LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 32

ששים המה מלכות ושמונים פילגשים כו׳

There are sixty queens and eighty concubines

Because there is no comparison at all between G-d and the worlds, His transcendent light can reach them only by a “leap,” not by a chain of cause and effect, and Torah study is that leap: the words of Torah a Jew speaks are G-d’s own speech, uniting the Holy One with His Shechinah. That is why the Ten Commandments were given “saying”: after the self-sacrifice of the Shema, every person’s learning renews the voice of Sinai, new each day.

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

Because there is no comparison at all between G-d and the worlds, His transcendent light can reach them only by a "leap," not by a chain of cause and effect, and Torah study is that leap: the words of Torah a Jew speaks are G-d's own speech, uniting the Holy One with His Shechinah. That is why the Ten Commandments were given "saying": after the self-sacrifice of the Shema, every person's learning renews the voice of Sinai, new each day.

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 asks two questions: why the Sages call the Mishnayos "queens" and the Baraisos "concubines," and what "saying" means in the Ten Commandments, which all Israel heard from G-d Himself. The answer rests on "The voice of my beloved, behold, he comes, leaping": the voice of Sinai comes again whenever a person studies. The Alter Rebbe first shows that creation is not a chain of cause and effect, as the philosophers held, for then the worlds would be infinite and would change G-d; there is "no comparison." G-d is "holy," set apart (sovev kol almin), and gives life to the worlds only through His sovereignty, the Shechinah, so His greatness and His humility are one. The union of the Holy One and His Shechinah, the revelation of sovev below, comes through Torah study, for a person's words of Torah are G-d's own speech, ruling like a king's decree. The Mishnah reveals the Infinite Light openly, the Baraisa discreetly, and the halachos of the Gemara are "maidens," for the root of their reasons stays hidden; deep study that clarifies them still reveals much that was concealed. All this comes in full only after the self-sacrifice of the Shema, "One is my dove"; then the Torah is said anew every day.

OUTLINE

1 **Two questions and the voice that still comes** ¶1–2

Why are the Mishnayos "queens" and the Baraisos "concubines," and what does "saying" mean when all Israel heard G-d directly? The present tense of "Behold, he comes" shows that the voice of Sinai comes whenever a person studies.

2 **No comparison: creation is not cause and effect** ¶3–8

The philosophers acknowledge G-d but picture creation as cause and effect, where the effect is proportionate to its cause and changes it. King David's "there is no comparison to You" denies this: G-d is unchanged by creation, and finite worlds could not unfold from the Infinite by cause and effect, only through a leap and countless contractions.

3 The Holy One, blessed be He

¶9–15

"Holy" means set apart: sovev kol almin, an influence hidden from the worlds, which is why creatures feel separate. The worlds live only through G-d's Malchus, like a king's rule or a crown that does not touch his essence; Malchus is His Name, through which He is "blessed," drawn down into the worlds.

4 Greatness and humility in one place

¶16–22

G-d desired a dwelling below, possible because before sovev high and low are equal. His providence over the smallest physical details is both His humility and His greatness; Balaam, holding the cause-and-effect view, thought it beneath Him. Like an outer circle that also surrounds from below, the One who is beyond all lowers Himself to see.

5 The union of the Holy One and His Shechinah through Torah

¶23–28

The Shechinah is Malchus, memalei kol almin; their union is the revelation of sovev within it, the dwelling below. It comes through Torah study, for G-d studies opposite the learner and speaks through his mouth ("I mention My Name"). His rulings of permitted and forbidden, Chesed and Gevurah guided by Chochmah, raise or reject the fallen sparks like a king's decree.

6 Concubines and maidens

¶29–35

The Baraisa spells out the Mishnah for lesser students, teaching "outside the body," so the light is concealed in it as a concubine is visited discreetly. The halachos of the Gemara are "maidens," for their deepest reasons, as with the night garment and tzitzis, remain hidden; deep study that clarifies the halachah reveals the hidden, and all this comes by a leap.

7 One is my dove: self-sacrifice before Torah

¶36–42

The revelation comes in full only after "One is my dove": contemplation in Pesukei deZimra and the Shema until G-d's oneness enters one's core, love "with all your soul," possible because the soul is rooted so high, and "with all your might," fulfilled in charity. Then "these words" of Torah draw down sovev, as in the Kohen Gadol's count of one upward and seven downward, new every day.

8 "Saying," and my perfect one

¶43–44

"Saying" means the Ten Commandments are said again in every generation, as G-d speaks through each learner, and the "I" of sovev becomes "your G-d." Israel become G-d's "perfect one," His "twin," completing His union, and darkness turns into light.

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 maamar asks why the Mishnah is a 'queen' and what „לאמר" ('saying') means at Sinai, and answers that a person's words of Torah are G-d's own speech, drawn down after the self-sacrifice of prayer. The Rebbe's teachings press on each step. In a sicha of Shabbos Yisro 5751 he draws from it that this speech reaches „בכל המקום" (in every place), even one unfit in itself, because the speaker is G-d, and on Shabbos Mishpatim that year he ranks it above „הקב"ה קורא ושונה כנגדו" (the Holy One reads and studies opposite him): here the Holy One is the one who begins. In his maamar for the Alter Rebbe's yahrzeit, 24 Teves 5732, he shows why „האין מספר" (the 'without number') belongs to the Talmud of the exile, and

why prayer must come first: it binds Israel to the Holy One, and through them the Torah. In Shabbos Shuvah 5723 he reads the „אחת למעלה" (one upward) of the Yom Kippur sprinklings as the yechidah, and in the maamarim of Shelach 5719 and 15 Shevat 5734 he looks from the other side: a person's learning causes the Holy One to say the words, and the speech that comes through it is higher than Sinai's. Perhaps (biur b'derech efshar) the thread is that a person's prayer and learning are where the speech from above and the service from below meet.

KEY CONCEPTS

No comparison (ein aroch) אין ערוך

There is no proportion at all between G-d and the worlds, not even the partial proportion between a cause and its effect; therefore the worlds make no change in Him.

Cause and effect עילה ועלול

A chain in which each level comes from the one before, is proportionate to it, and changes it, as intellect produces emotion. The maamar shows that creation is not of this kind.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין — קדוש ומובדל

Not light located above the worlds, but G-d's power acting in them while remaining hidden and beyond them, "holy and set apart." Before it, high and low are equal.

Malchus, the Name and the Shechinah מלכות, שם, שכינה

G-d's sovereignty, through which the worlds receive life, like a king's rule that does not touch his essence. It is His Name, which reveals Him, and the Shechinah that dwells below as memalei kol almin.

The union of the Holy One and His Shechinah יחוד קודשא בריך הוא ושכינתיה

The revelation of the transcendent light (sovev) within the light that dwells in the worlds (memalei), brought about by Torah study; it is the dwelling place among the lower realms.

The leap דילוג — מדלג על ההרים

Since there is no comparison between G-d and the worlds, His light reaches them not by gradual descent but by a leap, as in "leaping over the mountains."

Queens, concubines and maidens מלכות, פילגשים ועלמות

The Mishnah, in which the Infinite Light shines openly and constantly; the Baraisos, in which it shines discreetly, through concealment; and the halachos of the Gemara, whose deepest reasons remain hidden.

The clarification of the halachah (libun hilchesa) ליבון הלכתא

Deep study that resolves contradictions and uncovers hidden reasons; it reveals what was concealed and draws down the Supernal Whiteness.

One is my dove (achas) אחת היא יונתי

The soul as a recipient of G-d's oneness (echad), reached through contemplation in prayer and self-sacrifice; it must precede Torah study for the full revelation.

SECTION 1 · ¶1–2

Two questions and the voice that still comes

1 ששים המה מלכות[1,2,3] ושמונים פילגשים כו'. וארז"ל [ואמרו רבותינו זכרונם לברכה] סי' מלכות[4] אלו סי' מסכתות ושמנים פיגלשים אלו הברייתות.

"There are sixty queens and eighty concubines," etc. And our Sages, of blessed memory, said: "Sixty queens" — these are the sixty tractates; "and eighty concubines" — these are the Baraisos [teachings of the Sages left out of the Mishnah].

> The maamar opens with Song of Songs 6:8, which speaks of sixty queens, eighty concubines and maidens without number. The Sages read these as parts of the Oral Torah: the sixty queens are the sixty tractates of the Mishnah, and the eighty concubines are the Baraisos, teachings of the Tannaim that were left out of the Mishnah.

ועלמות קאי על הלכות (היינו מימרות האמוראים. ולשון מדרש[5] שיר השירים רבה ועלמות אין מספר אין קץ[6] לתוספת). וצ"ל למה נק' המשניות בשם מלכות ובריייתות פילגשים כו'.

And "maidens" refers to the halachos [laws] (that is, the statements of the Amoraim [the Sages of the Gemara]; and the wording of Midrash Shir HaShirim Rabbah is: "'And maidens without number' — there is no end to the additions"). Now we need to understand why the Mishnayos are called by the name "queens," and the Baraisos "concubines," etc.

> The "maidens" are the halachos, which the Alter Rebbe identifies with the statements of the Amoraim, the Sages of the Gemara; in the parenthesis he notes that Midrash Shir HaShirim Rabbah words it differently, "there is no end to the additions." Then comes the maamar's first question: why are the Mishnayos called "queens" and the Baraisos "concubines"?

גם להבין מ"ש בתחלת עשרת הדברות וידבר אלקים את כל הדברים האלה לאמר דמאחר שעשרת הדברות שמעו כל ישראל מפי הקב"ה א"כ איך שייך תיבת לאמר.[7,8]

We also need to understand what is written at the beginning of the Ten Commandments: "And G-d spoke all these words, saying." For since all Israel heard the Ten Commandments from the mouth of the Holy One, blessed be He, if so, how does the word "saying" apply?

> A second question: the Ten Commandments open, "And G-d spoke all these words, saying (leimor)." The word leimor normally means "to say on to others," but all Israel heard the Ten Commandments from G-d Himself, so there was no one left to say them to. In Torah Ohr, Yisro (67b), the Alter Rebbe raises the same difficulty and explains "saying" as the power given at Sinai to say all the words of the Torah: every halachah a Sage states is the word of G-d told to Moshe at Sinai.

דבשלמא בשאר מצותיה של תורה[9] שישראל שמעו מפי משה. ומשה הוא ששמע מפי הקב״ה שייך לשון לאמר היינו שהקב״ה אמר למשה לחזור הוא ולאמרו לישראל

Granted, with the rest of the mitzvos of the Torah, which Israel heard from the mouth of Moshe, and it was Moshe who heard [them] from the mouth of the Holy One, blessed be He, the expression "saying" applies: that is, the Holy One, blessed be He, told Moshe that he in turn should repeat it and say it to Israel.

> With the other mitzvos the word makes sense. G-d told them to Moshe, and "saying" meant that Moshe was to repeat them to the people.

אבל בעשרת הדברות שכל ישראל שמעו מפי הקב״ה אין לומר כן (וכה״ג [וכהאי גוונא] איתא במשנה פ״ה דסוטה דף כ״ז ע״ב על לאמר שבאז ישיר משה[10] ובנ״י [ובני ישראל] את השירה הזאת לאמר שאין תלמוד לומר לאמר[11]):

But with the Ten Commandments, which all Israel heard from the mouth of the Holy One, blessed be He, this cannot be said. (And something like this is found in the Mishnah, chapter 5 of Sotah, folio 27b, on the word "saying" in "Then Moshe and the children of Israel sang this song, saying": that there was no need for [Scripture] to say "saying.")

> At Sinai there was no go-between, so that explanation does not work here. The parenthesis brings a parallel from the Mishnah in Sotah (27b): in "Then Moshe and the children of Israel sang this song… saying," the word "saying" also seems unnecessary, and the Mishnah learns from it that Israel answered the song after Moshe, phrase by phrase.

2 והנה צריך להקדים פי׳ הפסוק[12] קול דודי הנה זה בא[13] מדלג על ההרים מקפץ על הגבעות. קול דודי קאי על מתן תורה[14] כי במ״ת [במתן תורה] כתיב וכל העם רואים את הקולות.[15]

Now, we must first preface the explanation of the verse, "The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." "The voice of my beloved" refers to the Giving of the Torah, for of the Giving of the Torah it is written, "And all the people saw the voices."

> Before answering, the maamar sets out the verse "The voice of my beloved! Behold, he comes, leaping over the mountains" (Song of Songs 2:8). The "voice" is the voice of Sinai, where "all the people saw the voices" (Exodus 20:15).

ומה שנאמר הנה זה בא שהוא לשון הוה ולא אמר לשון עבר הוא לפי כי באמת קול זה הנה זה בא גם עכשיו

And as for what is said, "Behold, he comes," which is in the present tense, and it does not say [it] in the past tense: this is because, in truth, this voice "behold, [it] comes" even now.

> The verse says "he comes," in the present tense, and not "he came." The Alter Rebbe takes the tense as precise: the voice of Sinai still "comes," even now.

בכל עת ובכל זמן שאדם יושב ועוסק בתורה אזי בא ונמשך אותו הקול עצמו שהיה בעת מ״ת [מתן תורה] וכמשי״ת [וכמו שיתבאר] לקמן אי״ה [אם ירצה השם].

At every moment and at every time that a person sits and occupies himself with Torah, that very same voice that was at the time of the Giving of the Torah comes and is drawn down, as will be explained below, G-d willing.

> Whenever a person sits and studies Torah, that same voice comes and is drawn down. How this happens, and what "leaping over the mountains" adds, is explained later in the maamar.

SECTION 2 · ¶3–8

No comparison: creation is not cause and effect

3 ולהבין כל זה וגם ענין מדלג על ההרים. צריך להבין תחלה ענין ההשתלשלות[16] דהנה כתיב בכל חכמי הגוים ובכל מלכותם מאין כמוך.[17,18]

To understand all this, and also the meaning of "leaping over the mountains," we must first understand the matter of the chain of descending worlds (hishtalshelus). For behold, it is written, "Among all the wise men of the nations, and in all their kingdoms, there is none like You."

> To explain the verse, and especially "leaping over the mountains," the maamar first explains hishtalshelus, the order by which the worlds descend from G-d. It begins with Jeremiah 10:7, "Among all the wise men of the nations, and in all their kingdoms, there is none like You."

אמנם דוד המלך ע״ה [עליו השלום] אמר רבות עשית אתה[19] ה׳ אלהי נפלאותיך ומחשבותיך אלינו אין ערוך אליך כו׳.

King David, however, peace be upon him, said: "Many things have You done, You, Havayah my G-d: Your wonders and Your thoughts toward us; there is no comparison to You," etc.

> King David says something more: "Your wonders and Your thoughts toward us; there is no comparison to You" (Psalms 40:6). The maamar will show that "no comparison" goes further than "none like You."

והענין דהנה באמת גם חכמי אומות מודים באלקותו ית' וזהו בכל חכמי הגוים כו' מאין כמוך.

The explanation is this: in truth, even the wise men of the nations acknowledge His G-dliness, may He be blessed; and this is [the meaning of] "Among all the wise men of the nations," etc., "there is none like You."

> Jeremiah's verse grants that the wise men of the nations also acknowledge G-d's divinity. They too say that there is none like Him.

ופי' בזהר (משפטים צ"ו א') דהכוונה שגם הם יודעים שאין כמוך כו'. רק שאומרים שהבריאה היא בדרך השתלשלות עילה ועלול.

And it is explained in the Zohar (Mishpatim 96a) that the intent is that they too know that "there is none like You," etc.; only, they say that creation proceeds by way of a chain-like descent of cause and effect.

> The Zohar (Mishpatim 96a) explains that they too know "there is none like You." Their error, the Alter Rebbe says, is that they hold that creation came about through a chain of cause and effect, each level producing the next.

וידוע כי לכל עילה יש ערך ויחוס עם העלול איזה ערך שהוא עכ"פ [על כל פנים] עד"מ באדם יש שכל ומדות ומחשבה ודבור וכל א' נתהווה מחבירו.

Now it is known that every cause has comparability and relation with its effect, some measure of comparability, whatever it may be, at any rate. For example, in a person there are intellect and emotive attributes (middos), thought and speech, and each one came into being from the other.

> A cause and its effect always have some proportion, some comparability, between them. The human soul shows this: intellect, emotions, thought and speech each come into being from the one before.

דהיינו מההתבוננות בשכלו נולדה המדה לעשות חסד וכה"ג [וכהאי גוונא]. הנה הגם שאין המדה ממהות השכל. מ"מ יש שייכות זה לזה שכפי ערך השכל איך ומה הוא כך היא המדה בהתגלות לעשות חסד.[20]

That is: from the contemplation in one's intellect the attribute of doing kindness, and the like, is born. Now, although the attribute is not of the essence of the intellect, nevertheless they have a connection with each other: according to the measure of the intellect, how and what it is, so is the attribute as it is revealed, to do kindness.

> An emotion, such as the drive to do kindness, is born from contemplation. Though the emotion is something other than the intellect, it matches it: as the understanding is, so is the emotion it produces.

4 ולכן הקטן מתאוה לדברים קטנים לפי עניות דעתו והגדול ששכלו גדול מואס בהן וכמ"ש לפי שכלו יהולל איש.[21]

Therefore a child desires small things, according to the poverty of his mind, while an adult, whose intellect is great, despises them; as it is written, "A man is praised according to his intellect."

> Because emotion follows intellect, a child, whose understanding is small, wants small things, while a grown person, whose understanding is greater, finds them worthless. Proverbs 12:8, "A man is praised according to his intellect," says that a person's worth follows his mind.

הרי המדה אהו"ר [אהבה ויראה] וכיוצא היא לפי השכל גם השכל מתלבש אח"כ בהמדה איך לעשות החסד כו'.

Thus the attribute — love and awe and the like — accords with the intellect. The intellect, too, afterwards enclothes itself in the attribute, as to how to do the kindness, etc.

> So love, awe and the other emotions follow the measure of the intellect. The relation also runs the other way: the intellect then enters the emotion and directs how the kindness is to be done.

5 וזהו בחי' עילה ועלול שהעלול יש לו ערך ויחוס להעילה. וכמ"כ [וכמו כן] המדה לגבי המחשבה שמתלבשת בהמחשבה והמחשבה בדבור וכל א' נתהווה זה מזה בהשתלשלות

And this is the aspect of cause and effect: the effect has comparability and relation to the cause. So too the attribute in relation to thought: it enclothes itself in thought, and thought in speech, and each one comes into being from the other in a chain-like descent.

> This is what cause and effect means: the effect bears a relation and proportion to its cause. The same holds all the way down: emotion enters thought, thought enters speech, each one coming from the one before.

ולכן פועל כל אח' [אחד] שינויים בחבירו שיש שינוי בהעילה ע"י שמתלבש בהעלול ואינו כמו שהיה במהותו קודם לזה.

Therefore each one brings about changes in the other: there is a change in the cause through its enclothing itself in the effect, and it is not as it was in its essence before this.

> Because the cause enters the effect, the cause itself is changed. Once it is clothed in the effect, it is no longer as it was by itself.

כמו כשמתבונן בשכלו באיזו אהבה הרי בהכרח השכל מלובש בזה ואינו יכול להתבונן אז במושכלות לפי ששכלו ממולא מענין המדה.

As when one contemplates some love with his intellect: of necessity the intellect is enclothed in it, and he cannot then contemplate intellectual concepts, because his intellect is filled with the matter of the attribute.

> For example, when a person turns his mind to some love, his intellect is taken up with that emotion. While it is, he cannot think abstract thoughts.

נמצא יש שינוי בהשכל למה שהיה תחלה בפ"ע [בפני עצמו] בציור המושכלות ובין למה שנמשך אח"כ בהעלול שהוא בענין האהבה כו'. וכך הוא בכל בחי' עילה ועלול.

It follows that there is a change in the intellect, between what it was at first, by itself, in forming the concepts, and what is drawn afterwards into the effect, which is in the matter of love, etc. And so it is with every [instance of] cause and effect.

> So the intellect itself changes, from its earlier state of forming pure concepts to its state when it is drawn into the love. Every cause and effect works this way: the cause is affected by its own effect.

6 והנה מאחר שהעולמות והנבראים נתהוו ממחשבתו ית' היה יכול לעלות על הדעת ח"ו [חס ושלום] שגם הם נבראו ע"י השתלשלות עילה ועלול. וכדעת חכמי האומות הקדמונים.

Now, since the worlds and the created beings came into being from His thought, may He be blessed, it could have entered the mind, G-d forbid, that they too were created through a chain-like descent of cause and effect, in keeping with the view of the ancient wise men of the nations.

> Since the worlds came into being from G-d's "thought," one might suppose that this too is a chain of cause and effect, like a person's intellect producing his emotions, as the ancient philosophers of the nations held.

ע"ז אמר דוד המלך עליו השלום רבות עשית[22] כו' אין ערוך אליך. כי כל העולמות אין פועלים שום שינוי בו ית'.

About this King David, peace be upon him, said, "Many things have You done," etc., "there is no comparison to You." For all the worlds bring about no change whatsoever in Him, may He be blessed.

> King David's "there is no comparison to You" rejects this view, for the worlds bring about no change in G-d at all, which could not be said of a cause and its effects.

7 וכמאמר אתה הוא עד שלא נברא העולם[23] ואתה הוא משנברא. כו' ר"ל [רוצה לומר] בשוה בלי שינוי כמ"ש אני הוי' לא שניתי.[24]

As in the saying, "You are He before the world was created, and You are He since it was created," etc. That is to say: equally, without change, as it is written, "I, Havayah, have not changed."

> The morning prayers say, "You are He before the world was created, and You are He since it was created": G-d is exactly the same before and after creation. Malachi 3:6, "I, Havayah, have not changed," says the same.

והיינו משום שהעולמות אין ערוך[25] כלל להבורא ית' ואפילו לגבי החיות הנמשך להן ממחשבתו ית' והתהוותם ע"י בחי' [בחינת] דילוג וצמצום ולא בבחי' עילה ועלול ח"ו [חס ושלום] וכמש"ת [וכמו שיתבאר] אי"ה [אם ירצה השם].

This is because the worlds bear no comparison at all to the Creator, may He be blessed, and not even to the life-force (chayus) that is drawn to them from His thought, may He be blessed; and their coming into being is through a leap and a tzimtzum (contraction), and not by way of cause and effect, G-d forbid, as will be explained, G-d willing.

> This is because the worlds bear no comparison at all to the Creator, nor even to the life-force that flows to them from His thought. They came into being through a leap and a tzimtzum, a contraction that hides the light, and not by cause and effect, as the maamar will explain.

8 ולכן כלא ממש חשובים קמי' [קמיה] ית' וכמו קודם שנברא העולם ממש וזהו נפלאותיך ומחשבותיך אלינו. פי' שע"י מחשבתו ית' נעשה התהוות והשתלשלות העולמות.

Therefore they are accounted as truly nothing before Him, may He be blessed, just as [it was] actually before the world was created. And this is [the meaning of] "Your wonders and Your thoughts toward us": that is, through His thought, may He be blessed, the coming into being and the chain-like descent (hishtalshelus) of the worlds took place.

> Because the worlds bear no comparison to G-d, they are as nothing before Him, exactly as before creation. The Alter Rebbe now reads "Your wonders and Your thoughts toward us" as a description of creation: the worlds came into being, and descended in their order, through G-d's "thought."

וז"ש [וזהו שכתוב] רבות עשית אתה ה' אלהי נפלאותיך ומחשבותיך אלינו ר"ל [רוצה לומר] שריבוי העולמות והברואים כולם נתהוו ע"י מחשבתו ית'.

And this is [the meaning of] what is written, "Many things have You done, You, Havayah my G-d: Your wonders and Your thoughts toward us"; that is to say, the multitude of worlds and created beings all came into being through His thought, may He be blessed.

> The opening of the verse, "Many things have You done," refers to the multitude of worlds and creatures. All of them came into being through that divine thought.

אך אעפ"כ [אף על פי כן] אין ערוך אליך ממש היינו שהתהוות העולמות ממחשבתו ית' אינו בבחי' עילה ועלול רק שהם אין ערוך ממש לגבי מחשבתו ית' המהווה ומחייה אותן מאין ליש.

Yet even so, "there is no comparison to You," truly. That is, the coming into being of the worlds from His thought, may He be blessed, is not in the manner of cause and effect; rather, they bear truly no comparison to His thought, may He be blessed, which brings them into being and gives them life from nothing to something.

> Yet the same verse goes on, "there is no comparison to You." The worlds come from His thought, but not as an effect comes from its cause: that thought brings them into being from nothing and sustains them, while they bear no proportion to it at all.

אגידה ואדברה עצמו מספר[26] פי' כי מאחר שהוא ית' אין סוף א"כ אם הי' [היה] התהוות העולמות ממחשבתו ית' ע"י השתלשלות עילה ועלול[27] לא היה כלל העולמות בבחי' גבול ותכלית כמו שהן עתה אלא הי' [היה] הכל א"ס ובלי גבול

"Were I to tell and speak [of them], they would be beyond number." The meaning is: since He, may He be blessed, is infinite, if so, had the coming into being of the worlds from His thought, may He be blessed, been through a chain-like descent of cause and effect, the worlds would not be in a state of limit and end at all, as they are now; rather, everything would be infinite and without limit.

> The verse ends, "Were I to tell and speak, they would be beyond number." If the worlds had come from the Infinite One by a chain of cause and effect, they could not have any limit: an effect that unfolds step by step from an infinite cause would itself be infinite. The Alter Rebbe makes the same argument in Tanya, chapter 48.

וזהו עצמו מספר דהיינו שהיו בבחי׳ בלי גבול וזהו נפלאותיך ומחשבותיך אלינו אין ערוך אליך אגידה ואדברה. שההמשכה ממחשבתו ית׳ אלינו הוא ע״ד שאין ערוך ממש ולא בבחי׳ עילה ועלול ח״ו [חס ושלום]

And this is [the meaning of] "beyond number," that is, that they would be in a state without limit. And this is [the meaning of] "Your wonders and Your thoughts toward us; there is no comparison to You; were I to tell and speak [of them]": that the drawing down from His thought, may He be blessed, to us is in the manner of there being truly no comparison, and not in the manner of cause and effect, G-d forbid.

> That is what "beyond number" means: without limit. Read this way, the verse says that the flow from G-d's thought to us is one of "no comparison," not of cause and effect, and the limits of the worlds show it.

(או י״ל [יש לומר] הפי׳ כי הנה נפלאותיך ומחשבותיך אלינו אין ערוך היינו בחי׳ סוכ״ע וכדלקמן בפי׳ קדוש ומובדל

(Or it may be said that the meaning is: "Your wonders and Your thoughts toward us; there is no comparison" is the level of the light that encompasses all worlds (sovev kol almin), as [explained] below in the explanation of "holy and set apart";

> A parenthesis offers a second reading: "no comparison" refers to sovev kol almin, the light that encompasses all worlds, which the maamar will soon explain as "holy and set apart."

אך להיות נמשך הארה בתוך העולמות ע״ז אמר אגידה ואדברה עצמו מספר הצמצומים רבוא רבבות מדרגות עד אין מספר כו׳ עד שנמשך הארה להתלבש בהעולמות ועמ״ש בפי׳ פסוק זה בד״ה כי ביום הזה יכפר בפ׳ אחרי ובד״ה ויהי מקץ כו׳):

but for a glimmer to be drawn into the worlds — about this he said, "Were I to tell and speak, they are beyond number": the contractions (tzimtzumim), myriads of myriads of levels, without number, etc., until a glimmer is drawn down to be enclothed in the worlds. And see what is written in the explanation of this verse in the discourse beginning "For on this day He shall atone," in Parshas Acharei, and in the discourse beginning "And it came to pass at the end," etc.)

> On this second reading, "beyond number" describes how a glimmer of light enters the worlds: through countless contractions (tzimtzumim), level after level without number. The Alter Rebbe refers to his fuller treatment of the verse in the discourse "For on this day He shall atone" in Parshas Acharei and in the discourse "And it came to pass at the end."

SECTION 3 · ¶9–15

The Holy One, blessed be He

9 ב והנה לכן קראו חז״ל [חכמינו זכרונם לברכה] הבורא יתׄ בשם הקב״ה[28] היינו שהוא קדוש ומובדל מכל העולמות ואין העולם ומלואו פועלים בו שום שינוי והיינו משום שאין להם כלל ערך ויחוס אליו יתׄ.

2. Now, this is why our Sages, of blessed memory, called the Creator, may He be blessed, by the name "the Holy One, blessed be He": that is, He is holy and set apart from all the worlds, and the world and all that fills it bring about no change whatsoever in Him; and this is because they have no comparability or relation to Him, may He be blessed, at all.

> Section 2 begins. The Sages' usual name for G-d, "the Holy One, blessed be He," expresses what has just been shown: "holy" (kadosh) means set apart, and G-d is set apart from all the worlds, which make no change in Him because they bear no relation to Him at all. In an earlier discourse of Likkutei Torah, Shir HaShirim (21b, "Go forth and see"), the Alter Rebbe asks why the Sages chose this name over G-d's other names.

10 וזהו ענין שנקׄ׳ סובב כולא עלמין וידוע דאין הפי׳ סובב ומקיף מלמעלה דהא את השמים ואת הארץ אני מלא[29] כתיב.

And this is the meaning of what is called "the light that encompasses all worlds" (sovev kol almin). Now it is known that the meaning is not that it encompasses and surrounds from above, for it is written, "The heavens and the earth I fill."

> This transcendence is what is called sovev kol almin, "the light that encompasses all worlds." It cannot mean that the light surrounds the worlds from above, like a dome, for G-d says, "The heavens and the earth I fill" (Jeremiah 23:24).

רק הענין שאין ההשפעה ממנו באה בבחי׳ גילוי בהעולמות כמו בחי׳ עילה ועלול הנ״ל כי בהשתלשלות עילה ועלול הנה העלול יודע ומשיג איזה השגה בעילתו ובטל אצלו ע״י השגה זו[30]

Rather, the point is that the influence from Him does not come in a revealed manner into the worlds, as with cause and effect mentioned above. For in a chain-like descent (hishtalshelus) of cause and effect, the effect knows and attains some comprehension of its cause, and is nullified before it through this comprehension;

> "Encompassing" describes how the influence comes: it is not revealed within the worlds. In a chain of cause and effect the effect knows something of its cause and is nullified before it through that knowledge. The wording comes from Iggeres HaKodesh 20, as the Kehot note says.

והיינו ששפע העילה בעלול היא בבחי' גילוי ממש משא"כ בנבראים לגבי האור והכח השופע בו מא"ס ב"ה להוותו מאין ליש שהכח השופע בו אינו מושג אצלו כלל וכלל.

that is, the flow of the cause into the effect is in a truly revealed manner. This is not so with created beings in relation to the light and the power that flows into [each of] them from the Infinite One (Ein Sof), blessed be He, to bring it into being from nothing to something: the power that flows into it is not grasped by it at all, whatsoever.

> With cause and effect, the cause's flow into the effect is openly revealed. A created being, however, does not grasp at all the power from the Infinite One that brings it into being from nothing.

11 ולכן הנברא הוא יש ודבר נפרד בעיני עצמו מחמת הסתר זה רק שבאמת הוא כמו דקמי' [דקמיה] ית' כולא כלא חשיבי

Therefore the created being is something existent and a separate thing in its own eyes, because of this concealment; only, in truth, it is as [it is said], "Before Him, may He be blessed, all is accounted as nothing."

> Because the creative power is hidden, a creature sees itself as something that exists in its own right, separate from G-d. In truth, "before Him all is accounted as nothing."

וזהו בחי' סוכ"ע שההשפעה ממנו ית' באה בבחי' הסתר כי אלו היה בבחי' גילוי לא הי' [היה] יכול להשתלשל ולהיות כלל עלמין אלא הי' [היה] הכל בחי' א"ס כנ"ל

And this is the level of the light that encompasses all worlds (sovev kol almin): the influence from Him, may He be blessed, comes in a concealed manner. For were it in a revealed manner, it could not descend in a chain and become worlds at all; rather, everything would be in a state of infinity, as mentioned above.

> This hiddenness is what sovev kol almin means. Had the influence come openly, it could not have descended in stages and become worlds at all; everything would have remained infinite, as explained above.

אבל באמת לית אתר פנוי מיני' כמו קודם שנברא העולם.

But in truth, "there is no place devoid of Him," just as before the world was created.

> Yet in truth "there is no place devoid of Him," now just as before the world was created.

12 וזהו שנק' הקב"ה דהיינו שהוא ית' קדוש ומובדל מהעולמות. והבריאה היא יש מאין ממש שהאור וחיות המתלבש בהעולמות היא כלא חשיבא קמי' [קמיה] ית'

And this is why He is called "the Holy One, blessed be He": that is, He, may He be blessed, is holy and set apart from the worlds. And creation is truly something from nothing, for the light and life-force (chayus) that is enclothed in the worlds is accounted as nothing before Him, may He be blessed;

> So "the Holy One" means that G-d is set apart from the worlds. Creation is therefore truly something from nothing, because the light and life-force within the worlds is as nothing before Him.

דהיינו שעיקר התהוות העולמות הוא ע"י מדת מלכותו ית' כמאמר יחיד חי העולמים מלך היינו שבאמת הוא יחיד ומיוחד כמו קודם בריאת העולם.

that is, the coming into being of the worlds is principally through the attribute of His sovereignty (Malchus), may He be blessed, as in the saying, "The Only One, Life of the worlds, King": that is, in truth He is the Only One and unique, just as before the creation of the world.

> The worlds come into being mainly through G-d's attribute of Malchus, sovereignty. The phrase from the prayers, "The Only One, Life of the worlds, King," says this: G-d remains the Only One, unique, exactly as before creation.

13 וחי העולמים הוא רק מבחי' מלך. כמו עד"מ מלך בשר ודם שבחי' היותו מלך על המדינה אינו בחי' ממהותו ועצמותו

And [He is] "Life of the worlds" only from the level of "King." As, by way of analogy, with a king of flesh and blood: his being king over the country is not something of his being and essence,

> G-d is "Life of the worlds" only as "King." A human king offers an analogy: his being king over the country is not part of his own being and essence.

כי מהותו ועצמותו הוא מה שהוא חכם ונבון ורק ענין מלכותו הוא מה ששמו נקרא עליהם שמולך על הארץ.

for his being and essence is that he is wise and understanding, and his kingship is only a matter of his name being called upon them, in that he reigns over the land.

> His essence is his wisdom and understanding. His kingship is only that his name is called upon the people, since he rules over the land.

14 וכך יובן למעלה שהתהוות ובריאת כל העולמות עליונים ותחתונים הוא רק ע״י מדת מלכות שאין לכל העולמות ערך ושייכות למהותו ועצמותו ית׳ שהוא רם ומתנשא מהם

So it can be understood Above: the coming into being and creation of all the worlds, upper and lower, is only through the attribute of Malchus (sovereignty), for all the worlds have no comparability or connection to His being and essence, may He be blessed, since He is exalted and uplifted above them.

> In the same way, all the worlds, higher and lower, come into being only through the attribute of Malchus. They have no proportion to G-d's being and essence and no connection with it, for He is exalted above them.

והחיות והתהוות העולמות נמשך להם רק ממה שנק׳ הוא ית׳ מלך עליהם ואין מלך בלא עם[31, 32, 33, 34]

And the life-force and coming into being of the worlds is drawn to them only from His being called King over them, and "there is no king without a people."

> The worlds receive life only from His being called their King, and a king needs subjects: "there is no king without a people."

ולכן נק׳ בחי׳ מלכות בשם כתר מלכות כמו כתר שהיא עטרה על הראש ונעשה מאבנים טובות ואין לה שייכות עם עצם הלובשה מ״מ בהיות הכתר עליו אז נגלה וניכר בחי׳ מלכותו

Therefore the level of Malchus is called by the name Keser Malchus (the crown of kingship): like a crown, which is a diadem on the head and is made of precious stones, and has no connection with the very essence of the one who wears it; nevertheless, when the crown is upon him, then his kingship is revealed and recognized.

> That is why Malchus is called Keser Malchus, "the crown of kingship." A crown of precious stones sits on the head yet has no connection with the essence of the one who wears it; still, when the king wears it, his kingship is revealed and recognized.

מכ״כ [מכל כך] ענין בחי׳ מלכות דאצי׳ הוא שכל העולמות אין שייכים לעצמותו שיהיו פועלים בו איזה שינוי ח״ו [חס ושלום] רק חיות והתהוות העולמות והנבראים הוא מבחי׳ מדת מלכותו ית׳

So too, the matter of the level of Malchus of the World of Atzilus (Emanation) is that all the worlds have no connection to His essence, such that they would bring about any change in Him, G-d forbid; only, the life-force and coming into being of the worlds and the created beings is from the level of the attribute of His sovereignty, may He be blessed.

> So too, Malchus of Atzilus means that the worlds have no connection with G-d's essence that could bring about any change in Him. They receive life and existence only from His attribute of sovereignty.

שע״י העולמות ניכר מדת מלכותו ונקרא אז מלך עליהם

It is through the worlds that the attribute of His sovereignty is recognized, and He is then called King over them.

> Through the worlds that sovereignty becomes known, and He is called their King.

כי אין מלך בלא עם הוא מלשון עוממות היינו בחי׳ צמצומים והסתרות שע״י צמצומים אלו אז שייך להיות בחי׳ מלך.

For "there is no king without a people (am)," [and am] is from the expression omemos (dimmed), that is, the level of contractions (tzimtzumim) and concealments; for through these contractions it then becomes possible for there to be the level of King.

> The word am, "people," is linked to omemos, "dimmed": a people is something dimmed and distant from the king. Only through contractions and concealments can G-d be a King over others.

אבל באמת הוא סכ״ע [סובב כל עלמין] ואני הוי׳ לא שניתי[35] כמו קודם שנברא העולם ואת השמים ואת הארץ אני מלא.[36]

But in truth He encompasses all worlds (sovev kol almin), and "I, Havayah, have not changed," [being] just as before the world was created; and "The heavens and the earth I fill."

> Yet in truth G-d Himself remains sovev kol almin, unchanged from before creation, as He says, "I, Havayah, have not changed." And He fills heaven and earth.

15 ולכן בחי׳ מלי׳ נק׳ ג״כ שם כי שם מורה על גילוי כי מה שנק׳ מלך הוא רק שנגלה בחי׳ מלך ע״י הסתר והעלם עצמותו. ולכן נק׳ הקב״ה פי׳ שהוא ית׳ קדוש וברוך.

Therefore the level of Malchus is also called "Name," for a name indicates revelation; for His being called King is only that the level of King is revealed through the hiding and concealment of His essence. And therefore He is called "the Holy One, blessed be He," meaning that He, may He be blessed, is holy and blessed.

> Malchus is also called "Name," because a name expresses revelation: G-d's being called King is a revelation that comes about through the hiding of His essence. Hence the double name "the Holy One, blessed be He": G-d is both "holy" and "blessed."

היינו כי הוא במהו״ע [במהותו ועצמותו] קדוש ומובדל מהעולמות ואעפ״כ [ואף על פי כן] הוא ג״כ ברוך פי׳ לשון ברכה והמשכה ונמשך בתוך העולמות ע״י בחי׳ שמו ומלכותו שמבחי׳ מל׳ נמשך התהוות כל העולמות כנ״ל:

That is: in His being and essence He is holy and set apart from the worlds, and nevertheless He is also "blessed" (baruch), meaning an expression of blessing (berachah) and drawing down; and He is drawn down into the worlds through the level of His Name and His sovereignty, for from the level of Malchus the coming into being of all the worlds is drawn, as mentioned above.

> "Holy" means that in His being and essence G-d is set apart from the worlds. "Blessed" (baruch) is read as berachah in the sense of drawing down, for He is drawn into the worlds through His Name and sovereignty, from which all the worlds come into being.

SECTION 4 · ¶16–22

Greatness and humility in one place

16 וזהו שאמרו נתאוה הקב״ה להיות לו דירה בתחתונים[37,38] דהיינו שיהיה התהוות עולמות תחתונים ע״י ריבוי הצמצומים אשר עצמו מספר

And this is [the meaning of] what they said: "The Holy One, blessed be He, desired to have a dwelling place among the lower realms." That is: that the lower worlds should come into being through the multitude of contractions (tzimtzumim), which are "beyond number."

> This is what the Midrash means by "The Holy One, blessed be He, desired to have a dwelling place among the lower realms": the lower worlds were to come into being through countless contractions, "beyond number." In Likkutei Torah, Balak (70c), the Alter Rebbe uses the same saying to explain what our service gives G-d, who is unchanged by creation.

ואעפ״כ [ואף על פי כן] שם ג״כ יהיה דירה והשראת אור א״ס ב״ה ונגלה כבוד[39] ה׳ עין בעין יראו[40] כו׳ והיינו ע״י המשכה מבחי׳ סוכ״ע אשר קמיה רוחניות וגשמיות ועליונים ותחתונים הכל שוין.

And nevertheless, there too there should be a dwelling and the indwelling of the Infinite Light (Or Ein Sof), blessed be He, and "The glory of Havayah shall be revealed," "eye to eye they shall see," etc. And this is through a drawing down from the level of the light that encompasses all worlds (sovev kol almin), before which spiritual and physical, upper and lower, are all equal.

> And yet G-d would dwell there too: there would be a dwelling and an indwelling of the Infinite Light, as the prophets foretell, "The glory of Havayah shall be revealed" and "eye to eye they shall see." This comes through a drawing down from sovev kol almin, before which spiritual and physical, higher and lower, are all the same.

17 והוא ע״ד מארז״ל [מאמר רבותינו זכרונם לברכה] במקום גדולתו שם אתה מוצא ענותנותו.[41] פי׳ ענותנותו הוא מה שהוא ית׳ משפיל עצמו להשגיח בשמים וארץ הגשמיות כ״כ [כל כך] בפרטי פרטיות להיות בוחן כליות ולב[42] ומה׳ מצעדי גבר כוננו[43] הכל בהשגחה פרטיות

And this is along the lines of the saying of our Sages, of blessed memory: "In the place of His greatness, there you find His humility." The meaning of "His humility" is that He, may He be blessed, lowers Himself to watch over the physical heavens and earth to such an extent, in the most minute particulars, as to be "the One who examines the kidneys and the heart," and "From Havayah are a man's steps established": everything with individual providence.

> The Sages say, "In the place of His greatness, there you find His humility." G-d's humility is that He lowers Himself to watch over the physical heavens and earth down to the smallest detail: He "examines the kidneys and the heart" and establishes each person's steps, so that everything is under individual providence.

שזהו ענוה גדולה שהוא ית׳ א״ס ומשפיל א״ע [את עצמו] להשגיח בבריות שפלים כו׳ וזהו ג״כ גדולתו.

For this is great humility, that He, may He be blessed, is the Infinite One (Ein Sof) and lowers Himself to watch over lowly creatures, etc.; and this is also His greatness.

> For the Infinite One to attend to lowly creatures is great humility, and it is also His greatness.

כי באמת מאחר שהוא ית׳ קדוש ומובדל וסכ״ע [וסובב כל עלמין] אין שייך לומר שזהו גדולתו דוקא מה שברא עולמות עליונים

For in truth, since He, may He be blessed, is holy and set apart and encompasses all worlds (sovev kol almin), it is not appropriate to say that His greatness lies specifically in His having created upper worlds;

> Since G-d is holy, set apart and encompasses all worlds, His greatness cannot consist specifically in His having created the higher worlds.

כי אפילו ג״ע [גן עדן] העליון הוא רק זיו והארה בעלמא ולפניו כחשיכה כאורה[44] ואפי׳ [ואפילו] אור צח אוכם הוא[45] קדם עילת העילות.[46] רק אדרבה מה שהוא ית׳ משפיל א״ע [את עצמו] לראות בשמים ובארץ[47] זהו גדולתו.

for even the higher Gan Eden [the Garden of Eden] is only a mere radiance and glimmer, and before Him "darkness is as light"; and even "the Clear Light is black before the Cause of causes." Rather, on the contrary: that He, may He be blessed, lowers Himself to look upon the heavens and the earth — this is His greatness.

> Even the higher Gan Eden, the Garden of Eden of the souls, is only a glimmer; before Him "darkness is as light," and even "the Clear Light" is black before the Cause of causes. So His greatness lies rather in His lowering Himself to look upon heaven and earth.

18 והענין כי הנה איתא בגמ' [בגמרא] ע"פ ומספר את רובע[48] ישראל[49] זרע היוצא מהן מן התשמיש שלהן ועל דבר זה נסמית עינו של בלעם הרשע באמרו טהור עינים מראות ברע[50] כו'.

The explanation is this: it is stated in the Gemara on the verse "And the number of the fourth part (rova) of Israel": [this is] the seed that issues from them from their marital relations; and on account of this the eye of Balaam the wicked was blinded, when he said, "Too pure of eyes to look upon evil," etc.

> The Gemara reads "the fourth part (rova) of Israel" from the root of revi'ah, marital union: G-d counts the times of Israel's union, awaiting the drop from which a righteous person will be formed. Balaam's eye was blinded over this, for he objected that the pure One should not look at such a thing, an objection the maamar puts in the words "too pure of eyes to look upon evil."

והיינו כי לפי טעותם שהתהוות העולמות ממנו יתי' הוא דרך השתלשלות עילה ועלול א"כ נמשך מזה שראוי שיהיה הוא יתי' בבחי' רם על כל גוים[51] ה' בלי שישפיל עצמו לראות בהשגחה פרטית בעוה"ז.

That is: according to their error, that the coming into being of the worlds from Him, may He be blessed, is by way of a chain-like descent (hishtalshelus) of cause and effect, it follows from this that it would be fitting for Him, may He be blessed, to be in the state of "Havayah is high above all nations," without lowering Himself to look with individual providence upon this world.

> Balaam's mistake came from the view that the worlds come from G-d by cause and effect. On that view it would befit G-d to remain "high above all nations" and not lower Himself to individual providence over this world.

כי מה שהוא בדרך השתלשלות עילה ועלול הנה התלבשות העילה בהעלול פועל בו שינוי

For whatever is by way of a chain-like descent of cause and effect — the enclothing of the cause in the effect brings about a change in it.

> In a chain of cause and effect, a cause that clothes itself in its effect is changed by it.

לכן אמר אין נכון שיתלבש הוא יתי' כ"כ [כל כך] בעלולים השפלים שבעוה"ז להיותו טהור עינים מראות ברע והיה ראוי יותר שיהיה רם ומרומם בלי שישפיל א"ע [את עצמו] כ"כ [כל כך] למטה.

Therefore [Balaam] said that it is not proper that He, may He be blessed, should enclothe Himself so much in the lowly effects of this world, since He is "too pure of eyes to look upon evil"; and it would be more fitting that He be high and exalted, without lowering Himself so far below.

> That is why Balaam held it improper for G-d to clothe Himself so deeply in the lowly effects of this world, since He is "too pure of eyes to look upon evil"; it would be more fitting, he thought, for Him to remain high and exalted, far from it.

אבל לפי האמת שהוא יתׄ קדוש ומובדל מכל העולמות ואין ההשפעה ממנו בבחי' התלבשות ועילה ועלול.

But according to the truth, He, may He be blessed, is holy and set apart from all the worlds, and the influence from Him is not in the manner of enclothing and of cause and effect.

> The truth is that G-d is holy and set apart from all the worlds. His influence does not come by His clothing Himself in them, as a cause in its effect.

19 וכמש"ל [וכמה שכתוב לעיל] באריכות בענין נפלאותיך ומחשבותיך אלינו אין ערוך אליך. אין ערוך ממש ולא מיני' ולא מקצתי' [מקצתיה] מהערך שבהשתלשלות עילה ועלול

As explained above at length on the matter of "Your wonders and Your thoughts toward us; there is no comparison to You": there is truly no comparison, not in whole and not in part, of the comparability that exists in a chain-like descent (hishtalshelus) of cause and effect.

> This was explained at length above, on "there is no comparison to You": there is none of the comparability, not in whole and not in part, that exists between a cause and its effect.

עד שאע"פ [שאף על פי] שהוא יתׄ מחיה ומהוה העולמות מאין ליש עכ"ז [עם כל זה] אין פועלים בו שום שינוי ע"י חיות זה שמשפיע הוא יתׄ אליהן וכמאמר יחיד וחי העולמים רק מבחי' מלך כו'.

So much so that even though He, may He be blessed, gives life to the worlds and brings them into being from nothing to something, nevertheless they bring about no change whatsoever in Him through this life-force (chayus) that He, may He be blessed, bestows upon them; and as in the saying, "The Only One, and Life of the worlds" — only from the level of "King," etc.

> So although G-d gives life to the worlds and creates them from nothing, the life-force He gives them makes no change in Him. As in the prayer, "The Only One, and Life of the worlds," He is Life of the worlds only as "King."

20 ושלכן הוא יתׄ בשוה ממש גם עתה כמו קודם שנברא העולם ממש.

And that, therefore, He, may He be blessed, is truly the same even now as before the world was actually created.

> The earlier explanation also showed that G-d is exactly the same now as before the world was created.

א"כ כיון שמה שהוא מחיה העולמות אין פועל בו שום שינוי כלל. ולכן אין שום דבר גדול וקטן נעשה חוץ ממנו בכל העולמות עליונים ותחתונים

If so, since His giving life to the worlds brings about no change at all in Him, therefore nothing at all, great or small, is done apart from Him in all the worlds, upper and lower.

> Since giving life to the worlds makes no change in Him, nothing at all, great or small, happens in any world apart from Him.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אין אדם נוקף אצבעו מלמטה[52] אלא א"כ מכריזין עליו מלמעלה

As our Sages, of blessed memory, said: "A person does not stub his finger below unless it is proclaimed concerning him above."

> The Sages say, "A person does not stub his finger below unless it is proclaimed concerning him above" (Chullin 7b).

וכתיב שאול ואבדון נגד[53] ה' כו' ידע מה בחשוכא[54, 55] כו' אם יסתר איש במסתרים[56] ואני לא אראנו נאם ה'

And it is written, "Sheol and Abaddon are before Havayah," etc.; "He knows what is in the darkness," etc.; "Can a man hide himself in secret places and I not see him? says Havayah."

> Verses say the same: "Sheol and Abaddon," the depths of the underworld, "are before Havayah"; "He knows what is in the darkness"; and "Can a man hide himself in secret places and I not see him?"

וכל אלו ההשגחות הפרטיים אין פועלים בו שום שינוי ח"ו [חס ושלום] כמו שהיותו מחיה ומהווה אותן מאין ליש אין פועל בו שינוי ח"ו [חס ושלום] מטעם הנ"ל דאין ערוך כו'

And all these [acts of] individual providence bring about no change whatsoever in Him, G-d forbid, just as His giving them life and bringing them into being from nothing to something brings about no change in Him, G-d forbid, for the reason mentioned above, that "there is no comparison," etc.

> None of this detailed providence changes G-d in any way, just as His creating and sustaining the worlds does not, because, as explained, there is no comparison between them and Him.

ולכן זה שהוא יתי' משפיל א"ע [את עצמו] להשגיח בשמים וארץ גשמיי' [גשמיים] זהו גדולתו יותר ממה שברא עולמות עליונים

Therefore His lowering Himself, may He be blessed, to watch over the physical heavens and earth — this is His greatness, more than His having created upper worlds.

> So His lowering Himself to watch over the physical heavens and earth shows His greatness more than His creation of the higher worlds.

כי כל השבחים וגדולותיו ועולמות עליונים כו' באמת כלא חשיבי קמי' [קמיה] יתי' רק זהו גדולתו שמשפילי א"ע [את עצמו] לראות בשמים ובארץ

For all the praises and His greatnesses, and the upper worlds, etc., are in truth accounted as nothing before Him, may He be blessed; rather, this is His greatness: that He lowers Himself to look upon the heavens and the earth.

> For all His praises, and the higher worlds themselves, are as nothing before Him; His true greatness is that He lowers Himself to look upon heaven and earth.

שהוא מפני כי אני[57] הוי' לא שניתי כו' ושאין ערוך אליו ב"ה ואת השמים ואת הארץ אני מלא[58] והתהוות העולמות הוא רק מבחי' שם מלכותו והוא יתי' סכ"ע [סובב כל עלמין].

This is because "I, Havayah, have not changed," etc., and because there is no comparison to Him, blessed be He, and "The heavens and the earth I fill"; and the coming into being of the worlds is only from the level of the Name of His sovereignty (Malchus), while He, may He be blessed, encompasses all worlds (sovev kol almin).

> This is possible because "I, Havayah, have not changed" and there is no comparison to Him: He fills heaven and earth, and the worlds come into being only from the Name of His sovereignty, while He Himself encompasses all worlds.

21 ויובן עוד ענין זה עפמ"ש [על פי מה שכתוב] ומתחת זרועות עולם[59] פי' כי הנה עד"מ אופן בתוך האופן היינו עיגול בתוך עיגול

This matter can be further understood according to what is written, "And beneath are the everlasting arms." The meaning is: by way of analogy, "a wheel within the wheel," that is, a circle within a circle.

> Another way to understand this is from "And beneath are the everlasting arms." The analogy is "a wheel within the wheel," a circle within a circle.

שהעיגול הגדול שמבחוץ כמו שמקיף למעלה בגובה העיגול הפנימי כך הוא מקיף ג"כ בתחתיתו למטה ושם הוא נמוך מעיגול הפנימי ונשפל יותר ממנו כך בו יתי' כתיב ומתחת זרועות עולם כו'.

The large circle that is outside, just as it surrounds above, at the height of the inner circle, so it also surrounds [it] at its bottom, below; and there it is lower than the inner circle and further down than it. So too, of Him, may He be blessed, it is written, "And beneath are the everlasting arms," etc.

> The outer circle, which surrounds the inner one from above, surrounds it from below as well, and there it is lower than the inner circle. So of G-d, who encompasses all, it is said that His arms are also "beneath."

22 ואף שאין לו דמות הגוף מ"מ הוא עד"מ דהיינו לפי שהוא יתי סוכ"ע ומרומם ונשגב מכל העולמות ואין ערוך כו' א"כ מה"ט [מהאי טעמא] הוא משפילי לראות[60] גם למטה מטה.

And although He has no likeness of a body, nevertheless this is by way of analogy. That is: because He, may He be blessed, encompasses all worlds (sovev kol almin) and is exalted and lofty above all the worlds, and "there is no comparison," etc., if so, for this very reason He "lowers [Himself] to see" even the very lowest below.

> G-d has no bodily form, so this is only an analogy. Because He encompasses all worlds and is exalted beyond them, with no comparison, for that very reason He "lowers Himself to see" even the lowest places.

וז"ש [וזהו שכתוב] רם על כל גוים[61] כו' מי כהי אלקינו המגביהי לשבת[62] המשפילי כו'

And this is [the meaning of] what is written, "Havayah is high above all nations," etc.; "Who is like Havayah our G-d, who dwells on high, who lowers [Himself]," etc.

> This is the meaning of the psalm: "Havayah is high above all nations... Who is like Havayah our G-d, who dwells on high, who lowers Himself to see."

שמה שהוא יתי משפילי לראות כו' זהו מפני שהוא יתי מגביהי שמהו"ע [שמהותו ועצמותו] יתי רם ונשא עד שאין ערוך אליו ממש

His lowering [Himself], may He be blessed, to see, etc., is because He, may He be blessed, is "on high": His being and essence, may He be blessed, is high and lofty, to the point that there is truly no comparison to Him.

> He lowers Himself to see because He is truly "on high": His essence is so exalted that there is no comparison to Him.

ולא כעו"ג [כעובדי גלולים] שאומרים רם כו' לפי שהיו סוברים שההשתלשלות עילה ועלול. אלא דאין ערוך ממש. וזהו שהגדולה והענוה הם במקום אי כנ"ל:

And [it is] not as the idolaters, who say "high," etc., because they held that the chain of descent (hishtalshelus) is [one of] cause and effect. Rather, there is truly no comparison. And this is why greatness and humility are in one place, as mentioned above.

> This is not the height the idolaters mean when they call Him "high": they held that the chain of worlds is one of cause and effect, so that the highest is far from the lowest. In truth there is no comparison at all, and so greatness and humility are found in one place.

SECTION 5 · ¶23–28

The union of the Holy One and His Shechinah through Torah

23 ג והנה ע"פ כל הנ"ל יובן ענין יחוד קוב"ה [קודשא בריך הוא] ושכינתיה כי שכינה הוא בחי' מלכותו ית' השוכן בתחתונים

3. Now, according to all that has been said above, the matter of the union of the Holy One, blessed be He, and His Shechinah (Divine Presence) can be understood. For the Shechinah is the level of His sovereignty (Malchus), may He be blessed, which dwells in the lower realms;

> Section 3 begins. On this basis the maamar explains the union of the Holy One, blessed be He, and His Shechinah: the Shechinah is G-d's sovereignty (Malchus), which dwells (shochen) in the lower realms.

כי מלכותך מלכות כל עולמים[63] והוא בחינת ממכ"ע [ממלא כל עלמין] שהוא רק הארה בעלמא מבחי' מהו"ע [מהותו ועצמותו] ית' הסוכ"ע כנ"ל.

for "Your kingship is a kingship over all worlds"; and it is the level of the light that fills all worlds (memalei kol almin), which is only a mere glimmer from the level of His being and essence, may He be blessed, which encompasses all worlds (sovev kol almin), as mentioned above.

> As the verse says, "Your kingship is a kingship over all worlds." Malchus is memalei kol almin, the light that fills all worlds, which is only a glimmer of G-d's essence, sovev kol almin.

24 ובחי' סוכ"ע הוא קדוש ומובדל. ויחוד קוב"ה [קודשא בריך הוא] ושכינתיה היינו כאשר יש התגלות בחינת סוכ"ע מה שהוא קדוש ומובדל ונמשך ונתגלה בעולמות תחתונים וזהו ענין דירה בתחתונים שהיא תכלית בריאת כל העולמות.

And the level of the light that encompasses all worlds (sovev kol almin) is "holy and set apart." And the union of the Holy One, blessed be He, and His Shechinah (Divine Presence) is when there is a revelation of the level of sovev kol almin — that which is holy and set apart — and it is drawn down and revealed in the lower worlds. And this is the matter of a dwelling place among the lower realms, which is the purpose of the creation of all the worlds.

> Sovev kol almin is what "holy and set apart" refers to. The union of the Holy One and His Shechinah takes place when this transcendent level is drawn down and revealed in the lower worlds, and that is the dwelling place below, the purpose of the creation of all the worlds.

אך ע"י מה נעשה התגלות זה הנה ע"ז נאמר ששים המה מלכות כו' כי משניות נק' מלכות כמארז"ל [כמאמר רבותינו זכרונם לברכה] מתניתא מלכתא[64]

But through what does this revelation come about? About this it is said, "There are sixty queens," etc. For the Mishnayos are called "queens," as our Sages, of blessed memory, said: "The Mishnah is a queen."

> What brings this revelation about? The verse "There are sixty queens" gives the answer: the Mishnayos are called queens, as the Sages say, "The Mishnah is a queen." Earlier in Likkutei Torah, Shir HaShirim (32c), the Alter Rebbe explains this saying: the Mishnah is like a king who commands, for the spirit of G-d speaks in the halachah that states the law.

כי הנה אמרז"ל [אמרו רבותינו זכרונם לברכה] כל הקורא ושונה[65] הקב"ה יושב ושונה כנגדו[66, 67] וכמ"ש המגיד להב"י [להבית יוסף] אני המשנה המדברת[68] בפיך.

For our Sages, of blessed memory, said: "Whoever reads and studies, the Holy One, blessed be He, sits and studies opposite him"; and as the Maggid [the heavenly mentor] told the Beis Yosef [Rabbi Yosef Karo]: "I am the Mishnah that speaks in your mouth."

> The Sages taught, "Whoever reads and studies, the Holy One, blessed be He, sits and studies opposite him," and the heavenly Maggid told Rabbi Yosef Karo, the Beis Yosef, "I am the Mishnah that speaks in your mouth." When a Jew studies Torah, G-d Himself is studying with him and speaking through him.

25 וזהו מ"ש בכל מקום אשר אזכיר את שמי[69] אבא אליך כו' דהל"ל [דהוה ליה למימר] תזכיר.

And this is [the meaning of] what is written, "In every place where I mention My Name, I will come to you," etc.; for it should have said, "you mention."

> This explains the verse "In every place where I mention My Name, I will come to you." One would expect "where you mention My Name," since it is the person who mentions it.

אך הוא כמאמר דוד רוח ה' דיבר בי ומלתו על לשוני.[70] שהדבור שהאדם מדבר בד"ת [בדברי תורה] הוא ממש דיבורו ית'.

But it is as David said, "The spirit of Havayah spoke through me, and His word is upon my tongue": the speech that a person speaks in words of Torah is truly His speech, may He be blessed.

> The answer is in King David's words, "The spirit of Havayah spoke through me, and His word is upon my tongue." When a person speaks words of Torah, his speech is truly G-d's speech.

היינו שה׳ מדבר בו ממש ע״י פיו של האדם וכמ״ש דוד המלך ע״ה [עליו השלום] אדני שפתי תפתח[71] ופי יגיד תהלתך.

That is, G-d truly speaks in him through the person's mouth; and as King David, peace be upon him, wrote: "Ado-nai, open my lips, and my mouth shall declare Your praise."

> G-d Himself speaks through the person's mouth. So David said, "Ado-nai, open my lips, and my mouth shall declare Your praise."

כי הכל מאתו יתברך רק פי יגיד יגיד הוא לשון המשכה[72] כמו נגד ונפק מן קדמוהי[73,74] שהפה הוא רק הכלי שיומשך על ידו ויתגלה דבורו ית׳ וחכמתו ורצונו ממש

For everything is from Him, may He be blessed; only, "my mouth shall declare (yagid)": yagid is an expression of drawing down, as in "flowed (nogeid) and came forth from before Him." For the mouth is only the vessel through which His speech, may He be blessed, and His very wisdom and will, are drawn down and revealed.

> Everything comes from G-d; "my mouth shall declare" (yagid) means only drawing down, like nogeid in "a river of fire flowed (nogeid) and came forth from before Him." The mouth is the vessel through which G-d's speech, wisdom and will are drawn down and revealed.

כי באמת לית אתר פנוי מיניה ואתה מחיה את כולם[75] ולך הוי׳ הגדולה כו׳ ואין עוד מלבדו[76] ממש.

For in truth "there is no place devoid of Him," and "You give life to them all," and "Yours, Havayah, is the greatness," etc., and "there is none else besides Him," truly.

> In truth "there is no place devoid of Him," "You give life to them all," "Yours, Havayah, is the greatness," and "there is none else besides Him."

רק שהעולמות נראים ליש ודבר נפרד בפ״ע [בפני עצמו] לעינינו לבד מחמת ההסתרות ורבוי הצמצומים. אכן קמיה ית׳ שאין שייך שום צמצום והסתר לפניו הרי באמת אין ואפס זולתו ית׳ אחד האמת.[77]

Only, the worlds appear, to our eyes alone, as something existent and a thing separate unto itself, because of the concealments and the multitude of contractions (tzimtzumim). But before Him, may He be blessed, before whom no contraction or concealment applies at all, in truth there is nothing and naught besides Him, may He be blessed, the true One.

> The worlds appear to us as separate existences only because of the concealments and contractions. Before G-d, to whom no contraction or concealment applies, there is nothing besides Him.

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

THE REBBE EXPLAINS

In a talk of Shabbos Parshas Yisro 5751, edited for Sefer HaSichos, the Rebbe asks what a person's service learns from „אחת דיבר אלקים" (G-d spoke once), the Ten Commandments said in a single utterance that no human mouth can say; in the talk's eleventh section he finds the answer in the verse this paragraph reads.

The Rebbe weighs each word of the verse. „בכל המקום" (in every place), not just 'in a place', takes in both a place fit for holiness and a place that by itself is not. That reach is possible because the speaking is not a person's limited power but G-d's: „אזכיר את שמי" (I will mention My Name), not 'you will mention', which he explains with this paragraph's words, that a person's Torah speech is G-d's own speech. And G-d's speech has no limit, so it reaches even a place that is unfit in itself, and reaches both kinds of place alike.

The Alter Rebbe: וזהו מ״ש בכל מקום אשר אזכיר את שמי אבא אליך כו׳ דהל״ל תזכיר

The Rebbe: ובנוגע לדיבורו של הקב״ה („אזכיר את שמי") אין הגבלה כלל, שנמשך „בכל המקום", גם במקום שמצד עצמו אינו ראוי לכך

Sefer HaSichos, vol. 5751, vol. 1 (תנש״א ח״א), p. 315 · ה׳תנש״א, ש״פ יתרו

A QUESTION THE REBBE RAISES

At the farbrengen of Shabbos Parshas Mishpatim (Parshas Shekalim) 5751, in an aside on the Minchah prayer (printed in Toras Menachem among the supplements to the edited talk), at which Eliyahu was answered „ענני ה׳ ענני" (Answer me, Havayah, answer me), doubly and in a higher way, the Rebbe says that the calling itself is „שפתי תפתח ופי יגיד תהלתך" (open my lips, and my mouth shall declare Your praise), and that Torah study too is included in 'Your praise'.

The maamar brings, side by side, the Sages' „כל הקורא ושונה הקב״ה קורא ושונה כנגדו" (whoever reads and studies, the Holy One reads and studies opposite him; ¶24, ¶28) and this paragraph's 'the speech a person speaks in Torah is truly His speech'. In an aside the Rebbe sets one above the other: in the first „שהאדם הוא המתחיל" (the person is the one who begins), while in the second G-d truly speaks in him through his mouth, and the Holy One is the one who begins.

The Alter Rebbe: שהדבור שהאדם מדבר בד״ת הוא ממש דיבורו ית׳

The Rebbe: לא רק באופן ש״כל הקורא ושונה הקב״ה קורא ושונה כנגדו" (שהאדם הוא המתחיל), אלא באופן ש״הדיבור שהאדם מדבר בד״ת הוא ממש דיבורו ית׳"

Toras Menachem – Hisvaaduyos, vol. 5751, vol. 2 (תנש״א ח״ב), p. 289–290 · ה׳תנש״א, פרשת שקלים, ש״פ משפטים

26 והכל רק אלהותו ית׳ המהווה הכל והיש בטל לגמרי באמת. והלכך כשהאדם עוסק בתורה שהיא חכמתו ורצונו בלי הסתר פנים אזי גורם לאהפכא חשוכא לנהורא[78] שמתבטלים הצמצומים וההסתרות ואז הוא גילוי האמת.

And everything is only His G-dliness, may He be blessed, which brings everything into being, and the existent (yesh) is in truth entirely nullified. Therefore, when a person occupies himself with Torah, which is His wisdom and will without any hiding of the Face, he brings about the turning of darkness into light: the contractions (tzimtzumim) and the concealments are nullified, and then there is a revelation of the truth.

Everything is only G-d's divinity bringing it into being, and the existent (yesh) is in truth nullified. The Torah is G-d's wisdom and will with no hiding of His face, so when a person studies it he "turns darkness into light": the contractions and concealments fall away, and the truth is revealed.

27 ונמצא שדיבור האדם בתורה הוא ממש דבר ה' הדובר בו[79] חכמתו ורצונו וזהו אזכיר את שמי שמה שהאדם קורא ושונה הוא באמת בחינת אזכיר את שמי כמו שהשי"ת [שהשם יתברך] דיבר בו.

It follows that a person's speech in Torah is truly the word of G-d, which speaks in him His wisdom and will. And this is [the meaning of] "I mention My Name": what a person reads and studies is in truth the level of "I mention My Name," just as G-d, may He be blessed, spoke in him.

> So a person's speech in Torah is truly the word of G-d, speaking His wisdom and will in him. This is "I mention My Name": what a person reads and studies is G-d mentioning His own Name, as though G-d spoke in him.

וזהו ענין מהפכין חשוכא לנהורא[80] ומרירו למיתקא. פי' מרירו למיתקא הוא קאי על שבירת התאוה שיהפוך כל מדותיו ורצונותיו לה'

And this is the matter of "turning darkness into light and bitterness into sweetness." The meaning: "bitterness into sweetness" refers to the breaking of desire, so that he turns all his emotive attributes (middos) and his wishes to G-d.

> This is the Zohar's "turning darkness into light and bitterness into sweetness." "Bitterness into sweetness" is the breaking of desire, turning all one's emotions and wishes to G-d.

וחשוכא לנהורא הוא כשמחשבתו ודיבורו בתורה אז במקום החשך יאיר אור ה' להיות גילוי חכמתו ורצונו בדבור שמדבר האדם שהוא בחי' רוח ה' דיבר בי כי אני המשנה המדברת בפיך כנ"ל

And "darkness into light" is when his thought and speech are in Torah: then, in place of the darkness, the light of G-d shines, so that there is a revelation of His wisdom and will in the speech that the person speaks, which is the level of "The spirit of Havayah spoke through me," for "I am the Mishnah that speaks in your mouth," as mentioned above.

> "Darkness into light" is when one's thought and speech are in Torah: in place of darkness G-d's light shines, and His wisdom and will are revealed in the person's speech. This is "The spirit of Havayah spoke through me," and "I am the Mishnah that speaks in your mouth."

ועי"ז מהפך ממש חשוכא כו' כי הוא כמלך הגוזר ואומר שיהיה כך וכך שדבר מלך שלטון[81,82] להיות נעשה עי"ז כך וכך.

And through this he truly turns darkness, etc. For he is like a king who decrees and says that such-and-such shall be: for "the word of a king is sovereign," so that through it such-and-such is done.

> Through this the person truly turns darkness into light. He is like a king whose decree takes effect, for "the word of a king is sovereign."

כך כשעוסק בתורה ואומר מותר עד״מ הוא בחי׳ חסד שמתיר את הדבר שהי׳ [שהיה] קשור בידי החיצונים שנפל לשם ע״י שבה״כ [שבירת הכלים]

So too, when one occupies himself with Torah and says, for example, "permitted" (mutar), this is the level of Chesed (kindness): he releases (matir) the thing that was bound in the hands of the external forces, having fallen there through the shattering of the vessels.

> When a person studying Torah rules that something is "permitted" (mutar), that is Chesed. He releases (matir) a thing that was bound in the hands of the external forces, where it fell through the shattering of the vessels, the primordial event through which sparks of holiness fell into the realm of kelipah.

וכעת הוא מתיר אותו שיתהפך מחשוכא לנהורא ויוכלל באלקות ע״י שיאכל את הבשר היתר ויעבוד את ה׳ בכחו זה ועי״ז יתבטל ויתכלל למעלה באלקות.

And now he releases it, so that it is turned from darkness to light and is included in G-dliness: through [a person's] eating the permitted meat and serving G-d with this strength of his; and through this it will be nullified and included above in G-dliness.

> Now he releases it, so that it can turn from darkness to light and be included in G-dliness. When a person eats the permitted meat and serves G-d with the strength it gives him, it is nullified and included above in G-dliness.

28 וכשפוסק אסור הוא מצד הגבורה שמאל דוחה שלא יוכל המאכל לעלות ולהבטל וליכלל באין ועד״ז אמרו מאן מלכי רבנן[83]

And when he rules "forbidden" (asur), this is from the side of Gevurah (restraint), "the left pushes away," so that the food cannot ascend and be nullified and included in the Ayin (Nothingness). And in this way they said, "Who are kings? The Rabbis."

> When he rules something "forbidden" (asur, a word that also means "bound"), that comes from Gevurah, "the left pushes away": the food stays bound and cannot rise and be nullified and included in the divine Ayin, the Nothingness. In the same sense the Sages said, "Who are kings? The Rabbis." In the Gemara (Gittin 62a), Geniva greets Rav Huna and Rav Chisda with "Peace upon you, kings," and when they ask how he knows that the Rabbis are called kings, he cites "Through me kings reign" (Mishlei 8:15). Here the title fits because a Sage's ruling works like a king's decree: it decides whether the food ascends or stays bound.

היינו שעל ידי דיבורם בתורה הרי גורמים וגוזרים עליית הניצוצים שנפלו בשבה"כ [בשבירת הכלים] שיתהפכו מחשוכא לנהורא או להפך וזהו מבחי' חו"ג [חסד וגבורה]

That is, through their speech in Torah they bring about and decree the ascent of the sparks that fell in the shattering of the vessels, that they be turned from darkness to light, or the opposite. And this is from the level of Chesed and Gevurah.

> Through their speech in Torah the Sages bring about and decree the ascent of the sparks that fell in the shattering of the vessels, turning them from darkness to light, or the reverse. Their rulings come from Chesed and Gevurah.

כי מצד החסד מים יורדים מגבוה לנמוך שמתפשט החסד למטה חסד דרועא ימינא מתיר את הדבר שיוכל ליכלל באחד כי ימין מקרבת ומצד הגבורה שמאל דוחה כו'

For on the side of Chesed — water descends from a high place to a low one — Chesed spreads downward: Chesed, "the right arm," releases the thing so that it can be included in the One, for "the right draws near"; and on the side of Gevurah, "the left pushes away," etc.

> Chesed, like water that flows from a high place to a low one, spreads downward: Chesed, "the right arm," releases a thing so that it can be included in the One, for "the right draws near." Gevurah, "the left," pushes away.

וכ"ז [וכל זה] הוא על ידי החכמה שמתלבשת בהמדות ובחכמה אתברירו דאורייתא מחכמה נפקת ומה שראוי ע"פ החכמה שיכול לעלות באחד נמשך ע"ז מדת החסד להתיר

And all this is through Chochmah (wisdom), which enclothes itself in the emotive attributes (middos); and "through Chochmah they are refined," for "the Torah comes forth from Chochmah." And whatever is fit, according to Chochmah, to be able to ascend into the One — through this the attribute of Chesed is drawn down to permit [it];

> All this comes through Chochmah, which clothes itself in the emotive attributes: things are refined through Chochmah, and the Torah comes from Chochmah. What Chochmah finds fit to rise to the One draws down Chesed to permit it. In Kabbalah, "through Chochmah they are refined" refers to the refining (birur) of the sparks of holiness that fell into the world: Chochmah distinguishes what can be raised from what cannot. Here that wisdom is the Torah's, which through its rulings decides what is permitted and so raised to holiness.

וכן להיפך נמשך מדת הגבורה והכל ע"י חכמתו ורצונו ומ"ש ששים המה מלכות[84] הוא נגד ששה מדות וכל אחד כלול מעשר כנודע

and likewise, in the opposite case, the attribute of Gevurah is drawn down; and all is through His wisdom and will. And as for what is written, "There are sixty queens," this corresponds to the six attributes, each one comprising ten, as is known.

> In the opposite case Gevurah is drawn down to forbid it, all by G-d's wisdom and will. The "sixty queens" correspond to the six emotive attributes, each of which includes ten.

(ועי' בזהר פ' שמות י"ד ב' ובמק"מ [ובמקדש מלך][85] שם בשם הרח"ו [הרבי חיים ויטאל] ז"ל [זכרונו לברכה / זכרונם לברכה] בפי' ששים המה מלכות)

(And see the Zohar, Parshas Shemos, 14b, and the Mikdash Melech [a commentary on the Zohar] there, in the name of Rabbi Chaim Vital, of blessed memory, on the explanation of "There are sixty queens.")

> In a parenthesis the Alter Rebbe refers to the Zohar on Parshas Shemos (14b), which expounds "There are sixty queens," and to the commentary Mikdash Melech there, which explains the verse in the name of Rabbi Chaim Vital.

והכח הזה בדבור האדם בתורה הוא לפי שדיבורו הוא ממש דבר ה' וכמ"ש ואשים דברי בפיך וכנ"ל.

And this power in a person's speech in Torah is because his speech is truly the word of G-d, as it is written, "And I have put My words in your mouth," and as mentioned above.

> A person's Torah speech has this power because it is truly the word of G-d, as in "And I have put My words in your mouth."

וזהו יחוד קוב"ה [קודשא בריך הוא] ושכינתיה כי שכינתיה הוא בחי' ההארה שנמשך ממנו ית' להיות שוכן בתחתונים בבחי' ממכ"ע [ממלא כל עלמין] וע"י לימוד התורה נמשך להיות יחוד וגילוי אור ה' הסוכ"ע שהוא בחי' קדוש ומובדל הנה הוא נמשך ומתגלה למטה בשכינתיה

And this is the union of the Holy One, blessed be He, and His Shechinah. For His Shechinah is the level of the glimmer that is drawn from Him, may He be blessed, to dwell in the lower realms, in the manner of the light that fills all worlds (memalei kol almin); and through the study of Torah there is drawn down a union and a revelation of the light of G-d that encompasses all worlds (sovev kol almin), which is the level of "holy and set apart": it is drawn down and revealed below in His Shechinah.

> This is the union of the Holy One and His Shechinah. The Shechinah is the glimmer that dwells in the lower realms as memalei kol almin, and Torah study draws down sovev kol almin, the level that is "holy and set apart," to be revealed below in the Shechinah.

היינו בבחי׳ ההארה מה ששכון בתחתונים שם נגלה אור ה׳ הסוכ״ע ממש והיינו מטעם הנ״ל שבשעה שהאדם קורא ושונה הקב״ה קורא ושונה כנגדו.

That is, in the level of the glimmer that dwells in the lower realms, there the very light of G-d that encompasses all worlds is revealed. And this is for the reason mentioned above, that when a person reads and studies, the Holy One, blessed be He, reads and studies opposite him.

> That is, the very light of sovev is revealed in the glimmer that dwells in the lower realms. It happens because when a person reads and studies, the Holy One reads and studies opposite him.

אזכיר את שמי כמו שהקב״ה בעצמו אומר הדין בפיו כי אני המשנה המדברת בפיך א״כ היינו ממש גילוי בחי׳ אור א״ס הסוכ״ע בשכינתיה ונק׳ יחוד קוב״ה [קודשא בריך הוא] ושכינתיה וזהו ענין מהפכין חשוכא לנהורא:[86]

"I mention My Name": as though the Holy One, blessed be He, Himself says the law in his mouth, for "I am the Mishnah that speaks in your mouth." If so, this is truly a revelation of the level of the Infinite Light (Or Ein Sof), the light that encompasses all worlds, in His Shechinah; and it is called the union of the Holy One, blessed be He, and His Shechinah. And this is the matter of "turning darkness into light."

> This is "I mention My Name": it is as though G-d Himself states the law in the person's mouth, "I am the Mishnah that speaks in your mouth." The revelation of the Infinite Light of sovev in the Shechinah is the union of the Holy One and His Shechinah, and this is turning darkness into light.

SECTION 6 · ¶29–35

Concubines and maidens

29 ושמנים פילגשים אלו ברייתות.[87] הנה הענין הברייתא היא לבאר המשנה בפרטיות יותר כדי שיובן גם לתלמידים שאינן גדולים כל כך

"And eighty concubines" — these are the Baraisos. Now the point is this: the Baraisa serves to explain the Mishnah in greater detail, so that it may be understood also by students who are not so great.

> The maamar turns to the second phrase of the verse: the "eighty concubines" are the Baraisos. A Baraisa spells out the Mishnah in more detail, so that students who are not so great can understand it as well.

כי לחכמים גדולים היה די במשנה לחוד שבאמת נרמז במשנה כל פרטי הדינים שבברייתא כמאמר אילפא מי איכא מידי[88] בברייתא דלא פשיטנא ליה ממתניתין כו'

For great sages, the Mishnah alone would have been enough, since in truth all the details of the laws that are in the Baraisa are alluded to in the Mishnah, as in the saying of Ilfa: "Is there anything in a Baraisa that I cannot resolve from our Mishnah?" etc.

> Great sages needed only the Mishnah, since every detail of the laws in a Baraisa is hinted in the Mishnah. So Ilfa declared that there was nothing in a Baraisa that he could not resolve from the Mishnah.

רק היינו אילפא דוקא שהיה חכם גדול יוכל להבין ברמז ושמו מעיד עליו לשון אאלפך חכמה.[89]

But that is specifically Ilfa, who was a great sage and could understand from an allusion; and his name testifies to this, being an expression of "I will teach you (a'alefcha) wisdom."

> Only a great sage like Ilfa could understand from a hint, and his name says so: Ilfa recalls a'alefcha, "I will teach you wisdom."

אבל שאר תלמידים לא יבינו כלל וכ"ש [וכל שכן] כשנתמעטו הלבבות לכן הוצרכו לבאר המשנה בפרטיות יותר

But other students would not understand at all, and all the more so once the hearts diminished; therefore they needed to explain the Mishnah in greater detail.

> Other students would not understand at all, all the more so once hearts diminished over the generations, so the Mishnah had to be explained in greater detail.

ועד"מ בהשפעה מרב לתלמיד שכדי שיבין התלמיד צריך הרב לשית עצות בנפשו[90] איך להשפיע לו שיוכל לקבל וצריך לומר לו פסקי פסקי ולקצר ולהעלים עומק המושכל עד שיהיה ביכולת המקבל להכיל ההשפעה.

It is like, for example, imparting from a teacher to a student: in order that the student understand, the teacher must "set counsels in his soul" as to how to impart to him so that he can receive; and he must tell him piece by piece, and abbreviate and conceal the depth of the concept, until the recipient is able to contain what is imparted.

> It is like a teacher imparting to a student: he must "set counsels in his soul" about how to impart so that the student can receive, giving the idea piece by piece, shortening it and hiding its depth until the student is able to contain it.

30 וזהו לשון ברייתא דהיינו לשון חוץ הוא ההשפעה לזולתו לבר מגופא. וע״כ אין הגילוי אור א״ס כ״כ בדיני הברייתא כמו בהמשנה שהוא גילוי אור א״ס ממש. [כל כך]

And this is [the meaning of] the term Baraisa, that is, an expression of "outside": it is imparting to another, "outside the body." Therefore the revelation of the Infinite Light (Or Ein Sof) is not as great in the laws of the Baraisa as in the Mishnah, which is a revelation of the Infinite Light itself.

> The word Baraisa comes from the Aramaic bar, "outside": it is teaching given to another, "outside the body." So the Infinite Light is less revealed in the laws of the Baraisa than in the Mishnah, in which the Infinite Light itself is revealed.

אבל בהברייתא הוא בהסתר קצת כנ״ל במשל שההשפעה למקבל צ״ל ע״י הסתר והעלם.

But in the Baraisa it is somewhat concealed, as [explained] above in the analogy, that imparting to a recipient must be through hiding and concealment.

> In the Baraisa the light is somewhat concealed, as in the analogy of the teacher, who must hide and conceal in order to impart.

31 וכן אנו רואים ג״כ בחוש שהטעמים של דיני המשנה נגלים ומבוארים יותר מטעמים של הדינים שבברייתות כגון ע״ד דוגמא דין המשנה סוכה שהיא גבוה למעלה מעשרים אמה פסולה[91] יכולים למצוא הטעם של דין זה.

And so too we see tangibly that the reasons of the laws of the Mishnah are more revealed and explained than the reasons of the laws in the Baraisos. For instance, by way of example: the law of the Mishnah, "A sukkah [festival booth] that is higher than twenty cubits is invalid" — one can find the reason for this law.

> Experience confirms this: the reasons of the Mishnah's laws are more apparent than those of the Baraisos. For example, the reason for the Mishnah's law that "a sukkah higher than twenty cubits is invalid" can be found.

משא"כ סוכת גנב"ך ורקב"ש[92] א"א למצוא כל כך הטעם של דין זה. ולפיכך נק' המשנה מלכתא[93] והברייתא פלגש.

This is not so with the sukkah of "GaNBaCh" [gentiles, women, animals and Kutim, the Samaritans] and "RaKBaSh" [shepherds, fig-pickers, town watchmen and fruit watchmen]: it is not possible to find the reason for this law to such an extent. And therefore the Mishnah is called "queen," and the Baraisa "concubine."

> With the Baraisa's sukkos of GaNBaCh and RaKBaSh (acronyms for sukkos of gentiles, women, animals and Kutim, that is, Samaritans; and of shepherds, fig-pickers, town watchmen and fruit watchmen), the reason for the law cannot be found to the same extent. The Baraisa rules that these sukkos, built for purposes other than the festival, are valid provided they are properly covered, and why that should be so is not evident from the case itself. So the Mishnah is called "queen" and the Baraisa "concubine."

כי עד"מ המלך עם המלכה הם דרים תדיר יחד משא"כ עם פלגשו[94] הולך אליה בצנעה ולא בגילוי[95] גם היחוד אינו בתדירא רק באקראי.

For, by way of analogy, the king and the queen dwell together constantly, whereas with his concubine, he goes to her discreetly and not openly; also, the union is not constant, but only occasional.

> In the analogy, a king and queen live together constantly, while the king goes to his concubine discreetly, not openly, and only occasionally.

כמ"כ [כמו כן] במשנה אור א"ס מאיר שם בחינת גילוי ובתדירא כידוע שהתגלות אור א"ס הוא בחכמה (ועמ"ש סד"ה מה טובו וסד"ה ביאור ע"פ וכל בניך למודי) לפיכך נק' מתניתין מלכתא.[96]

So too in the Mishnah: the Infinite Light (Or Ein Sof) shines there in a revealed manner and constantly, as it is known that the revelation of the Infinite Light is in Chochmah (wisdom) (and see what is written at the end of the discourse beginning "How goodly," and at the end of the discourse beginning "An explanation of the verse 'And all your children shall be taught'"); therefore the Mishnah is called "queen."

> So too the Infinite Light shines in the Mishnah openly and constantly, since the Infinite Light is revealed in Chochmah, and that is why the Mishnah is called "queen." In a parenthesis the Alter Rebbe refers to the end of the discourse "How goodly" and the end of the discourse explaining the verse "And all your children shall be taught."

אבל ברייתא היא בחינת השפעה דלבר מגופא שם אין הגילוי כ״כ [כל כך] רק ע״י הסתר ולבוש וצנעא ע״כ נקרא פלגשים שהיחוד בצנעא ובאקראי

But the Baraisa is the level of imparting that is "outside the body"; there the revelation is not so great, but only through concealment and a garment and discretion. Therefore they are called "concubines," for the union is discreet and occasional.

> The Baraisa is teaching that goes "outside the body," where the revelation is less and comes only through concealment, a garment and discretion. So the Baraisos are called "concubines," for the union with them is discreet and occasional.

(ועמ״ש עוד מזה מזה בפ׳ שמות בדבור המתחיל ואלה שמות ובד״ה קול דודי ובפ׳ חיי שרה בד״ה ויצא יצחק לשוח בשדה):

(And see what is written further on this in Parshas Shemos, in the discourse beginning "And these are the names," and in the discourse beginning "The voice of my beloved," and in Parshas Chayei Sarah, in the discourse beginning "And Yitzchak went out to meditate in the field.")

> The Alter Rebbe refers to further discussion in Parshas Shemos, in the discourses "And these are the names" and "The voice of my beloved," and in Parshas Chayei Sarah, in the discourse "And Yitzchak went out to meditate in the field."

32 ד ועלמות אין מספר[97, 98] הם הלכות[99, 100] שבגמרא ומימרות האמוראים ונקרא עלמות לשון העלם. בתולה ואיש לא ידעה[101] שלא היה עדיין עמה יחוד כלל.

4. "And maidens (alamos) without number" are the halachos in the Gemara and the statements of the Amoraim. And they are called alamos, an expression of he'elem (concealment): "a virgin, whom no man had known," with whom there had not yet been any union at all.

> Section 4 begins. The "maidens without number" are the halachos of the Gemara, the statements of the Amoraim. They are called alamos from he'elem, concealment, like "a virgin, whom no man had known," with whom there has been no union.

והענין כי התלמוד עיקרו להבין הטעמים והטעמים הם באמת בבחינת העלם שאין יכולים לעמוד על שרשו של הטעם ועיקרו שלא יכול כלל לבא בהתגלות למטה (רק לעתיד יתגלו טעמי תורה).

The explanation is this: the essence of the Talmud is to understand the reasons, and the reasons are in truth in a state of concealment, for one cannot fathom the root and essence of the reason, which cannot come into revelation below at all (only in the Time to Come will the reasons of the Torah be revealed).

> The Talmud is chiefly concerned with understanding the reasons for the laws, and these reasons are in truth concealed: their root cannot be fathomed or revealed below. Only in the Time to Come will the reasons of the Torah be revealed.

ואף שבגמרא מפרש הטעם מ"מ בעיון ובעמקות לא בא הטעם בהשגה כגון ע"ד דוגמא קי"ל [קיימא לן] כסות לילה פטור מציצית מדכתיב וראיתם אותו[102] פרט לכסות לילה[103] וכסות סומא חייב בציצית שישנו בראיה אצל אחרים.

And although the Gemara explains the reason, nevertheless, on deep study and in its depth, the reason does not come within comprehension. For instance, by way of example: we hold that a night garment is exempt from tzitzis [fringes], since it is written, "And you shall see it," excluding a night garment; while the garment of a blind man is obligated in tzitzis, since it is subject to seeing by others.

> The Gemara does state reasons, but on deep reflection they do not come within grasp. For example, a night garment is exempt from tzitzis because of "and you shall see it," while a blind man's garment is obligated because others can see it.

והנה באמת אם באנו לפסוק רק מצד השכל הנה אדרבה לפי שכלו יותר היה ראוי לחייב כסות לילה

Now in truth, if we came to rule on the basis of reason alone, then on the contrary, according to reason it would be more fitting to obligate a night garment

> By reason alone one would rather obligate the night garment.

(שישנו בראיה אצלו ע"י הנר משא"כ סומא אינו רואה כלל. אלא שע"פ חכמת התורה נתחייב כסות מפני שישנו בראיה אצל אחרים אף שהוא אינו רואה כלל.

(for it is subject to seeing by him, by the light of the lamp, whereas a blind man does not see at all. Only, according to the wisdom of the Torah, the garment [of a blind man] is obligated because it is subject to seeing by others, even though he does not see at all.

> The wearer of a night garment can see it by lamplight, while a blind man sees nothing at all. Yet by the Torah's wisdom the blind man's garment is obligated because others can see it.

וא"כ זה שנתפוס טעם זה לעיקר היינו מה שישנו בראיה אצל אחרים יותר ממה שכסות לילה נראה ע"י אור הנר לא בא כלל בהתגלות למטה)

If so, [the reason for] our taking this reason as the principal one — namely, that it is subject to seeing by others — rather than that a night garment is seen by the light of the lamp, has not come into revelation below at all.)

> Why the Torah takes "seen by others" as the decisive reason, rather than the night garment's being visible by lamplight, has not been revealed below. That is the point of the example.

לכך הנה אף שאנו יכולים ללמוד התלמוד בעמקות כגון להעמיק אח״כ מהו כסות לילה מ״מ עצם שרש הטעם דכסות לילה פטור הוא בבחי׳ העלם מאתנו.

Therefore, although we can study the Talmud in depth — for instance, to delve afterwards into what a night garment is — nevertheless the very root of the reason why a night garment is exempt is in a state of concealment from us.

> We can study the Talmud in depth, for example by analysing what counts as a night garment. Still, the very root of why a night garment is exempt remains hidden from us.

כי הטעם שבא בתלמוד הוא רק דרך כלל מדכתיב וראיתם אותו פרט כו׳ אבל לא בא בהתגלות כל פרטי עניני הטעם בעמקות (מדוע לא נתמעט כסות סומא כנ״ל)

For the reason that comes in the Talmud is only in general terms — "since it is written, 'And you shall see it,' excluding," etc. — but all the particular aspects of the reason, in depth, have not come into revelation (why the garment of a blind man was not excluded, as mentioned above).

> The Talmud's reason, "since it is written, 'And you shall see it,' excluding a night garment," is given only in general terms. Its particular aspects, in their depth, such as why the blind man's garment was not excluded, have not been revealed.

כי זה אינו יכול לבא כלל בהתגלות בעולמות וכמ״ש מאד עמקו מחשבותיך.[104]

For this cannot come into revelation in the worlds at all, as it is written, "Your thoughts are very deep."

> Such depth cannot be revealed in the worlds at all, as it is written, "Your thoughts are very deep."

ואף שבהשתלשלות נמשך ונשתלשל איזו השגה עד שיוכל האדם להשיג הטעם של המשנה וא״כ לכאורה איך שייך ע״ז מאד עמקו כו׳ אבל באמת אדרבה מה שנשתלשל יותר למטה הנה שרשו ממקום גבוה יותר.

And though in the chain of descent (hishtalshelus) some comprehension has been drawn down and has descended, so that a person can comprehend the reason of the Mishnah — and if so, seemingly, how does "very deep," etc., apply to this? — yet in truth, on the contrary, whatever has descended further down, its root is from a higher place.

> One might object: through the chain of descent some understanding has come down, so that a person can grasp the reason of a Mishnah, so how can "very deep" apply? The answer is the reverse of what one would expect: what has descended further down has its root in a higher place.

ולכן גם כשנשתלשל למטה מ"מ אינו יכול להתגלות עומק המושג.

Therefore, even when it has descended below, nevertheless the depth of the concept cannot be revealed.

> So even after it descends, the depth of the idea cannot be revealed.

ולכן נקראו המימרות עלמות לשון עלמה בתולה ואיש לא ידעה שלא קיבלה עדיין טפת דכר שלא בא התגלות הטעם ועומקו למטה רק נשאר בהעלם

Therefore the statements [of the Amoraim] are called alamos, an expression of almah (maiden): "a virgin, whom no man had known," who has not yet received the drop of the male; for the revelation of the reason and its depth has not come below, but remains in concealment.

> This is why the statements of the Amoraim are called alamos, "maidens": like "a virgin, whom no man had known," who has not yet received the male drop. The reason and its depth have not been revealed below and remain concealed.

(ועי' עוד מענין ועלמות אין מספר בפ' פנחס דרט"ז סע"א [סוף עמוד א] ובת"ז [ובתיקוני זהר] תיקון כ"א ועי' עוד בפ' ויצא דקנ"ט ע"א ובפ' פקודי דרכ"ז סע"ב [סוף עמוד ב])

(And see further on the matter of "And maidens without number" in [the Zohar,] Parshas Pinchas, end of 216a, and in the Tikkunei Zohar, Tikkun 21; and see further in Parshas Vayetze, 159a, and in Parshas Pekudei, end of 227b.)

> A parenthesis refers to the Zohar on "maidens without number" in Parshas Pinchas (end of 216a), in the Tikkunei Zohar (Tikkun 21), in Parshas Vayetze (159a) and in Parshas Pekudei (end of 227b).

והנה בזה יובן ענין מעלת עסק ההלכה בעיון ועומק הדעת ועי"ז מוציא דין חדש או שעומד על טעם של איזה דין שהיה נעלם תחלה.

Now through this one can understand the superiority of occupying oneself with halachah with study and depth of mind, through which one brings forth a new law, or fathoms the reason of some law that was hidden at first.

> This explains the special worth of studying halachah with depth of mind, through which one brings forth a new law or grasps the reason of a law that had been hidden.

הנה זהו בחי׳ הליבון היינו שמה שהיה תחלה בחי׳ עלמות והעלם גמור כעת נמשך בבחי׳ גילוי ועי״ז נמשך בגילוי אור א״ס בחי׳ לובן העליון שהלובן מורה על גילוי אחדות הפשוטה כמ״ש במ״א.

This is the level of libun (clarification, "whitening"): what was at first in the state of alamos and complete concealment is now drawn into a state of revelation. And through this there is drawn down, in revelation, the Infinite Light — the level of the Supernal Whiteness; for whiteness indicates the revelation of the simple Oneness, as is explained elsewhere.

> Such study is libun, "whitening" or clarification: what was concealed, like the alamos, comes into revelation. Through it the Infinite Light is drawn down as the Supernal Whiteness, for whiteness signifies the revelation of G-d's simple Oneness.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In a maamar for the Alter Rebbe's yahrzeit, 24 Teves 5732, the Rebbe sets out the Alter Rebbe's discourses on „ששים המה מלכות" (there are sixty queens) to explain why the Torah needs prayer before it; after the queens and the concubines he reaches „ועלמות אין מספר" (and maidens without number).
>
> The maidens, the Rebbe explains, are the Amoraim's halachos, including all that a seasoned student will one day innovate, and above all the Babylonian Talmud, of which it is said „במחשכים הושיבני" (He has set me in dark places), the Torah of the exile down to the last one. Their concealment is greater than the Baraisos', „אבל מ״מ דוקא בהם ישנו ענין האין מספר" (yet only in them is the 'without number'): through them the refinement of the world is completed, to the point of 'without number', a preparation for the time when the number of Israel will be beyond counting.
>
> The Alter Rebbe: ועלמות אין מספר הם הלכות שבגמרא ומימרות האמוראים ונקרא עלמות לשון העלם
>
> The Rebbe: אבל מ״מ דוקא בהם ישנו ענין האין מספר, שע״י נעשה תכלית הבירור ועד לאופן דאין מספר
>
> Sefer HaMaamarim Melukat, vol. א, p. קל · יום ג׳ פ׳ וארא, כ״ד טבת ה׳תשל״ב

33 ואף שנת׳ [שנתבאר] שעומק הטעם של ההלכות א״א לעמוד עליו מ״מ זהו שרשו ועיקרו של הטעם כנ״ל בענין כסות לילה כו׳.

And although it was explained that the depth of the reason of the halachos cannot be fathomed, nevertheless this [refers to] the root and essence of the reason, as mentioned above concerning the night garment, etc.

> The statement that the depth of the halachos' reasons cannot be fathomed applies only to the root and essence of the reason, as in the example of the night garment.

אבל זה יכולים אנו לפלפל בקושיות ופירוקים בטעמי הגמ' [הגמרא] עצמן שלא יהיה סתירה ממקום למקום וה"ז [והרי זה] ג"כ גילוי ההעלם ונק' ליבון הלכתא.

But this we can do: engage in pilpul [sharp analysis], with questions and resolutions, on the reasons of the Gemara themselves, so that there be no contradiction from one place to another; and this too is a revelation of the concealed, and it is called libun hilchesa (the clarification of the halachah).

> What we can do is analyse the Gemara's own reasons with questions and answers (pilpul), so that no passage contradicts another. This too reveals something hidden, and it is called libun hilchesa, the clarification of the halachah.

34 ונמצא גם ע"י עסק התורה שבבחינת עלמות שהם גמרא ופוסקים ראשונים ואחרונים לעמוד על עומקי הסברות נמשך ג"כ גילוי אור א"ס ב"ה להיות יחוד קודשא בריך הוא ושכינתיה כנ"ל בענין מתניתין מלכתא

It follows that also through occupying oneself with the Torah that is in the category of alamos — which are the Gemara and the halachic authorities, Rishonim [the early authorities] and Acharonim [the later ones] — to fathom the depths of the reasonings, there is also drawn down a revelation of the Infinite Light (Or Ein Sof), blessed be He, so that there is the union of the Holy One, blessed be He, and His Shechinah (Divine Presence), as mentioned above concerning "The Mishnah is a queen."

> So the study of the Torah of the alamos too, the Gemara and the halachic authorities early and late, when one delves into the depth of their reasoning, draws down a revelation of the Infinite Light and brings about the union of the Holy One and His Shechinah. This is the same union described for the Mishnah, the "queen."

ואדרבה ליבון הלכתא היא מעלה יתירה שמגלה הנעלם ותעלומות חכמה וכמ"ש במ"א ע"פ מאמר הרע"מ [הרעיא מהימנא] והמשכילים יזהירו[105] כו' ועיקר פי' ליבון הלכתא נתבאר בפ' שמות בד"ה קול דודי ע"ש.[106]

And on the contrary, the clarification of the halachah is an added superiority, for it reveals the hidden and "the secrets of wisdom," as is explained elsewhere on the saying of the Raaya Mehemna [the Faithful Shepherd, a section of the Zohar] on "And the wise shall shine," etc. And the main explanation of the clarification of the halachah was given in Parshas Shemos, in the discourse beginning "The voice of my beloved"; see there.

> Indeed, the clarification of the halachah has an added advantage, since it reveals what was hidden, "the secrets of wisdom." In Iggeres HaKodesh 26, the explanation of the Raaya Mehemna on "And the wise shall shine" to which the Kehot note points, the Alter Rebbe writes that every Jew can reveal secrets of wisdom and new understanding in halachah; the main explanation of the term is in the discourse "The voice of my beloved" in Parshas Shemos.

(ועמ״ש בד״ה תורה צוה[107] ארוסין ונשואין)

(And see what is written in the discourse beginning "Torah commanded," [regarding] betrothal and marriage.)

> A parenthesis refers to the discourse "Torah commanded" in Parshas Berachah, which explains the Torah through the image of betrothal and marriage.

והנה כשהאדם לומד ע״ד הנ״ל ע״ז נאמר קול דודי הנה זה בא[108] שע״י עסק התורה בא ונמשך קול דודי הוא התגלות אור א״ס גם עתה ממש.

Now, when a person learns in the manner described above, about this it is said, "The voice of my beloved! Behold, he comes": through occupying oneself with Torah, "the voice of my beloved" — which is the revelation of the Infinite Light — comes and is drawn down, even now, truly.

> Then the Alter Rebbe returns to the verse: of a person who learns in this way it is said, "The voice of my beloved! Behold, he comes." Through Torah study the voice of the beloved, the revelation of the Infinite Light, comes and is drawn down even now.

וזהו הנה זה בא לשון הוה כי הקב״ה קורא ושונה כנגדו (ועמ״ש סד״ה מצה זו[109] גבי בעבור זה ומ״ש בפ׳ יתרו סד״ה משה ידבר[110] בענין ידבר ויעננו לשון הוה)

And this is why "Behold, he comes" is in the present tense: for the Holy One, blessed be He, reads and studies opposite him. (And see what is written at the end of the discourse beginning "This matzah," concerning "because of this," and what is written in Parshas Yisro at the end of the discourse beginning "Moshe would speak," concerning "would speak" and "would answer him" being in the present tense.)

> That is why the verse uses the present tense, "he comes": the Holy One reads and studies opposite the one who learns. The parenthesis refers to the end of the discourse "This matzah," on "because of this," and to the end of the discourse "Moshe would speak" in Parshas Yisro, on the present tense of "would speak" and "would answer him." In Torah Ohr, Yisro (69b), "would answer him" (yaanenu) is explained as answering after Moshe what he says.

והמשכה זו הוא בבחי׳ מדלג על ההרים כי א״א להיות ההמשכה בדרך השתלשלות עילה ועלול כמבואר למעלה באריכות ע״פ נפלאותיך ומחשבותיך אלינו אין ערוך אליך[111] כו׳

And this drawing down is in the manner of "leaping over the mountains," for the drawing down cannot be by way of a chain-like descent (hishtalshelus) of cause and effect, as explained above at length on the verse "Your wonders and Your thoughts toward us; there is no comparison to You," etc.

> This drawing down is "leaping over the mountains," for it cannot come by a chain of cause and effect, as explained at length on "there is no comparison to You."

דאין ערוך ממש ולא מיניה ולא מקצתיה מהערך שבין עלול לעילתו

For there is truly no comparison, not in whole and not in part, of the comparability that exists between an effect and its cause.

> There is no comparability at all, not in whole and not in part, of the kind that exists between an effect and its cause.

אפי׳ [אפילו] בריבוי השתלשלות עילה ועלול רבבות אין שיעור מ״מ שייך ערך מהעלול היותר נמוך לעילה הראשונה אבל נפלאותיך ומחשבותיך אלינו אין ערוך ממש עצמו מספר כו׳.

Even with a multitude [of stages] of a chain-like descent of cause and effect, myriads without measure, nevertheless there is some comparability from the lowest effect to the first cause; but "Your wonders and Your thoughts toward us" — there is truly no comparison, "beyond number," etc.

> Even across countless stages of cause and effect, the lowest effect still bears some relation to the first cause. But between G-d and the worlds there is truly no comparison; they are "beyond number."

35 ולכן להיות ההמשכה מאור א״ס ב״ה להתלבש בתורה ולהיות קורא ושונה כנגדו אזכיר את שמי[112] וכו׳ הוא ע״י דילוג מדלג על ההרים[113] כו׳. דהיינו שבא ההתגלות דרך דילוג וקפיצה שלא על ידי השתלשלות עילה ועלול:

Therefore, for there to be a drawing down from the Infinite Light (Or Ein Sof), blessed be He, to be enclothed in the Torah, and for [the Holy One, blessed be He,] to be reading and studying opposite him — "I mention My Name," etc. — this is through a leap: "leaping over the mountains," etc. That is, the revelation comes by way of leaping and skipping, not through a chain-like descent (hishtalshelus) of cause and effect.

> So for the Infinite Light to be drawn into the Torah, and for G-d to study opposite the one who learns ("I mention My Name"), there must be a leap: "leaping over the mountains." The revelation comes by leaping and skipping, not through a chain of cause and effect.

SECTION 7 · ¶36–42

One is my dove: self-sacrifice before Torah

36 ה אך עוד אחת היא העולה כל כולנה.

5. But there is yet one more — "one is she" — that surpasses them all.

> Section 5 begins. The words "one is she" echo the verse that follows the sixty queens, "One is she, my dove" (Song of Songs 6:9), and "surpasses them all" recalls "but you surpass them all" (Proverbs 31:29): there is one level that rises above the queens, the concubines and the maidens.

והוא כי מתי בא התגלות הנ"ל ע"י עסק התורה שיהיה בחי' קול דודי[114] הנה זה בא להיות יחוד קוב"ה [קודשא בריך הוא] ושכינתיה ע"י עסק התורה שהן ס' מסכתות הנק' ס' מלכות כו'.

Namely: when does the above-mentioned revelation come about through occupying oneself with Torah, so that there be the level of "The voice of my beloved! Behold, he comes," for there to be the union of the Holy One, blessed be He, and His Shechinah (Divine Presence), through occupying oneself with Torah, which is the sixty tractates called the "sixty queens," etc.?

> When does the revelation through Torah study, "The voice of my beloved! Behold, he comes," actually come, so that the study of the sixty tractates, the "sixty queens," brings about the union of the Holy One and His Shechinah?

כ"ז [כל זה] הוא דוקא בהקדים תחלה בחי' אחת היא יונתי[115] דהיינו שיהיה אצל האדם בחי' ומדרגת הנק' אחת. פי' אחת הוא לשון נוקבא שהוא בחי' מקבל מבחי' אחד.

All this is specifically when there first precedes [it] the level of "One (achas) is my dove," that is, that a person have the level and rank called achas ("one," in the feminine). The meaning: achas is a feminine form (nukva), which is the level of a recipient from the level of echad ("One," in the masculine).

> This happens only when it is preceded by the level of "One (achas) is my dove." Achas is the feminine of echad, "One," and it denotes a recipient, one who receives from the level of echad.

37 והוא כשמקבל האדם בפנימיותו בחינת יחודו ית' באמרו שמע ישראל וכו'[116] הוי' אחד כי שמע הוא לשון אסיפה בתוך תוכו[117] ולא ידיעה לבד כ"א ע"י העמקת דעתו בהתבוננות ובבחי' לאסתכלא ביקרא דמלכא[118, 119, 120, 121]

This is when a person receives in his inner dimension (pnimiyus) the level of His unity, may He be blessed, when he says, "Hear, O Israel," etc., "Havayah is One." For shema ("hear") is an expression of gathering into one's very innermost core — and not mere knowledge, but through the deepening of his mind in contemplation, and in the manner of "gazing upon the glory of the King"

> This happens when a person takes G-d's oneness into his inner being as he says, "Hear, O Israel… Havayah is One." Shema means gathering in, into one's very core: not mere knowledge but deep contemplation, "gazing upon the glory of the King." In Likkutei Torah, Va'eschanan (11b), the Alter Rebbe explains shema both as understanding and as gathering, as in "And Shaul gathered (vayeshama) the people."

(דלשון לאסתכלא היינו כמו מי שמסתכל על דבר הפלא ופלא שלא תשבע עינו מהסתכל בו

(For the term "gazing" means like one who gazes at an exceedingly wondrous thing, whose eye is not sated with gazing at it.

> A parenthesis explains "gazing": like someone looking at a great marvel, whose eye never tires of looking.

כך ויותר מזה לאין קץ כשיתבונן המשכיל בעין השכל בגדולתו יתׄ שהוא למעלה עד אין קץ וגו׳ ובנפלאותיו הגדולים ואשר ברא עולמות עליונים לאין קץ ותכלית ורגלי החיות כנגד כולן[122] וגו׳ היינו שסוף בחי׳ שבעליון כוללת כל מה שלמטה ממנה שהוא כאין לגבי הגבוה מהם.

So, and infinitely more than this, when a person of understanding contemplates with the eye of the intellect His greatness, may He be blessed, who is above without end, etc., and His great wonders, and that He created upper worlds without end or limit, and "the feet of the Chayos [an order of angels] are equal to all of them," etc.; that is, the end of a level in the higher [world] encompasses all that is below it, which is as nothing compared to what is higher than them.

> So, and infinitely more, the person of understanding regards with his mind's eye G-d's endless greatness and wonders, the endless higher worlds, and that "the feet of the Chayos equal all of them" (the Chayos are the holy living creatures of Ezekiel's vision of the Chariot, an order of angels). That is, the lowest point of a higher level contains everything below it, which is as nothing compared with what is above.

ועדי״ז יש עולמות לאין קץ גבוה מעל גבוה שומר[123] וגו׳ והכל כאין ואפס אצלו יתׄ ממש. ואין ערוך אליך ממש[124] שהוא יתׄ אדון הנפלאות.

And in this way there are worlds without end, "one high above the high watches," etc., and all is truly as nothing and naught before Him, may He be blessed. And "there is no comparison to You," truly, for He, may He be blessed, is the Master of wonders.

> So there are endless worlds, "one higher than the high watches," and all are truly as nothing before G-d. "There is no comparison to You," for He is the Master of wonders.

אזי לא תשבע עין השכל מלהסתכל ולהתבונן בזה היטב ולהתענג תענוג נפלא לאין שיעור מזה).

Then the eye of the intellect will not be sated with gazing and contemplating this thoroughly, and delighting with a wondrous, immeasurable delight from this.)

> Then the eye of the intellect will never tire of gazing at this and contemplating it, and will take immeasurable delight in it.

וזהו בחי׳ יונתי כמו יונים מסתכלים זה בזה וזהו התענוג שלהם ממה שמסתכלים זה בזה. כמ״כ [כמו כן] **תקנו פסוד״ז** [פסוקי דזמרה] **הוא ענין התבוננות כל חד לפום שיעורא דיליה.**

And this is the level of "my dove": like doves, which gaze at one another, and this is their delight, their gazing at one another. Likewise, they instituted Pesukei deZimra (the Verses of Praise), which is the matter of contemplation, "each one according to his own measure."

> This is "my dove": doves gaze at one another, and that is their delight. For this the Sages instituted Pesukei deZimra, verses of praise for contemplation, "each one according to his own measure."

ברוך שאמר והיה העולם אשר באמירה אחת ברא כל העולמות ומחדש בטובו בכל יום תמיד מעשה בראשית.

"Blessed is He who spoke, and the world came to be": who with a single utterance created all the worlds, and "in His goodness renews each day, continually, the work of Creation."

> Pesukei deZimra opens with "Blessed is He who spoke, and the world came to be," who created all the worlds with a single utterance. The words "in His goodness renews each day, continually, the work of Creation" come from the blessing before the Shema.

38 ולשון והיה העולם דמשמע ממילא הוא ע״ד מ״ש כי הוא צוה ונבראו[125] דלשון ונבראו משמע ג״כ כן

And the expression "and the world came to be," which implies [that it came to be] of itself, is along the lines of what is written, "For He commanded and they were created"; for the expression "and they were created" also implies this;

> The words of Baruch She'amar, "and the world came to be" (vehayah ha'olam), suggest that the world came about as if of itself. "For He commanded and they were created" implies the same.

וכן אתה הוא עד שלא נברא העולם ומשנברא וכו׳ והכוונה בזה הוא דלפי שאין ערוך כלל כל העולמות שהם בעלי גבול לא״ס ב״ה אשר אין לו תחלה וכו׳.

and so too, "You are He before the world was created, and since it was created," etc. And the intent of this is: since all the worlds, which are limited, bear no comparison at all to the Infinite One (Ein Sof), blessed be He, who has no beginning, etc.,

> So too "You are He before the world was created, and since it was created." All these express that the limited worlds bear no comparison to the Infinite One, who has no beginning.

והתהוותם ממנו ית׳ הוא ע״י צמצומים רבים ועצומים להסתיר ולהעלים האור עד שיוכל להבראות עולמות כו׳

and their coming into being from Him, may He be blessed, is through many and mighty contractions (tzimtzumim), to hide and conceal the light until worlds can be created, etc.,

> Their coming into being from Him is through many mighty contractions, which hide and conceal the light until worlds can be created.

לכך נאמר נבראו כאלו הוא ממילא להורות על ריחוק הערך ושהוא ית׳ סתימו דכל סתימין

therefore it says "they were created," as though it were of itself, to indicate the remoteness of comparison, and that He, may He be blessed, is "the most hidden of all hidden ones."

> Therefore Scripture says "they were created," as if of themselves, to show how far they are from any comparison with G-d, who is "the most hidden of all hidden ones."

(כי כשההשפעה בגילוי מן המשפיע למקבל בבחי׳ עילה ועלול שהעלול יש לו השגה בעילתו הרי המקבל יודע מי הוא המשפיע לו.

(For when the influence is in a revealed manner, from the giver to the recipient, in the manner of cause and effect, where the effect has comprehension of its cause, the recipient knows who it is that bestows upon him.

> A parenthesis explains: when influence passes openly from giver to recipient, as with cause and effect, the effect grasps its cause and knows who gives to it.

משא״כ ההארה מבחי׳ סוכ״ע א״ס ב״ה בהעולמות שהוא באה בבחינת העלם והסתר ולית מחשבה תפיסא ביה כלל כנ״ל לכך שייך ע״ז לשון נברא כאלו הוא ממילא ר״ל [רוצה לומר] שאין העולמות משיגים הכח השופע בהם ומהווה אותם מאין

This is not so with the glimmer from the level of the light that encompasses all worlds (sovev kol almin), the Infinite One, blessed be He, in the worlds, which comes in a manner of hiddenness and concealment, and "no thought can grasp Him" at all, as mentioned above. Therefore the expression "was created," as though it were of itself, applies to this; that is to say, the worlds do not grasp the power that flows into them and brings them into being from nothing.

> The glimmer of sovev kol almin in the worlds comes hidden and concealed, and "no thought can grasp Him." So the worlds do not perceive the power that creates them from nothing, and creation is described as if it happened by itself.

וזהו ברוך שאמר והיה העולם דאיתא ע״ז בכוונת האריז״ל [האר״י זכרונו לברכה] רדל״א [רישא דלא אתידע].[126] פי׳ לא אתיידע הוא כמ״ש והחכמה מאין תמצא[127] נזכר לשון מציאה שאין המוצא מציאה יודע ממי בא לו המציאה והוא ענין אחד עם בחי׳ נבראו והמ״י [והמשכיל יבין]).

And this is [the meaning of] "Blessed is He who spoke, and the world came to be," about which it is stated in the kavanos [meditative intentions] of the Arizal: Radla (the Head that is not known). The meaning of "not known" is as it is written, "And wisdom — from where (me'ayin) shall it be found?" The expression of "finding" is mentioned, for one who finds a found object does not know from whom the found object came to him; and this is one matter with the level of "they were created." And the discerning will understand.)

> The kavanos of the Arizal, his meditations on the words of the prayers, connect "Blessed is He who spoke, and the world came to be" with Radla, "the Head that is not known." "Not known" is like "And wisdom, from where (me'ayin) shall it be found?", where me'ayin can also be read "from nothing": one who finds something does not know where it came from, and this is the same as "they were created," as if of themselves.

וז"ש [וזהו שכתוב] יהללו את שם[128] הוי' כי הוא צוה כו'. דהיינו שנבראו כדי שיתגלה שם ה' ומלכותו. ופי' כי הוא צוה היינו כי דבר מלך שלטון[129] כי הוא אמר[130] ויהי.

And this is [the meaning of] what is written, "Let them praise the Name of Havayah, for He commanded," etc.: that is, they were created so that the Name of G-d and His sovereignty be revealed. And the meaning of "for He commanded" is that "the word of a king is sovereign": "for He spoke, and it was."

> So "Let them praise the Name of Havayah, for He commanded": creatures were created so that G-d's Name and sovereignty would be revealed. "For He commanded" means "the word of a king is sovereign," as in "For He spoke, and it was."

וכ"ז [וכל זה] מפני שכך עלה ברצונו שאין מלך בלא עם הללוהו כל מלאכיו[131] היינו שהמלאכים הם תמיד בביטול מחמת התבוננות בהתהוותם תמיד מאין ליש

And all this is because so it arose in His will, for "there is no king without a people." "Praise Him, all His angels": that is, the angels are constantly in a state of self-nullification (bittul), because of contemplating their coming into being, constantly, from nothing to something;

> All this is because G-d willed it, for "there is no king without a people." "Praise Him, all His angels": the angels are always in a state of self-nullification, because they constantly contemplate their own coming into being from nothing.

וכמאמר אתה קדוש וכו' וקדושים הם המלאכים יהללוך סלה שההילול שלהם הוא סלה בלי הפסק מחמת התבוננות שלהם בבחי' שמך קדוש המהווה ומחיה אותם כנ"ל.

and as in the saying, "You are holy," etc. — and "holy ones" are the angels — "praise You, selah": their praise is selah, without pause, because of their contemplating the level of "Your Name is holy," which brings them into being and gives them life, as mentioned above.

> As the prayer says, "You are holy… and holy ones praise You, selah": the "holy ones" are the angels, and their praise is "selah," without pause, because they contemplate "Your Name is holy," the level that creates and sustains them.

39 והנה ע״י התבוננות כל אחד ואחד לפי ערכו בכל פסוקי דזמרה וקריאת שמע וברכותיה ע״ד מ״ש בהעמקת הדעת לאסתכלא ביקרא דמלכא יקבל יחודו ית׳ בתוך תוכו לאמתו ויבא מזה לבחי׳ ואהבת כו׳ בכל נפשך[132] אפילו נוטל את נפשך[133]

Now, through the contemplation of each and every one according to his measure, throughout Pesukei deZimra and the reading of the Shema and its blessings, in the manner described — with deepening of the mind, "gazing upon the glory of the King" — he will receive His unity, may He be blessed, into his very innermost core, in its truth, and will come from this to the level of "And you shall love," etc., "with all your soul" — even if He takes your soul.

> Through contemplation, each person at his own level, throughout Pesukei deZimra and the Shema with its blessings, deeply, "gazing upon the glory of the King," a person receives G-d's oneness truly into his core. From this he comes to "And you shall love… with all your soul," which the Sages explain as "even if He takes your soul."

וכמ״ש אליך ה׳ נפשי אשא.[134] כי זה יכול כל אדם להיות לו מס״נ [מסירות נפש] כי נשמת ישראל שרשה למעלה מעלה

And as it is written, "To You, Havayah, I lift up my soul." For every person is able to have this, self-sacrifice (mesirus nefesh), since the soul of Israel is rooted very, very high above.

> As David says, "To You, Havayah, I lift up my soul." Every person is capable of such self-sacrifice, because a Jewish soul is rooted very high above.

כמאמר נשמה שנתת בי טהורה היא[135] מבחי׳ טהירו עילאה ומשם נמשכה ע״י השתלשלות רבות אתה בראתה וכו׳ עד שנפחת בי והירידה צורך עליה ואתה עתיד ליטלה כו׳ ולהחזירה וא״כ אליך ה׳ נפשי אשא עכשיו.

As in the saying, "The soul that You have placed within me is pure": from the level of the Supernal Purity (tehiru ila'ah); and from there it was drawn down through many [stages of] descent (hishtal-shelus) — "You created it," etc. — until "You breathed it into me." And the descent is for the sake of an ascent: "And You will in the future take it," etc., "and restore it." If so, "To You, Havayah, I lift up my soul" now.

> The morning blessing says, "The soul You placed within me is pure": its source is the Supernal Purity (tehiru ila'ah), and from there it came down through many stages, "You created it… You breathed it into me." Its descent is for the sake of an ascent, "You will take it… and restore it," and so, already now, "To You, Havayah, I lift up my soul." Tehiru ila'ah, "supernal brightness" or purity, is a Zohar term for the most hidden, primordial level at the very start of emanation. The maamar hears the blessing's word tehorah, "pure," as pointing to that root, so the soul descends from a very lofty root.

40 ומחמת ששרש הנשמה גבוה מאד נעלה לכך יש בכח כל איש למסור נפשו ע"י התבוננות בהעמקת דעתו שעי"ז יאיר בו אור נשמתו.

And because the root of the soul is very high and exalted, therefore it is in the power of every man to give over his soul, through contemplation with the deepening of his mind, for through this the light of his soul will shine within him.

> Because the soul's root is so high, every person can give over his soul through deep contemplation, and through it the light of his soul shines within him.

לכך אחר שאמר שמע ישראל[136] וכו' לשון הסכת ושמע[137] היינו שהתבונן והאזין וקיבל היטב במוחו ותבונתו יחודו יתי שהוא הוי' אחד ושהוא אלקים ממש כי ברא כרעא[138, 139] כו'.

Therefore, after he has said, "Hear, O Israel," etc. — an expression of "Pay heed and hear," that is, that he has contemplated and listened and received well, in his mind and his understanding, His unity, may He be blessed: that He is "Havayah [is] One," and that He is truly Elokim, for "the son is the leg," etc. —

> So after he says "Hear, O Israel," shema as in "Pay heed and hear," he has listened and taken into his mind that G-d is "Havayah is One" and that He is truly Elokim. Elokim, the power hidden in nature, is one with Havayah, as in the idiom "a son is his father's leg," an extension of him.

> **EXPLAINED ELSEWHERE** · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE**
>
> „ברא כרעא" ('a son is the leg') is cited in two words, and how it shows that every soul can give itself over is not spelled out.
>
> „ברא כרעא" is short for „ברא כרעא דאבוה" (a son is his father's leg). The Alter Rebbe unpacks it in the next maamar, which explains this one again (LT Shir HaShirim 43a–b): as a foot goes wherever the head sends it, into heat or cold, because it is one with the head, so the soul, a portion of G-d, gives itself over without resistance; what holds back is only the animal soul's intellect, which contemplation in prayer brings to agree. That is the order of ¶40–41 here.
>
> the Alter Rebbe: Likkutei Torah, Shir HaShirim 43a-b (dibbur hamaschil הנה ענין מדלג על ההרים, the second derush on 'Sixty queens'; LT Shir HaShirim 33 ¶10 on the site), p. מג, א-ב

41 ועי״ז נתגלה אור נשמתו בגופו שלא יסתיר שום דבר ואזי גם נפש השכלי׳ [השכלית] תסכים ע״ז שלא יהיה מניעה משום דבר.

and through this the light of his soul has been revealed in his body, so that nothing conceals [it] — and then the intellectual soul too will agree to this, so that there will be no hindrance from anything.

> Through this the light of his soul is revealed in his body, with nothing concealing it, and then even the intellectual soul agrees, so that nothing stands in the way.

ואח״כ אומרים בכל מאדך[140] בכל ממונך[141] כי יש לך אדם שממונו חביב עליו מגופו.[142]

And afterwards we say, "with all your might (me'odecha)" — with all your wealth; for there is a person whose wealth is dearer to him than his body.

> Next comes "with all your might (me'odecha)," which the Sages explain as "with all your wealth," for there are people whose money is dearer to them than their bodies.

מה גם כי כל המס״נ [המסירות נפש] אינו בפועל ממש רק הסכם ורצון על מס״נ [מסירות נפש]

Moreover, none of the self-sacrifice (mesirus nefesh) is in actual deed; it is only a resolve and will toward self-sacrifice.

> Moreover, the self-sacrifice of the Shema is only a resolve and a willingness, not an actual deed.

אכן כשנותן אח״כ צדקה[143] אזי הוא מקיים בפועל ממש מעין בחינת מס״נ [מסירות נפש] שנותן מיגיע כפיו מה שעמל ויגע בהם בגופו ונפשו ונותן מחמת מצות ה׳. ומה לי קטלי׳ [קטליה] כולא[144, 145] כו׳.

But when he afterwards gives charity, then he fulfills, in actual deed, something akin to the level of self-sacrifice: for he gives from the toil of his hands, that over which he labored and toiled with his body and soul, and he gives because of G-d's commandment. "And what does it matter to me whether he killed all of it," etc.

> Giving charity carries out in deed something like self-sacrifice: one gives from the toil of one's hands, what one worked for with body and soul, because G-d commanded it. The Talmudic idiom "what difference does it make whether he killed all of it," or only half, is applied here: giving part of what one's life produced counts like giving one's life.

42 והנה אחר שקיבל יחודו ית׳ בתוך תוכו להיות ואהבת בכל נפשך ומאדך וזהו בחינת אחת היא יונתי[146] היינו שמקבל מבחינת אחד. אזי אומרים אח״כ בק״ש [בקריאת שמע] והיו הדברים האלה[147] אשר אנכי מצוך היום.

Now, after he has received His unity, may He be blessed, into his very innermost core, so that there be "And you shall love with all your soul and your might" — and this is the level of "One (achas) is my dove," that is, that he receives from the level of echad (One) — then afterwards we say in the Shema, "And these words, which I command you today, shall be."

> Once a person has taken G-d's oneness into his core and loves Him "with all your soul and your might," he has reached "One (achas) is my dove," receiving from echad. Then the Shema continues, "And these words, which I command you today, shall be."

שהוא להיות המשכת אור א״ס הסכ״ע [הסובב כל עלמין] למטה שיתגלה בעולמות ע״י עסק התורה שע״ז ממשיכים להיות יחוד קוב״ה [קודשא בריך הוא] ושכינתיה כנ״ל באריכות בענין ששים המה מלכות כו׳

This is so that there be a drawing down of the Infinite Light (Or Ein Sof), which encompasses all worlds (sovev kol almin), below, that it be revealed in the worlds through occupying oneself with Torah; for through this one draws down [so] that there be the union of the Holy One, blessed be He, and His Shechinah (Divine Presence), as [explained] above at length on the matter of "There are sixty queens," etc.

> These words refer to Torah study, which draws the Infinite Light of sovev kol almin down to be revealed in the worlds. Through it comes the union of the Holy One and His Shechinah, as explained at length on "There are sixty queens."

משא״כ בעסק התורה לבד בלי קדימת בחינת מס״נ [מסירות נפש] הנ״ל לא ימשיך כ״כ [כל כך] גלוי אור א״ס ב״ה הסכ״ע [הסובב כל עלמין] כו׳

This is not so with occupying oneself with Torah alone, without the level of self-sacrifice (mesirus nefesh) mentioned above preceding it: it will not draw down so great a revelation of the Infinite Light, blessed be He, which encompasses all worlds, etc.

> Torah study alone, without the self-sacrifice that must come first, will not draw down so great a revelation of the Infinite Light of sovev.

(ועמ״ש בביאור ע״פ הראיני את מראיך השמיעני את קולך כו׳ ומ״ש בד״ה והנה מנורת זהב[148] בענין כדי שיקבל עליו עול מלכות שמים תחלה ואחר כך יקבל עליו עול מצות)[149]

(And see what is written in the explanation of the verse, "Let me see your appearance, let me hear your voice," etc., and what is written in the discourse beginning "And behold, a menorah of gold," on the matter of "so that he first accept upon himself the yoke of the kingdom of Heaven, and afterwards accept upon himself the yoke of the mitzvos.")

A parenthesis refers to the explanation of the verse "Let me see your appearance, let me hear your voice" and to the discourse "And behold, a menorah of gold," on the Mishnah's order: first one accepts the yoke of the kingdom of Heaven, and afterwards the yoke of the mitzvos.

ולכן דוקא ע״י בחי׳ אחת היא יונתי שהוא המס״נ [המסירות נפש] והעלאה ממטה למעלה ולהיות יחודו ית׳ בתוכיות הלב אזי יוכל להיות אח״כ ההמשכה למטה ע״י עסק התורה מבחינת סכ״ע [סובב כל עלמין] להיות קול דודי הנה זה בא מדלג[150] כו׳ כנ״ל.

Therefore, specifically through the level of "One is my dove" — which is the self-sacrifice and the ascent from below upward, and having His unity, may He be blessed, in the innermost heart — then afterwards there can be the drawing down below, through occupying oneself with Torah, from the level of sovev kol almin, so that there be "The voice of my beloved! Behold, he comes, leaping," etc., as mentioned above.

Specifically through "One is my dove," which is self-sacrifice, an ascent from below upward, with G-d's oneness held in the innermost heart, Torah study can afterwards draw down the light of sovev kol almin, so that there is "The voice of my beloved! Behold, he comes, leaping."

(ועד״ז יובן ענין הזאת כה״ג [כהן גדול] ביוהכ״פ [ביום הכפורים] אחת למעלה בינה ושבע למטה חג״ת [חסד גבורה תפארת] נהי״מ [נצח הוד יסוד מלכות]

(And in this way one can understand the matter of the sprinkling of the Kohen Gadol [the High Priest] on Yom Kippur: one upward — Binah — and seven downward — Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod and Malchus.

A parenthesis compares the sprinkling of the Kohen Gadol on Yom Kippur: once upward, corresponding to Binah, and seven times downward, corresponding to the seven attributes from Chesed to Malchus.

וכך היה מונה אחת[151] כתר אחת ואחת חו"ב [חכמה ובינה] כו' עד אחת ושבע בינה וחג"ת [וחסד גבורה תפארת] נהי"מ [נצח הוד יסוד מלכות]

And so he would count: "one" — Keser; "one and one" — Chochmah and Binah, etc., up to "one and seven" — Binah, and Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod and Malchus.

> He counted "one" (Keser), "one and one" (Chochmah and Binah), and so on up to "one and seven" (Binah with the seven attributes).

והיינו כי אחת למעלה הוא המס"נ [המסירות נפש] דכנ"י [דכנסת ישראל] שע"ז נאמר אחת היא לאמה היינו שע"ז עולין לשרשן ישראל עלו במחשבה ע"ד המבואר בד"ה יונתי בפי' קומי לך רעיתי כו'

And this is because the "one upward" is the self-sacrifice (mesirus nefesh) of the Community of Israel (Knesses Yisrael), of which it is said, "She is one to her mother"; that is, through this they ascend to their root — "Israel arose in thought" — along the lines of what is explained in the discourse beginning "My dove," in the explanation of "Arise, my love," etc.

> The "one upward" is the self-sacrifice of the Community of Israel, of whom it is said, "She is one to her mother": through it they ascend to their root, "Israel arose in thought." The Alter Rebbe refers to the discourse "My dove," on "Arise, my love." "Israel arose in thought" is the Sages' teaching that Israel preceded the world in G-d's thought, before anything was created. Self-sacrifice lifts the soul back to that root, which comes before the world itself.

וע"י העלאה זו נמשך גילוי אור א"ס מלמעלה למטה בח"ע [בחכמה עילאה] עד מל' דאצילות מקור דבי"ע וזהו שגם בכל השבע שלמטה הוא מונה עמהם אותה אחת שלמעלה כי ההעלאה דאחת היא יונתי הוא הגורם שיומשך האור מבחי' סכ"ע [סובב כל עלמין] בכל השבע שלמטה כו').

And through this ascent there is drawn down a revelation of the Infinite Light (Or Ein Sof) from above downward, in the higher Chochmah (Chochmah Ila'ah), down to Malchus of the World of Atzilus (Emanation), the source of [the worlds of] Beriah, Yetzirah and Asiyah. And this is why, with all the seven downward too, he counts with them that "one" upward: for the ascent of "One is my dove" is what causes the light from the level of sovev kol almin to be drawn into all the seven below, etc.)

> That ascent draws down a revelation of the Infinite Light from above, through the higher Chochmah, to Malchus of Atzilus, the source of Beriah, Yetzirah and Asiyah. That is why the upper "one" is counted with each of the seven: the ascent of "One is my dove" brings the light of sovev into all seven below.

וזהו אשר אנכי מצוך היום ענין היום היינו בכל יום[152, 153] יהיו בעיניך כחדשים ואף שהתורה ניתנה מכבר זה יותר משלשה אלפים שנה.

And this is [the meaning of] "which I command you today." The point of "today" is: "Every day they shall be in your eyes as new" — even though the Torah was already given, more than three thousand years ago.

> "Which I command you today": "today" means that "every day they shall be in your eyes as new," even though the Torah was given more than three thousand years ago.

אך הואיל וע״י מס״נ [מסירות נפש] ממשיך מבחי׳ אנכי מי שאנכי בחי׳ סוכ״ע שאינו בגדר זמן ומקום וא״כ בכל יום הם כחדשים ממש שהרי נמשך מבחי׳ שלמעלה מהזמן לגמרי.

But since, through self-sacrifice, one draws down from the level of "I — who I am" (Anochi mi she'anochi), the level of sovev kol almin, which is not within the bounds of time and space, then, if so, every day they are truly as new, for it is drawn from a level that is entirely above time.

> Through self-sacrifice one draws down from "I, who I am" (Anochi mi she'anochi), the level of sovev kol almin, which is beyond time and space. So the words are truly new every day, since they come from a level entirely above time.

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

THE REBBE EXPLAINS

In the yahrzeit maamar of 24 Teves 5732, having shown that the dwelling below is made through the Torah, the Rebbe asks why the Alter Rebbe nonetheless sets „אחת היא יונתי" (one is she, my dove) above it.

Although the dwelling below is made through the Torah, the Rebbe explains, „צריך להיות לפני זה ענין התפלה" (before it there must be prayer), the dove: prayer binds Israel to the Holy One, and then, through Israel, the Torah too is bound to the Holy One and draws down from above. This is why this paragraph says that Torah study without the self-sacrifice of the Shema first will not draw down so great a revelation.

The Alter Rebbe: משא״כ בעסק התורה לבד בלי קדימת בחינת מס״נ הנ״ל לא ימשיך כ״כ גלוי אור א״ס

The Rebbe: צריך להיות לפני זה ענין התפלה בחי׳ אחת היא יונתי, שעי״ז נעשה התקשרות ישראל בקוב״ה

Sefer HaMaamarim Melukat, vol. א, p. קל–קלא · כ״ד טבת, יום ג׳ פ׳ וארא, ה׳תשל״ב

A QUESTION THE REBBE RAISES

In a maamar on „ביום הזה באו מדבר סיני" (on this day they came to the wilderness of Sinai), the Rebbe asks why the verse says 'this day' without naming it, and takes up Rashi's reading, that the words of Torah should be new to you as if given today.

The Rebbe raises the question this paragraph answers: how can the Torah be new each day when it was given more than three thousand years ago? He recalls the answer through „לאמר" ('saying'): the one who learns repeats what G-d says now. Then he presses further: G-d's words stand forever unchanged, so what is added when He says them again as a person learns? His answer is that Sinai

was given as the start and the power for the lower beings to rise through their own service, so „הדיבור דהקב״ה שבא ע״י לימוד האדם הוא נעלה יותר” (G-d's speech that comes through a person's learning is higher).

The Alter Rebbe: ואף שהתורה ניתנה מכבר זה יותר משלשה אלפים שנה

The Rebbe: ולכן הדיבור דהקב״ה שבא ע״י לימוד האדם הוא נעלה יותר

Sefer HaMaamarim Melukat, vol. ד, p. חמשה-עשר בשבט ה׳תשל״ד, יום ה׳ פ׳ יתרו · קנח–קנה

BACKGROUND FROM THE REBBE

In a maamar of Shabbos Shuvah 5723 the Rebbe explains why „וכל אדם לא יהי׳ באוהל מועד” (no man shall be in the Tent of Meeting) when the High Priest enters to atone on Yom Kippur, and why Yom Kippur, the 'eighth' after seven days of teshuvah, is above the order of the worlds.

Of the Yom Kippur sprinklings, „אחת למעלה ושבע למטה” (one upward and seven downward), the Rebbe explains that the one upward is the revelation of the yechidah (יחידה), the soul's core, one with G-d's essence, and the seven after it are that revelation drawn into the soul's revealed powers. Earlier in the maamar he brings, from the Tzemach Tzedek's maamar on the verse, that the one upward is 'one is she, my dove', as this paragraph says, and his own note sends the reader here.

The Alter Rebbe: והיינו כי אחת למעלה הוא המס״נ דכנ״י שע״ז נאמר אחת היא לאמה

The Rebbe: אחת למעלה היא גילוי היחידה, שהיא מיוחדת עם העצמות, ושבע למטה (שלאחרי האחת) הוא שגילוי היחידה (למעלה מהשתלשלות שבאדם) יומשך בכחות הגלויים

Sefer HaMaamarim Melukat, vol. ה, p. כא · ש״פ האזינו, שבת תשובה, ה׳תשכ״ג

SECTION 8 · ¶43–44

“Saying,” and my perfect one

43 ובזה יובן פי׳ ועניין תיבת לאמר[154, 155] שבתחלת עשרת הדברות דלכאורה אינו מובן פירושו כנזכר לעיל.

And through this one can understand the meaning and import of the word “saying” at the beginning of the Ten Commandments, whose meaning seemingly is not understood, as mentioned above.

This explains the word “saying” (leimor) at the start of the Ten Commandments, which, as asked at the outset, seemed to make no sense, since all Israel heard G-d directly.

אך הענין והפי׳ לחזור ולאומרו בכל זמן ולדורות דהיינו גם עכשיו כשאדם לומד יהיה ממש כמו שהקב״ה בעצמו אומר ומדבר כמו בשעת מ״ת [מתן תורה]

But the matter and the meaning is: to repeat it and say it at every time and for [all] generations; that is, even now, when a person learns, it shall be truly as though the Holy One, blessed be He, Himself says and speaks, as at the time of the Giving of the Torah.

> "Saying" means that the words are to be said again at all times and in every generation: even now, when a person learns, it is truly as though G-d Himself says and speaks, as at the Giving of the Torah.

כי כך הוא באמת הלימוד הוא המשכת סוכ״ע אני המשנה המדברת בפיך כנ״ל

For so it is in truth: learning is the drawing down of the light that encompasses all worlds (sovev kol almin) — "I am the Mishnah that speaks in your mouth," as mentioned above.

> For in truth, study draws down sovev kol almin: "I am the Mishnah that speaks in your mouth."

(ועמ״ש מזה ג״כ בד״ה וידבר משה אל ראשי המטות כו׳ גבי פי׳ לאמר זה הדבר[156] כו׳ ובפי׳ יתרו בד״ה החדש השלישי כו׳)

(And see what is written about this also in the discourse beginning "And Moshe spoke to the heads of the tribes," etc., regarding the explanation of "saying: This is the thing," etc., and in Parshas Yisro, in the discourse beginning "The third month," etc.)

> A parenthesis refers to the discourse "And Moshe spoke to the heads of the tribes," on the explanation of "saying: This is the thing," and to the discourse "The third month" in Parshas Yisro.

והנה ז״ש [זהו שכתוב] לאמר אנכי[157] הוי׳ אלקיך פי׳ שע״י עסק התורה בבחי׳ זו יהיה אנכי הוי׳ אלקיך שיומשך מבחי׳ אנכי מי שאנכי[158] סוכ״ע להיות אלקיך שלך ממש והוא יחוד קוב״ה [קודשא בריך הוא] ושכינתיה הקב״ה שונה כנגדו[159] וה״ע [וזהו ענין] דירה בתחתונים.

And this is [the meaning of] what is written, "saying: I am Havayah your G-d." The meaning is: through occupying oneself with Torah in this manner, there will be "I am Havayah your G-d": that from the level of "I — who I am," sovev kol almin, it will be drawn down to be "your G-d," truly yours. And this is the union of the Holy One, blessed be He, and His Shechinah (Divine Presence) — the Holy One, blessed be He, studies opposite him — and this is the matter of a dwelling place among the lower realms.

> So "saying: I am Havayah your G-d" means that through Torah study of this kind "I," Anochi mi she'anochi, the level of sovev, is drawn down to become "your G-d," truly yours. This is the union of the Holy One and His Shechinah, G-d studying opposite the one who learns, and it is the dwelling place among the lower realms.

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

THE REBBE EXPLAINS

In a maamar on Moshe's plea after the spies, „כאשר דברת לאמר" (as You have spoken, saying), the Rebbe explains how a person's service draws the light that is above the order of the worlds into it.

As in the Tzemach Tzedek's Or HaTorah and the Rebbe Rashab's maamar on this verse (5678), both cited in his note, the Rebbe reads Moshe's „כאשר דברת לאמר" (as You have spoken, saying) as pointing also to „וידבר גו׳ לאמר" (and He spoke … saying) at Sinai: Israel are to say all these words, the words G-d says. He puts it as cause and effect: by saying words of Torah a person „גורם שהקב״ה יאמר דיבורים אלו" (causes the Holy One to say these words), drawing the Infinite Light that is above the order of the worlds into the Torah; through this it comes into all his service, and into the world, until the dwelling below is complete.

The Alter Rebbe: כי כך הוא באמת הלימוד הוא המשכת סוכ״ע אני המשנה המדברת בפיך

The Rebbe: היינו שע״י שהאדם אומר דברי תורה, הוא גורם שהקב״ה יאמר דיבורים אלו, המשכת אוא״ס (שלמעלה מהשתלשלות) בתורה (השתלשלות)

Sefer HaMaamarim Melukat, vol. ג, p. קצח · ש״פ שלח, כ״ח סיון, מבה״ח תמוז, ה׳תשי״ט

THE REBBE EXPLAINS

In the talk of Shabbos Parshas Yisro 5751, edited for Sefer HaSichos, the Rebbe asks what lesson a person's service draws from „אחת דיבר אלקים" (G-d spoke once), the Ten Commandments said in one utterance.

Following Torah Ohr Yisro, with a note to the question that opens this maamar and that this paragraph answers, the Rebbe reads 'saying' as the power given at Sinai that the halachah a Jew speaks is G-d's own word, and he quotes this maamar that G-d truly speaks through the person's mouth. From this he concludes that the one-utterance quality, positive and negative commands as one, is present in a person's Torah study too, not by his own power but because G-d speaks in him.

The Alter Rebbe: ובזה יובן פי׳ וענין תיבת לאמר שבתחלת עשרת הדברות

The Rebbe: שתיבת "לאמר" (שפירושה לומר דבר ה׳, שה׳ מדבר מתוך פיו)

Sefer HaSichos, vol. 5751, vol. 1 (תנש״א ח״א), p. 303–304 · ש״פ יתרו, ה׳תנש״א

44 ולכן יהיה בכל יום כחדשים כמו אז בשעת מ״ת [מתן תורה] מאחר שהגילוי יהיה מבחי׳ אנכי סכ״ע [סובב כל עלמין] וכנ״ל.

Therefore every day it will be as new, just as it was then, at the time of the Giving of the Torah, since the revelation will be from the level of Anochi ("I"), the light that encompasses all worlds (sovev kol almin), as mentioned above.

So the Torah will be new every day, as at the Giving of the Torah, since the revelation comes from Anochi, the level of sovev kol almin.

ואזי יהי' [יהיה] בחינת תמתי פי' תמתי שישראל גורמים התמימות והשלימות יחוד קוב"ה [קודשא בריך הוא]

And then there will be the level of "my perfect one" (tamasi). The meaning of tamasi is that Israel bring about the wholeness and completeness of the unity of the Holy One, blessed be He.

> Then there is the level of "my perfect one" (tamasi): Israel bring about the wholeness and completeness of the union of the Holy One.

מה שהוא קדוש ומובדל ואינו יכול לבוא בהתגלות תוך עלמין הנה ע"י כל הנ"ל בעסק התורה יומשך ויתגלה להיות יחוד ותמימות ממש אחרי שמסרו נפשם בבחי' ביטול ממש שעי"ז יוכל להיות הגילוי כו'

That which is holy and set apart and cannot come into revelation within the worlds — through all of the above, in occupying oneself with Torah, it will be drawn down and revealed, so that there is a true union and wholeness, after they have given over their souls in a state of true self-nullification (bittul), through which the revelation can come about, etc.

> The level of G-d that is holy and set apart and cannot be revealed within the worlds is drawn down and revealed through Torah study, a true union and wholeness. This comes after Israel have given themselves over in true self-nullification, which makes the revelation possible.

והיינו ג"כ מארז"ל [מאמר רבותינו זכרונם לברכה] תמתי תאומתי[160, 161] כו' ברה היא ליולדתה[162] מלשון ברה כחמה[163] היא בחי' אתהפכא חשוכא לנהורא[164] כו' וזהו נעוץ תחלתן בסופן וסופן בתחלתן.

And this is also [the meaning of] the saying of our Sages, of blessed memory: "Tamasi (my perfect one) — te'omasi (my twin)," etc. "She is bright (barah) to the one who bore her" — from the expression "bright (barah) as the sun": this is the level of the turning of darkness into light, etc. And this is "their beginning is wedged in their end, and their end in their beginning."

> The Sages read tamasi, "my perfect one," as te'omasi, "my twin." Barah, "pure," in "she is barah to the one who bore her," is read from "bright (barah) as the sun" (6:10): light that shines out of darkness, the turning of darkness into light. And this is "their beginning is wedged in their end, and their end in their beginning," a phrase from Sefer Yetzirah (1:7).

ראוה בנות ויאשרוה מבואר בזהר ויחי (דרמ"ה סע"ב [סוף עמוד ב]) והוא כענין המבואר במ"א בפי' אשר קדשנו במצותיו. אשר הוא בחינת תענוג עליון כו׳:[165]

"Daughters saw her and called her happy (vaye'ashruha)" is explained in the Zohar, Vayechi (end of 245b); and it is like the matter explained elsewhere on the explanation of "who (asher) has sanctified us with His commandments": asher is the level of the supernal delight (taanug), etc.

> "Daughters saw her and called her happy" is explained in the Zohar on Parshas Vayechi (end of 245b). Vaye'ashruha, "called her happy," is read with asher in "who (asher) has sanctified us with His commandments," explained elsewhere as the supernal delight.

IN ONE'S AVODAH

Before learning, a person should contemplate G-d's greatness and oneness in Pesukei deZimra and the Shema until he is ready to give his soul to G-d, and carry out that readiness in deed by giving charity from the toil of his hands. Then his Torah study, Mishnah, Baraisa and Gemara alike, and above all deep study that clarifies the halachah, becomes G-d's own speech in his mouth, new every day, turning darkness into light.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that creation cannot be a chain of cause and effect, and how does this lead to the idea that G-d's greatness and humility are found in one place?
2. In what sense is a person's speech in Torah "G-d's speech," and how does this explain "In every place where I mention My Name"?
3. Why is the Mishnah a "queen," the Baraisa a "concubine," and the halachos of the Gemara "maidens"? What does each show about how openly the Infinite Light is revealed?
4. Why must the self-sacrifice of the Shema, and charity given from one's own toil, come before Torah study can draw down the light of sovev kol almin?
5. How does the maamar finally answer its question about the word "saying" in the Ten Commandments, and what does it mean for the Torah to be new every day?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ששים המה מלכות**

According to the note, this discourse was transcribed by the Mitteler Rebbe, and his transcript is printed at the start of the volume of the Alter Rebbe's discourses of 5570.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תק"ע ע' א. וראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, ד. ולכללות המאמר ראה ד"ה וידבר וגו' וארא מכ"ד טבת ה'תשל"ב (נדפס בקונטרס מאמרים ע' קכג). ובד"ה הנ"ל מש"פ וארא ה'תשל"ב (הנחה). תו"א מט, ב ואילך.

2 Kehot's note points to Song of Songs 6:8-9 for these words.

Song of Songs 6:8–9 שיר השירים ו:ח-ט

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר: אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ:

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

3 The beloved speaks of his bride: there are sixty queens, eighty concubines and maidens without number, yet "one is she, my dove" (6:9), above them all; in the plain sense, King Shlomo's many wives cannot compare with her (context: Steinsaltz Tanakh). The Sages read the three groups as parts of the Oral Torah, and the whole maamar is built on the verse.

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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

4 **וארז"ל ס' מלכות**

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

KEHOT'S NOTE

שהש"ר במקומו.

5 **ולשון מדרש שהש"ר**

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

KEHOT'S NOTE

פ"ו, ט.

6 **ועלמות אין מספר אין קץ**

Rabbi Yitzchak reads the verse as the parts of the Torah: the sixty queens are sixty tractates of halachos, the eighty concubines are the eighty sections of Toras Kohanim, and of "maidens without number" he says, "there is no end to the additions." The Alter Rebbe quotes this wording in his parenthesis.

Shir HaShirim Rabbah 6:9:2 שיר השירים רבה ו:ט:ב

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, זֶהוּ חוֹלְקִים אֵלּוּ עִם אֵלּוּ, וְכֻלְּהוֹן דּוֹרְשִׁין מִטַּעַם אֶחָד, מֵהֲלָכָה אַחַת, מִגְּזֵרָה שָׁוָה, מִקַּל וָחֹמֶר. רַבִּי יוּדָן בְּרַבִּי אִלְעָאי פָּתַר קְרָיָה בְּעֵץ חַיִּים וּבְנַן עֲדֶן, 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.

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

7 **וידבר אלקים את כל הדברים**

The opening of the Ten Commandments. The word "saying" (leimor) is the subject of the maamar's second question.

Exodus 20:1 שמות כ:א

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

And G-d spoke all these words, saying:

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שמות כ, א.

8 **איך שייך תיבת לאמר**

Torah Ohr raises the same difficulty, since all Israel heard face to face, and explains "saying" as the power given at Sinai to say all the words of the Torah: every halachah stated by a Tanna or Amora is the word of G-d told to Moshe at Sinai, coming out of his mouth through his self-nullification before G-d.

KEHOT'S NOTE

ראה תו"א סז, ב.

9 **דבשלמא בשאר מצותיה של תורה**

The note sends the reader to a footnote in the Rebbe's talks on this point, that the rest of the mitzvos reached Israel through Moshe.

KEHOT'S NOTE

ראה לקו"ש ח"ו ע' 119 הערה 3.

10 **אז ישיר משה**

The opening of the Song at the Sea, "Then Moshe and the children of Israel sang this song to Havayah, and they spoke, saying." Here too the word "saying" seems superfluous.

Exodus 15:1 שמות ט״ו:א׳

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

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

11 Rabbi Akiva's teaching in the Mishnah: the verse did not need to say "saying," and it teaches that Israel answered the song after Moshe on every phrase. The Alter Rebbe cites it as a parallel to his question.

Sotah 27b:11 סוטה כ״ז ב׳:י״א

בּוֹ בַּיּוֹם דָּרַשׁ רַבִּי עֲקִיבָא: ״אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַה׳ וַיֹּאמְרוּ לֵאמֹר״, שֶׁאֵין תַּלְמוּד לוֹמַר ״לֵאמֹר״, וּמָה תַּלְמוּד לוֹמַר ״לֵאמֹר״? מְלַמֵּד שֶׁהָיוּ יִשְׂרָאֵל עוֹנִין שִׁירָה אַחֲרָיו שֶׁל מֹשֶׁה עַל כָּל דָּבָר וְדָבָר כְּקוֹרְאִין אֶת [הַ]הַלֵּל: (״אָשִׁירָה לַה׳ כִּי גָאֹה גָּאָה״.) לְכָךְ נֶאֱמַר ״לֵאמֹר״.

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

PARAGRAPH 2

12 **והנה צריך להקדים פי׳ הפסוק**

According to the note, a passage from here is quoted in Or HaTorah, which refers there to several places in Chassidus on this subject.

KEHOT'S NOTE

קטע מכאן מובא באוה״ת מג״א (הוצאת תש״נ) ע׳ רנג (הוצאה ראשונה ע׳ ב׳תיג) ע״ש שמציין לכ״מ בדא״ח בענין זה.

13 **קול דודי הנה זה בא**

The bride hears her beloved running toward her: "The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills" (context: Steinsaltz Tanakh). The maamar reads the voice as the voice of the Giving of the Torah, which still "comes."

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שה״ש ב, ח.

14 **קול דודי קאי על מתן תורה**

The note points to the same place in Or HaTorah for the reading of "The voice of my beloved" as the Giving of the Torah.

KEHOT'S NOTE

ראה אוה״ת מג״א ע׳ ב׳תיג.

15 **וכל העם רואים את הקולות**

At Sinai "all the people saw the voices," the thunder and the sound of the shofar, and trembled. This is the basis for reading "the voice of my beloved" as the Giving of the Torah.

Exodus 20:15 שמות כ׳:ט״ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שמות כ, טו.

PARAGRAPH 3

16 **ענין ההשתלשלות**

The note points to Or HaTorah on Parshas Re'eh for a discussion of hishtalshelus, the order of descent that this section begins to explain.

KEHOT'S NOTE

ראה אוה״ת ראה ע׳ תשפא ואילך. ע׳ תשפו ואילך.

17 **בכל חכמי הגוים ובכל מלכותם מאין כמוך**

The prophet asks, "Who would not fear You, King of the nations?", for among all the wise men of the nations and in all their kingdoms there is none like G-d: in the plain sense, no sage or king of the nations compares with Him. The Alter Rebbe reads it as the nations' own acknowledgment that there is none like Him.

Jeremiah 10:7 ירמיהו י׳:ז׳

מִי לֹא יִרָאֲךָ מֶלֶךְ הַגּוֹיִם כִּי לְךָ יָאָתָה כִּי בְכָל־חַכְמֵי הַגּוֹיִם וּבְכָל־מַלְכוּתָם מֵאַיִן כָּמוֹךָ׃

Who would not fear Thee, O king of the nations? For it befitteth Thee; Forasmuch as among all the wise men of the nations, and in all their royalty, There is none like unto Thee.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ירמי׳ י׳, ז׳.

18 **בכל חכמי הגוים ובכל מלכותם מאין כמוך**

The Zohar in Parshas Mishpatim discusses this verse and its praise of the wise men of the nations. The Alter Rebbe cites it for the reading that they too know there is none like G-d.

Zohar, Mishpatim 3:34–43 ספר הזהר, משפטים ג׳:ל״ד-מ״ג

The last part of the verse also contradicts this idea, for it says: "As among all the wise men of the nations… there is none like unto thee." Seeing that the other nations have so much to boast of, it is surprising that with this verse they do not ascend to the very heaven. But in truth the Holy One,

blessed be He, has blinded their eyes, and "all nations before him are as nothing, and they are counted to him less than nothing and vanity" (Isa. 40, 17). This …

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

19 **רבות עשית אתה ה׳ אלקי נפלאותיך ומחשבותיך אלינו**

David to G-d: "Many things have You done, Havayah my G-d: Your wonders and Your thoughts toward us; there is no comparison to You." In the plain sense none can compare with G-d, and His wonders are too many to recount (context: Steinsaltz Tanakh). The maamar reads "no comparison" as the denial of any cause-and-effect proportion between G-d and the worlds.

Psalms 40:6 תהילים מ׳:ו׳

רַבּוֹת עָשִׂיתָ אַתָּה ה׳ אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עָרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסָּפֵר׃

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים מ, ו.

20 Kehot's note points to Song of Songs 2:8 for these words.

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 4

21 **לפי שכלו יהולל איש**

"A man is praised according to his intellect": in the proverb, a person's standing follows his good sense. Brought to show that a person's desires and emotions follow the level of his understanding.

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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

משלי יב, ח.

PARAGRAPH 6

22 "Many things have You done… there is no comparison to You." King David's answer to the philosophers: the worlds bring no change in G-d.

Psalms 40:6 תהילים מ׳:ו׳

רַבּוֹת עָשִׂיתָ אַתָּה ה׳ אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עָרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסָּפֵר׃

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 7

23 **אתה הוא עד שלא נברא העולם**

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

KEHOT'S NOTE

נוסח ברכת השחר.

24 **אני הוי׳ לא שניתי**

G-d, through the prophet Malachi: "For I, Havayah, have not changed," and so the children of Yaakov have not perished. Brought to show that creation made no change in G-d.

Malachi 3:6 מלאכי ג׳:ו׳

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

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

מלאכי ג, ו.

25 **שהעולמות אין ערוך . . המחיה אותן**

As the note quotes it, Or HaTorah asks: the worlds come into being from the vessels of Atzilus, which are limited, so they should bear some proportion, at least as a drop to the ocean.

KEHOT'S NOTE

ראה אוה״ת ראה ע׳ תשפז. ולכאורה כיון שהתהוותן מכלים דאצי׳ אשר הכלים הם מבחי׳ גבול ותכלית . . וא״כ יש להם ערך עכ״פ כטפה באוקיינוס, אך לפי . . יובן שהכח המהווה ומחי׳ אותן הוא א״ס ב״ה הבלי גבול ורק שמהווה ע״י הכלים דאצי׳ ולכן לגבי א״ס אינן ערוך כלל, ע״ש.

PARAGRAPH 8

26 "Many things have You done, Havayah my G-d: Your wonders and Your thoughts toward us; there is no comparison to You." Read here as the creation of the many worlds through G-d's thought, without any proportion between them and Him.

Psalms 40:6 תהילים מ׳:ו׳

רַבּוֹת עָשִׂיתָ אַתָּה ה׳ אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עָרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסָּפֵר׃

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

27 **אם הי׳ התהוות העולמות . . ע״י השתלשלות עילה ועלול**

Tanya, chapter 48 says that if the worlds had descended from the Infinite Light without contractions, only level by

level in the manner of cause and effect, this world would not have been created as it is now, with limit and end; even Gan Eden and the angels are limited.

KEHOT'S NOTE

ראה תניא פרק מח. אוה״ת ואתחנן ע׳ קצח.

PARAGRAPH 9

28 **הבורא ית׳ בשם הקב״ה**

The discourse "Go forth and see" asks why the Sages chose the name "the Holy One, blessed be He" over G-d's other names.

KEHOT'S NOTE

ראה לעיל כא, ב ובמ״מ לשם.

PARAGRAPH 10

29 **את השמים ואת הארץ אני מלא**

G-d, rebuking the false prophets through Jeremiah: "Do I not fill the heavens and the earth? says Havayah." Nothing is far from Him or hidden from Him, so "encompassing" cannot mean that His light is located above the worlds.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה׳

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ירמ״י כג, כד.

30 **הנה העלול יודע . . השגה זו**

The note says these words are the language of Iggeres HaKodesh 20.

KEHOT'S NOTE

לשון אגה״ק סי׳ כ (קכט, ב).

PARAGRAPH 14

31 **אין מלך בלא עם**

Besides the sources of the saying "there is no king without a people," the note points to a note in the Rebbe Rayatz's discourses of 5704 that discusses it.

KEHOT'S NOTE

בחיי וישב לח, ל. ר״פ בלק. כד הקמח ר״ה (ב) ד״ה ועוד (ע׳ שעט). וראה סה״מ תש״ד ע׳ 17 בהערה.

32 **אין מלך בלא עם**

Explaining the births of Peretz and Zerach by way of Kabbalah, Rabbeinu Bachya writes that Rosh Hashanah, when the world was created, is the beginning of G-d's works, "for there is no king without a people."

Rabbeinu Bahya, Bereshit 38:30:5 רבנו בחיי, בראשית ל״ח:ל׳:ה׳

... הָעוֹלָם: "הַמֶּלֶךְ הַקָּדוֹשׁ" וְ"הַמֶּלֶךְ הַמִּשְׁפָּט", לְפִי שֶׁהַיּוֹם הַהוּא הוּא תְּחִלַּת מַעֲשָׂיו שֶׁאֵין מֶלֶךְ בְּלֹא עָם, וְאָמַר הַכָּתוּב (בראשית א׳:ג׳): "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר", לְבָאֵר כִּי מִכֹּחַ מַלְכוּת שָׁמַיִם הַנִּקְרָא "אֱלֹקִים" נֶאֱצְלוּ שְׁנֵי אוֹרִים הַלָּלוּ, וְעַל כֵּן אָמַר "וַיְהִי אוֹר", וְלֹא אָמַר כֵּן בְּשָׁאָר מַעֲשֵׂה בְרֵאשִׁית. וְיֵשׁ לְךָ לְהִתְבּוֹנֵן, שֶׁאֵין הַכַּוָּנָה שֶׁהָיוּ שְׁנֵי אוֹרִים מַמָּשׁ, רַק שְׁנֵי כֹּחוֹת הָיוּ בּוֹ, הָאֶחָד כֹּחַ זַכְרוּת וְהַשֵּׁנִי כֹּחַ נְקֵבוּת, אֲבָל הָאוֹר הָרִאשׁוֹן לֹא הָיָה אֶלָּא אֶחָד, וְהוּא אֶחָד ...

We know that the name אלו-הים, with which the Torah describes G'd during the report of the creation of the universe describes Him as the king of the universe. This name is identified with the concept תשובה, another name for the emanation בינה. [In plain English, the attribute with which G'd created the universe is that which is active in the emanation בינה, the third emanation counting from the highest emanation, i.e. כתר, down. Ed.] We acknowledge this attribute especially on Rosh Hashanah, the "birthday" of the universe, (creation of ...

Vocalized Edition (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

33 **אין מלך בלא עם**

At the start of Parshas Balak Rabbeinu Bachya explains that a ruler whose people had been diminished lost the title of king and is called a prince, "for there is no king without a people."

Rabbeinu Bahya, Bamidbar 22:2:2 רבנו בחיי, במדבר כ״ב:ב׳:ב׳

... ולפי מה שאמר הדרת מלך היה לו לומר מחתת מלך, אבל בא לומר כי העדר העם מחתה לו עד שהוסר ממנו שם המלכות וחזר כאחד הרוזנים המושלים בעם, ועל כן יקראנו הכתוב בשם רוזן לא בשם מלך, לפי שאין מלך בלא עם, וא״כ למדך הכתוב הזה כי בטחון המלך תלוי בבשר ודם כיון שהדרתו ומעלתו ברבוי העם ומחתתו בחסרונם. ועל הטעם הזה לא היה רצון הש״י שיהיה בינינו מלך לפי שבטחון העם במלך והמלך בטחונו בעמו, ואנחנו מקבלי התורה נצטוינו בה שנירא את הש״י, כענין שכתוב (דברים ו׳:י״ג) את ...

In this verse Solomon explains that a multitude of subjects and their presence constitute a king's honor and pride. The reason that this is so is because among his subjects there may be individuals who can match or even surpass the king in wisdom, in prowess, in wealth or in other characteristics. The king's superiority over all these people who can compete with him in individual attributes comes to the fore only in his commanding a multitude and in the size of the kingdom he controls. If, for some reason, ...

Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

34 **אין מלך בלא עם**

In Kad HaKemach, on the shofar, Rabbeinu Bachya writes that on this day G-d created the world and became King, "for there is no king without a people," and that kings of

מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לֵקֹה הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מְתַאֲוֶה שֶׁיִּהְיֶה לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִיךָ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar Nahman ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

39 **ונגלה כבוד ה'**

From the prophet's message of comfort: "And the glory of Havayah shall be revealed, and all flesh together shall see," when G-d redeems His people. A prophecy of G-d's revelation in the physical world.

Isaiah 40:5 ישעיהו מ:ה

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ישע' מ, ה.

40 **עין בעין יראו**

Zion's watchmen raise their voices in song, "for eye to eye they shall see, when Havayah returns to Zion." The future revelation will be seen as plainly as with the eye.

Isaiah 52:8 ישעיהו נ"ב:ח

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ישע' נב, ח.

PARAGRAPH 17

41 **במקום גדולתו שם אתה מוצא ענותנותו**

Rabbi Yochanan: wherever you find the might of the Holy One, blessed be He, there you find His humility, and this is written in the Torah, repeated in the Prophets and stated a third time in the Writings.

Megillah 31a:12–13 מגילה ל"א א:י"ב-י"ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עֲנָוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדוֹנֵי הָאֲדוֹנִים", וּכְתִיב בָּתְרֵיהּ: "עוֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי

---

the earth are proclaimed with the shofar at the start of their reign.

Kad HaKemach, Rosh HaShanah 2:3 כד הקמח, ראש השנה ב:ג

ועוד במצוה זו רמז למלכותו ית' שביום זה ברא העולם והיה מלך כי אין מלך בלא עם, ודרך מלכי הארץ לתקוע בשופר בתחלת מלכותם כענין שנאמר (מלכים א א:ל"ט) ויתקעו בשופר ויאמרו כל העם יחי המלך שלמה ומלכותא דארעא כעין מלכותא דרקיעא, ועל כן צונו יתברך שנתקע בשופר ביום זה בתחלת מלכותו ללמד כי מלך אלקים על גוים אלקים ישב על כסא קדשו, ועל זה הזכיר דוד בכאן אמרו בגוים ה' מלך וגו', ועוד כי מנהג המלך שיצוה להכריז והעובר על מצותו חייב מיתה ועל כן אנו תוקעין בשופר להכריז ...

Kad HaKemach, Warsaw 1872 (Public Domain)

35 **ואני הוי' לא שניתי**

"For I, Havayah, have not changed." G-d's kingship over the worlds makes no change in Him.

Malachi 3:6 מלאכי ג:ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

36 **ואת השמים ואת הא רץ אני מלא**

"Do I not fill the heavens and the earth?" Though He is beyond the worlds, He fills them.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 16

37 **נתאוה הקב"ה להיות לו דירה בתחתונים**

On the dedication of the Mishkan: from the first day of creation the Holy One, blessed be He, desired to dwell with His creatures in the lower realms.

Bamidbar Rabbah 13:6 במדבר רבה י"ג:ו

KEHOT'S NOTE

תנחומא נשא טז. במד"ר פי"ג ו. ||ע"ל בלק (ע, ג). ושי"נ. [כ].

38 **נתאוה הקב"ה להיות לו דירה בתחתונים**

Rabbi Shmuel bar Nachman: when the Holy One, blessed be He, created the world, He desired to have a dwelling in the lower realms as He has in the higher ones. This is the Midrash on which the Chassidic idea of "a dwelling place among the lower realms" rests.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט"ז:א

... בְּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה (שה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיִּהְיֶה לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ:

בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ׳", וּכְתִיב בָּתְרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ", וּכְתִיב בָּתְרֵיהּ: "אֲבִי יְתוֹמִים ...

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

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

מגילה לא, א. וראה הערת כ״ק אדמו״ר בסי׳ המאמרים ה׳ש״ת, ע׳ 40. [ע״ל] בואתחנן (ח, ד). ושי״נ. [כ].

42 **בוחן כליות ולב**

Jeremiah, appealing to G-d against those plotting against him: "Havayah of Hosts, who judges righteously, who examines the kidneys and the heart." G-d knows a person's innermost thoughts and feelings.

Jeremiah 11:20 ירמיהו י״א:כ׳

וַה׳ צְבָאוֹת שֹׁפֵט צֶדֶק בֹּחֵן כְּלָיוֹת וָלֵב אֶרְאֶה נְקָמָתְךָ מֵהֶם כִּי אֵלֶיךָ גִּלִּיתִי אֶת־רִיבִי׃

But, O L-RD of hosts, that judgest righteously, That triest the reins and the heart, Let me see Thy vengeance on them; For unto Thee have I revealed my cause.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

43 **ומה׳ מצעדי גבר כוננו**

David: "From Havayah are a man's steps established." Every step a person takes is directed by G-d.

Psalms 37:23 תהילים ל״ז:כ״ג

מֵה׳ מִצְעֲדֵי־גָבֶר כּוֹנָנוּ וְדַרְכּוֹ יֶחְפָּץ׃

It is of the L-RD that a man's goings are established; and He delighted in his way.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים לז, כג.

44 **ולפניו כחשיכה כאורה**

David to G-d: "Even darkness is not dark for You... darkness is as light." Before G-d, light and darkness are the same.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

45 **אור צח אוכם הוא**

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

KEHOT'S NOTE

תי״ז תי״ע (קלה, ב).

46 **ואפי׳ אור צח אוכם הוא קדם עילת העילות**

The Tikkunei Zohar says that the Supernal Keser, though it is the primordial light, the clear and dazzling light, is black before the Cause of causes. Even the highest light is darkness compared to G-d Himself.

Tikkunei Zohar 135b:1 תקוני הזהר קל״ה ב:א׳

דְּאִינּוּן י״א, עַל כָּל סְפִירָה וּסְפִירָה, וְאִינּוּן י״א י״א מִן (דברים ו ד) יְ הוָ ה אֶ לֹהֵינוּ יְ הוָ ה אֶ חָ ד, בְּאִ אִתְקְרֵי אֵ"ל עֶלְיוֹן, בְּי׳ יהו״ה, וְכֵן בְּאִ אִתְקְרֵי אלהינ״ו אהי״ה אלקי״ם אדנ״י וְהָא אוּקְמוּהָ. וְעוֹד כְּתָר עִלָּאָה אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכָּם קֶדֶם עִלַּת הָעִלּוֹת, וְכָל חֵילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְוֻוצּוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחֲשָׁכָאן קַמֵּיהּ.

Tikkunei Zohar - Vocalized (Public Domain)

47 **לראות בשמים ובארץ**

"Who lowers Himself to see, in the heavens and on the earth." Since G-d is above the heavens, even they are below Him, and He regards heaven and earth alike (context: Steinsaltz Tanakh); His looking upon them is the greatness the paragraph describes.

Psalms 113:6 תהילים קי״ג:ו׳

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 18

48 **בגמרא ע״פ ומספר את רובע**

Rabbi Abahu: the Holy One, blessed be He, sits and counts the times of Israel's marital union, awaiting the drop from which a righteous person will be formed; over this the eye of Balaam was blinded, for he said that the One who is pure and holy should not look upon such a thing.

Niddah 31a:20 נדה ל״א א:כ׳

דָּרֵשׁ רַבִּי אַבָּהוּ: מַאי דִּכְתִיב "מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת רֹבַע יִשְׂרָאֵל"? מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב וְסוֹפֵר אֶת רְבִיעִיּוֹתֵיהֶם שֶׁל יִשְׂרָאֵל, מָתַי תָּבֹא טִיפָּה שֶׁהַצַּדִּיק נוֹצָר הֵימֶנָּה.

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

KEHOT'S NOTE

נדה לא, א.

49 **ומספר את רובע ישראל**

Balaam's words: "Who has counted the dust of Yaakov, or numbered the fourth part (rova) of Israel?", the rova being, in the plain sense, one of the four camps of Israel (context: Steinsaltz Tanakh). The Gemara reads rova as the times of marital union.

Numbers 23:10 במדבר כ״ג:י׳

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine

end be like his!

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

50 **טהור עינים מראות ברע**

The prophet to G-d: "You are too pure of eyes to look upon evil," so why do You look on at the treacherous? The maamar uses the prophet's words to express Balaam's objection.

Habakkuk 1:13 חבקוק א׳:י״ג

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

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

חבקוק א, יג.

51 **רם על כל גוים ה׳**

"Havayah is high above all nations; His glory is above the heavens." On the mistaken view, G-d's height would mean distance from the world.

Psalms 113:4 תהילים קי״ג:ד׳

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

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קיג, ד.

PARAGRAPH 20

52 **אין אדם נוקף אצבעו מלמטה**

Rabbi Chanina: a person does not stub his finger below unless it is proclaimed concerning him above, as it is said, "From Havayah are a man's steps established."

Chullin 7b:15–16 חולין ז׳ ב:ט״ו-ט״ז

ואמר ר׳ חנינא אין אדם נוקף אצבעו מלמטה אלא א״כ מכריזין עליו מלמעלה שנאמר (תהלים לז, כג) מה׳ מצעדי גבר כוננו (משלי כ, כד) ואדם מה יבין דרכו א״ר אלעזר דם ניקוף מרצה כדם עולה אמר רבא בגודל ימין ובניקוף שני והוא דקאזיל לדבר מצוה אמרו עליו על ר׳ פנחס בן יאיר מימיו לא בצע על פרוסה שאינה שלו ומיום שעמד על דעתו לא נהנה מסעודת אביו׃

Wikisource Talmud Bavli (CC-BY-SA)

Zohar III, 274b זח״ג רעד, ב

KEHOT'S NOTE

חולין ז, ב. זח״ג רעד, ב.

53 **שאול ואבדון נגד ה׳**

"Sheol and Abaddon are before Havayah; how much more the hearts of men." Nothing is hidden from G-d, not even the depths.

Proverbs 15:11 משלי ט״ו:י״א

שְׁאוֹל וַאֲבַדּוֹן נֶגֶד ה׳ אַף כִּי־לִבּוֹת בְּנֵי־אָדָם׃

The nether-world and Destruction are before the L-RD; How much more then the hearts of the children of men!

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

משלי טו, יא.

54 **ידע מה בחשוכא**

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

KEHOT'S NOTE

דניאל (ב, כב). [כ].

55 **ידע מה בחשוכא**

Daniel's praise of G-d after the king's dream was revealed to him: "He knows what is in the darkness, and the light dwells with Him."

Daniel 2:22 דניאל ב׳:כ״ב

הוּא גָּלֵא עַמִּיקָתָא וּמְסַתָּרָתָא יָדַע מָה בַחֲשׁוֹכָא וּנְהוֹרָא עִמֵּהּ שְׁרֵא׃

He revealeth the deep and secret things; He knoweth what is in the darkness, And the light dwelleth with Him.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

56 **אם יסתר איש במסתרים**

"Can a man hide himself in secret places and I not see him? says Havayah. Do I not fill the heavens and the earth?" The paragraph quotes both halves of this verse.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה׳

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ירמי׳ כג, כד.

57 **כי אני הוי׳ לא שניתי**

"For I, Havayah, have not changed." G-d's providence over the lowly leaves Him unchanged.

Malachi 3:6 מלאכי ג׳:ו׳

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

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

58 **ואת השמים ואת הארץ אני מלא**

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

KEHOT'S NOTE

ירמי׳ שם.

reads it as “all worlds”: G-d’s Malchus is what reaches all the worlds.

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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 24

64 מתניתא מלכתא

Rav Pappa assigns teachings of the Mishnah and Baraisa to Rav Malkiya, and gives the mnemonic “matnisin malke-sa,” “the Mishnah is a queen.” This is the source of calling the Mishnayos “queens.”

Beitzah 28b:14–15 ביצה כ״ח ב:י״ד-ט״ו

רַב פָּפָּא אָמַר: מַתְנִיתִין וּמַתְנִיתָא — רַב מַלְכִּיָּא. שְׁמַעְתָּתָא — רַב מַלְכִּיּוֹ. וְסֵימָנָךְ: מַתְנִיתִין מַלְכְּתָא. מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ שְׁפָחוֹת. מַתְנִי׳ לֹא יֹאמַר אָדָם לַטַּבָּח: שְׁקוֹל לִי בְּדֵינָר בָּשָׂר, אֲבָל שׁוֹחֵט וּמְחַלֵּק בֵּינֵיהֶם.

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

KEHOT’S NOTE

ביצה כח, ב. (וש״נ) מתניתין. וראה לעיל לב, ג.

65 כל הקורא ושונה

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

KEHOT’S NOTE

תדא״ר פי״ח. ילי״ש איכה רמז תתרלד.

66 כל הקורא ושונה הקב״ה יושב ושונה כנגדו

Tanna Devei Eliyahu: every Torah scholar who sits, reads and studies, the Holy One, blessed be He, sits opposite him and reads and studies with him, as it says, “before the face of Havayah.”

Tanna DeBei Eliyahu Rabbah 18:1–2 תנא דבי אליהו רבה י״ח:א׳-ב׳

... א״כ למה נאמר בכל צרתם לו צר אלא אמר הקב״ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א״ת לו צר אלא לי צר שנאמר (ישעיהו מ״ט:ג׳) ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגו׳ מאי שפכי כמים לבך נכח פני ה׳ מכאן אמרו כל ת״ח שיושב וקורא ושונה ועוסק בתורה הקב״ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה׳ ולהלן הוא אומר ויחנו אלה נוכח אלה וגו׳ (מלכים א כ׳:כ״ט) מה להלן פניהם של אלו נוכח פניהם ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

67 כל הקורא ושונה הקב״ה יושב ושונה כנגדו

The Yalkut Shimoni on Eichah brings the same teaching: a Torah scholar who sits alone and reads and studies, the Holy One, blessed be He, as it were, sits opposite him and reads and studies with him.

Yalkut Shimoni on Nach 1034 ילקוט שמעוני על נ״ך תתרל״ד

68 וכמ״ש המגיד להב״י אני המשנה המדברת

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

KEHOT’S NOTE

PARAGRAPH 21

59 ומתחת זרועות עולם

From Moshe’s blessing of Israel: “The G-d of old is a dwelling place, and beneath are the everlasting arms.” The One above all also bears everything from below.

Deuteronomy 33:27 דברים ל״ג:כ״ז

מְעֹנָה אֱלֹקֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד׃

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: ‘Destroy.’

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT’S NOTE

דברים לג, כז.

PARAGRAPH 22

60 משפילי לראות

“Who lowers Himself to see, in the heavens and on the earth.” The maamar reads verses 5 and 6 together: His height is the reason for His lowering Himself.

Psalms 113:6 תהילים קי״ג:ו׳

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

61 רם על כל גוים

“Havayah is high above all nations; His glory is above the heavens.”

Psalms 113:4 תהילים קי״ג:ד׳

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

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

62 מי כה׳ אלקינו המגביהי לשבת

“Who is like Havayah our G-d, who dwells on high?”

Psalms 113:5 תהילים קי״ג:ה׳

מִי כַּה׳ אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT’S NOTE

תהלים קיג, ה.

PARAGRAPH 23

63 מלכותך מלכות כל עולמים

“Your kingship is a kingship of all olamim, and Your dominion is in every generation.” In the plain sense olamim means eternity, “an everlasting kingship”; the maamar

מגיד מישרים פי ויקרא. ובכ״מ.

PARAGRAPH 25

69 **בכל מקום אשר אזכיר את שמי**

After the Ten Commandments G-d tells Moshe the laws of the altar: "In every place where I mention My Name, I will come to you and bless you"; in the plain sense, wherever He causes His Name to be mentioned, where He rests His Presence (context: Steinsaltz Tanakh). The maamar takes "I mention" literally: G-d Himself mentions His Name in the mouth of the one who studies.

Exodus 20:21 שמות כ׳:כ״א

מִזְבַּח אֲדָמָה תַּעֲשֶׂה־לִּי וְזָבַחְתָּ עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ אֶת־צֹאנְךָ וְאֶת־בְּקָרֶךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת־שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ׃

An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שמות כ, כא.

70 **רוח ה׳ דיבר בי ומלתו על לשוני**

David's last words: "The spirit of Havayah spoke through me, and His word was upon my tongue." As the Kehot note observes, the verse spells dibber without a yud.

II Samuel 23:2 שמואל ב כ״ג:ב׳

רוּחַ ה׳ דִּבֶּר־בִּי וּמִלָּתוֹ עַל־לְשׁוֹנִי׃

The spirit of the L-RD spoke by me, And His word was upon my tongue.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ש״ב כג, ב, ושם "דבר" בלא י׳. [כ].

71 **אד׳ שפתי תפתח**

"Ado-nai, open my lips, and my mouth shall declare Your praise," from David's psalm of repentance. The verse that opens the Amidah, read here as G-d speaking through the person.

Psalms 51:17 תהילים נ״א:י״ז

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים נא, יז.

72 **יגיד הוא לשון המשכה**

That passage explains "Ado-nai, open my lips, and my mouth shall declare Your praise": sometimes a person's heart is moved in prayer without any effort, as soon as G-d's unity enters his thought, because Malchus, which is called "prayer," sings constantly and draws down from above.

KEHOT'S NOTE

ראה גם לעיל ב, ג.

73 **נגד ונפק מן קדמוהי**

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

KEHOT'S NOTE

דניאל (ז, י). [כ].

74 **נגד ונפק מן קדמוהי**

In Daniel's vision: "A river of fire flowed and came forth from before Him." The Aramaic nogeid, "flowed," shares its root with yagid, "shall declare," and shows that yagid means drawing down.

Daniel 7:10 דניאל ז׳:י׳

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

75 **ואתה מחי׳ את כולם**

"You alone are Havayah… and You give life to them all."

Nehemiah 9:6 נחמיה ט׳:ו׳

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

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

נחמי׳ ט, ו.

76 **ואין עוד מלבדו**

"Havayah is the G-d; there is none else besides Him."

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

77 **ולך הוי׳ הגדולה**

David's blessing: "Yours, Havayah, are the greatness, the might and the glory."

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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 26

78 **לאהפכא חשוכא לנהורא**

The introduction to the Zohar calls out to those "who turn darkness into light and taste bitterness as sweetness." The maamar applies the phrase to Torah study.

Zohar, Introduction 9:48–10:56 ספר הזהר, הקדמה ט:מ״ח-י:נ״ו

PARAGRAPH 27

79 **רוח ה׳ דיבר בי**

"The spirit of Havayah spoke through me." Quoted again for the revelation of G-d's wisdom in a person's Torah speech.

II Samuel 23:2 שמואל ב כ״ג:ב׳

רוּחַ ה׳ דִּבֶּר־בִּי וּמִלָּתוֹ עַל־לְשׁוֹנִי׃

The spirit of the L-RD spoke by me, And His word was upon my tongue.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

80 **מהפכין חשוכא לנהורא**

The Zohar's introduction speaks of those who "turn darkness into light and taste bitterness as sweetness." The Alter Rebbe explains the two halves of the phrase.

Zohar I, 4a זח״א ד, א

KEHOT'S NOTE

זח״א ד, א.

81 **שדבר מלך שלטון**

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

KEHOT'S NOTE

קהלת (ח, ד). [כ].

82 **שדבר מלך שלטון**

Koheles on the king: "For the word of a king is sovereign, and who can say to him, What are you doing?" A king's word takes effect; so does the ruling of one who speaks the Torah.

Ecclesiastes 8:4 קהלת ח׳:ד׳

בַּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מַה־תַּעֲשֶׂה׃

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 28

83 **מאן מלכי רבנן**

Geniva greeted the Rabbis, "Peace to you, kings," and learned that Rabbis are called kings from "Through me kings reign" (Proverbs 8:15). As the Kehot note says, the exact wording "Who are kings? The Rabbis" is not found there.

Gittin 62a:14 גיטין ס״ב א:י״ד

רַב הוּנָא וְרַב חִסְדָּא הֲווֹ יָתְבִי. חָלֵיף וְאָזֵיל גְּנִיבָא, אֲמַר לֵיקוּ חַד לְחַבְרֵיהּ: נֵיקוּם מִקַּמֵּיהּ, דְּבַר אוֹרָיְיתָא הוּא. אֲמַר לוֹ: וּמִקַּמֵּי פַּלְגָּאָה נֵיקוּם?! אַדְּהָכִי אֲתָא אִיהוּ לְגַבַּיְיהוּ, אֲמַר לְהוּ: שְׁלָמָא עֲלֵיכוּ מַלְכֵי, שְׁלָמָא עֲלֵיכוּ מַלְכֵי! אֲמַרוּ לֵיקֵּהּ: מְנָא לָךְ דְּרַבָּנַן אִיקְּרוּ מְלָכִים? אֲמַר לְהוּ: דִּכְתִיב: ״בִּי מְלָכִים יִמְלוֹכוּ וְגוֹ׳״.

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

KEHOT'S NOTE

גיטין סב, א עה״פ בי מלכים. ובלשה״ט כאן ל״מ. [כ].

84 **ששים המה מלכות**

The Zohar on Parshas Shemos, on "There are sixty queens." The Alter Rebbe refers the reader to it, with Rabbi Chaim Vital's explanation in the Mikdash Melech.

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 ...

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

85 **בזהר פ׳ שמות . . ובמק״מ**

The note points to Or HaTorah on Shir HaShirim for a discussion of the Zohar and Mikdash Melech on "There are sixty queens."

KEHOT'S NOTE

ראה אוה״ת שה״ש כרך ב ע׳ תקעו ואילך. ובאוה״ת פ׳ שמות ע׳ יז מביא הזהר והמק״מ ומציין: ״ושם הביאו ג״כ פסוק ששים המה מלכות ופי׳ הרח״ו שהם ו׳ היכלות דבריאה וני לפרש . . שע״י לימוד ש״ס משנה ממשיכים יחוד ו״ה שממשיכים הו׳ שהוא ת״ת הכולל ו״ק שיהי׳ נמשך בבחי׳ מל׳ שהו״ע הקול קול יעקב כמ״ש בד״ה וישב יעקב, ומזה נמשך ג״כ הגילוי בו׳ היכלות דבריאה״ ע״ש.

86 **ואשים דברים בפיך**

G-d to His people: "And I have put My words in your mouth." G-d's own words are in the mouth of the one who speaks the Torah.

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ישע׳ נא, טז. [כ].

PARAGRAPH 29

87 **ושמנים פלגשים אלו ברייתות**

The note points to Or HaTorah on Parshas Shemos for a parallel to this whole passage on the Baraisos as "concubines."

KEHOT'S NOTE

לקטע זה ראה אוה״ת פ׳ שמות ע׳ יח ואילך.

88 **כמאמר אילפא מי איכא מידי**

Ilfa declared that if anyone asked him about a Baraisa of Rabbi Chiya and Rabbi Oshaya and he could not resolve it from the Mishnah, he would throw himself from the ship's mast. The maamar cites it to show that the Mishnah holds everything in the Baraisos.

Taanit 21a:3–4 תענית כ״א א:ג׳-ד׳

... נִישְׁדֵי עֲלַיְיהוּ הַאי גּוּדָּא וְנִקְטְלִינְהוּ, שַׁמְּנִיחִין חַיֵּי עוֹלָם הַבָּא וְעוֹסְקִין בְּחַיֵּי שָׁעָה! אֲמַר לֵיהּ אִידָּךְ: שַׁבְקִינְהוּ, דְּאִיכָּא בְּהוּ חַד דְּקָיְימָא לֵיהּ שַׁעֲתָא. רַבִּי יוֹחָנָן שָׁמַע, אֵילְפָא לָא שָׁמַע. אֲמַר לֵיהּ רַבִּי יוֹחָנָן לְאֵילְפָא: שָׁמַע מָר מִידֵּי? אֲמַר לֵיהּ: לָא. אֲמַר מִדְּשָׁמַעְתְּ אֲנָא וְאֵילְפָא לָא שָׁמַע, שָׁמַע מִינַּהּ לְדִידִי קָיְימָא לִי שַׁעֲתָא. אֲמַר לֵיהּ רַבִּי יוֹחָנָן: אֶיהֱדַר, וְאוֹקֵי בְּנַפְשַׁאי "כִּי לֹא יֶחְדַּל אֶבְיוֹן מִקֶּרֶב הָאָרֶץ". רַבִּי יוֹחָנָן הֲדַר, אֵילְפָא לָא הֲדַר. עַד דַּאֲתָא אֵילְפָא, מָלֵיךְ רַבִּי ...

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

KEHOT'S NOTE

ראה תענית כא, א. וראה באוה״ת שמות ע׳ כ: "כי משנה ובריית׳ ע״ד כלל ופרט שלאדם גדול א״צ לפרט הדברים כ״כ".

89 **אאלפך חכמה**

Elihu to Job: "Be silent, and I will teach you wisdom (a'alefcha chochmah)." The name Ilfa is read as related to this word.

Job 33:33 איוב ל״ג:ל״ג

אִם־אַיִן אַתָּה שְׁמַע־לִי הַחֲרֵשׁ וַאֲאַלְּפְךָ חָכְמָה׃

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

איוב לג, לג.

90 **עצות בנפשו**

David in distress: "How long shall I set counsels in my soul?", deliberating within himself for a way out. The phrase is borrowed for the teacher's deliberation over how to impart to his student.

Psalms 13:3 תהילים י״ג:ג׳

עַד־אָנָה אָשִׁית עֵצוֹת בְּנַפְשִׁי יָגוֹן בִּלְבָבִי יוֹמָם עַד־אָנָה יָרוּם אֹיְבִי עָלָי׃

How long shall I take counsel in my soul, having sorrow in my heart by day? How long shall mine enemy be exalted over me?

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 31

91 **סוכה שהיא גבוה למעלה מעשרים אמה פסולה**

The opening Mishnah of tractate Sukkah: a sukkah higher than twenty cubits is invalid. The Gemara gives the reasons for this law.

Sukkah 2a:1–3 סוכה ב׳ א:א׳-ג׳

סוּכָּה שֶׁהִיא גְּבוֹהָה לְמַעְלָה מֵעֶשְׂרִים אַמָּה — פְּסוּלָה. וְרַבִּי יְהוּדָה מַכְשִׁיר. וְשֶׁאֵינָהּ גְּבוֹהָה עֲשָׂרָה טְפָחִים, וְשֶׁאֵין לָהּ (שְׁלֹשָׁה) דְּפָנוֹת, וְשֶׁחַמָּתָהּ מְרוּבָּה מִצִּלָּתָהּ — פְּסוּלָה. גְּמָ׳ תְּנַן הָתָם: מָבוֹי שֶׁהוּא גָּבוֹהַּ מֵעֶשְׂרִים אַמָּה — יְמַעֵט. רַבִּי יְהוּדָה אוֹמֵר: אֵינוֹ צָרִיךְ.

A sukkah which is more than twenty cubits high is not valid. Rabbi Judah validates it. One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. GEMARA. We have learned elsewhere : [The crossbeam] of an alley [whose entrance] is more than twenty cubits high should be lowered. Rabbi Judah says: this is unnecessary.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

סוכה ב, א.

92 **סוכת גנב״ך ורקב״ש**

A Baraisa rules that the sukkos called by the acronym GaNBaCh (of gentiles, women, animals and Kutim, the Samaritans) and RaKBaSh (of shepherds, fig-pickers, town watchmen and fruit watchmen) are valid if they are roofed properly.

Sukkah 8b:8–10 סוכה ח׳ ב:ח׳-י׳

"מִכָּל מָקוֹם" לְאֵתוֹיֵי מַאי? לְאֵתוֹיֵי: סוּכַּת גַּנְבַּ"ךְ. הַאי תַּנָּא דְּגַנְבַּ"ךְ, אַלְיְמָא לֵיהּ גַּנְבַּ"ךְ מִשּׁוּם דִּקְבִיעִי, וְקָא תָּנֵא "מִכָּל מָקוֹם" לְאֵתוֹיֵי רַקְבַּ"שׁ, דְּלָא קְבִיעִי. וְהַאי תַּנָּא דְּרַקְבַּ"שׁ, אַלְיְמָא לֵיהּ רַקְבַּ"שׁ, דִּבְנֵי חִיּוּבָא נִינְהוּ, וְתָנֵא "מִכָּל מָקוֹם" לְאֵתוֹיֵי גַּנְבַּ"ךְ, דְּלָאו בְּנֵי חִיּוּבָא נִינְהוּ.

What does 'any sukkah whatsoever' include? It includes the sukkot [whose mnemonic] is ganbak. The tanna of ganbak regards these sukkot as possessing greater validity because they are permanent, and therefore he used the expression, "any sukkah whatsoever" to include rakbash which are not permanent. While the tanna of rakbash regards the rakbash sukkot possessing greater validity since they belong to those who are bound [by the commandment of sukkah] and therefore he used the expression, "any sukkah whatsoever" to include the ganbak sukkot which belong to those who are ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

סוכה ח, ב.

93 **נק׳ המשנה מלכתא**

The note sends the reader to a note of the Rebbe in Or HaTorah on Parshas Shemos about the saying "the Mishnah is a queen," and says it is reproduced at Torah Ohr 49b.

Ketubot 73b כתובות ע״ג

KEHOT'S NOTE

כתובות עג, ב. וראה הערת כ״ק אדמו״ר באוה״ת פ׳ שמות ע׳ יב. נעתק בתו״א מט, ב.

94 **עד״מ המלך עם המלכה . . משא״כ עם פלגש**

> According to the note, the Tzemach Tzedek there gives Vayikra Rabbah, chapter 1, as a source for this analogy: "a king who had a wife and a concubine; when he goes to his wife he goes openly, and when he goes to his concubine he goes in secret."

KEHOT'S NOTE

באוה״ת פ׳ שמות ע׳ יח מציין הצ״צ לרבות פ׳ ויקרא פי״א: ״משל למלך שהי׳ לו אשה ופלגש כשהוא הולך אצל אשתו הוא הולך בפרהסיא וכשהוא הולך אצל פלגשו הוא הולך במטמונים״.

95 **עם פלגשו הולך אליה בצנעה ולא בגילוי**

> The Rabbis compare it to a king who had a wife and a concubine: to his wife he goes openly, and to his concubine he goes in secret. The Midrash uses it for the difference between open revelation and revelation at night only.

Vayikra Rabbah 1:13 ויקרא רבה א:יי״ג

96 **נק׳ מתניתין מלכתא**

> Rav Pappa's mnemonic for the name of Rav Malkiya, "matnisin malkesa," "the Mishnah is a queen," from which the Mishnah takes this name. (Kehot: Ketubot 73b)

Beitzah 28b:14–15 ביצה כ״ח ב:יי״ד-ט״ו

רַב פָּפָּא אָמַר: מַתְנִיתִין וּמַתְנִיתָא — רַב מַלְכִּיָּא. שְׁמַעְתָּתָא — רַב מַלְכִּיּוֹ. וְסִימָנָךְ: מַתְנִיתִין מַלְכְּתָא. מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ שְׁפָחוֹת. מַתְנִי׳ לֹא יֹאמַר אָדָם לַטַּבָּח: שְׁקוֹל לִי בְּדִינָר בָּשָׂר, אֲבָל שׁוֹחֵט וּמְחַלֵּק בֵּינֵיהֶם.

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

PARAGRAPH 32

97 **ועלמות אין מספר**

> The Zohar in Parshas Vayetze (159a) explains "maidens without number" through "Is there any number to His troops?" (Job 25:3): they are so called because they cannot be counted.

Zohar, Vayetzei 25:254–26:264 ספר הזהר, ויצא כ״ה:רנ״ד-כ״ו:רס״ד

the phrase "upon Alamoth. A song". The term "Alamoth", according to them, has a meaning similar to its homonym in the verse: "There are threescore queens, and fourscore concubines, and maidens ('alamoth) without number" (S. S. 6, 8), whilst the phrase "without number" finds its echo in the passage: "Is there any number in his armies?" (Job 25, 3). Hence "maidens without number"

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

98 **ועלמות אין מספר**

> The Zohar in Parshas Pekudei (end of 227b) calls the holy chariots alamos and explains "maidens without number" through "Is there any number to His troops?" (Job 25:3).

Zohar, Pekudei 16:121–130 ספר הזהר, פקודי ט״ז:קכ״א-ק״ל

Observe that when the fragrance of that spikenard is wafted on high, it is accompanied by an embrace of love, and the spikenard ascends to attach itself above; and all the sacred Chariots emit a fragrance that is woven into a crown for their adornment. Those sacred Chariots are called "maidens of song", alluded to in "upon Alamoth (maidens) of song" (Ps. XLVI, I), as well as in "and maidens without number". Of the same is written: "Is there any number of his armies" (Job 25, 3).

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

99 **ועלמות אין מספר הם הלכות**

> The Zohar in Parshas Pinchas (end of 216a) says that the sixty queens correspond to the sixty tractates, and that the "maidens without number" are "the virgins, her companions, following her" (Psalms 45:15), the halachos, which have no number.

Zohar, Pinchas 10:48–58 ספר הזהר, פנחס י׳:מ״ח-נ״ח

100 **ועלמות אין מספר הם הלכות**

> In Tikkun 21 the Tikkunei Zohar brings "maidens without number" and says they are the established halachos, "the virgins, her companions, following her," the Shechinah's.

Tikkunei Zohar 43b:4–7 תקוני הזהר מ״ג ב:ד׳-ז׳

שם רמש ואין מספר כד״א ועלמות אין מספר וכו׳. ואינון הלכות פסוקות דאינון בתולות אחריה רעותיה דשכינתא. חיות קטנות אלין אתוון דאד׳ עם גדולות אינון אתוון דיקו״ק. דאינון מרכבות דקב״ה ושכינתיה. אתו כלהו חבריא לנשקא ליה פרח ולא חזו ליה ולא מידי. פתח רבי אלעזר ואמר אבא. והא שבע ימים אינון וים עלאה איהו על כלהו ועלייהו אתמר כי שפע ימים ינקו. למאן אינון יונקים.

Constantinople, 1740 (CC-BY-NC)

101 **בתולה ואיש לא ידעה**

> Rivkah is described as "a virgin, whom no man had known." The maamar uses the phrase for the alamos, whose reasons have not yet been revealed.

Genesis 24:16 בראשית כ״ד:ט״ז

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל׃

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

102 **וראיתם אותו**

> "And it shall be tzitzis for you, and you shall see it and remember all the commandments of Havayah."

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

103 וראיתם אותו פרט לכסות לילה

A Baraisa explains Rabbi Shimon's view: "and you shall see it" excludes a night garment, while a blind man's garment is included, since it can be seen by others.

Menachot 43a:19–21 מנחות מ״ג א:י״ט-כ״א

ר״ש פוטר בנשים מאי טעמא דר״ש דתניא (במדבר טו, לט) וראיתם אותו פרט לכסות לילה אתה אומר פרט לכסות לילה או אינו אלא פרט לכסות סומא כשהוא אומר (דברים כב, יב) אשר תכסה בה הרי כסות סומא אמור הא מה אני מקיים וראיתם אותו פרט לכסות לילה ומה ראית לרבות כסות סומא ולהוציא כסות לילה מרבה אני כסות סומא שישנה בראיה אצל אחרים ומוציא אני כסות לילה שאינה בראיה אצל אחרים

Wikisource Talmud Bavli (CC-BY-SA)

104 מאד עמקו מחשבותיך

From the psalm for the Shabbos day: "How great are Your works, Havayah; Your thoughts are very deep," beyond our grasp. The depths of the Torah's reasons cannot be revealed in the worlds.

Psalms 92:6 תהילים צ״ב:ו׳

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה׳ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

How great are Thy works, O L-RD! Thy thoughts are very deep.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 34

105 והמשכילים יזהירו

The angel to Daniel, of the end of days: "And the wise shall shine like the radiance of the firmament." The Raaya Mehemna on Parshas Nasso reads the verse as referring to the book of the Zohar, a passage the Alter Rebbe explains in Iggeres HaKodesh 26.

Daniel 12:3 דניאל י״ב:ג׳

וְהַמַּשְׂכִּילִים יַזְהִרוּ כְּזֹהַר הָרָקִיעַ וּמַצְדִּיקֵי הָרַבִּים כַּכּוֹכָבִים לְעוֹלָם וָעֶד׃

And they that are wise shall shine as the brightness of the firmament; and they that turn the many to righteousness as the stars for ever and ever.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

106 ע״פ המאמר הרע״מ והמשכילים יזהירו

Iggeres HaKodesh 26 explains the Raaya Mehemna on "And the wise shall shine" and says that every Jew can reveal "secrets of wisdom" and bring new understanding, in halachah and in aggadah, in the revealed and the hidden Torah, raising the sparks that belong to his soul.

KEHOT'S NOTE

באגה״ק (סי׳ כו). [כ].

107 בד״ה תורה צוה

the passage shares nothing with the note

KEHOT'S NOTE

לעיל פ׳ ברכה.

108 הנה זה בא

"The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The present tense shows that the voice of Sinai comes whenever a person studies.

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

109 סד״ה מצה זו

At the end of the discourse "This matzah," a parenthesis explains "because of this" as a drawing down from the higher Chochmah, above the order of hishtalshelus, and there reads "Many things have You done… Your wonders and Your thoughts toward us" as the supernal attributes, beyond measure, drawn down into physical action.

KEHOT'S NOTE

לעיל פ׳ צו יב, ד.

110 בפ׳ יתרו סד״ה משה ידבר

At the end of the discourse "Moshe would speak" (Torah Ohr, Yisro, 69b), yaanenu ("would answer him") is explained as Malchus answering after Moshe, and the Sages' "the Holy One, blessed be He, studies opposite him" as the Torah drawn into Malchus anew.

KEHOT'S NOTE

תו״א סט, ב.

111 נפלאותיך ומחשבותיך אלינו אין ערוך אליך

"Your wonders and Your thoughts toward us; there is no comparison to You." Recalled from the beginning of the maamar to explain why the revelation must come by a leap.

Psalms 40:6 תהילים מ׳:ו׳

רַבּוֹת עָשִׂיתָ אַתָּה ה׳ אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עֲרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר׃

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 35

112 אזכיר את שמי

"In every place where I mention My Name." Recalled here: G-d mentions His own Name when a person studies.

Exodus 20:21 שמות כ׳:כ״א

מִזְבַּח אֲדָמָה תַּעֲשֶׂה־לִּי וְזָבַחְתָּ עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ אֶת־צֹאנְךָ וְאֶת־בְּקָרֶךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת־שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ׃

An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings,

thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

113 מדלג על ההרים

"Behold, he comes, leaping over the mountains." The leap is a revelation that does not pass through the order of cause and effect.

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 36

114 קול דודי

"The voice of my beloved! Behold, he comes." The question is now when this voice comes through Torah study.

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

115 אחת היא יונתי

The beloved: among all the queens and concubines, "one is she, my dove, my perfect one; she is one to her mother"; in the plain sense, she is unique and above them all (context: Steinsaltz Tanakh). The maamar reads achas, the feminine "one," as the soul that receives from G-d's oneness, the condition for the revelation.

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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 37

116 שמע ישראל וכו׳ הוי׳ אחד

"Hear, O Israel, Havayah is our G-d, Havayah is One." Shema is read as gathering G-d's oneness into one's inner being.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

117 שמע הוא לשון אסיפה בתוך תוכו

The discourse "Hear, O Israel" in Parshas Va'eschanan (11b) asks the meaning of shema, which is an expression of gathering, as in "And Shaul gathered (vayeshama) the people," and also of understanding.

KEHOT'S NOTE

ראה להלן פ׳ ואתחנן יא, ב.

118 לאסתכלא ביקרא דמלכא

One of the Zohar passages the Kehot note gives for the phrase "to gaze upon the glory of the King."

Zohar II, 247b זח״ב רמז

KEHOT'S NOTE

ראה זח״ב רמז, ב. זח״א (קצט, א. לח, ב). ובח״ג (יג, א). [כ].

119 לאסתכלא ביקרא דמלכא

One of the Zohar passages the Kehot note gives for the phrase "to gaze upon the glory of the King."

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)

120 לאסתכלא ביקרא דמלכא

One of the Zohar passages the Kehot note gives for the phrase "to gaze upon the glory of the King."

Zohar, Bereshit 51:6–54:17 ספר הזהר, בראשית נ״א:ו׳-נ״ד:י״ז

121 לאסתכלא ביקרא דמלכא

One of the Zohar passages the Kehot note gives for the phrase "to gaze upon the glory of the King."

Zohar, Vayikra 27:200–29:209 ספר הזהר, ויקרא כ״ז:ר׳-כ״ט:ר״ט

122 ורגלי החיות כנגד כולן

The Gemara measures the heavens; above them are the holy Chayos, and "the feet of the Chayos equal all of them," and so on for each part. The maamar uses it for the way each higher level encompasses everything below it.

Chagigah 13a:4 חגיגה י״ג א:ד׳

לְמַעְלָה מֵהֶן — חַיּוֹת הַקֹּדֶשׁ. רַגְלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּם, קַרְסוּלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, שׁוֹקֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רְכוּבֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, יַרְכֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, גּוּפֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, צַוָּארֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רָאשֵׁי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, קַרְנֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן. לְמַעְלָה מֵהֶן — כִּסֵּא כְּבוֹד. רַגְלֵי כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, מָלֵךְ אֵל חַי וְקַיָּם רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם, וְאַתָּה אָמַרְתָּ: ״אֶעֱלֶה עַל בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן״ — …

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

123 גבוה מעל גבוה שומר

Koheles on injustice in the land: "For one higher than the high watches, and there are higher ones above them," official above official (context: Steinsaltz Tanakh). The maa-

mar reads it as worlds without end, each higher than the last.

Ecclesiastes 5:7 קהלת ה׳:ז׳

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

124 **ואין ערוך אליך ממש**

"There is no comparison to You." All the endless worlds are as nothing before G-d.

Psalms 40:6 תהילים מ׳:ו׳

רַבּוֹת עָשִׂיתָ אַתָּה ה׳ אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עָרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר׃

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 38

125 **כי הוא צוה ונבראו**

"Let them praise the Name of Havayah, for He commanded and they were created." The passive "they were created" suggests creation as if of itself.

Psalms 148:5 תהילים קמ״ח:ה׳

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי הוּא צִוָּה וְנִבְרָאוּ׃

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

126 **בכוונת האריז״ל רדל״א**

The note points to the explanation of Baruch She'amar in the Siddur with Chassidic discourses for the Arizal's kavanah of Radla on these words.

KEHOT'S NOTE

ראה סידור עם דא״ח בפי׳ ברוך שאמר.

127 **והחכמה מאין תמצא**

Job on the hiddenness of wisdom: "And wisdom, from where (me'ayin) shall it be found?"; in the plain sense, no one knows where to find it. Me'ayin can also be read "from nothing," and the language of "finding" suggests something whose source is unknown.

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?

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

איוב כח, יב. [כ].

128 **יהללו את שם ה׳**

Kehot's note points to Psalms 148:13 for these words.

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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קמח, יג.

129 **כי דבר מלך שלטון**

"For the word of a king is sovereign." G-d's command is a king's decree.

Ecclesiastes 8:4 קהלת ח׳:ד׳

בַּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מַה־תַּעֲשֶׂה׃

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

130 **כי הוא אמר ויהי**

"For He spoke, and it was; He commanded, and it stood."

Psalms 33:9 תהילים ל״ג:ט׳

כִּי הוּא אָמַר וַיֶּהִי הוּא־צִוָּה וַיַּעֲמֹד׃

For He spoke, and it was; He commanded, and it stood.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

131 **הללוהו כל מלאכיו**

"Praise Him, all His angels; praise Him, all His hosts."

Psalms 148:2 תהילים קמ״ח:ב׳

הַלְלוּהוּ כָל־מַלְאָכָיו הַלְלוּהוּ כָּל־צְבָאָו׃

Praise ye Him, all His angels; Praise ye Him, all His hosts.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קמח, ב.

PARAGRAPH 39

132 **בכל נפשך**

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

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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

133 **בכל נפשך אפילו נוטל את נפשך**

The Mishnah: "with all your soul," even if He takes your soul. Love of G-d includes readiness to give one's life.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

... בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי

מוֹדֶה לוֹ בְּמִדָּה מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמְּזוּזָה, שֶׁהוּא מְכֻוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, וּבְפַנְדָּתוֹ, וּבְאָבָק שֶׁעַל רַגְלָיו, וְלֹא יַעֲשֶׂנּוּ קַפַּנְדְּרְיָא, וּרְקִיקָה מִקַּל וָחֹמֶר. כָּל חוֹתְמֵי בְרָכוֹת שֶׁהָיוּ ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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

134 אליך ה׳ נפשי אשא

David: "To You, Havayah, I lift up my soul." Read as the soul's offering of itself to G-d.

Psalms 25:1 תהילים כ״ה:א׳

לְדָוִד אֵלֶיךָ ה׳ נַפְשִׁי אֶשָּׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים כה, א.

135 נשמה שנתת בי טהורה היא

On waking one says, "My G-d, the soul You placed within me is pure. You formed it within me, You breathed it into me... and You will take it from me and restore it to me in the Time to Come."

Berakhot 60b:4 ברכות ס׳ ב:ד׳

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

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

PARAGRAPH 40

136 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One."

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

137 הסכת ושמע

"Pay heed and hear, O Israel: this day you have become a people." Shema here means attentive listening and taking in.

Deuteronomy 27:9 דברים כ״ז:ט׳

וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּם אֶל כָּל־יִשְׂרָאֵל לֵאמֹר הַסֵּכֶת וּשְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה נִהְיֵיתָ לְעָם לַה׳ אֱלֹקֶיךָ:

And Moses and the priests the Levites spoke unto all Israel, saying: 'Keep silence, and hear, O Israel; this day thou art become a people unto the L-RD thy G-d.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

138 ברא כרעא

The words here quote Yevamot 3a:2-4; the passage is shown below.

Yevamot 3a:2–4 יבמות ג׳ א:ב׳-ד׳

דְּאָמַר רָבָא: אֲמַר לִי רַב יִצְחָק בַּר אַבְדִּימִי: אָתְיָא "הֵנָּה" "הֵנָּה", אָתְיָא "זְמָה" "זְמָה". הַשְׁתָּא דְּאָמְרַתְּ כָּל מִלְּתָא דְּאָתְיָא מִדְּרָשָׁא חַבִּיבָא לֵיקָה, לִיתְנֵי לַאֲחוֹת אִשָּׁה לְבַסּוֹף! אַיְידֵי דְּאַיְירִי בְּאִיסּוּר אַחְוֹתָא, תְּנָא אֲחוֹת אִשְׁתּוֹ.

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

KEHOT'S NOTE

יונת אלם רפ״ב. וראה יבמות ג, א תוד״ה מקמי.

139 ברא כרעא

Tosafos (beginning "Mikamei") use the idiom that a son is his father's leg (kar'a de'avuha), an extension of the father. The Kehot note gives this, with Yonas Elem, beginning of chapter 2, for the phrase.

Tosafot on Yevamot 3a:7 תוספות על יבמות ג׳ א:ז׳

מקמי אשת אחיו שלא היה בעולמו - וה״ה מקמי אשת אחיו מאמו וחדא מנייהו נקט דתרוייהו לאו קרובי עצמו נינהו אלא ע״י קידושין וכלתו שהיא אשת בנו קרובה מנייהו טפי אבל אין לומר דוקא לגבי אשת אחיו שלא היה בעולמו כלתו קרובה טפי לפי שלא היה בעולמו אבל לגבי אשת אחיו מאמו לא דבאשת בנו איפלג דרא כדאשכחן לענין עדות בב״ב (ד׳ קכח.) דאפי׳ מאן דמכשר באבא דאבא פסיל בן אחיו דע״כ לענין עריות אשת בנו קרובה טפי מאשת אח שהבן כרעיה דאבוה הוא דקחשיב בתו ובת בתו קרובי עצמו ...

Vilna Edition (Public Domain)

PARAGRAPH 41

140 בכל מאדך

"...and with all your might." The last phrase of the verse of love.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

141 **בכל מאדך בכל ממונך**

The Mishnah: “and with all your might,” with all your wealth.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

... בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֶד לְךָ הֱוֵי מוֹדֶה לוֹ בִּמְאֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, וּבְפֻנְדָּתוֹ, וּבְאָבָק שֶׁעַל רַגְלָיו, וְלֹא יַעֲשֶׂנּוּ קַפַּנְדְּרָיָא, וּרְקִיקָה מִקַּל וָחֹמֶר. כָּל חוֹתְמֵי בְרָכוֹת שֶׁהָיוּ בַּמִּקְדָּשׁ, הָיוּ אוֹמְרִים מִן הָעוֹלָם. ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, “And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might” (Deuteronomy 6:5). “With all your heart,” with your two impulses, the evil impulse as well as the good impulse. “With all your soul” even though he takes your soul [life] away from you. “With all your might” with all your money. Another explanation, “With all your might” whatever treatment ...

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

142 **יש לך אדם שממונו חביב עליו מגופו**

The Gemara asks why both “with all your soul” and “with all your might” are needed, and answers that some people value their bodies more than their money, and some value their money more than their bodies.

Berakhot 61b:5 ברכות ס״א ב:ה׳

”וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ“. תַּנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם נֶאֱמַר ”בְּכָל נַפְשְׁךָ“, לָמָּה נֶאֱמַר ”בְּכָל מְאֹדֶךָ“?, וְאִם נֶאֱמַר ”בְּכָל מְאֹדֶךָ“, לָמָּה נֶאֱמַר ”בְּכָל נַפְשְׁךָ“? אֶלָּא אִם יֵשׁ לְךָ אָדָם שֶׁגּוּפוֹ חָבִיב עָלָיו מִמָּמוֹנוֹ — לְכָךְ נֶאֱמַר ”בְּכָל נַפְשְׁךָ“. וְאִם יֵשׁ לְךָ אָדָם שֶׁמָּמוֹנוֹ חָבִיב עָלָיו מִגּוּפוֹ — לְכָךְ נֶאֱמַר ”בְּכָל מְאֹדֶךָ“. רַבִּי עֲקִיבָא אוֹמֵר: ”בְּכָל נַפְשְׁךָ“ אֲפִילּוּ נוֹטֵל אֶת נַפְשֶׁךָ.

"And thou shalt love the L-rd thy G-d" (Deut. vi. 5). There is a teaching : R. Eliezer says : If it is stated "With all thy soul," why is it stated "With all thy might"? And if it is stated "With all thy might," why is it stated "With all thy soul"? But should there be a man whose body is dearer to him than his money, therefore it is stated "With all thy soul"; and should there be a man whose money is dearer to him than his ...

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

KEHOT'S NOTE

ברכות סא, ב.

143 **אכן כשנותן אח״כ צדקה**

As the note quotes it, the volume of 5570 puts the point this way: “and when he gives his money to charity, distributing more than his nature.”

KEHOT'S NOTE

בסה״מ תק״ע ע׳ ט: ”וכשנותן ממונו לצדקה בפיזור יותר מכפי טבעו“.

144 **ומה לי קטלי׳ כולא**

The Gemara’s idiom, “What difference does it make whether he killed all of it or half of it,” treats harming part and harming the whole alike.

Bava Kamma 65a בבא קמא ס״ה א

KEHOT'S NOTE

ב״ק סה, א. חולין (לה, סע״ב). [כ].

145 **ומה לי קטלי׳ כולא**

The Gemara here uses a similar formula: “What difference does it make whether he killed it or the angel of death killed it?” The Kehot note gives this place together with Bava Kamma 65a.

Chullin 35b חולין ל״ה ב

PARAGRAPH 42

146 **אחת היא יונתי**

“One is my dove, my perfect one.” Achas is the soul that receives G-d’s oneness through self-sacrifice.

Song of Songs 6:9 שיר השירים ו׳:ט׳

אַחַת הִיא יוֹנָתִי תַּמָּתִי 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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

147 **והיו הדברים האלה**

“And these words, which I command you today, shall be upon your heart.” Read as Torah study, which comes after the love of the previous verse.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ:

And these words, which I command thee this day, shall be upon thy heart;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

דברים ו, ו.

148 **בד״ה מנורת זהב**

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

KEHOT'S NOTE

לעיל בהעלותך לז, ד. ואילך.

149 **כדי שיקבל עליו עול מלכות שמים תחלה ואחר כך יקבל עליו עול מצות**

Rabbi Yehoshua ben Korchah explains why the first paragraph of the Shema precedes the second: so that one first

accepts the yoke of the kingdom of Heaven and afterwards the yoke of the mitzvos.

Mishnah Berakhot 2:2 משנה ברכות ב׳:ב׳

אֵלּוּ הֵן בֵּין הַפָּרָקִים, בֵּין בְּרָכָה רִאשׁוֹנָה לִשְׁנִיָּה, בֵּין שְׁנִיָּה לִשְׁמַע, וּבֵין שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, בֵּין וְהָיָה אִם שָׁמֹעַ לִוַּיֹּאמֶר, בֵּין וַיֹּאמֶר לֶאֱמֶת וְיַצִּיב. רַבִּי יְהוּדָה אוֹמֵר, בֵּין וַיֹּאמֶר לֶאֱמֶת וְיַצִּיב לֹא יַפְסִיק. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, לָמָּה קְדָמָה שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, אֶלָּא כְּדֵי שֶׁיְּקַבֵּל עָלָיו עֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ יְקַבֵּל עָלָיו עֹל מִצְוֹת. וְהָיָה אִם שָׁמֹעַ לִוַּיֹּאמֶר, שֶׁוְּהָיָה אִם שָׁמֹעַ נוֹהֵג בַּיּוֹם וּבַלַּיְלָה, וַיֹּאמֶר אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם:

These are the breaks between the sections: between the first blessing and the second, between the second and "Shema," between "Shema" and "And it shall come to pass if you listen" between "And it shall come to pass if you listen" and "And the L-rd said" and between "And the L-rd said" and "Emet veYatziv" (true and firm). Rabbi Judah says: between "And the L-rd said" and "Emet veYatziv" one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of "Shema" placed before that of "And it ...

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

150 קול דודי הנה זה בא מדלג

"The voice of my beloved! Behold, he comes, leaping over the mountains."

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

151 וכך היה מונה אחת

The Kohen Gadol sprinkled the blood in the Holy of Holies once upward and seven times downward, and counted, "one, one and one, one and two... one and seven."

Mishnah Yoma 5:3 משנה יומא ה׳:ג׳

נָטַל אֶת הַדָּם מִמִּי שֶׁהָיָה מְמָרֵס בּוֹ, נִכְנַס לַמָּקוֹם שֶׁנִּכְנַס, וְעָמַד בַּמָּקוֹם שֶׁעָמַד, וְהִזָּה מִמָּנּוּ אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה, וְלֹא הָיָה מִתְכַּוֵּן לְהַזּוֹת לֹא לְמַעְלָה וְלֹא לְמַטָּה, אֶלָּא כְּמִצְלִיף. וְכָךְ הָיָה מוֹנֶה, אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת וְשָׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וָשֵׁשׁ, אַחַת וְשֶׁבַע. יָצָא וְהִנִּיחוֹ עַל כַּן הַזָּהָב שֶׁבַּהֵיכָל:

He would take the blood from the one who was stirring it, and enter [again] into the place where he had entered, and stand [again] on the place on which he had stood, and sprinkle once upwards and seven times downwards, and he wouldn't intend to sprinkle either upwards nor downwards but rather like one who cracks a whip. And thus would he count: one, one and one, one and two, one and three, one and four, one and five, one and six, one and seven. Then he would go ...

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

152 בכל יום יהיו בעיניך כחדשים

According to the note, the point that the words are new every day is explained there at greater length.

KEHOT'S NOTE

ספרי ופרש״י ואתחנן ו, ו. ובסה״מ תק״ע ע׳ י״ בארוכה יותר.

153 בכל יום יהיו בעיניך כחדשים

On "which I command you today" the Sifrei says: let them not be in your eyes like an old decree that no one cares about, but like a new decree that everyone runs to read.

Sifrei Devarim 33:1 ספרי דברים ל״ג:א׳

(דברים ו ו) וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ, רַבִּי אוֹמֵר: לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר (דברים ו ה): "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ", אֵינִי יוֹדֵעַ: כֵּיצַד אוֹהֲבִים אֶת הַמָּקוֹם? תַּלְמוּד לוֹמַר: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ, תֵּן הַדְּבָרִים הָאֵלֶּה עַל לְבָבְךָ, שֶׁמִּתּוֹךְ כָּךְ אַתָּה מַכִּיר אֶת מִי שֶׁאָמַר וְהָיָה הָעוֹלָם וּמְדַבֵּק בִּדְרָכָיו!

(Devarim 6:6) "And these things that I command you this day shall be upon your heart": From "And you shall love the L-rd your G-d with all your heart," I do not know how I come to love the Holy One Blessed be He; it is, therefore written "And these things that I command you this day shall be upon your heart." For in this way you come to recognize the Holy One Blessed be He and to cleave to His ways.

Vocalized Edition (CC-BY-NC) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

PARAGRAPH 43

154 ובזה יובן פי׳ וענין תיבת לאמר

The note points to a talk of the Rebbe on the meaning of the word "saying" at the start of the Ten Commandments.

KEHOT'S NOTE

ראה ספר השיחות תשנ״ב ח״ב ע׳ 335.

155 תיבת לאמר

"And G-d spoke all these words, saying." The word whose meaning the maamar set out to explain.

Exodus 20:1 שמות כ׳:א׳

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

And G-d spoke all these words, saying:

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

156 וידבר משה אל ראשי המטות כו׳ גבי פי׳ לאמר זה הדבר

"And Moshe spoke to the heads of the tribes of the children of Israel, saying: This is the thing that Havayah has commanded." The Alter Rebbe refers to his discussion of "saying" in this verse.

Numbers 30:2 במדבר ל׳:ב׳

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה':

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

"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 …

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

162 **ברה היא ליולדתה**

"She is one to her mother, she is pure (barah) to the one who bore her; daughters saw her and called her happy"; in the plain sense barah means pure, or chosen (context: Steinsaltz Tanakh). The maamar reads barah from "bright as the sun" and ends with the rest of this verse.

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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שה״ש ו, ט.

163 **ברה כחמה**

The beloved goes on praising his bride: "Who is this that looks forth like the dawn, fair as the moon, bright (barah) as the sun?" Barah is read as bright light that shines out of the darkness.

Song of Songs 6:10 שיר השירים ו׳:י׳

מִי־זֹאת הַנִּשְׁקָפָה כְּמוֹ־שָׁחַר יָפָה כַלְּבָנָה בָּרָה כַּחַמָּה אֲיֻמָּה כַּנִּדְגָּלוֹת׃

Who is she that looketh forth as the dawn, Fair as the moon, Clear as the sun, Terrible as an army with banners?

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שה״ש ו, י׳.

164 **אתהפכא חשוכא לנהורא**

The Zohar's phrase for those who "turn darkness into light." Clear light that comes from darkness is the meaning given to barah.

Zohar, Introduction 9:48–10:56 ספר הזהר, הקדמה ט׳:מ״ח-י׳:נ״ו

165 **ראוהבנות ו יאשרוה**

The Zohar in Parshas Vayechi (end of 245b), which the Alter Rebbe cites for the explanation of "Daughters saw her and called her happy."

Zohar, Vayechi 72:742–751 ספר הזהר, ויחי ע״ב:תשמ״ב-תשנ״א

157 **לאמר אנכי ה׳ אלקיך**

G-d's first words at Sinai: "I am Havayah your G-d." Read as the transcendent "I" becoming "your G-d."

Exodus 20:2 שמות כ׳:ב׳

אָנֹכִי ה׳ אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שמות כ, ב.

158 **אנכי מי שאנכי**

That passage says that although the Torah and mitzvos speak of physical things, they are the inner dimension of G-d's will, which descended to the lowest level, as in "I taught Ephraim to walk, taking them on My arms," so that Israel could be included in that inner will, which is higher even than the higher Chochmah.

KEHOT'S NOTE

ראה לעיל פנחס פ, ב. תניא מהדו״ק ע׳ תו.

159 **הקב״ה שונה כנגדו**

As the note quotes it, there the point is put as a question: the one who reads is within time and G-d is above time; and the answer is that from above time and place it shines into time and place, so that G-d "sits and studies opposite him" from above time into time.

KEHOT'S NOTE

בסה״מ תק״ע ע׳ י׳ כתב בלשון קושיא: ״ומה שאמרו ז״ל דכל היושב וקורא ושונה הקב״ה יושב וקורא ושונה כנגדו אעפ״י שהאדם הקורא הוא בבחי׳ זמן, והקב״ה הוא למעלה מבחי׳ הזמן כו׳, הענין הוא דמלמעלה מן הזמן ומקום מאיר ונמשך בבחי׳ זמן ומקום והוא מ״ש דהקב״ה יושב ושונה כנגדו מלמעלה מן הזמן לבחי׳ זמן כו׳״.

PARAGRAPH 44

160 **תמתי תאומתי**

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

KEHOT'S NOTE

שהש״ר במקומו.

161 **תמתי תאומתי**

On "my dove, my perfect one" in Song of Songs 5:2, 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." (Kehot: Shir HaShirim Rabbah 6:9)

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 שֶׁמְּצַיֶּנֶת, 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, כְּבֵיכוֹל 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 …

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

"In the Rebbe's light": what the Rebbe says about a paragraph, found by AI in his sichos, letters and maamarim and checked against each source by further AI readers. Short quotes only, with the place of each. No person has reviewed it yet; check the place before relying on a detail. The Rebbe's works are published by Kehot and by Vaad Hanochos B'Lahak.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Midrash Rabbah -- TE (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); The Zohar; London, Soncino Press, 1933 (Public Domain); Vocalized Edition (Public Domain); Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY); Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain); Kad HaKemach, Warsaw 1872 (Public Domain); Midrash Tanchuma -- Torat Emet (Public Domain); Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY); Daf Shevui (CC0); Tikkunei Zohar - Vocalized (Public Domain); Wikisource Talmud Bavli (CC-BY-SA); OYW (segmentation according to Warsaw 1880) (Public Domain); Constantinople, 1740 (CC-BY-NC); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Vilna Edition (Public Domain); Vocalized Edition (CC-BY-NC); Sifrei by Rabbi Shraga Silverstein (CC-BY).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. https://creativecommons.org/licenses/by-nc/4.0/

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likkutei-torah/shir-hashirim/32/

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