, Vayechi, the Alter Rebbe reads chachlili with the Talmud as "every palate (cheich) that tastes it says, To me, to me (li li)," the palate that tastes the wine of the Torah being Chochmah, the reasons of the mitzvos.

רק תמיד יהיה בבחי' כלה כלתה נפשי[36] להי' אחד וזהו בקשת כנס"י [כנסת ישראל] סמכוני באשישות שעי"ז יהי' [יהיה] תמיד עיני אל[37] ה' ולא לעסוק כלל בדברים תחתונים.

but rather that it always be in the level of expiring, "my soul expires," for the One G-d. And this is the request of the Congregation of Israel (Knesses Yisrael), "Sustain me with flagons": that through this "my eyes [will be] always toward Havayah," and not occupied at all with lower matters.

> What the bride wants is to remain always in the state of "my soul expires" for G-d, a love so intense that the soul longs to go out of itself toward Him. This is the plea of the Congregation of Israel: through these "flagons" her eyes would always be turned to G-d, and she would have nothing to do with lower, worldly matters.

וע"ז משיב לה הקב"ה הסבי עיניך[38,39,40] וגו' (בפ' ויחי דרמ"ז א' קדושים פ"ד א' וברבות בשה"ש [בשיר השירים])

And to this the Holy One, blessed be He, answers her, "Turn away your eyes," etc. (in [the Zohar,] Parshas Vayechi, 247a; Kedoshim, 84a; and in the Midrash Rabbah on Song of Songs).

> To this G-d answers, "Turn away your eyes from Me"; the Alter Rebbe names the Zohar on Vayechi and on Kedoshim and the Midrash Rabbah on the Song of Songs, where the verse is read as G-d's answer to Israel's burning gaze.

כי עם היות שזהו בחי' גדולה אבל זה צ"ל רק לפי שעה בשעת התפלה בחי' לאסתכלא ביקרא דמלכא אבל אח"כ צ"ל בבחי' שוב והוא תכלית הבריאה

For although this is a great level, yet it must be only for a time, at the time of prayer, the level of "gazing upon the glory of the King"; but afterwards it must be in the level of "returning" (shov), and this is the purpose of creation.

> He grants that this intense love is a great level, yet it is meant only for a time, during prayer, when one "gazes upon the glory of the King," in the Zohar's phrase. Afterwards a person must turn to shov, "returning" to the world to serve G-d there, and that is the purpose of creation.

כי בשביל הרצוא בחי' חכלילי עינים כו' לא היה צריך להיות ירידת והתלבשות הנשמה למטה כי למעלה הרצוא יותר.[41]

For there would have been no need for the descent and enclothing of the soul below for the sake of the "running" (ratzo), the level of "red of eyes," etc.; for above, the ratzo is greater.

> For the sake of ratzo, the soul's "running" toward G-d with a burning love, the soul would not have needed to come down and be clothed in a body: above, before its descent, its ratzo was even greater. The descent must therefore be for the sake of the shov.

SECTION 3 · ¶3–4

Ratzo and shov

3 ואין זה תכלית העבודה וכמ"ש במ"א ע"פ כי תבואו אל ארץ מושבותיכם.[42] אלא צ"ל בחינת רצוא ושוב[43] אם רץ לבך שוב[44] לאחד[45,46]

And this is not the purpose of the [divine] service, as is explained elsewhere on the verse "When you come into the land of your dwellings." Rather, there must be the level of ratzo and shov (running and returning): "If your heart runs, return to the One."

> Burning love by itself is not the goal of serving G-d, as the Alter Rebbe explains elsewhere on the verse "When you come into the land of your dwellings." The service must be ratzo and shov, "running and returning," the movement of the Chayos (angels) in Ezekiel's vision, as in the teaching of the Tikkunei Zohar and Sefer Yetzirah, "If your heart runs, return to the One": the soul's run toward G-d must be followed by a return.

דהיינו כשמתעורר אהוי"ר [אהבה ויראה] ורצון להדבק בה' אחד שוב לאחד להיות לו דירה בתחתונים

That is, when love and awe and a will to cleave to the One G-d are aroused, "return to the One," so that He may have a dwelling place among the lower realms,

> When love and awe and the wish to cleave to G-d are aroused, a person must "return to the One": turn back toward the world, so that G-d may have a dwelling place among the lower realms.

להמשיך אלהות בזה העולם דוקא ע״י לימוד התורה בענינים הגשמיים באו״ה [באיסור והיתר] ודיני ממונות ומעשה הצדקה וגמ״ח [וגמילות חסדים] ותפלה בכוונה עד״ז יהיה עיקר העבודה ולא בבחי׳ רצוא בלבד.

to draw down G-dliness into this world specifically, through the study of Torah in physical matters, in [the laws of] the forbidden and the permitted and monetary laws, and the practice of charity and acts of kindness (gemilus chassadim), and prayer with intent; in this way shall the main [part of the] service be, and not in the level of ratzo alone.

> The aim of the return is to draw G-dliness into this world specifically: through Torah study that deals with physical matters, such as the laws of the forbidden and the permitted and monetary law, through actual charity and acts of kindness, and through prayer with intent. This, and not ratzo alone, is to be the main part of the service.

וזהו הסבי עיניך שלא להיות הכל בבחי׳ רצוא בלבד וזהו מנגדי כמבואר בפ׳ אחרי (דע״ט ב׳) בענין שרפים עומדים ממעל לו.[47,48]

And this is "Turn away your eyes": that not all should be in the level of ratzo alone. And this is "from opposite Me" (minegdi), as is explained in [the Zohar,] Parshas Acharei (79b) concerning "Seraphim stood above Him."

> This is G-d's answer, "Turn away your eyes": not everything should be ratzo. The word "from Me" (minegdi), the Alter Rebbe adds, is explained in the Zohar on Parshas Acharei, in its discussion of "Seraphim stood above Him."

ועמ״ש בד״ה וישלח יעקב בענין בן עזאי שהם הרהיבוני פי׳ לשון גדולה וכמ״ש והתגדלתי[49,50] כו׳

And see what is explained in the discourse beginning "And Yaakov sent," concerning Ben Azzai. "For they have magnified Me" (hirhivuni): the meaning is an expression of greatness, as it is written, "And I will magnify Myself," etc.

> He also refers to his discourse on "And Yaakov sent" about Ben Azzai, one of the four Sages who entered the "orchard" of the mysteries and "gazed and died": in Torah Ohr, Vayishlach, the Alter Rebbe explains that Ben Azzai was all ratzo, the soul's expiring in love, and would not come down to shov, while Rabbi Akiva, whose ratzo and shov were in balance, "entered in peace and left in peace." The verse's next word, hirhivuni, "they have magnified Me," expresses greatness, as in "And I will magnify Myself."

כי בחי׳ רצוא הנ״ל נמשך מההתבוננות בגדולת ה׳ איך שלגדולתו אין חקר[51] וכולא קמי׳ [קמיה] כלא חשיבי[52] ולכן ירצה ויחפוץ להתכלל למעלה ולא להיות למטה.

For the level of ratzo mentioned above is drawn from contemplating the greatness of G-d: how "His greatness is unsearchable" and "all before Him is considered as nothing." And therefore he will want and desire to be absorbed above, and not to be below.

> Ratzo comes from contemplating G-d's greatness: "His greatness is unsearchable," and before Him everything is as nothing. A person who dwells on this wants to be absorbed into G-d above and not to remain below.

אך רצונו יתׄ׳ דוקא להיות לו דירה בתחתונים כי במקום גדולתו שם אתה מוצא ענותנותו[53]

But His will, may He be blessed, is specifically to have a dwelling place among the lower realms, for "in the place of His greatness, there you find His humility."

> But G-d's own will is to have a dwelling place among the lower realms, as the Sages say, "In the place of His greatness, there you find His humility": His greatness shows itself in His coming down to what is lowly.

משא״כ בחי׳ רצוא לבד הוא בחי׳ הרהיבוני בחי׳ גאה וגדלות להתעלות למעלה מבלי שיהיה בחי׳ הדירה בתחתונים הנק׳ ענותנותו וכמ״ש אשירה להי׳[54] בחי׳ רצוא כי גאה גאה[55] בחי׳ רוממות כו׳.

Whereas the level of ratzo alone is the level of "they have magnified Me" (hirhivuni), the level of exaltation and greatness, to rise upward without there being the level of the dwelling place among the lower realms, which is called "His humility." And as it is written, "I will sing to Havayah": the level of ratzo; "for He is exalted, exalted": the level of loftiness, etc.

> Ratzo alone, by contrast, is "they have magnified Me": a sense of G-d's exaltation and greatness that seeks only to rise upward, without the dwelling below that is called His "humility." The Song at the Sea shows the same: "I will sing to Havayah" is the ratzo, and "for He is exalted, exalted" is the loftiness it is drawn to.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE TZEMACH TZEDEK**
>
> The Alter Rebbe says the word minegdi ("from opposite Me") is explained by the Zohar on Acharei about "Seraphim stood above Him", but neither he nor our commentary says what the Seraphim have to do with turning the eyes away, or why a burning love would be "opposite" G-d.
>
> The Tzemach Tzedek explains the reference, in one of the two places giving in brief the Alter Rebbe's own explanation of this Zohar (Biurei HaZohar on Acharei). The Zohar reads G-d's words as „דמוקדין לי בשלהובי דרחימותא" ("for they set Me ablaze with flames of love"), and it reads „שרפים עומדים ממעל לו" ("Seraphim stood above Him") as standing over against the Shechinah, since „א״א לפרש ממעל לו ממש" ("'above Him' cannot be meant literally"). The Seraphim are all ratzo („רצוא"), a longing to be absorbed above, and such longing alone stands „לנגד רצון העליון" ("against the

Supernal Will"), whose chief intent is „דירה בתחתונים" (a dwelling below). So too "Turn away your eyes from opposite Me": a love that only wants to rise is, in that sense, against what He wants (Or HaTorah, Shir HaShirim vol. 2 p. תקסג; Bamidbar vol. 6 p. א׳תתצא).

the Tzemach Tzedek: Or HaTorah, Shir HaShirim, vol. ב, p. תקסג · the Tzemach Tzedek: Or HaTorah, Bamidbar, vol. ו, p. א׳תתצא

4 והוא בחי׳ ועבד הלוי[56] הוא להתעלות מעלמא דאתגליא לעלמא דאתכסיא הנק׳ הוא בחי׳ אתה הוא[57] ה׳ לבדך

And this is the level of "And the Levite shall serve—he" (ve'avad haLevi hu): to rise from the revealed world (alma de'isgalya) to the hidden world (alma de'iskasya), which is called "He" (hu), the level of "You are He, Havayah, alone."

The Levites embody ratzo. The verse "And the Levite shall serve—he" is read on the word hu, "he": their service was to rise from the revealed world to the hidden world, which is called hu, "He," the word used for G-d as He is hidden, as in "You are He, Havayah, alone."

ולכן היה עבודת הלוים לשורר כו׳ אבל הלוים היו כפופים לכהנים כמ״ש וילוו עליך וישרתוך[58]

Therefore the service of the Levites was to sing, etc. But the Levites were subordinate to the Kohanim (priests), as it is written, "And they shall be joined to you and minister to you."

That is why the Levites' service was song, which lifts the soul upward. Yet the Levites were subordinate to the Kohanim, as G-d tells Aharon that the Levites will "be joined (yilavu) to you and minister to you," a play on the name Levi, "joined."

כי העיקר הוא ההמשכה שאח״כ בחי׳ שוב כו׳ וגם ניגון הלוים היה בבחי׳ רצוא ושוב[59]

For the main thing is the drawing down that comes afterwards, the level of shov, etc. And the melody of the Levites, too, was in the level of ratzo and shov.

The Levites, whose song is ascent, were subordinate to the Kohanim because the main thing is the drawing down that follows the ascent: the shov. Even the Levites' melody itself had both movements, ratzo and shov, a point the Kehot note says the Tzemach Tzedek explains in Biurei HaZohar.

ולכן והניף אותם אהרן[60,61] כוי להמתיק הגבורות בחסדים.[62] כי בחי' השוב זהו אמיתית גדולתו יותר וכמאמר וענוה גדולה מכולם.[63]

Therefore, "And Aharon shall wave them," etc., to sweeten the Gevuros (forces of restraint) with the Chassadim (kindnesses). For the level of shov is more truly His greatness, as it is said, "And humility is greater than all of them."

> That is why Aharon, the Kohen, waved the Levites: to sweeten the Gevuros, the forces of restraint, with the Chassadim, the kindnesses; the Zohar (III 48b) says that the Levites come from the side of judgment and needed the Kohanim, who come from the side of kindness. For shov is the truer expression of G-d's greatness, as the Sages say, "And humility is greater than all of them."

SECTION 4 · ¶5–6

His humility is His greatness

5 ותדע שהוא כן שהרי נאמר רם על כל[64] כוי מי כהי' אלקינו[65] כוי המשפילי כוי

And you may know that it is so, for indeed it is said, "High above all," etc., "Who is like Havayah our G-d," etc., "who lowers [Himself]," etc.

> To show that shov is the higher greatness, the Alter Rebbe turns to Psalm 113: "High above all nations is Havayah… Who is like Havayah our G-d, who is enthroned on high, who lowers Himself to look upon heaven and earth."

פי' שעכו"ם [שעובדי כוכבים ומזלות] מנשאים[66] ג"כ אותו ומפני רוב התנשאותם אותו דקרו ליה אלהא דאלהיא[67] הגבה למעלה הם ממעטים המשכת אלהותו בזה העולם כי אומרים שזהו השפלה אצלו להשגיח למטה.

The meaning is: the idolaters also exalt Him, and because of how greatly they exalt Him, for they call Him "the G-d of gods," exalted on high, they diminish the drawing down of His G-dliness into this world; for they say that it is a lowering for Him to watch over [what is] below.

> The idolaters, too, exalt G-d; as the Talmud records, they call Him "the G-d of gods." But because they place Him so high, they limit the drawing of His G-dliness into this world, for they say it would be a lowering for Him to watch over what happens below.

אבל באמת מי כהי' אלקינו המגביהי לשבת יותר מן הרוממות שהם מחשבים כי הם סוברים שההתהוות ממנו יתי' ע"ד עילה ועלול ושיש רבוי השתלשלות עילה ועלול כך כך עד שנתהוה עולם השפל.

But in truth, "Who is like Havayah our G-d, who is enthroned on high," more than the loftiness that they reckon. For they hold that coming into being from Him, may He be blessed, is in the manner of cause and effect, and that there are a great many links in the chain (hishtalshelus) of cause and effect, so and so many, until the lowly world came into being.

> But in truth, "Who is like Havayah our G-d, who is enthroned on high": He is higher than the loftiness they imagine. Their mistake is that they picture creation as a chain of cause and effect, with many links one after another, until this lowly world came into being.

6 ולכן הוא השפלה לעילה וסבה ראשונה להשפיל א"ע [את עצמו] כ"כ [כל כך] למטה ועל כן סוברים שאינו משגיח למטה כו'

And therefore it is a lowering for the First Cause and Reason to lower Himself so far down; and therefore they hold that He does not watch over [what is] below, etc.

> If the world comes from G-d through a chain of causes, it would seem a lowering for the First Cause to come down so far. So they conclude that He does not watch over what happens below.

אבל באמת שהוא יתי' למעלה מעלה מבחי' זו דעילה ועלול כי הוא יתי' בחי' סכ"ע [סובב כל עלמין] ואצלו יתי' החי"ע [החכמה עילאה] ועשייה גשמיות שניהן שוין

But in truth He, may He be blessed, is far, far above this level of cause and effect, for He, may He be blessed, is the level of the light that encompasses all worlds (sovev kol almin), and with Him, may He be blessed, the higher Chochmah (Chochmah Ila'ah) and the physical World of Asiyah (Action) are both equal.

> In truth, G-d is far above the whole order of cause and effect, for He is sovev kol almin, the light that encompasses all worlds and is not one of the links in their chain. Before Him, the highest wisdom (Chochmah Ila'ah) and the physical world of action are equal.

א"כ כמו שמשגיח בחי"ע [בחכמה עילאה] כך ממש משגיח בעשיה הגשמיות ובכל מעשה האדם הלוכו ושבתו וקומו וכל צרכיו כו'

If so, just as He watches over the higher Chochmah, so exactly does He watch over the physical Asiyah, and over all the doings of man: his walking, his sitting and his rising, and all his needs, etc.

> If so, He watches over the physical world exactly as He watches over the higher Chochmah, down to every detail of a person's life: his walking, his sitting, his rising and all his needs.

וזהו וענוה גדולה מכולם והיינו כי גאה גאה שרוממותו יותר מבחי' גאה וגדולה והיינו המשפילי לראות בשמים ובארץ.[68]

And this is "And humility is greater than all of them." And this is [the meaning of] "for He is exalted, exalted": that His loftiness is more than the level of exaltation and greatness. And this is [the meaning of] "who lowers [Himself] to look in heaven and on earth."

> This is "humility is greater than all of them," and this is "for He is exalted, exalted": His true loftiness is above mere exaltation and greatness. That is why "He lowers Himself to look in heaven and on earth," on both alike.

SECTION 5 · ¶7

The lesson for divine service

7 ומזה נשכיל ג"כ בדרך העבודה שאם העבודה רק בבחי' רצוא לבד להתכלל למעלה זהו שהם הרהיבוני שגדולתו יתי למעלה

And from this we will understand, too, regarding the way of [divine] service: that if the service is only in the level of ratzo alone, to be absorbed above, this is "for they have magnified Me": that His greatness, may He be blessed, is above.

> From this follows a lesson for divine service. A service of ratzo alone, seeking to be absorbed above, is "they have magnified Me": it assumes that G-d's greatness is found above.

ואין זה רק מצד בחי' ממכ"ע [ממלא כל עלמין] והשתלשלות עילה ועלול בבחי' זו שייך לומר כן שגדולתו מתגלה למעלה יותר

And this is so only from the perspective of the level of the light that fills all worlds (memalei kol almin) and the chain (hishtalshelus) of cause and effect: in this level it is applicable to say so, that His greatness is revealed more above;

> That assumption holds only from the standpoint of memalei kol almin, the light that fills each world according to its measure, and of the chain of cause and effect. At that level one can indeed say that His greatness is more revealed above.

אבל באמת בבחי׳ סוכ״ע מעלה ומטה שוין ולכן עיקר העבודה דוקא בבחי׳ שוב בלימוד התורה בענינים גשמיים וצדקה וגמ״ח [וגמילות חסדים] בפועל ממש

but in truth, in the level of the light that encompasses all worlds (sovev kol almin), above and below are equal. And therefore the main [part of the] service is specifically in the level of shov: in the study of Torah in physical matters, and charity and acts of kindness (gemilus chassadim) in actual deed.

> But at the level of sovev kol almin, the light that encompasses all worlds, above and below are equal. Therefore the main service is shov: Torah study that deals with physical matters, and charity and acts of kindness in actual deed.

וזהו מאמר הקב״ה לכנ״י [לכנסת ישראל] שלא תהיה רק בבחי׳ רצוא לבד רק הסבי עיניך מנגדי ותהי׳ [ותהיה] עבודתך בדברים תחתונים להמשיך אלהות למטה וזהו ואל אישך תשוקתך והוא ימשול בך[69]

And this is the statement of the Holy One, blessed be He, to the Congregation of Israel (Knesses Yisrael): that she should not be only in the level of ratzo alone, but rather "Turn away your eyes from Me," and let your service be in lower matters, to draw down G-dliness below. And this is "And to your husband shall be your longing, and he shall rule over you."

> This is what G-d says to the Congregation of Israel: do not be only in ratzo; "Turn away your eyes from Me," and let your service be in lower matters, to draw G-dliness down. So too "And to your husband shall be your longing, and he shall rule over you," applied here to the Congregation of Israel and G-d: her longing for Him is to lead to His rule, His will carried out in the world below.

וזהו יתגדל ויתקדש כו׳ בעלמא די ברא כו׳ שלפי שהוא ית׳ קדוש ומובדל מכל העולמות ע״כ יומשך גילוי אלקותו בעוה״ז הגשמי כו׳

And this is "Magnified and sanctified," etc., "in the world that He created," etc.: that because He, may He be blessed, is holy and separate from all the worlds, therefore the revelation of His G-dliness will be drawn down into this physical world, etc.

> The Kaddish, whose opening words echo Ezekiel's "I will magnify Myself and sanctify Myself," says the same: "Magnified and sanctified… in the world that He created." Because G-d is holy, separate from all the worlds, the revelation of His G-dliness can be drawn down into this physical world.

וכמ״ש במ״א בפי׳ המלך הגדול והקדוש בשמים ובארץ המלך הגדול היינו בחי׳ ממכ״ע [ממלא כל עלמין] אבל הקדוש הוא סוכ״ע ולכן הוא בשמים ובארץ בהשואה א׳:

And as is explained elsewhere on the meaning of "the great and holy King in heaven and on earth": "the great King" is the level of the light that fills all worlds, but "the holy" is the light that encompasses all worlds; and therefore He is in heaven and on earth equally, as one.

> So too the words of the morning prayer (Yishtabach), "the great and holy King in heaven and on earth": "the great King" is memalei kol almin, while "holy," the separate and transcendent, is sovev kol almin. Being above all, He is in heaven and on earth equally.

SECTION 6 · ¶8

The hair that is shaved

8 שערך כעדר העזים.[70] פי׳ אם תאמר איך יתכן הדרך הזה לעסוק בעבודה בדברים תחתונים הלא ח״ו [חס ושלום] בהעמיק מחשבתו בדברים תחתונים ישאר בלא שום דביקות וקדושה כלל להי׳ אחד

"Your hair is like a flock of goats." The meaning: If you will say, how is this path possible, to be occupied in [divine] service in lower matters? Surely, G-d forbid, when one's thought delves deeply into lower matters, one will remain without any cleaving and holiness at all toward the One G-d.

> The maamar turns to the next words of the verse, "Your hair is like a flock of goats," and raises an objection: how can a person serve G-d by engaging in lower matters? If he immerses his thoughts in worldly things, he may be left, G-d forbid, without any cleaving to G-d or holiness at all.

וע״ז אמר שערך כעדר העזים ששערות הם מותרות הגוף לא עצמיות הגוף ולכן איתא בזהר[71] שבשערות העזים יש יניקה לחיצונים.

And about this He said, "Your hair is like a flock of goats": for hairs are the excess of the body, not the essence of the body; and therefore it is stated in the Zohar that in the hairs of goats the external forces draw nourishment.

> The verse itself voices this concern: "Your hair is like a flock of goats." Hair is the body's excess, not its essence, and the Zohar says that the external forces, the powers opposed to holiness, draw nourishment from goats' hair: the other side has a larger share in the goat because its hair hangs down more than that of other animals (II 185b).

(וכך כשעוסק בדברים תחתונים נופל מבחי' פנים הנז' [הנזכר] לעיל בבחי' אחוריים שמשם נמשך השערות והמותרות והוא ההתחכמות בעניני העולם ונק' מותרי מוחין והוא בחי' כעדר העזים משא"כ מבחי' פנים אין מקום לשערות אלו כנ"ל

(And so too, when one is occupied with lower matters, one falls from the level of "face" mentioned above into the level of the back, from which the hairs and the excesses are drawn; and this is cleverness in worldly matters, and it is called "the excesses of the intellect" (mosrei mochin), and this is the level of "like a flock of goats." Whereas from the level of "face" there is no place for these hairs, as mentioned above.

> A parenthesis spells this out: engaging in lower matters makes a person fall from the "face" into the "back," the source of hairs and excesses. This is cleverness in worldly affairs, called "the excesses of the intellect" (mosrei mochin), the "flock of goats"; from the "face" no such hairs grow. In Likkutei Torah, Emor, the Alter Rebbe explains that hair carries only the most contracted life, and that through these many contractions the external forces can draw nourishment from it.

וא"כ איך אמר הסבי עיניך כו' שלא להיות בבחינת רצוא כו' כ"א בבחי' שוב בעבודה בדברים תחתונים והלא מזה יוכל להיות נמשך בחי' שערך כו'

And if so, how did He say, "Turn away your eyes," etc., not to be in the level of ratzo, etc., but rather in the level of shov, in service in lower matters? Surely from this there can be drawn the level of "your hair," etc.

> So the question returns: how could G-d say, "Turn away your eyes," telling Israel to leave ratzo for shov and serve Him in lower matters, when this can bring on the "hair"?

דעם היות התומ"צ [התורה ומצות] הם אדרבה תכלית בחי' פנים כמ"ש באור פניך נתת לנו כו' אך כיון שנתלבשו בענינים גשמיים אשר הענינים גשמיים אלו הם בחי' אחוריים א"כ יוכל להיות נמשך אחר גשמיות הענינים ולכן אמרו האומר אין לי אלא תורה[72] אפילו תורה אין לו ועמ"ש סד" להבין ענין הברכות[73] בענין חותם בברוך)

For although Torah and mitzvos are, on the contrary, the ultimate level of "face," as it is said, "For by the light of Your face You gave us," etc., yet since they have been enclothed in physical matters, and these physical matters are the level of the back, if so, one can be drawn after the physicality of the matters. And therefore they said, "One who says, 'I have nothing but Torah,' does not have even Torah." And see what is explained at the end of the discourse beginning "To understand the matter of the blessings," concerning concluding with "Blessed" (baruch).)

> True, Torah and mitzvos are the very height of "face," as the prayer says, "By the light of Your face You gave us" the Torah; yet since they are clothed in physical matters, which are the "back," a person can be drawn after the physicality of those matters, and that is why the Sages said that one who says he has only Torah does not have even Torah. At the end of the Torah Ohr discourse on the blessings, the Alter Rebbe explains that a blessing "concludes with Baruch" as a seal that keeps the kelipos from drawing on holiness, and that the Torah's light rests only where there is holiness and the heart's intent.

אך ע"ז אמר שגלשו מהר גלעד[74] גלישא תרגום קרחת גלישתא ובזהר פ' ויחי (דרי"ז) מאן דגליש כו' ועמ"ש בד"ה כי תצא[75] גבי וגלחה את ראשה.[76]

But about this He said, "that were shorn (galshu) from Mount Gilead." Gelisha: the Targum [the Aramaic translation] of "baldness" (karachas) is glishta; and in the Zohar, Parshas Vayechi (217), "One who shaves," etc. And see what is explained in the discourse beginning "When you go out," regarding "and she shall shave her head."

> The answer lies in the verse's next words, "that were shorn (galshu) from Mount Gilead": plainly, goats streaming down the mountainside, but the Alter Rebbe reads galshu as "made bald," for the Targum renders "baldness" as glishta, and the Zohar on Vayechi speaks of one who "shaves the Matronisa." He refers as well to his discourse on "When you go out," where the captive woman "shall shave her head": there he explains that hair is where the external forces draw nourishment, so one who returns to G-d must distance himself from excesses.

והיינו שאדרבה ע״י עסק התורה ומצות שהם עצמן מבחי׳ פנים לכן אף שנתלבשו בענינים גשמיים יש בכחן לדחות ולהעביר המותרי מוחין כשישים לבו לזה.

That is: on the contrary, through occupation with the Torah and mitzvos, which are themselves from the level of "face," therefore, even though they have been enclothed in physical matters, they have the power to push away and remove the excesses of the intellect, when one sets his heart to this.

> The point is that Torah and mitzvos are themselves from the level of "face," so even when clothed in physical matters they have the power to push away and remove the excesses of the intellect, when a person sets his heart to it. The very occupation that seemed to bring on the "hair" is what shaves it off.

וזה נמשך מהר הגלעד פי׳ שזה כבר נעשה בימי יעקב ולבן ששמו גלעד מחיצה[77] הפסקת כדכתיב עד הגל הזה[78] אם נסתר כו׳ שלא יתקרבו הקליפות להקדושה כשיתראה הגל הזה.

And this is drawn from Mount Gilead. The meaning: this was already done in the days of Yaakov and Lavan, who set up Gal-ed ["the mound of witness"] as an interposing partition, as it is written, "This mound is witness," "if [one] is hidden," etc., so that the kelipos (husks) will not draw near to holiness when this mound is seen.

> This power comes from "Mount Gilead." Yaakov and Lavan made their covenant at Mount Gilead and set up a mound there that Yaakov named Gal-ed, "the mound is witness," written the same as Gilead (גלעד), as a boundary that neither would cross to harm the other; in the same way the kelipos cannot come near holiness once this mound is seen. In Likkutei Torah, Emor, the Alter Rebbe reads the verse the same way: the mound of Gilead is the partition between the worlds, so that the external forces have no hold on the hair, as though it were shorn away.

(והוא בחי׳ המסך המפסיק בין הקדושה לסט״א [לסטרא אחרא] בחי׳ חשמ״ל ושרשו מהמסך המפסיק בין אצי׳ לבריאה שע״י מסך זה לא יוכלו הקליפות להתקרב לקדושת האצילות שהוא אור התומ״צ [התורה ומצות])

(And this is the level of the screen that interposes between holiness and the sitra achra (the other side), the level of Chashmal [the "electrum" of Ezekiel's vision]; and its root is from the screen that interposes between the World of Atzilus (Emanation) and [the World of] Beriah (Creation), for through this screen the kelipos cannot draw near to the holiness of Atzilus, which is the light of the Torah and mitzvos.)

> A parenthesis identifies the mound with the screen between holiness and the sitra achra, called Chashmal after the shining "electrum" that Ezekiel saw in the midst of the fire (Ezekiel 1:4). Its root is the screen between Atzilus and Beriah, which keeps the kelipos from the holiness of Atzilus, the light of the Torah and mitzvos.

וענין הגל הזה בעבודה ומה שנק' הר הגלעד הוא מ"ש רז"ל [רבותינו זכרונם לברכה] רשעים נדמה להם כחוט השערה[79] וצדיקים נדמה להם כהר ועמך כולם צדיקים[80] פי' שכל איסור קטן נדמה להם כהר ומסך מבדיל בינו לבין קונו

And the matter of this mound in [divine] service, and that it is called Mount Gilead, is what our Sages, of blessed memory, said: "To the wicked it seems like a strand of hair, and to the righteous it seems like a mountain"; and "Your people are all righteous." The meaning: that every small prohibition seems to them like a mountain and a screen that separates between him and his Maker.

> In a person's service, this mound is the outlook the Sages describe: to the wicked it seems like a strand of hair, to the righteous like a mountain; and "Your people are all righteous." Every small prohibition seems to a Jew like a mountain, a screen separating him from his Maker.

(וזה בא ונמשך מבחי' יראת חטא וענין יראת חטא הוא בחי' יראה הכלולה באהבה שמצד עוצם האהבה מתייירא מן החטא שלא ינתק חבל האהבה כו' ולכן נדמה לו כהר ומסך מבדיל ונקרא הר הגלעד שהוא מחיצה המפסקת כו'.

(And this comes and is drawn from the level of fear of sin (yiras chet); and the matter of fear of sin is the level of awe that is included in love: that because of the intensity of the love, one is afraid of sin, lest the cord of love be severed, etc. And therefore it seems to him like a mountain and a separating screen, and it is called Mount Gilead, which is an interposing partition, etc.

> This outlook comes from fear of sin, which is awe included in love: because the love is so strong, a person fears that sin might sever the cord of love. So even a small sin looks to him like a mountain and a dividing screen, and this is "Mount Gilead," a partition that keeps the other side out.

או הר הוא אהבה וחסד דקדושה שמזה נמשך יראת חטא להיות גל עד ומחיצה מפסקת בינו לסט"א [לסטרא אחרא] ועמ"ש מענין יראת חטא בד"ה ויקח קרח[81] ובד"ה ראשי המטות ובד"ה אלה מסעי)

Or: "mountain" is the love and Chesed (kindness) of holiness, from which fear of sin is drawn, to be a gal-ed (a mound of witness) and an interposing partition between him and the sitra achra. And see what is explained on the matter of fear of sin in the discourse beginning "And Korach took," and in the discourse beginning "The heads of the tribes," and in the discourse beginning "These are the journeys.")

> Alternatively, the "mountain" is the holy love and Chesed (kindness) from which fear of sin is drawn, so that it becomes a gal-ed, a mound of witness and a partition between the person and the sitra achra. The Alter Rebbe refers to his discussions of fear of sin in the discourses on "And Korach took," "The heads of the tribes" and "These are the journeys."

וממילא כשישים אל לבו כל הנל שהוא בחי׳ הר ומחיצה מפסקת אפילו עבירה קלה שבקלות ממילא לא ישאר ח״ו [חס ושלום] בעניני גשמיים בלי כוונת הלב המשכת אלהות בזה הדבור

And consequently, when he takes to heart all that was said above, that even the lightest of light transgressions is the level of a mountain and an interposing partition, then of itself he will not remain, G-d forbid, in physical matters without the heart's intent: the drawing down of G-dliness in this speech.

> So when a person takes to heart that even the lightest transgression is a mountain and a partition, he will not, G-d forbid, remain caught in physical matters without the heart's intent. Even while dealing with them, he will intend to draw G-dliness down through his very words.

וזהו גליש למטרוניתא[82] ע״י העבודה כי הוא גלישת השערות דמטרוניתא ועמ״ש סד״ה ביום השמיני שלח[83] גבי לפני קרתו[84] כו׳.

And this is "he shaves the Matronisa [the Queen]" (gelish leMatronisa) through this service, for it is the shaving of the hair of the Matronisa. And see what is explained at the end of the discourse beginning "On the eighth day he sent," regarding "Before His cold," etc.

> This service is what the Zohar calls "shaving the Matronisa": it removes the "hair," the excesses, of the Matronisa, the Queen, a Zohar name for the Shechinah. He refers to his discourse on "On the eighth day he sent" (Likkutei Torah, Shemini Atzeres), on "Before His cold, who can stand?": there the "cold" is the shov, the opposite of ratzo's fire, in which not everyone can stand and stay bound to G-d, for moving away from ratzo one can fall into the "back."

גלעד הוא של אבנים[85] כשהבית נופל ונעשה חורבה נק׳ גל כמ״כ [כמו כן] אבנים הם אותיות[86] וכשהצירופי אותיות הם בדברים בטלים נעשה בית חורבה ולכן זהו הר ומסך מבדיל כו׳:

Gal-ed is [a mound] of stones: when a house falls and becomes a ruin, it is called a gal (a heap). So too, stones are letters, and when the combinations of letters are in idle words, a ruined house is made; and therefore this is a mountain and a separating screen, etc.

> Finally, the name Gal-ed: it is a mound of stones, and a house that falls into ruin becomes a heap (gal) of stones. Stones are letters, so when the combinations of letters are spent on idle words, a ruined house is made, and that is why the gal is a mountain and a screen that separates a person from his Maker.

IN ONE'S AVODAH

Prayer should be a time of burning love and longing for G-d, but it is meant only "for a time"; afterwards a person must turn back to the world and serve G-d there, in Torah study that deals with practical matters, in charity and acts of kindness in actual deed, so that G-d has a dwelling place below. To keep such engagement from dragging him into worldliness, he should take to heart that even the lightest transgression is a mountain that separates him from his Maker, and so remain intent on drawing G-dliness into whatever he does and says.

QUESTIONS FOR DISCUSSION

1. Why does G-d tell the bride to turn her eyes away from Him, when her longing to cleave to Him seems the highest possible love?
2. How does the maamar prove that the soul did not descend for the sake of ratzo?
3. In what sense is G-d's "humility," His watching over the lowest world, greater than His exaltation above it?
4. What is the "hair" that worldly engagement can bring, and how do the Torah and mitzvos "shave" it?
5. How does fear of sin, which grows out of love, serve as the mound of Gal-ed between a person and the other side?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **הסבי עיניך**

The Kehot note says this maamar appears, with variations, in Or HaTorah on Shir HaShirim, vol. 3, p. 923, and also points to vol. 2, p. 559 there.

KEHOT'S NOTE

בשינויים באוה״ת שה״ש כרך ג ע׳ תתקכג. וראה שם כרך ב ע׳ תקנט. ראה גם פלח הרמון שה״ש צה, א.

2 **הסבי עיניך**

The beloved to his bride: "Turn away your eyes from me, for they overwhelm me" (or, some explain, "stir my pride"); "your hair is like a flock of goats that streamed down from Gilead." Read as G-d speaking to Israel, the maamar takes hirhivuni as greatness ("they have magnified Me") and explains the verse phrase by phrase. (context: Steinsaltz Tanakh)

Song of Songs 6:5 שיר השירים ו׳:ה׳

הָסֵבִּי עֵינַיִךְ מִנֶּגְדִּי שֶׁהֵם הִרְהִיבֻנִי שַׂעֲרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מִן־הַגִּלְעָד׃

Turn away thine eyes from me, For they have overcome me. Thy hair is as a flock of goats, That trail down from Gilead.

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KEHOT'S NOTE

שה״ש ו, ה.

3 **עין ה׳ אל יריאיו**

The psalmist: no king is saved by a great army; rather, "Behold, the eye of Havayah is upon those who fear Him, upon those who hope for His kindness." It is brought to show that the righteous are bound up with G-d's "eyes."

Psalms 33:18 תהילים ל״ג:י״ח

הִנֵּה עֵין ה׳ אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ׃

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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KEHOT'S NOTE

תהלים לג, יח.

4 **יצרנהו כאישון עינו**

From Moshe's song (Ha'azinu): "He found him in a desert land… He encircled him, He gave him understanding, He guarded him like the pupil of His eye." Israel is to G-d as the pupil of His eye.

Deuteronomy 32:10 דברים ל״ב:י׳

יְמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵל יְשִׁמֹן יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ׃

He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye.

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KEHOT'S NOTE

דברים לב, י.

5 **לך אמר לבי**

David: "On Your behalf my heart said, 'Seek My face'; Your face, Havayah, I will seek": plainly the heart relays G-d's call, and David answers it. The Alter Rebbe reads "my face" as the heart's own inner dimension, revealed through seeking G-d's face. (context: Steinsaltz Tanakh)

Psalms 27:8 תהילים כ״ז:ח׳

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה׳ אֲבַקֵּשׁ׃

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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KEHOT'S NOTE

תהלים כז, ח.

6 **כמים הפנים לפנים**

"As water reflects face to face, so the heart of man to man." It expresses the mutual turning of face to face between Israel and G-d.

Proverbs 27:19 משלי כ״ז:י״ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט.

7 **עוונות מבדילים**

The prophet tells Israel why G-d does not answer them: "Your iniquities have separated between you and your G-d, and your sins have hidden the face from you." The maamar echoes it for the times when sins leave us without a "face."

Isaiah 59:2 ישעיהו נ״ט:ב׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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8 **כמ״ש במ״א ע״פ כי תצא**

the passage shares nothing with the note

KEHOT'S NOTE

לעיל פ׳ תצא לה, ג. לו, ב.

9 **וכמ״ש במ״א שבחי׳ ישא**

On 26d the discourse on the Priestly Blessing explains "May Havayah lift up (yisa) His face" as raising the flow above the whole chain of worlds, to the level of "who is en-

throned on high, who lowers Himself to look in heaven and on earth," where spiritual and physical are equal before Him; there "face" is a revealed flow and "back" a hidden one, "like one who throws behind his shoulders." From 27b on it adds that yisa lifts the light of Chochmah into the Infinite Light itself, where face and back do not apply, so that the blessing comes down even when what was raised from below falls short of the measure.

KEHOT'S NOTE

ראה לעיל נשא כו, ד. כז, ב ואילך.

10 **יתר שאת**

Yaakov calls Reuven "excess of loftiness and excess of power." The Alter Rebbe uses the phrase for the extra elevation that "lift up" (yisa, from the same root as se'es) brings.

Genesis 49:3 בראשית מ"ט:ג'

רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז:

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

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11 **פנים אין לנו פניך לחלות**

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

KEHOT'S NOTE

פיוט "מרובים צרכי עמך".

12 **והם מדקדקים עד כזית**

The ministering angels ask how G-d can lift His face to Israel when the Torah says He shows no favor; He answers that He wrote "you shall eat and be satisfied and bless," yet they are strict with themselves even for an olive's bulk or an egg's bulk. The Alter Rebbe links "lift up His face" to the Rabbinic mitzvos.

Berakhot 20b:15 ברכות כ' ב:ט"ו

דָּרֵשׁ רַב עַוִּירָא, זִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַמֵּי וְזִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַסִּי: אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, כָּתוּב בְּתוֹרָתְךָ "אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד", וְהָלֹא אַתָּה נוֹשֵׂא פָּנִים לְיִשְׂרָאֵל, דִּכְתִיב: "יִשָּׂא ה' פָּנָיו אֵלֶיךָ"?! אָמַר לָהֶם: וְכִי לֹא אֶשָּׂא פָּנִים לְיִשְׂרָאֵל, שֶׁכָּתַבְתִּי לָהֶם בַּתּוֹרָה "וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹקֶיךָ", וְהֵם מְדַקְדְּקִים [עַל] עַצְמָם עַד כְּזַיִת וְעַד כְּבֵיצָה.

Rab 'Awira expounded (sometimes he said it in the name of R. Ammi and sometimes in the name of R. Assi) : The ministering angels spake before the Holy One, blessed be He, "L-rd of the universe ! It is written of Thee in Thy Torah, 'Who regardeth not persons nor taketh reward' (Deut. x. 17); but dost Thou not regard the person of Israel, for it is written, 'The L-rd lift up His countenance upon thee' (Num. vi. 26)?" He replied to them, "And should I not regard the ...

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KEHOT'S NOTE

ברכות כ, ב. ראה לעיל פ' נשא כו, סע"ב.

13 **עשו אחי איש שעיר**

When Rivkah tells Yaakov to take the blessing, he answers, "Behold, Eisav my brother is a hairy man, and I am a smooth man." The Alter Rebbe reads "my brother" and "hairy" together: Eisav receives from holiness, but only from the level of hair.

Genesis 27:11 בראשית כ"ז:י"א

וַיֹּאמֶר יַעֲקֹב אֶל־רִבְקָה אִמּוֹ הֵן עֵשָׂו אָחִי אִישׁ שָׂעִר וְאָנֹכִי אִישׁ חָלָק:

And Jacob said to Rebekah his mother: 'Behold, Esau my brother is a hairy man, and I am a smooth man.

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KEHOT'S NOTE

בראשית כז, יא.

14 **עיני ה' משוטטות**

The angel explains to Zechariah his vision of the menorah: "These seven are the eyes of Havayah; they roam over the whole earth." The Alter Rebbe alludes to it in calling Israel the "face," the place of sight.

Zechariah 4:10 זכריה ד':י'

כִּי מִי בַז לְיוֹם קְטַנּוֹת וְשָׂמְחוּ וְרָאוּ אֶת־הָאֶבֶן הַבְּדִיל בְּיַד זְרֻבָּבֶל שִׁבְעָה־ אֵלֶּה עֵינֵי ה' הֵמָּה מְשׁוֹטְטִים בְּכָל־הָאָרֶץ:

For who hath despised the day of small things? even they shall see with joy the plummet in the hand of Zerubbabel, even these seven, which are the eyes of the L-RD, that run to and fro through the whole earth.'

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KEHOT'S NOTE

זכרי' ד, י.

15 **יאר ה' פניו**

The second verse of the Priestly Blessing, which the Kohanim say over Israel: "May Havayah make His face shine upon you and be gracious to you." Plainly a blessing of His favor, it is read here as G-d giving Israel a "face" toward Him.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

16 **ישא ה' פניו**

The third verse of the Priestly Blessing: "May Havayah lift up His face to you and give you peace." Plainly, His showing favor; the maamar reads "lift up" as a raising above tzimtzum that grants a "face" even when sins have hidden ours.

Numbers 6:26 במדבר ו':כ"ו

יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

The L-RD lift up His countenance upon thee, and give thee peace.

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KEHOT'S NOTE

במדבר ו, כו.

PARAGRAPH 2

17 Moshe tells Israel how to answer a son who asks about the mitzvos: "We were slaves to Pharaoh in Egypt, and Havayah brought us out of Egypt with a mighty hand"; the Haggadah opens its answer with these words. The Alter Rebbe reads the Exodus as a move from Pharaoh, the "nape," to the level of "face." (Kehot: Deuteronomy 26:8)

Deuteronomy 6:21 דברים ו׳:כ״א

וְאָמַרְתָּ לִבְנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיֹּצִיאֵנוּ ה׳ מִמִּצְרַיִם בְּיָד חֲזָקָה׃

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

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18 **עבדים היינו לפרעה כו׳ ויוציאנו כו׳**

The Kehot note gives this verse, from the declaration over the first fruits, for "and He brought us out": "And Havayah brought us out of Egypt with a mighty hand and an outstretched arm, with great awe, with signs and wonders."

Deuteronomy 26:8 דברים כ״ו:ח׳

KEHOT'S NOTE

דברים כו, ח.

19 **ומי כעמך כישראל גוי אחד בארץ**

David's prayer after Nasan's prophecy: "And who is like Your people, like Israel, one nation on earth." Plainly, a nation unique on earth; the Alter Rebbe reads "one" as bound to the One, even while Israel is "on earth," busy with worldly matters. (context: Steinsaltz Tanakh)

II Samuel 7:23 שמואל ב ז׳:כ״ג

וּמִי כְעַמְּךָ כְיִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הָלְכוּ־אֱלֹקִים לִפְדּוֹת־לוֹ לְעָם וְלָשׂוּם לוֹ שֵׁם וְלַעֲשׂוֹת לָכֶם הַגְּדוּלָה וְנֹרָאוֹת לְאַרְצֶךָ מִפְּנֵי עַמְּךָ אֲשֶׁר פָּדִיתָ לְךָ מִמִּצְרַיִם גּוֹיִם וֵאלֹקָיו׃

And who is like Thy people, like Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, and to make Him a name, and to do for Thy land great things and tremendous, even for you, [in driving out] from before Thy people, whom Thou didst redeem to Thee out of Egypt, the nations and their gods?

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KEHOT'S NOTE

ש״ב ז, כג.

20 **ע״פ שובה ישראל**

The discourse on "Return, O Israel" explains "while He is near" by two people standing side by side: facing each other they are truly close, and if one turns his face away the near become far; teshuvah turns the face back.

KEHOT'S NOTE

לעיל שבת שובה סו, ד.

21 **שובה ישראל**

The prophet's call: "Return, O Israel, to Havayah your G-d, for you have stumbled in your sin." The text refers to a discourse on this verse about restoring the face-to-face relationship.

Hosea 14:2 הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

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

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22 **בהיותו קרוב**

The prophet urges: "Seek Havayah while He may be found; call upon Him while He is near." It belongs to the same cross-reference on returning to face to face.

Isaiah 55:6 ישעיהו נ״ה:ו׳

דִּרְשׁוּ ה׳ בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב׃

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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23 **רוח שטות**

Reish Lakish: "A person does not commit a transgression unless a spirit of folly has entered him." The Alter Rebbe uses the phrase for the confusion that makes it seem a Jew is not bound to G-d.

Sotah 3a:4–5 סוטה ג׳ א:ד׳-ה׳

רֵישׁ לָקִישׁ אָמַר: אֵין אָדָם עוֹבֵר עֲבֵירָה אֶלָּא אִם כֵּן נִכְנַס בּוֹ רוּחַ שְׁטוּת, שֶׁנֶּאֱמַר: "אִישׁ אִישׁ כִּי תִשְׂטֶה אִשְׁתּוֹ", "תִּשְׂטֶה" כְּתִיב. תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: מִפְּנֵי מָה הָאֱמִינָה תּוֹרָה עַד אֶחָד בְּסוֹטָה — שֶׁרַגְלַיִם לַדָּבָר, שֶׁהֲרֵי קִינֵּא לָהּ, וְנִסְתְּרָה, וְעַד אֶחָד מְעִידָהּ שֶׁהִיא טְמֵאָה.

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24 **סמכוני באשישות**

The bride, faint with love: "Sustain me with flagons, spread apples around me, for I am lovesick." Plainly she asks for food to revive her (ashishos is often taken as raisin cakes); the maamar reads them as jugs of "the preserved wine," Israel's plea in exile for what will hold her love steady. (context: Steinsaltz Tanakh)

Song of Songs 2:5 שיר השירים ב׳:ה׳

סַמְּכוּנִי בָּאֲשִׁישׁוֹת רַפְּדוּנִי בַּתַּפּוּחִים כִּי־חוֹלַת אַהֲבָה אָנִי׃

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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KEHOT'S NOTE

שה״ש ב, ה. ראה בתו״א סח, א.

25 **עמ״ש בפסוק כי ההרים ימושו**

The discourse on "For the mountains shall depart" explains that at Sinai, "face to face Havayah spoke," G-d was with the Congregation of Israel face to face, and so throughout the time of the Temple: Israel's true will was

drawn to His service, and eating, drinking and business were only from necessity.

KEHOT'S NOTE

לעיל פי׳ תצא מ, א.

26 **כי ההרים ימושו**

G-d's promise through the prophet: "For the mountains may depart and the hills may totter, but My kindness shall not depart from you." The text refers to its explanation of this verse for the closeness of Temple times.

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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27 **אהבה בתענוגים**

Said of the bride: "How fair and how pleasant you are, love in delights." The phrase names the face-to-face love of Temple times.

Song of Songs 7:7 שיר השירים ז׳:ז׳

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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28 **משא״כ עכשיו בגלות . . ונק׳ חולת אהבה**

Kehot's note points to Zohar III, 39a for these words.

Zohar III, 39a זח״ג לט, א

KEHOT'S NOTE

ראה זח״ג לט, א.

29 **ואומרים על מר מתוק**

The Kehot note says that the phrase "they call bitter sweet" is explained at length in Or HaTorah on Shir HaShirim, p. 211 and on.

KEHOT'S NOTE

נתבאר באוה״ת שה״ש ע׳ ריא ואילך.

30 **טעמו וראו כי טוב ה׳**

David: "Taste and see that Havayah is good; happy is the man who takes refuge in Him." The loss of this "taste" is what makes Israel lovesick in exile.

Psalms 34:9 תהילים ל״ד:ט׳

טַעֲמוּ וּרְאוּ כִּי־טוֹב ה׳ אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ׃

O consider and see that the L-RD is good; Happy is the man that taketh refuge in Him.

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KEHOT'S NOTE

תהלים לד, ט.

31 **יונתי בסתר המדרגה**

The beloved calls to his bride: "My dove, in the clefts of the rock, in the hiding place of the steps, let me see your face." The maamar reads the dove as the bride's eyes, her "face," hidden away in exile; the "hiding place" (seser) is the hiding of the face.

Song of Songs 2:14 שיר השירים ב׳:י״ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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KEHOT'S NOTE

שה״ש ב, יד.

32 **בד״ה חכלילי עינים מיין**

This is the discourse the text refers to.

KEHOT'S NOTE

תו״א מז, א ואילך.

33 **חכלילי עינים מיין**

Yaakov's blessing to Yehudah: "His eyes are red with wine, and his teeth white with milk," plainly a picture of the plenty of wine and milk in his portion. The Torah Ohr discourse on this verse explains the wine as the inner dimension of the Torah.

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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34 **נכנס יין יצא סוד**

The Talmud notes that yayin (wine) and sod (secret) each have the numerical value seventy: "wine enters, a secret comes out." Here the wine of the Torah brings out its secret, its inner dimension; the Kehot note also points to Zohar III 39a, where wine is said to reveal secrets.

Eruvin 65a:19–20 עירובין ס״ה א:י״ט-כ׳

אָמַר רַבִּי חִיָּיא: כָּל הַמִּתְיַישֵּׁב בְּיֵינוֹ — יֵ״שׁ בּוֹ דַּעַת שִׁבְעִים וְקַנִּים. ״יַיִן״ נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ״סוֹד״ נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן — יָצָא סוֹד. אָמַר רַבִּי חָנִין: לֹא נִבְרָא יַיִן אֶלָּא לְנַחֵם אֲבֵלִים וּלְשַׁלֵּם שָׂכָר לָרְשָׁעִים, שֶׁנֶּאֱמַר: ״תְּנוּ שֵׁכָר לְאוֹבֵד וְגוֹ׳״.

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Sanhedrin 38a:3–4 סנהדרין ל״ח א:ג׳-ד׳

אָמַר לָהֶם: בָּנַי, קוֹצִים אַתֶּם מְטִילִין לִי בְּעֵינַיי? אָמַר לוֹ רַבִּי חִיָּיא: רַבִּי, אַל יֵרַע בְּעֵינֶיךָ. ״יַיִן״ נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ״סוֹד״ נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן – יָצָא סוֹד. אָמַר רַב חִסְדָּא אָמַר מָר עוּקְבָא, וְאָמְרִי לַהּ אָמַר רַב חִסְדָּא: דָּרַשׁ מָרִי בַּר מָר, מַאי דִּכְתִיב: ״וַיִּשְׁקֹד ה׳ עַל הָרָעָה וַיְבִיאֶהָ עָלֵינוּ כִּי צַדִּיק ה׳ אֱלֹקֵינוּ״? מְשׁוּם דְּצַדִּיק ה׳ – ״וַיִּשְׁקֹד ה׳ עַל הָרָעָה וַיְבִיאֶהָ עָלֵינוּ״? אֵין, צָדָקָה עָשָׂה הַקָּדוֹשׁ בָּרוּךְ הוּא עִם יִשְׂרָאֵל שֶׁהִקְדִּים גְּלוּת צְדָקִיָּהוּ וְעוֹד גָּלוּת יְכָנְיָה …

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Zohar III, 39a זח״ג לט, א

KEHOT'S NOTE

עירובין סה, א. סנהדרין לח, א. זח״ג לט, א.

35 **חכלילי חיך הטועם**

On the wine of the future, the Talmud expounds "His eyes are red (chachlili) with wine": "every palate (cheich) that tastes it says, To me, to me (li li)," reading chachlili as cheich li li. The Alter Rebbe draws on this reading for "the palate that tastes."

Ketubot 111b:17 כתובות קי״א ב:י״ז

וְשָׁמָּא תֹּאמַר אֵינוֹ מַרְוֶה — תַּלְמוּד לוֹמַר: "סוּתֹה". וְשָׁמָּא תֹּאמַר אֵין בּוֹ טַעַם — תַּלְמוּד לוֹמַר: "חַכְלִילִי עֵינַיִם מְיַיִן". כָּל חֵיךְ שֶׁטּוֹעֲמוֹ, אוֹמֵר: "לִי לִי". וְשָׁמָּא תֹּאמַר לִנְעָרִים יָפֶה וְלִזְקֵנִים אֵינוֹ יָפֶה — תַּלְמוּד לוֹמַר: "וּלְבֶן שִׁנַּיִם מֵחָלָב", אַל תִּיקְרֵי "לְבֶן שִׁנַּיִם" אֶלָּא "לְבֶן שָׁנִים".

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36 **כלתה נפשי**

The psalmist's longing: "My soul longs, indeed it expires, for the courts of Havayah." It names the ecstatic love the bride wishes to keep always.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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37 **תמיד עיני אל ה׳**

David: "My eyes are always toward Havayah, for He will free my feet from the net." The bride wants her eyes turned to G-d without pause.

Psalms 25:15 תהילים כ״ה:ט״ו

עֵינַי תָּמִיד אֶל־ה׳ כִּי הוּא־יוֹצִיא מֵרֶשֶׁת רַגְלָי׃

Mine eyes are ever toward the L-RD; For He will bring forth my feet out of the net.

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38 **הסבי עיניך**

Expounding Yaakov's blessing to Yosef, the Zohar reads "they embittered him" as the gaze of love directed toward him, as in "Turn away your eyes from Me." This is the first place the text cites.

Zohar, Vayechi 75:771–781 ספר הזהר, ויחי ע״ה:תשע״א-תשפ״א

39 **הסבי עיניך**

The Zohar speaks of a "supernal David" whose beauty the Holy One, blessed be He, gazes upon: when those eyes look at Him, they kindle in Him the flame of supernal love, and He says, "Turn away your eyes from Me": turn them aside, for they set Me aflame with love.

Zohar, Kedoshim 10:71–12:78 ספר הזהר, קדושים י׳:ע״א-י״ב:ע״ח

40 **הסבי עיניך**

The place the text names in the Midrash Rabbah: a king who sent the queen out of his palace, and when she pressed her face to a pillar outside, said, "Take her from before me, for I cannot bear it"; so G-d says of Israel when they fast and turn to Him, "they hirhivuni," which the Midrash explains as "they made Me King over them."

Shir HaShirim Rabbah 6:5:1 שיר השירים רבה ו׳:ה׳:א׳

הָסֵבִּי עֵינַיִךְ, רַבִּי עֲזַרְיָה בְּשֵׁם רַבִּי יְהוּדָה בְּרַבִּי סִימוֹן לְמֶלֶךְ שֶׁכָּעַס עַל מַטְרוֹנָה וּדְחָפָהּ וְהוֹצִיאָהּ מִפָּלָטִין בַּחוּץ. מָה עָשְׂתָה, הָלְכָה וְצִמְצְמָה פָּנֶיהָ אַחַר הָעַמּוּד חוּץ לַפָּלָטִין, לִכְשֶׁעָבַר הַמֶּלֶךְ אָמַר הַמֶּלֶךְ הַעֲבִירוּהָ מִנֶּגֶד פָּנַי, שֶׁאֵינִי יָכוֹל לִסְבֹּל. כָּךְ בְּשָׁעָה שֶׁבֵּית דִּין יוֹשְׁבִין וְגוֹזְרִין תַּעֲנִיּוֹת וְהַיְחִידִים מִתְעַנִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא אוֹמֵר אֵינִי יָכוֹל לִסְבֹּל, שֶׁהֵם הִרְהִיבֻנִי, הֵן גָּרְמוּ לִי לִפְשֹׁט יָדִי בְּעוֹלָמִי. וּבְשָׁעָה שֶׁבֵּית דִּין גּוֹזְרִין תַּעֲנִיּוֹת וְתִינוֹקוֹת …

"Avert your eyes from me, as they excite my arrogance. Your hair is like a flock of goats that streams down from Gilad" (Song of Songs 6:5). "Avert your eyes," Rabbi Azarya [said] in the name of Rabbi Yehuda ben Rabbi Simon: [This is analogous] to a king who was angry at the queen and banished her, expelling her from the palace. What did she do? She went and concealed her face behind a pillar outside the palace. When the king passed, the king said: 'Remove her from before me, …

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

41 **טוב ה׳ לכל**

"Havayah is good to all, and His mercies are upon all His works." It continues the chain of phrases about tasting G-d's goodness.

Psalms 145:9 תהילים קמ״ה:ט׳

טוֹב־ה׳ לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו׃

The L-RD is good to all; And His tender mercies are over all His works.

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KEHOT'S NOTE

תהלים קמה, ט.

PARAGRAPH 3

42 **כי תבואו אל ארץ מושבותיכם**

G-d tells Moshe to say to Israel, "When you come into the land of your dwellings that I give you," opening the laws of the meal offerings and libations. The text refers to its explanation of this verse elsewhere.

Numbers 15:2 במדבר ט״ו:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־אֶרֶץ מוֹשְׁבֹתֵיכֶם אֲשֶׁר אֲנִי נֹתֵן לָכֶם׃

Speak unto the children of Israel, and say unto them: When ye are come into the land of your habitations, which I give unto you,

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43 **רצוא ושוב**

Ezekiel's vision of the Chariot: "And the Chayos ran and returned (ratzo vashov), like the appearance of a flash of lightning." The angels' darting to and fro gives Chassidus its name for the two movements of the soul's service.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

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

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44 **אם רץ לבך שוב**

"And if your heart runs, return to the Place; for this it is said, 'And the Chayos ran and returned.'" Sefer Yetzirah reads "return to the Place," where our text has "return to the One." (Kehot: Sefer Yetzirah 1:7)

Sefer Yetzirah 1:8 ספר יצירה א׳:ח׳

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית׃

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

45 **אם רץ לבך שוב לאחד**

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

KEHOT'S NOTE

ת״ז בהקדמה ז, א. ובסי׳ פ״א, מ״ז: שוב למקום. ראה לעיל . . .

46 **אם רץ לבך שוב לאחד**

The Kehot note's first source for the saying, in the introduction to the Tikkunei Zohar: the text there on Sefaria ends "return back" (le'achor), where our text has "return to the One."

Tikkunei Zohar 7a:3 תקוני הזהר ז׳ א:ג׳

תְּנָיָנָא (יחזקאל א כו), וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמַעְלָה דָּא אִיהוּ יוֹד הֵא וְאָו הָא כְּלִיל תֵּשַׁע נְקוּדִין, וַעֲשִׂירָאָה שְׁכִינְתָּא כְּלִילָא מִכֻּלְּהוּ, וְכֹלָּא א, דְּלֵית אָדָם בְּלָא א׳, וְכֹלָּא אִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, אִיהוּ יהו״ה דְּכָלִיל א, וְאִיהוּ שְׁמָא מְפָרַשׁ דְּכָלִיל א לְאַחֲזָאָה דְּאִם רָץ לִבְּךָ שׁוּב לְאָחוֹר.

Tikkunei Zohar - Vocalized (Public Domain)

47 **שרפים עומדים ממעל לו**

Isaiah's vision of G-d on His throne: "Seraphim stood above Him; each had six wings." The Alter Rebbe refers to the Zohar's use of this verse.

Isaiah 6:2 ישעיהו ו׳:ב׳

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

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

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48 **שרפים עומדים ממעל לו**

The passage the text cites in Parshas Acharei: on the Rosh Chodesh offering, "bring an atonement for Me," the Zohar reads "for Me" (alai, literally "upon Me") as in "Seraphim stood above Him (mima'al lo)."

Zohar, Achrei Mot 72:405–75:413 ספר הזהר, אחרי מות ע״ב:ת״ה-ע״ה:ת״ג

and a person stepping on them with his foot or his shoe may come to harm. If this is true of this remnant of a remnant of filth, how much more of the woman who was joined with the Serpent! Alas for the world which inherited that filth from her! Therefore it is written, "To a woman in the separation of her uncleanness thou shalt not draw near". Happy the generation in which R. Simeon lived! To it the words apply, "Happy art thou O land, when thy king is ...

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

49 **והתגדלתי**

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

KEHOT'S NOTE

יחזקאל (סוסי׳ לח). [כ].

50 **והתגדלתי**

G-d's words through Ezekiel at the close of the prophecy of Gog: "And I will magnify Myself and sanctify Myself and make Myself known in the eyes of many nations." It shows that hirhivuni is a term of greatness.

Ezekiel 38:23 יחזקאל ל״ח:כ״ג

וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי וְנוֹדַעְתִּי לְעֵינֵי גּוֹיִם רַבִּים וְיָדְעוּ כִּי־אֲנִי ה׳

Thus will I magnify Myself, and sanctify Myself, and I will make Myself known in the eyes of many nations; and they shall know that I am the L-RD.

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51 **לגדולתו אין חקר**

David's praise: "Great is Havayah and highly praised, and His greatness is unsearchable." Contemplating this is what gives rise to ratzo.

Psalms 145:3 תהילים קמ״ה:ג׳

גָּדוֹל ה׳ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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52 **וכולא קמי׳ כלא חשיבי**

The Zohar defines true awe as fearing G-d because He is great and rules over all, "and all before Him is considered as nothing." Contemplating this nothingness of all before Him is what moves the soul to ratzo.

Zohar, Introduction 20:188–22:199-ספר הזהר, הקדמה כ׳:קפ״ח-כ״ב:קצ״ט

53 **במקום גדולתו שם אתה מוצא ענותנותו**

Rabbi Yochanan: "Wherever you find the might of the Holy One, blessed be He, there you find His humility," shown from the Torah, the Prophets and the Writings. The Alter Rebbe quotes it in the form "the place of His greatness."

Megillah 31a:12–13מגילה ל״א א:י״ב-י״ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: ״כִּי ה׳ אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים״, וּכְתִיב בָּתְרֵיהּ: ״עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה״. שָׁנוּי בַּנְּבִיאִים: ״כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ׳״, וּכְתִיב בָּתְרֵיהּ: ״וְאֶת דַּכָּא וּשְׁפַל רוּחַ״, מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: ״סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ״, וּכְתִיב בָּתְרֵיהּ: ״אֲבִי יְתוֹמִים …

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who …

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54 **אשירה לה׳ כי גאה גאה**

The song of Moshe and Israel at the Sea: "I will sing to Havayah, for He is exalted, exalted; horse and rider He cast into the sea." The singing is ratzo, and the doubled "exalted" is G-d's loftiness. (Kehot: Exodus 15:15)

Exodus 15:1שמות ט״ו:א׳

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

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

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55 **אשירה לה׳ . . כי גאה גאה**

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

Exodus 15:15שמות ט״ו:ט״ו

אָז נִבְהֲלוּ אַלּוּפֵי אֱדוֹם אֵילֵי מוֹאָב יֹאחֲזֵמוֹ רָעַד נָמֹגוּ כֹּל יֹשְׁבֵי כְנָעַן׃

Then were the chiefs of Edom affrighted; The mighty men of Moab, trembling taketh hold upon them; All the inhabitants of Canaan are melted away.

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KEHOT'S NOTE

שמות טו, טו.

PARAGRAPH 4

56 **ועבד הלוי עבד**

G-d tells Aharon, "And the Levite, he shall perform the service of the Tent of Meeting"; plainly, hu ("he") means the Levite himself. The maamar reads hu as "He," the hidden world to which the Levites rise.

Numbers 18:23במדבר י״ח:כ״ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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KEHOT'S NOTE

במדבר יח, כג.

57 **אתה הוא ה׳ לבדך**

From the prayer the Levites lead in the days of Nechemiah: "You are He, Havayah, alone; You made the heavens, the heaven of heavens and all their host." Here hu names G-d as He is hidden.

Nehemiah 9:6נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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58 **וילוו עליך וישרתוך**

G-d tells Aharon to bring near his brothers, the tribe of Levi, "and they shall be joined (yilavu) to you and minister to you," a play on the name Levi. It shows the Levites subordinate to the Kohanim.

Numbers 18:2במדבר י״ח:ב׳

וְגַם אֶת־אַחֶיךָ מַטֵּה לֵוִי שֵׁבֶט אָבִיךָ הַקְרֵב אִתָּךְ וְיִלָּווּ עָלֶיךָ וִישָׁרְתוּךָ וְאַתָּה וּבָנֶיךָ אִתָּךְ לִפְנֵי אֹהֶל הָעֵדֻת׃

And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee, thou and thy sons with thee being before the tent of the testimony.

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KEHOT'S NOTE

במדבר יח, ב. ראה אוה״ת פ׳ קרח ע׳ תשיח ע״פ זה.

The L-RD is high above all nations, His glory is above the heavens.

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KEHOT'S NOTE

תהלים קיג, ד.

65 **מי כה' אלקינו**

"Who is like Havayah our G-d, who is enthroned on high," followed by "who lowers Himself to look in heaven and on earth." The Alter Rebbe reads it as saying that He is higher still than the loftiness the nations ascribe to Him.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

Who is like unto the L-RD our G-d, That is enthroned on high,

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KEHOT'S NOTE

תהלים קיג, ה.

66 **פי' שעכו"ם מנשאים**

A maamar of the Rebbe Rayatz from 5694, to which the Kehot note points for the idea that the nations exalt G-d yet place Him above this world; the note adds that it is discussed in many places.

KEHOT'S NOTE

ראה ד"ה הטה אלקי תרצ"ד (בסה"מ קונטרסים ח"א) ובכ"מ. וראה ספר הערכים-חב"ד (כרך ב) ע' אומות העולם ס"ג — לקו"ש לפ' ואתחנן תשמ"ו.

67 **דקרו ליה אלהא דאלהיא**

Rav answers an objection from Malachi's "in every place incense is offered to My Name": the nations worship idols, yet they call Him "the G-d of gods." The Alter Rebbe uses it to show that they too exalt Him, yet set Him above concern with this world.

Menachot 110a:5–6 מנחות ק"י א:ה'-ו'

איתיביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבואו גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

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PARAGRAPH 6

68 **המשפילי לראות בשמים ובארץ**

"Who lowers Himself to look in heaven and on earth." Plainly, He is so high that even to see the heavens He must look down, so that heaven and earth are alike before Him; the Alter Rebbe reads it as His watching over earth exactly as over heaven. (context: Steinsaltz Tanakh)

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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59 **וגם ניגון הלוים היה בבחי' רצוא ושוב**

The Kehot note says that the point that the Levites' melody was ratzo and shov is explained there.

KEHOT'S NOTE

נתבאר בביאוה"ז להצ"צ כרך ב ע' תרפט ואילך.

60 **והניף אותם אהרן**

Kehot's note points to Numbers 18:11 for these words.

Numbers 18:11 במדבר י"ח:י"א

KEHOT'S NOTE

במדבר יח, יא.

61 **והניף אותם אהרן**

Aharon is commanded to wave the Levites as a wave offering before Havayah, so that they may perform His service. The Alter Rebbe reads the waving as the sweetening of Gevuros by Chassadim. (Kehot: Numbers 18:11)

Numbers 8:11 במדבר ח':י"א

וְהֵנִיף אַהֲרֹן אֶת־הַלְוִיִּם תְּנוּפָה לִפְנֵי ה' מֵאֵת בְּנֵי יִשְׂרָאֵל וְהָיוּ לַעֲבֹד אֶת־עֲבֹדַת ה'

And Aaron shall offer the Levites before the L-RD for a wave-offering from the children of Israel, that they may be to do the service of the L-RD.

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62 **להמתיק גבורות בחסדים**

A volume of the Alter Rebbe's maamarim; the Kehot note points there for the idea of sweetening the Gevuros with the Chassadim.

KEHOT'S NOTE

ראה מאמרי אדה"ז — אתהלך לאזניא ע' קנג.

63 **וענוה גדולה מכולם**

Rabbi Yehoshua ben Levi teaches that humility is greater than all the other virtues, for the verse speaks of bringing tidings "to the humble." Here humility stands for G-d's coming down, the shov.

Avodah Zarah 20b:11 עבודה זרה כ' ב:י"א

וּפְלִיגָא דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: עֲנָוָה גְּדוֹלָה מִכּוּלָּן, שֶׁנֶּאֱמַר: "רוֹחַ ה' אֱלֹקִים עָלָי יַעַן מָשַׁח ה' אֹתִי לְבַשֵּׂר עֲנָוִים", "חֲסִידִים" לֹא נֶאֱמַר אֶלָּא "עֲנָוִים", הָא לָמַדְתָּ שֶׁעֲנָוָה גְּדוֹלָה מִכּוּלָּן.

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KEHOT'S NOTE

ע"ז כ, ב. ראה גם אוה"ת פי' וישב דף רנט, ב.

PARAGRAPH 5

64 **רם על כל גוים**

The psalmist: "High above all nations is Havayah; His glory is above the heavens." The maamar reads it as the nations' own view: they too exalt Him, but set Him above concern with the world below.

Psalms 113:4 תהילים קי"ג:ד'

רָם עַל־כָּל־גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ׃

PARAGRAPH 7

69 **ואל אישך תשוקתך והוא ימשול בך**

Said to Chavah after the sin: "and to your husband shall be your longing, and he shall rule over you." The Alter Rebbe applies it to the Congregation of Israel and G-d: her longing for Him is to lead to His rule, His will drawn down into the world below.

Genesis 3:16 בראשית ג׳:ט״ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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PARAGRAPH 8

70 **שערך כעדר העזים**

The verse continues, "your hair is like a flock of goats that streamed down from Gilead": plainly, the bride's dark locks flowing like goats down a hillside. The Alter Rebbe reads the "hair" as the risk that service in worldly matters brings. (context: Steinsaltz Tanakh)

Song of Songs 6:5 שיר השירים ו׳:ה׳

הָסֵבִּי עֵינַיִךְ מִנֶּגְדִּי שֶׁהֵם הִרְהִיבֻנִי שַׂעְרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מִן־הַגִּלְעָד׃

Turn away thine eyes from me, For they have overcome me. Thy hair is as a flock of goats, That trail down from Gilead.

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71 **איתא בזהר**

The discourse there explains that hair carries only the slightest, most contracted life from the brain, the "excesses of the intellect," so that hair is where the external forces can draw nourishment, which is why the Levites, from the side of Gevuros, had to pass a razor over their flesh.

KEHOT'S NOTE

ע׳ זח״ג (מח, ב). זח״ב (קפה, א-ב). וע״ל אמור (לב, א). ושו״נ. מא׳[דמו״ר]. [כ].

72 **האומר אין לי . . תורה**

"Whoever says he has nothing but Torah does not have even Torah," for the verse says "and you shall learn them and do them." The Alter Rebbe brings it to show that Torah clothed in physical matters can draw a person after them.

Yevamot 109b:4–5 יבמות ק״ט ב:ד׳-ה׳

עֲרֵבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוֹף דּוֹק. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשִׂיָּה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשִׂיָּה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

73 **סד״ה להבין ענין הברכות**

Near the end of that discourse the Alter Rebbe explains why a blessing "concludes with Baruch": the seal (chosam) guards the flow of holiness so that the kelipos cannot draw from it, as a seal on a letter keeps strangers from reading it.

KEHOT'S NOTE

תו״א ז, א.

74 **שגלשו מהר גלעד**

"Your hair is like a flock of goats that streamed down from Mount Gilead": here the verse has the words "Mount Gilead" that the maamar expounds. Plainly the goats stream down the mountain; the maamar reads galshu with the Targum as "made bald," the hair shorn away.

Song of Songs 4:1 שיר השירים ד׳:א׳

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים מִבַּעַד לְצַמָּתֵךְ שַׂעְרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves behind thy veil; Thy hair is as a flock of goats, that trail down from mount Gilead.

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KEHOT'S NOTE

שה״ש ד, א.

75 **בד״ה כי תצא**

The passage contrasts the hair of the nazir, which is holy, with the Levites, who came from the side of severe judgment and so had a razor passed over their flesh; hair is where the external forces draw nourishment.

KEHOT'S NOTE

לעיל תצא לו, ג.

76 **וגלחה את ראשה**

"You shall bring her into your house, and she shall shave her head and do her nails." The text refers to its discourse on this passage.

Deuteronomy 21:12 דברים כ״א:י״ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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77 **ששמו גלעד מחיצה המפסקת**

The Kehot note points to Or HaTorah on Parshas Vayakhel for Gal-ed as a dividing partition.

KEHOT'S NOTE

ראה אוה״ת ויקהל ע׳ ב׳קג.

78 **עד הגל הזה**

Lavan to Yaakov at Mount Gilead: "This mound is witness and this pillar is witness, that I will not cross this mound to you, and you will not cross this mound and this pillar to me, for harm." Yaakov named the mound Gal-ed (Genesis

31:47), written like Gilead; the maamar makes it the partition that keeps the kelipos from holiness.

Genesis 31:52 בראשית ל״א:נ״ב

עֵד הַגַּל הַזֶּה וְעֵדָה הַמַּצֵּבָה אִם־אָנִי לֹא־אֶעֱבֹר אֵלֶיךָ אֶת־הַגַּל הַזֶּה וְאִם־אַתָּה לֹא־תַעֲבֹר אֵלַי אֶת־הַגַּל הַזֶּה וְאֶת־הַמַּצֵּבָה הַזֹּאת לְרָעָה׃

This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

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KEHOT'S NOTE

בראשית לא, נב.

79 רשעים נדמה להם כחוט השערה

In the future G-d will slaughter the evil inclination; to the righteous it will seem like a high mountain, and to the wicked like a strand of hair. The Alter Rebbe applies it to how even a small prohibition looks to a Jew.

Sukkah 52a:4 סוכה נ״ב א:ד׳

כְּדָדֵישׁ רַבִּי יְהוּדָה: לֶעָתִיד לָבֹא, מְבִיאוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְיֵצֶר הָרָע, וְשׁוֹחֲטוֹ בִּפְנֵי הַצַּדִּיקִים וּבִפְנֵי הָרְשָׁעִים. צַדִּיקִים נִדְמֶה לָהֶם כְּהַר גָּבוֹהַּ, וּרְשָׁעִים נִדְמֶה לָהֶם כְּחוּט הַשַּׂעֲרָה. הַלָּלוּ בּוֹכִין וְהַלָּלוּ בּוֹכִין. צַדִּיקִים בּוֹכִין וְאוֹמְרִים: הֵיאַךְ יָכוֹלְנוּ לִכְבּוֹשׁ הַר גָּבוֹהַּ כָּזֶה! וּרְשָׁעִים בּוֹכִין וְאוֹמְרִים: הֵיאַךְ לֹא יָכוֹלְנוּ לִכְבּוֹשׁ אֶת חוּט הַשַּׂעֲרָה הַזֶּה! וְאַף הַקָּדוֹשׁ בָּרוּךְ הוּא תָּמֵהַּ עִמָּהֶם, שֶׁנֶּאֱמַר: "כֹּה אָמַר ה׳ צְבָאוֹת כִּי יִפָּלֵא בְּעֵינֵי שְׁאֵרִית הָעָם הַזֶּה בַּיָּמִים הָהֵם גַּם ...

As R. Judah expounded: In the time to come the Holy One, blessed be He, will bring the Evil Inclination and slay it in the presence of the righteous and the wicked. To the righteous it will have the appearance of a towering hill, and to the wicked it will have the appearance of a hair thread. Both the former and the latter will weep; the righteous will weep saying, "How were we able to overcome such a towering hill!" The wicked also will weep saying, "How is it that ...

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KEHOT'S NOTE

סוכה נב, א.

80 ועמך כולם צדיקים

"And your people are all righteous; they shall inherit the land forever." It extends the righteous person's outlook to every Jew.

Isaiah 60:21 ישעיהו ס׳:כ״א

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר׃

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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KEHOT'S NOTE

ישע׳ ס, כא.

81 ויקח קרח

"And Korach took..." The text refers to its discourse on this verse for the theme of fear of sin.

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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82 גליש למטרוניתא

In Parshas Vayechi, after Rabbi Shimon's passing, a passerby says of Rabbi Yehudah that he has not yet "plucked the hair of his Master's head" nor "shaved the Matronisa" (gelish leMatronisa). The Alter Rebbe applies the phrase to the removal of the excess "hair."

Zohar, Vayechi 17:120–19:134 ספר הזהר, ויחי י״ז:ק״כ-י״ט:קל״ד

83 ביום השמיני שלח

After the dedication of the Temple: "On the eighth day he [Shlomo] sent the people away." The text refers to the end of its discourse on this verse.

I Kings 8:66 מלכים א ח׳:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה 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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84 לפני קרתו

"He casts forth His ice like crumbs; before His cold, who can stand?" The text refers to its explanation of these words.

Psalms 147:17 תהילים קמ״ז:י״ז

מַשְׁלִיךְ קַרְחוֹ כְפִתִּים לִפְנֵי קָרָתוֹ מִי יַעֲמֹד׃

He casteth forth His ice like crumbs; Who can stand before His cold?

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85 אבנים

"Two stones build two houses, three build six houses...": Sefer Yetzirah calls the letters "stones" and their combinations "houses." (Kehot: Sefer Yetzirah 4:16)

Sefer Yetzirah 4:12 ספר יצירה ד׳:י״ב

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז׳ ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף

והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

86 **אבנים הם אותיות**

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

KEHOT'S NOTE

ראה ס"י פ"ד, מט"ז.

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THE CHASSIDISHE PARSHA

About this edition

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