LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 30

# ששים המה מלכות ושמונים פילגשים ועלמות אין מספר...

## There are sixty queens, and eighty concubines, and maidens without number

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The souls of Israel are G-d's light "sown" in bodies, so that through Torah and practical mitzvos the revelation of the Infinite will grow and multiply in the lower worlds; in this they surpass the Torah as halachah, which stays exactly as it was spoken. Because the souls are rooted in supernal Chochmah, the hidden "spring," they bring about the time to come, when "a spring will go forth from the house of Havayah" and the lower world will be one with G-d as the higher is: "my perfect one, my twin."

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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

## THE BIG IDEA

**The souls of Israel are G-d's light "sown" in bodies, so that through Torah and practical mitzvos the revelation of the Infinite will grow and multiply in the lower worlds; in this they surpass the Torah as halachah, which stays exactly as it was spoken. Because the souls are rooted in supernal Chochmah, the hidden "spring," they bring about the time to come, when "a spring will go forth from the house of Havayah" and the lower world will be one with G-d as the higher is: "my perfect one, my twin."**

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

### THE MAAMAR IN BRIEF

The maamar opens with a question: the Sages call Israel the groom and the Torah the bride, placing the souls above the Torah, yet "three bonds" places the Torah above Israel. The answer is "Light is sown for the tzaddik." The lower worlds live from G-d's Malchus alone and bear no proportion to the Infinite, but G-d wants a dwelling below, so the souls are sown in bodies, and their mitzvos, modeled on charity, yield increase: the Infinite Light revealed below. Sowing needs plowing first, "turn away from evil," as Hevel did and Kayin did not. Halachah, like the angels born of divine speech, has no such increase; the souls, through self-nullification and the delight of contemplation ("my dove"), unite the higher and the lower. The third section explains why Yoel speaks of a spring: Binah, the river from Eden, spreads out and becomes the source of separate worlds, while Chochmah, the spring, stays nullified. The souls, rooted in Chochmah, will reveal it below, watering even the stream of Shittim.

### OUTLINE


1 **The question: the souls or the Torah?** ¶1

"One is she, my dove, my perfect one" is Knesses Yisrael, through whom the union of Z'eir Anpin and Nukva comes about; Israel is the groom and the Torah the bride, which puts the souls higher, yet "three bonds" suggests the opposite.

2 **Light sown for the tzaddik** ¶2–4

The worlds of Beriah, Yetzirah and Asiyah live from Malchus alone and have no proportion to the Infinite; the souls are sown in bodies so that their mitzvos, like charity that "makes salvations sprout," bring the Infinite Light below with increase, as in "Be fruitful and multiply" and Yosef, the fruitful son.

### 3 Delight, plowing and sowing ¶5–6

The word asher in the blessing over the mitzvos alludes to the supernal delight they draw down; but before the sowing of "do good" comes the plowing of "turn away from evil," which Hevel had and Kayin lacked, and which the time to come will no longer need.

### 4 Why the souls surpass the Torah ¶7–8

The Torah as halachah, like the angels created by G-d's speech, has no increase; the souls draw down with increase, and through self-nullification and the delight of "my dove" they bring about "my perfect one, my twin," the union of groom and bride, complete in the time to come.

### 5 Spring and river ¶9–11

"A river is blessed from its banks": hidden water grows of itself once it emerges, as emotions grow once they leave the mind for the heart; so Binah, the river from Eden, spreads out from Chochmah, the spring, and the separation of finite worlds follows through Malchus of Atzilus.

### 6 The spring revealed below ¶12

The river is still united with G-d but is a source of separation, while the spring cannot be; the souls, which "arose in thought" in Chochmah itself, will reveal it below, watering even the stream of Shittim, as Etz Chaim's screen between Atzilus and Beriah and the yud and hei of "with Kah" show.

## KEY CONCEPTS

**Light sown for the tzaddik** אור זרוע לצדיק

The souls are G-d's light sown below in bodies, so that through Torah and mitzvos the revelation of the Infinite Light grows and multiplies in the lower worlds, as a single seed yields many.

**Plowing before sowing** חרישה וזריעה

"Turn away from evil" is the plowing of the animal soul, overturning bad traits and desires not for G-d; only then can the sowing of "do good," the practical mitzvos, bring growth.

**Worlds of separation** עלמין דפרודא

The lower worlds, where G-d's life-giving light is so hidden that creatures seem to exist by themselves, even as if there were two dominions, G-d forbid.

**My perfect one, my twin** תמתי תאומתי

Knesses Yisrael makes G-d's unity whole below as above, and brings about the union of Z'eir Anpin and Nukva, the emotive attributes of Atzilus and the Malchus enclothed in the lower worlds.

**My dove** יונתי

The souls' delight in contemplating G-d's greatness, like doves gazing at one another, which must come first and arouses a matching delight above.

**Spring and river** מעין ונהר

Supernal Chochmah, called Eden, is the hidden spring that does not spread out; Binah is the river that goes forth from it, spreads out of itself and becomes the source from which separate worlds develop.

**He and His life-forces, He and His vessels** איהו וחיוהי חד, איהו וגרמוהי חד

The Infinite Light's union with Chochmah of Atzilus, and its enclothing in Binah and the emotive attributes; both are within Atzilus, but the first is the closer bond.

**The stream of Shittim** נחל השטים

From shtus (folly) and shatu (roamed): the source that nourishes the pleasures of this world that are not for G-d, which the spring will water in the time to come.

**Yud and hei** ביו"ד נברא העוה"ב, בה"א נברא העוה"ז

The World to Come was created with the yud, the spring that does not spread out; this world with the hei, the broad river from which "it separates."

SECTION 1 · ¶1

## The question: the souls or the Torah?

1 ששים המה מלכות[1,2,3] ושמונים פילגשים ועלמות אין מספר אחת היא יונתי תמתי.[4]

**"There are sixty queens, and eighty concubines, and maidens without number; one is she, my dove, my perfect one."**

> The maamar opens with Song of Songs 6:8–9. In the Song the lover praises his bride: there are sixty queens, eighty concubines and maidens without number, but she, "my dove, my perfect one," is one, unique above them all.

ודרשו רז"ל [רבותינו זכרונם לברכה] (ע' [עיין] ברבות בשיר השירים במקומו ובפ' קרח גבי ובני קרח[5] לא מתו)[6] ששים המה מלכות אלו ס' מסכתות[7] ושמונים פילגשים אלו ברייתות ועלמות אין מספר אלו הלכות שבגמ' [שבגמרא].

**And our Sages, of blessed memory, expounded (see the Midrash Rabbah on Shir HaShirim, in its place, and in Parshas Korach, on "But the sons of Korach did not die"): "There are sixty queens": these are the sixty tractates; "and eighty concubines": these are the beraisos [teachings outside the Mishnah]; "and maidens without number": these are the halachos [laws] in the Gemara.**

> The Sages read the verse as speaking of the Torah, and the Alter Rebbe points to their reading in the Midrash Rabbah on Shir HaShirim and in Parshas Korach, where it comes with the verse "But the sons of Korach did not die." In this reading the sixty queens are the sixty tractates, the eighty concubines are the beraisos (teachings of the Tannaim, the Sages of the Mishnah, not included in the Mishnah), and the maidens without number are the countless halachos in the Gemara. The Midrash in Korach (Bamidbar Rabbah 18:21), which the Kehot note quotes, reads the eighty concubines as the eighty houses of study that were in Jerusalem.

אחת היא זו כנס"י [כנסת ישראל] מלשון כניסה שהיא מקור נש"י [נשמות ישראל] ונקראת אחת לפי שהיא מקבלת מבחי' ישראל דלעילא שנקרא' [שנקראת] אחד כו'. ונק' תמתי כו' וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] תמתי תאומתי[8,9] לפי שע"י נשמות ישראל נעשה יחוד זו"נ [זעיר אנפין ונוקבא] כו'.

**"One is she": this is Knesses Yisrael (the Congregation of Israel), from the term knisah (gathering in), for she is the source of the souls of Israel. And she is called "one" because she receives from the level of the Israel above, which is called "one," etc. And she is called "my perfect one (tamasi)," etc., as our Sages, of blessed memory, said: tamasi, te'omasi (my twin), because through the souls of Israel the union of Z'eir Anpin and Nukva comes about, etc.**

> "One is she" is Knesses Yisrael, the collective source of all Jewish souls; the name is linked to knisah, "gathering in," because all the souls are gathered in her. She is called "one" because she receives from a supernal level called "Israel above," which is itself called "one." The Sages read tamasi, "my perfect one," as te'omasi, "my twin," and the Alter Rebbe explains why: the souls of Israel bring about the union of Z'eir Anpin and Nukva, the divine emotive attributes and Malchus, which are joined like twins.

והנה מזה מובן שהנשמות הם למעלה במדרגה מבחי' התורה

Now, from this it is understood that the souls are higher in rank than the level of the Torah.

> If the Torah is the queens, concubines and maidens, and the souls are the one bride preferred above them all, then the souls rank higher than the Torah.

וכמ"ש ממה שאמרו רז"ל [רבותינו זכרונם לברכה] (פסחים מ"ט ב') ע"פ תורה צוה לנו משה מורשה[11, 10] א"ת [אל תקרי] מורשה אלא מאורסה שהתורה היא מאורסה לישראל שישראל הן בחי' חתן[12] והתורה היא בחי' כלה

And so [it is understood] from what our Sages, of blessed memory, said (Pesachim 49b) on the verse "Moshe commanded us the Torah, an inheritance (morashah)": do not read morashah (an inheritance) but me'orasah (betrothed), for the Torah is betrothed to Israel: Israel is the level of the groom and the Torah is the level of the bride.

> The Talmud (Pesachim 49b) reads the verse from Moshe's blessing, "Moshe commanded us the Torah, an inheritance (morashah)," as me'orasah, "betrothed": the Torah is betrothed to Israel, so Israel is the groom and the Torah is the bride. The Kehot note adds Song of Songs 3:11, "on the day of his wedding," which the Mishnah (Taanis 26b) reads as the day the Torah was given.

ונמצא מובן ג"כ שהנשמו' [שהנשמות] הם למעל' [למעלה / למעלת] מבחי' התורה ובמקום אחר מצינו שארז"ל [שאמרו רבותינו זכרונם לברכה] תלת קשרין מתקשרין[13] דא בדא ישראל מתקשראן באורייתי כו' ונמצא מובן להיפוך לגמרי שהתורה היא למעלה במדרגה מישראל.

It is thus also understood that the souls are higher than the level of the Torah. Yet elsewhere we find that our Sages, of blessed memory, said: "Three bonds are bound one to another: Israel is bound to the Torah," etc.; and from this the very opposite is understood: that the Torah is higher in rank than Israel.

> The image of Israel as groom and the Torah as bride again implies that the souls stand above the Torah. Yet the saying "Three bonds are bound one to another," in which Israel is bound to G-d by being bound to the Torah, implies the reverse: that the Torah is above Israel. The rest of the maamar resolves this contradiction.

SECTION 2 · ¶2–4

## Light sown for the tzaddik

2 ולהבין את כל הנ"ל הנה כתיב אור זרוע לצדיק[14] פי' שהנשמות הנקראים בשם צדיק הם בחי' אור הנזרע למטה להתלבש בגוף בשר ודם הגשמי

To understand all of the above: it is written, "Light is sown for the tzaddik (the righteous one)." That is, the souls, which are called by the name tzaddik, are the level of light that is sown below, to be enclothed in a physical body of flesh and blood,

> To resolve the question, the Alter Rebbe turns to the verse "Light is sown for the tzaddik." The souls of Israel are the "tzaddik," and they are themselves a light that G-d has sown below by placing it in a body of flesh and blood.

בכדי שעל ידם יהיה צמיחה בתוספת הרבה להיות המשכות גילוי אור א"ס ב"ה למטה ע"י תורה ומצות מעשיות שעוסקים בעוה"ז כאשר יתבאר לקמן בעז"ה [בעזרת השם]

so that through them there will be growth with great increase: that there be drawings-down of the revelation of the Infinite Light (Or Ein Sof), blessed be He, below, through the Torah and the practical mitzvos with which they occupy themselves in this world, as will be explained below, with G-d's help.

> As with any sowing, the purpose is a great increase: through the Torah and the practical mitzvos the souls perform in this world, the revelation of the Infinite Light is drawn down below. How this works is explained later in the maamar.

והוא ממש כדוגמת הזריעה שזורעין בארץ הגשמי שזורעין גרעין א' ונרקב בארץ ונצמח מזה אח"כ בתוספת וריבוי גרעינים[15] הרבה מאד כמ"כ [כמו כן] ע"י מצות מעשיות שעושים נשמות ישראל בעוה"ז הגשמי

This is exactly like the sowing done in the physical earth: one sows a single seed, and it rots in the earth, and afterwards there grows from it, with increase and multiplication, very many seeds. So too, through the practical mitzvos that the souls of Israel perform in this physical world,

> The comparison is exact. A farmer plants a single seed, it rots in the soil, and many seeds grow from it; in the same way, the practical mitzvos the souls perform in this physical world are a kind of sowing.

שהוא כדוגמת הזריעה הנ"ל מגרעין א' נעשה ע"י צמיחה ורבוי בתוספת וריבוי להיות גילוי אור א"ס ב"ה למטה

**which is like the sowing mentioned above, from a single seed there comes about, through this, growth and multiplication, with increase and multiplication: that there be a revelation of the Infinite Light, blessed be He, below.**

> From that single seed comes growth and increase, and what grows is a revelation of the Infinite Light below. The Gemara (Pesachim 87b), to which the Kehot note points, uses the same image: a person sows a se'ah [a small measure of grain] only in order to bring in many kor [a far larger measure].

(עמ"ש מענין זריעה[16] בד"ה ויהי בשלח פרעה[17, 18] ובד"ה הבאים ישרש[19] ובד"ה כי תבאו אל הארץ ושבתה הארץ[20] וסד"ה שמע ישראל ובד"ה כי כארץ תוציא צמחה[21] וסד"ה שובה ישראל גבי הלוך ילך ובכה נושא משך הזרע[22] ובד"ה כי כאשר כו' כן יעמוד זרעכם)[23]

(See what is written on the subject of sowing in the discourse beginning "And it came to pass, when Pharaoh sent out"; in the discourse beginning "In [days] to come he will take root"; in the discourse beginning "When you come into the land, the land shall rest"; at the end of the discourse beginning "Hear, O Israel"; in the discourse beginning "For as the earth brings forth its growth"; at the end of the discourse beginning "Return, O Israel," regarding "He goes along weeping, carrying the bag of seed"; and in the discourse beginning "For as, etc., so shall your seed endure.")

> This parenthesis sends the reader to other discourses on sowing, among them Torah Ohr on Beshalach and Shemos and Likkutei Torah on Behar, Va'eschanan, Nitzavim and Shabbos Shuvah. The first, "And it came to pass, when Pharaoh sent out" (Torah Ohr, Beshalach), speaks of Israel in the Egyptian exile as G-d's seed, sown so that the revelation of His G-dliness should grow.

ולהבין זה הנה כתיב מלכותך מלכות כל עולמים[24] פי' כל עולמים שהם ריבוי רבוות השתלשלות כל העולמות דבי"ע שהם עד אין קץ וכמ"ש היש מספר לגדודיו[25] כו'

**To understand this: it is written, "Your kingship is the kingship of all worlds." That is: "all worlds," which are the myriads upon myriads of the chain of descent (hishtalshelus) of all the worlds of Beriah, Yetzirah and Asiyah, which are without end, as it is written, "Is there any number to His legions?" etc.,**

> To explain why the souls are needed, the Alter Rebbe first describes the worlds. In its plain sense the verse praises G-d's eternal kingship, "a kingship of all ages" (olamim), and the Alter Rebbe reads olamim as "worlds": the countless levels of Beriah, Yetzirah and Asiyah, which have no end, as the verse in Job asks, "Is there any number to His legions?"

עכ"ז [עם כל זה] מקור ושרש חיותם המחי' [המחיה] ומהווה אותם מאין ליש אינו אלא מבחי' מלכותו בלבד

nevertheless, the source and root of their life-force (chayus), which gives them life and brings them into being from nothing to something, is only from the level of His Malchus (sovereignty) alone,

> For all their number, these worlds draw their life and their very existence only from G-d's Malchus, His attribute of kingship. Malchus is the last of the divine attributes, the one that faces outward toward creation.

שאינו אלא אור וזיו בלבד לגבי מהותו ועצמותו ית' כמ"ש הודו על ארץ ושמים[26]

which is nothing but a light and a radiance alone in relation to His essence and being, may He be blessed, as it is written, "His splendor is upon earth and heaven":

> Compared with G-d's own essence, Malchus is no more than a light and a radiance, as the verse says, "His splendor (hodo) is upon earth and heaven."

שארץ ושמים אינו אלא הודו וזיוו בלבד שהוא בחי' מלכותו ית' המחיה ומהווה אותם מאין ליש להיות נבראים נפרדים בע"ג [בעלי גבול / בעל גבול] ואינם כלל בערך לגבי אור א"ס ב"ה המתגלה בעולמות עליונים

that earth and heaven are nothing but His splendor and His radiance alone, which is the level of His Malchus, may He be blessed, that gives them life and brings them into being from nothing to something, to be separate, finite creations; and they bear no comparison at all to the Infinite Light, blessed be He, that is revealed in the higher worlds,

> That is, heaven and earth come only from His splendor and radiance, His Malchus, which gives life to the worlds and creates them from nothing as separate, finite beings. As such, they bear no comparison at all to the Infinite Light that is revealed in the higher worlds.

שהוא בבחי' א"ס ממש ושם הוא בבחי' יחוד וביטול בתכלית ומכ"ש [ומכל שכן] לך ה' הגדולה כו'

which is truly on the level of the Infinite (Ein Sof), and there it is in a state of union and of utter self-nullification (bittul). And all the more so [regarding] "Yours, Havayah, is the greatness," etc.,

> In the higher worlds the light is truly infinite, and everything there is united with G-d and utterly nullified before Him. This is all the more true of the attributes named in "Yours, Havayah, is the greatness," the divine attributes of Atzilus.

שאף שיש שם ג"כ בחי' גדולה וגבורה שהם מדות עליונות דאצילות כו' חו"ג [חסד וגבורה] הם בבחי' יחוד וביטול בתכלית לך ה' כו'

for although there too there are the levels of greatness and might, which are the supernal emotive attributes (middos) of Atzilus, etc., Chesed and Gevurah are in a state of union and utter bittul: "Yours, Havayah," etc.

> Atzilus does have distinct attributes, such as greatness, which is Chesed, and might, which is Gevurah. Yet they are entirely united with G-d and nullified before Him: they are "Yours, Havayah."

וחיוהי וגרמוהי שהם בחי' אורות וכלים דאצי' חד בהון ממש בבחי' א"ס ממש וכמאמר אליהו ולאו מכל אינון מדות כו'

And "His life-forces and His vessels," which are the level of the lights and vessels of Atzilus: "[He is] one with them," truly, on a level that is truly infinite, as in the saying of Eliyahu: "but not of any of those attributes," etc.

> The Tikkunei Zohar says of Atzilus that G-d is one with "His life-forces" and "His vessels," that is, with its lights and its vessels, so that they too are truly infinite. Eliyahu's words there, that G-d is "not of any of these attributes," show that even the attributes through which He acts do not define or limit Him.

משא"כ למטה בבי"ע בחי' חיות אלקות המהווה אותם מאין ליש מצומצם ומוסתר מאד להיותם בעלי גבול ונבראים נפרדים

This is not so below, in Beriah, Yetzirah and Asiyah: the level of the G-dly life-force that brings them into being from nothing to something is greatly contracted and concealed, so that they may be finite and separate creations;

> In the three lower worlds, Beriah, Yetzirah and Asiyah, it is otherwise: the G-dly life-force that creates them is greatly contracted and hidden, because they are meant to be finite and separate creations.

עד שבריבוי הצמצומים וההשתלשלות מטה מטה עד עולם העשי' [העשיה] שהחיות אלהות הוא מוסתר לגמרי עד שנראה כאילו הם יש ודבר נפרד לגמרי שיכולת המינים לומר שיש ב' רשויות ח"ו [חס ושלום]

so much so that, through the many contractions (tzimtzumim) and the chain of descent further and further down, as far as the World of Asiyah, the G-dly life-force is entirely concealed, until it appears as though they are a something (yesh) and a thing entirely separate, so that the heretics are able to say that there are two dominions, G-d forbid,

> With each step of the chain of descent and its contractions the concealment deepens, until in Asiyah the G-dly life-force is hidden so completely that creatures seem to exist on their own, as a "something" apart from G-d. That appearance is what lets heretics claim that two powers rule the world.

כמבואר בגמרא (סנהדרין דל"ט א') שאמר המין מפלגך לעילאי דהורמיז מפלגך לתתאי דאהורמיז[27] (ועיין הפי' בערוך) לפי שהוא בחי' עלמא דפרודא וכמ"ש ונהר יוצא מעדן ומשם יפרד[28]

as is explained in the Gemara (Sanhedrin 39a), where the heretic said: "Your upper half belongs to Hormiz; your lower half belongs to Ahormiz" (and see the explanation in the Aruch), because it is the level of the world of separation (alma deperuda), as it is written, "And a river goes forth from Eden, and from there it separates."

> In the Gemara (Sanhedrin 39a) a magus, a Persian priest, tells Amemar that the upper half of his body belongs to Hormiz and the lower half to Ahormiz, the two rival powers of Persian belief; for the words the text sends the reader to the Aruch, the medieval dictionary of the Talmud. Such a claim can arise only because the lower world is a "world of separation," as the verse says of the river that leaves Eden: "from there it separates."

שאף שלמעלה בעולם האצי' הוא בחי' יחוד בתכלית ואור א"ס מאיר שם בבחי' גילוי עכ"ז [עם כל זה] ומשם יפרד שנמשך מבחי' מלכותו ית' בריבוי צמצומים והסתרים להסתיר ולהעלים את אור השם עד שיהיו נבראים יש מאין בעלי גבול ועולמות נפרדים.[29]

For although above, in the World of Atzilus, there is a state of complete union, and the Infinite Light shines there in a revealed way, nevertheless "from there it separates": it is drawn from the level of His Malchus, may He be blessed, through many contractions and concealments, to conceal and hide the light of G-d, until there are creations, something from nothing, finite, and separate worlds.

> Atzilus is a realm of complete union, where the Infinite Light shines openly; yet "from there it separates." From G-d's Malchus the light is drawn down through many contractions and concealments that hide it, until finite creations, made something from nothing, and separate worlds come into being.

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

**BACKGROUND FROM THE REBBE**

In the maamar Es Havayah he'emarta of Shabbos Ki Savo, Chai Elul 5730, on the Sages' „אתם עשיתוני חטיבה אחת בעולם" ("you have made Me one entity in the world") and on how the tefillin of Israel bring about „שהקב"ה מניח תפילין" ("that the Holy One puts on tefillin"), the Rebbe adds, in section 7 of the maamar, why the straps of the head-tefillin are long.

The acceptance of the yoke („קבלת עול") in the tefillin begins in the mind and the heart and spreads into all the powers, even the lowest. That, the Rebbe writes, is why „שהרצועות דתש"ר צריכים להיות עד הטבור (למטה מן)" ("the straps of the head-tefillin must reach to, and below, the navel"): so that even what in a person is "from the middle downward" is subjugated to G-d, and through this G-dliness is revealed in the lower matters of the world too. For "from the middle downward" his note sends to this paragraph, where the magus's „מפלגך לתתאי" ("from your middle downward") stands for the world of separation, „עלמא דפרודא".

The Alter Rebbe: שאמר המין מפלגך לעילאי דהורמיז מפלגך לתתאי דאהורמיז

The Rebbe: שגם עניני האדם שמפלגך ולתתא יהיו משועבדים לאלקות. ועי"ז פועל כן גם בעולם, שגם בעניינים התחתונים (דמפלגך ולתתא) יהי' גילוי אלקות

Sefer HaMaamarim Melukat, vol. ב, p. צב · ש"פ תבוא ,ח"י אלול הי"ת

3 ואי לזאת אינו בערך כלל לגבי אור ה' המאיר ומתגלה בעולמות העליונים שהוא בבחי' א"ס

And therefore it bears no comparison at all to the light of G-d that shines and is revealed in the higher worlds, which is on the level of the Infinite (Ein Sof).

Because the lower worlds draw their life only from Malchus, they bear no comparison to the light of G-d revealed in the higher worlds, which is infinite.

וכידוע שמספר א' לגבי ריבוא רבבות אלפים יש לו ערך כי הוא ג"כ בבחי' מספר אבל דבר שהוא בבחי' גבול לגבי בלי גבול בבחי' א"ס אין לו ערך לגמרי ומספר א' ומספר רבוא רבבן שוה ממש לגבי בחי' בלי גבול כו'[30]

As is known, the number one, in relation to a myriad of myriads of thousands, has some proportion to it, for it too is in the category of number; but something that is in the category of limit, in relation to the limitless, on the level of the Infinite, has no proportion at all, and the number one and the number of a myriad of myriads are exactly equal in relation to the level of the limitless, etc.,

The Alter Rebbe illustrates this with numbers: one still has some proportion to a myriad of myriads of thousands, since both are numbers, but anything finite has no proportion at all to the infinite, and measured against it one and a myriad of myriads are exactly equal. The Kehot note says this teaching is cited in several places in the name of the Maggid of Mezritch, the Alter Rebbe's teacher. In Likkutei Torah, Va'eschanan, the Alter Rebbe explains that there is proportion between the levels of the chain of descent, since each comes from the other, but none between them and the Emanator Himself.

וכמ"ש בסש"ב [בספר של בינונים] פמ"ח[31] ולזאת עיקר חיותם אינו אלא מבחי' אורו וזיוו בלבד שהוא בחי' מלכותו בלבד.

as is explained in Sefer Shel Beinonim (Tanya), chapter 48. And therefore their main life-force (chayus) is only from the level of His light and His radiance alone, which is the level of His Malchus (sovereignty) alone.

The Alter Rebbe refers to the Tanya, chapter 48, which discusses this lack of proportion. It follows that the lower worlds live only from G-d's "light and radiance," His Malchus, and not from the Infinite Light itself.

אכן בכדי שיהי' [שיהיה] גילוי אור א"ס ב"ה למטה בעולמות התחתונים ג"כ ממש כמו שהוא בעולמות עליונים שזהו תכלית המכוון מבריאת העולמות בכדי שיהיה לו דירה בתחתונים דוקא לזאת נזרע בהם בחי' אור מלמעלה

However, in order that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, below, in the lower worlds too, exactly as it is in the higher worlds, which is the ultimate purpose intended in the creation of the worlds, so that He should have a dwelling place among the lower realms specifically, for this [reason] there is sown in them the level of a light from above:

> Yet G-d's purpose in creating the worlds is to have "a dwelling place among the lower realms": that His Infinite Light be revealed below exactly as it is above. For this purpose a light from above is "sown" in the lower worlds.

והיינו בחי' נש"י [נשמות ישראל] שיורדים ומתלבשים למטה בגוף בשר ודם כו' בכדי שע"י התורה ומצות מעשיות שעושין בעוה"ז ימשיכו בחי' גילוי אור א"ס ב"ה למטה בעולמות התחתונים ג"כ כמו שהוא בעולמות העליונים ממש

that is, the level of the souls of Israel, which descend and are enclothed below in a body of flesh and blood, etc., so that through the Torah and the practical mitzvos that they perform in this world they will draw down the level of the revelation of the Infinite Light, blessed be He, below, in the lower worlds too, exactly as it is in the higher worlds:

> That light is the souls of Israel, which come down into bodies of flesh and blood. Through the Torah and the practical mitzvos they perform in this world, they draw the revelation of the Infinite Light into the lower worlds as well, exactly as it is in the higher worlds.

שיהיה בחי' יחוד העולמות עליונים ותחתונים ולא יהיו בבחי' עלמין דפרודא ובבחי' הסתר פנים וכמ"ש ולא יכנף עוד מוריך[32] כו' ועמ"ש בד"ה ואתחנן

that there be the level of the union of the higher and the lower worlds, and that they no longer be in the state of worlds of separation (almin deperuda) and in the state of the hiding of the Face, as it is written, "Your Teacher will no longer be hidden by a wing," etc. And see what is written in the discourse beginning "And I pleaded."

> The goal is that the higher and lower worlds become one, so that the lower worlds are no longer "worlds of separation" in which G-d's face is hidden. Yeshayahu describes that time: "Your Teacher will no longer be hidden by a wing," that is, G-d will no longer conceal Himself. The text also refers to the discourse "And I pleaded" (Likkutei Torah, Va'eschanan).

וזהו זורע צדקות מצמיח ישועות פי' שע"י צדקה שנותנים למטה לעני דלית ליה מגרמיה כלום ומשפיע למקום חושך. כמ"ש הייתי ככוס חרבות[33] כו'. הנה ע"י מעוררים מלמעלה ג"כ המשכת אור א"ס ב"ה למטה בעולמות התחתונים שהם חשך ועלמין דפרודא

And this is [the meaning of] "He sows charities (tzedakos), makes salvations (yeshuos) sprout." That is, through the charity that one gives below to a poor person, who has nothing at all of his own, and [so] bestows upon a place of darkness, as it is written, "I have become like an owl of the ruins," etc., through this one also arouses, from above, the drawing down of the Infinite Light, blessed be He, below, into the lower worlds, which are darkness and worlds of separation.

> The phrase from the morning prayers, "He sows charities, makes salvations sprout," expresses the same idea. Charity is given to a poor person, who has nothing of his own, and so it brings light to a place of darkness, like the "owl of the ruins" in the psalm that is "a prayer of the poor man." Giving to the poor below arouses a corresponding giving above, which draws the Infinite Light into the lower worlds, dark and divided as they are.

וזהו מצמיח ישועות שהוא בחי' צמיחה בתוספת וריבוי להיות המשכת שע"ה נהורין עילאין למטה.

And this is "makes salvations sprout": it is the level of growth with increase and multiplication, so that there is a drawing down of the 375 supernal lights below.

> This is "makes salvations sprout": a growth with great increase, in which the supernal lights (nehorin ila'in), here numbered 375, are drawn down below. In Torah Ohr, Vayeitzei, said on the same Shabbos, the Alter Rebbe reads yeshuos as the 370 (shin-ayin) supernal lights, letters found in the word yeshuos itself, and then, as here, as sha'ah, "turned."

וכמו שבצדקה כל פרוטה ופרוטה מצטרפת לחשבון גדול[34] שנעשה מזה בחי' גילוי א"ס שנק' חשבון גדול כו' (ועמ"ש מענין לחשבון גדול בד"ה וילבש צדקה[35,36] כשריון ועמ"ש ע"פ יתקע בשופר גדול)[37]

And as in charity, "each and every perutah [a small coin] combines into a great sum," from which there comes about the level of the revelation of the Infinite, which is called "a great sum," etc. (And see what is written on the subject of "into a great sum" in the discourse beginning "And He donned charity as a coat of mail," and see what is written on the verse "A great shofar will be sounded.")

> The Sages teach (Bava Basra 9b) that in charity "each and every perutah combines into a great sum," and the Alter Rebbe reads "a great sum" as the revelation of the Infinite: small coins given below add up to it. He refers to the epistle "And He donned charity as a coat of mail" (Tanya, Iggeres HaKodesh 3), which opens with this saying, and to the discourse on "A great shofar will be sounded" (Likkutei Torah, Rosh Hashanah).

וגם ישועות הוא מלשון שעה כמ"ש וישע ה' אל הבל[38] ואל מנחתו[39] ואל קין ואל מנחתו לא שעה[40] כו'

And also, yeshuos (salvations) is from the term sha'ah (turned), as it is written, "And Havayah turned to Hevel and to his offering, but to Kayin and to his offering He did not turn," etc.,

> A second reading of yeshuos connects it with sha'ah, "turned toward," as in the verse where G-d turned to Hevel's offering but not to Kayin's. In this sense salvation means G-d turning toward a person and what he offers.

שהוא בחי' ירידת והמשכת גילוי אור א"ס ב"ה למטה ע"י המצות מעשיות שעושים ישראל למטה ולזאת נק' כל המצות בשם צדקה סתם בירושלמי.[41]

which is the level of the descent and drawing down of the revelation of the Infinite Light, blessed be He, below, through the practical mitzvos that Israel perform below. And therefore all the mitzvos are called by the name "charity" (tzedakah), unqualified, in the Jerusalem Talmud.

> That turning is the descent of the revelation of the Infinite Light below, brought about by the practical mitzvos of Israel. This is why, the Alter Rebbe says, the Jerusalem Talmud calls all the mitzvos simply "charity." In Tanya, chapter 37, he puts it the other way round, that throughout the Jerusalem Talmud charity is called simply "the mitzvah," and Likkutei Torah, Re'eh, which the Kehot note cites, joins the two: charity is the general and collective expression (klalus) of all the mitzvos.

4 וזהו שמצוה ראשונה מתריג מצות היא מצות פריה ורביה[42] כמ"ש פרו ורבו שהוא ריבוי ותוספת[43] כמ"כ [כמו כן] ע"י כל המצות מעשיות שעושים ישראל נעשה ריבוי ותוספת כו'.

And this is why the first mitzvah of the 613 mitzvos is the mitzvah of being fruitful and multiplying, as it is written, "Be fruitful and multiply," which is multiplication and increase. So too, through all the practical mitzvos that Israel perform, multiplication and increase come about, etc.

> This is why the first mitzvah of the Torah is "Be fruitful and multiply": its very content is increase. All the practical mitzvos of Israel likewise bring about increase and multiplication of divine revelation.

וזהו בן פורת יוסף[44] כי יוסף הוא צדיק עליון וכתיב אור זרוע לצדיק[45] להיות ע"י תוס' [תוספת] וריבוי.

And this is [the meaning of] "Yosef is a fruitful son," for Yosef is the supernal tzaddik, and it is written, "Light is sown for the tzaddik," so that through this there be increase and multiplication.

> The verse "Yosef is a fruitful son" ties fruitfulness to Yosef, who stands for the supernal tzaddik, the attribute of Yesod (foundation) in Kabbalah, the Sefirah through which the flow of the higher attributes passes on to Malchus. Of the tzaddik it is written, "Light is sown," and sowing is for the sake of increase.

וכמ"ש ברבות ר"פ שמות יוסף על שם והיה ביום ההוא יוסיף[46] ה' שנית ידו כו':

And as it is said in the Midrash Rabbah, at the beginning of Parshas Shemos: Yosef, named for "And it shall be on that day that G-d will again (yosif) [set] His hand a second time," etc.

> The Midrash at the beginning of Parshas Shemos connects Yosef's name with "G-d will again (yosif) [set] His hand a second time." The name Yosef itself speaks of adding and increase.

SECTION 3 · ¶5–6

## Delight, plowing and sowing

5 ב וזהו כוונת הברכה שמברכין קודם עשיית כל המצות ברוך אתה ה' כו' אשר קדשנו במצותיו כו'.

2. And this is the intent of the blessing that is said before performing any of the mitzvos: "Blessed are You, Havayah, etc., Who has sanctified us with His commandments," etc.

> The blessing said before every mitzvah, "Blessed are You, Havayah ... Who has sanctified us with His commandments," expresses the same idea. The Alter Rebbe now explains its wording.

פי' אשר הוא לשון תענוג כמ"ש באשרי כי אשרוני בנות[47] כו' שהוא בחי' תענוג העליון

That is, asher (Who) is a term for delight, as it is written, "In my happiness (be'oshri), for daughters will call me happy," etc., which is the level of the supernal delight,

> The word asher, "Who," is related to osher, happiness and delight, as when Leah named her son Asher, saying, "In my happiness, for daughters will call me happy." In the blessing it alludes to the supernal delight, G-d's own pleasure.

שהוא בבחי' א"ס עד שארז"ל [שאמרו רבותינו זכרונם לברכה] גבי אחר. מוטב דלידייניה[48] וליתי לעלמא דאתי.[49] ונמשך העונג העליון הנ"ל למטה ע"י עשיית המצות כו'.

which is on the level of the Infinite (Ein Sof), so much so that our Sages, of blessed memory, said regarding Acher [Elisha ben Avuyah]: "It is better that he be judged and come to the World to Come." And the supernal delight mentioned above is drawn below through performing the mitzvos, etc.

> That delight is infinite. When Acher (Elisha ben Avuyah), the sage who left the path of Torah, died, it was said that he would be neither judged, because he had studied Torah, nor brought to the World to Come, because he had sinned; Rabbi Meir said it was better that he be judged and then come to the World to Come, so great is its delight. Through doing the mitzvos, this supernal delight is drawn down below.

6 והנה כמו שבזריעת הגרעין בארץ הגשמי צריך מתחלה לחרוש את הארץ היטב בכדי לרפות את הארץ

Now, just as in sowing the seed in the physical earth one must first plow the earth well in order to loosen the earth,

> The image of sowing continues. Before planting, a farmer must plow the field well to loosen the soil.

כי חרישה מרפי ארעא ובאם לאו יאבד הגרעין בארץ לגמרי כמ"כ [כמו כן] קודם הזריעה של נש"י [נשמות ישראל] בבחי' ועשה טוב בקיום כל המצות מעשיות

for "plowing loosens the earth," and if not, the seed will be lost in the earth entirely; so too, before the sowing of the souls of Israel, in the mode of "and do good," in the fulfillment of all the practical mitzvos,

> Plowing loosens the earth, and without it the seed is lost. In the same way, the souls' sowing, the "do good" of fulfilling the practical mitzvos (in the psalm's words, "Turn away from evil and do good"), needs a preparation before it.

צ"ל מקודם לכן בחי' סור מרע שהוא בחי' חרישה לנפש הבהמית להפך את כל המדות רעות ולבטל את כל הרצונות אשר לא לה' המה ולא יהיה לו רצון אחר כלל כ"א לה' בלבד להיות לב נשבר ונדכה[50] כו'.

there must first be the level of "turn away from evil," which is the level of plowing for the animal soul: to turn over all the bad traits (middos) and to nullify all the desires that are not for G-d, so that he will have no other will at all but for G-d alone, to be "a broken and crushed heart," etc.

> That preparation is "turn away from evil," the plowing of the animal soul: turning over its bad traits and nullifying every desire not directed to G-d. The aim is to want nothing but G-d and to have "a broken and crushed heart."

ואז יכולים להמשיך אח"כ בבחי' ועשה טוב גילוי אור א"ס ב"ה למטה שהוא בחי' צמיחה בתוספת וריבוי שנעשה ע"י בחי' הזריעה של נש"י [נשמות ישראל] במצות מעשיות שעושים למטה כו'.

And then they can afterwards draw down, in the mode of "and do good," the revelation of the Infinite Light (Or Ein Sof), blessed be He, below, which is the level of growth with increase and multiplication that comes about through the level of the sowing of the souls of Israel in the practical mitzvos that they perform below, etc.

> After this plowing, the sowing of the practical mitzvos, "do good," can draw the revelation of the Infinite Light down below. It is a growth with great increase, the harvest of the souls' sowing.

(ועמ"ש מזה בד"ה האזינו השמים[51,52] וב"ה ושאבתם מים)[53,54] וזהו ואל קין ואל מנחתו[55] לא שעה מפני שקין היה מארי דרוגזין שלא היה בבחי' סור מרע להפוך את כל המדות רעות שהוא בחי' חרישה כנ"ל

(And see what is written about this in the discourse beginning "Listen, O heavens," and in the discourse beginning "And you shall draw water.") And this is [the meaning of] "but to Kayin and to his offering He did not turn": because Kayin was a man of anger (marei derugzin), who was not in the mode of "turn away from evil," to turn over all the bad traits, which is the level of plowing, as mentioned above.

> The parenthesis points to the discourse on "Listen, O heavens" (Likkutei Torah, Ha'azinu), where the study of Torah is the rain that must come after the plowing, and to the discourse on "And you shall draw water" (Likkutei Torah, Sukkos), where "His left hand under my head," the humbling of a person who considers how far he is from G-d, must come before "His right hand embraces me." The plowing explains why G-d did not turn to Kayin and his offering: Kayin was a man of anger, who never plowed his traits by turning away from evil.

ולכן לא היה ביכולתו להמשיך אור ה' למטה ע"י הזריעה שלו במנחתו כו' משא"כ הבל שהיה בבחי' סור מרע בתכלית כתיב ביה וישע ה' אל הבל ואל מנחתו[56] שהוא בחי' הזריעה שלו כו'

And therefore it was not in his power to draw down the light of G-d below through his sowing, in his offering, etc. Whereas Hevel, who was in the mode of "turn away from evil" completely: of him it is written, "And Havayah turned to Hevel and to his offering," which is the level of his sowing, etc.

> Because Kayin had not plowed, his sowing, his offering, could not draw G-d's light down. Hevel had turned away from evil completely, and so "Havayah turned to Hevel and to his offering": his sowing bore fruit.

וזהו שלעתיד כתיב[57] בחריש ובקציר תשבות[58] שלא יצטרכו עוד לבחי' חרישה הנ"ל לפי שנאמר ואת רוח הטומאה[59] אעביר מן הארץ.

And this is why, regarding the time to come, it is written, "In plowing and in harvest you shall rest": that they will no longer need the level of plowing mentioned above, because it is said, "And the spirit of impurity I will remove from the land."

> The verse "In plowing and in harvest you shall rest," which in its place commands rest on the seventh day even in the seasons of plowing and harvest, is read here as speaking of the time to come, when this plowing will no longer be needed. For then G-d will fulfill His promise, "And the spirit of impurity I will remove from the land."

SECTION 4 · ¶7–8

## Why the souls surpass the Torah

7 וזהו עתידים צדיקים שיאמרו לפניהם קדוש[60] כו' היינו ע"י שממשיכים אור א"ס ב"ה שהוא קדוש ומובדל למטה.

And this is [the meaning of] "In the time to come, the righteous will have 'holy' said before them," etc.: that is, because they draw down below the Infinite Light (Or Ein Sof), blessed be He, which is holy and set apart.

> The Talmud's teaching that in the time to come "holy" will be said before the righteous is explained by the same idea. The righteous draw down the Infinite Light, which is "holy," that is, set apart and beyond the worlds, and so the title "holy" is said of them.

ועם כל הנ"ל מובן איך שבזה גדלה מעלת נש"י [נשמות ישראל] על בחי' התורה כי הנה אף דאורייתא מחכמה עילאה נפקת עכ"ז [עם כל זה] כשנמשך ובא לבחי' דבר ה' זו הלכה[61]

And with all the above it is understood how in this the virtue of the souls of Israel is greater than the level of the Torah. For although "the Torah comes forth from supernal Chochmah (wisdom)," nevertheless, when it is drawn down and comes to the level of "'the word of Havayah': this is halachah,"

> Now the opening question can be answered: in this the souls of Israel surpass the Torah. The Torah does come from supernal Chochmah, but as it comes down it becomes halachah, which the Talmud calls "the word of Havayah."

וכמאמר אליהו מלכות פה תורה שבע"פ [שבעל פה] קרינן לה כו' וכל פרטי הלכות שהם בחי' נימין ושערות ודלת ראשך כארגמן[62] שם עד אין קץ כשיהיה כך יהיה הדין כך וכמ"ש ועלמות אין מספר[63] שהם הלכות כנ"ל

as in the saying of Eliyahu, "Malchus is the mouth; we call it the Oral Torah," etc., and all the particular halachos, which are the level of strands and hairs, "and the locks of your head are like purple," there, without end: when it is so, the law will be so; and as it is written, "and maidens without number," which are the halachos, as mentioned above,

> In Eliyahu's words in the Tikkunei Zohar, Malchus is the "mouth," and the Oral Torah is named for it. Its countless particular halachos are like strands of hair, "the locks of your head," and they are the "maidens without number," each one ruling that in such a case the law is such.

אזי אין בהם תוספת וריבוי רק כפי ההלכה שנמשך בבחי' דיבור העליון כו'

then there is no increase and multiplication in them, only according to the halachah as it is drawn down in the level of the supernal speech, etc.

> At this level the halachah has no increase or multiplication: it is exactly what the supernal speech decrees, "when it is so, the law will be so."

וכמו המלאכים שנמשכים מבחי' דבר ה' כמ"ש וברוח פיו כל צבאם[64] כו' אין בהם ריבוי ותוספת כלל וממלאך אחד אין יכול להיות מלאך שני ולזאת אין בהם פריה ורביה כו'

And like the angels, who are drawn from the level of the word of G-d, as it is written, "and by the breath of His mouth all their host," etc.: there is no multiplication and increase in them at all, and from one angel there cannot be a second angel; and therefore there is no being fruitful and multiplying among them, etc.

> The angels, too, come from the word of G-d, as the verse says, "and by the breath of His mouth all their host." So they have no growth or increase: one angel cannot produce a second, and angels do not reproduce.

משא"כ נשמות ישראל[65] הם דוקא ממשיכים תמיד בחי' אור א"ס ב"ה למטה ע"י מצות מעשיות שעושין בבחי' ריבוי ותוספת[66] וכמ"ש אלה המצות אשר יעשה אותם האדם[67] כו'

Whereas the souls of Israel, specifically, are always drawing down the level of the Infinite Light, blessed be He, below, through the practical mitzvos that they perform, in a manner of multiplication and increase, as it is written, "These are the mitzvos which a person shall do," etc.,

> The souls of Israel, by contrast, constantly draw the Infinite Light down below through their practical mitzvos, and they do so with increase. The verse "which a person shall do" stresses that it is the person's own deed.

וחי בהם שהם הם הממשיכים בחי' חיות מאור א"ס ב"ה וכמ"ש ועשיתם אותם אתם כתיב[68, 69]

"and live by them": for it is they who draw down the level of life-force (chayus) from the Infinite Light, blessed be He. And as it is written, "And you shall do them (osam)": "you (atem)" is written.

> "And live by them" is read as saying that the souls draw down life-force from the Infinite Light. The Zohar notes that in "And you shall do them (osam)" the word is written so that it can be read atem, "you": it is the doers themselves who bring about what the mitzvos accomplish.

(וכמ"ש בד"ה תורה צוה[70] בפי' אל תקרי בניך אלא בוניך[71] שנש"י [שנשמות ישראל] הם הממשיכים היחוד מבחי' תשב"כ [תורה שבכתב] שנקרא חתן לבחי' תשבע"פ [תורה שבעל פה] שנק' כלה ועי"ז נק' בוניך כו')

(And as is explained in the discourse beginning "The Torah commanded," in the explanation of "do not read banayich (your children) but bonayich (your builders)": that the souls of Israel are the ones who draw down the union from the level of the Written Torah, which is called the groom, to the level of the Oral Torah, which is called the bride; and through this they are called "your builders," etc.)

> The parenthesis refers to the discourse on "The Torah commanded" (Likkutei Torah, V'Zos HaBerachah), on the Sages' reading "do not read banayich, your children, but bonayich, your builders." The souls draw down the union of the Written Torah, the groom, with the Oral Torah, the bride, and therefore they are called "builders."

אך כ"ז [כל זה] הוא דוקא ע"י ביטול במס"נ [במסירות נפש] של ישראל מקודם בבחי' ואהבת שבק"ש [שבקריאת שמע] ואז נק' אחת היא רעייתי כו' שמקבלין מבחי' אחד יחידו של עולם

**But all this is specifically through the self-nullification (bittul), with self-sacrifice (mesirus nefesh), of Israel beforehand, in the mode of "And you shall love" of the recital of Shema; and then they are called "One is she, my beloved," etc., for they receive from the level of "One," the Only One of the world.**

> All this depends first on Israel's self-nullification and readiness for self-sacrifice, as in the love of G-d commanded in the Shema, "with all your soul," right after it declares G-d One. Through this Israel are called "One is she, my beloved," for they receive from the One, the Only One of the world.

(וברבות נשא) (פי"ד [פרק י"ד / פרשה י"ד]) כף אחת עשרה זהב[72] שנאמר אחת היא יונתי כו' ומה שנקראת כף אחת יובן עם מ"ש בד"ה יונתי בחגוי הסלע[73,74] בענין ולכי לך

**(And in the Midrash Rabbah, Nasso) (section 14): "One spoon of ten [shekels] of gold": as it is said, "One is she, my dove," etc. And why it is called "one spoon" will be understood with what is written in the discourse beginning "My dove, in the clefts of the rock," on the subject of "and go for yourself."**

> The Midrash on Nasso links the "one spoon (kaf) of ten [shekels] of gold" that each of the princes brought with "One is she, my dove." Why it is called "one spoon" is explained in the discourse on "My dove, in the clefts of the rock," on "and go for yourself": Or HaTorah, quoted in the Kehot note, says the point is the letter kaf, for ulechi ("and go") is written there with kaf and yud, and the explanation of that discourse (Likkutei Torah, Shir HaShirim 16) calls the kaf the primordial thought, the level of Adam Kadmon.

ואז יכולים להמשיך אור א"ס ב"ה למטה ושיהיה יחוד עולמות עליונים ותחתונים ממש שלא יהיה בחי' עלמין דפרודא להיות נראים כאלו הם יש ודבר נפרד בפ"ע [בכפני עצמו]

And then they are able to draw down the Infinite Light, blessed be He, below, and [bring it about] that there be a true union of the higher and the lower worlds, so that there not be the level of worlds of separation, appearing as though they are a something (yesh) and a thing separate by itself,

> Once Israel are "one" through this self-nullification, they can draw the Infinite Light down below and bring about a true union of the higher and the lower worlds. Then the lower worlds no longer seem to exist apart from G-d, as "a something, separate by itself."

עד שנראה כמו שהוא ב' רשויות ח"ו [חס ושלום] כמו שסובר המין מפלגך דלעילא מפלגך דלתתא[75] כו'

so much so that it appears as though it is two dominions, G-d forbid, as the heretic holds: "your upper half, your lower half," etc.;

> That false appearance is what gives rise to the belief in two dominions, the heretic's claim in the Gemara (Sanhedrin 39a) that a person's upper half belongs to one power and his lower half to another.

להיות שלמעלה הוא בחי' יחוד בתכלית כנ"ל ובהשתלשלות למטה מטה הוא בחי' עלמא דפרודא כמ"ש ומשם יפרד כו'.

for above it is the level of complete union, as mentioned above, and in the chain of descent (hishtalshelus) further and further down it is the level of the world of separation, as it is written, "and from there it separates," etc.

> The heretic's error grows out of a real difference: above, all is in complete union, but as the chain of descent comes further down, it becomes a world of separation, "and from there it separates."

אכן כשישראל ממשיכים גילוי אור א"ס ב"ה למטה ג"כ ממש כמו שהוא בעולמות עליונים אזי נעשה בהם בחי' יחוד עליונים ותחתונים בתכלית.

However, when Israel draw down the revelation of the Infinite Light, blessed be He, below too, exactly as it is in the higher worlds, then there comes about in them the level of the complete union of the higher and the lower.

> When Israel draw the revelation of the Infinite Light down below as it is in the higher worlds, the higher and the lower become completely united. The separation is overcome from below.

וזהו תמתי לשון תמימות (ובל"א [ובלשון אשכנז] מאכט מיך גאנץ) שע"י כנס"י [כנסת ישראל] נעשה יחוד א"ס ב"ה למטה כמו שהוא למעלה ממש

And this is tamasi (my perfect one), a term for wholeness (and in Yiddish: maacht mich gantz, "makes me whole"): that through Knesses Yisrael (the Congregation of Israel) the unity of the Infinite One (Ein Sof), blessed be He, comes about below, exactly as it is above.

> This is the meaning of tamasi, "my perfect one," from temimus, wholeness; the Yiddish says "makes me whole." Through Knesses Yisrael, G-d's unity is made whole below exactly as it is above.

וזהו גם כן תאומתי שהוא בחי' יחוד זו"נ [זעיר אנפין ונוקבא] שהם מדות עליונות דאצי' ובחינת מלכות דאצי' שמתלבשת בבי"ע שמתייחדים בתכלית ע"י בנ"י [בני ישראל] כנ"ל.

And this is also te'omasi (my twin), which is the level of the union of Z'eir Anpin and Nukva, which are the supernal emotive attributes (middos) of Atzilus and the level of the Malchus of Atzilus that is enclothed in Beriah, Yetzirah and Asiyah, which are completely united through the children of Israel, as mentioned above.

> It is also te'omasi, "my twin": the union of Z'eir Anpin and Nukva, that is, of the divine emotive attributes of Atzilus with the Malchus of Atzilus, which is enclothed in Beriah, Yetzirah and Asiyah. Through the children of Israel these two are completely united, like twins.

אך מתחלה צריך להיות בחי' יונתי וכמ"ש עיניך יונים[76] כו' שכמו זוג יונים שעיקר התענוג שלהם הוא ההסתכלות שמסתכלים זה על זה.

But first there must be the level of "my dove (yonasi)," as it is written, "Your eyes are doves," etc.: for [it is] like a pair of doves, whose main delight is the gazing with which they gaze at one another.

> Before this union there must be "my dove," as in "Your eyes are doves." A pair of doves takes its chief delight in gazing at one another.

כמ"כ [כמו כן] למעלה שיהיה בחי' תמתי תאומתי שהוא יחוד זו"נ [זעיר אנפין ונוקבא] חתן וכלה כו' הוא ע"י בחי' יונתי מקודם שהוא בחי' התענוג שצריך להיות בנש"י [בנשמות ישראל] לאסתכלא ביקרא דמלכא[79, 78, 77] כו'

So too above: that there be the level of "my perfect one, my twin," which is the union of Z'eir Anpin and Nukva, groom and bride, etc., is through the level of "my dove" beforehand, which is the level of the delight that there must be in the souls of Israel, "to gaze upon the glory of the King," etc.,

> So too above: the union of "my perfect one, my twin," of groom and bride, comes about only through "my dove" first. That is the delight the souls must have in gazing "upon the glory of the King," in the Zohar's phrase.

שהוא בחי' ההתבוננות בגדולת אור א"ס ב"ה ונק' שמחת כלה שהוא התענוג של הכלה מההסתכלות על החתן שהוא בחי' יקרא דמלכא כו' וע"י מלמעלה למטה ג"כ כתיב עין ה' אל יראיו.[80]

which is the level of contemplation of the greatness of the Infinite Light, blessed be He; and it is called "the joy of the bride," which is the delight of the bride in gazing upon the groom, who is the level of "the glory of the King," etc. And through this, from above to below too, it is written, "The eye of Havayah is toward those who fear Him."

> That gazing is contemplation of the greatness of the Infinite Light. It is called "the joy of the bride," her delight in looking at the groom, the glory of the King; and in response, from above to below, "The eye of Havayah is toward those who fear Him."

יראיו הוא בחי' ביטול היינו כשישראל הם למטה תמיד בבחי' ביטול לה' כו' נתעורר מזה בחי' תענוג גדול למעלה

"Those who fear Him" is the level of self-nullification: that is, when Israel below are always in a state of bittul to G-d, etc., there is aroused from this level of a great delight above,

> "Those who fear Him" are those in a state of self-nullification. When Israel below are constantly nullified before G-d, a great delight is aroused above.

וכמ"ש וירא אלקים את כל אשר עשה[81] והנה טוב מאד וכמו האדם שמקבל תענוג מכלי יפה כו' ותענוג זה שנעשה למעלה נקרא שמחת חתן

as it is written, "And G-d saw all that He had made, and behold, it was very good"; like a person who receives delight from a beautiful vessel, etc. And this delight that comes about above is called "the joy of the groom,"

> It is like the delight of creation, when "G-d saw all that He had made, and behold, it was very good": G-d delights in it as a person delights in a beautiful vessel. This delight above is called "the joy of the groom."

דהיינו יחוד אצילות שנקרא חתן. מלשון[82] נחות דרגא להיות משפיע למקור דבי"ע שנק' כלה וא"א זאת כ"א ע"י בחי' יונתי מקודם כו'.

that is, the union of Atzilus, which is called chasan (groom), from the term nechos darga (going down a level), to bestow upon the source of Beriah, Yetzirah and Asiyah, which is called kallah (bride). And this is impossible except through the level of "my dove" beforehand, etc.

> The groom is the union of Atzilus. The word chasan, groom, is read as nechos darga, "going down a level," as in the Talmud's saying "go down a step and take a wife" (Yevamos 63a): Atzilus comes down to give to the source of Beriah, Yetzirah and Asiyah, which is called the bride. This too depends first on "my dove," the souls' delight in G-d.

8 וע"י השמחה של החתן וכלה שהוא התענוג של שניהם כנ"ל יכול להיות בחי' תמתי שהוא בחינת יחוד חתן וכלה שהוא בחי' זו"נ [זעיר אנפין ונוקבא] כנ"ל

And through the joy of the groom and bride, which is the delight of both of them, as mentioned above, there can be the level of "my perfect one," which is the level of the union of groom and bride, which is the level of Z'eir Anpin and Nukva, as mentioned above;

> The joy of groom and bride, the delight of both, makes possible "my perfect one," the union of groom and bride. In Kabbalistic terms this is the union of Z'eir Anpin and Nukva.

וכמו שיהי' [שיהיה] לעתיד דכתיב ומעין מבית[83] ה' יצא והשקה את נחל השטים כו' שלא יהי' [יהיה] בחי' עלמין דפרודא כלל

and as it will be in the time to come, as it is written, "And a spring will go forth from the house of Havayah and will water the stream of Shittim," etc.: that there will not be the level of worlds of separation at all,

> This union will be complete in the time to come, of which the prophet Yoel says, "And a spring will go forth from the house of Havayah and will water the stream of Shittim." Then there will be no worlds of separation at all.

כמו שהוא עתה וכמ"ש ונהר יוצא מעדן ומשם יפרד[84] וכו' משא"כ לעתיד יהי' [יהיה] בחי' תמתי שהוא בחי' תאומתי כו' וד"ל [ודי למבין]:

as there is now, as it is written, "And a river goes forth from Eden, and from there it separates," etc.; whereas in the time to come there will be the level of "my perfect one," which is the level of "my twin," etc. This suffices for one who understands.

> Now the world is as described in "And a river goes forth from Eden, and from there it separates," but in the time to come there will be "my perfect one," which is "my twin." The next section explains why the future is described as a spring and the present as a river.

SECTION 5 · ¶9–11

## Spring and river

9 ג להבין בתוספת ביאור[85] מ"ש (יואל סי' ד' י"ח) ומעין מבית[86] ה' יצא והשקה את נחל השטים הנאמר על לעתיד.

3. To understand, with further explanation, what is written (Joel, chapter 4, [verse] 18), "And a spring will go forth from the house of Havayah and will water the stream of Shittim," which is said of the time to come.

> The third section returns to the verse from Yoel with which the previous section ended: the prophecy that in the time to come a spring will go forth from the house of G-d and water the stream of Shittim. It will now explain in more depth why the future revelation is pictured as a spring.

הנה לכאורה אינו מובן מ"ש ומעין יצא ולא נאמר ונהר יוצא כמ"ש ונהר יוצא מעדן[87] וגו'.

Now, at first glance, what is written, "And a spring will go forth," is not understood: it does not say "And a river goes forth," as it is written, "And a river goes forth from Eden," etc.

> The question: why does the prophet speak of a spring (ma'ayan) and not of a river (nahar), the image the Torah uses in the account of Eden, "And a river goes forth from Eden"? The choice of word must be deliberate.

אך האמת הוא משום דבנהר כתיב ומשם יפרד כו' משא"כ במעין לא נאמר ומשם יפרד רק אדרבה והשקה כו'.

But the truth is: it is because regarding the river it is written, "and from there it separates," etc., whereas of the spring it is not said "and from there it separates," but on the contrary, "and will water," etc.

> The answer in brief: of the river the Torah says "and from there it separates," the beginning of division, while of the spring Yoel says only that it "will water," even the stream of Shittim. The spring stands for a revelation that unites rather than divides.

וביאור זאת יובן ע"פ מה שמבואר בדברי רז"ל [רבותינו זכרונם לברכה] נהרא מכיפי' [מכיפיה] מבריך[88, 89] ולא חיישי' [חיישינן] שמא ירבה נוטפי' [נוטפים] כו'.

And the explanation of this will be understood according to what is explained in the words of our Sages, of blessed memory: "A river is increased from its banks (nahara mikifei mevarich)," and we are not concerned lest the drippings be more, etc.

> The Talmud (Shabbos 65b) records Shmuel's view that "a river is increased from its banks": mevarich, literally "is blessed," means that it grows from its own water. That is why, in the laws of immersion, there is no concern that rainwater dripping into it might outweigh its own flowing water.

פי׳ שהתוספת וריבוי שלה שמתרבה כשנעשה נהר מכמו שהיתה תחלה בהמעין שממנו יוצא הנהר הוא ממקורו ומאליו ומעצמו מתרבה[90]

That is, its increase and multiplication, by which it grows when it becomes a river, beyond what it was at first in the spring from which the river goes forth, is from its source, and of itself and by itself it increases.

> The Alter Rebbe explains the saying: whatever a river has beyond what first came out of its spring comes from its own source. The river increases of itself, not from anything added to it from outside.

(ובערוך בשם רבינו גרשם[91] מכיפיה מבריך מגדותיו מתברך שאינו מתגדל ממימי הגשמים אלא מעצמו וכן פרש״י [פירש רש״י / פירוש רש״י] בנדרים) (ד״מ סע״א [סוף עמוד א])

(And in the Aruch, in the name of Rabbeinu Gershom: mikifei mevarich, "from its banks it is increased," for it does not grow from rainwater but by itself; and so Rashi explains in Nedarim) (folio 40, end of side a).

> The parenthesis brings the commentators' support. The Aruch, the medieval dictionary of the Talmud, quotes Rabbeinu Gershom: the river grows "from its banks," by itself and not from rainwater; and Rashi explains it the same way in Nedarim, at the end of folio 40a, where the saying appears again.

וע׳ בפרש״י [בפירש רש״י / בפירוש רש״י] בשבת (דס״ה ב׳) משפתו[92] כו׳ והוא כי תרגום והירדן מלא על כל גדותיו[93] מלי על כל כפוהי.[94] (ביהושע סי׳ ג׳).

And see Rashi's commentary on Shabbos (folio 65b), "from its bank," etc. And this is because the Targum [the Aramaic translation] of "and the Jordan is full over all its banks" is "mali al kol kifohi" (in Yehoshua, chapter 3).

> On Shabbos 65b Rashi explains mikifeih as "from its bank, from its source and from its rock." The Aramaic word kif means a bank: the Targum renders "the Jordan is full over all its banks" (Joshua 3:15) with the same word, kifohi.

שפת היאר.[95] כיף נהרא[96] (וביחזקאל מ״ז) על שפתו על כיפיה[97] ולא ממימי הגשמים

"The bank of the river": kif nahara. (And in Ezekiel, chapter 47) "on its bank": al kifeih. And not from rainwater.

> Two more examples from the Targum: "the bank of the river," where Moshe's basket was placed (Exodus 2:3), is rendered kif nahara, and "on its bank" in Ezekiel 47 is al kifeih. So "from its banks" means from the river itself, and not from rainwater.

ואף שהמעין אינו בהתפשטות מרובה כ"כ [כל כך] עכ"ז [עם כל זה] אחר שיוצא מהעלם של המעין לידי גילוי והתפשטות יותר להיות נהר נעשה מאליו ומעצמו בתוספת מרובה.[98]

And although the spring is not so greatly spread out, nevertheless, after it goes forth from the concealment of the spring into revelation and greater spreading out, to be a river, it becomes, of itself and by itself, greatly increased.

> This is the principle the maamar needs. In the spring itself the water spreads out only a little, but once it leaves the concealment of the spring and comes out into the open as a river, it grows greatly of its own accord.

10 ויובן זה יותר מבחי' שכל ומדות שהנה עיקר הולדת והמשכות המדות הם מהשכל של דבר שיעמיק בשכלו ויבין שטוב הוא יתעורר ממילא בלבו אהבה ותשוקה לדבר ההוא

This will be understood better from the level of intellect and emotive attributes. For the main birth and drawing forth of the emotive attributes (middos) is from the intellect: [when] one contemplates a thing deeply in his intellect and understands that it is good, there is aroused, of itself, in his heart a love and a longing for that thing.

> The river is now illustrated from the human soul. Emotions are born from the mind: when a person thinks deeply about something and understands that it is good, love and longing for it arise in his heart of their own accord.

אשר לזאת בקטן ששכלו קטן מאד מלהכיל ולהבין אזי גם מדותיו הם ג"כ לדברים קטנים וכמ"ש לפי שכלו יהולל איש[99] כו' שהמדות נק' איש הם נולדים ונמשכים לפי ערך השכל

And for this reason, in a small child, whose intellect is much too small to contain and to understand, his emotive attributes too are then for small things, as it is written, "A man is praised according to his intellect," etc.: the emotive attributes, which are called "man," are born and drawn forth according to the measure of the intellect.

> A small child's mind is too small to grasp much, and so his emotions, too, are for small things. The verse "A man is praised according to his intellect" is read as saying that the emotions, which are called "man," are born in the measure of the intellect.

ונמצא מובן מכל הנ"ל שכל עיקר המשכת המדות הם מהכל ואעפ"כ [ואף על פי כן] נראה בחוש שאחר שבאו מהשכל לידי גילוי בלב נעשו בחוזק ותוספת וריבוי הרבה יותר מכמו שהי' [שהיה] תחלה בעודם בשכלו כו' כמו הכעס כו'

It is thus understood from all the above that the entire essential drawing forth of the emotive attributes is from the intellect. And even so, one sees plainly that after they have come from the intellect into revelation in the heart, they become strong, with increase and multiplication, much more than they were at first while they were still in his intellect, etc., like anger, etc.

> Yet experience shows something more. Although the emotions come entirely from the intellect, once they are revealed in the heart they become far stronger and greater than they were while they were still only in the mind, as anger shows: once it flares in the heart, it grows far beyond the thought that set it off.

והיינו כנ"ל מפני שבשכל עדיין המדה היא בחי' העלם בתכלית ולזאת אינה בהתפשטות מרובה כ"כ [כל כך] אבן כשבא מהעלם השכל לידי גילוי בלב נעשה ממילא בריבוי התפשטות וחוזק האהבה או הכעס כו'

And this is, as mentioned above, because in the intellect the emotive attribute is still in a state of utter concealment, and therefore it is not so greatly spread out; but when it comes from the concealment of the intellect into revelation in the heart, there comes about, of itself, a great spreading out and strength of the love or the anger, etc.

> The reason is the one given for the river: in the mind the emotion is completely hidden and spreads out little, but when it comes out into the heart it spreads out and grows strong of itself.

(וכיוצא בזה מבואר בע"ח [בעץ חיים] שכ"ה דרוש ו' ובשער תיקון הנוקבא פ"ה כי כאשר יצאו מהיסוד דאימא ונתגלו[100] כו' ע"ש)

(And something similar is explained in Etz Chaim, Sha'ar (Gate) 25, Derush 6, and in Sha'ar Tikkun HaNukva, chapter 5: that when they emerged from the Yesod of Imma and were revealed, etc.; see there.)

> The parenthesis notes a parallel in Etz Chaim, Rabbi Chaim Vital's record of the teachings of the Arizal, the master of Kabbalah. There the lights of the intellect make Z'eir Anpin grow only when they come out of the Yesod of Imma, in which they were enclosed, and are revealed.

וכמ"כ [וכמו כן] הנהר אף שכל עיקר המשכתו מהמעין עכ"ז [עם כל זה] אחר שיוצא מהעלם המעין לידי גילוי הנהר מתפשט מאליו בתוספת וריבוי כו'.

And so too the river: although its entire essential drawing forth is from the spring, nevertheless, after it goes forth from the concealment of the spring into revelation, the river spreads out of itself, with increase and multiplication, etc.

> The same holds for the river. All its water comes from the spring, yet once it leaves the spring's concealment and comes into the open, it spreads out and increases of itself.

וזהו נהרא מכיפי' [מכיפיה] מבריך כו'. ומכל הנ"ל יובן למעלה ג"כ במ"ש ונהר יוצא מעדן ומשם יפרד[101] כו'.

And this is "A river is increased from its banks," etc. And from all the above it will be understood [how it is] above too, in what is written, "And a river goes forth from Eden, and from there it separates," etc.

> This is the meaning of "a river is blessed from its banks": its growth comes from itself. With this analogy the Alter Rebbe turns to the river of Eden, which describes the order of the Sefiros above.

כי הנה עדן הוא בחי' חכמה[102] עילאה דאצי'[103] חכים ולא בחכמה ידיעא שהוא בחי' העלם וביטול בתכלית וכמ"ש והחכמה מאין תמצא[104] כו'

For Eden is the level of the supernal Chochmah (wisdom) of Atzilus, "wise, but not with a known wisdom," which is the level of utter concealment and self-nullification (bittul), as it is written, "And wisdom, from ayin (nothing) it is found," etc.,

> Eden is supernal Chochmah of Atzilus, the first point of the divine mind. In Eliyahu's words in the Tikkunei Zohar, G-d is "wise, but not with a known wisdom"; this Chochmah is completely hidden and nullified, and so Iyov says that wisdom is found "from ayin," from nothing.

שהוא בחי' אין ממש ונק' מעין שהוא כדוגמת המעין שעדיין הוא בבחי' העלם כנ"ל ונהר יוצא מעדן הוא בחי' בינה דאצי' שיוצא ונמשך מבחי' חכמה להשקות כו'

which is truly the level of ayin; and it is called a spring, for it is like the spring, which is still in a state of concealment, as mentioned above. And "a river goes forth from Eden" is the level of the Binah (understanding) of Atzilus, which goes forth and is drawn from the level of Chochmah "to water," etc.,

> Because Chochmah is truly "nothing," a point not yet grasped, it is compared to the spring, whose water is still hidden. The river that goes forth from Eden is Binah of Atzilus, which issues from Chochmah "to water," that is, to give rise to the emotive attributes; the Zohar (2:123b), cited in the Kehot note, likewise calls the yud Chochmah and the river from Eden Binah.

שהוא בחי' אם הבנים[105] מקור המדות עליונות דאצי' שנמשכין מבחי' בינה דאצי' ונק' רחובות הנהר[106]

which is the level of "the mother of the children," the source of the supernal emotive attributes of Atzilus, which are drawn from the level of the Binah of Atzilus; and it is called "the broad expanses of the river (rechovos hanahar),"

> Binah is called "the mother of the children" because the supernal emotive attributes of Atzilus, her "children," are born from her. The Zohar calls Binah "the broad expanses of the river," from which fifty gates of light open to all six directions.

שהוא בחי' התפשטות השכל יותר מכמו שהיה בבחי' חכמה שהוא בחי' אין

which is the level of the spreading out of the intellect, more than it was in the level of Chochmah, which is the level of ayin.

> "Broad expanses" means that in Binah the intellect spreads out far beyond what it was in Chochmah, which is "nothing."

אף שבחי' בינה נמשך מבחי' חכמה עכ"ז [עם כל זה] מאחר שבא מהעלם לגילוי השגה שהוא מאין ליש ממש ממילא מתרבה בהתפשטות יותר כדוגמת הנהר הגשמי שיוצא מהמעין והמדות שבלב נמשכים מהשכל שבמוח כנ"ל.

Although the level of Binah is drawn from the level of Chochmah, nevertheless, since it has come from concealment into the revelation of comprehension, which is truly from ayin to yesh (from nothing to something), it increases of itself, spreading out more, like the physical river that goes forth from the spring, and [like] the emotive attributes in the heart that are drawn from the intellect in the brain, as mentioned above.

> Binah draws all it has from Chochmah, but it brings the idea out of concealment into understanding that grasps it. That passage from "nothing" to "something" is why Binah grows and spreads out of itself, like a physical river that comes out of its spring, and like the emotions that grow in the heart once they come out of the mind.

11 וזהו דגבי ונהר יוצא כתיב ומשם יפרד[107] פי' אחר שנמשך מבחי' בינה דאצי' לבחי' מלכות דאצי' שמתפשטת ומתלבשת למטה בבי"ע נעשה בחי' פירוד לגמרי להתהוות נבראים בע"ג [בעלי גבול / בעל גבול] ועלמין דפרודא

And this is why, regarding "And a river goes forth," it is written, "and from there it separates." That is, after it is drawn from the level of the Binah (understanding) of Atzilus to the level of the Malchus (sovereignty) of Atzilus, which spreads out and is enclothed below in Beriah, Yetzirah and Asiyah, there comes about the level of complete separation, so that finite creations and worlds of separation come into being.

> Now it is clear why separation is said of the river and not of the spring. The flow passes from Binah of Atzilus into Malchus of Atzilus, the last of the Sefiros, which spreads down and is enclothed in the lower worlds of Beriah, Yetzirah and Asiyah; there comes complete separation: finite creatures and "worlds of separation" that seem to exist apart from G-d.

אכן כ"ז [כל זה] הוא לאחר התפשטות והמשכות הנהר הנ"ל שהוא בחי' בינה ומדות דאצי' בבחי' מלכות דאצילות להתלבש בבי"ע.

However, all this is after the spreading out and drawing forth of the river mentioned above, which is the level of the Binah and emotive attributes (middos) of Atzilus, into the level of the Malchus of Atzilus, to be enclothed in Beriah, Yetzirah and Asiyah.

> But this can happen only after the river has spread out, that is, after Binah and the emotive attributes of Atzilus have flowed into Malchus of Atzilus so that it can be enclothed in the lower worlds.

SECTION 6 · ¶12

## The spring revealed below

12 וכמ"ש ומשם יפרד שנמשך משם ולמטה להיות בחי' עלמין דפרודא אבל עצם הנהר הנ"ל עדיין הוא בבחי' יחוד וביטול בתכלית כמ"ש לך ה' הגדולה כו' וחיוהי וגרמוהי חד כו'

And as it is written, "and from there it separates": that it is drawn from there downward, to become the level of worlds of separation; but the river itself, mentioned above, is still in a state of union and utter self-nullification (bittul), as it is written, "Yours, Havayah, is the greatness," etc., and "His life-forces and His vessels are one," etc.

> "From there it separates" means that only from that point downward do worlds of separation come into being. The river itself, Binah and the emotive attributes of Atzilus, is still wholly united with G-d and nullified before Him, as the verse "Yours, Havayah, is the greatness" says of the divine attributes, and as the Tikkunei Zohar says of Atzilus that G-d "and His life-forces and His vessels are one."

שאף שכבר נמשך מבחי' חכמה שנק' עדן להיות התפשטות בבחי' נהר ע"ז מאחר שיוצא ומקבל תמיד מבחי' עדן הנ"ל עדיין הוא בבחי' יחוד וביטול בתכלית

For although it has already been drawn from the level of Chochmah (wisdom), which is called Eden, to become a spreading out in the form of a river, nevertheless, since it goes forth from and constantly receives from the level of Eden mentioned above, it is still in a state of union and utter bittul.

> Although the river has already left Eden, which is Chochmah, and spread out, it constantly receives from Eden, and so it remains united and nullified.

אך עכ"ז [עם כל זה] הוא בחינת מקור שיומשך משם ולמטה בבי"ע יפרד כו'

But even so, it is the level of a source, so that as it is drawn from there downward into Beriah, Yetzirah and Asiyah, "it separates," etc.

> Even so, the river is a source from which separation can follow once its flow is drawn down into Beriah, Yetzirah and Asiyah.

מאחר שכבר יצא מבחי' העלם המעין שהוא בחי' חכמה עילאה שנק' עדן לידי גילוי והשגה בבחי' בינה ומדות אזי יכול לירד ולהשתלשל עוד בהשתלשלות וצמצומים שיתהוו גם נבראים נפרדים ממש כאלו הם יש ונפרד בפ"ע [בפני עצמו]

Since it has already gone forth from the level of the concealment of the spring, which is the level of supernal Chochmah, which is called Eden, into revelation and comprehension in the level of Binah (understanding) and the emotive attributes (middos), it can then descend and come down further, through the chain of descent (hishtalshelus) and contractions (tzimtzumim), so that there come into being even truly separate creations, as though they are a something (yesh), separate by itself.

> It can be that source because it has already left the concealment of the spring, supernal Chochmah, and come into revelation and comprehension as Binah and the emotive attributes. What has been revealed and grasped can be lowered step by step through the chain of descent and its contractions, until at its end come creatures that are truly separate, which seem to be a "something" existing by itself.

אבל מבחי' המעין עצמו שהוא בחי' חכמה עילאה אינו בבחי' מקור כלל שיוכל להיות בחי' התהוות היש והנפרד הואיל והמעין אין בו התפשטות כמו בנהר

But as for the level of the spring itself, which is the level of supernal Chochmah, it is not in the category of a source at all, from which there could be the level of the coming into being of the yesh and the separate, since in the spring there is no spreading out as in the river.

> The spring itself, supernal Chochmah, cannot be a source of a separate "something" at all. In the spring there is no spreading out of the kind there is in the river, from which separate existence could develop.

והיינו לפי כי החכמה מאין תמצא[108]

And this is because "wisdom is found from ayin (nothing)."

> The reason is that Chochmah is "found from nothing": it remains one with the "nothing" from which it comes, wholly nullified.

ולזאת כשיתגלה לעתיד בחי' עצם החכמה עילאה למטה אזי לא יהי' [יהיה] בבחי' עלמא דפרודא כלל רק יהי' [יהיה] למטה ג"כ יחוד אור ה' ממש כמו שהוא למעלה

And therefore, when in the time to come the level of the essence of supernal Chochmah is revealed below, then it will not be in the state of a world of separation at all; rather, below too there will be the union of the light of G-d, exactly as it is above.

> Therefore, when the essence of supernal Chochmah is revealed below in the time to come, the lower world will no longer be a world of separation at all. Below, too, G-d's light will be united, exactly as it is above.

וזהו ומעין מבית[109] ה' יצא שעצם המעין שהוא בחי' חכמה עילאה כנ"ל יומשך ויתגלה למטה כמו שהוא בבחי' מעין ולא כמו עכשיו ונהר יוצא כו'

And this is "And a spring will go forth from the house of Havayah": that the essence of the spring, which is the level of supernal Chochmah, as mentioned above, will be drawn down and revealed below as it is, in the state of a spring, and not as now, "And a river goes forth," etc.

> This is the meaning of Yoel's prophecy, "And a spring will go forth from the house of Havayah." The essence of the spring, supernal Chochmah, will be drawn down and revealed below just as it is, as a spring, and not as now, when the flow comes down as a river, from which separation follows below.

ואזי אף והשקה את נחל השטים שיטים הוא מלשון שטות וגם מלשון שטו העם[110] שהם בחינת עלמין דפרוד

And then even "it will water the stream of Shittim": shittim is from the term shtus (folly), and also from the term "the people roamed about (shatu)," which are the level of worlds of separation;

> Then the spring will water even "the stream of Shittim." The name shittim is read two ways: as shtus, folly, and as in "the people roamed about (shatu)" to gather the manna (Numbers 11:8); both, the text says, are the worlds of separation.

ונחל השיטים הוא מקור המגדיל כל תאוות ותענוגי עוה"ז אשר לא להי' המה

and the stream of Shittim is the source that causes the growth of all the cravings and pleasures of this world that are not for G-d.

> The stream of Shittim is the source that nourishes all the cravings and pleasures of this world that are not for G-d.

והוא ג"כ ע"ד שנת' [שנתבאר] במ"א בד"ה שמע ישראל ענין מים תחתונים שהם מגדילים כל תענוגי עוה"ז שהם בחי' פסולת

And this too is along the lines of what was explained elsewhere, in the discourse beginning "Hear, O Israel," on the matter of the lower waters, which cause the growth of all the pleasures of this world, which are the level of refuse;

This matches what the discourse on "Hear, O Israel" (Likkutei Torah, Va'eschanan) explains about the "lower waters." They nourish all the pleasures of this world, which are refuse (p'soles). These are the waters that G-d divided from the upper waters by the firmament on the second day of creation. Here they stand for the source of worldly pleasure that has become separate from holiness.

והיינו ע"י שנמשך בחי' רקיע המבדיל בין מים עליונים למים תחתונים[111] עד שמזה נסתעף למטה במים תחתונים בחי' נחל השיטים ועיין ס"פ ואתחנן (דף ע"ד ע"ב)[112]

and this is through the drawing forth of the level of the firmament that divides between the upper waters and the lower waters, until from this there branched off below, in the lower waters, the level of the stream of Shittim. And see the end of Parshas Va'eschanan (folio 74b),

This comes about through the firmament that divides the upper waters from the lower waters, as on the second day of creation; from that division the stream of Shittim branched off below, in the lower waters. The text then refers to a passage at the end of Parshas Va'eschanan (folio 74b), and the Kehot note quotes it from the Zohar: since that stream increases affection in the world, when the holy spring goes forth and comes to it, it will be set right and made straight, and will no longer be in its foulness as before.

ומבואר שם שכשיתגלה בחי' עצם המעין אזי אף בבחי' נחל השיטים יהי' [יהיה] בחינת גילוי אור ה' וכמ"ש והלכו לאורך[113, 114] כו'

and it is explained there that when the level of the essence of the spring is revealed, then even in the level of the stream of Shittim there will be the level of the revelation of the light of G-d, as it is written, "And [they] shall walk by your light," etc.,

That passage explains that when the essence of the spring is revealed, G-d's light will be revealed even in the stream of Shittim. The verse cited, as the Kehot note points out, reads in full, "And nations shall walk by your light."

ובאו[115] במערות צורים[116] ובמחלות עפר מפני פחד ה' ומהדר גאונו כו' שיהי' [שיהיה] לעתיד

and "they shall enter the caves of the rocks and the holes of the earth, from before the terror of Havayah and from the splendor of His majesty," etc., which will be in the time to come.

Yeshayahu also foretells that in the time to come people "shall enter the caves of the rocks and the holes of the earth, from before the terror of Havayah and from the splendor of His majesty." G-d's majesty will then be felt even in the lowest places.

ולא יהי' [יהיה] בחי' פירוד כלל כמו שהוא עתה שנראה כאלו הם שתי רשויות ח"ו [חס ושלום] כדעת האפיקורוס וכמו שהשיב לו[117] האיך שביק מיא לאעבורי[118] כו'

**And there will not be the level of separation at all, as there is now, when it appears as though they are two dominions, G-d forbid, as the heretic (apikoros) held, and as he answered him: "How does he let the water pass through?" etc.**

> Then there will be no separation at all, unlike now, when the world can look as if there were two dominions, G-d forbid. In the Talmud (Sanhedrin 39a) a magus told Amemar that a person's upper half belongs to one power and his lower half to another, and Amemar answered: if so, how does the one let the water pass through the other's land?

שבאמת הכל נמשך ממנו ית' רק שע"י רבוי השתלשלות וצמצומים להעלים ולהסתר את אור ה' החיה ומהווה אותם מאין ליש הם נראים כאלו הם יש ונפרד בפ"ע [בפני עצמו]

**For in truth everything is drawn from Him, may He be blessed; only, through the many [stages of the] chain of descent and the contractions, so as to hide and conceal the light of G-d that gives them life and brings them into being from nothing to something, they appear as though they are a something (yesh), separate by itself.**

> The answer shows that the upper and the lower are one. In truth everything comes from G-d alone; only the many stages of descent and contraction hide the light that gives the creatures life and brings them into being, so they appear to be independent things.

והיינו לפי שכל ההשתלשלות הוא מהנהר וכמ"ש ונהר יוצא ומשם יפרד[119] כו'

**And this is because the whole chain of descent is from the river, as it is written, "And a river goes forth, and from there it separates," etc.**

> The appearance of separateness arises because the whole chain of descent flows from the river, Binah, of which it is said, "and from there it separates."

אבל לעתיד שיתגלה בחי' עצם המעין למטה אזי יהי' [יהיה] יחוד למטה כמו למעלה ממש והיינו בחי' תמתי תאומתי כנ"ל ודי"ל [ודי למבין] ועמ"ש עוד מענין זה בביאור ע"פ והיה מספר בנ"י [בני ישראל] כחול הים[120] כוי

**But in the time to come, when the level of the essence of the spring will be revealed below, then there will be union below exactly as above; and this is the level of "my perfect one, my twin," as mentioned above. This suffices for one who understands. And see what is written further on this subject in the explanation on the verse "And the number of the children of Israel shall be like the sand of the sea," etc.**

> In the time to come, though, the essence of the spring will be revealed below, and the lower world will be united with G-d exactly like the higher; this is "my perfect one, my twin" from the opening of the maamar, the complete union brought about by the souls. More on this subject is in the explanation on Hoshea's verse, "And the number of the children of Israel shall be like the sand of the sea" (Likkutei Torah, Bamidbar).

(ועיין בע"ח [בעץ חיים] שמ"ז פ"ג [פרק ג'] דכל עיקר ענין המסך שבין אצילות לבריאה[121,122] זהו ענין שהבינה דאצי' מלבשת התלבשות גמור להחכמה והיא בחי' מסך מבדיל בין א"ס וחכמה אל בריאה משא"כ באצילות לא הועילה הבינה רק למעבר בלבד כו' ואינו נחשב רק שמקבל מחכמה.

(And see Etz Chaim, Sha'ar (Gate) 47, chapter 3: that the whole essence of the matter of the screen (masach) between Atzilus and Beriah is this: that the Binah of Atzilus enclothes the Chochmah in a complete enclothing, and it is the level of a screen that divides Ein Sof and Chochmah from Beriah; whereas in Atzilus the Binah served only as a passageway, etc., and it is considered only as receiving from Chochmah.

> A long parenthesis brings support from the Arizal. In Etz Chaim the "screen" between Atzilus and Beriah is the Binah of Atzilus: below Atzilus it covers Chochmah completely and stands as a dividing screen between Ein Sof and Chochmah on one side and Beriah on the other, while within Atzilus Binah is only a passageway, counted as receiving from Chochmah. In Torah Ohr, Vayeira, to which the Kehot note points, the Alter Rebbe compares this partition to a parable in which a teacher clothes a deep idea in other matters for a student who cannot yet grasp it.

והיינו שהבינה[היא בחי' נהר שהוא בחי' יש והתפשטות כו' אבל חכמה היא בחי' מעין שהוא אינו בבחי' התפשטות כ"א בבחי' ביטול בחי' יו"ד דשם הוי'

That is, Binah is the level of a river, which is the level of yesh (something) and spreading out, etc.; but Chochmah is the level of a spring, which is not in a state of spreading out but in a state of bittul, the level of the yud of the Name Havayah.

> In the maamar's terms, Binah is the river, a "something" that spreads out, while Chochmah is the spring, which does not spread out but stays nullified. Chochmah is the yud, the first and smallest letter of the Name Havayah.

והיינו לפי שהוא אצל המקור ממש וזהו פי' אצילות מלשון אצלו אצל המאציל ב"ה

And this is because it is right beside the Source; and this is the meaning of Atzilus, from the term etzlo (beside Him): beside the Emanator, blessed be He.

> Chochmah stays nullified because it stands right beside its Source, and the name Atzilus itself comes from etzel, "beside," near the Emanator.

ולכן איתא בע"ח [בעץ חיים] (שמ"ע פרק זיין) **דהתלבשות אור א"ס בבינה ומדות דאצילות נק' איהו וגרמוהי חד**[123] **אבל יחוד אור א"ס בחכמה עילאה דאצילות נק' איהו וחיוהי חד שלמעלה ממדרגת גרמוהי כו' ועיין בסש"ב** [בספר של בינונים] (פל"ה) **בהג"ה** [בהגהה]

And therefore it is stated in Etz Chaim) (Sha'ar Mem-Ayin, chapter 7) **that the enclothing of the Infinite Light (Or Ein Sof) in the Binah and the emotive attributes of Atzilus is called "He and His vessels are one," but the union of the Infinite Light with the supernal Chochmah of Atzilus is called "He and His life-forces are one," which is above the rank of "His vessels," etc. And see Sefer Shel Beinonim (Tanya) (chapter 35), in the gloss.**

> Etz Chaim calls the Infinite Light's enclothing in Binah and the emotive attributes of Atzilus "He and His vessels are one," and its union with supernal Chochmah "He and His life-forces are one," a closer bond than that of the vessels. The printed letters of the sha'ar read Mem-Ayin, which gives no sha'ar number; the Kehot note's heading reads them as Mem-Alef, Sha'ar (Gate) 41, chapter 7, and the translation keeps the printed letters. The gloss in Tanya, chapter 35, gives in the name of the Alter Rebbe's teacher the reason for Etz Chaim's statement that the Infinite Light is united even in Atzilus only by first being enclothed in Chochmah: the Infinite One alone truly exists, and that is the level of Chochmah.

**אלא שמ"מ בבינה דאצילות עצמה ובכל האצי' הואיל ומיוחדים עם החכמה נק' הכל אצילות משא"כ בבריאה שאינה מקבלת רק מהבינה לבד ע"כ ומשם יפרד כו'.**

**Except that, even so, in the Binah of Atzilus itself and in all of Atzilus, since they are united with the Chochmah, it is all called Atzilus; which is not so in Beriah, which receives only from the Binah alone. Therefore, "and from there it separates," etc.**

> Even so, Binah of Atzilus and all of Atzilus are called Atzilus, "beside" G-d, because they are united with Chochmah. Beriah, which receives only from Binah, is not, and so below Atzilus "it separates."

ובזה יובן ענין אור זרוע לצדיק[124] שלהיות הגילוי בבי״ע ג״כ כמו באצילות ממש זהו דייקא ע״י נש״י [נשמות ישראל] שהם בחי׳ אור הנזרע למטה להתלבש בגוף כו׳

And with this the matter of "Light is sown for the tzaddik" will be understood: that for the revelation to be in Beriah, Yetzirah and Asiyah too, exactly as in Atzilus, this is specifically through the souls of Israel, which are the level of light that is sown below, to be enclothed in a body, etc.

> Now the verse "Light is sown for the tzaddik," with which the explanation began, becomes clear. G-d's revelation can be in Beriah, Yetzirah and Asiyah as it is in Atzilus only through the souls of Israel, the light that is "sown" below in a body.

והיינו לפי שנש״י [שנשמות ישראל] עלו במחשבה[125] דהיינו בעצמיות חכמה עילאה דאצי׳ בחי׳ והחכמה מאין תמצא ממש וכמש״ת [וכמו שיתבאר] לקמן

And this is because the souls of Israel "arose in thought," that is, in the very essence of the supernal Chochmah of Atzilus, the level of "And wisdom is found from ayin" itself, as will be explained below;

> The souls can do this because, as the Midrash says (Bereishis Rabbah 1:4), Israel "arose in thought" before the world was created, and their root is the very essence of supernal Chochmah, the "nothing" from which wisdom is found. The text says this will be explained further below.

וכמשנ״ת [וכמו שנתבאר] בביאור[126] ע״פ יונתי[127] המתחיל הנה ארז״ל [אמרו רבותינו זכרונם לברכה] נובלות חכמה[128, 129] כו׳ ע״ש

and as was explained in the explanation on the verse "My dove," which begins "Behold, our Sages, of blessed memory, said: 'The novlos (fallen fruits) of wisdom,'" etc.; see there.

> It was also explained in the explanation on "My dove" (Likkutei Torah, Shir HaShirim), which opens with the Sages' saying that the Torah is the "fallen fruit" (novlos) of supernal wisdom (Bereishis Rabbah 17:5).

וע״כ ע״י שירדו בעשיה הם יכולים להמשיך גילוי חכמה עילאה למטה בבי״ע כמו באצי׳ [באצילות] ולא יכנף עוד[130] כו׳ ע״י המסך ופרסא כ״א ומעין מבית ה׳ יצא כו׳ גילוי בחי׳ חכמה עילאה

And therefore, through their having descended into Asiyah, they are able to draw down the revelation of supernal Chochmah below, into Beriah, Yetzirah and Asiyah, as in Atzilus, and "[your Teacher] will no longer be hidden by a wing," etc., through the screen and the partition (masach and parsa); but rather "a spring will go forth from the house of Havayah," etc.: the revelation of the level of supernal Chochmah.

> Because the souls are rooted in Chochmah itself, their descent into Asiyah enables them to draw the revelation of supernal Chochmah down into Beriah, Yetzirah and Asiyah, as it is in Atzilus. Then G-d will no longer be "hidden by a wing," behind the screen and partition that divide Atzilus from Beriah; instead "a spring will go forth from the house of Havayah": supernal Chochmah itself will be revealed.

ועיין בע"ח [בעץ חיים] שער מ"ז פ"ג [פרק ג'] הנ"ל ובז"ה [ובזוהר הרקיע] בפ' פקודי (בדף רל"ד) דענין חכמה זו היינו כי הא"ס בה מלובש תוך החכמה[131] עליונה דא"ק [דאדם קדמון] וחכמה זו מתלבשת באצילות כו' ע"ש

And see Etz Chaim, Sha'ar (Gate) 47, chapter 3, mentioned above, and Zohar HaRakia on Parshas Pekudei (on folio 234), that the matter of this Chochmah is that the Ein Sof in it is enclothed within the supernal Chochmah of Adam Kadmon [Primordial Man], and this Chochmah is enclothed in Atzilus, etc.; see there.

> For what this Chochmah is, the text points again to Etz Chaim, Sha'ar (Gate) 47, chapter 3, and to Zohar HaRakia, a commentary on the Zohar, on Parshas Pekudei at folio 234. There it is explained that the Ein Sof within this Chochmah is enclothed in the supernal Chochmah of Adam Kadmon, the primordial level above Atzilus, and that this Chochmah is enclothed in Atzilus.

ועד"ז ממש יהי' [יהיה] הגילוי בבי"ע

And in exactly this way will the revelation be in Beriah, Yetzirah and Asiyah.

> In just this way Chochmah will be revealed in Beriah, Yetzirah and Asiyah.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] ע"פ כי ביי"ה[132] ה' צור עולמים ביו"ד נברא העוה"ב [העולם הבא] בה' נברא העוה"ז כי ה' הוא בחי' רחובות הנהר ונהר יוצא ולכן ומשם יפרד כו' וזהו ענין העוה"ז

And this is what our Sages, of blessed memory, said on the verse "For with Kah (yud-hei), Havayah formed the worlds": with the yud the World to Come was created; with the hei this world was created. For the hei is the level of "the broad expanses of the river" and "a river goes forth," and therefore "and from there it separates," etc., and this is the matter of this world.

> The Talmud (Menachos 29b) reads "For in Kah, Havayah, is an everlasting rock (tzur olamim)" as "with Kah, Havayah formed (tzar) the worlds (olamim)": the World to Come was created with the yud and this world with the hei. The hei is "the broad expanses of the river," the river that goes forth, which is Binah; because it is the river, "from there it separates," and that is the nature of this world.

אבל היו"ד הוא בחי' המעין ולכן אין בו התפשטות כמו בה"א [באות ה"א] ולכן בו נברא העוה"ב [העולם הבא] שאזי ומעין מבית ה' יצא

But the yud is the level of the spring, and therefore there is no spreading out in it as there is in the hei; and therefore with it the World to Come was created, for then "a spring will go forth from the house of Havayah."

> The yud is the spring, and it has no spreading out of the kind the hei has. Therefore the World to Come was created with it, for then "a spring will go forth from the house of Havayah."

ועמ"ש הרמ"ז [הרב משה זכות] פ' שלח (קנ"ט א') מענין כי ביה ה' צור עולמים

And see what the Ramaz (Rabbi Moshe Zacuto) writes on Parshas Shelach (159a) on the subject of "For with Kah, Havayah formed the worlds."

> The text also refers to the comments of the Ramaz, the Kabbalist Rabbi Moshe Zacuto, on Parshas Shelach (159a) about this verse.

ברבות מבואר ע"פ ששים המה[133] כו' אחת היא כו'[134, 135, 136, 137, 138, 139] במדבר (ר"פ ד') נשא (פ' ט') גבי ולקח הכהן מים קדושים.

In the Midrash Rabbah, it is explained on the verse "There are sixty queens," etc., "One is she," etc.: Bamidbar (beginning of section 4); Nasso (section 9), on "And the kohen [priest] shall take holy water."

> The maamar closes with a list of places where the Midrash Rabbah expounds "There are sixty queens ... One is she." It is expounded in Bamidbar Rabbah on Parshas Bamidbar, at the beginning of section 4, and on Nasso (section 9), on "And the kohen shall take holy water," the waters of the sotah, the wife suspected of unfaithfulness.

(פ' י"ד) גבי ביום עשתי עשר יום.[140] קרח (פי"ח) מקץ (ר"פ צ') ויגש (ר"פ צ"ד) ובשה"ש [ובשיר השירים] רבה:[141, 142, 143]

(Section 14), on "On the eleventh day." Korach (section 18); Mikeitz (beginning of section 90); Vayigash (beginning of section 94); and in Shir HaShirim Rabbah.

> The other places are Bamidbar Rabbah, section 14, on the offering of the eleventh day (Numbers 7:72), one of the tribal princes' offerings for the dedication of the Mishkan, where "One is she" is Israel, whom G-d chose; Korach, section 18; Bereishis Rabbah at the beginning of sections 90 and 94, where "One is she, my dove" is expounded of Avraham; and Shir HaShirim Rabbah on the verse itself.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **A QUESTION THE REBBE RAISES**
>
> In Nisan 5708 the Rebbe published the Rebbe Rayatz's maamar for the first days of Pesach, "Ki v'chipazon yatzasa", adding source notes of his own (his preface is dated 11 Nisan 5708). Where the Rebbe Rayatz writes „דכלי המוחין בכלל נקראים חיוהי" ("the vessels of the mochin are in general called chayohi"), and those of the middos garmohi, the Rebbe's note sets this beside our paragraph.
>
> The Rebbe notes that the Rebbe Rashab, in "Ki ner mitzvah" 5653, gives in the Arizal's name „דחיוהי הם המוחין וגרמוהי המדות" ("that chayohi are the mochin and garmohi the middos"), and adds that this "needs a little study" from Etz Chaim (Sha'ar (Gate) 42, ch. 5) and from the end of the first "Sixty queens", our paragraph. The difficulty, it seems, is that here the Alter Rebbe puts Binah, though one of the mochin, with the middos under „איהו וגרמוהי חד" ("He and His vessels are one"), and gives "He and His life-forces are one" to Chochmah alone. The Rebbe leaves the question open.
>
> The Alter Rebbe: דהתלבשות אור א"ס בבינה ומדות דאצילות נק' איהו וגרמוהי חד אבל יחוד אור א"ס בחכמה

> The Rebbe: בד"ה כי נר מצוה תרנ"ג בשם האריז"ל דחיוהי הם המוחין וגרמוהי המדות. וצע"ק בע"ח שמ"ב פ"ה ובלקו"ת שה"ש סד"ה ששים המה (הראשון)
>
> Sefer HaMaamarim 5708 (of the Rebbe Rayatz), the Rebbe's source note כו, p. 161 · Kuntres Chag HaPesach 5708 (the Rebbe's preface dated 11 Nisan 5708)

### IN ONE'S AVODAH

Before the mitzvos can bear fruit, a person must plow: turn away from evil, overturn his bad traits and nullify every desire that is not for G-d, until his heart is broken and crushed. Then his practical mitzvos, like charity given to one who has nothing, are a sowing that draws the Infinite Light down with great increase. He does this through self-nullification and readiness for self-sacrifice in the love of the Shema, and through the delight of contemplating G-d's greatness, "to gaze upon the glory of the King," which arouses delight above.

### QUESTIONS FOR DISCUSSION

1. How does the image of sowing, a seed that rots and then yields many, explain why the souls had to descend into bodies?
2. Why does the Torah as halachah, like the angels, have no "increase," while the mitzvos the souls perform do?
3. Why must the plowing of "turn away from evil" come before the sowing of "do good," and what do Kayin and Hevel show about this?
4. What is the difference between the spring and the river, and why can only the river be a source of separate worlds?
5. How does the souls' root in supernal Chochmah enable them to bring about "a spring will go forth from the house of Havayah"?

SOURCES AND REFERENCES

# Notes

## PARAGRAPH 1

**1** **ששים המה מלכות**

the passage shares nothing with the note

KEHOT'S NOTE

הנחת כ"ק אדה"א נדפס בסה"מ תקס"ח ח"ב ע' תרה. נאמר ש"פ ויצא על חתונת ר' ברוך נכד אדה"ז. וראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, ד. מאמר זה בשינויים ובאריכות מכ"ק אדמו"ר האמצעי בס' שערי תשובה ע' ס, ג. המאמר והגהות באוה"ת שה"ש כרך ג ע' תתקמב. קיצורים שם ע' תתקנח. ראה להלן בהוספות להערות וציונים השוואה לד"ה זה. דרוש זה דרשו אדמו"ו נ"ע בשבת א' עם הדרוש ושבתי בשלום הנד' בתו"א. ושם ביאר ענין זה מה שלמטה נעשה עלמא דפרודא ע"ד שאמר המין מפלגך ולתתא כו', והיינו ע"י הרקיע המבדיל כו' והיינו שמבדיל בין בחי' באר שבע שהוא כענין מים עליונים שבאצי' ובין חרן שבבי"ע כו'. הובא באוה"ת ויצא (קצג, ב), ע"ש. [כ]. דרוש זה נזכר באוה"ת ענינים ע' רנח. ד"ה זה וד"ה כמשוש חתן על כלה באוה"ת סידור ע' רכו נאמר ע"י הצ"צ על חתונת בתו בשנת תקצ"א.

**2** **ששים המה מלכות**

"There are sixty queens, and eighty concubines, and maidens without number." In the Song the lover speaks of a king's many queens, concubines and maidens, to say that his one beloved is above them all; this is the verse the maamar sets out to explain.

**Song of Songs 6:8** שיר השירים ו:ח

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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KEHOT'S NOTE

שה"ש ו, ח.

**3** **ששים המה מלכות**

The Midrash on Korach reads the sixty queens as sixty tractates and the eighty concubines as eighty houses of study that were in Jerusalem, corresponding to its gates.

**Bamidbar Rabbah 18:21** במדבר רבה י"ח:כ"א

**4** **אחת היא יונתי תמתי**

"One is she, my dove, my perfect one": the lover's bride is unique, above all the queens and concubines. The maamar reads her as Knesses Yisrael, the source of the souls.

**Song of Songs 6:9** שיר השירים ו:ט

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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**5** **ובפי' קרח גבי ובני קרח**

The note quotes Or HaTorah's citation of the Midrash in Korach: sixty tractates, eighty houses of study in Jerusalem corresponding to its gates, and, for the maidens without number, the "outside mishnah," which the commentator explains as what individuals studied outside those houses of study.

KEHOT'S NOTE

פ"ח, כא. "ששים המה מלכות ששים מסכתות, שמונים פלגשים שמונים בתי מדרשות היו בירושלים כנגד פתחי', ועלמות אין מספר משנה החיצונה, ופי' המ"כ מה שלמדו היחידים חוץ לאלו בתי המדרשות" — אוה"ת שה"ש ע' תקעו.

**6** **ובני קרח לא מתו**

"But the sons of Korach did not die." The Midrash in Parshas Korach expounds "There are sixty queens" in connection with this verse.

**Numbers 26:11** במדבר כ"ו:י"א

וּבְנֵי־קֹרַח לֹא־מֵתוּ׃

Notwithstanding the sons of Korah died not.

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**7** **ששים המה מלכות אלו ס' מסכתות**

The Midrash on Shir HaShirim reads the sixty queens as the sixty tractates of halachah, the eighty concubines as the eighty sections of Toras Kohanim, and the maidens without number as additions (tosafos) without end.

**Shir HaShirim Rabbah 6:9:2-3** שיר השירים רבה ו:ט:ב-ג

רַבִּי יִצְחָק פָּתַר קְרָיָה בְּפָרָשִׁיּוֹתֶיהָ שֶׁל תּוֹרָה, שִׁשִּׁים הֵמָּה מְלָכוֹת, אֵלּוּ שִׁשִּׁים מַסֶּכְתּוֹת שֶׁל הֲלָכוֹת. וּשְׁמֹנִים פִּילַגְשִׁים, אֵלּוּ שְׁמוֹנִים פָּרָשִׁיּוֹת שֶׁבְּתוֹרַת כֹּהֲנִים. וַעֲלָמוֹת אֵין מִסְפָּר, אֵין קֵץ לַתּוֹסָפוֹת. אַחַת הִיא, זֶן חוֹלְקִים אֵלּוּ עִם אֵלּוּ, וְכֻלְּהוֹן דּוֹרְשִׁין מִטַּעַם אֶחָד, מֵהֲלָכָה אַחַת, מִגְּזֵרָה שָׁוָה, מִקַּל וָחֹמֶר. רַבִּי יוּדָן בְּרַבִּי אִלְעָאי פָּתַר קְרָיָה בְּעֵץ חַיִּים וּבְגַן עֵדֶן, שִׁשִּׁים הֵמָּה מְלָכוֹת, אֵלּוּ שִׁשִּׁים חֲבוּרוֹת שֶׁל צַדִּיקִים שֶׁיּוֹשְׁבוֹת בְּגַן עֵדֶן תַּחַת עֵץ הַחַיִּים וְעוֹסְקוֹת ...

Rabbi Yitzḥak interpreted the verse regarding the portions of the Torah. "There are sixty queens," these are the sixty tractates of halakhot. "And eighty concubines," these are the eighty portions in Torat Kohanim. "And young women without number," these are the Tosefta. "One is [my faultless dove]," they dispute each other, but all of them expound it from one source, from one halakha, from a verbal analogy, from an a fortiori inference. Rabbi Yudan ben Rabbi Ilai interpreted the verse regarding the Tree of Life and the Garden of Eden. ...

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**8** **וכמארז"ל תמתי תאומתי**

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

KEHOT'S NOTE

שהש"ר במקומו.

**9** **תמתי תאומתי**

Rabbi Yannai reads tamasi as te'omasi, "my twin": as it were, "I am not greater than she, and she is not greater than I." The Alter Rebbe applies it to the union of Z'eir Anpin and Nukva brought about by the souls.

**Shir HaShirim Rabbah 5:2:2** שיר השירים רבה ה':ב':ב

... הִי יִמְלֹךְ לְעֹלָם וָעֶד, יוֹנָתִי, בְּמָרָה, שֶׁמִּשָּׁם נִצְטַוִּוּ וְנִצְטַיְּנוּ בְּכָל הַמִּצְווֹת וּצְדָקוֹת וּמַעֲשִׂים טוֹבִים כְּיוֹנָה זוֹ שֶׁמְּצֻיֶּנֶת, הֲדָא הוּא דִכְתִיב (שמות טו, כה): שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט. תַּמָּתִי, תַּמּוּתִי שֶׁנִּתַּמְּמוּ עִמִּי בְּסִינַי, וְאָמְרוּ (שמות כד, ז): כֹּל אֲשֶׁר דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע. רַבִּי יַנַּאי אָמַר תְּאוֹמָתִי, כְּבְיָכוֹל לֹא אֲנִי גְּדוֹלָה מִמֶּנָּה וְלֹא הִיא גְּדוֹלָה מִמֶּנִּי. רַבִּי יְהוֹשֻׁעַ דְּסִכְנִין בְּשֵׁם רַבִּי לֵוִי תְּאוֹמָתִי מָה הַתְּאוֹמִים הַלָּלוּ אִם חוֹשֵׁשׁ אֶחָד מֵהֶן בְּרֹאשׁוֹ חֲבֵרוֹ מַרְגִּישׁ, כָּךְ ...

"It is the sound of my beloved knocking" - by means of Moses when he said: "Moses said: So said the L-rd: At about midnight, I will emerge in the midst of Egypt" (Exodus 11:4). "Open for me" - Rabbi Yasa said: The Holy One blessed be He said to Israel: My children, open for Me one opening of repentance like the eye of the needle, and I will open for you openings that wagons and carriages enter through it. Rabbi Tanḥuma, Rabbi Ḥunya, and Rabbi Abbahu [said] in the ...

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**10** The Talmud reads "Moshe commanded us the Torah, an inheritance (morashah)" as me'orasah, "betrothed." The Alter Rebbe draws from it that Israel is the groom and the Torah the bride.

**Pesachim 49b:10** פסחים מ"ט ב':י

תָּנֵא רַבִּי חִיָּיא: כָּל הָעוֹסֵק בַּתּוֹרָה לִפְנֵי עַם הָאָרֶץ, כְּאִילּוּ בּוֹעֵל אֵרוּסָתוֹ בְּפָנָיו, שֶׁנֶּאֱמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה". אַל תִּקְרֵי: "מוֹרָשָׁה", אֶלָּא: מְאוֹרָסָה.

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**11** "Moshe commanded us the Torah, an inheritance of the congregation of Yaakov": words of Moshe's blessing before his death, calling the Torah the heritage of the whole people. The Sages read morashah as me'orasah, "betrothed."

**Deuteronomy 33:4** דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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**12** **שישראל הן בחי' חתן**

That passage opens by explaining that the Holy One, blessed be He, is called the groom and Knesses Yisrael the bride because the Torah is given to Israel, "the day of His wedding" being the Giving of the Torah.

**Song of Songs 3:11** שיר השירים ג':י"א

**Taanit 26b** תענית כ"ו ב

KEHOT'S NOTE

שה"ש ג, יא. תענית כו, ב. וראה שהש"ר עה"פ. וראה לעיל א, א.

**13** **תלת קשרין מתקשרין**

The Zohar teaches that three levels are bound one to another: the Holy One, blessed be He, the Torah, and Israel. Here it shows the opposite ranking, the Torah above Israel.

**Zohar III, 73a** זח"ג עג, א

KEHOT'S NOTE

ראה זח"ג עג, א. וראה הערת כ"ק אדמו"ר בסה"מ ת"ש ע' 61. ובכ"מ.

## PARAGRAPH 2

**14** **אור זרוע לצדיק**

"Light is sown for the righteous, and joy for the upright in heart." In its plain sense the light of the righteous is hidden for now, like sown seed, and will yet sprout; the Alter Rebbe reads the souls as the light that is sown, and their mitzvos as the harvest of increased revelation. (context: Steinsaltz Tanakh)

**Psalms 97:11** תהילים צ"ז:י"א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה:

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

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KEHOT'S NOTE

תהלים צז, יא. ראה תו"א עח, ד. סה"מ תקס"ד ע' קכא. וראה יהל אור ע' שנד. אוה"ת ויחי שצח, א.

**15** **שזורעין גרעין א' . . רבוי גרעינים**

Kehot's note points to Pesachim 87b for these words.

**Pesachim 87b** פסחים פ"ז ב

KEHOT'S NOTE

ראה פסחים פז, ב.

**16** **עמ"ש מענין זריעה**

This encyclopedic collection of the Tzemach Tzedek's teachings, arranged by topic, gathers further material on sowing under that entry.

KEHOT'S NOTE

ראה עוד בספר הליקוטים ממאמרי הצ"צ בערך זריעה.

**17** **בד"ה ויהי בשלח פרעה**

That discourse explains "I will sow her for Me in the land": Israel are G-d's produce, and as a person sows grain for the sake of the increase that grows, G-d sows Israel so that the revelation of His G-dliness will grow and multiply below, as above.

KEHOT'S NOTE

תו"א סא, א. עם הגהות באוה"ת פ' בשלח כרך ז ע' ב'תרנא ואילך.

18 **ויהי בשלח פרעה**

> "And it came to pass, when Pharaoh sent out the people": the opening of the Torah Ohr discourse cited for the theme of sowing.

**Exodus 13:17** שמות י״ג:י״ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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19 **הבאים ישרש**

> "In days to come Yaakov will take root": the opening words of another discourse cited on sowing.

**Isaiah 27:6** ישעיהו כ״ז:ו׳

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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20 **כי תבאו אל הארץ ושבתה הארץ**

> "When you come into the land ... the land shall rest": the opening words of one of the discourses on sowing listed here.

**Leviticus 25:2** ויקרא כ״ה:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיהוָה׃

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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21 **כי כארץ תוציא צמחה**

> "For as the earth brings forth its growth": the opening words of another discourse cited on sowing.

**Isaiah 61:11** ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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22 **הלוך ילך ובכה נושא משך הזרע**

> "He goes along weeping, carrying the bag of seed; he will surely come back with joy, carrying his sheaves." The discourse "Return, O Israel" discusses this verse.

**Psalms 126:6** תהילים קכ״ו:ו׳

הָלוֹךְ יֵלֵךְ וּבָכֹה נֹשֵׂא מֶשֶׁךְ־הַזָּרַע בֹּא־יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו׃

Though he goeth on his way weeping that beareth the measure of seed, He shall come home with joy, bearing his sheaves.

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23 **כן יעמוד זרעכם**

> "For as the new heavens and the new earth ... so shall your seed and your name endure": the opening of another discourse on sowing.

**Isaiah 66:22** ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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24 **מלכותך מלכות כל עולמים**

> "Your kingship is the kingship of all worlds." In its plain sense the psalmist praises G-d's eternal kingship, "a kingship of all ages" (olamim); the Alter Rebbe reads olamim as "worlds": all the endless worlds come from G-d's Malchus alone. (context: Steinsaltz Tanakh)

**Psalms 145:13** תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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25 **היש מספר לגדודיו**

> "Is there any number to His legions?" Bildad, answering Iyov, says that G-d's forces are without number; it is cited for the countless worlds and creations.

**Job 25:3** איוב כ״ה:ג׳

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֹהוּ׃

Is there any number of His armies? And upon whom doth not His light arise?

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26 **הודו על ארץ ושמים**

> "His splendor is upon earth and heaven": the psalmist calls on all to praise G-d, whose glory is over earth and heaven. The Alter Rebbe reads it to mean that heaven and earth are only His splendor and radiance, His Malchus.

**Psalms 148:13** תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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27 A magus said to Amemar: "Your upper half belongs to Hormiz; your lower half belongs to Ahormiz." The Alter

Rebbe explains that such a claim of two powers can arise only because the lower world hides its G-dly source.

**Sanhedrin 39a:9–10** סנהדרין ל"ט א:ט'-י"

אֲמַר לֵיהּ הָהוּא אַמְגּוּשָׁא לְאַמֵּימָר: מִפַּלְגָךְ לְעֵילַאי דְּהוֹרְמִיז, מִפַּלְגָךְ לְתַתַּאי דְּאַהוֹרְמִיז. אֲמַר לֵיהּ: אִם כֵּן, הֵיכִי שָׁבֵיק לֵיהּ אַהוֹרְמִיז לְהוֹרְמִיז לְעַבּוֹרֵי מַיָּא בְּאַרְעֵיהּ? אֲמַר לֵיהּ קֵיסָר לְרַבִּי תַּנְחוּם: תָּא לִיהְוֵי כּוּלָּן לְעָמָא חַד. אֲמַר: לְחַיֵּי, אֲנַן דְּמָהֲלִינַן לָא מָצֵינַן מִיהְוֵי כְּוָותַיְיכוּ. אַתּוּן מָהֲלִיתוּ וֶהֱוֹו כְּוָותַן! אֲמַר לֵיהּ: מַיְמָר שַׁפִּיר קָאָמְרַתְּ, מִיהוּ כֹּל דְּזָכֵי לְמַלְכָּא לְשַׁדְיוּהּ לְבֵיבָר. שַׁדְיוּהּ לְבֵיבָר וְלָא אַכְלוּהּ. אֲמַר לֵיהּ הָהוּא מִינָא: הַאי דְּלָא אַכְלוּהּ מִשּׁוּם דְּלָא כְּפוּן ...

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## 28 ונהר יוצא מעדן ומשם יפרד

"And a river goes forth from Eden to water the garden, and from there it separates and becomes four heads." In its plain sense the river parts into four branches; the Alter Rebbe reads yipared as separation, the point below Atzilus where separate worlds begin.

**Genesis 2:10** בראשית ב:י'

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

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

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## 29 לך ה' הגדולה

David's blessing before the whole assembly: "Yours, Havayah, is the greatness and the might and the beauty ..." The Alter Rebbe stresses that in Atzilus these attributes are "Yours," wholly united with G-d.

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

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

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

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### PARAGRAPH 3

## 30 ומספר אחד ומספר רבוא רבבן שוה ממש

The note lists this page among the places where the teaching that one and a myriad of myriads are equal before the Infinite appears; the note says it is cited in the name of the Maggid.

**KEHOT'S NOTE**

מובא בכמה מקומות בשם הרב המגיד. מאמרי אדה"ז ענינים ע' נה. הנחות הר"פ ע' לח. ביאוה"ז להצ"צ ע' תצט. ראה בספר הערכים-חב"ד בערך אוא"ס (א) במילואים ע' תקפז הערה 418 שמכאן משמע שהם שוה ממש, אבל מלשון התניא פמ"ח אין ראי' שאחד ואלף אלפים כו' הם בשוה שהרי אפשר לומר לכאורה, דהגם שאלף אלפי אלפים כו' לגבי מספר בלי גבול "אינן אפילו כערך מספר אחד לגבי אלף כו" — מ"מ האי"ע דמספר אחד לגבי בל"ג הוא אי"ע גדול יותר, ע"ש. וראה עוד לעיל ואתחנן יב, סע"א ובהנסמן בהמ"מ שם. ספר הערכים-חב"ד כרך ג' ע' קטז. כרך ד' ע' תקפה.

## 31 וכמ"ש בסש"ב פמ"ח

The text itself cites this chapter, which discusses the infinite distance between the finite and the Infinite and the tzimtzum that this requires.

**KEHOT'S NOTE**

(סז, ב). וראה ליקוט פירושים ומ"מ — חיטריק שם.

## 32 ולא יכנף עוד מוריך

"Your Teacher will no longer be hidden by a wing, and your eyes shall see your Teacher." Yeshayahu promises the people of Zion that G-d, their Teacher, will no longer conceal Himself; it is cited for the time when the lower worlds will no longer be in a state of "the hiding of the Face." (context: Steinsaltz Tanakh)

**Isaiah 30:20** ישעיהו ל':כ'

וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צַר וּמַיִם לָחַץ וְלֹא־יִכָּנֵף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רֹאוֹת אֶת־מוֹרֶיךָ:

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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**KEHOT'S NOTE**

ישע' ל, כ.

## 33 הייתי ככוס חרבות

"I have become like an owl of the ruins," from the psalm titled "A prayer of the poor man." It pictures the poor person as a place of darkness and desolation, which charity lights up.

**Psalms 102:7** תהילים ק"ב:ז'

דָּמִיתִי לְקָאַת מִדְבָּר הָיִיתִי כְּכוֹס חָרָבוֹת:

I am like a pelican of the wilderness; I am become as an owl of the waste places.

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**KEHOT'S NOTE**

תהלים קב, ז.

## 34 כל פרוטה ופרוטה מצטרפת לחשבון גדול

On the verse "And He donned charity as a coat of mail," the Talmud teaches that as each scale combines into a great coat of mail, so in charity each and every perutah combines into a great sum. The Alter Rebbe reads "a great sum" as the revelation of the Infinite.

**Bava Batra 9b:1** בבא בתרא ט' ב:א'

"מָשַׁגּ אֹרְחָתַיּהּ דְּאִימֵּיהּ", מִשְׁמֵיהּ דְּרַבִּי אֶלְעָזָר – מַאי דִּכְתִיב: "וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיוֹן"? לוֹמַר לָךְ: מָה שִׁרְיוֹן זֶה – כָּל קְלִיפָּה וּקְלִיפָּה מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה – כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל. רַבִּי חֲנִינָא אָמַר מֵהָכָא: "וּכְבָגֶד עֲדִים כָּל צִדְקֹתֵינוּ"; מָה בֶּגֶד זֶה – כָּל נִימָא וְנִימָא מִצְטָרֶפֶת לְבֶגֶד גָּדוֹל, אַף צְדָקָה – כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל.

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**KEHOT'S NOTE**

ב"ב ט, ב. ראה אוה"ת מארז"ל ע' מ ואילך.

**35** **בד"ה וילבש צדקה**

The epistle opens with this verse and the Sages' saying that every perutah combines into a great sum.

KEHOT'S NOTE

באגה"ק. [כ].

**36** "And He donned charity as a coat of mail, and a helmet of salvation on His head": the verse from which the Talmud learns that every perutah combines into a great sum.

**Isaiah 59:17** ישעיהו נ"ט:י"ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה׃

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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**37** **יתקע בשופר גדול**

"And it shall be on that day that a great shofar will be sounded": the verse of another explanation cited for the meaning of "great."

**Isaiah 27:13** ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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**38** **וישע ה' אל הבל**

The words here quote Genesis 4:4–5; the passage is shown below.

**Genesis 4:4–5** בראשית ד':ד'-ה'

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע ה' אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃ וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו׃

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering; but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell.

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KEHOT'S NOTE

בראשית ד, ד-ה.

**39** **וישע ה' אל הבל ואל מנחתו**

"And Havayah turned to Hevel and to his offering." The word vayisha (turned) is linked with yeshuos (salvations).

**Genesis 4:4** בראשית ד':ד'

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

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

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**40** **ואל קין ואל מנחתו לא שעה**

"But to Kayin and to his offering He did not turn": the other half of the contrast.

**Genesis 4:5** בראשית ד':ה'

וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו׃

but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell.

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**41** **כל המצות בשם צדקה סתם בירושלמי**

The chapter teaches that the perfection of the days of Mashiach, the revelation of the Infinite Light in this physical world, depends on our deeds during the exile.

**Tanya, Likkutei Amarim 37:19** תניא, חלק ראשון; ליקוטי אמרים ל"ז:י"ט

וּבָזֶה יוּבַן מַה שֶּׁהִפְלִיגוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה בִּמְאֹד מְאֹד בְּמַעֲלַת הַצְּדָקָה, וְאָמְרוּ שֶׁשְּׁקוּלָה כְּנֶגֶד כָּל הַמִּצְוֹת", וּבְכָל תַּלְמוּד יְרוּשַׁלְמִי הִיא נִקְרֵאת בְּשֵׁם "מִצְוָה" סְתָם, כִּי כָּךְ הָיָה הֶרְגֵּל הַלָּשׁוֹן לִקְרוֹא צְדָקָה בְּשֵׁם "מִצְוָה" סְתָם, מִפְּנֵי שֶׁהִיא עִיקַּר הַמִּצְוֹת מַעֲשִׂיּוֹת, וְעוֹלָה עַל כּוּלָּנָה, שֶׁכּוּלָּן הֵן רַק לְהַעֲלוֹת נֶפֶשׁ הַחִיּוּנִית לַה', שֶׁהִיא הִיא הַמְקַיֶּמֶת אוֹתָן, וּמִתְלַבֶּשֶׁת בָּהֶן לִיכָלֵל בְּאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא הַמְלוּבָּשׁ בָּהֶן, וְאֵין לְךָ מִצְוָה שֶׁנֶּפֶשׁ הַחִיּוּנִית מִתְלַבֶּשֶׁת ...

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KEHOT'S NOTE

ראה תניא פל"ז. וראה לעיל פ' ראה כג, ג. סה"מ תקס"ח ע' ריז. ראה במ"מ לאוה"ת שה"ש כרך ג ע' תתקמד.

## PARAGRAPH 4

**42** **פרו ורבו**

"And G-d blessed them, and G-d said to them: Be fruitful and multiply, and fill the earth." Said to Adam and Chavah on the sixth day, it is counted as the first of the 613 mitzvos; the maamar sees in it the increase that every mitzvah brings.

**Genesis 1:28** בראשית א':כ"ח

וַיְבָרֶךְ אֹתָם אֱלֹקִים וַיֹּאמֶר לָהֶם אֱלֹקִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׁת עַל־הָאָרֶץ׃

And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

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**43** **שמצוה ראשונה . . שהוא ריבוי ותוספות**

The note quotes the talk: according to another version, from the Alter Rebbe himself, the saying is that the order of the Torah is also Torah, so the first foundation of the Torah and of a Jew's life is that "one Jew must make another Jew."

KEHOT'S NOTE

ראה לקו"ש ח"א ע' 114 . . און לויט אַ צווייטען נוסח — פון אַלטן רביין אַליין, און דער אינהאַלט פונעם ווארט איז: אַז דער סדר פון תורה איז אויך

**44** **בן פורת יוסף**

Yaakov's blessing: "Yosef is a fruitful son, a fruitful son by a spring." It is cited for Yosef as the source of increase.

**Genesis 49:22** בראשית מ״ט:כ״ב

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה עָלֵי־שׁוּר׃

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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**KEHOT'S NOTE**

בראשית מט, כב.

**45** **אור זרוע לצדיק**

"Light is sown for the tzaddik": Yosef, the supernal tzaddik, is where the sown light brings increase.

**Psalms 97:11** תהילים צ״ז:י״א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

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

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**46** **והי׳ ביום ההוא יוסיף ה׳**

"And it shall be on that day that Ado-nai will again set His hand a second time to acquire the remnant of His people." The verse has the Name Ado-nai, which the maamar writes ה׳. The Midrash links the name Yosef with yosif, "will again."

**Isaiah 11:11** ישעיהו י״א:י״א

וְהָיָה בַּיּוֹם הַהוּא יוֹסִיף אֲדֹנָי שֵׁנִית יָדוֹ לִקְנוֹת אֶת־שְׁאָר עַמּוֹ אֲשֶׁר יִשָּׁאֵר מֵאַשּׁוּר וּמִמִּצְרַיִם וּמִפַּתְרוֹס וּמִכּוּשׁ וּמֵעֵילָם וּמִשִּׁנְעָר וּמֵחֲמָת וּמֵאִיֵּי הַיָּם׃

And it shall come to pass in that day, That the L-rd will set His hand again the second time To recover the remnant of His people, That shall remain from Assyria, and from Egypt, And from Pathros, and from Cush, and from Elam, And from Shinar, and from Hamath, and from the islands of the sea.

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**KEHOT'S NOTE**

ישע׳ יא, יא.

## PARAGRAPH 5

**47** **באשרי כי אשרוני בנות**

Leah, at the birth of Asher: "In my happiness, for daughters will call me happy." It shows asher as a term of happiness and delight.

**Genesis 30:13** בראשית ל׳:י״ג

וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אָשֵׁר׃

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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תורה — דער ערשטער יסוד אין תורה, און דער ערשטער יסוד אין דעם לעבען פון אַ אידן איז, אַז "איין איד דאַרף מאַכן נאָך אַ אידן". ע״ש.

**48** **מוטב דלידייניה**

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

**KEHOT'S NOTE**

חגיגה (טו, ב). [כ].

**49** **מוטב דלידייניה וליתי לעלמא דאתי**

When Acher died, it was said that he would be neither judged, because he had studied Torah, nor brought to the World to Come, because he had sinned; Rabbi Meir said, "Better that he be judged and come to the World to Come." It is cited for how great the supernal delight is.

**Chagigah 15b:3** חגיגה ט״ו ב:ג׳

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לָעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לָעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לָעָלְמָא דְּאָתֵי. מָתֵי אָמוּת, וְאַעֲלֶה עָשָׁן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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## PARAGRAPH 6

**50** **לב נשבר ונדכה**

"A broken and crushed heart, O G-d, You will not despise." It describes the broken heart that results from plowing the animal soul.

**Psalms 51:19** תהילים נ״א:י״ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה׃

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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**51** **בד״ה האזינו השמים**

There the Alter Rebbe explains that the power of growth hidden in the earth is awakened by the sown seed only after plowing, which loosens the earth, and then rain; so too in the soul, the study of Torah is the rain that must come after the plowing, and then it makes salvations sprout from within the soul.

**KEHOT'S NOTE**

לעיל עד, ג. "בענין ירידת הנה״א בגוף ונפש הבהמית שנק׳ ג״כ בשם זריעה אור זרוע שבנפש הבהמית דוקא יש כח להצמיח ישועות בנה״א ע״ד והחיות נושאות את הכסא כוי" — אוה״ת פי בשלח ע׳ שנט.

**52** "Listen, O heavens, and I will speak": the opening words of the discourse cited for this subject.

**Deuteronomy 32:1** דברים ל״ב:א׳

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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**53** **ובד״ה ושאבתם מים**

The note cites it on the subject of plowing.

**KEHOT'S NOTE**

לעיל סוכות עט, א מענין חרישה.

**54** **ושאבתם מים**

"And you shall draw water with joy from the wells of salvation": the opening words of the Sukkos discourse cited on plowing.

**Isaiah 12:3** ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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**55** **ואל קין ואל מנחתו**

"But to Kayin and to his offering He did not turn." Kayin had not plowed his traits, so his offering drew down nothing.

**Genesis 4:5** בראשית ד׳:ה׳

וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו׃

but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell.

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**KEHOT'S NOTE**

בראשית ד, ה.

**56** **וישע ה׳ אל הבל ואל מנחתו**

"And Havayah turned to Hevel and to his offering": Hevel had turned from evil completely, so his sowing drew G-d's light.

**Genesis 4:4** בראשית ד׳:ד׳

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

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

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**57** **וזהו שלעתיד כתיב**

According to the note, this point is explained further there, ending: "In plowing" refers to the 365 prohibitions, and "in harvest" to the produce that makes salvations sprout; "you shall rest" in the time to come, because they will not need this.

**KEHOT'S NOTE**

נתבאר יותר בסה״מ תקס״ח ח״ב ע׳ תרו ומסיים שם: "בחריש בשס״ה ל״ת ובקציר בתבואות המצמיחות ישועות תשבות לעתיד לפי שלא יצטרכו לזה" ע״ש.

**58** **בחריש ובקציר תשבות**

"Six days you shall work, and on the seventh day you shall rest; in plowing and in harvest you shall rest." The Alter Rebbe reads it of the time to come, when plowing will no longer be needed.

**Exodus 34:21** שמות ל״ד:כ״א

שֵׁשֶׁת יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִּשְׁבֹּת בֶּחָרִישׁ וּבַקָּצִיר תִּשְׁבֹּת׃

Six days thou shalt work, but on the seventh day thou shalt rest; in plowing time and in harvest thou shalt rest.

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**KEHOT'S NOTE**

שמות לד, כא.

**59** **ואת רוח הטומאה אעביר**

"And also the [false] prophets and the spirit of impurity I will remove from the land": Zechariah's prophecy of the day when G-d will purify the land. Once impurity is gone, there is nothing left to plow.

**Zechariah 13:2** זכריה י״ג:ב׳

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

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

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**KEHOT'S NOTE**

זכרי׳ יג, ב.

## PARAGRAPH 7

**60** **עתידים צדיקים שיאמרו לפניהם קדוש**

Rabbi Elazar teaches that in the time to come "holy" will be said before the righteous, as it is said before the Holy One. The Alter Rebbe explains that this is because they draw down the Infinite Light, which is holy and set apart.

**Bava Batra 75b:3–4** בבא בתרא ע״ה ב:ג׳-ד׳

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרְאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עָשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם. צַדִּיקִים - דִּכְתִיב: "וְזֶה שְׁמוֹ אֲשֶׁר יִקְרְאוֹ ה׳ צִדְקֵנוּ". יְרוּשָׁלַיִם - דִּכְתִיב: "סָבִיב שְׁמֹנָה עָשָׂר אָלֶף, וְשֵׁם הָעִיר מִיּוֹם ה׳ שָׁמָּה", אַל תִּקְרֵי "שָׁמָּה" אֶלָּא "שָׁמָּה". ...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There."" (Ezekiel 48:35)

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**KEHOT'S NOTE**

ב״ב עה, ב.

**61** **דבר ה׳ זו הלכה**

On the verse "to seek the word of Havayah, and they shall not find it," the Talmud says: "the word of Havayah" is halachah. It is cited for the Torah as it comes down into halachah.

**Shabbat 138b:11–12** שבת קל״ח ב:י״א-י״ב

"דְּבַר ה׳" — זוֹ הֲלָכָה, "דְּבַר ה׳" — זֶה הַקֵּץ, "דְּבַר ה׳" — זוֹ נְבוּאָה. וּמַאי "יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה׳"? אָמְרוּ: עֲתִידָה אִשָּׁה שֶׁתְּטוֹל כִּכָּר שֶׁל

give its content.

KEHOT'S NOTE

ראה אוה"ת יתרו ע' תתצח.

**67** **אלה המצות אשר יעשה אותם האדם**

"You shall keep My statutes and My laws, which a person shall do and live by them." The Alter Rebbe reads "and live by them" as the souls drawing life-force from the Infinite Light through their deeds.

**Leviticus 18:5** ויקרא י"ח:ה'

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

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

**68** **אותם אתם כתיב**

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

KEHOT'S NOTE

זח"ג (קיג, א). [כ].

**69** **ועשיתם אותם אתם כתיב**

The Zohar reads "And you shall do them" with its spelling atem, "you." It is cited to show that the souls themselves are the ones who draw down.

**Zohar, Bechukotai 2:12–4:19** ספר הזהר, בחקותי ב':י"ב-ד':י"ט

AND YE SHALL DO (MAKE) THEM. After walk and "keep" have been mentioned, why does it also say "do"? Because he who "keeps" the precepts of the Law and "walks" in G-d's ways, if one may say so, "makes" Him who is above. Also it says, "You shall make them", because the two aspects (of statute and judgement) are both aroused through you and join together so that the Holy Name is consummated.'

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

**70** **בד"ה תורה צוה**

The explanation of "The Torah commanded" begins: the Written Torah is the level of Chochmah, for "the Torah comes forth from supernal Chochmah," and the Torah is "the fallen fruit of supernal wisdom." Supernal Chochmah of Atzilus, "wise, but not with a known wisdom," is the level of ayin and utter self-nullification, while the letters of the Torah come only from its outer, rear aspect.

KEHOT'S NOTE

לעיל פ' ברכה צה, א.

**71** **אל תקרי בניך אלא בוניך**

"All your children shall be taught of Havayah": do not read banayich (your children) but bonayich (your builders). The discourse cited here explains how the souls "build" the union of the Written and Oral Torah.

**Berakhot 64a:14** ברכות ס"ד א':י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי

תְּרוּמָה וְתַחֲזוֹר בְּבָבְתֵי כְנֵסְיוֹת וּבְבָתֵי מִדְרָשׁוֹת לֵידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מֵבִין.

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**62** **ודלת ראשך כארגמן**

"And the locks of your head are like purple": the lover praises his bride's hair. The halachos are compared to its strands.

**Song of Songs 7:6** שיר השירים ז':ו'

רֹאשֵׁךְ עָלַיִךְ כַּכַּרְמֶל וְדַלַּת רֹאשֵׁךְ כָּאַרְגָּמָן מֶלֶךְ אָסוּר בָּרָהָטִים:

Thy head upon thee is like Carmel, and the hair of thy head like purple; The king is held captive in the tresses thereof.

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KEHOT'S NOTE

שה"ש ז, ו.

**63** **ועלמות אין מספר**

"And maidens without number": the Sages' image for the countless halachos.

**Song of Songs 6:8** שיר השירים ו':ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר:

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

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KEHOT'S NOTE

שה"ש ו, ח.

**64** **וברוח פיו כל צבאם**

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The angels come from divine speech, and so they do not increase.

**Psalms 33:6** תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

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

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KEHOT'S NOTE

תהלים לג, ו.

**65** **שו"ה ריבוי — ולזאת אין בהם פריה ורביה כו' משא"כ נשמות ישראל**

There the Tzemach Tzedek notes on this passage: see the Midrash at the end of chapter 8 of Bereishis Rabbah, that the higher beings do not reproduce and the lower ones reproduce but were not created in the image and likeness, while man has both qualities.

KEHOT'S NOTE

באוה"ת בראשית כרך ב דף תיא, א מציין ע"ז: "וע' ברבות בראשית ספ"ח שהעליונים אין פרים ורבים והתחתונים פרים ורבים אבל לא נבראו בצלם ודמות והאדם יש בו בי' המעלות" ע"ש. וראה גם ביאוה"ז להצ"צ כרך ב ע' תריד ואילך. דרך מצותיך ד, א.

**66** **בבחי' ריבוי ותוספות**

The note lists this page for the increase and multiplication that the souls bring about through the mitzvos; it does not

אֲדַבְּרָה נָּא שָׁלוֹם בָּהּ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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

**72** **כף אחת עשרה זהב**

On the princes' offerings the Midrash says of "one spoon" that of them all the Holy One, blessed be He, chose only Israel, as it is said, "One is she, my dove." The Alter Rebbe cites it for Israel as "one."

**Bamidbar Rabbah 14:10** במדבר רבה י״ד:י׳

**73** **בד"ה יונתי בחגוי הסלע**

That discourse explains "My dove, in the clefts of the rock": in exile, the dove's wings, love and awe, are caught in the body and pulled after the worry of livelihood, and the love stays hidden.

**KEHOT'S NOTE**

לעיל יז, א. ובאוה"ת כאן ע' תקעו: "ועיין מענין כ"ף בלקו"ת . . גבי ולכי לך, ולכי בכ"ף ויו"ד, ובהביאור פ"ד האריך בענין הכ"ף שהוא בחי' מחשבה הקדומה שהוא בחי' א"ק שהוא אריך דכללות אבי"ע כמ"ש במ"ח".

**74** **יונתי בחגוי הסלע**

"My dove, in the clefts of the rock": the opening words of the discourse cited for the meaning of "one spoon."

**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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**75** **מפלגך דלעילא מפלגך דלתתא**

The heretic's claim that the upper half of a man belongs to one power and the lower half to another; already cited in the second paragraph.

**Sanhedrin 39a:9–10** סנהדרין ל״ט א:ט׳-י׳

אֲמַר לֵיקָהּ הָהוּא אַמְגּוּשָׁא לְאַמֵּימָר: מִפַּלְגָךְ לְעֵילָאי דְּהוֹרְמִיז, מִפַּלְגָךְ לְתַתָאי דְּאַהוֹרְמִיז. אֲמַר לֵיקָהּ: אִם כֵּן, הֵיכִי שָׁבֵיק לֵיקָהּ אַהוֹרְמִיז לְהוֹרְמִיז לְעַבּוֹרֵי מַיָא בְּאַרְעֵיהּ? אֲמַר לֵיקָהּ קֵיסָר לְרַבִּי תַּנְחוּם: תָּא לִיהְוֵוֹ כּוּלָן לְעַמָּא חַד. אֲמַר: לְחַיֵי, אֲנַן דְּמָהֲלִינַן לָא מָצֵינַן מִיהְוֵי כְּוָותַיְיכוּ. אַתּוּן מָהֲלִיתוּ וַהֲווֹ כְּוָותַן! אֲמַר לֵיקָהּ: מֵימָר שַׁפִּיר קָאָמַרְתְּ, מִיהוּ כֹּל דְּזָכֵי לְמִלְכָּא לְשָׁדְיוּהּ לְבֵיבָר. שַׁדְיוּהּ לְבֵיבָר וְלָא אַכְלוּהּ. אֲמַר לֵיקָהּ הָהוּא מִינָא: הַאי דְּלָא אַכְלוּהּ מִשּׁוּם דְּלָא כְּפוּן ...

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**KEHOT'S NOTE**

סנהדרין לט, א. ראה לעיל במ"מ לדף לח, ג.

**76** **עיניך יונים**

"Behold, you are beautiful, my beloved ... your eyes are doves." It is cited for the gazing of a pair of doves.

**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.

**77** **לאסתכלא ביקרא דמלכא**

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

**KEHOT'S NOTE**

זח"א (קצט, א. לח, א). [כ].

**78** **לאסתכלא ביקרא דמלכא**

The Zohar's phrase "to gaze upon the glory of the King," the soul's delight in beholding G-d. Here it is the delight the souls must have in contemplating G-d's greatness.

**Zohar, Miketz 8:127–9:138** ספר הזהר, מקץ ח׳:קכ״ז-ט׳:קל״ח

And then He gave a warning to man, as we read further: "And unto man he said: Behold, the fear of the L-rd, that is wisdom; and to depart from evil is understanding" (Ibid. 28, 28), since wisdom is the means to attain to the fear of the Holy One, and understanding is the power by which to separate and keep away the refuse, and thus attain to a knowledge of and an insight into the glory of the Most High King.'

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

**79** **לאסתכלא ביקרא דמלכא**

Another place the Kehot note lists, where the Zohar speaks of the soul gazing "upon the glory of its Master."

**Zohar, Bereshit 49:479–51:6** ספר הזהר, בראשית מ״ט:תע״ט-נ״א:ו׳

**80** **עין ה' אל יראיו**

"Behold, the eye of Havayah is toward those who fear Him, toward those who hope for His kindness." It is cited for G-d's response from above to those in a state of self-nullification.

**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.

**81** **וירא אלקים את כל אשר עשה**

"And G-d saw all that He had made, and behold, it was very

good." It is cited for the delight above aroused by creation.

**Genesis 1:31** בראשית א׳:ל״א

וַיַּרְא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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**KEHOT'S NOTE**

בראשית א, לא.

**82** **חתן מלשון חות דרגא**

The Talmud's saying "Go down a step (nechis darga) and take a wife." The Alter Rebbe reads chasan (groom) as "going down a level," the descent of Atzilus to give to the worlds below.

**Yevamot 63a** יבמות ס״ג א

**KEHOT'S NOTE**

ראה יבמות סג, א.

## PARAGRAPH 8

**83** **ומעין מבית ה' יצא והשקה את נחל השטים**

"And it shall be on that day ... and a spring will go forth from the house of Havayah and will water the stream of Shittim." In Yoel's prophecy of the end of days a spring flows out of the Temple and waters the dry valley of Shittim; the next section explains why the prophet speaks of a spring rather than a river. (context: Steinsaltz Tanakh)

**Joel 4:18** יואל ד׳:י״ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה׳ יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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**84** **ונהר יוצא מעדן ומשם יפרד**

"And a river goes forth from Eden ... and from there it separates": the present world, in which there is separation.

**Genesis 2:10** בראשית ב׳:י׳

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

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

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## PARAGRAPH 9

**85** **להבין בתוספת ביאור**

For what is explained in this section, the note refers to a long discussion in the Rebbe Rashab's letters; it does not give its content.

**KEHOT'S NOTE**

להמבואר להלן ראה בארוכה סי׳ אגרות קודש לאדמו״ר מוהרש״ב נ״ע ח״ב ע׳ תתקח ואילך.

**86** **ומעין מבית ה' יצא**

"And it shall be on that day ... and a spring will go forth from the house of Havayah and will water the stream of Shittim." The section asks why the prophet speaks of a spring and not of a river.

**Joel 4:18** יואל ד׳:י״ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה׳ יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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**KEHOT'S NOTE**

יואל ד, יח. ראה אוה״ת סידור ע׳ רכה שמציין לכאן. מאמר זה נאמר מהצ״צ על החתונה הנ״ל.

**87** **ונהר יוצא מעדן**

"And a river goes forth from Eden to water the garden, and from there it separates." The river of Eden is contrasted with Yoel's spring.

**Genesis 2:10** בראשית ב׳:י׳

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

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

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**KEHOT'S NOTE**

בראשית ב, י.

**88** **נהרא מכפי' מבריך**

Shmuel holds that "a river is blessed from its banks," against the view that one must be concerned lest the dripping rainwater exceed the flowing water. The Alter Rebbe draws from it that a river increases of itself.

**Shabbat 65b:4–5** שבת ס״ה ב׳:ד׳-ה׳

וּפְלִיגָא דִּשְׁמוּאֵל. דְּאָמַר שְׁמוּאֵל: נַהֲרָא מִכֵּיפֵיהּ מִיבָּרֵךְ. וּפְלִיגָא דִּידֵיהּ אַדִּידֵיהּ, דְּאָמַר שְׁמוּאֵל: אֵין הַמַּיִם מְטַהֲרִין בְּזוֹחֲלִין אֶלָּא פָּרָת בְּיוֹמֵי תִּשְׁרֵי בִּלְבַד. פּוֹרֶפֶת עַל הָאֶבֶן כּוּ׳. וְהָאָמְרַתְּ רֵישָׁא "פּוֹרֶפֶת"? אָמַר אַבָּיֵי: סֵיפָא אַתָּאן לְמַטְבֵּעַ.

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**KEHOT'S NOTE**

שבת סה, ב.

**89** **מכיפיה מבריך**

Shmuel's saying "a river is blessed from its banks" appears again at the end of Nedarim 40a; the Alter Rebbe

notes that Rashi there explains it the same way, as growing by itself and not from rainwater.

**Nedarim 40a:11** נדרים מ׳ א:י״א

וְאָמַר רָבִין אָמַר רַב: מִטָּרָא בְּמַעְרְבָא — סָהֲדָא רַבָּה פָּרָת. וּפְלִיגָא דִּשְׁמוּאֵל, דְּאָמַר שְׁמוּאֵל: נַהֲרָא מִכֵּיפֵיהּ מִתְבָּרֵיךְ. וּפְלִיגָא דִּשְׁמוּאֵל אַדִּשְׁמוּאֵל, דְּאָמַר שְׁמוּאֵל: אֵין הַמַּיִם מְטַהֲרִין בְּזוֹחֲלִין

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**90** **ומאליו ומעצמו מתרבה**

There the point is introduced with the words: "One must understand the root of this matter: how a river is blessed and increases of itself."

**KEHOT'S NOTE**

בסה״מ תקס״ח ח״ב ע׳ תריא: ״ויש להבין שורש דבר זה איך נהר יתברך ויתרבה מעצמו״. וראה באוה״ת כאן ע׳ תתקמז הפ״י בשם התוס׳.

**91** **ובערוך בשם רבינו גרשם**

The note refers there as well for the Aruch's explanation in the name of Rabbeinu Gershom; it does not give its content.

**KEHOT'S NOTE**

ראה גם באוה״ת תצא ע׳ תתרד.

**92** **משפתו**

Rashi explains mikifeih meivarech: "from its bank, from its source and from its rock," for sela (rock) is rendered kifa in Aramaic, "and not from rainwater."

**Rashi on Shabbat 65b:3:3** רש״י על שבת ס״ה ב:ג׳:ג׳

וסבר שמא ירבו נוטפים - היינו גשמים על הזוחלין הנובעין ותנן במסכת מקואות (פ״ה מ״ה) הזוחלין כמעיין והנוטפין כמקוה ושנינו בת״כ אך מעין ובור מקוה מים יכול מילא על כתפו ועשה מקוה בתחילה יהא טהור ת״ל מעיין מה מעיין בידי שמים אף מקוה בידי שמים אי מה מעיין מטהר בזוחלין אף מקוה מטהר בזוחלין ת״ל אך מעיין המעיין מטהר בזוחלין ומקוה מטהר באשבורן ומהו אשבורן דקוו וקיימי לאפוקי שאם הטביל בו כלים דרך זחילתו כשהן נמשכין ויורדים למקוה לא עלתה להם טבילה דבור ומקוה כתיב דקוו וקיימי אבל נובעין מטהרין ...

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**93** **והירדן מלא על כל גדותיו**

"And the Jordan is full over all its banks all the days of the harvest." Its Targum shows what kif means.

**Joshua 3:15** יהושע ג׳:ט״ו

וּכְבוֹא נֹשְׂאֵי הָאָרוֹן עַד־הַיַּרְדֵּן וְרַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן נִטְבְּלוּ בִּקְצֵה הַמָּיִם וְהַיַּרְדֵּן מָלֵא עַל־כָּל־גְּדוֹתָיו כֹּל יְמֵי קָצִיר׃

and when they that bore the ark were come unto the Jordan, and the feet of the priests that bore the ark were dipped in the brink of the water—for the Jordan overfloweth all its banks all the time of harvest—

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**94** **מלי על כל כפוהי**

The Targum renders "over all its banks" as al kol kifohi, so kif is a bank.

**Targum Jonathan on Joshua 3:15** תרגום יונתן על יהושע ג׳:ט״ו

וּכְמִטֵּי נָטְלֵי אֲרוֹנָא עַד יַרְדְּנָא וְרַגְלֵי כַהֲנַיָּא נָטְלֵי אֲרוֹנָא טְבִילָא בְּקָצַת מַיָּא וְיַרְדְּנָא מְלֵי עַל כָּל כַּפּוֹהִי כֹּל יוֹמֵי חֲצָדָא׃

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**95** **שפת היאר**

Moshe's mother placed the basket in the reeds "on the bank of the river."

**Exodus 2:3** שמות ב׳:ג׳

וְלֹא־יָכְלָה עוֹד הַצְפִּינוֹ וַתִּקַּח־לוֹ תֵּבַת גֹּמֶא וַתַּחְמְרָה בַחֵמָר וּבַזָּפֶת וַתָּשֶׂם בָּהּ אֶת־הַיֶּלֶד וַתָּשֶׂם בַּסּוּף עַל־שְׂפַת הַיְאֹר׃

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

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**KEHOT'S NOTE**

שמות ב, ג.

**96** **כיף נהרא**

Onkelos renders "on the bank of the river" as al kif nahara.

**Onkelos Exodus 2:3** תרגום אונקלוס על שמות ב׳:ג׳

וְלָא יְכִילַת עוֹד לְאַטְמָרוּתֵהּ וּנְסִיבַת לֵהּ תֵּבוּתָא דְגוֹמָא וְחַפָּתַהּ בְּחֵמְרָא וּבְזִפְתָּא וְשַׁוְיַת בַּהּ יָת רַבְיָא וְשַׁוְיַתַּהּ בְּיַעֲרָא עַל כֵּיף נַהֲרָא׃

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

**97** **על כיפיה**

The Targum renders "on its bank" as al kifeih.

**Targum Jonathan on Ezekiel 47:12** תרגום יונתן על יחזקאל מ״ז:י״ב

וְעַל נַחֲלָא יִסַּק אִילָן עַל כֵּיפֵיהּ מִכָּא וּמִכָּא כָּל אִילָן דְּמֵיכַל לָא יִתְרוֹן טָרְפּוֹהִי וְלָא יִפְסוֹק אִבֵּיהּ יֶרַח בִּירַח יֶהֵי עָבֵיד פֵּירִין אֲרֵי מוֹהִי מִן מַקְדְּשָׁא אִינּוּן נָפְקִין וִיהוֹן אִבֵּיהּ לְמֵיכַל וְטַרְפּוֹהִי לְאָסוּתָא׃

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**98** In Yechezkel's vision of the river that flows from the Temple, fruit trees grow "on its bank, on this side and on that."

**Ezekiel 47:12** יחזקאל מ״ז:י״ב

וְעַל־הַנַּחַל יַעֲלֶה עַל־שְׂפָתוֹ מִזֶּה וּמִזֶּה כָּל־עֵץ־מַאֲכָל לֹא־יִבּוֹל עָלֵהוּ וְלֹא־יִתֹּם פִּרְיוֹ לָחֳדָשָׁיו יְבַכֵּר כִּי מֵימָיו מִן־הַמִּקְדָּשׁ הֵמָּה יוֹצְאִים וְהָיָה פִרְיוֹ לְמַאֲכָל וְעָלֵהוּ לִתְרוּפָה׃

And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail; it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing.' .

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## PARAGRAPH 10

**99** **לפי שכלו יהולל איש**

"A man is praised according to his intellect." In its plain sense a person earns praise by his good sense; the Alter Rebbe reads "man" as the emotions, which are born in the measure of the intellect.

**Proverbs 12:8** משלי י"ב:ח'

לְפִי־שִׂכְלוֹ יְהֻלַּל־אִישׁ וְנַעֲוֵה־לֵב יִהְיֶה לָבוּז׃

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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**KEHOT'S NOTE**

משלי י"ב, ח.

**100** **כי כאשר יצאו מהיסוד דאימא ונתגלו**

The Arizal explains that the chassadim of Daas make Z'eir Anpin grow only after the crown of the Yesod of Tevunah (Imma) has entered its place within him, and they come out from there and are revealed. It parallels the emotions that grow once they come out of the mind.

**Sefer Etz Chaim 25:6:1** עץ חיים כ"ה:ו':א'

... והנה האורות שהם המוחין דז"א מתלבשין בתוכם והלבוש נגרר אחר הרוחניות וטפל לו ולכן הכל נחשב ומתייחס לגוף הז"א ולא אל התבונה והלבוש מסתלק מטבעו הראשון שהיה של תבונה ונעשה טבע הז"א עצמו וחוזרין להיות גופא דז"א ממש ונקרא עצם מעצמו ובשר מבשרו כי הגוף מתנהג אחר הרוחניות אשר בתוכם לכן הי"ס דז"א הם נחשבין מחכמה ולמטה הנקרא ראשית כנ"ל ולא מן הכתר וגם לא מן החסד ולמטה אלא מהחכמה למטה כי הכל נחשב כגוף הז"א עצמו והם חב"ד חג"ת נה"י והבן זה הכלל. ובזה תבין מ"ש לך בסוד ...

Sefer Etz Chaim (Public Domain)

**101** **ונהר יוצא מעדן ומשם יפרד**

"And a river goes forth from Eden to water the garden, and from there it separates." Eden is Chochmah, and the river is Binah, which goes forth from it "to water."

**Genesis 2:10** בראשית ב':י'

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

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

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**102** **עדן הוא בחי' חכמה**

Kehot's note points to Zohar II, 123b for these words.

**Zohar II, 123b** זח"ב קכג, ב

**KEHOT'S NOTE**

ראה זח"ב קכג, ב.

**103** **עדן הוא בחי' חכמה עילאה דאצי'**

The Zohar teaches that the yud is Chochmah and that "the river that goes forth from Eden" is Binah, the hei, in which the yud is hidden and which spreads out on all sides. The Kehot note cites it for Eden as Chochmah.

**Zohar, Mishpatim 22:536–540** ספר הזהר, משפטים כ"ב:תקל"ו-תק"מ

**104** **והחכמה מאין תמצא**

"And wisdom, from where (me'ayin) is it found?" Iyov asks where wisdom can be found; the maamar reads me'ayin as "from ayin, nothing": Chochmah is the level of utter self-nullification.

**Job 28:12** איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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**KEHOT'S NOTE**

איוב כח, יב. [כ].

**105** **אם הבנים**

"He seats the barren woman of the house as a joyful mother of the children." In Kabbalah "the mother of the children" is a name for Binah, from which the emotive attributes are born.

**Psalms 113:9** תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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**106** **בינה . . רחובות הנהר**

Expounding "Shaul of Rechovos HaNahar" in the list of the kings of Edom, the Idra Rabba says: "Rechovos HaNahar is Binah, from which fifty gates of lights and lamps open to the six sides of the world."

**Zohar III, 142a** זח"ג קמב, א

**KEHOT'S NOTE**

ראה זח"ג קמב, א.

## PARAGRAPH 11

**107** **ומשם יפרד**

"And from there it separates and becomes four heads." The separation begins where the flow from Binah, through Malchus of Atzilus, reaches the worlds below Atzilus.

**Genesis 2:10** בראשית ב':י'

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

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

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## PARAGRAPH 12

**108** **כי החכמה מאין תמצא**

"And wisdom, from where (me'ayin) is it found?" Read as "wisdom is found from ayin, nothing": Chochmah does

not spread out into a separate "something."

**Job 28:12** איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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**109** **ומעין מבית ה' יצא**

"And a spring will go forth from the house of Havayah and will water the stream of Shittim": the essence of Chochmah revealed below in the time to come.

**Joel 4:18** יואל ד׳:י״ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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**110** **שטו העם**

"The people roamed about and gathered it" (the manna). Shittim is read as related to this roaming, the state of worlds of separation.

**Numbers 11:8** במדבר י״א:ח׳

שָׁטוּ הָעָם וְלָקְטוּ וְטָחֲנוּ בָרֵחַיִם אוֹ דָכוּ בַּמְּדֹכָה וּבִשְּׁלוּ בַּפָּרוּר וְעָשׂוּ אֹתוֹ עֻגוֹת וְהָיָה טַעְמוֹ כְּטַעַם לְשַׁד הַשָּׁמֶן׃

The people went about, and gathered it, and ground it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it; and the taste of it was as the taste of a cake baked with oil.

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**111** **רקיע המבדיל בין מים עליונים למים תחתונים**

"Let there be a firmament in the midst of the waters, and let it divide between waters and waters." From the lower waters, below the dividing firmament, the stream of Shittim branches off.

**Genesis 1:6** בראשית א׳:ו׳

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

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

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**112** **ועיין ס"פ ואתחנן (דף ע"ד ע"ב)**

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

KEHOT'S NOTE

בזהר: "בגין דההוא נחל אסגי חביבותא בעלמא, וכד ההוא מעיינא קדישא יפוק וייעול לגביה כדין יתתקן ויתישר ולא יהא בסורחניה כקדמיתא".

**113** **והלכו לאורך**

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

KEHOT'S NOTE

ישע' (ס, ג), [שם "גוים" לאורך]. [כ].

**114** **והלכו לאורך**

"And nations shall walk by your light, and kings by the brightness of your shining." The Kehot note points out that the verse reads "nations"; it is cited for the revelation of G-d's light that will reach even the stream of Shittim.

**Isaiah 60:3** ישעיהו ס׳:ג׳

וְהָלְכוּ גוֹיִם לְאוֹרֵךְ וּמְלָכִים לְנֹגַהּ זַרְחֵךְ׃

And nations shall walk at thy light, And kings at the brightness of thy rising.

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**115** **כי ביי"ה ה' צור עולמים**

"Trust in Havayah forever, for in Kah, Havayah, is an everlasting rock (tzur olamim)." In Yeshayahu's song G-d is the people's lasting strength; the Sages read tzur as "formed" and olamim as "worlds": "with Kah, Havayah formed the worlds."

**Isaiah 26:4** ישעיהו כ״ו:ד׳

בִּטְחוּ בַה' עֲדֵי־עַד כִּי בְּיָהּ ה' צוּר עוֹלָמִים׃

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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**116** **ובאו במערות צורים**

"And they shall enter the caves of the rocks and the holes of the earth, from before the terror of Havayah and from the splendor of His majesty, when He arises to terrify the earth." It is cited for G-d's majesty that will be felt even in the lowest places in the time to come.

**Isaiah 2:19** ישעיהו ב׳:י״ט

וּבָאוּ בִּמְעָרוֹת צֻרִים וּבִמְחִלּוֹת עָפָר מִפְּנֵי פַּחַד ה' וּמֵהֲדַר גְּאוֹנוֹ בְּקוּמוֹ לַעֲרֹץ הָאָרֶץ׃

And men shall go into the caves of the rocks, And into the holes of the earth, From before the terror of the L-RD, And from the glory of His majesty, When He ariseth to shake mightily the earth.

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KEHOT'S NOTE

ישע' ב, יט.

**117** **וכמו שהשיב לו**

According to the note, the wording there is: "And this is what our Sages hinted in their riddle-like words, when they said there, in answer to the heretic's question about the upper half, etc., that this is not two dominions, G-d forbid, for if so, how would he let the water pass through his land."

KEHOT'S NOTE

בסנהדרין לט. ובסה"מ תקס"ח ח"ב ע' תרי"ג הלשון: "וזהו שרמזו רז"ל בדברי חידה שלהם באמרם שם להשיב על שאלת המין מפלגא דלעילא כו' דאין זה שתי רשויות ח"ו דא"כ האיך הי' מניח לאעבורי מיא בארעי כו' ע"ש.

recognizable, for it becomes a screen and a garment over everything above it.

Sefer Etz Chaim 47:3:2 עץ חיים מ״ז:ג׳:ב׳

... אינה נמשכת אלא מן המוחין עליונים שהם או״א שהם המוחין אמיתיים אמנם בין אצילות לבריאה יש הפרש בין באצילות מגיע אור הג״ר דעצמותן אל זו״ן אשר שם לכן יש להם יכולת להוליד נשמות הצדיקים אשר הם פנימיות כ העולמות כמ״ש לקמן בע״ה. אך הבריאה שלא נמשך שם אור ג״ר רק ע״י מסך לכן אין כח בבריאה רק להוציא נשמות המלאכים דיצירה כי חיצוניות העולמות הם המלאכים כמ״ש בע״ה. אמנם ההפרש בין יצירה לבריאה ועשיה הוא כי אע״פ שאנו אומרים שיש ״ס באצילות וכן בבי״ע עכ״ז אין כל הי״ס של ...

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**123 דהתלבשות אור א״ס בבינה ומדות דאצילות נק׳ איהו וגרמוהי חד**

The note refers to a note printed there on the Infinite Light's enclothing in Binah and the emotive attributes of Atzilus, called "He and His vessels are one"; it does not give its content.

KEHOT'S NOTE

ראה סה״מ תש״ח ע׳ 161 בהערה.

**124 אור זרוע לצדיק**

"Light is sown for the tzaddik": the souls, sown below in bodies, bring the revelation of Atzilus into Beriah, Yetzirah and Asiyah.

Psalms 97:11 תהילים צ״ז:י״א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

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

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**125 שנשי״י עלו במחשבה**

Six things preceded the creation of the world: the Torah and the Throne of Glory were created, while the Patriarchs, Israel, the Temple and the name of Mashiach "arose in thought" to be created. The Alter Rebbe places that "thought" in the essence of supernal Chochmah.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

**126 וכמשנ״ת בביאור**

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

KEHOT'S NOTE

(ב). [כ].

**127 וכמשנ״ת בביאור ע״פ יונתי**

That passage explains that the primordial thought (machshavah hakedumah) is the intermediary between the essence of the Infinite Light and the emanated levels: an encompassing, general light that includes the whole chain of descent and through which it comes into being.

KEHOT'S NOTE

לעיל יט, ב.

**118 שביק מיא לאעבורי**

A magus told Amemar that a man's upper half belongs to Hormiz and his lower half to Ahormiz; Amemar answered, "If so, how does Ahormiz let Hormiz pass water through his land?" The Alter Rebbe cites it to show that the appearance of two dominions is false.

Sanhedrin 39a:2 סנהדרין ל״ט א׳:ב׳

אֲמַר לֵיקִישׁ קֵיסָר לְרַבָּן גַּמְלִיאֵל: אֱלֹקֵיכֶם גַּנָּב הוּא, דִּכְתִיב: "וַיַּפֵּל ה' אֱלֹקִים תַּרְדֵּמָה עַל הָאָדָם וַיִּישָׁן". אֲמַרָה לֵיקִישׁ בְּרַתֵּיהּ: שִׁבְקֵיהּ, דַּאֲנָא מַהְדַּרְנָא לֵיקִישׁ. אֲמַרָה לֵיקִישׁ: תְּנוּ לִי דּוּכּוֹס אֶחָד. אֲמַר לַהּ: לְמָה לִיךְ? לִיסְטִין בָּאוּ עָלֵינוּ הַלַּיְלָה וְנָטְלוּ מִמֶּנּוּ קִיתוֹן שֶׁל כֶּסֶף וְהִנִּיחוּ לָנוּ קִיתוֹן שֶׁל זָהָב. אֲמַר לָהּ: וּלְוואי שֶׁיְּבֹאוּ עָלֵינוּ בְּכָל יוֹם. וְלֹא עָפָה הָיָה לוֹ לְאָדָם הָרִאשׁוֹן, שֶׁנָּטְלוּ מִמֶּנּוּ צַלָּע אַחַת וְנָתְנוּ לוֹ שִׁפְחָה לְשַׁמְּשׁוֹ?

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

**119 ונהר יוצא ומשם יפרד**

"And a river goes forth from Eden ... and from there it separates." The whole chain of descent flows from the river, Binah, and so it separates.

Genesis 2:10 בראשית ב׳:י׳

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

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

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**120 והיה מספר בנ״י כחול הים**

"And the number of the children of Israel shall be like the sand of the sea, which can be neither measured nor counted." The text refers to its explanation on this verse for more on the subject.

Hosea 2:1 הושע ב׳:א׳

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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**121 ענין המסך שבין אצילות לבריאה**

That passage compares the partition (parsa) between Atzilus and Beriah to a teacher who wants to convey a great idea to a student who cannot receive it, and so clothes it in a parable drawn from other matters.

KEHOT'S NOTE

ראה תו״א יד, ב. לעיל פ׳ בלק סח, ג. אוה״ת ענינים ע׳ קפח ואילך. ובד״ה וספרתם לכם תרס״ו. מצה זו תר״מ ע׳ מה בארוכה. וככה תרל״ז סע״י כט.

**122 דכל עיקר ענין המסך שבין אצילות לבריאה**

The Arizal explains that Keser of Atzilus is enclothed in Chochmah and Chochmah in Binah, and that Binah then shines into Beriah: all the lights are there, even the Infinite Light, but only the light of the Binah of Atzilus is

התולה בטחונו בהקב"ה הרי לו מחסה בעולם הזה ולעולם הבא אמר ליה אנא הכי קא קשיא לי מאי שנא דכתיב ביה ולא כתיב יה

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**KEHOT'S NOTE**

מנחות כט, ב.

**133** **ברבות מבואר ע"פ ששים המה**

According to the note, the Midrash passages listed here are copied out there.

**KEHOT'S NOTE**

באוה"ת שה"ש כרך ב ע' תקעו נעתקו המ"מ.

**134** **ששים המה כו' אחת היא כו'**

On "And the kohen shall take holy water," the Midrash expounds "There are sixty queens and eighty concubines ... and maidens without number," and of Israel, "One is she, my dove, my perfect one."

**Bamidbar Rabbah 9:14** במדבר רבה ט':י"ד

**135** **ששים המה כו' אחת היא כו'**

On the offering of the eleventh day, the Midrash expounds "sixty queens," and on "one spoon" it says that of them all the Holy One, blessed be He, chose only Israel, as it is said, "One is she, my dove."

**Bamidbar Rabbah 14:10** במדבר רבה י"ד:י'

**136** **ששים המה כו' אחת היא כו'**

In Korach the Midrash reads the sixty queens as sixty tractates, the eighty concubines as the eighty houses of study in Jerusalem, and the maidens without number as the outside mishnah.

**Bamidbar Rabbah 18:21** במדבר רבה י"ח:כ"א

**137** **אחת היא כו'**

At the beginning of section 90 (Mikeitz) the Midrash expounds "One is she, my dove, my perfect one" of Avraham, "one is she to her mother" of Yitzchak, and "pure is she to the one who bore her" of Yaakov.

**Bereshit Rabbah 90:1** בראשית רבה צ':א'

ויאמר פרעה אל עבדיו הנמצא כזה - (שיר ו) אחת היא יונתי תמתי אחת היא לאמה וגו' אחת היא יונתי תמתי, זה אברהם, שנאמר (יחזקאל לג): אחד היה אברהם, ויירש את הארץ. אחת היא לאמה, זה יצחק, שהיה יחיד לאמו. ברה היא ליולדתה, זה יעקב, שהיה ברור ליולדתה, שהוא צדיק. ראוה בנות ויאשרוה, אלו השבטים, (בראשית מה): והקול נשמע בית פרעה. מלכות ופילגשים ויהללוה, זה יוסף, ויאמר פרעה אל עבדיו הנמצא כזה, אם מהלכים אנו מסוף העולם ועד סופו אין אנו מוצאים כזה ואתמהא:

"Pharaoh said to his servants: Can we find a man like this, in whom there is the spirit of G-d?" (Genesis 41:38). "Pharaoh said to his servants: Can we find [a man] like this...?" "One is my faultless dove, the only one of her mother..." (Song of Songs 6:9). "One is my faultless dove" - this is Abraham, as it is stated: "Abraham was one, and he inherited the land"

**128** **נובלות חכמה**

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

**KEHOT'S NOTE**

ב"ר (פ"ז [כ]). [כ].

**129** **נובלות חכמה**

Rabbi Avin: "The fallen fruit of supernal wisdom is the Torah." The explanation on "My dove" to which the text refers opens with this saying.

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

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

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

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**130** **ולא יכנף עוד**

"Your Teacher will no longer be hidden by a wing, and your eyes shall see your Teacher." The "wing" is the screen and partition between Atzilus and the lower worlds.

**Isaiah 30:20** ישעיהו ל':כ'

וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צַר וּמַיִם לָחַץ וְלֹא־יִכָּנֵף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רֹאוֹת אֶת־מוֹרֶיךָ:

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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**131** **כי הא"ס בא מלובש תוך החכמה**

The note refers there for the Ein Sof enclothed within the Chochmah of Adam Kadmon, and to further discourses listed in a note there; it does not give their content.

**KEHOT'S NOTE**

ראה באוה"ת ענינים ע' קעט ואילך. ובעוד כמה דרושים כמצויין בהערה שם.

**132** **שארז"ל ע"פ כי בי"ה ה'**

Rabbi Yehudah bar Rabbi Ilai taught that these are the two worlds the Holy One, blessed be He, created, one with the hei and one with the yud: the World to Come with the yud, because its righteous are few, and this world with the hei, which is like an open portico from which whoever wishes may go out.

**Menachot 29b:7–8** מנחות כ"ט ב:ז'-ח'

חטרי להו לגגיה דחי"ת כלומר חי הוא ברומו של עולם ותלו ליה לכרעיה דה"י כדבעא מיניה רבי יהודה נשיאה מרי אמי מאי דכתיב (ישעיהו כו, ד) בטחו ביי' עדי עד כי ביה יי' צור עולמים אמר ליה כל

(Ezekiel 33:24). “The only one of her mother” - this is Isaac, who was his mother’s only son. “Pure [bara] ...

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**138** **אחת היא כו'**

At the beginning of section 94 (Vayigash) the same exposition of “One is she, my dove” is given, ending with the tribes.

**Bereshit Rabbah 94:1** בראשית רבה צ"ד:א

והקול נשמע בית פרעה - כתיב (שיר ו) אחת היא יונתי תמתי, זה אברהם, שנאמר (יחזקאל לג): אחד היה אברהם. אחת היא לאמה, זה יצחק, שהיה יחיד לאמו. ברה היא ליולדתה, זה יעקב, שהיה ברור לאמו, שהוא צדיק. ראוה בנות ויאשרוה, אלו השבטים, שנאמר: והקול נשמע בית פרעה וגו':

“The news was heard in Pharaoh's house, saying: Joseph's brothers have come; and it was good in the eyes of Pharaoh, and the eyes of his servants” (Genesis 45:16). “The news was heard in Pharaoh's house.” It is written: “One is my faultless dove” (Song of Songs 6:9) - this is Abraham, as it is stated: “Abraham was one” (Ezekiel 33:24). “One to her mother” (Song of Songs 6:9) - this is Isaac, who was his mother’s only son. “Pure [bara] to the one who bore her” (Song of Songs ...

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**139** **ששים המה כו' אחת היא כו'**

Shir HaShirim Rabbah reads the verse in several ways: as the tractates, the sections of Toras Kohanim and the additions; as the companies of tzaddikim in Gan Eden; and as those who went out of Egypt.

**Shir HaShirim Rabbah 6:9:2–3** שיר השירים רבה ו':ט':ב'-ג'

רַבִּי יִצְחָק פָּתַר קְרָיָה בְּפָרָשִׁיּוֹתֶיהָ שֶׁל תּוֹרָה, שִׁשִּׁים הֵמָּה מְלָכוֹת, אֵלּוּ שִׁשִּׁים מַסֶּכְתּוֹת שֶׁל הֲלָכוֹת. וּשְׁמֹנִים פִּילַגְשִׁים, אֵלּוּ שְׁמוֹנִים פָּרָשִׁיּוֹת שֶׁבְּתוֹרַת כֹּהֲנִים. וַעֲלָמוֹת אֵין מִסְפָּר, אֵין קֵץ לַתּוֹסָפוֹת. אַחַת הִיא, הֵן חוֹלְקִים אֵלּוּ עִם אֵלּוּ, וְכֻלְּהוֹן דּוֹרְשִׁין מִטַּעַם אֶחָד, מֵהֲלָכָה אַחַת, מִגְּזֵרָה שָׁוָה, מִקַּל וָחֹמֶר. רַבִּי יוּדָן בְּרַבִּי אִלְעָאי פָּתַר קְרָיָה בְּעֵץ חַיִּים וּבְגַן עֵדֶן, שִׁשִּׁים הֵמָּה מְלָכוֹת, אֵלּוּ שִׁשִּׁים חֲבוּרוֹת שֶׁל צַדִּיקִים שֶׁיּוֹשְׁבוֹת בְּגַן עֵדֶן תַּחַת עֵץ הַחַיִּים וְעוֹסְקוֹת ...

Rabbi Yitzḥak interpreted the verse regarding the portions of the Torah. “There are sixty queens,” these are the sixty tractates of halakhot. “And eighty concubines,” these are the eighty portions in Torat Kohanim. “And young women without number,” these are the Tosefta. “One is [my faultless dove],” they dispute each other, but all of them expound it from one source, from one halakha, from a verbal analogy, from an a fortiori inference. Rabbi Yudan ben Rabbi Ilai interpreted the verse regarding the Tree of Life and the Garden of Eden. ...

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**140** **ביום עשתי עשר יום**

“On the eleventh day, the prince of the children of Asher, Pagiel son of Ochran.” One of the twelve days on which the princes of the tribes brought their offerings for the dedication of the Mishkan; the Midrash Rabbah on this verse is one of the places cited for “One is she, my dove.”

**Numbers 7:72** במדבר ז':ע"ב

בְּיוֹם עַשְׁתֵּי עָשָׂר יוֹם נָשִׂיא לִבְנֵי אָשֵׁר פַּגְעִיאֵל בֶּן־עָכְרָן׃

On the eleventh day Pagiel the son of Ochran, prince of the children of Asher:

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**141** **בע"ח שמ"א פ"ז**

The note refers there for this passage of Etz Chaim, which it cites as Sha’ar (Gate) 41, chapter 7; it does not give the content.

**KEHOT’S NOTE**

ראה באוה"ת ענינים ע' קפד. מובא בד"ה מצה זו תר"מ סע' לא ומציין שם לכאן. ראה בהערת כ"ק אדמו"ר בסה"מ תש"ג ע' 104.

**142** Kehot’s note points to Numbers 18 for these words.

**Numbers 18** במדבר י"ח

**143** **לך ה' הגדולה**

“Yours, Havayah, is the greatness and the might and the beauty ...”: the divine attributes of Atzilus are “Yours,” wholly united with G-d.

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

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

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

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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