LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 31

לבאר הדברים ע"פ ששים המה מלכות כו' ודרשו...

"There Are Sixty Queens"

The Torah, the "sixty queens," comes down through the gradual chain of descent from the outer dimension of Chochmah, while the souls of Israel, "One is she, my dove," are rooted in its inner dimension, which no gradual chain can carry. One whose "desire of the heart" reaches that root stands above the Torah; one who has not reached it is below the Torah and bound to it.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

The Torah, the "sixty queens," comes down through the gradual chain of descent from the outer dimension of Chochmah, while the souls of Israel, "One is she, my dove," are rooted in its inner dimension, which no gradual chain can carry. One whose "desire of the heart" reaches that root stands above the Torah; one who has not reached it is below the Torah and bound to it.

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 Sages read "sixty queens, eighty concubines and maidens without number" as the tractates, beraisos and halachos of the Torah. Yet the next verse, "One is she, my dove," sets Knesses Yisrael above them, while other sources make the Torah the higher: Israel is "bound to the Torah," and the Torah is the groom. Following Mishnas Chassidim, Knesses Yisrael is the Malchus within the inner dimension of Z'eir Anpin, equal to him. Every level has an inner and an outer dimension, and only the outer dimension of a cause reaches its effect, so the inner dimension of Chochmah stays above the chain of descent. Angels, born of a spiritual union through that chain, come from its outer dimension and cannot reproduce; the souls of Israel, from a lower "bodily" union where "the end is embedded in the beginning," come from its inner dimension, where the Infinite Light dwells, and can beget. The Oral Torah is Malchus as a separate partzuf, rooted in the outer dimension of Abba; Knesses Yisrael, "one, my twin," receives from Keser. Whoever reaches Keser through the "desire of the heart," like the early pious ones, stands above the Torah; whoever has not is bound to it.

OUTLINE

1 **Which is higher, Israel or the Torah?** ¶1

The sixty queens are the Torah's tractates, yet "One is she, my dove" sets Knesses Yisrael above them, while other sources put the Torah higher. Knesses Yisrael is the Malchus within the inner dimension of Z'eir Anpin; and since only the outer dimension of a cause reaches its effect, the inner dimension of Chochmah stays above the whole chain of descent.

2 **Souls and angels** ¶2

Angels come from the spiritual "union of kisses" through the gradual chain, so from the outer dimension of Chochmah; they neither reproduce nor change. The souls of Israel come from the lower "bodily union," where "the end is embedded in the beginning," so from the inner dimension of Chochmah, where the Infinite Light dwells; they, the earth and what lives from it have the power to beget.

3 The queens and the dove ¶3

The Oral Torah, with its countless halachos, is Malchus as a separate partzuf, the supernal speech, rooted in the outer dimension of Abba: "fallen fruit" of wisdom. Knesses Yisrael is "my twin," equal to Z'eir Anpin, "my dove," tied to the 370 lights, and "one," receiving from Keser.

4 Above the Torah and below it ¶4

The early pious ones, whose boundless "desire of the heart" reached Keser, stood above the Torah, and so their Torah was preserved of itself. One who has not reached that level is below the Torah, bound to it as to a groom.

THE MAAMAR IN THE REBBE'S LIGHT

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

The Rebbe returns again and again to one teaching of this short biur: that begetting carries the inner essence of the giver, while speech and teaching carry only an outer light, and that the power to beget, which souls have and angels lack, reflects the power of the Infinite to bring something from nothing. In the sicha of Chai Elul 5717 he uses it to explain why the Alter Rebbe called the Baal Shem Tov „זיידע" ("zeide"): a teacher is only "as if" a father, but the Alter Rebbe received even the inner essence that begetting does not pass on. In a sicha of Shavuos 5718 it becomes Moshe's answer to the angels, „אב ואם יש לכם" ("Have you father and mother?"): only souls below have the power of renewal by which a dwelling is made for G-d's essence. In the maamar Samach Tesamach of 13 Elul 5741, following the Rebbe Rashab, he finds in begetting both the endlessness of the Infinite and the likeness of creation from nothing, and suggests that the second may be the higher. Read with these, ¶2's contrast of angels and souls opens, perhaps (biur b'derech efshar), onto the bond of master and disciple, the giving of the Torah below, and the joy of a wedding.

KEY CONCEPTS

Knesses Yisrael כנסת ישראל

The Congregation of Israel. Here it is identified not with Malchus as a separate partzuf but with the Malchus within the inner dimension of Z'eir Anpin, where she is equal to him, his "twin."

the inner and outer dimensions פנימיות וחיצוניות

Every level has an inner core and an outer expression. In a chain of cause and effect only the outer dimension of the cause reaches the effect, where it becomes the effect's inner core.

"their end is embedded in their beginning" נעוץ סופן בתחלתן

From Sefer Yetzirah: the lowest level is bound to the highest. It explains why the physical, lowest of all, can hold the inner dimension that the more spiritual levels, which receive step by step, cannot.

the union of kisses and the bodily union זיווג נשיקין / זיווג גופני

Two kinds of union of Z'eir Anpin and Nukva. The angels come from the spiritual union of kisses, the souls of Israel from the lower bodily union, which carries the inner dimension of Chochmah.

the fallen fruit of the wisdom above נובלות חכמה שלמעלה

The Sages' name for the Torah: what "falls" from the supernal Chochmah, its outer dimension, as speech carries only the outer dimension of a person's intellect.

the desire of the heart רעותא דליבא

The boundless love of "with all your might," above love measured by the vessel. It reaches Keser, above the Torah.

SECTION 1 · ¶1

Which is higher, Israel or the Torah?

1 לבאר הדברים ע"פ ששים המה[1] מלכות[2] כו' ודרשו רז"ל [רבותינו זכרונם לברכה] ס' מלכות אלו ס'[3] מסכתות.[4] ושמונים פילגשים אלו שמונים ברייתות. ועלמות אין מספר אלו הלכות.[5]

To explain the matters on the verse "There are sixty queens," etc. And our Sages, of blessed memory, expounded: "Sixty queens": these are the sixty tractates. "And eighty concubines": these are the eighty beraisos [teachings outside the Mishnah]. "And maidens without number": these are the halachos [laws].

> The maamar opens with Song of Songs 6:8 and the Sages' reading of it as a picture of the Torah. The sixty "queens" are the sixty tractates, the eighty "concubines" the beraisos (teachings of the Sages of the Mishnah's era left outside the Mishnah), and the "maidens without number" the countless individual halachos.

ולהבין דלפ"ז [דלפי זה] מהו שכתוב אח"כ אחת היא יונתי דקאי על כנס"י [כנסת ישראל] שמפליג במעלתה יותר מבמעלת התורה וכדמשמע ג"כ ממה שנקרא ישראל חתן והתורה כלה[6] בפסוק תורה צוה לנו משה מורשה[7] כו'

And [we need] to understand: according to this, what is [the meaning of] what is written afterwards, "One is she, my dove," which refers to the Congregation of Israel (Knesses Yisrael), [the verse] extolling her virtue beyond the virtue of the Torah? And so it is also implied by Israel's being called the groom and the Torah the bride in the verse "Moshe commanded us the Torah, a heritage (morashah)," etc.

> The difficulty: the very next verse, "One is she, my dove," speaks of the Congregation of Israel and sets her above all those "queens," that is, above the Torah. The Talmud (Pesachim 49b) says the same when it reads morashah, "a heritage," as me'orasah, "betrothed": the Torah is betrothed to Israel, so Israel is the groom and the Torah the bride.

ואמנם לפעמים משמע בהיפוך שהתורה היא יותר גבוה עד שאמרו ישראל מתקשראן באורייתא[8] ולא עוד

Yet at times the opposite is implied: that the Torah is higher, to the point that they said, "Israel are bound to the Torah." And not only that,

> Other sources point the other way. The Zohar speaks of three that are bound to one another, the Holy One, blessed be He, the Torah and Israel, and in that chain Israel is bound to the Torah, which implies that the Torah is the higher.

אלא שלפעמים מבואר שהתורה נק' חתן וישראל נק' כלה כמ"ש רז"ל [רבותינו זכרונם לברכה] ע"פ ביום חתונתו[9,10] זו מתן תורה

but at times it is explained that the Torah is called the groom and Israel is called the bride, as our Sages, of blessed memory, said on the verse "On the day of his wedding": this is the Giving of the Torah.

> Further still, the Mishnah at the end of Tractate Taanis reads "On the day of his wedding" (Song of Songs 3:11) as the Giving of the Torah. As the Alter Rebbe reads it here, the Torah is then the groom and Israel the bride.

וזהו היפוך כו' (ועמ"ש מזה בד"ה תורה צוה)[11]

And this is the opposite, etc. (And see what is written about this in the discourse beginning "Moshe commanded us the Torah.")

> This is the reverse of the first picture. In Likkutei Torah, V'Zos HaBerachah, in the discourse "Moshe commanded us the Torah," the Alter Rebbe gathers the sources that call Israel the bride and brings the answer some give: in relation to the Holy One, blessed be He, Israel is called the bride, and in relation to the Torah, the groom.

ולהבין כ"ז [כל זה] כי אלו ואלו דברי אלקים חיים. צריך להקדים מ"ש במ"ח[12]

And to understand all this, for these and those are the words of the living G-d, we must first preface what is written in Mishnas Chassidim:

> Both views must be true, since "these and those are the words of the living G-d," the Talmud's phrase (Eruvin 13b) for two opposing views that are both correct. The answer begins with a teaching of Mishnas Chassidim, a Kabbalistic work by Rabbi Immanuel Chai Ricchi that sets out the Arizal's teachings in the form of a Mishnah.

דפי' כנ"י [כנסת ישראל] הגם שמתייחס לספי' [לספירה / לספירות] המלכות אינו בחי' המל' הנעשית פרצוף בפ"ע [בפני עצמו] אלא הוא בחי' פרצוף המלכות שבתוך פנימית דז"א ושם הם שוים כי היא גדולה כמוהו ממש כו' ע"ש

that the meaning of Knesses Yisrael, although it is associated with the Sefirah of Malchus, is not the level of Malchus that becomes a partzuf (configuration) by itself, but rather it is the level of the partzuf of Malchus that is within the inner dimension (pnimiyus) of Z'eir Anpin (the emotive attributes); and there they are equal, for she is actually as great as he, etc. See there.

> Knesses Yisrael is related to Malchus, the last of the Sefiros, but not to Malchus as it stands as a separate partzuf, a complete configuration of its own; it is Malchus as it exists within the inner dimension of Z'eir Anpin, the configuration of the emotive attributes, where she is not smaller than he but equal, "as great as he." In Likkutei Torah, Sukkos, the Alter Rebbe cites this same teaching of Mishnas Chassidim, on G-d's inner love for Israel, and refers back to this discourse for its explanation.

וזהו ענין כלת משה[13] (ועי' בז"ה [בזוהר][14] ר"פ בראשית גבי כשושנה[15] כו' כן רעיתי[16] כו' ובסה"מ [ובספר הדרת מלך] סי' קנ"ו)

And this is the meaning of "the bride of Moshe." (And see in the Zohar at the beginning of Parshas Bereishis, regarding "As a rose," etc., "so is my beloved," etc.; and in Sefer Hadras Melech, section 156.)

> This inner Malchus is what is called "the bride of Moshe," a name drawn from Numbers 7:1, "on the day that Moshe finished (kalos)," where the word is written without a vav and the Midrash reads it kalas, "the bride of" (Bamidbar Rabbah 12:8). Following the Kehot edition's note, the abbreviation is read as Zohar HaRakia, a commentary on the Zohar, here on the Zohar's opening words "As a rose among the thorns" (Song of Songs 2:2), where the rose is Knesses Yisrael; Sefer Hadras Melech is another commentary on the Zohar.

וביאור הענין הנה נודע שכל ההשתלשלות הם פנימית וחיצוניות וגם בי"ס [בי' ספירות] יש פנימית וחיצוניות כמו בבחי' חכמה שיש בה פנימית והוא על דרך משל עומק ותוכן המושכל

And the explanation of the matter: Now, it is known that the whole chain of descending worlds (hishtalshelus) is [made up of] inner and outer dimensions, and in the ten Sefiros, too, there are inner and outer dimensions; as in the level of Chochmah (wisdom), which has an inner dimension, and this is, by way of analogy, the depth and substance of the concept,

> The explanation starts from a general rule: every level in the chain of descent, and each of the ten Sefiros, has an inner and an outer dimension. In Chochmah, the inner dimension is like the depth and core content of an idea.

שהוא למעלה מהתלבשות באותיות המחשבה ודבור וכמ"ש במ"א ועיין בביאור ע"פ והניף הכהן אותם[17,18] בסופו

which is above being enclothed in the letters of thought and speech, as is explained elsewhere; and see the explanation on the verse "And the kohen [priest] shall wave them," at its end,

> That core of the idea is above being put into the letters of thought and speech. In Likkutei Torah, Emor, near the end of the explanation on "And the kohen shall wave them," the Alter Rebbe explains that one can put into words only the outer part of an idea, while its essence and depth can be hinted but not spoken: so the cantillation of the Written Torah reveals a glimpse of the inner Chochmah that its letters cannot hold.

ובד"ה הנה ים סוף[19] ובביאור ע"פ כי ביום הזה יכפר[20,21] ויש בה חיצוניות והוא הארת השכל המלובש במו"ד [במחשבה ודבור]

and the discourse beginning "Behold, the Sea of Reeds," and the explanation on the verse "For on this day He shall atone." And it has an outer dimension (chitzoniyus), which is the radiance of the intellect as it is enclothed in thought and speech.

> In Likkutei Torah, Tzav, the discourse "Behold, the Sea of Reeds" shows that the letters of speech are vessels for the intellect yet hide it, so that a child can read every word and not grasp the idea inside; and the explanation on "For on this day He shall atone" (Likkutei Torah, Acharei) adds that a teacher's words convey the plain sense of an idea while its depth stays hidden in them. The outer dimension of Chochmah, then, is the light of the idea as it is clothed in thought and speech.

וכן במדות חסד וגבורה שפנימיותם הוא בחי' עומק ותעלומות ההתפעלות שבבחי' חסד או גבורה שאינו יכול להוגבל ולהתלבש באותיות הדבור וחיצוניותם הוא הארת המדה המתלבשת בדבור שמפרשנה לזולתו כו'

And so too in the emotive attributes (middos) of Chesed (kindness) and Gevurah (restraint): their inner dimension is the level of the depth and the hidden recesses of the emotional stirring that is in the level of Chesed or Gevurah, which cannot be bounded and enclothed in the letters of speech; and their outer dimension is the radiance of the attribute that is enclothed in speech, when one expresses it to another, etc.

> The same holds for the emotive attributes. The inner dimension of kindness or of restraint is the deep, hidden feeling that cannot be held within words; the outer dimension is the part of the feeling that goes into speech when one tells it to someone else.

(וז"ש [וזהו שכתוב] בזהר ס"פ קדושים) (דפ"ו ע"א) ע"פ ואחרי לא יהיה[22] דהא דוד הכי איקרי[23] כי דוד הוא בחי' מל' עולם הדבור הוא מקבל מאחוריים דז"א וגם נה"י [נצח הוד יסוד] דז"א הם מוחין לנוק' [לנוקבא]

(And this is [the meaning of] what is written in the Zohar at the end of Parshas Kedoshim) (86a), on the verse "and after Me (acharai) there shall not be": "for David is called thus." For David is the level of Malchus, the world of speech; it receives from the back (achorayim) of Z'eir Anpin; and also, Netzach, Hod and Yesod of Z'eir Anpin are the intellect (mochin) of Nukva (the feminine).

> The Zohar, on Isaiah 43:10, "and after Me there shall not be," says that David is called acharai, "after Me," a word from the same root as achorayim, "the back." David stands for Malchus, the "world of speech," which receives from the back, the outer side, of Z'eir Anpin; and Netzach, Hod and Yesod, the lowest attributes of Z'eir Anpin, serve as the intellect (mochin) of Nukva.

ולכן נקרא אחרי ועמ"ש ע"פ אחרי ה' אלקיכם תלכו[24] ועד"ז הוא בכל ההשתלשלות

Therefore he is called acharai ("after Me"). And see what is written on the verse "After Havayah your G-d shall you walk." And it is like this throughout the chain of descent.

> That is why Malchus is called "after Me": it receives from what is behind, the outer dimension. The Alter Rebbe refers to his discourse on "After Havayah your G-d shall you walk" (Deuteronomy 13:5) and adds that the same pattern runs through the whole chain of descent.

והנה ידוע שבהשתלשלות עילה ועלול נעשה מחיצוני' העילה בחי' פנימיות בהעלול כי [מחיצוניות] הפנימית של העילה א"א להעלול לקבל אותה כלל מאחר שהוא רחוק בערך המעלה והמדרגה

Now, it is known that in the chain of cause and effect, the outer dimension of the cause becomes the level of the inner dimension in the effect; for the inner dimension of the cause, the effect cannot receive at all, since it is far removed [from it] in rank and level.

> A general rule follows: in a chain of cause and effect, what is outer in the cause becomes the inner core of the effect below it. The effect is too far below the cause to receive its inner dimension at all.

וא"כ הרי בחי' חכמה שהיא ראשית הנאצלים והתחלת ההשתלשלות דאצילות כי מחכמה נמשכה הבינה ומבינה נמשכו המדות כו' מעולם לא נמשך ממנה בהשתלשלות רק החיצוניות

If so, behold: the level of Chochmah, which is the first of the emanated [levels] and the beginning of the chain of descent of the World of Atzilus (Emanation) — for from Chochmah was drawn forth Binah (understanding), and from Binah were drawn forth the emotive attributes, etc. — from it nothing was ever drawn in the chain of descent but the outer dimension;

> The rule is now applied to Chochmah, the first of the emanated levels, where the chain of descent of Atzilus begins: Binah issues from Chochmah, and the emotive attributes from Binah. What Chochmah passes on in this chain is only its outer dimension.

אבל הפנימיות הוא למעלה מההשתלשלות ואינו מתלבש בבינה עד"מ מהתלבשות השכל בהשגה שהחיצוניות בלבד מתלבש ולא עמקותו כו'

but the inner dimension is above the chain of descent and is not enclothed in Binah; as [is seen] by way of analogy from the enclothing of intellect in comprehension, where the outer dimension alone is enclothed, and not its depth, etc.

> The inner dimension of Chochmah stays above the chain and is not enclothed even in Binah. It is like an idea entering someone's comprehension: only its outer part is taken in, not its depth.

(ועי' בזהר בראשית) (ד"כ ע"א) דא לגו מן דא כו' עד דאשתכח דהאי קליפה להאי[25] כו'

(And see in the Zohar, Bereishis) (20a): "This one within that one," etc., until "it turns out that this one is a husk (kelipah) to that one," etc.;

> The Zohar describes all the levels as layers, "this one within that one," each one the outer shell of the one inside it. Kelipah here means an outer shell around a kernel, as the Zohar itself puts it there, not the forces opposed to holiness.

נקודה קדמאה כו' אתעביד חד היכלא כו' ועם כל דא לאו דקיק וזכיך איהו כההוא נקודא קדמאה כו'

"the first point," etc., "one palace was made," etc., "and with all this, it is not as fine and pure as that first point," etc.

> The Zohar continues: the first point spread out and became a "palace" to clothe it, yet that palace is not as fine and pure as the first point. What comes out of a source is only its garment, never its full inner light.

ע"ש והוא מובן ע"פ הנ"ל ועמ"ש במ"א בד"ה עוטה אור כשלמה[26,27] וסד"ה ואלה שמות בנ"י [בני ישראל]:[28,29,30]

See there. And it is understood according to the above. And see what is written elsewhere, in the discourse beginning "Who wraps [Himself] in light as in a garment," and at the end of the discourse beginning "And these are the names of the children of Israel."

> The Zohar's words are understood through the rule just explained. The Alter Rebbe then points to the discourse "Who wraps Himself in light as in a garment," which the Kehot note identifies as Iggeres HaKodesh 19 in the Tanya, where he explains that Moshe's prophecy grasped only the "back" of Chochmah and that the Torah given through him is "the fallen fruit of the wisdom above"; and to the end of the discourse "And these are the names of the children of Israel."

SECTION 2 · ¶2

Souls and angels

2 והנה שרש הנשמות הוא מבחי' פנימיות החכמה[31] ושרש נשמות מלאכי' [מלאכים] הוא מבחי' חיצוניות כי המלאכים נולדים מזיווג נשיקין דזו"נ [דזעיר אנפין ונוקבא] שהוא רוחני והיינו שנמשכה השפע כסדר ההשתלשלות

Now, the root of the souls is from the level of the inner dimension (pnimiyus) of Chochmah (wisdom), and the root of the souls of the angels is from the level of the outer dimension (chitzoniyus); for the angels are born from the "union of kisses" (zivug neshikin) of Z'eir Anpin and Nukva, which is spiritual, meaning that the flow was drawn down in the order of the chain of descending worlds (hishtalshelus).

> The rule of inner and outer dimensions is now applied to souls and angels. The souls of Israel are rooted in the inner dimension of Chochmah and the angels in its outer dimension, because angels come from the "union of kisses" of Z'eir Anpin and Nukva, a purely spiritual union whose flow descends step by step in the regular order of the chain.

והרי נתבאר שבהשתלשלות אינו נמשך רק מבחי' חיצוניות החכמה

And it has been explained that in the chain of descent nothing is drawn except from the level of the outer dimension of Chochmah.

> As explained above, only the outer dimension of Chochmah descends through the chain of descent, and so that is all the angels receive.

משא"כ הולדת נש"י [נשמות ישראל] להיותם מזיווג גופני שהוא נמשך יותר במדרגה והוא גשמי בערך הנה נעוץ סופו בתחלתו שבו דוקא נמשך הארת הפנימיות (וע' בפי' הראב"ד [הראב"ד] בס"י [בספר יצירה][32] גבי נעוץ סופן בתחלתן)[33]

Not so the birth of the souls of Israel: since they are from a bodily union, which is drawn further down in level and is physical by comparison, behold, "its end is embedded in its beginning," so that specifically in it the radiance of the inner dimension is drawn down. (And see the commentary of the Raavad on Sefer Yetzirah, regarding "their end is embedded in their beginning.")

> The souls of Israel come instead from what Kabbalah calls a "bodily union," at a lower level and physical by comparison, and here the teaching of Sefer Yetzirah applies, "their end is embedded in their beginning": the lowest point is bound to the highest, so precisely in this lower union the light of the inner dimension is drawn down. The text refers to the commentary on Sefer Yetzirah (1:7) attributed to the Raavad, Rabbi Avraham ben David (12th century).

ויובן זה עד"מ מנפש האדם שבדבור יש הארת והתלבשות השכל ע"י השתלשלות ממחשבה כו' והוא רק חיצוניות השכל בלבד מפני שהפנימי' [שהפנימיות / שהפנימית] א"א לו להתלבש כלל בהשתלשלות

This will be understood by way of analogy from the soul of man: in speech there is a radiance and enclothing of the intellect, through a chain of descent from thought, etc., and this is only the outer dimension of the intellect alone, because the inner dimension cannot be enclothed at all in a chain of descent.

> An analogy from the human soul: the intellect reaches speech only through a gradual descent, by way of thought. What reaches speech is only the outer dimension of the intellect, since the inner dimension cannot enter any gradual chain at all.

והרי אנו רואים שהמשכת הטפה הנולדת ממוח האב הוא מפנימי' [מפנימיות / מפנימית] כח המשכיל עד שמוליד בדומה

Yet we see that the drawing down of the drop that is generated from the father's brain is from the inner dimension of the intellective power, to the point that he begets [one] like himself.

> Yet the drop drawn from the father's brain carries the inner power of his intellect, so that he begets a child like himself.

והוא פלאי לכאורה שהרי הדבור יותר רוחני[34] אלא שהיא הנותנת שהדבור להיותו רוחני וא"כ המשכת השכל בו הוא בדרך השתלשלות וקירוב ע"כ א"א רק בחי' חיצוניות

And this is seemingly a wonder, for speech is more spiritual. But that is the very reason: since speech is spiritual, it follows that the drawing of the intellect into it is by way of a chain of descent and closeness; therefore it can be only the level of the outer dimension.

> This seems surprising, since speech is far more spiritual than the drop; the other transcript of this discourse (Sefer HaMaamarim 5568) spells it out: speech comes from the light of the intellect that dwells in the brain, the drop only from the physical matter of the brain itself. But that is the very reason: being spiritual, speech stands close to the intellect and receives from it step by step, and such a gradual chain can carry only the outer dimension.

אבל בבחי' גשמיות יוכל להיות השראת הפנימיות כו' וכמ"כ [וכמו כן] יובן למשכיל למעלה להיות שהמלאכי' [שהמלאכים] נולדי' [נולדים] מזיווג רוחני שהוא בבחי' השתלשלות הם רק מבחי' חיצוניות

But in the level of physicality there can be an indwelling of the inner dimension, etc. And so too the discerning will understand [it] above: since the angels are born from a spiritual union, which is in the manner of a chain of descent, they are only from the level of the outer dimension;

> The physical, though lowest of all, can become a resting place for the inner dimension, which never passes down step by step; it reaches the physical because, as said above, the end is embedded in the beginning. The same is true above: the angels, born of a spiritual union that proceeds through the chain of descent, receive only from the outer dimension.

אבל נש"י [נשמות ישראל] שהם מזיווג גופני בבחי' טפת אבא והיא דוקא מבחי' הפנימי' [הפנימיות / הפנימית] דחכמה[35] כנ"ל (ועמ"ש מזה בביאור ע"פ יונתי כו' המתחיל הנה ארז"ל [אמרו רבותינו זכרונם לברכה] נובלו' [נובלות] חכמה כו')

but the souls of Israel, which are from a bodily union, the level of the drop of Abba (Chochmah), are specifically from the level of the inner dimension of Chochmah, as mentioned above. (And see what is written about this in the explanation on the verse "My dove," etc., which begins, "Now, our Sages, of blessed memory, said: 'The fallen fruit of wisdom,'" etc.)

> The souls of Israel, born of the "bodily union," come from the "drop of Abba," that is, of Chochmah, and so from the inner dimension of Chochmah. The reference is to an explanation on the verse "My dove" that opens with the Sages' saying about "the fallen fruit of wisdom."

ולזה הטעם יובן מה שהנשמות דוקא יש בהן כח ההולדה[36] אברהם הוליד[37] ואין כן במלאכים והגם שממלאכים דבריאה מסתעפים מלאכים ביצירה זהו רק המשכת והתנוצצות בלבד מבריאה ליצירה

For this reason it will be understood why the souls specifically have the power of reproduction, [as it is written,] "Avraham begot," and it is not so with the angels. And although from the angels of the World of Beriah (Creation) there branch out angels in the World of Yetzirah (Formation), this is only a drawing down and a scintillation alone, from Beriah to Yetzirah,

> This explains why souls, and not angels, have the power of reproduction, as in "Avraham begot" (Genesis 25:19). Angels of Yetzirah do branch out from angels of Beriah, but that is only a drawing down and a scintillation, a ray of light passing from one world to the next.

כמו שמכל הבחי' דבריאה מסתעפים כמ"כ [כמו כן] ביצירה ומיצירה בעשיי' [בעשייה] אבל לא שהמלאכים דבריאה או דיצירה עצמם יולידו כדוגמתן כו'

just as from all the levels of Beriah there branch out likewise [levels] in Yetzirah, and from Yetzirah in the World of Asiyah (Action); but not that the angels of Beriah or of Yetzirah themselves beget [others] like them, etc.

> In the same way every level of Beriah has its offshoot in Yetzirah, and every level of Yetzirah its offshoot in Asiyah. That is not reproduction: the angels of Beriah or of Yetzirah do not themselves beget beings like themselves.

(כי לשון התנוצצות ענינו הארה בעלמא משא"כ הולדה שהיא המשכ' המהות והתהוות בדומה לו ממש ויובן ענין התנוצצות ממ"ש בע"ח [בעץ חיים] שער כסה"כ [כסא הכבוד] אורות המתנוצצים כו' איך מתנוצץ אור כו' אמנם הוא אור המתפשט מהם לא הם עצמם[38]

(For the term "scintillation" denotes a mere radiance, whereas reproduction is the drawing down of the essence and the coming into being of [something] actually like it. And the matter of scintillation will be understood from what is written in Etz Chaim, Sha'ar Kisei HaKavod (the Gate of the Throne of Glory): "lights that scintillate," etc., "how a light scintillates," etc.; "but it is a light that spreads forth from them, not they themselves."

> A parenthesis defines the terms: a scintillation is a mere radiance, while reproduction draws down the very essence and brings into being something truly like its source. Etz Chaim, in Sha'ar (Gate) 46, the Gate of the Throne of Glory, speaks in this sense of "lights that scintillate" (ch. 4) and says that what scintillates into the lower worlds is "a light that spreads forth from them, not they themselves" (ch. 5).

וע"ש בפ"א ואל תאמר כי תנה"י [תפארת נצח הוד יסוד] עצמו[39] כו' רק מאירין כו')

And see there, in chapter 1: "And do not say that Tiferes, Netzach, Hod and Yesod themselves," etc., "only that they shine," etc.)

> The first chapter there makes the same point: it is not Tiferes, Netzach, Hod and Yesod themselves that become the intellect of the level below, only lights that shine from them.

וזהו מסבה הנ"ל להיות כי עיקר ההולדה הוא מצד הארת והתלבשות אור א"ס שמוליד ומשפיע מאין ליש ואור א"ס מלובש בחכמה[40] דוקא כמ"ש הוי' בחכמה והיינו בפנימיות החכמה

And this is for the reason mentioned above: for the essence of reproduction comes from the radiance and enclothing of the Infinite Light (Or Ein Sof), which begets and bestows from nothing to something; and the Infinite Light is enclothed specifically in Chochmah, as it is written, "Havayah in Chochmah," that is, in the inner dimension of Chochmah.

> The deeper reason: all true reproduction comes from the Infinite Light, which alone brings forth something from nothing, and the Infinite Light is enclothed specifically in Chochmah, in its inner dimension. The verse "Havayah by wisdom founded the earth" (Proverbs 3:19) is read here as "Havayah in Chochmah": the Infinite is within Chochmah.

ולזאת הנשמות מפני ששרשן מפנימיות החכמה יש בהם כח ההולדה שהוא ג"כ דוגמת בחי' כח א"ס שמאיש א' יוכל להיות כמה דורות כו'

Therefore the souls, because their root is from the inner dimension of Chochmah, have the power of reproduction, which is also akin to the level of the power of the Infinite One (Ein Sof): from one man there can come many generations, etc.

> The souls, rooted in that inner dimension of Chochmah, therefore have the power of reproduction, which mirrors the infinite power of the Infinite One: from a single person come many generations.

וזהו ענין אור זרוע לצדיק[41] זורע צדקות כו' כמו שהזורע גרעין א' מוציא כמה וכמה גרעינין כו' מפני שזרוע בארץ שבה יש ג"כ כח ההולדה

And this is the meaning of "Light is sown for the righteous," "who sows acts of righteousness," etc.: just as one who sows a single seed brings forth many, many seeds, etc., because it is sown in the earth, in which there is also the power of reproduction;

> The same is seen in "Light is sown for the righteous" (Psalms 97:11) and in the morning blessing's phrase "who sows acts of righteousness": a single seed that is sown yields many seeds. It does so because it is sown in the earth, which also has the power of reproduction.

כי הכל היה מן העפר[42] וארץ ממנה יצא לחם[43] כתיב ולזאת יש כח ההולדה גם בבהמות מפני שניזונות מצומח שנצמח מהארץ כו'

for "all came from the dust," and it is written, "The earth, out of it comes bread." And therefore there is the power of reproduction in animals as well, because they are nourished from plants that grow from the earth, etc.

> The earth's power is shown by the verses "All came from the dust" (Ecclesiastes 3:20) and "The earth, out of it comes bread" (Job 28:5). Animals too can reproduce, because they are nourished by plants that grow from the earth.

וסיבת מציאות כח ההולדה בהארץ הוא משום שנעוץ תחלתן בסופן כנ"ל בענין הנשמות (ועמ"ש בפ' שמות בד"ה הבאים ישרש[44] בפי' וענין אשה יראת[45] ה' היא תתהלל)

And the reason the power of reproduction exists in the earth is that "their beginning is embedded in their end," as mentioned above regarding the souls. (And see what is written in Parshas Shemos, in the discourse beginning "Those who came, [Yaakov] will take root," in the explanation of the matter of "A woman who fears Havayah, she shall be praised.")

> The earth, lowest of all, has this power because "their beginning is embedded in their end," just as was said of the souls. In Torah Ohr, Shemos, the discourse "Those who came, Yaakov will take root" (Isaiah 27:6) and its explanation call Knesses Yisrael "a woman who fears Havayah" (Proverbs 31:30), in whom the seed of Torah and mitzvos grows because "their end is embedded in their beginning."

אבל המלאכים להיות שרשם מחיצוניות בלבד אין בהם כח ההולדה ולזאת ארז"ל [אמרו רבותינו זכרונם לברכה] שאין מלאך א' עושה שתי שליחות[46] משום שהוא בחי' עומד

But the angels, since their root is from the outer dimension alone, do not have the power of reproduction. And therefore our Sages, of blessed memory, said that one angel does not perform two missions, because it is in the state of "standing":

> Angels, rooted only in the outer dimension, cannot reproduce. That is why the Sages say that one angel does not carry out two missions (Bereishis Rabbah 50:2): an angel is a "standing" being, as the prophet calls the angels "these who stand" (Zechariah 3:7).

שכמו שהוא כך ישאר אם הוא בבחי' ומדרגה זו אין בו בחי' ומדרגה אחרת מפני שנמשך מבחי' האותיות

just as it is, so it will remain; if it is in this level and rank, it has no other level and rank, because it is drawn from the level of the letters.

> An angel stays exactly as it is, at one fixed level with no other, because it is drawn from the level of the letters, the divine speech.

וכמו שאות א' לא יוליד זולתו וגם בו עצמו לא יהיה הגדלה תוספת וגרעון שכמו שנמשך ממקורו כך ישאר כך המלאכים כו' (ועמ"ש מזה בד"ה אם בחקתי תלכו):[47,48]

And just as one letter will not beget another besides itself, and in itself, too, there will be no growth, addition or diminution, for just as it was drawn from its source, so it will remain, so it is with the angels, etc. (And see what is written about this in the discourse beginning "If you walk in My statutes.")

> A letter does not beget another letter, nor does it grow, increase or diminish; it stays as it came from its source, and so do the angels. The text refers to the discourse "If you walk in My statutes" (Leviticus 26:3) for more on this.

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

THE REBBE EXPLAINS

In the sicha of Chai Elul 5717 (Likkutei Sichos vol. 4), the Rebbe asks why the Alter Rebbe called the Baal Shem Tov his "zeide", his grandfather, when he was a disciple of his disciple, and the Sages say of a teacher only „כל המלמד בן חבירו תורה מעלה עליו הכתוב כאילו ילדו" ("whoever teaches his fellow's son Torah, Scripture regards him as if he had begotten him").

Chassidus explains, the Rebbe writes, citing this column (his note 3) and the Rebbe Rashab's "Zos chukas haTorah" 5666, that every influence of the intellect is only an illumination of the giver, not a drawing down of his essence as in begetting; so a teacher is only "as if" a father. The Alter Rebbe called the Baal Shem Tov „זיידע" ("zeide") without the "as if", because he took the Baal Shem Tov's inner essence, even what is not passed on even in begetting. Our paragraph draws the line he starts from: speech carries only the outer part of the intellect, while the drop from the father's brain carries its inner power „עד שמוליד בדומה" ("so that he begets one like himself").

The Alter Rebbe: והרי אנו רואים שהמשכת הטפה הנולדת ממוח האב הוא מפנימי' כח המשכיל עד שמוליד בדומה

The Rebbe: יעדער השפעה פון שכל איז בלויז אַ הארה פון דעם משפיע, ניט קיין המשכה פון זיין עצם ווי סיאיז ביי הולדה

Likkutei Sichos, vol. ד, p. 1136 · ח"י אלול ה'תשי"ז

THE REBBE EXPLAINS

In a sicha of the second day of Shavuos 5718 (Likkutei Sichos vol. 18), on the Gemara (Shabbos 88b) where the angels claim the Torah, „תנה הודך על השמים" ("Set Your glory upon the heavens"), and Moshe answers, among other things, „אב ואם יש לכם" ("Have you father and mother?"), the Rebbe asks how Moshe's list answers the angels' claim.

The Torah is given to make a dwelling for G-d's essence below, and only souls in this world can do it: by turning darkness to light they make "nothing" of the "something", a renewal („התחדשות") that belongs to the Essence alone. "It is known", the Rebbe writes, citing the Rebbe Rashab's "Samach tesamach" 5657 and this paragraph, that begetting is „אַ מעין פון דער התחדשות מאין ליש" ("a semblance of renewal from nothing to something"), so it comes only from the power of the Infinite, „און דער כח איז ניטאָ ביי מלאכים" ("and this power is not found in angels"). Moshe's "Have you father and mother?" pointed to this: souls below "beget", making of lower things a dwelling for His essence.

The Alter Rebbe: ולזה הטעם יובן מה שהנשמות דוקא יש בהן כח ההולדה אברהם הוליד ואין כן במלאכים

The Rebbe: דער ענין פון הולדה איז אַ מעין פון דער התחדשות מאין ליש, וואָס דערפאַר איז דאָס נאָר בכח הא"ס

Likkutei Sichos, vol. יח, p. 34 · יום ב' דחג השבועות ה'תשי"ח

BACKGROUND FROM THE REBBE

In the maamar „שמח תשמח רעים האהובים" of Shabbos Ki Seitzei, 13 Elul 5741, the Rebbe follows the Rebbe Rashab's maamar of that name, said at the Rebbe Rayatz's wedding on 13 Elul 5657, which reads "the loving companions" as Chochmah and Binah; he asks what it means to pray for joy in them, and how this request belongs to a wedding.

Creation from nothing („בריאה יש מאין") comes by the power of the Essence alone, and since Sinai it is drawn down through the mitzvos, above all, he suggests, those bound up with the boundless, like "be fruitful and multiply". As is known, the Rebbe writes, citing this paragraph, in begetting „הוא גילוי כח הא"ס (להוליד דור אחר דור)" ("bearing generation after generation is a revelation of the power of the Infinite"), and all the more since begetting is also a semblance of creation from nothing. In his note he adds that perhaps this second aspect is higher: creation from nothing is the power of the Essence, whose existence is from itself, "without beginning", which is above

"without end". Our paragraph names both: the Infinite Light „שמוליד ומשפיע מאין ליש" ("that begets and bestows from nothing to something"), and the infinite power by which from one man come many generations.

The Alter Rebbe: כח ההולדה שהוא ג"כ דוגמת בחי' כח א"ס שמאיש א' יוכל להיות כמה דורות

The Rebbe: ואולי י"ל שזה נעלה יותר מענין א"ס שבהולדה — כי הבריאה יש מאין היא בכח העצמות שמציאותו מעצמותו

Sefer HaMaamarim Melukat, vol. ב, p. פא · ש"פ תצא, י"ג אלול ה'תשמ"א

SECTION 3 · ¶3

The queens and the dove

3 וזהו ששים המה מלכות[49] תשבע"פ [תורה שבעל פה] היא מבחי' מל' דפה קרינן לה[50] והיינו בחי' המל' שנעשה פרצוף בפ"ע [בפני עצמו]

And this is [the meaning of] "There are sixty queens": the Oral Torah is from the level of Malchus (sovereignty), which we call "mouth"; that is, the level of Malchus that becomes a partzuf (configuration) by itself.

Now the opening verse is explained. The "sixty queens" are the Oral Torah, in Hebrew "the Torah of the mouth," which comes from Malchus, the Sefirah called "mouth" (Tikkunei Zohar 17a), and specifically from Malchus as a separate partzuf of its own, not the Malchus within Z'eir Anpin.

והיא בחי' דבור העליון ושרשה מחיצוניות אבא כמשל השכל שבדבור וז"ש [וזהו שכתוב] נובלות חכמה[51] שלמעלה תורה נובלות בלבד

And it is the level of the supernal speech, and its root is from the outer dimension (chitzoniyus) of Abba (Chochmah), like the analogy of the intellect that is in speech. And this is [the meaning of] what is written, "The fallen fruit (novlos) of the wisdom above is Torah": fallen fruit alone.

This Malchus is the supernal speech, and it is rooted in the outer dimension of Abba, that is, Chochmah, just as speech carries only the outer dimension of a person's intellect. That is why the Sages call the Torah "the fallen fruit (novlos) of the wisdom above" (Bereishis Rabbah 17:5): it is what falls from Chochmah, as unripe fruit falls from a tree, not its inner core.

ועלמות אין מספר היינו פרטי ההלכות ב"ש [בית שמאי] אומרים כך וב"ה [ובית הלל] אומרים כך כאו"א [כל אחד ואחד] לפי שרשו ומדרגתו

"And maidens without number": that is, the particulars of the halachos: Beis Shammai say thus and Beis Hillel say thus, each one according to his root and level.

The "maidens without number" are the details of halachah, in which Beis Shammai and Beis Hillel, the schools of the sages Shammai and Hillel, disagree, each according to the root and level of his soul.

זה בחסד ע"כ מכשיר הכל שיהיה בחי' עליות וזה מגבורה וע"כ אוסר כלומר שאינו ראוי להתעלות כי לפי אופן המדה והחסד שבלב כך מדבר כו'

This one is in Chesed (kindness), and therefore he declares everything fit, so that it may be at the level of ascent; and that one is from Gevurah (restraint), and therefore he forbids, that is to say, that it is not fit to be elevated. For according to the manner of the attribute and the kindness in the heart, so does one speak, etc.

> One who is rooted in Chesed, as Beis Hillel is, declares things fit and permitted, so that they can be elevated; one who is rooted in Gevurah forbids, meaning that the thing is not fit to be elevated. A person speaks according to the attribute in his heart, and so the rulings differ.

והלכות אלו הם לאין מספר שהם המשכות פרטיים מכללות החכמה דנוק' [דנוקבא] שהיא תשבע"פ [תורה שבעל פה] ונקראים בזהר בנימין כו' ועכ"ז אחת היא[52] יונתי תמתי[59, 58, 57, 56, 55, 54, 53] תאומתי[60] היינו כנס"י [כנסת ישראל] שהיא בתוך ז"א ונק' תאומה

And these halachos are without number, for they are particular drawings-forth from the general and collective expression (klalus) of the Chochmah (wisdom) of Nukva (the feminine), which is the Oral Torah; and in the Zohar they are called "hairs," etc. Nevertheless, "One is she, my dove, my perfect one (tamasi)," [read] "my twin" (teomasi): that is, Knesses Yisrael, which is within Z'eir Anpin (the emotive attributes) and is called "twin."

> These countless halachos branch out from the Chochmah of Nukva, the Oral Torah as a whole, and the Zohar calls them "hairs." Yet above them all stands "One is she, my dove, my perfect one (tamasi)," which the Midrash reads as teomasi, "my twin": "I am not greater than she, nor is she greater than I" (Shir HaShirim Rabbah 5:2). She is Knesses Yisrael, the Malchus within Z'eir Anpin, equal to him as a twin.

(עיין בזהר פ' ויצא קנ"ב ב' שמות דף י"ד ב' בשלח נ"א א' נ"ה א' נ"ב סע"ב [סוף עמוד ב] האזינו ר"צ סע"ב [סוף עמוד ב] חיי שרה קכ"ד ב' קכ"ה א')

(See in the Zohar, Parshas Vayeitzei, 152b; Shemos, page 14b; Beshalach, 51a, 55a, end of 52b; Ha'azinu, end of 290b; Chayei Sarah, 124b, 125a.)

> The parenthesis lists places in the Zohar that expound "One is she, my dove."

והוא בחי' יונתי עיניך יונים כד ז"א מסתכל במצחא מקבל ש"ע [ש"ע (370)] נהורין דהיינו שהוא בחי' הארה גבוה כ"כ [כל כך] שא"א להיות נמשך בז"א כ"א ע"י בחי' הסתכלות שהוא בחי' חיצוניות דוקא

And this is the level of "my dove," "your eyes are doves": when Z'eir Anpin gazes at the forehead, he receives 370 lights; that is, it is the level of a radiance so high that it cannot be drawn into Z'eir Anpin except through the level of gazing, which is specifically the level of the outer dimension.

> Knesses Yisrael is also "my dove" in the sense of "your eyes are doves" (Song of Songs 1:15; 4:1). When Z'eir Anpin gazes at the forehead it receives 370 lights, a radiance so high that it can reach Z'eir Anpin only through gazing, a contact that remains on the outer level. The forehead is that of Arich Anpin, the outer level of Keser. In Kabbalistic imagery its 370 lights are a radiance the lower partzuf cannot take into itself and can only behold from without.

כי א"א הוא מעולמות האי"ס שלמעלה מאצי' וכמ"ש בזהר דעד חכמה נק' עולמות א"ס וז"ש [וזהו שכתוב] מצמיח ישועות מענין וישע אל הבל[61] והוא ענין ש"ע [ש"ע (370)] נהורין כו'

For Arich Anpin [the Long Countenance] is of the worlds of the Infinite One (Ein Sof) that are above the World of Atzilus (Emanation), as it is written in the Zohar that up to Chochmah they are called "worlds of the Infinite One." And this is [the meaning of] what is written, "He causes salvations (yeshuos) to sprout," from the expression "And He turned (vayisha) to Hevel"; and this is the matter of the 370 lights, etc.

> The reason is that Arich Anpin, the "Long Countenance," the outer level of Keser, whose forehead is meant, belongs to the "worlds of the Infinite One" above Atzilus; the Zohar gives that name to everything up to Chochmah. The liturgy's "He causes salvations (yeshuos) to sprout" is read in this light: yeshuos is linked to vayisha, "He turned [His gaze]" to Hevel (Genesis 4:4), and the letters the two words share, shin-ayin, have the numerical value 370, the 370 lights.

(ועמ"ש מזה בביאור ע"פ חכלילי עינים[62] ובד"ה ואתחנן[63] גבי וארא את הארץ)[64] ולפיכך קרוין אחת שהיא בחי' מקבל מאחד היא בחי' כתר

(And see what is written about this in the explanation on the verse "His eyes are red," and in the discourse beginning "And I besought," regarding "and let me see the land.") Therefore she is called "one," for she is the level of one who receives from "One," which is the level of Keser (the Crown).

> After references to the explanation on "His eyes are red" (Genesis 49:12) and the discourse "And I besought" (Deuteronomy 3:23), the text explains why Knesses Yisrael is called "one": she receives from the "One," Keser, the crown above all the Sefiros.

וזהו ענין תאומתי שוין בקומתן כו' כתר א' כו'

And this is the matter of "my twin": "equal in their stature," etc., "one crown," etc.

> "My twin" means that she and Z'eir Anpin are "equal in stature" and share "one crown," Keser. The phrases recall the Gemara (Chullin 60b): the sun and the moon were made as "the two great luminaries" until the moon asked, "Can two kings use one crown?"; in Kabbalah the two are Z'eir Anpin and Malchus.

וכמ"ש בס' הקבלה בפי' מאמר אין אשה אלא ליופי[65] שהטעם לסיבת מציאת היופי בנשים יותר מבאנשים הוא מחמת הארת הכתר שמאיר במל' יותר כי נעוץ סופן כו' וגם לפי שצריכה שמירה כו'.

And as is written in the books of Kabbalah, in the explanation of the saying "A woman is only for beauty": that the reason for the presence of beauty in women more than in men is because of the radiance of Keser, which shines more in Malchus, for "their end is embedded," etc.; and also because she needs protection, etc.

> The books of Kabbalah explain the Talmudic saying "A woman is only for beauty" (Kesubos 59b) along the same lines. Beauty is found more in women than in men because the light of Keser shines more in Malchus, the last of the Sefiros, since "their end is embedded in their beginning"; a second reason is added, that she needs protection.

SECTION 4 · ¶4

Above the Torah and below it

4 והי"ז [והרי זה] למעלה מבחי' ס' מלכות שהוא בחי' תורה שנק' נובלות בלבד כו' והוא ענין המבואר בגמ' [בגמרא] בחסידים הראשונים[66] שהיו שוהים בתפלתם ט שעות

And this is above the level of the "sixty queens," which is the level of Torah, which is called only "fallen fruit," etc. And this is the matter explained in the Gemara about the early pious ones, who would spend nine hours in their prayer;

> This level of Knesses Yisrael is higher than the "sixty queens," the Torah, which is only the "fallen fruit" of Chochmah. The Gemara (Berachos 32b) tells of the early pious ones who spent nine hours a day in prayer and asks how their Torah learning was preserved.

ולפי שחסידים היו תורתם נשמרת דהיינו שהיה בהם בחי' רעותא דליבא בחי' בכל מאדך[67] בלי גבול

and because they were pious, their Torah was preserved; that is, there was in them the level of "the desire of the heart" (re'usa deliba), the level of "with all your might," without limit

> The Gemara answers that because they were pious, their Torah was preserved. The Alter Rebbe explains that they had "the desire of the heart" (re'usa deliba, in Aramaic), the boundless love of "with all your might."

(והוא למעלה ממדרגת בכל נפשך שהוא כפי אופן הכלי כו') שהוא בחי' כתר שלמעלה מתורה וע"כ ממילא היתה נשמרת כו'

(and this is above the rank of "with all your soul," which is according to the manner of the vessel, etc.), which is the level of Keser (the Crown) that is above Torah; and therefore [their Torah] was preserved of itself, etc.

> This love is higher than "with all your soul," which is love according to the capacity of the vessel. It reaches Keser, which is above the Torah, and so their Torah was preserved of itself.

אבל מי שאין בו בחי' רעו"ד [רעותא דליבא] שיגיע למעלת ומדרגת הכתר ופנימית החכמה א"כ התורה היא למעלה ממנו ובזה הוא שארז"ל [שאמרו רבותינו זכרונם לברכה] ישראל מתקשראן באורייתא[68] והתורה נקראת חתן כו':

But one who does not have in him the level of the desire of the heart, such that he reaches the rank and level of Keser and the inner dimension (pnimiyus) of Chochmah (wisdom), then the Torah is above him. And it is of this that our Sages, of blessed memory, said, "Israel are bound to the Torah," and the Torah is called the groom, etc.

> One who has not reached this desire of the heart, the level of Keser and of the inner dimension of Chochmah, stands below the Torah. Of him it is said that "Israel are bound to the Torah" and that the Torah is the groom; so both views in the opening question are true, each of a different level.

IN ONE'S AVODAH

The maamar draws the lesson from the early pious ones: love of G-d "with all your might," the boundless desire of the heart, reaches the level of Keser, above the Torah, and then one's Torah is preserved of itself. One who has not reached it stands below the Torah and is bound to it.

QUESTIONS FOR DISCUSSION

1. How can the Torah be called both Israel's bride and Israel's groom, and Israel be both "bound to the Torah" and above it?
2. Why can a gradual chain of descent carry only the outer dimension of its source, while the physical can hold the inner dimension?
3. Why do souls have the power of reproduction while angels do not, and what does this show about the root of the souls?
4. What is the difference between Malchus as a separate partzuf and the Malchus within Z'eir Anpin, and how does it explain "sixty queens" and "One is she"?
5. What does the Gemara about the early pious ones teach about the relation between prayer and the preservation of one's Torah learning?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **לבאר הדברים ע"פ ששים המה**

The note gives another transcript (hanachah) of this discourse, preserved among the Alter Rebbe's discourses of 5568 (1807–08).

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ח ח"ב ע' תריד. קיצורים באוה"ת שה"ש כרך ג ע' תתקנז.

2 "There are sixty queens, and eighty concubines, and maidens without number." Plainly the lover speaks of King Shlomo's many wives, all of them less than his one beloved of the next verse; the Sages read them as the parts of the Torah, and the whole maamar sets out to explain the verse. (context: Steinsaltz Tanakh)

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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3 **ס' מלכות אלו ס' מסכתות**

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

KEHOT'S NOTE

שהש"ר עה"פ, במדב"ר פי"ח, כא.

4 **ס' מלכות אלו ס' מסכתו**

Here too the sixty queens are the sixty tractates; the eighty concubines are eighty houses of study in Jerusalem, and the maidens the "external Mishnah," the teachings outside the Mishnah.

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

5 **ס' מלכות אלו ס' מסכתו. ושמונים פילגשים אלו שמונים ברייתות. ועלמות אין מספר אלו הלכות**

Rabbi Yitzchak reads the verse of the portions of the Torah: the sixty queens are the sixty tractates of halachos, the eighty concubines the eighty sections of Toras Kohanim, and of the maidens without number, "there is no end to the toseftos," the added teachings. The maamar gives the teaching in other words: beraisos and halachos.

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 לַתּוֹסְפוֹת. 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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6 **ישראל חתן והתורה כלה**

The Talmud reads: "Do not read morashah (a heritage) but me'orasah (betrothed)." The Torah is betrothed to Israel, which makes Israel the groom and the Torah the bride.

Pesachim 49b:11–12 פסחים מ"ט ב:י"א-י"ב

גְּדוֹלָה שְׁנָאָה שֶׁשּׂוֹנְאִין עַמֵּי הָאָרֶץ לְתַלְמִיד חָכָם יוֹתֵר מִשְּׁנָאָה שֶׁשּׂוֹנְאִין אוּמּוֹת הָעוֹלָם אֶת יִשְׂרָאֵל, וּנְשׁוֹתֵיהֶן יוֹתֵר מֵהֶן. תָּנָא שָׁנָה וּפִירַשׁ, יוֹתֵר מִכּוּלָּן. תָּנוּ רַבָּנַן: שִׁשָּׁה דְּבָרִים נֶאֶמְרוּ בְּעַמֵּי הָאָרֶץ: אֵין מוֹסְרִין לָהֶן עֵדוּת. וְאֵי מְקַבְּלִין מִמֶּנּוּ עֵדוּת. וְאֵין מְגַלִּין לָהֶן סוֹד. וְאֵין מְמַנִּין אוֹתָן אַפּוֹטְרוֹפּוֹס עַל קוּפָּה שֶׁל צְדָקָה. וְאֵין מִתְלַוִּין עִמָּהֶן בַּדָּרֶךְ. וְיֵשׁ אוֹמְרִים: אַף אֵין מַכְרִיזִין עַל אֲבֵידָתוֹ.

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KEHOT'S NOTE

פסחים מט, ב.

7 "Moshe commanded us the Torah, a heritage of the congregation of Yaakov." In his blessing Moshe speaks of himself in the third person: the Torah is the heritage of the whole people. The Sages read morashah, "a heritage," as me'orasah, "betrothed," which makes the Torah Israel's bride. (context: Steinsaltz Tanakh)

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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8 **ישראל מתקשרן באורייתא**

The Zohar teaches: "Three levels are bound to one another, the Holy One, blessed be He, the Torah and Israel," each of them "level upon level, hidden and revealed." The saying "Israel are bound to the Torah" sums up this chain, in which the Torah stands above Israel.

Zohar III, 73a זח"ג עג, א

KEHOT'S NOTE

זח"ג עג, א.

Midrash that "on the day of his wedding" is Sinai, where Israel received the betrothal.

KEHOT'S NOTE

לעיל פ' וזאת הברכה צד, א (גם ד"ה זה הוא משנת תקס"ח).

12 **מ"ש במ"ח**

the passage shares nothing with the note

KEHOT'S NOTE

ע"ל ח' דברים (פב, רע"ג). והוא במס' אורות דז"א (ספ"ג). [כ]. קטע מכאן מובא בסה"מ תרל"ח ע' ט.

13 **כלת משה**

"And it was on the day that Moshe finished (kalos) setting up the Mishkan." The word is written without a vav, so the Midrash (Bamidbar Rabbah 12:8) reads it kalas, "the bride of": the day the bride entered the wedding canopy. From this reading comes the name "the bride of Moshe."

Numbers 7:1 במדבר ז:א

וַיְהִי בְּיוֹם כַּלּוֹת מֹשֶׁה לְהָקִים אֶת־הַמִּשְׁכָּן וַיִּמְשַׁח אֹתוֹ וַיְקַדֵּשׁ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וַיִּמְשָׁחֵם וַיְקַדֵּשׁ אֹתָם׃

And it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them;

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14 **וע' בז"ה**

The note reads the text's abbreviation as Zohar HaRakia, a commentary on the Zohar, at its comment on the Zohar's opening words "As a rose among the thorns," where the rose is Knesses Yisrael.

KEHOT'S NOTE

= בזהר הרקיע בהקדמת הזהר א, א.

15 **כשושנה**

The Zohar's introduction opens with this verse and says the rose is Knesses Yisrael. According to the Kehot note, the Alter Rebbe refers to the Zohar HaRakia's comment on this passage.

Zohar, Introduction 1:1–2:4 ספר הזהר, הקדמה א:א-ב:ד

1This chapter, a preliminary exposition of Gen. 1, serves to introduce the reader to the circle of R. Simeon and his colleagues, and to give him an idea of the scope and nature of their discussions. It is somewhat more discursive and fanciful than the main body of the Zohar. Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. 2, 2). 'What', he said, 'does the lily symbolise? It symbolises the Community of Israel. As the lily among thorns is tinged with red and ...

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

16 **כשושנה כו' כן רעיתי**

"As a rose among the thorns, so is my beloved among the daughters." The lover answers that his beloved stands out

9 **כמשרז"ל ע"פ ביום חתונתו**

"Go out and gaze, daughters of Zion, at King Shlomo, at the crown with which his mother crowned him on the day of his wedding and on the day of the gladness of his heart." Plainly the daughters of Zion are called to see the king crowned on his wedding day; the Sages read the wedding as the Giving of the Torah. (context: Steinsaltz Tanakh)

Taanit 26b:6–7 תענית כ"ו ב:ו-ז

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמִ' בְּשִׁלְשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ'. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אִיכָּא מוֹסָף? חַסּוֹרֵי מִיחַסְּרָא, וְהָכִי קָתָנֵי: בִּשְׁלֹשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית ...

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Song of Songs 3:11 שיר השירים ג:י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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KEHOT'S NOTE

תענית כו, ב. וראה שהש"ר עה"פ "ביום חתונתו" (שה"ש ג, יא).

10 **ביום חתונתו**

The Midrash on the verse also reads "on the day of his wedding" as Sinai, adding that Israel there "were like bridegrooms."

Shir HaShirim Rabbah 3:11:2 שיר השירים רבה ג:י"א:ב'

... אָמַר רַבִּי חִיָּא בַּר אַבָּא מְלַמֵּד שֶׁהָיוּ קַרְסֵי זָהָב נִרְאִים בַּמִּשְׁכָּן כַּכּוֹכָבִים הַנִּרְאִים בָּרָקִיעַ. בְּיוֹם חֲתֻנָּתוֹ, זֶה סִינַי, כַּחֲתָנִים הָיוּ. וּבְיוֹם שִׂמְחַת לִבּוֹ, אֵלּוּ דִּבְרֵי תוֹרָה, הֵיאַךְ מָה דְּאַתְּ אָמַר (תהלים יט, ט): פִּקּוּדֵי ה' יְשָׁרִים מְשַׂמְּחֵי לֵב. דָּבָר אַחֵר, בְּיוֹם חֲתֻנָּתוֹ, זֶה אֹהֶל מוֹעֵד. וּבְיוֹם שִׂמְחַת לִבּוֹ, זֶה בֵּית הָעוֹלָמִים.

"At the crown with which his mother crowned him," Rabbi Yoḥanan said: Rabbi Shimon ben Yoḥai asked Rabbi Elazar ben Rabbi Yosei, he said to him: 'Have you possibly heard from your father what is: "At the crown with which his mother crowned him"?' He said to him: 'Yes.' He said to him: 'What?' He said to him: '[It is analogous] to a king who had an only daughter and he loved her exceedingly much and would call her: My daughter. He did not stop loving her until he called ...

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

11 **בד"ה תורה צוה**

There the Alter Rebbe gathers the sources that call Israel the bride: Rashi and the Mechilta on G-d coming from Sinai "like a groom going out to greet a bride," and the

among all others like a rose among thorns. The Zohar opens with this verse. (context: Steinsaltz Tanakh)

Song of Songs 2:2 שיר השירים ב':ב'

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת׃

As a lily among thorns, So is my love among the daughters.

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17 **בביאור ע"פ והניף הכהן אותם**

Near the end of that explanation the Alter Rebbe distinguishes two levels in grasping an idea: what one can explain in speech or writing, and its essence and depth, which cannot be spoken but only hinted ("for the wise, a hint").

KEHOT'S NOTE

לעיל פ' אמור לט, ג.

18 **והניף הכהן אותם**

"And the kohen shall wave them with the bread of the first fruits as a wave offering before Havayah, with the two lambs." The command for the offering of Shavuos; the verse opens the explanation in Likkutei Torah, Emor, that the Alter Rebbe refers to here. (context: Steinsaltz Tanakh)

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן׃

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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19 **ובד"ה הנה ים סוף**

There the Sea of Reeds is Malchus of Atzilus, the supernal speech.

KEHOT'S NOTE

לעיל פ' צו טז, ד.

20 **ובביאור ע"פ כי ביום הזה יכפר**

There the Alter Rebbe explains how letters clothe an idea: through them a teacher conveys the plain sense of the idea to his student, but its inner depth is not truly revealed in them; it stays hidden within them, which is why "a person does not grasp his teacher's mind until forty years."

KEHOT'S NOTE

לעיל אחרי כח, ד.

21 **כי ביום הזה יכפר**

"For on this day He shall atone for you, to purify you." The verse of Yom Kippur that opens the explanation in Likkutei Torah, Acharei, that the Alter Rebbe refers to here.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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22 **ואחרי לא יהיה**

"You are My witnesses, the word of Havayah ... before Me no god was formed, and after Me there shall not be." Through the prophet G-d declares that He alone is G-d, with none before or after Him; the Zohar reads "after Me" as a name of David. (context: Steinsaltz Tanakh)

Isaiah 43:10 ישעיהו מ"ג:י'

אַתֶּם עֵדַי נְאֻם־ה' וְעַבְדִּי אֲשֶׁר בָּחָרְתִּי לְמַעַן תֵּדְעוּ וְתַאֲמִינוּ לִי וְתָבִינוּ כִּי־אֲנִי הוּא לְפָנַי לֹא־נוֹצַר אֵל וְאַחֲרַי לֹא יִהְיֶה׃

Ye are My witnesses, saith the L-RD, and My servant whom I have chosen; that ye may know and believe Me, and understand That I am He; before Me there was no G-d formed, neither shall any be after Me.

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23 **ואחרי לא יהיה דהא דוד הכי איקרי**

At the end of Parshas Kedoshim the Zohar explains "and after Me there shall not be": "for David is called so, and there is no other after him." The Alter Rebbe reads it to show that David, Malchus, receives from the back, the outer dimension, of Z'eir Anpin.

Zohar, Kedoshim 17:104–18:108 ספר הזהר, קדושים י"ז:ק"ד-י"ח:ק"ח

1The first 6 lines of the Hebrew text are not found in our translation.They then rose, and as they went along R. Eleazar cited the verse: THOU SHALT NOT GO UP AND DOWN AS A TALE-BEARER AMONG THY PEOPLE, ETC. All these rules', he said, 'have been commented on by the Companions. Let us, however, also give some exposition of this section. It is written: YE SHALL KEEP MY STATUTES. THOU SHALT NOT LET THY CATTLE GENDER WITH A DIVERSE KIND, ETC. It is written: "Ye are my witnesses said ...

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

24 **אחרי ה' אלקיכם תלכו**

"After Havayah your G-d shall you walk, and Him shall you fear." Moshe commands Israel to follow G-d alone. The verse of a discourse the Alter Rebbe refers to on the meaning of "after." (context: Steinsaltz Tanakh)

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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25 **דא לגו מן דא כו' עד דאשתכח דהאי קליפה להאי**

The Zohar describes every level as a garment and shell for the one within it, "this one within that one," down to the end of all levels.

Zohar, Bereshit 9:106–10:117 ספר הזהר, בראשית ט':ק"ו-י':קי"ז

from the first mystic point up to the furthest removed of all the stages. They are all coverings one to another, brain with-

in brain and spirit within spirit, so that one is a shell to another.

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

26 **בד"ה עוטה אור כשלמה**

There, on "Who wraps Himself in light as in a garment," the Alter Rebbe explains that Moshe's prophecy grasped the inner dimension only of Netzach, Hod, Yesod and Malchus; above them it grasped only the back (achorayim) of Chochmah enclothed in Binah, "the fallen fruit of the supernal wisdom, Torah." It is the same principle as here: only the outer dimension of Chochmah descends.

KEHOT'S NOTE

אגה"ק ס"י יט.

27 **עוטה אור כשלמ**

"Who wraps Himself in light as in a garment, who stretches out the heavens like a curtain." The psalmist praises the Creator; the verse opens the discourse referred to here, Iggeres HaKodesh 19 in the Tanya.

Psalms 104:2 תהילים ק"ד:ב

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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28 **אחת היא יונתי**

"One is she, my dove, my perfect one; she is the only one of her mother." The lover declares that among all the queens his beloved alone is unique. Coming right after the sixty queens, the verse sets the one dove, Knesses Yisrael, above them all; this is the question the maamar asks. (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

שה"ש ו, ט.

29 Kehot's note points to Zohar, Bereshit 9:106 for these words.

Zohar, Bereshit 9:106 ספר הזהר, בראשית ט':ק"ו

30 **ואלה שמות בנ"י**

"And these are the names of the children of Israel who came to Egypt." The verse that opens the other discourse referred to here.

Exodus 1:1 שמות א:א

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיְמָה אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ׃

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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PARAGRAPH 2

31 **והנה שרש הנשמות הוא מבחי' פנימיות החכמה**

The Tzemach Tzedek refers there to this passage, adding that the soul has ten Sefiros and also a level above Chochmah, and that from Chochmah downward is called the chain of descent while the will above Chochmah is above it; so in the soul, the Yechidah is the will above intellect, which is "Israel arose in thought."

KEHOT'S NOTE

באוה"ת פ' יתרו כרך ח ע' ב'תתקצז מציין לכאן "וע' בביאר ולא תשבית מלח פ"א [— לעיל פ' ויקרא] שיש בהנשמה ע"ס ויש בה ג"כ בחי' שלמעלה מהחכמה. וכ"כ בד"ה ענין ק"ש אחד ואהבת שמהחכמה ואילך נק' השתלשלות, ואמנם הרצון שלמעלה מהחכמה הוא למעלה מהשתלשלות כך עלה במחשבה . . שכמ"כ יש בנשמה נר"נ, אך יחידה זהו הרצון שלמעלה מהשכל וזהו שישראל עלו במחשבה". בהבא להלן ראה גם ס' מאמרי אדה"ז על ענינים ע' רמ. ביאוה"ז לאדה"א ב, א. ה, ג. צח, ג.

32 **בפי' הראב"ד בס"י**

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

KEHOT'S NOTE

פ"א, מ"ז.

33 **נעוץ סופן בתחלתן**

"Ten Sefiros without substance: their end is embedded in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe uses it to explain how the lowest level receives the highest light.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

34 **שהרי הדבור יותר רוחני**

The other transcript of this discourse spells out why speech is more spiritual: speech is drawn from the light of the intellect that dwells in the physical brain, while the drop is drawn only from the physical matter of the brain itself.

KEHOT'S NOTE

"שהדבור הוא רוחנית הרבה יותר גם מרוחנית הטפה שהרי הדיבור נמשך מאור השכל השורה בכלי המוחין הגשמי והטיפה נמשכת רק מבחי' גשם המוחין עצמן" — סה"מ תקס"ח ח"ב ע' תרטו.

35 **שו"ה שהוא — אבל נש"י . . מבחי' הפנימי' דחכמה**

According to the note, a passage of this paragraph, ending with "but the souls of Israel ... from the inner dimension

of Chochmah," is quoted in Yahel Or, the Tzemach Tzedek's commentary on Psalms.

KEHOT'S NOTE

מובא ביהל אור ע' תקצ. ראה אוה"ת יתרו כרך ח ע' ב'תתקצו.

36 **שהנשמות דוקא יש בהן כח ההולדה**

The other transcript of this discourse explains at length why the souls specifically have the power of reproduction.

KEHOT'S NOTE

בארוכה בסה"מ תקס"ח ח"ב ע' תרטז. ראה ביאוה"ז לכ"ק אדה"א ה, ד. אוה"ת תולדות קלו, ב. ויחי כרך ב תיא, ב. וראה גם בד"ה שמח תשמח תרנ"ז ע' 5 ואילך (סה"מ תרנ"ז ע' קעט ואילך). ד"ה ואתם הדבקים תרפ"ו ע' רכז ואילך. וראה לקו"ש ח"ז ע' 155 בנוגע לאוה"ע ומציין שם ללקו"ש ח"ח ע' 155 הערה 45.

37 **אברהם הוליד**

"And these are the generations of Yitzchak son of Avraham: Avraham begot Yitzchak." Brought as the example of a soul's power to beget.

Genesis 25:19 בראשית כ"ה:י"ט

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת־יִצְחָק׃

And these are the generations of Isaac, Abraham's son: Abraham begot Isaac.

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38 **אמנם הוא אור המתפשט מהם לא הם עצמם**

Etz Chaim, the Arizal's teachings as Rabbi Chaim Vital recorded them, explains in the Gate of the Throne of Glory how the light of each Sefirah scintillates into Beriah, Yetzirah and Asiyah: "it is the light that spreads forth from them, and not they themselves."

Sefer Etz Chaim 46:5:1 עץ חיים מ"ו:ה':א

... וזהו ענין מיעוט הירח שנאמר בה לכי ומעטי את עצמך והענין כי תחלה היתה המלכות עם ת"ת למעלה במקומה מאחורי החזה שלו כנודע ושיעור כל קומתה מראשה ועד רגליה היתה שיעור נה"י של הזכר עד סופם והנה כבר הודעתיך ובארנו איך מתנוצץ אור של כל הספירה בבריאה וביצירה ובעשיה אמנם הוא האור המתפשט מהם ולא הם עצמם האמנם בחי' המל' שהיתה תחלה בנה"י הנ"ל הנה בעת מיעוט הירח ירדה היא עצמה בהיכל ק"ק דבריאה ושם באותו היכל נכללו בה כל חלקיה וכל שיעור קומה שלה שהוא שיעור נה"י שלו ...

Sefer Etz Chaim (Public Domain)

39 **ואל תאמר כי תנה"י עצמו**

"And do not say that Tiferes, Netzach, Hod and Yesod themselves" become the intellect of the level below: "they only shine" four lights, which descend and are called the Throne.

Sefer Etz Chaim 46:1:2 עץ חיים מ"ו:א':ב'

... שהם ד' אורות האלו ואלו הם יורדין ומתלבשים בהיכל העליון הזי בדי היכלות אשר בו כנ"ל. ואל תאמר כי תנה"י עצמן דמלכות דאצילות הם עצמן נעשים מוחין למטה רק מאירין ד' אורות הנ"ל והם היורדי למטה בהיכל הנ"ל והם הנקרא כסא והם נשמת הבריאה המתלבשים בכחב"ד דבריאה הנקרא ד' היכלין שבהיכל הזי העליון הנ"ל ומזה תבין כי כל העולמות הם כסדר א' כי כמו שתנה"י דבינה הם מוחין דזי"א כן תנה"י דזי"א הם מוחין דנוקבא וכן תנה"י דמלכות הם מוחין דבריאה והבן זה וכבר נתבאר שאין תנה"י עצמן נעשים ...

Sefer Etz Chaim (Public Domain)

40 **הוי' בחכמה**

"Havayah by wisdom founded the earth; He established the heavens by understanding." Plainly Shlomo says that G-d made the world by means of wisdom; the Alter Rebbe reads the words as "Havayah in Chochmah," the Infinite Light enclothed within Chochmah. (context: Steinsaltz Tanakh)

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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41 **אור זרוע לצדיק**

"Light is sown for the righteous, and gladness for the upright in heart." The psalmist says the light stored up for the righteous is sown like seed and will grow and be revealed; the maamar takes "sown" as a sign of the power to multiply. (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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42 **הכל היה מן העפר**

"All go to one place; all came from the dust, and all returns to the dust." Koheles speaks of man and beast alike; the maamar brings it to show that everything has its origin in the earth. (context: Steinsaltz Tanakh)

Ecclesiastes 3:20 קהלת ג':כ'

הַכֹּל הוֹלֵךְ אֶל־מָקוֹם אֶחָד הַכֹּל הָיָה מִן־הֶעָפָר וְהַכֹּל שָׁב אֶל־הֶעָפָר׃

All go unto one place; all are of the dust, and all return to dust.

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43 **וארץ ממנה יצא לחם**

"The earth, out of it comes bread, and beneath it is turned up as by fire." Job describes the earth that yields bread while its depths are hidden; the maamar brings it for the earth's power to bring forth. (context: Steinsaltz Tanakh)

Job 28:5 איוב כ"ח:ה'

אֶרֶץ מִמֶּנָּה יֵצֵא־לֶחֶם וְתַחְתֶּיהָ נֶהְפַּךְ כְּמוֹ־אֵשׁ׃

As for the earth, out of it cometh bread, And underneath it is turned up as it were by fire.

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44 **הבאים ישרש**

"Those who come, Yaakov will take root; Yisrael will bud and blossom." Plainly the prophet promises that in days to

come Yaakov will take root and flourish; the discourse in Torah Ohr, Shemos, opens with it and links the taking root to Yaakov's sons "who came" to Egypt. (context: Steinsaltz Tanakh)

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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45 **אשה יראת ה' היא תתהלל**

"Grace is false and beauty is vain; a woman who fears Havayah, she shall be praised." From the praise of the woman of valor; the discourse referred to here reads it of Knesses Yisrael.

Proverbs 31:30 משלי ל"א:ל'

שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־ה' הִיא תִתְהַלָּל׃

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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46 **עושה שתי שליחות**

"One angel does not perform two missions, nor do two angels perform one mission." The Alter Rebbe brings it to show that an angel stays fixed at its single level.

Bereshit Rabbah 50:2 בראשית רבה נ':ב'

(איוב כג) והוא באחד ומי ישיבנו ונפשו אותה ויעש - תנא, אין מלאך אחד עושה שתי שליחות, ולא שני מלאכים עושים שליחות אחת, ואת אמרת שני?! אלא, מיכאל אמר בשורתו ונסתלק, גבריאל נשתלח להפוך את סדום, ורפאל להציל את לוט. ויבואו שני המלאכים סדומה הכא את אמר מלאכים, ולהלן קורא אותן אנשים?! אלא, להלן שהיתה שכינה על גביהן, קראם אנשים, כיון שנסתלקה שכינה מעל גביהן, לבשו מלאכות. אמר רבי תנחומא, אמר רבי לוי: אברהם שהיה כחו יפה, נדמו לו בדמות אנשים, אבל לוט, על ידי שהיה כחו רע, נדמו לו ...

"He acts through one, and who can respond to Him? His soul desires and He performs" (Job 23:13) – it is taught: One angel does not perform two missions, and two angels do not perform one mission. Yet you say: "[The] two [angels came to Sodom]"? The explanation is that Mikhael gave his tidings and departed, Gavriel was dispatched to overturn Sodom, and Refael, to rescue Lot. "The two angels came to Sodom" – here it says "angels," but elsewhere, it characterizes them as "people" (Genesis 18:2). The explanation is ...

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47 Kehot's note points to Song of Songs 1 for these words.

Song of Songs 1 שיר השירים א'

48 **אם בחקתי תלכו**

"If you walk in My statutes and keep My commandments." The verse that opens the discourse referred to for more on the angels.

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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PARAGRAPH 3

49 "There are sixty queens, and eighty concubines, and maidens without number." Here the queens are explained as the Oral Torah, from Malchus.

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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50 **פה קרינן לה**

In Eliyahu's prayer (Patach Eliyahu): "Malchus is the mouth; the Oral Torah we call her." The Alter Rebbe brings it to show that the Oral Torah is Malchus, the supernal speech.

Tikkunei Zohar 17a תקוני הזהר י"ז א

51 **נובלות חכמה**

Rabbi Avin adds to the list of things that are a "fallen fruit" of something higher: "the fallen fruit of the wisdom above is Torah." The Alter Rebbe reads it to mean that the Torah comes from the outer dimension of Chochmah.

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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52 **אחת היא**

In the Idra Zuta, at the end of 290b and on 291a, the Zohar speaks of the two descriptions of the feminine that Shlomo gives, and applies "One is she to her mother" to the level above.

Zohar, Idra Zuta 19:77–87 ספר הזהר, האדרא זוטא י"ט:ע"ז-פ"ז

53 **אחת היא יונתי תמתי**

"One is she, my dove, my perfect one; she is the only one of her mother." The lover declares that among all the

queens his beloved alone is unique; here she is Knesses Yisrael, set above the sixty queens. (context: Steinsaltz Tanakh)

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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54 **אחת היא יונתי תמתי**

In Vayeitzei the Zohar says that for Moshe there was only "One is she, my dove," and therefore Moshe was "the master of the house."

Zohar, Vayetzei 14:95–15:115 ספר הזהר, ויצא י"ד:צ"ה-ט"ו:קט"ו

Observe that Jacob, when he sat by the well and saw the water rising up toward him, knew that there he would meet his destined wife; and so it was, as Scripture says: WHILE HE WAS YET SPEAKING WITH THEM, RACHEL CAME WITH HER FATHER S SHEEP. AND IT CAME TO PASS WHEN JACOB SAW RACHEL, ETC. It was the same with Moses, who, when he sat down by the well, as soon as he saw the water rising toward him knew that there he would meet his destined wife; ...

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55 **אחת היא יונתי תמתי**

In Shemos the Zohar reads the queens, concubines and maidens as the heavenly hosts, and "One is she, my dove" as the holy Shechinah; the Holy One, blessed be He, took Knesses Yisrael as His portion and called her by this verse.

Zohar, Shemot 25:240–26:249 ספר הזהר, שמות כ"ה:ר"מ-כ"ו:רמ"ט

Then R. Eleazar opened his mouth and said: ' "Threescore queens are they, and fourscore concubines, and virgins without number" (S.S. 6, 8). The "threescore queens" are allegorical of the celestial heroic angels that are of the host of Geburah, and that attach themselves to the "shells" (k'lifoth, i.e. baser elements) of the holy congregation of Israel. The "fourscore concubines" signify the lower "klifoth" that have dominion in this world, and whose power is to the higher powers as one to a hundred. The "virgins without number" are those angelic ...

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56 **אחת היא יונתי תמתי**

In Beshalach: out of His great love for Knesses Yisrael, the Holy One, blessed be He, entrusted everything to her, saying "There are sixty queens ... One is she, my dove," like a king who places his whole house in the hands of the queen.

Zohar, Beshalach 12:147–155 ספר הזהר, בשלח י"ב:קמ"ז-קנ"ה

Similarly, the Holy One, blessed be He, out of His great love for the Community of Israel (represented by the Shekinah) has entrusted everything to her (i.e. the Shekinah), proclaiming all the other nations to be of no account in comparison with her. "There are threescore queens, and fourscore concubines, and virgins without number; but my dove, my undefiled is but one" (S.S. 6, 8, 9). He resolved that His whole household be given into her keeping, and delivered to her all his armoury, all the lances, all the swords, ...

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57 **אחת היא יונתי תמתי**

In Beshalach, on Job 9:22, "It is one": this "one" is "One is she, my dove," through whom the Holy One, blessed be He, carries out His judgments below and above.

Zohar, Beshalach 13:178–14:190 ספר הזהר, בשלח י"ג:קע"ח-י"ד:קצ"

R. Hiya said: 'Job was thinking of Pharaoh when he said, "It is all one thing, therefore I said: He destroyeth the perfect and the wicked" (Job 9, 22). The words "it is all one thing" have an esoteric meaning. They refer to a certain Crown also referred to in the verse, "My love, my undefiled is but one" (VI, 9), and when G-d judges by means of this Crown, then "He destroyeth the perfect and the wicked"

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58 **אחת היא יונתי תמתי**

In Beshalach, on "And He took one of his ribs": "one" is as in "One is she, my dove," the feminine whom the Holy One, blessed be He, perfected in beauty and brought to Adam.

Zohar, Beshalach 16:230–241 ספר הזהר, בשלח ט"ז:ריל-רמ"א

Said R. Hiya: 'What did the Holy One do? He formed the female, perfected her beauty exceedingly, and brought her to Adam, as it is written: "And the L-rd G-d formed the side (zela', cf. Ex. 26, 20) which he had taken from man into a woman" (Ibid. 22).'

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59 **אחת היא יונתי תמתי**

In Chayei Sarah (124b-125a) the Midrash HaNe'elam opens with "One is she, my dove, my perfect one" and asks why the Song of Songs uses the feminine where the Torah uses the masculine.

Zohar, Chayei Sara 10:60–18:142 ספר הזהר, חיי שרה י':ס-י"ח:קמ"ב

AND SARAH DIED IN KIRYATH-ARBA, ETC. R. Abba said: 'Of Sarah alone among all women do we find recorded the number of her days and years and the length of her life and the place where she was buried. All this was to show that the like of Sarah was not to be found among all the women of the world. You may object that we find a somewhat similar record in connection with Miriam, of whom it is written, "And Miriam died there, and was buried there" (Num. 20, ...

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60 **תמתי תאומתי**

On "my dove, my perfect one (tamasi)" Rabbi Yannai reads teomasi, "my twin": as it were, "I am not greater than she, nor is she greater than I." The maamar reads

> "One is she" the same way: Knesses Yisrael is the twin of Z'eir Anpin, equal to him.

Shir HaShirim Rabbah 5:2:2 שיר השירים רבה ה:ב:ב׳

... ה' יִמְלֹךְ לְעֹלָם וָעֶד, יוֹנָתִי, בְּמָרָה, שֶׁמִּשָּׁם נִצְטַוּוּ וְנִצְטַיְּנוּ בְּכָל הַמִּצְוֹות 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, כְּבָיְכוֹל 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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61 וישע אל הבל

> "And Havayah turned to Hevel and to his offering," but not to Kayin's. Plainly G-d accepted Hevel's offering; vayisha, a turning toward him, here the turning of the gaze, is linked to yeshuos, and the letters shin-ayin are 370, the 370 lights. (context: Steinsaltz Tanakh)

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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62 חכלילי עינים

> "His eyes are red from wine, and his teeth white from milk." From Yaakov's blessing of Yehudah; the verse opens the explanation referred to here. (context: Steinsaltz Tanakh)

Genesis 49:12 בראשית מ״ט:י״ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

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

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63 ואתחנן

> "And I besought Havayah at that time, saying." Moshe tells how he pleaded to enter the Land; the verse opens the discourse referred to here.

Deuteronomy 3:23 דברים ג׳:כ״ג

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר׃

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

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64 וא ראה את הארץ

> "Let me cross over, please, and see the good land." Moshe's plea, discussed in that discourse. (context: Steinsaltz Tanakh)

Deuteronomy 3:25 דברים ג׳:כ״ה

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

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

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65 אין אשה אלא ליופי

> Rabbi Chiya taught: "A woman is only for beauty," speaking of a wife. The Alter Rebbe cites the Kabbalists' explanation of the saying: the light of Keser shines more in Malchus.

Ketubot 59b:9 כתובות נ״ט ב:ט׳

מַתְנִיתִין דְּלָא כְּרַבִּי חִיָּיא, דְּתָנֵי רַבִּי חִיָּיא: אֵין אִשָּׁה אֶלָּא לְיוֹפִי, אֵין אִשָּׁה אֶלָּא לְבָנִים. וְתָנֵי רַבִּי חִיָּיא: אֵין אִשָּׁה אֶלָּא לְתַכְשִׁיטֵי אִשָּׁה. וְתָנֵי רַבִּי חִיָּיא: הָרוֹצֶה שֶׁיְּעַדֵּן אֶת אִשְׁתּוֹ — יַלְבִּישֶׁנָּה כְּלֵי פִשְׁתָּן. הָרוֹצֶה שֶׁיַּלְבִּין אֶת בֵּיתוֹ — יַאֲכִילֶנָּה אֶפְרוֹחִים וַיַּשְׁקֶנָּה חָלָב סָמוּךְ לְפִירְקָהּ.

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PARAGRAPH 4

66 בגמרא בחסידים הראשונים

> The early pious ones spent nine hours a day in prayer; the Gemara asks how their Torah was preserved and answers, "Because they were pious, their Torah was preserved."

Berakhot 32b:20–22 ברכות ל״ב ב:כ׳-כ״ב

חֲסִידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהִין שָׁעָה אַחַת: מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, אָמַר קְרָא: "אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ". וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: הַמִּתְפַּלֵּל צָרִיךְ לְשָׁהוֹת שָׁעָה אַחַת אַחַר תְּפִלָּתוֹ, שֶׁנֶּאֱמַר: "אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ".

The pious men of old used to wait an hour. Whence is this? R. Joshua b. Levi said : The Scriptures state, "Happy are they that dwell in Thy house" (Ps. Ixxxiv, 5). R. Joshua b. Levi also said : He who prays should wait an hour after his prayer ; as it is said, "Surely the righteous shall give thanks unto Thy name, the upright shall dwell in Thy presence" (ibid. cxl. 14).

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KEHOT'S NOTE

ברכות לב, ב. וראה ג"כ אוה"ת במדבר ע' אי"עח. נ"ך ע' מב.

67 בצכ מאדך

> "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Moshe's command to love G-d; "with all your might" is love without limit, above "with all your soul," love according to the vessel. (context: Steinsaltz Tanakh)

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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ישראל מתקשראן באורייתא

> **The Zohar teaches that the Holy One, blessed be He, the Torah and Israel are bound to one another. Here it describes one who has not reached the level of Keser, for whom the Torah is above him.**

Zohar, Achrei Mot 49:296–50:305-ספר הזהר, אחרי מות מ"ט:רצ"ו-נ:ש"ה

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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