LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 33

הנה ענין מדלג על ההרים הוא עד"מ שההפרש...

"Leaping upon the Mountains"

Torah study can draw sovev, the light beyond all worlds, into memalei, the light that descends step by step through the worlds, though light reaches the worlds at all only by a "leap" across the empty space of the tzimtzum. It does so only after prayer has first raised the soul to self-sacrifice without limit: "One is she, my dove," and then "The voice of my beloved! Behold, he comes."

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

Torah study can draw sovev, the light beyond all worlds, into memalei, the light that descends step by step through the worlds, though light reaches the worlds at all only by a "leap" across the empty space of the tzimtzum. It does so only after prayer has first raised the soul to self-sacrifice without limit: "One is she, my dove," and then "The voice of my beloved! Behold, he comes."

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

A leap, unlike walking, lifts both feet from the ground and leaves empty air beneath them. So the worlds could not come from the Infinite Light by a chain of cause and effect: there had to be a tzimtzum and an empty space, and only then the kav, drawn from the Malchus of the Infinite Light. That is "leaping"; everything from Atzilus down, even across the parsa, is an ordered chain of descent. This chain is memalei, the light that fills each world by its measure, and so the worlds can change. Sovev, the essence of the light, does not change; before it above and below are equal, which is why G-d watches over every detail, as Bilam failed to grasp. Sovev shines within memalei through Torah study, read here through "Sixty are the queens and eighty concubines, and maidens without number" (Song of Songs 6:8): the Mishnah, the "queen," in Yetzirah; the Baraisos, the concubines; the laws of the Talmud, the "maidens" of Beriah, where Chochmah is hidden in darkness. But this comes only after prayer: the soul that, through contemplation and the strength of refined food, gives itself over "with all your might" rises to Binah, and then Torah study draws sovev into memalei.

OUTLINE

1 **Leaping and walking** ¶1–3

A leap leaves empty space between the feet and the ground. The worlds could not come from the Infinite Light by cause and effect, so there was first a tzimtzum and an empty space and then the kav, drawn from the Malchus of the Infinite Light: this is "leaping." Within the worlds, even across the parsa between Atzilus and Beriah, the descent is an ordered chain, as the soul is enclothed in the body.

2 **Memalei and sovev** ¶4–5

From Atzilus down, the light fills each world according to its measure, as intellect descends into the emotions, speech and even writing; therefore the worlds change. Sovev, the essence of the light, does not change: before it above and below are equal, which is why G-d watches over every detail, as Bilam's error denied. In the Time to Come sovev will be revealed and the body will live from the radiance of the Shechinah.

3 Queens, concubines and maidens ¶6–7

Sovev shines within memalei through Torah study. The Mishnah, the "queen," is the emotive attributes of Yetzirah, where the revelation is constant and clear; the Baraisos, the concubines, are Netzach, Hod and Yesod, outer and slight, and multiplied in exile; the laws of the Babylonian Talmud are the "maidens" of Beriah, where Chochmah is concealed: "Who forms light and creates darkness." When Malchus rises to the King, they rise with her.

4 Prayer, the arousal from below ¶8–10

Drawing this down needs an arousal from below in the Shema and prayer. Contemplation in Pesukei deZimra makes the soul achas, included in echad, and brings it to love "with all your might," self-sacrifice without limit, natural to the G-dly soul as a foot obeys the head; the strength of permitted food refines sparks from kelipas nogah, and even the animal side's intellect consents. Without this, "one who says 'I have nothing but Torah' does not have even Torah."

5 Rising to Binah ¶11

"One is she to her mother": the soul rises to Binah, the level of thought in which the souls are rooted, and the whole chain of descent rises with it. "Pure is she to the one who bore her": the refinements, whose root in food is from Tohu, are completed. Prayer raises mayin nukvin first, and then Torah study draws sovev into memalei: "The voice of my beloved! Behold, he comes."

KEY CONCEPTS

leaping דילוג

The passage from the Infinite Light to Atzilus, which is not a continuous chain: the light first withdraws completely, leaving an empty space, and then a kav is drawn from its Malchus, like a leap that leaves air beneath the feet.

the chain of descent (hishtalshelus) השתלשלות

Descent by cause and effect, like the linked rings of a chain. It governs everything from Atzilus down, even across the parsa between Atzilus and Beriah, which is like light shining through a screen.

memalei and sovev ממלא כל עלמין / סובב כל עלמין

Memalei is the radiance that fills each world according to its measure, so the worlds can change; sovev is the essence of the light, before which above and below are equal. Torah study draws sovev into memalei.

Mishnah, Baraisa and Talmud משנה, ברייתא, תלמוד

The "queens," "concubines" and "maidens" of the verse "Sixty are the queens" (Song of Songs 6:8): the Mishnah in Yetzirah (Chesed, Gevurah and Tiferes), the Baraisos "outside the body" (Netzach, Hod and Yesod), and the laws of the Babylonian Talmud in Beriah, where Chochmah is hidden.

achas and echad אחת / אחד

Achas, "one" in the feminine, is Nukva, the receiving side, and the soul as recipient; echad is Z'eir Anpin. Through prayer achas is included in echad.

mayin nukvin and mayin duchrin מיין נוקבין / מיין דוכרין

The "feminine waters" raised from below and the "masculine waters" drawn down in response: "no drop descends from above without two drops rising from below."

self-sacrifice (mesirus nefesh) מסירות נפש

Love "with all your might," without limit, natural to the G-dly soul as a portion of G-d. It is what allows Torah study to draw down sovev.

refinement from kelipas nogah בירור מקליפת נוגה

The sparks in permitted food, whose root is in the World of Tohu, are refined and raised when one prays with the strength that the food has given.

SECTION 1 · ¶1–3

Leaping and walking

1 הנה ענין מדלג על ההרים[1] הוא עד"מ שההפרש בין הילוך לדילוג שמי שהוא הולך כדרכו הרי רגליו עומדות על הארץ ממש

Now, the meaning of "leaping upon the mountains" is, by way of analogy, [as follows]: the difference between walking and leaping is that one who walks in his usual way has his feet standing right on the ground.

> The maamar opens with a phrase from Song of Songs 2:8, where the beloved comes "leaping upon the mountains, skipping upon the hills." To explain what "leaping" means, the Alter Rebbe first compares walking with leaping: one who walks keeps his feet on the ground itself. The Kehot note records that the Tzemach Tzedek's Or HaTorah treats this discourse as an explanation of "Sixty are the queens and eighty concubines, and maidens without number" (Song of Songs 6:8), which is why it later speaks of the Mishnah as a queen, the Baraisa as a concubine and the laws of the Talmud as maidens.

ואף בשעה שהוא הולך הוא מגביה רק רגלו אחת אבל רגלו השנית עומדת על הארץ

Even while he is walking, he lifts only one foot, but his second foot stands on the ground.

> In walking only one foot is raised at a time, while the other stays planted. There is never a moment when the walker is wholly off the ground.

ואף מי שהוא רץ במרוצה היינו רק שהוא מגביה רגלו במהירות גדול אבל מ"מ רגל אחת ימין או שמאל עומדת על הארץ ורגלו השני [השניה] באויר

And even one who runs swiftly: that is only that he lifts his foot with great speed; but nevertheless one foot, right or left, stands on the ground, and his second foot is in the air.

> Running is faster but no different in kind: however quick the steps, one foot, right or left, is always touching the ground while the other is in the air. (The printed מגיה is evidently a misprint for מגביה, "lifts," the word used in the previous part.)

אבל הדילוג הוא שמגביה כל גופו ושני רגליו מן הארץ ונעשה חלל ומקום פנוי ואויר בין רגליו לארץ עד שאח"כ עומדות רגליו על הארץ.[2]

But leaping is when one lifts his whole body and both his feet from the ground, and there comes to be a void and an empty space, and air, between his feet and the ground, until afterwards his feet stand on the ground.

> A leap is different in kind: the whole body and both feet leave the ground, so that for a moment there is a gap, an empty space of air, between the feet and the ground, and only afterwards do the feet land. This gap is what the analogy will turn on.

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 REBBE RASHAB AND THE REBBE

The paragraph sets three gaits side by side, walking (הילוך), running (מרוצה) and leaping (דילוג), but the maamar goes on to give the meaning only of walking (the chain of descent) and of leaping (the tzimtzum); what running stands for, and why walking keeps one foot on the ground, is not said.

The Rebbe Rashab, quoting this analogy almost word for word, gives all three gaits their meaning (Hemshech 5672, vol. 2 p. תתקמא). Walking is the light drawn in the order of the chain of descent: the outer level of the higher becomes the inner level of the lower, and to draw the outer level down the inner must be hidden, which is lifting one foot while the other stays on the ground. „וענין המרוצה הוא בהאור שלמע' מהשתל'" (running is the light above the chain of descent), which does not come step by step, yet even it keeps some order, so one foot still touches the ground. Leaping is the tzimtzum (צמצום), in which the light withdrew entirely and was then drawn anew. The Rebbe repeats the reading of walking and leaping in a maamar of Shabbos Shemini 5715. Perhaps (biur b'derech efshar) it is also why ¶3 says the partition between Atzilus and Beriah is not called a leap but part of the chain of descent: it hides, but nothing is withdrawn.

the Rebbe Rashab: Hemshech Be-shaah Shehikdimu 5672 (old edition), vol. ב, p. תתקמא · the Rebbe: Sefer HaMaamarim 5715 (unedited, new edition), p. קל

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

THE REBBE EXPLAINS

In a sicha of Shabbos Mattos-Masei (5713 and 5721), the Rebbe asks why the Torah lists the wilderness stations as „אלה מסעי" (these are the journeys) and not as encampments, and answers that a Jew is meant always to be journeying; in note 22 he links the sicha's two stages of that journey to walking and leaping.

The sicha distinguishes going onward to a level beyond comparison from uprooting oneself from the level one stood on, and the Rebbe suggests (note 22) that the two are like „הילוך ודילוג" (walking and leaping). Walking, he writes, is to a place that bears relation to the place before it, an ascent in order, while leaping is „עלי' שלא בערך" (an ascent beyond comparison). He gives it in this paragraph's own terms: the leap lifts the whole body and both feet from the ground, unlike walking, even running, where „שרגל א' נשאר על הארץ" (one foot stays on the ground). For the definition he cites the Rebbe Rashab (Sefer HaMaamarim 5671; Hemshech 5672) together with this maamar.

The Alter Rebbe: אבל הדילוג הוא שמגביה כל גופו ושני רגליו מן הארץ ונעשה חלל ומקום פנוי

The Rebbe: דהילוך הוא למקום (דרגא) שיש לו ערך לגבי מקומו הקודם, שלכן נק' עלי' בסדר והדרגה (לגבי דילוג), משא"כ דילוג הוא עלי' שלא בערך

Likkutei Sichos, vol. כג, p. 227 (note 22) · תשכ"א, משיחות ש"פ מטו"מ תשי"ג

2 ועד"ז יובן הנמשל ענין מדלג כי הנה כדי שיהיה התהוות עולמות אבי"ע [אצילות בריאה יצירה עשיה] מאור א"ס ב"ה לא היה יכול להיות על ידי השתלשלות עילה ועלול

In the same way the analogue, the meaning of "leaping," will be understood. For behold, in order for the worlds of Atzilus, Beriah, Yetzirah and Asiyah to come into being from the Infinite Light (Or Ein Sof), blessed be He, this could not have been through a chain of descent (hishtalshelus) of cause and effect,

> Now the Alter Rebbe applies the analogy to what it illustrates (the nimshal): the coming-into-being of the four worlds. He begins with the problem: the worlds could not have come from the Infinite Light by a gradual chain of cause and effect, each level stepping down from the one above.

כי מאחר שהוא א"ס איך יכול להתהוות מזה עולם ע"י השתלשלות שהרי העלול יש לו ערך לעילתו משא"כ העולמות לגבי א"ס ב"ה

for since it is infinite (Ein Sof), how could a world come into being from it through hishtalshelus? For an effect bears a relation to its cause, which is not so with the worlds in relation to the Infinite One, blessed be He.

> In any chain of cause and effect, the effect bears some relation and proportion to its cause. The finite worlds bear no relation at all to the Infinite One, so no gradual chain could ever lead from Him to a world.

ולכן היה צ"ל צמצום ומקום פנוי[3] כמבואר בתחלת ספר ע"ח [עץ חיים][4] דהיינו שמתחלה צמצם אורו לגמרי שנסתלק ונכלל האור במקורו במאור ונעשה חלל ומקום פנוי ואח"כ נתגלה קו וחוט והארת הקו הוא ממלכות דאור א"ס ב"ה

Therefore there had to be a tzimtzum (contraction) and an empty space, as explained at the beginning of the book Etz Chaim. That is: at first He contracted His light completely, so that the light withdrew and was included in its source, in the Luminary, and there came to be a void and an empty space; and afterwards a kav and chut (line and thread) were revealed. And the radiance of the kav is from the Malchus (sovereignty) of the Infinite Light, blessed be He,

> The answer is the tzimtzum taught at the opening of Etz Chaim: first G-d withdrew His light entirely, so that it was absorbed back into its source, the Luminary, leaving a void, and only then was a thin line of light revealed in it, the kav, also called chut, "thread." That line comes from the Malchus of the Infinite Light, its last and lowest aspect.

ולא מעצם אור א"ס ב"ה דאם היה הגילוי מעצמותו יתי' הי' [היה] חוזר לקדמותו בלי שום עלמין וז"ש [וזהו שכתוב] מלכותך מלכות[5] כל עולמים שמבחי' מלכותך[6] הי' [היה] התהוות כל העלמין ע"י קו"ח [קו וחוט] (וענין מלכות דאור א"ס עיין בע"ח [בעץ חיים])

and not from the essence of the Infinite Light, blessed be He; for if the revelation were from His essence, may He be blessed, it would revert to its former state, without any worlds at all. And this is [the meaning of] what is written, "Your kingship is the kingship of all worlds": from the level of "Your kingship" came the coming-into-being of all the worlds, through the kav and chut. (And concerning the matter of the Malchus of the Infinite Light, see in Etz Chaim)

> The kav cannot come from the essence of the Infinite Light, for a revelation of the essence would return everything to how it was before creation, with no worlds at all. So the verse "Your kingship is the kingship of all worlds" (Psalms 145:13) is read as saying that all the worlds come into being from G-d's "kingship," His Malchus, through the kav; the text then refers to Etz Chaim on what "the Malchus of the Infinite Light" means.

(שמ"א פ"ג [פרק ג'ן]) וז"ל [וזה לשונו] וכאילו נאמר דרך משל שהוא בחינת מלכות שבמלכות ואע"פ [ואף על פי] שאין כן כי אין שם דמות וספירה ח"ו [חס ושלום] רק לשכך האוזן נדבר כך[7] עכ"ל [עד כאן לשונו]:

(Sha'ar (Gate) 41, chapter 3); these are his words: "And it is as though we were to say, by way of analogy, that it is the level of the Malchus within Malchus. And although it is not so, for there is no image or Sefirah there, G-d forbid, it is only to soothe the ear that we speak so." End of quote.

> Etz Chaim is quoted to qualify the expression: to speak of "the Malchus within Malchus" of the Infinite is only an analogy, for there is no image or Sefirah in the Infinite at all. Such language is used only "to soothe the ear," to give the listener something he can grasp.

3 ועל זה נאמר קול דודי כו' מדלג[8] כי הנה אורייתא מחכמה נפקת וההתגלות וההמשכה מאור א"ס ב"ה לבחי' חכמה בא בבחי' דילוג[9] דוקא

And of this it is said, "The voice of my beloved," etc., "leaping." For behold, "the Torah came forth from Chochmah (wisdom)," and the revelation and drawing-down from the Infinite Light, blessed be He, to the level of Chochmah comes specifically in the manner of leaping,

> The verse "The voice of my beloved... leaping" is now applied to this leap. The Torah has its source in Chochmah, and the revelation of the Infinite Light into Chochmah, the first revealed level, comes specifically by way of a leap.

שהרי צריך להיות מקודם חלל ומקום פנוי ואח"כ נמשך הקו ה"ז [הרי זה] בחי' דילוג כמשל הדולג שקודם נעשה חלל ומקום פנוי ואויר בין רגליו לארץ (ועמ"ש סד"ה קול דודי[10] גבי מדלג ומקפץ) ואח"כ יעמדו רגליו על הארץ משא"כ בהילוך

for there must first be a void and an empty space, and afterwards the kav is drawn down. This is the level of leaping, like the analogy of one who leaps, where first there comes to be a void and an empty space, and air, between his feet and the ground (and see what is written at the end of the discourse beginning "The voice of my beloved," concerning "leaping" and "skipping"), and afterwards his feet will stand on the ground; which is not so with walking.

> A leap means that first there is a void and only afterwards the kav is drawn into it, just as a jumper first leaves a gap of air between his feet and the ground and only afterwards lands, which never happens in walking. The parenthesis sends the reader to the end of the discourse "The voice of my beloved" (Likkutei Torah, Shir HaShirim 13), where the Alter Rebbe explains that the great revelation of the Exodus came "by way of a leap" and not in the step-by-step order of cause and effect, like one who leaps to a distant mountain he could not walk to, and that "leaping" is on one foot while "skipping" is on both.

וכך הוא למעלה שההמשכה מא"ס ב"ה לחכמה נמשך שלא ע"י דרך וסדר ההשתלשלות

And so it is above: the drawing-down from the Infinite One, blessed be He, to Chochmah is drawn not by way of the path and order of the chain of descent (hishtalshelus).

> So too above: the light that reaches Chochmah from the Infinite One does not come through the orderly, step-by-step chain of descent.

כי לשון ההשתלשלות הוא כמו שלשלת[11] אשר טבעת זה אחוז ואדוק בזה בלי שום הפסק בינתיים

For the term hishtalshelus is like a chain (shalsheles), in which one ring is held and fastened to the next, without any interruption in between.

> Hishtalshelus, the word for this chain of descent, comes from shalsheles, "a chain," whose rings are each linked to the next with no gap between them. In Likkutei Torah, V'Zos HaBerachah, the Alter Rebbe uses the same image: intellect gives rise to emotion in its own measure, so such levels bear a relation to each other, with no leap between them.

משא"כ בהתגלות הנ"ל והתהוות העולמות מא"ס ב"ה היה צריך להיות תחלה הסתלקות האור לגמרי והגבהתו למעלה ואח"כ בא ההתגלות לחכמה דרך קו וחוט זהו בחי' הדילוג וכ"ז [וכל זה] הוא בההמשכה מא"ס ב"ה לאצי'

Whereas with the revelation mentioned above and the coming-into-being of the worlds from the Infinite One, blessed be He, there had to be first a complete withdrawal of the light and its elevation on high, and afterwards the revelation came to Chochmah by way of the kav and chut. This is the level of leaping. And all this is in the drawing-down from the Infinite One, blessed be He, to Atzilus.

> The revelation into Chochmah, and with it the coming-into-being of the worlds, is different: the light first withdrew completely and was lifted away, and only afterwards did a revelation reach Chochmah through the kav, a break followed by a new beginning, which is what "leaping" means. The Alter Rebbe limits this to one step, the drawing-down from the Infinite One to Atzilus.

אבל כל המשכות בעולמות אבי"ע [אצילות בריאה יצירה עשיה] אפילו מאצי' לבי"ע לא נק' בחי' דילוג כי הוא דרך השתלשלות[12]

But all the drawings-down within the worlds of Atzilus, Beriah, Yetzirah and Asiyah, even from Atzilus to Beriah, Yetzirah and Asiyah, are not called the level of leaping, for it is by way of hishtalshelus.

> Within the four worlds, even from Atzilus down to Beriah, Yetzirah and Asiyah, the descent is not a leap but a chain. The Kehot note points out that this does not contradict the previous discourse (Likkutei Torah, Shir HaShirim 32), which calls it Bilam's error to think that the worlds come from G-d by cause and effect: the chain is said here only of the worlds from Atzilus downward.

והגם שבאצי' איהו וחיוהי וגרמוהי חד היינו עצמותו והאור והכלים הכל אחד וא"כ איך יכול להיות מזה השתלשלות עולמות בי"ע שהם בעלי גבול מ"מ בכלים דאצי' גם כן שייך בחינת גבול

And although in Atzilus "He and His life-forces and His vessels are one," that is, His essence and the light and the vessels are all one — and if so, how can there come from this a chain of descent of the worlds of Beriah, Yetzirah and Asiyah, which are limited? — nevertheless, in the vessels of Atzilus too the aspect of limitation applies.

> He raises a difficulty from the well-known phrase that in Atzilus "He and His life-forces and His vessels are one": if G-d's essence, the light and the vessels of Atzilus are all one, how can limited worlds descend from Atzilus link by link? The answer is that the vessels of Atzilus already have an aspect of limitation, so a finite world can follow from them.

ולכן שלשים כלים דזו"נ [דזעיר אנפין ונוקבא][13] מתלבשים בבי"ע ממש ונעשים נשמה להן (וכמשל הנשמה שמתאחדת עם הגוף וכשיש מכאוב ברגל מרגשת הנשמה אף שהגוף גשמי והנשמה רוחנית כך ע"ס [עשר ספירות] דבי"ע הם גופים וכלים לכלים דאצי' שנעשים נשמה להן)

Therefore thirty vessels of Z'eir Anpin and Nukva are actually enclothed in Beriah, Yetzirah and Asiyah and become a soul to them. (As in the analogy of the soul, which unites with the body: when there is pain in the foot, the soul feels it, even though the body is physical and the soul spiritual. So the Ten Sefiros of Beriah, Yetzirah and Asiyah are bodies and vessels for the vessels of Atzilus, which become a soul to them.)

> Therefore thirty vessels of Z'eir Anpin and Nukva of Atzilus are themselves enclothed in the lower worlds and become their soul. The parenthesis compares this to soul and body, which are so united that the soul feels a pain in the foot although the soul is spiritual and the body physical; so the Ten Sefiros of the lower worlds serve as bodies for the vessels of Atzilus.

וכמו שדרך גילוי והתלבשות הנשמה בגוף הוא בדרך השתלשלות שבהראש מאיר יותר מן מה שמאיר בידים ובידים יותר מברגלים כך הוא סדר התלבשות למ"ד כלים דאצילות בבי"ע שבבריאה מאיר גילוי בחי' עליונה יותר כמו עד"מ גילוי הנשמה במוחין שבראש כו'

And just as the manner of the soul's revelation and enclothing in the body is by way of hishtalshelus, for in the head it shines more than it shines in the hands, and in the hands more than in the feet, so is the order of the enclothing of the thirty vessels of Atzilus in Beriah, Yetzirah and Asiyah: in Beriah the revelation of a higher level shines more, like, by way of analogy, the revelation of the soul in the brain (mochin) in the head, etc.

> This descent follows the pattern of the soul in the body, which is graded: it shines most in the head, less in the hands, and still less in the feet. In the same graded way the thirty vessels of Atzilus are enclothed in the lower worlds, and Beriah receives the highest revelation, like the soul in the brain.

והגם שצריך להיות פרסא מפסקת בין אצילות לבריאה אעפ"כ [אף על פי כן] לגבי הצמצום ומקום פנוי שבין א"ס ב"ה לאצילות שהוא הנקרא דלוג אין הפרסא נקרא בשם דילוג כלל רק בחינת השתלשלות

And although there must be a partition (parsa) separating Atzilus from Beriah, nevertheless, in comparison with the tzimtzum and empty space that is between the Infinite One, blessed be He, and Atzilus, which is what is called leaping, the partition is not called by the name "leaping" at all, but only the level of hishtalshelus.

> The Alter Rebbe adds a qualification: there is indeed a partition, the parsa, between Atzilus and Beriah. Yet compared with the tzimtzum and empty space between the Infinite One and Atzilus, which is the "leap," the parsa is not called a leap at all; it is still part of the chain of descent.

שהפרסא הוא כמו אור המאיר דרך המסך

For the partition is like light that shines through a screen.

> The parsa is like light shining through a screen: the screen dims the light but does not cut it off. In Torah Ohr, in the discourse "Eliyahu opened" (Vayera), the Alter Rebbe draws the same line: Atzilus comes into being through the tzimtzum and an actual empty space, while Beriah, Yetzirah and Asiyah come through the parsa, "and not an empty space."

וכמו שמתלבש השכל בלבוש המשל שאע"פ [שאף על פי] שהוא העלם והסתר מ"מ לא היה תחלה סילוק כל עצם האור

And it is like the way the intellect is enclothed in the garment of an analogy: although it is concealment and hiding, nevertheless there was not first a withdrawal of the entire essence of the light.

> A second illustration: when an idea is clothed in an analogy, it is hidden inside a garment, yet the idea was not first taken away. In that Torah Ohr discourse the parsa is compared to a teacher who clothes a great idea in an analogy so that his student can grasp it.

כי אדרבה עצם האור נמשך ומאיר דרך המסך וכן עצם השכל מתלבש בהמשל כ"א שיש מחיצה ומסך כדי שיוכל המקבל לקבל

On the contrary, the essence of the light is drawn forth and shines through the screen, and so too the essence of the intellect is enclothed in the analogy; only, there is a partition and a screen so that the recipient will be able to receive.

> On the contrary, the light itself passes through the screen, and the idea itself is present in the analogy. The screen or partition is there only so that the receiver, who could not take in the light or the idea directly, is able to receive it.

אבל מאור א"ס ב"ה המאציל לאצי' צריך להיות תחלה הסתלקות כל האור למקורו והגילוי נמשך אחר כך רק הארה דרך קו כנ"ל

But from the Infinite Light, blessed be He, the Emanator, to Atzilus, there must first be a withdrawal of all the light to its source, and the revelation is drawn down afterwards, only a radiance, by way of the kav, as mentioned above.

> From the Infinite Light, the Emanator, to Atzilus, the process is different in kind: all the light must first withdraw into its source, and only afterwards is a revelation drawn down, and even then only a radiance, through the kav.

וזהו הנק' דלוג ונק' למעלה מסדר ההשתלשלות (ועמ"ש ע"ז ג"כ בד"ה פתח אליהו):[14]

And this is what is called leaping, and it is called above the order of hishtalshelus. (And see what is written about this also in the discourse beginning "Eliyahu opened.")

> This is what is called "leaping," and it is also called "above the order of hishtalshelus." The text closes by referring to the discourse "Eliyahu opened" (Torah Ohr, Vayera, 13c), which explains the difference between the empty space of the tzimtzum and the parsa.

SECTION 2 · ¶4–5

Memalei and sovev

4 ב והנה מאצילות ולמטה נק' בשם ממלא כל עלמין ודרך השתלשלות כי בחי' כלים דמל' הם בחי' בי"ע

2. Now, from Atzilus downward it is called by the name "the light that fills all worlds" (memalei kol almin), and [it is] by way of the chain of descent (hishtalshelus). For the level of the vessels of Malchus is the level of Beriah, Yetzirah and Asiyah.

> A new section begins (numbered 2). From Atzilus downward the divine light is called memalei kol almin, the light that fills all worlds, and it comes down by a continuous chain (hishtalshelus) rather than by a leap. The reason begins here: the vessels of Malchus of Atzilus are themselves the level of the lower worlds, Beriah, Yetzirah and Asiyah.

ובחי' מל' מקבלת מכל ע"ס דאצילות כידוע שמבחי' מל' דחסד דאצי' נעשה חסד דמלכות דאצי' ומספי' [ומספירה / ומספירות] מל' דגבורה דאצי' נעשה גבורה דמל' דאצי' [עשר ספירות]

And the level of Malchus receives from all the Ten Sefiros of Atzilus. As is known, from the level of the Malchus of Chesed (kindness) of Atzilus there comes to be the Chesed of the Malchus of Atzilus, and from the Sefirah of the Malchus of Gevurah (restraint) of Atzilus there comes to be the Gevurah of the Malchus of Atzilus.

> Malchus of Atzilus receives from all ten Sefiros of Atzilus. Each Sefirah has its own aspect of Malchus, and from the Malchus of Chesed comes the Chesed within Malchus, from the Malchus of Gevurah the Gevurah within Malchus.

לכן שייך לומר בכלל ממכ"ע [ממלא כל עלמין] הגם שעולמות בי"ע הם בע"ג [בעלי גבול / בעל גבול] יש בכלל מאתים מנה ובחי' ממכ"ע [ממלא כל עלמין] והשתלשלות הוא דרך עו"ע [עילה ועלול] (וכבר נת' [נתבאר] שמ"מ יש פרסא מפסקת כו')

Therefore it is fitting to say, in general, "the light that fills all worlds." Although the worlds of Beriah, Yetzirah and Asiyah are finite, "two hundred includes a hundred"; and the level of the light that fills all worlds and of hishtalshelus is by way of cause and effect. (And it has already been explained that nevertheless there is a separating partition, etc.)

> Since Malchus holds something of all of Atzilus and its vessels are the level of the lower worlds, the whole order from Atzilus down can be spoken of in general as memalei. Although Beriah, Yetzirah and Asiyah are finite, the rabbinic principle "two hundred includes a hundred" applies: the greater includes the lesser. The parenthesis recalls that this chain still has a separating partition (parsa) between Atzilus and Beriah, as the previous section explained.

ובחי' הארה וזיו מאור מל' דאצי' מאיר ומחיה כל עולם ויש הארה והתלבשות בכל עולם לפי ערך המקבל דרך עו"ע [עילה ועלול].

And the level of the radiance and glow from the light of the Malchus of Atzilus shines in and gives life to each world; and there is a radiance and enclothing in each world according to the capacity of the recipient, by way of cause and effect.

> Through this chain, a radiance from the light of Malchus of Atzilus shines into each world and gives it life. In each world it is enclothed according to what that world can receive, step by step, as cause and effect.

וכמו ד"מ [דרך משל] מן השכל נשתלשלו המדות והשכל נתלבש במדות ובמחשבה דבור ומעשה וגם במעשה הכתב נתגלה השכל[15] וכותבין דבר שכל בכתב

As, for example, from the intellect the emotive attributes (middos) descend in a chain, and the intellect is enclothed in the emotive attributes, and in thought, speech and action; and even in the act of writing the intellect is revealed, and one writes a matter of intellect in writing.

> An analogy from the human soul: the emotions come from the intellect in a chain, and the intellect is enclothed in the emotions and then in thought, speech and action. It reaches even the physical act of writing, for a person writes an idea down and the idea is revealed in what he writes. Another transcript of this discourse (Sefer HaMaamarim 5570) adds that although the motion of the finger holds more than the idea, the idea is truly enclothed in it, as a spontaneous gesture of the hand shows still more clearly.

וא"כ השכל עצמו נשתלשל ע"י עילה ועלול עד שנשתלשל ונתלבש עצם השכל במעשה הכתב נתגלה השכל נמצא יש ערך לעשייה גשמיות של מעשה הכתב עם השכל הרוחני.

If so, the intellect itself descended in a chain, through cause and effect, until the very essence of the intellect descended and was enclothed in the act of writing, [and] the intellect was revealed. It follows that there is a relation between the physical doing of the act of writing and the spiritual intellect.

> So the intellect itself has come down step by step, by cause and effect, until its very essence is enclothed and revealed in the act of writing. It follows that even the physical act of writing bears a relation to the spiritual intellect, and this is what a chain of cause and effect means.

5 וכ"ש [וכל שכן] משכל למדות ולפי ערך השכל כן נשתלשלו המדות וקטן ששכלו מעט גם מדותיו בדברים קטנים

And all the more so from intellect to the emotive attributes: according to the measure of the intellect, so do the emotive attributes descend; and a child whose intellect is slight, his emotive attributes too are in small things.

> If even the physical act of writing bears a relation to the intellect, all the more so do the emotions, which follow the intellect in proportion: a small child, whose intellect is slight, has emotions about small things.

כך בעולמות נשתלשל האור ומאיר בכל עולם לפי ערכו ומחיה ומהווה אותם בבריאה מאיר יותר בגילוי וכו' עד עשייה שם נתצמצם האור ומחמת זה יכול להיות שינויים בעולמות כמו קיץ וחורף בנין הבית וחורבנו וימות המשיח

So in the worlds, the light descended in a chain and shines in each world according to its measure, and gives them life and brings them into being. In Beriah it shines more in revelation, etc., down to Asiyah; there the light is contracted. And because of this there can be changes in the worlds, such as summer and winter, the building of the [Holy] Temple and its destruction, and the days of Mashiach.

> The same holds in the worlds: the light comes down in a chain and shines in each world according to that world's measure, giving it life and existence, more openly in Beriah and less in the worlds below it, until in Asiyah it is contracted. Because the revelation differs from world to world, the worlds can change: summer and winter, the building and the destruction of the Temple, and the days of Mashiach.

כל זה הוא מחמת שהוא רק הארה שמאיר בכל עולם ומחיה אותם בבחי' ממלא

All this is because it is only a radiance that shines in each world and gives them life, as the level of memalei.

> All this is possible because what shines in the worlds is only a radiance, the level of memalei, which gives them life.

ואי"כ ממילא אין הגילוי בשוה בכל העולמות רק בצמצום בכל עולם לפי ערכו ככה נתגלה בחי' ממלא ולבעבור זה יש שנויי' [שנויים] לפי ערך הגילוי

If so, it follows of itself that the revelation is not equal in all the worlds, but rather [it is] with contraction: in each world, according to its measure, so is the level of memalei revealed. And on account of this there are changes, according to the measure of the revelation.

> It follows that memalei is not revealed equally in all the worlds, but only through contraction, in each world according to its measure. That is why there are changes, following the measure of the revelation.

אכן בחי' סוכ"ע שהוא עצם האור הרי לגבי עצמותו ומהותו אני הוי' לא שניתי[16] מעלה ומטה שוין גשמיות ורוחניות כמו קודם שנברא העולם

However, the level of the light that encompasses all worlds (sovev kol almin), which is the essence of the light: in relation to His essence and being, "I, Havayah, have not changed"; above and below are equal, physicality and spirituality, as before the world was created.

> Sovev kol almin, the light that encompasses all worlds, is different: it is the essence of the light itself, and in relation to G-d's essence nothing changes, as the verse says, "I, Havayah, have not changed" (Malachi 3:6). For Him above and below, physical and spiritual, are the same as they were before the world was created.

וכמו ד"מ [דרך משל] זיו השמש שמאיר יכול להיות מסכים המסתיר את האור והזיו אבל מכל זה אין שום שינוי בעצם השמש

And as, for example, with the glow of the sun that shines: there can be screens that hide the light and the glow, but from all this there is no change at all in the sun itself.

> The analogy is the sun: screens can block its rays and hide its light, but they change nothing in the sun itself.

כמ"כ [כמו כן] לגבי עצם אור א"ס אשר את השמים והארץ אני מלא[17] אין שום שינוי והסתר כחשכה כאורה[18] כלא חשיבי קמיה.

Likewise, in relation to the essence of the Infinite Light (Or Ein Sof), of which [it is said], "the heavens and the earth I fill," there is no change or concealment at all; "darkness is as light," and they are regarded as nothing before Him.

> So too the essence of the Infinite Light, which fills heaven and earth (Jeremiah 23:24), undergoes no change or concealment at all: "darkness is as light" (Psalms 139:12), and everything is as nothing before Him. (The printed כלאר is a slip for כלא, "as nothing.")

רק כשנסתר ונתצמצם האור העצם ונמשך רק הארה ומאיר הזיו דרך דילוג וחלל ומקום פנוי כנ"ל אז שייך שינויים כנ"ל

Only when the essential light is hidden and contracted, and only a radiance is drawn down, and the glow shines by way of a leap and a void and an empty space, as mentioned above, then changes apply, as mentioned above.

> Change belongs only to the realm where the essential light was hidden and contracted and only a radiance is drawn down. That is the radiance that comes through the "leap," the void and the empty space described in the first section.

אבל לע"ל [לעתיד לבוא] כשיהיה התגלות האור מבחי' סכ"ע [סובב כל עלמין] יקום גם גוף הגשמי בתחית המתים וליהנות מזיו השכינה[19] ולחיות בלא אכילה ושתיה

But in the Time to Come, when there will be a revelation of the light from the level of sovev kol almin, even the physical body will rise in the Resurrection of the Dead, and [it will] delight in the radiance of the Shechinah (Divine Presence) and live without eating and drinking.

> In the Time to Come, when the light of sovev is revealed, even the physical body will rise at the Resurrection of the Dead. It will delight in the radiance of the Shechinah and live without eating and drinking, as the Sages describe the World to Come (Berachos 17a); the next part gives the reason.

כי בפני עצם האור אין שום הסתר כלל ולבעבור זה יכול להשגיח על כל פרטי פרטים וכמ"ש מה' מצעדי גבר כוננו[20] ואין אדם נוקף אצבעו[21] וכו' ידע מה בחשוכא[22] ונהורא עמיה שרא

For before the essence of the light there is no concealment at all. And because of this He can watch over every last detail, as it is written, "By Havayah are a man's steps established," and "A person does not bruise his finger," etc., [and] "He knows what is in the darkness, and the light dwells with Him."

> Before the essence of the light nothing at all is hidden, so G-d's providence reaches every last detail. Three sources are brought: "By Havayah are a man's steps established" (Psalms 37:23); the Talmud's saying that a person does not bruise his finger below unless it is proclaimed over him above; and the verse in Daniel, "He knows what is in the darkness, and the light dwells with Him."

כי לפני עצמותו מעלה ומטה שוין הכל כלא חשיבי קמיה וזהו המגביהי לשבת המשפילי לראות[23] בשמים ובארץ אשר לבעבור שעצמותו מגביהי לשבת סכ"ע [סובב כל עלמין] ואינו בערך עלמין כלל לכן אין שום הפרש בין שמים וארץ

For before His essence above and below are equal; all are regarded as nothing before Him. And this is [the meaning of] "Who is enthroned on high, Who looks down low upon heaven and earth": because His essence is "enthroned on high," sovev kol almin, and bears no relation to worlds at all, therefore there is no difference at all between heaven and earth.

> Before His essence there is no above or below; everything is as nothing before Him. This is the meaning of Psalms 113:5-6: because He is "enthroned on high," as sovev, beyond any relation to worlds, He "looks down low" upon the earth as upon the heavens, and there is no difference between them.

ועל דבר זה נסמית עינו של בלעם הרשע[24] באמרו ומספר את רובע ישראל[25]

And on this matter the eye of the wicked Bilam was blinded, when he said, "and the number of the fourth part (rova) of Israel."

> On this point the wicked Bilam was blinded. In its plain sense his phrase "the number of the rova of Israel" (Numbers 23:10) means a fourth part, one of the four camps of Israel; the Talmud (Niddah 31a) reads it as G-d counting the marital unions of Israel, awaiting the drop from which a righteous person is formed, and says that Bilam thought it unfitting for the Holy and Pure One to look upon such a thing, and his eye was blinded.

והיינו לפי טעותו[26] שההתהוות הוא דרך השתלשלות והתלבשות בעלמין לכן יש חילוק מעלה ומטה ורחוק אצלם ה' בתכלית שישתלשל כ"כ [כל כך] למטה בהשגחה פרטיות בארץ מתחת כמו בשמים ממעל ולכן אומרים על השמים כבודו[27]

That is, according to his error, that the coming-into-being is by way of hishtalshelus and encloth-ing in the worlds, therefore there is a distinction between above and below; and in their eyes it is utterly remote that G-d would descend so far below, with individual providence on the earth below as in the heavens above. And therefore they say, "His glory is above the heavens."

> His error was to think that creation comes only by a chain of descent and enclothing in the worlds. Then there would be a real distinction between above and below, and it would seem utterly remote that G-d should come down so far as to watch over the details of the earth as He does the heavens; that is why those who share this error say, "His glory is above the heavens" (Psalms 113:4). Another transcript of this discourse (R. Pinchas's) names them: the idol-worshippers, who say in their error, "Havayah is high above all nations."

אבל באמת במקום גדולתו שם ענותנותו שמחמת שמגביהי לשבת משפילי לראות אשר לגבי סוכ"ע ושאין בגדר עלמין כלל אין שום הפרש מעלה ומטה וכלא ממש חשיבי ומתחת זרועות עולם[28] כו':

But in truth, "where His greatness is, there is His humility": because He is "enthroned on high," He "looks down low." For in relation to sovev kol almin, which is not within the bounds of worlds at all, there is no difference at all between above and below, and they are regarded as truly nothing; and "beneath are the everlasting (olam) arms," etc.

> In truth, "where His greatness is, there is His humility," as the Sages say (Megillah 31a): precisely because He is enthroned high above, He looks down low. For sovev, which is beyond the bounds of worlds altogether, there is no difference between above and below, all being truly as nothing; and so "beneath are the everlast-ing arms" (Deuteronomy 33:27), read here as His reach to what is lowest.

SECTION 3 · ¶6–7

Queens, concubines and maidens

6 והנה שיאיר בחי' סובב בבחי' מלא הוא ע"י עסק התורה קול דודי הנה זה בא[29]

Now, that the level of sovev should shine within the level of memalei is through occupation with the Torah: "The voice of my beloved! Behold, he comes."

> A new step: the light of sovev comes to shine within memalei through the study of Torah. The verse "The voice of my beloved! Behold, he comes" is applied to this.

כי מתניתין מלכתא ובעסקו בתורה ואומר טהור וכו' אני המשנה המדברת בפיך והגילוי מאיר מאור א"ס במשנה בתדירא ו"ק [ו' קצוות] מקננין ביצירה ופסקי הדינין הם בחי' מדות דיצירה והמדות ששה קצוות מאירין שם בגילוי ובתדירא

For "the Mishnah is a queen"; and when one occupies himself with Torah and says "pure," etc., "I am the Mishnah that speaks in your mouth." And the revelation from the Infinite Light (Or Ein Sof) shines in the Mishnah constantly. The six extremities (vav ketzavos) nest in Yetzirah, and the legal rulings are the level of the emotive attributes (middos) of Yetzirah; and the emotive attributes, the six extremities, shine there in revelation and constantly.

> The Mishnah is called "a queen," that is, Malchus, and when a person studies and rules "pure" and so on, it is the Mishnah itself that speaks through his mouth. In the Mishnah the revelation of the Infinite Light shines constantly, for its rulings belong to the emotive attributes of Yetzirah, the world where the six extremities, Z'eir Anpin, "nest," and there they shine openly and constantly.

כידוע שהתגלות אור א"ס בחכמה ואורייתא מחכמה נפקת וכל הדינין כשר ומותר וכו' המבוארים במשניות הם ע"י חכמה אתברירו מברר הטוב מרע ומאיר שם עצם הגילוי ומברר ופוסק הדין שמותר לאכול ועי"ז נתעלה הדבר ההוא או להיפוך

As is known, the revelation of the Infinite Light is in Chochmah (wisdom), and "the Torah came forth from Chochmah"; and all the laws, "kosher" and "permitted," etc., that are explained in the Mishnayos are "clarified through Chochmah": it separates the good from the evil, and the very essence of the revelation shines there, and it clarifies and decides the law that [a thing] is permitted to eat, and through this that thing is elevated, or the opposite.

> The Infinite Light is revealed in Chochmah, the Torah comes from Chochmah, and the laws of the Mishnah, "kosher," "permitted" and the rest, are "clarified through Chochmah," which sorts the good from the evil. When a ruling declares a thing permitted to eat, the very essence of the revelation shines in it and the thing is thereby elevated; when it is forbidden, the opposite.

וע"ז נאמר והבדלתם בין הבהמה הטהורה[30] וכו' משא"כ בברייתא ההארה והגילוי בהם מועטת ואין בתדירא וכמשל ההולך אל פלגשו וכו'

And of this it is said, "You shall distinguish between the pure animal," etc. Whereas in the Baraisa [the teachings left outside the Mishnah], the illumination and the revelation in them are slight, and not constant, like the analogy of one who goes to his concubine, etc.

> This sorting is what the verse means: "You shall distinguish between the pure animal and the impure" (Leviticus 20:25). In a Baraisa, a teaching of the Sages left outside the Mishnah, the light and revelation are slight and not constant, like a man who goes to his concubine only from time to time, while the queen, the Mishnah, is with him constantly.

כי המשניות הם בחי' חג"ת [חסד גבורה תפארת] שהם כלים אמצעים תפארת גופא[31] וכו' אכן ברייתות הם בחי' נה"י [נצח הוד יסוד] שהם לבר מגופא כלים חיצוניי

For the Mishnayos are the level of Chesed, Gevurah and Tiferes, which are the middle vessels: "Tiferes is the body," etc. But the Baraisos are the level of Netzach, Hod and Yesod, which are "outside the body," outer vessels.

> The Mishnayos correspond to Chesed, Gevurah and Tiferes, the middle vessels of the body, Tiferes being the body itself. The Baraisos correspond to Netzach, Hod and Yesod, which are outside the body proper: outer vessels.

לכן נקרא ברייתא לשון חוצה ומתלבשים גם בעשי' [בעשיה] לכן נתרבו הברייתות דוקא בזמן הגלות כי אז מטי רגלין ברגלין[32, 33] בחי' נה"ח

Therefore it is called Baraisa, an expression of "outside," and they are enclothed also in Asiyah. Therefore the Baraisos multiplied specifically in the time of the exile, for then "the feet reach the feet," the level of Netzach, Hod and Yesod;

> The very name Baraisa means "outside," and these levels are enclothed even in Asiyah, the lowest world. That is why the Baraisos multiplied in the time of the exile, when "the feet reach the feet," the lowest levels; the Zohar (Pekudei) links the Mishnah with the Second Temple while the Baraisos dwell outside, "between the thighs," and in the exile Israel descends until it dwells "in the feet." (The printed נה"ח is apparently a misprint for נה"י, Netzach, Hod and Yesod, named in the previous part.)

ולכן ההארה והגילוי בהן מועט. אכן מקודם היה הכל נכללין במשנה וע"ד מ"ש אילפא ולא פשיטנא ליה ממתניתין[34] כו'.

and therefore the illumination and the revelation in them are slight. However, previously everything was included in the Mishnah, along the lines of what Ilfa said: "and I do not resolve it from the Mishnah," etc.

> That is why the light in the Baraisos is slight. Originally, however, everything was contained in the Mishnah, as Ilfa claimed that he could resolve any question on the Baraisos of Rabbi Chiya and Rabbi Oshaya from the Mishnah (Taanis 21a). In Tanya, Iggeres HaKodesh 9, the Alter Rebbe likewise contrasts the days of the Tannaim and Amoraim, when Torah study was the main service, with the "footsteps of Mashiach," when the Shechinah has come down to the level of the feet.

7 ועלמות[35] הוא הלכות תלמוד בבלי ע"י שמותיב ומפרק ניתוספו דינים חדשים ומדמה מילתא למילתא ותלמוד בבריאה שמאיר שם חכמתו יתברך וכמ"ש בע"ח [בעץ חיים] אימא מקננא בבריאה[36, 37, 38] ונקרא עלמין לשון העלם

And "maidens" (alamos) are the laws of the Babylonian Talmud: by raising objections and resolving them, new laws were added, and one compares one matter to another. And the Talmud is in Beriah, where His Chochmah (wisdom), may He be blessed, shines, as is written in Etz Chaim, "Imma (Binah) nests in Beriah." And they are called alamin, an expression of concealment (he'elem).

After the Mishnah, "the queen," and the Baraisos, compared to concubines, come the "maidens" (alamos), the third group in the verse "Sixty are the queens and eighty concubines, and maidens without number" (Song of Songs 6:8): these are the laws of the Babylonian Talmud, which grew through question and answer and through comparing one case with another. The Talmud is rooted in Beriah, where Imma, that is Binah, "nests" and G-d's Chochmah shines, and the word alamin is read as related to he'elem, concealment.

וכמו שאיתא יוצר אור זהו יצירה[39] ובורא חושך עולם הבריאה נקרא חושך

As it is stated: "Who forms (yotzer) light" — this is Yetzirah (Formation); "and creates (borei) darkness" — the World of Beriah (Creation) is called darkness.

The phrase "Who forms light and creates darkness" (Isaiah 45:7, said daily in the morning blessings) is read as a statement about the worlds: "forms" (yotzer) points to Yetzirah and "creates" (borei) to Beriah, so that Yetzirah is called light and Beriah darkness. In the first discourse "Shechorah" (Likkutei Torah, Shir HaShirim 5) the Alter Rebbe explains this darkness with a teacher and his student: Beriah is like the teacher's thought, still darkness to the student, and Yetzirah like his speech, which is light to him.

והטעם לזה כי יצירה ששם מקננין ו"ק [ו' קצוות] דאצילות שהם מדותיו יתברך יכולין לירד ולהתלבש שהמקבל יכל לקבל חסד ממש במדה ומרגיש הטוב הגם שאין ערוך לעצם החסד דאצי' כי ביצירה הם בע"ג [בעלי גבול / בעל גבול] אעפ"כ [אף על פי כן] שייך לשון אור שהמקבל מקבל על בוריו.

And the reason for this is that in Yetzirah, where the six extremities (vav ketzavos) of Atzilus nest, which are His emotive attributes (middos), may He be blessed, they can descend and be enclothed, so that the recipient can receive actual kindness, in measure, and feel the good. Although there is no comparison to the essence of the Chesed of Atzilus, for in Yetzirah they are finite, nevertheless the term "light" applies, for the recipient receives it clearly.

The reason is that in Yetzirah, where the six emotive attributes of Atzilus "nest," the attributes can come down and be enclothed, so that a recipient receives real kindness, in measured form, and feels its goodness. Though this bears no comparison to the Chesed of Atzilus itself, since in Yetzirah the attributes are finite, it is still called "light," because what is received is received clearly.

אכן בחי' חכמתו אין יכול להשתלשל כ"כ [כל כך] למטה ולכן כל מה שמשיג השגה אינו משיג לשרשו ולעמקו

However, the level of His Chochmah cannot descend in a chain so far below; and therefore, whatever comprehension one attains, he does not attain [it] to its root and its depth.

> G-d's Chochmah, however, cannot come so far down the chain. So whatever one grasps of it, one does not grasp it to its root and depth.

כי חכמתו ובינתו ודעתו של אור א"ס ב"ה שבאצי' אינו יכול לבא בהתגלות כלים בע"ג [בעלי גבול / בעל גבול] חכים ולא בחכמה ידיעא[40]

For the Chochmah, Binah and Daas of the Infinite Light (Or Ein Sof), blessed be He, that is in Atzilus cannot come into revelation in finite vessels: "wise, but not with a knowable wisdom."

> The intellect of Atzilus, its Chochmah, Binah and Daas, cannot be revealed in finite vessels. The phrase "wise, but not with a knowable wisdom" says that G-d's wisdom is beyond any wisdom that can be known.

ולכן אף שלמעלה באצי' שם חכמה מאיר יותר אבל בהתגלות למטה בבריאה בע"ג [בעלי גבול / בעל גבול] נקרא בורא חושך ויצירה נק' אור כי חכמתו אינו יכול לקבל בע"ג [בעלי גבול / בעל גבול]

Therefore, although above, in Atzilus, Chochmah shines more, yet in the revelation below, in Beriah, which is finite, it is called "creates darkness," and Yetzirah is called "light"; for the finite cannot receive His Chochmah.

> So although Chochmah shines more brightly above, in Atzilus, when it comes down into finite Beriah it appears as darkness, "creates darkness." Yetzirah, which holds only the emotive attributes, is called light, because the finite can receive those but cannot receive His Chochmah.

ולכן על תלמוד בבלי נאמר במחשכים[41] הושיבני[42] כי לבעבור שתלמוד הוא טעמי המשנה וחכמתו ית' זהו במחשכים כי אין יכול לבא בהתגלות שיבינו הטעם על מכונו ושרשו.

Therefore of the Babylonian Talmud it is said, "He has set me in dark places"; for since the Talmud is the reasons of the Mishnah and His Chochmah, may He be blessed, this is "in dark places," for it cannot come into revelation such that one would understand the reason on its true foundation and in its root.

> That is why the Babylonian Talmud is called "dark places" (Lamentations 3:6, as expounded in Sanhedrin 24a). The Talmud gives the reasons of the Mishnah, which are G-d's Chochmah, and these cannot be revealed in such a way that one grasps a reason fully, in its true foundation and root.

ולכן תפלה[43] ש"י [של יד] נק' יוצר אור שמאיר בה מדותיו משא"כ תפילין של ראש שהוא בחי' מוחין נק' ובורא חושך שהתגלות מחכמתו ית' בא בהעלם ואין מאיר בגילוי ממש

And therefore the tefillin of the hand are called "Who forms light," for His emotive attributes shine in them; whereas the tefillin of the head, which are the level of the intellect (mochin), are called "and creates darkness," for the revelation of His Chochmah, may He be blessed, comes in concealment and does not shine in actual revelation.

> The same pattern appears in the tefillin. The hand-tefillin, in which the emotive attributes shine, are linked with "Who forms light," and the head-tefillin, which correspond to the intellect, with "and creates darkness," because the revelation of Chochmah comes in concealment.

(ואפשר להבין ענין זה ע"ד דוגמא ממ"ש במ"א בענין אספקלריא המאירה ואספקלריא שאינה מאירה[44] דבחי' עליונה ביותר לא יכול לבוא בהתגלות ע"י אספקלריא המאירה כ"א ע"י אספקלריא שאינה מאירה וכמ"ש בישע' [בישעיה] וארא את אד'[45] אע"פ [אף על פי] שמשה אמר כי לא יראני[46] כו'.

(This matter can be understood by way of an example from what is written elsewhere on the matter of "the speculum that shines" (aspaklaria hame'irah) and "the speculum that does not shine": the very highest level cannot come into revelation through the speculum that shines, but only through the speculum that does not shine. As is written in Isaiah, "And I saw Ado-nai," although Moshe said, "For no man shall see Me," etc.

> A parenthesis offers a parallel from what is explained elsewhere about the "shining speculum" and the "speculum that does not shine": a speculum is a lens or glass through which one sees, and the Talmud (Yevamos 49b) says that all the prophets saw through a speculum that does not shine, while Moshe saw through the shining one. The very highest level can be seen only through the speculum that does not shine, which is how Isaiah could say "I saw Ado-nai" (Isaiah 6:1) although Moshe had said, "No man shall see Me" (Exodus 33:20).

ואספקלריא שאינה מאירה היא בחי' חושך לגבי האור דאספקלריא המאירה. ועד"ז הוא ענין הנ"ל דיוצר אור ובורא חושך[47] דלפי שביצירה אין מאיר רק ו"ק [ו' קצוות] דאצילות ע"כ מבחינה זו יוכל להיות הגילוי על בוריו כמו עד"מ ע"י אספקלריא המאירה ע"כ נק' יוצר אור

And the speculum that does not shine is the level of darkness compared with the light of the speculum that shines. In the same way is the matter mentioned above, of "Who forms light and creates darkness": since in Yetzirah only the six extremities of Atzilus shine, therefore from this level the revelation can be clear, as, by way of analogy, through the speculum that shines; therefore it is called "Who forms light."

> Compared with the shining speculum, the one that does not shine is darkness. In the same way, since only the six emotive attributes of Atzilus shine in Yetzirah, their revelation there can be clear, as through the shining speculum, and therefore Yetzirah is called "Who forms light."

אבל חב"ד [חכמה בינה ודעת] דאצי' שעז"נ [שעל זה נאמר] מאד עמקו מחשבותיך.[48] הנסתרות להי' אלקינו.[49] לכן א"א שיאירו בבחי' גילוי בבי"ע ע"ד בחי' אור ממש.

But Chochmah, Binah and Daas of Atzilus, of which it is said, "Your thoughts are very deep," [and] "The hidden things belong to Havayah our G-d": therefore it is impossible for them to shine in revelation in Beriah, Yetzirah and Asiyah in the manner of actual light.

> But the intellect of Atzilus, of which it is said "Your thoughts are very deep" (Psalms 92:6) and "The hidden things belong to Havayah our G-d" (Deuteronomy 29:28), cannot shine in the lower worlds as real, open light.

וע"כ נאמר ובורא חושך שבבריאה אשר שם נמשך מחב"ד [מחכמה בינה ודעת] דאצי' א"א להיות הגילוי כ"א עד"מ אספקלריא שאינה מאירה או בחי' חשוך והעלם יותר) **(ועמ"ש סד"ה צאינה וראינה בעטרה כו')**

And therefore it is said, "and creates darkness": in Beriah, where [the light] is drawn from Chochmah, Binah and Daas of Atzilus, the revelation cannot be other than, by way of analogy, [as through] the speculum that does not shine, or the level of darkness and greater concealment.) **(And see what is written at the end of the discourse beginning "Go forth and see," on "with the crown," etc.)**

> Therefore Beriah, which receives from the intellect of Atzilus, is "darkness": its revelation is like that of the speculum that does not shine, or a still deeper darkness and concealment. A further reference is given to the end of the discourse "Go forth and see," on "the crown."

ומפני זה ג"כ נק' עלמות לשון עלמה שהיא בתולה ואיש לא ידעה[50] מאחר שטיפת החכמה אין מאיר בתוכה בגילוי ממש.

And for this reason too they are called alamos, an expression of almah (a maiden), who is "a virgin, and no man had known her," since the drop of Chochmah does not shine within her in actual revelation.

> This is also why the laws of the Talmud are called alamos: an almah, a maiden, is "a virgin, and no man had known her," as the Torah says of Rivkah (Genesis 24:16). So too the "drop" of Chochmah does not shine within Beriah in open revelation.

אך אעפ"כ [אף על פי כן] נתגלה איזה הארה אכן לא על בוריו לכן ובורא חושך שהתגלות הארה כמו בחושך עד"מ שנתבטל מהותו ואין רואה שום דבר היטב רק מה שרואה איזה דבר אין רואה על בוריו ועל מכונו ואין מקיף את הדבר שרואה בעיני ראי' [ראיה] שלו (ועיין מ"ש במ"א בענין משגיח מן החלונות מציץ מן החרכים)[51]

Yet even so, some radiance is revealed, but not clearly. Therefore [it is] "and creates darkness": the revelation of the radiance is as in darkness, by way of analogy, where one's being is nullified and one sees nothing well; rather, whatever one does see, one does not see clearly or on its true foundation, and one does not encompass the thing he sees with the eyes of his sight. (And see what is written elsewhere on the matter of "He looks in through the windows, He peers through the lattices.")

> Still, some radiance is revealed there, though not clearly; that is the sense of "creates darkness." It is like seeing in the dark, where one's own being is as nullified and nothing is seen well: whatever is seen is not seen clearly or in its true setting, nor taken in fully by the eye. A further reference is given to the verse "He looks in through the windows, He peers through the lattices" (Song of Songs 2:9).

וזהו לרקמות תבל למלך בתולות אחריה רעותיה[52]

And this is [the meaning of] "In embroidered garments she is brought to the King; virgins behind her, her companions."

> The verse "In embroidered garments she is brought to the King; virgins behind her, her companions" (Psalms 45:15) is now read in these terms: the bride brought to the King is Malchus, and the virgins who follow her are the laws, the alamos.

כי בהלכות שהם נקראים עלמות שהם שבעה היכלות דבריאה והם נקראים בתולות שלא קיבלה ההארה בתוכה בהתגלות רק בבחי' ביטול מהותה

For the laws, which are called alamos, are the seven chambers (heichalos) of Beriah, and they are called "virgins" (besulos), for she did not receive the radiance within her in revelation, but only in the manner of the nullification (bittul) of her being.

> The laws called alamos correspond to the seven chambers (heichalos) of Beriah, and they are the "virgins" (besulos) of the verse. They are so called because the radiance did not enter them openly; they received it only through the nullification of their own being.

כי מ"מ איזה הארה יש מאיר אך לא יכול לבא בהתגלות בכלי בע"ג [בעלי גבול / בעל גבול] אשר לבעבור זה נתבטל המהות

For nevertheless some radiance does shine, but it cannot come into revelation in a finite vessel; and because of this the being is nullified.

> Some radiance does shine there, but it cannot be revealed in a finite vessel. That is why the recipient's being is nullified before it.

ולכן נקי אחריה רעותיה וכשיש עליה לבחי' מלכות ותובל למלך כו' אז נתעלים גם ז' היכלות הנ"ל מובאות לך ממילא

And therefore they are called "behind her, her companions." And when there is an ascent of the level of Malchus (sovereignty), "she is brought to the King," etc., then the seven chambers mentioned above are also elevated: "they are brought to You" of themselves,

> That is why they are "behind her, her companions": they follow the queen, Malchus. When Malchus rises, "she is brought to the King," the seven chambers rise with her, "brought to You" as a matter of course.

כי לא קיבלו ההשפעה תוך תוכם ואין מאיר בה בהתגלות בתוך הכלי שאין הכלי יכול להגביל אורה אך מחמת ההתגלות שיש מובאות לך ממילא

for they did not receive the influence into their very inwardness, and it does not shine in her in revelation within the vessel, for the vessel cannot contain its light; but because of the revelation that there is, "they are brought to You" of themselves.

> They rise along with her not because they received the light inwardly, for the light does not shine openly within the vessel, which cannot contain it, but because of the revelation that is there: so they are "brought to You" of themselves.

(ועמ"ש במ"א ע"פ והנה רבקה יוצאת[53] ועי' בפ' ויקהל קצ"ז ב' פקודי רל"ה א' רל"ח א' ועיין פ' אחרי ס"ז ב'):

(And see what is written elsewhere on the verse "And behold, Rivkah was coming out"; and see [in the Zohar,] Parshas Vayakhel, 197b; Pekudei, 235a, 238a; and see Parshas Acharei, 67b.)

> The closing parenthesis refers to a discourse on "And behold, Rivkah was coming out" (Genesis 24:15) and to passages of the Zohar in Parshas Vayakhel, Pekudei and Acharei.

SECTION 4 · ¶8–10

Prayer, the arousal from below

8 ג והנה להמשיך ע"י עסקו בתורה כל הנ"ל צריך להיות מקודם אתעדל"ת [אתערותא דלתתא] ע"י ק"ש [קריאת שמע] ותפלה וכידוע שתפלה היא ח"י ברכאן דצלותא שמחברת ח"י חוליות שבשדרה[54] מראש עד הרגלים וזה נעשה ע"י העלאת מ"ן [מיין נוקבין] שבק"ש [שבקריאת שמע].

3. Now, in order to draw down all of the above through one's occupation with Torah, there must first be an arousal from below (isarusa dilesata), through the Shema and prayer. As is known, prayer is the eighteen blessings of prayer, which join the eighteen vertebrae of the spine, from the head to the feet; and this is accomplished through the raising of mayin nukvin (feminine waters) that is in the Shema.

A third section begins (numbered 3). Drawing all of this down through Torah study requires a prior arousal from below, through the Shema and prayer: the eighteen blessings of the Amidah join the eighteen vertebrae of the spine, from head to feet, and this is brought about by the raising of mayin nukvin, the "feminine waters," the soul's upward striving, in the Shema.

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

„ח"י ברכאן דצלותא שמחברת ח"י חוליות שבשדרה" (the eighteen blessings of prayer join the eighteen vertebrae of the spine) is brought as known, without its source or why it matters here.

Setting the eighteen blessings of the Amidah against the eighteen vertebrae of the spine is from the Sages (Berachos 28b) and the Zohar. The Alter Rebbe explains elsewhere (Maamarei Admur HaZaken 5568) that the vertebrae are all held together „בחוט השדרה המחברם" (by the spinal cord that joins them), which begins at the back of the head, so that through it life is drawn from the mind into all of them. In the same discourse he says that the light of the Torah cannot be received unless prayer comes first, „והאומר אין לי אלא תורה אפי' תורה אין לו" (one who says, I have only Torah, has not even Torah), the order ¶8–10 here follow.

the Alter Rebbe: Maamarei Admur HaZaken 5568, vol. א, p. פה

9 וז"ש [וזהו שכתוב] אחת היא יונתי[55] פי' שצ"ל בחי' אחת ואחת הוא לשון נוקי' [נוקבא] שמקבלת מאחד ז"א.

And this is [the meaning of] what is written, "One is she, my dove." That is, there must be the level of achas ("one," in the feminine); and achas is a term for Nukva (the feminine), who receives from echad ("one"), Z'eir Anpin.

The verse "One is she, my dove" (Song of Songs 6:9) describes this preparation: the soul must reach the level of achas, "one" in the feminine form. Achas stands for Nukva, the receiving feminine aspect, which receives from echad, "One," that is, Z'eir Anpin.

וע"י העלאת מ"נ [מיין נוקבין] למטה בבחי' אחת אז רוח אייתי רוח ואמשיך רוח[56] וזהו יונתי ע"ש [על שם] עיניך יונים[57]

And through the raising of mayin nukvin (feminine waters) below, in the level of achas, then "spirit brings spirit and draws down spirit." And this is "my dove," named for "your eyes are doves."

> When mayin nukvin are raised from below in this state of achas, then, in the words of the Zohar, "spirit brings spirit and draws down spirit": the arousal below draws down a response from above. "My dove" recalls "your eyes are doves" (Song of Songs 4:1), and the next words say what the eyes do: they gaze at the glory of the King.

ע"י אסתכלותא ביקרא דמלכא בא לבחי' אחת ע"י התבוננותו בפסוד"ז [בפסוקי דזמרה] משובח ומפואר עדי עד שמו הגדול פי' כל השבחים והתפארות מריש כל דרגין עד אין קץ זהו עדי עד הוא רק מבחי' שמו הגדול היינו רק בחי' הארה וזיו מעצמותו

Through gazing at the glory of the King one comes to the level of achas, through his contemplation in the Verses of Praise (Pesukei deZimra): "praised and glorified forever and ever is His great Name." The meaning is: all the praises and glorifications, from the head of all levels to no end, which is "forever and ever," are only from the level of "His great Name," that is, only the level of a radiance and glow from His essence.

> One reaches achas by gazing at the glory of the King, that is, by the contemplation in Pesukei deZimra, the Verses of Praise, whose opening blessing ends "praised and glorified forever and ever is His great Name." The Alter Rebbe reads "forever and ever" as all the praises and glories, from the head of all levels without end, and all of them come only from "His great Name," a mere radiance and glow of His essence.

ישתבח שמך לעד שכל בחי' השתלשלות מרום המעלות הכל הוא בחי' שמך.

"May Your Name be praised forever": all the levels of hishtalshelus, from the loftiest heights, all are the level of "Your Name."

> So too the closing blessing of Pesukei deZimra, "May Your Name be praised forever," says that the whole chain of descent, from the highest of heights, is only "Your Name."

10 והנה ע"י התבוננות בפסוד"ז [בפסוקי דזמרה] באריכות אז הוא בא לבחי' אחד ואהבת וכו'[58] כל מאדך בלי גבול מס"נ [מסירות נפש] ולבעבור זה אומרים לשם יחוד קוב"ה [קודשא בריך הוא] ושכינתיה היינו שגם למטה צריך להיות יחוד מס"נ [מסירות נפש].

Now, through contemplation at length in the Verses of Praise (Pesukei deZimra), he then comes to the level of echad ("One"), and [to] "You shall love," etc., "all your might," without limit: self-sacrifice (mesirus nefesh). And for this reason we say, "For the sake of the unification of the Holy One, blessed be He, and His Shechinah (Divine Presence)": that is, that below too there must be the unification of self-sacrifice.

> Lengthy contemplation in the Verses of Praise brings a person to the level of echad, the "One" of the Shema, and to "You shall love Havayah your G-d ... with all your might" (Deuteronomy 6:5), a love without limit that is self-sacrifice. This is why we say "For the sake of the unification of the Holy One, blessed be He, and His Shechinah": a unification must take place below as well, and it comes about through self-sacrifice.

גם במה ששוכן בתחתונים ע"י העלא' [העלאת / העלאה] מ"נ [מיין נוקבין] בלי גבול ובכל מאדך אז ע"י אתעדל"ת [אתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] יחוד סובב וממלא

Also in that which dwells (shochen) among the lower realms, through the raising of mayin nukvin (feminine waters) without limit, and "with all your might," then through the arousal from below (isarusa dilesata) [there comes] an arousal from above, the unification of sovev and memalei.

> "That which dwells (shochen) among the lower realms" is the Shechinah, whose name comes from the same root, "to dwell." When a person raises mayin nukvin, the soul's upward striving, without limit and "with all your might," this arousal from below calls forth an arousal from above: the union of sovev, the light beyond the worlds, with memalei, the light within them.

ובלא זה אין יכול להיות התגלות סובב בממלא ואין יכול להמשיך ע"י למודו התגלות הסובב מה שהוא קדוש ומובדל ואין בגדר עלמין כלל והאומר אין לי אלא תורה אפילו תורה אין לו.[59]

And without this there cannot be a revelation of sovev within memalei, and one cannot draw down through his study the revelation of the sovev, that which is holy and set apart, and not within the bounds of worlds at all. And one who says, "I have nothing but Torah," does not have even Torah.

> Without this union sovev cannot be revealed within memalei, and Torah study cannot draw down the revelation of sovev, which is "holy and set apart," beyond the bounds of any world. The Talmud's saying that one who says "I have nothing but Torah" does not have even Torah (Yevamos 109b) is applied here: Torah study without the self-sacrifice of prayer cannot draw down this revelation.

כ"א כשיש לו מס"נ [מסירות נפש] בלי גבול בחילא יתיר יותר מהכלי אז ממשיך ע"י עסק התורה התגלות סובב (ועמ"ש מזה בביאור ע"פ והנה מנורת זהב[60] כולה וגולה על ראשה[61] כו')

Rather, when he has self-sacrifice without limit, with surpassing strength, more than the vessel [can hold], then he draws down, through occupation with the Torah, the revelation of sovev. (And see what is written about this in the explanation on the verse "And behold, a menorah all of gold, and its bowl on its top," etc.)

> Only when a person brings self-sacrifice without limit, a strength greater than the vessel can hold, does his Torah study draw down the revelation of sovev. The parenthesis sends the reader to the explanation, elsewhere in Likkutei Torah, of Zechariah's vision of the golden menorah with its bowl on top (Zechariah 4:2).

ולכן שייך הלשון יחוד קוב"ה [קודשא בריך הוא] ושכינתיה שנעשה יחוד מ"נ [מיין נוקבין] ומ"ד [ומיין דוכרין] לשון הגמרא אין טפה יורדת מלמעלה שאין טיפיים עולים מלמטה.[62]

Therefore the expression "the unification of the Holy One, blessed be He, and His Shechinah" applies, for there comes about a unification of mayin nukvin and mayin duchrin (masculine waters); [in] the words of the Gemara, "No drop descends from above without two drops rising from below."

> That is why the formula speaks of uniting "the Holy One, blessed be He, and His Shechinah": it is a union of mayin nukvin, rising from below, with mayin duchrin, the "masculine waters" that flow from above in response. The Talmud says the same of rain (Taanis 25b), and the Zohar quotes it in the form given here: no drop descends from above without two drops rising from below to meet it.

וע"י תפלה נעשה הבירור מק"נ [מקליפת נוגה] כי מחמת שאכל המאכלים המותרים ניתוסף בו כח וחיות ובכח זה הוא מתפלל ואומר שמע ישראל כו'[63] ואהבת וכו'

And through prayer the refinement (birur) from kelipas nogah [the glowing husk] comes about. For because he ate the permitted foods, strength and life-force were added to him, and with this strength he prays and says, "Hear, O Israel," etc., [and] "You shall love," etc.

> Prayer also accomplishes the refinement (birur) of the sparks held in kelipas nogah, the "glowing husk" in which good and evil are mixed and from which permitted things draw their life. The permitted food a person has eaten adds strength and life-force to him, and with that very strength he prays and says "Hear, O Israel" and "You shall love" (Deuteronomy 6:4–5).

עי"ז נתבררו הניצוצים מק"נ [מקליפת נוגה] ונכלל בחי' אחת בחי' אחד ועי"י התבוננות בתפלה מאיר הנשמה בהגוף שלא תהיה שום מונע מהגוף

Through this the sparks are refined from kelipas nogah, and the level of achas is included in the level of echad. And through contemplation in prayer the soul shines in the body, so that there will be no hindrance at all from the body.

> When that strength is spent on the Shema, the sparks in the food are refined out of kelipas nogah, and achas, the receiving soul, is included in echad, the One. Contemplation in prayer makes the soul shine in the body, so that the body no longer hinders it.

אכן המס"נ [המסירות נפש] הוא מצד נשמה נפש אלקית כי חלק וגו'[64] שהנשמה הוא חלק[65] הוי' ברא כרעא דאבוה[66] ממש שאין שום מניעה מחמת הרגל ד"מ [דרך משל]

However, the self-sacrifice comes from the side of the soul, the G-dly soul, for "the portion," etc.: the soul is a portion of Havayah, "a son is the leg of his father," literally, in that there is no hindrance at all on the part of the foot, by way of analogy.

> The self-sacrifice itself comes from the G-dly soul, which is capable of it because it is "the portion of Havayah" (Deuteronomy 32:9), truly, in the Talmudic idiom, "a son is the leg of his father." The analogy is of a foot, which never resists the head; another transcript of this discourse (R. Pinchas's) adds here the verse "My son, My firstborn, Israel."

ולכל אשר יחפוץ הראש להושיט את הרגל אם במקום קר או במקום חם היא בטלה ועושה מחמת כי היא באחדות ממש עם הראש וכל החיות שלה בטל לשם.

And wherever the head wishes to stretch out the foot, whether into a cold place or into a hot place, it is nullified and does [it], because it is in actual unity with the head, and all its life-force is nullified toward there, [to the head].

> Wherever the head moves the foot, into cold or into heat, the foot simply yields and does it, because it is truly one with the head and its whole life-force is nullified to it. Its obedience comes from that unity, not from a decision of its own.

ככה ממש הנשמות חלק אלקים וכרעא דאבוה ויש בזה בכח כל נפש למס"נ [למסירות נפש] ממש רק המניעה הוא מחמת נפש השכלית של בהמיות.

Exactly so are the souls, a portion of G-d and "his father's leg"; and by this it is within the power of every soul [to come] to actual self-sacrifice. Only, the hindrance is because of the intellectual soul of animality.

> So it is with souls: each is a portion of G-d and, as it were, "his father's leg," so every soul has within it the power for real self-sacrifice. What holds it back is only the intellectual soul of the animal side, the mind that belongs to a person's animal nature.

אכן ע"י התבוננות בתפלה כנ"ל אז גם נפש השכלית תסכים ע"ז לאשתאבא בגופא דמלכא[67, 68] מי לי בשמים ועמך לא חפצתי בארץ[69]

However, through contemplation in prayer, as mentioned above, then the intellectual soul too will consent to this, "to be absorbed into the body of the King": "Whom have I in heaven? And with You, I desire nothing on earth."

> Contemplation in prayer brings even this intellectual soul to consent "to be absorbed into the body of the King," a phrase of the Zohar (1:217b). Its stance becomes that of the psalm: "Whom have I in heaven? And with You, I desire nothing on earth" (Psalms 73:25).

ואדרבה אז נתעלה יותר א"ח [אשת חיל] עטרת בעלה כמבואר במ"א והלימוד שבכל יום עולה בתפלה של אותו היום ותפלה של כל השבוע עולה בתפלה של שבת

On the contrary, it is then elevated even more: "a woman of valor is the crown of her husband," as is explained elsewhere. And the learning of each day ascends in the prayer of that day, and the prayer of the whole week ascends in the prayer of Shabbos.

> Beyond consenting, the intellectual soul is then raised even higher, as in "a woman of valor is the crown of her husband" (Proverbs 12:4), a point the text says is explained elsewhere. The same pattern of ascent links study and prayer: each day's learning rises in that day's prayer, and the prayer of the whole week rises in the prayer of Shabbos.

לכן ע"י יונתי היינו בחי' הסתכלות ביקרא דמלכא נעשה תמתי תמימות ושלימות בכל הבחי' יחוד קוב"ה [קודשא בריך הוא] ושכינתי' וע"י מס"נ [מסירות נפש] כנ"ל נעשה ונתגלה יחוד סובב בממלא כנ"ל.[70, 71, 72, 73, 74, 75]

Therefore, through "my dove," that is, the level of gazing at the glory of the King, there comes about "my perfect one" (tamasi): wholeness (temimus) and completeness in all the levels, the unification of the Holy One, blessed be He, and His Shechinah. And through self-sacrifice, as mentioned above, the unification of sovev within memalei comes about and is revealed, as mentioned above.

> So "my dove," the gazing at the glory of the King, brings about "my perfect one" (tamasi) (Song of Songs 6:9), wholeness and completeness in every level, which is the unification of the Holy One, blessed be He, and His Shechinah. And through the self-sacrifice described above, the union of sovev within memalei comes about and is revealed.

SECTION 5 · ¶11

Rising to Binah

11 וזהו אחת היא לאמה כשהיא בבחי' אחת הנכללת בחד כנ"ל אז היא עולה לבחי' אמה בינה אם הבנים[76] כי הנה בדבר ה' שמים נעשו[77] והנה ד"מ [דרך משל] באדם הדבור נמשך ממחשבה.

And this is [the meaning of] "One is she to her mother": when she is in the level of achas, which is included in the One (chad), as mentioned above, then she ascends to the level of "her mother," Binah (understanding), "the mother of the children." For behold, "By the word of Havayah the heavens were made"; and behold, by way of analogy, in a person speech is drawn from thought.

> The verse continues, "One is she to her mother" (Song of Songs 6:9): when the soul is achas, included in the One, it rises to "her mother," which is Binah, called "the mother of the children" (Psalms 113:9). To show why this is an ascent, the text recalls that the heavens were made "by the word of Havayah" (Psalms 33:6), and that in a person speech is drawn from thought.

אכן הנשמות עלו במחשבה[78] וכשנשמתו הגיע לבחי' אחת ושגם הגוף מסכים על מס"נ [מסירות נפש] יחדו קב"ה [קודשא בריך הוא] ושכינתי' שנכלל בבחי' אחד אז עולה כל השתלשלות ונתעלו למקורן ושרשן

However, the souls arose in thought. And when his soul has reached the level of achas, and the body too consents to self-sacrifice (mesirus nefesh), the Holy One, blessed be He, and His Shechinah (Divine Presence) are united, in that it is included in the level of echad; then the whole chain of descent (hishtalshelus) ascends, and they are elevated to their source and root.

> The souls, by contrast, "arose in thought," a level above the divine speech that made the world. So when a person's soul reaches achas and the body too consents to self-sacrifice, the Holy One and His Shechinah are united, and the whole chain of descent ascends, and all its levels are raised to their source and root.

וזהו ברה היא ליולדתה[79] בינה אם הבנים וע"י תורה ותפלה נגמר כל הבירורין וברה היא ונכללים ועולים ליולדתה כנ"ל אשר נתבררו הבירורים מק"נ [מקליפת נוגה] ע"י שאכל המאכלים אשר שרשם מק"נ [מקליפת נוגה]

And this is "pure (barah) is she to the one who bore her": Binah, "the mother of the children." And through Torah and prayer all the refinements (birurim) are completed, and "pure is she," and they are included and ascend "to the one who bore her," as mentioned above; for the refinements have been refined from kelipas nogah through his having eaten the foods whose root is from kelipas nogah,

> This is "pure (barah) is she to the one who bore her" (Song of Songs 6:9), where the one who bore her is Binah, the mother. Barah is read as birur, refinement: through Torah and prayer all the refinements are completed, and the refined sparks are included and rise to Binah, for they were drawn out of kelipas nogah when the person ate food whose root is in kelipas nogah.

ובזה הכח התפלל אחד ואהבת וכו' וידוע כי שרשם הוא מעולם התהו

and with this strength he prayed "One" and "You shall love," etc. And it is known that their root is from the World of Tohu [Chaos].

> With the strength of that food he prayed the Shema's "One" and "You shall love." The root of these sparks is known to be in the World of Tohu, the world of chaos that preceded our ordered world, whose vessels shattered so that its sparks fell below.

כי לא על הלחם לבדו[80] יחיה האדם כי על כל מוצא פי הוי' יחיה האדם שהמוצא פי הוי' שבמאכלים הם גבוהים יותר בשרשם

For "not by bread alone does man live, but by all that comes forth from the mouth of Havayah does man live": for what comes forth from the mouth of Havayah in the foods is higher in its root.

> The verse "Man does not live by bread alone, but by all that comes forth from the mouth of Havayah does man live" (Deuteronomy 8:3) shows that what truly nourishes is the divine utterance within the food. That utterance in the food is higher in its root, coming as it does from Tohu.

ולכן כשמתפלל במס"נ [במסירות נפש] בכח המאכלים כנ"ל אז נכלל הכל ונעשה מזה אח"ז [אחר זה] התגלות סובב בממלא העלאת מ"נ [מיין נוקבין] כנ"ל והמשכת מ"ד [מיין דוכרין] כנ"ל.

Therefore, when he prays with self-sacrifice by the strength of the foods, as mentioned above, then everything is included, and from this there afterwards comes about the revelation of sovev within memalei: the raising of mayin nukvin (feminine waters), as mentioned above, and the drawing down of mayin duchrin (masculine waters), as mentioned above.

> So when a person prays with self-sacrifice using the strength of the food, everything is included and raised, and from this the revelation of sovev within memalei follows. This is the pattern described above: the raising of mayin nukvin from below and, in response, the drawing down of mayin duchrin from above.

ולכן ע"י תפלה שהיא העלאת מ"נ [מיין נוקבין] מקודם אז ע"י עסקו בתורה נמשך התגלות סובב בממלא קול דודי הנה זה בא[81] וכו':

Therefore, through prayer, which is the raising of mayin nukvin beforehand, then through his occupation with Torah the revelation of sovev within memalei is drawn down: "The voice of my beloved! Behold, he comes," etc.

> The maamar closes on the order with which this section began: prayer, the raising of mayin nukvin, must come first, and then Torah study draws down the revelation of sovev within memalei. This is "The voice of my beloved! Behold, he comes" (Song of Songs 2:8), the verse whose next words, "leaping upon the mountains," opened the maamar.

IN ONE'S AVODAH

Prayer must come before study. Contemplate at length in Pesukei deZimra that all levels, from the highest of heights, are only a glow of His Name, until the soul gives itself over in the Shema "with all your might," and spend on that prayer the strength gained from permitted food, so that its sparks are refined. Only Torah study that follows such prayer draws down the light beyond the worlds, for "one who says 'I have nothing but Torah' does not have even Torah"; each day's learning rises in that day's prayer, and the prayer of the whole week rises in the prayer of Shabbos.

QUESTIONS FOR DISCUSSION

1. Why is the passage from the Infinite Light to Atzilus called "leaping," while the passage from Atzilus to Beriah is not, even though a parsa separates them?
2. If sovev does not change and above and below are equal before it, what does that explain about G-d's providence over every detail, and what was Bilam's error?
3. Why is the Babylonian Talmud, which carries G-d's Chochmah, called "dark places," while the rulings of the Mishnah shine clearly?
4. Why must prayer with self-sacrifice come before Torah study for the study to draw down sovev?
5. How does eating permitted food become part of the soul's ascent in prayer?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **הנה ענין מדלג על ההרים**

The note says that the maamar here appears to be R. Pinchas's transcript of the discourse, printed there on p. 168 with slight changes.

KEHOT'S NOTE

המאמר כאן כנראה שזהו הנחת הר"פ כמו שנדפס שם ע' קסח, עם שינויים קלים. הנחת כ"ק אדה"א בסה"מ תק"ע ע' יב. וראה ביהל אור ע' קצ שמציין לד"ה זה הנחת הר"פ ומוסיף: "שכ' אות באות משמו". בהנחות הר"פ ע' קעג נמצא אחר מאמר זה ד"ה ולתוס' ביאור ענין מקרא משנה ותלמוד, ובאוה"ת שה"ש כרך ג ע' תתקסט מציין "ושייך לד"ה ששים המה מלכות בלקו"ת בשה"ש דרוש השני". באוה"ת וארא ע' קמח מציין למאמר זה "בביאור ע"פ ששים המה מלכות בד"ה הנה ענין מדלג על ההרים" וכ"ה בכ"מ. וכ"ה באוה"ת שה"ש כרך ג ע' תתקסה "לביאור דששים המה כו' בד"ה לבאר ענין מדלג" ושם הגהות. בסיום ד"ה וישמע יתרו תרמ"ז ע' פי מציין כ"ק אדמו"ר מוהרש"ב שהמאמר מיוסד על ד"ה זה. ראה להלן בהוספות להערות וציונים השוואה לד"ה זה. ראה אוה"ת ענינים ע' רפה ואילך. הגהות לד"ה פתח אליהו תרנ"ח ע' נו (שם הוא על הנדפס באוה"ת שה"ש כרך ג ע' תתקסה) סה"מ תרס"ו ע' קפד ואילך. המשך תער"ב ח"א ע' כו ואילך.

2 The maiden hears her beloved approaching: "The voice of my beloved! Behold, he comes, leaping upon the mountains, skipping upon the hills." The whole maamar explains the word "leaping" in this verse.

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.

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PARAGRAPH 2

3 **צמצום ומקום פנוי**

The opening teaching of Etz Chaim: before the worlds were emanated a simple supernal light filled all existence; when it arose in His will to create, the Infinite One contracted Himself and an empty space, a void, was left, into which a line of light was then drawn. The Alter Rebbe builds the "leap" on this account.

Sefer Etz Chaim 1:2:2–3 עץ חיים א:ב:ב-ג

דע כי טרם שנאצלו הנאצלים ונבראו הנבראים היה אור עליון פשוט ממלא כל המציאות ולא היה שום מקום פנוי בבחי' אויר ריקני וחלל אלא הכל היה ממולא מן אור א"ס פשוט ההוא ולא היה לו בחי' ראש ולא בחי' סוף אלא הכל היה אור א' פשוט שוה בהשוואה א' והוא הנק' אור א"ס. וכאשר עלה ברצונו הפשוט לברוא העולמות ולהאציל הנאצלים להוציא לאור שלימות פעולותיו ושמותיו וכנוייו אשר זאת היה סיבה בריאת העולמות כמבואר אצלינו בענף הא' בחקירה הראשונה. והנה אז צמצם את עצמו א"ס בנקודה האמצעית אשר בו באמצע ...

Sefer Etz Chaim (Public Domain)

4 **בתחלת ספר ע"ח**

There the Alter Rebbe quotes the opening of Etz Chaim on the tzimtzum and the void in which all the worlds are placed, and asks how contraction and withdrawal can apply to the Infinite Light, which is not within the bounds of place, given the verse "I, Havayah, have not changed."

KEHOT'S NOTE

ראה לעיל הוספות לויקרא נא, ב.

5 From David's psalm of praise (Ashrei): "Your kingship is a kingship of all olamim, and Your dominion is in every generation." In its plain sense olamim means "all ages," an everlasting kingship; the Alter Rebbe reads it as "all worlds," all of which come into being from G-d's Malchus, through the kav, and not from His essence. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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6 **שמבחי' מלכותך הי' התהוות כל העלמין ע"י קו"ח**

R. Pinchas's transcript has an addition here: no name of a Sefirah can be applied to G-d's essence; only to the Infinite Light can the name Sefirah be applied, and even then not as ten Sefiros, for in the Infinite Light there is no number, and even in the world of Akudim all was bound in one vessel, to be counted as ten Sefiros only afterwards, in the world of Nekudim.

KEHOT'S NOTE

בהנחת הר"פ ע' קסט יש כאן הוספה: "וכל שם ספירה לא שייך לקרא בעצמותו ומהותו רק בבחי' אוא"ס שם שייך לקרא בשם ספירה אבל לא בבחי' ע"ס, כי גם בבחי' אור א"ס ב"ה אין מספר ואף בעקודים היה הכל עקוד בכלי אחד רק אח"ז יחשב לעשר ספירות בעולם נקודים זת"ז, אבל באור א"ס ב"ה לא יש מספר לספי' רק כי באוא"ס ב"ה שייך לקרא בשם ספירה, וקודם שנברא העולם היה הוא ושמו בלבד, אבל בעצמותו ומהותו לא שייך שם ספי' כלל". על קטע זה מהנחת הר"פ מיוסד ההגהות באוה"ת שה"ש כרך ג ע' תתקסה, ומובא כמה פעמים בדא"ח.

7 **וכאילו נאמר דרך משל שהוא בחינת מלכות שבמלכות ואע"פ שאין כן כי אין שם דמות וספירה ח"ו רק לשכך האוזן נדבר כך**

Etz Chaim speaks of the lowest of all the aspects of the Infinite as though it were "the Malchus within Malchus," adding that this is said only to soothe the ear, since there is no image or Sefirah there. The Alter Rebbe cites the pas-

sage as Sha'ar (Gate) 41, chapter 3; in the Etz Chaim text on Sefaria it stands at the opening of Sha'ar (Gate) 42.

Sefer Etz Chaim 42:1:3 עץ חיים מ"ב:א':ג'

... א' הוא הבחי' היותר תחתונה ושפלה מכל בחי' א"ס וכאלו נאמר דרך משל שהוא בחי' מלכות שבמלכות ואע"פ שאינו כך כי אין שם דמות וספירה ח"ו כלל רק לשכך האזן נדבר כך. והנה בזו המדרגה התחתונה שבא"ס יש בה כללות כל שלמעלה המנו ומקבלת מכולם כנודע שהמלכות מקבלת מכולם מדרגה זו התחתונה היא האצילה את בחי' השנית שהיא המדרגה העליונה מכל מה שבכל הנאצלים ויש בה שרש כל הנאצלים והיא משפעת לכולם באופן שהיותר קטן מכל המאציל האציל היותר מובחר שבכל הנאצלים ואין ביניהן מדרגה אחרת כלל כי אחר ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 3

8 **קול דודי כו' מדלג**

The maiden hears her beloved approaching, "leaping upon the mountains, skipping upon the hills." The Alter Rebbe applies "leaping" to the drawing-down from the Infinite One to Chochmah, which comes only after the void of the tzimtzum.

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.

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9 **בא בבחי' דילוג שהרי צריך להיות מקודם חלל ומקום פנוי**

The note refers there for the matter of the leap; the same page of Or HaTorah cites this discourse (note 42:17).

KEHOT'S NOTE

בענין הדילוג ראה אוה"ת וארא ע' קמח. ד"ה וישמע יתרו תרמ"ז ע' עד.

10 **סד"ה קול דודי**

That discourse, on the same verse, explains "voice" (kol) as a drawing-down from concealment into revelation.

KEHOT'S NOTE

לעיל טו, ב.

11 **כי לשון ההשתלשלות הוא כמו שלשלת**

There the Alter Rebbe explains that the descent from Chochmah to Binah, and on through the emotive attributes to Malchus of Atzilus, is called a chain of cause and effect because each level bears a relation to the next, as the emotions are born of the intellect in its measure: a child of small intellect has emotions about small things.

KEHOT'S NOTE

ראה גם לעיל פ' ברכה צה, ב.

12 **אפילו מאצי' לבי"ע . . דרך השתלשלות**

A related discussion to which the note refers on the point that even the descent from Atzilus to Beriah, Yetzirah and Asiyah is by way of hishtalshelus.

KEHOT'S NOTE

ראה באוה"ת פ' ראה ע' תשפז. שלא יוקשה ממה שנתבאר לעיל מ, ג ע"ש.

13 **ולכן שלשים כלים דזו"נ דאצי'**

A discussion to which the note refers on the thirty vessels of Z'eir Anpin and Nukva of Atzilus that are enclothed in Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה אוה"ת ויקהל ע' ב'קעג. ד"ה תקעו תר"ו ע' רפח.

14 **בד"ה פתח אליהו**

The discourse "Eliyahu opened" begins on that page (13c).

KEHOT'S NOTE

תו"א יג, ג ואילך.

PARAGRAPH 4

15 **במעשה הכתב נתגלה השכל**

The transcript there adds in parentheses: although the motion of the finger already contains something besides the intellect, the intellect is truly enclothed in that motion, at least as the will is enclothed in the hand that throws; and a stronger proof is a gesture of the hand, which is not a willed motion but comes of itself from the way the intellect is in the brain, suddenly showing itself in the hand.

KEHOT'S NOTE

בסה"מ תק"ע ע' יג: "(ואעפ"י שהתנועה באצבע כבר יש בה מלבד השכל, אבל השכל מלובש ממש בתנועה זו עכ"פ כמו הרצון שמתלבש ביד לזרוק, ויותר ראי' מענין הרמז ביד שאינה בתנועה רצונית רק ממילא לפי אופן השכל שבמוח שבא ומראה פתאום ביד כו')".

PARAGRAPH 5

16 **אני הוי' לא שניתי**

The prophet's words in G-d's name: "For I, Havayah, have not changed; and you, the children of Yaakov, have not been consumed." Cited to show that sovev, the essence of the light, is untouched by creation: above and below are the same for 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.

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17 **את השמים והארץ אני מלא**

G-d speaks through Jeremiah against those who think they can hide from Him: "Do I not fill the heavens and the earth? says Havayah." Applied here to the essence of the Infinite Light, in which there is no change or concealment.

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.

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18 **כחשכה כאורה**

David to G-d: "Even darkness is not dark for You, and the night shines like the day; darkness is as light." Before the essence of the light nothing hides anything.

Psalms 139:12 תהילים קל"ט:י"ב

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

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

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19 **מזיו השכינה**

Rav's saying: the World to Come has no eating or drinking, but the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The Alter Rebbe applies it to the time of the Resurrection, when the physical body itself will live from this radiance.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵיהּ דְּרַב: לֵיכָּא עָלְמָא הַזֵּה עָלְמָא הַבָּא. הָעוֹלָם הַזֶּה אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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20 **מה' מצעדי גבר כוננו**

"By Havayah are a man's steps established." A proof that G-d's providence reaches every detail of a person's life.

Psalms 37:23 תהילים ל"ז:כ"ג

מֵה' מִצְעֲדֵי־גֶבֶר כּוֹנָנוּ וְדַרְכּוֹ יֶחְפָּץ׃

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

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KEHOT'S NOTE

תהלים לז, כג.

21 **ואין אדם נוקף אצבעו**

Rabbi Chanina says that a person does not bruise his finger below unless it is proclaimed over him above, and brings the verse "By Havayah are a man's steps established." The Alter Rebbe cites it for individual providence over the smallest detail.

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׃

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Zohar III, 274b זח"ג רעד, ב

KEHOT'S NOTE

חולין ז, ב. זח"ג רעד, ב.

22 **ידע מה בחשוכא**

Daniel's blessing when the king's dream was revealed to him: "He reveals the deep and hidden things; He knows what is in the darkness, and the light dwells with Him." Cited to show that before G-d darkness hides nothing.

Daniel 2:22 דניאל ב':כ"ב

הוּא גָּלֵא עַמִּיקָתָא וּמְסַתָּרָתָא יָדַע מָה בַּחֲשׁוֹכָא וּנְהוֹרָא עִמֵּהּ שְׁרֵא׃

He revealeth the deep and secret things; He knoweth what is in the darkness, And the light dwelleth with Him.

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KEHOT'S NOTE

דניאל ב, כב. [כ].

23 **המגביהי לשבת המשפילי לראות**

The psalmist: "Who is like Havayah our G-d, Who is enthroned on high, Who looks down low upon heaven and earth?" In its plain sense, because He is so high even the heavens are below Him, so He looks down on both alike. The Alter Rebbe reads it as cause and effect: because He is enthroned high above, as sovev, He looks down equally upon heaven and earth.

Psalms 113:5–6 תהילים קי"ג:ה'-ו'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃ הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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KEHOT'S NOTE

תהלים קיג, ה-ו.

24 **ועל דבר זה נסמית עינו של בלעם הרשע**

Rabbi Abahu expounds "the number of the rova of Israel" as the Holy One counting Israel's marital unions, awaiting the drop from which a righteous person is formed; Bilam said, "Shall He who is pure and holy look upon this?" and his eye was blinded. The Alter Rebbe explains the error behind his question.

Niddah 31a:21–22 נדה ל"א א:כ"א-כ"ב

וְעַל דָּבָר זֶה נִסְמֵית עֵינוֹ שֶׁל בִּלְעָם הָרָשָׁע, אָמַר: מִי שֶׁהוּא טָהוֹר וְקָדוֹשׁ, וּמְשָׁרְתָיו טְהוֹרִים וּקְדוֹשִׁים, יָצִיץ בְּדָבָר זֶה?! מִיָּד נִסְמֵית עֵינוֹ, דִּכְתִיב: "נְאֻם הַגֶּבֶר שְׁתוּם הָעָיִן". וְהֵיכִי דָּמֵי רַבִּי יוֹחָנָן: מַאי דִּכְתִיב "וַיִּשְׁכַּב עַמָּה בַּלַּיְלָה הוּא"? מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא סִיֵּיעַ בְּאוֹתוֹ מַעֲשֶׂה, שֶׁנֶּאֱמַר: "יִשָּׁשכָר חֲמוֹר גָּרֶם" — חֲמוֹר גָּרַם לוֹ לְיִשָּׁשכָר.

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25 **ומספר את רובע ישראל**

Bilam, hired by Balak to curse Israel, blesses them instead: "Who has counted the dust of Yaakov, or the num-

ber of the fourth part (rova) of Israel?" In its plain sense the "fourth part" is one of the four camps of Israel's encampment; the Talmud (Niddah 31a) reads rova as Israel's marital unions, which G-d attends to. (context: Steinsaltz Tanakh)

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!

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KEHOT'S NOTE

במדבר כג, י.

26 **ועל דבר זה נסמית . . והיינו לפי טעותו**

In R. Pinchas's transcript the passage reads: "But the idol-worshippers say, 'Havayah is high above all nations,' according to their error," and the matter of Bilam is written there further on, after the words "His glory is above the heavens."

KEHOT'S NOTE

בסה"מ הנחות הר"פ ע' קע: "אבל העכומ"ז אומרים רם על כל גוים הוי' לפי טעותם". ובענין בלעם נכתב שם להלן אחר תיבת על השמים כבודו. וראה בהנחה אחרת בסה"מ תק"ע ע' טז.

27 **על השמים כבודו**

"Havayah is high above all nations; His glory is above the heavens." In the psalm it is praise of His exaltation, and the next verses add that He looks down low; here the words alone voice the mistaken view that He is too exalted to watch over the earth.

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.

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KEHOT'S NOTE

תהלים קיג, ד.

28 **ומתחת זרועות עולם**

Moshe's blessing of Israel at the end of the Torah: "The G-d of old is a dwelling place, and beneath are the everlasting arms": G-d is Israel's refuge and bears them up from below. Olam, "everlasting," also means "world"; the maamar cites the words for G-d's presence reaching even what is lowest. (context: Steinsaltz Tanakh)

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.'

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PARAGRAPH 6

29 **קול דודי הנה זה בא**

The beloved's voice heralds his coming, "leaping upon the mountains." Here the verse introduces the revelation of sovev within memalei that 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.

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30 **והבדלתם בין הבהמה הטהורה**

G-d's command to Israel: "You shall distinguish between the pure animal and the impure, and between the impure bird and the pure," the laws of what may and may not be eaten. The Alter Rebbe applies it to the rulings of the Mishnah, which sort good from evil, permitted from forbidden, and so elevate what is permitted.

Leviticus 20:25 ויקרא כ':כ"ה

וְהִבְדַּלְתֶּם בֵּין־הַבְּהֵמָה הַטְּהֹרָה לַטְּמֵאָה וּבֵין־הָעוֹף הַטָּמֵא לַטָּהֹר וְלֹא־תְשַׁקְּצוּ אֶת־נַפְשֹׁתֵיכֶם בַּבְּהֵמָה וּבָעוֹף וּבְכֹל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה אֲשֶׁר־הִבְדַּלְתִּי לָכֶם לְטַמֵּא׃

Ye shall therefore separate between the clean beast and the unclean, and between the unclean fowl and the clean; and ye shall not make your souls detestable by beast, or by fowl, or by any thing wherewith the ground teemeth, which I have set apart for you to hold unclean.

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KEHOT'S NOTE

ויקרא כ, כה.

31 **תפארת גופא**

In Eliyahu's prayer (Patach Eliyahu) the Sefiros are set out as a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the body, Netzach and Hod the two thighs." The Alter Rebbe uses it to place the Mishnayos in Chesed, Gevurah and Tiferes, the body itself, and the Baraisos in Netzach, Hod and Yesod, outside it.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

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32 **מטי רגלין ברגלין**

the passage shares nothing with the note

Zohar II, 255a זח"ב רנה, א

KEHOT'S NOTE

זח"ב רנה, א. וראה אגה"ק סי' ט.

33 **רגלין ברגלין**

The Zohar (Pekudei) links the Mishnah with the Second Temple, while the Baraisos dwell outside, "between the thighs"; in the exile Israel descends "until they dwell below, in the feet," and when the exile ends, "His feet shall stand on that day" (Zechariah 14:4). The words "the feet reach the feet" appear there of the lowest level, below the thighs. The Alter Rebbe draws from it why the Baraisos multiplied in the exile. (Kehot: Zohar 2:255a)

Zohar, Pekudei 51:734–743 ספר הזהר, פקודי נ"א:תשל"ד-תשמ"ג

34 **אילפא ולא פשיטנא ליה ממתניתין**

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 Alter Rebbe cites it to show that originally everything was included in the Mishnah.

Taanit 21a:5 תענית כ"א א:ה'

אָמְרוּ לוֹ: אִי אִתֵּיב מָר וְגָרֵיס, לָא הֲוָה מָלֵיךְ מָר. אֲזַל תְּלָא נַפְשֵׁיהּ בְּאַסְקַרְיָא דְסִפְינְתָּא, אֲמַר: אִי אִיכָּא דְּשָׁאֵיל לִי בְּמַתְנִיתָא דְּרַבִּי חִיָּיא וְרַבִּי אוֹשַׁעְיָא וְלָא פָּשֵׁיטְנָא לֵיהּ מִמַּתְנִיתִין, נָפֵילְנָא מֵאַסְקַרְיָא דְסִפְינְתָּא וְטָבַעְנָא.

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PARAGRAPH 7

35 **ועלמות**

The beloved compares his one beloved with a king's household: "Sixty are the queens and eighty concubines, and maidens (alamos) without number," and the next verse says, "One is she, my dove." This discourse, which Or HaTorah calls an explanation of this verse, reads the queens as the Mishnah, the concubines as the Baraisos and the maidens as the laws of the Talmud. (context: Steinsaltz Tanakh)

Song of Songs 6:8 שיר השירים ו':ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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36 **וכמ"ש בע"ח אימא מקננא בבריאה**

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

KEHOT'S NOTE

ש' סדר אבי"ע פ"ג. ת"ז (ת"ו) כג, א. [כ].

37 **אימא מקננא בבריאה**

In the Gate of the Order of ABYA, chapter 3, Etz Chaim explains that Imma, the Binah of Atzilus, reaches the screen of Beriah and shines there, and that this is what the Tikkunei Zohar means by "Imma nests in the Throne."

The Alter Rebbe cites it to place the Talmud, and the wisdom revealed in it, in Beriah.

Sefer Etz Chaim 47:3:1–2 עץ חיים מ"ז:ג':א'-ב'

... ואמנם סוד הזווג הזה הב' דאו"א אשר מגיע עד מסך דבריאה ומאיר שם ז"ס הנאמר בתקונים אמא מקננא בכורסייא והענין כי כתר דאצילות מתלבש בחכמה וחכמה מתלבש בבינה ואז הבינה מאירה בבריאה כנ"ל כי הכל מאירין בודאי אפי' האור א"ס נמשך שם רק שאינו ניכר רק אור הבינה דאצילות שנעשה מסך ולבוש אל כל מה שלמעלה ממנה וזהו אמא עילאה מקננה בבריאה בכורסייא בג' ספי' פי' כי כח ג"ר כח"ב של אצילות כולן נכללין ומתלבשין באמא עלאה והיא אח"כ מקננא בבריאה ואמנם אומרו לשון מקננא לשון קן הטעם הוא ...

Sefer Etz Chaim (Public Domain)

38 **אימא מקננא בבריאה**

The Tikkunei Zohar says that the higher Imma nests in the Throne (Beriah) in the three upper Sefiros, while the central column, comprising six Sefiros, nests in Yetzirah. This is the source of both "Imma nests in Beriah" and "the six extremities nest in Yetzirah."

Tikkunei Zohar 23a:11–13 תקוני הזהר כ"ג א:י"א-י"ג

עמודא דאמצעיתא כליל שית ספירן מקננן במטטרו"ן. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ. ועוד שכינתא מסטרא דכרסיא אתקריאת נשר. ומסטרא דנער (נ"א דחיה) יונה. ומסטרא דאופן צפור. ושכינתא דמות אדם להנה ועוד שלח תשלח ת"ח מלאכא אית דמנא על עופין דאינון נפשין דאתקריאו צפרין וסנדלפו"ן שמיה. ובזמנא דישראל מקיימי האי פקודא ואזלת אימא מתתרכא ובנין צווחין. איהו אוליף זכו על עופין דיליה. וייתא לקב"ה והא כתיב בך ורחמיו על כל מעשיו. אמאי גזירת על האי עופא דאתתרכת מקינה.

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39 **יוצר אור זהו יצירה**

There the Alter Rebbe explains "Who forms light and creates darkness" as darkness in Beriah, which is above the light of revelation in Yetzirah: Beriah is like a teacher's thought, still darkness to the student, and Yetzirah like his speech, which is light to him.

KEHOT'S NOTE

ע"ל שחורה האי פ"ב (ד' סע"ג). [כ].

40 **חכים ולא בחכמה ידיעא**

From Eliyahu's prayer (Patach Eliyahu): "You are wise, but not with a knowable wisdom." The Alter Rebbe cites it to show that the Chochmah of Atzilus cannot be revealed in finite vessels.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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41 **על תלמוד בבלי נאמר במחשכים**

Rabbi Yirmiyah expounds "He has set me in dark places" as the Babylonian Talmud. The Alter Rebbe explains the darkness as the concealment of G-d's Chochmah in the Talmud's reasons.

Sanhedrin 24a:18–19 סנהדרין כ"ד א:י"ח-י"ט

מַאי בָּבֶל? אָמַר רַבִּי יוֹחָנָן: בְּלוּלָה בַּמִּקְרָא, בְּלוּלָה בַּמִּשְׁנָה, בְּלוּלָה בַּתַּלְמוּד. "בְּמַחֲשַׁכִּים הוֹשִׁיבַנִי כְּמֵתֵי עוֹלָם" - אָמַר רַבִּי יִרְמְיָה: זֶה תַּלְמוּדָהּ שֶׁל בָּבֶל. מַתְנִי' אָמַר לוֹ: "נֶאֱמָן עָלַי אַבָּא", "נֶאֱמָן עָלַי אָבִיךְ", "נֶאֱמָנִים עָלַי שִׁלְשָׁה רוֹעֵי בָקָר". רַבִּי מֵאִיר אוֹמֵר: יָכוֹל לַחְזוֹר בּוֹ, וַחֲכָמִים אוֹמְרִים: אֵינוֹ יָכוֹל לַחְזוֹר בּוֹ.

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KEHOT'S NOTE

סנהדרין כד, א. וע' ח' ויקרא (ה, ד). [כ].

42 **במחשכים הושיבני**

The prophet's lament over the destruction: "He has set me in dark places, like those long dead." The Talmud (Sanhedrin 24a) expounds it as the Babylonian Talmud.

Lamentations 3:6 איכה ג':ו

בְּמַחֲשַׁכִּים הוֹשִׁיבַנִי כְּמֵתֵי עוֹלָם:

He hath made me to dwell in dark places, As those that have been long dead. .

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43 **ולכן תפלה של יד נק' יוצר אור**

A work of Kabbalah to which the note refers for the link between the hand-tefillin and "Who forms light"; according to the note on Sefer HaMaamarim 5570, it says that when one says "Who forms light" one should touch the hand-tefillin.

KEHOT'S NOTE

ראה משנת חסידים מס' תפלת הבריאה פי"א מ"ז. ובסה"מ תק"ע ע' כב מציין למ"ש במשנת חסידים דכשאומר יוצר אור צריך למשמש בתפלה של יד.

44 **אספקלריא שאינה מאירה**

The Talmud reconciles Isaiah's "I saw" with Moshe's "no man shall see Me": all the prophets looked through a speculum that does not shine, while Moshe looked through the shining speculum. The Alter Rebbe uses the pair for the light of Yetzirah and the darkness of Beriah.

Yevamot 49b:10–11 יבמות מ"ט ב:י'-י"א

"וָאֵרְאֶה אֶת ה'", כִּדְתַנְיָא: כָּל הַנְּבִיאִים נִסְתַּכְּלוּ בְּאַסְפַּקְלַרְיָא שֶׁאֵינָהּ מְאִירָה, מֹשֶׁה רַבֵּינוּ נִסְתַּכֵּל בְּאַסְפַּקְלַרְיָא הַמְּאִירָה. "דִּרְשׁוּ ה' בְּהִמָּצְאוֹ" — הָא בְּיָחִיד, הָא בְּצִבּוּר. וְיָחִיד אֵימַת? אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: אִלּוּ עֲשָׂרָה יָמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה לְיוֹם הַכִּפּוּרִים.

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45 **וארא את אד'**

Isaiah's vision in the year King Uzziyahu died: "I saw Adonai sitting on a high and lofty throne." Brought as an example of a very high level seen through the speculum that does not shine.

Isaiah 6:1 ישעיהו ו':א

בִּשְׁנַת־מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ וָאֶרְאָה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא רָם וְנִשָּׂא וְשׁוּלָיו מְלֵאִים אֶת־הַהֵיכָל:

In the year that king Uzziah died I saw the L-rd sitting upon a throne high and lifted up, and His train filled the temple.

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KEHOT'S NOTE

ישע' ו, א.

46 **כי לא יראני**

G-d's answer when Moshe asked to see His glory: "You cannot see My face, for no man shall see Me and live." Set against Isaiah's words "I saw Ado-nai," to show that the highest level is seen only through the speculum that does not shine.

Exodus 33:20 שמות ל"ג:כ'

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי:

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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KEHOT'S NOTE

שמות לג, כ.

47 **יוצר אור ובורא חושך**

G-d speaks through Isaiah: "Who forms light and creates darkness, makes peace and creates evil; I am Havayah, Who does all these," that is, everything comes from Him alone. The words are said daily in the morning blessings; the Alter Rebbe reads "forms" (yotzer) as Yetzirah, which is light, and "creates" (borei) as Beriah, which is darkness.

Isaiah 45:7 ישעיהו מ"ה:ז'

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע אֲנִי ה' עֹשֶׂה כָּל־אֵלֶּה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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48 **מאד עמקו מחשבותיך**

From the Song of the Shabbos day: "How great are Your works, Havayah; Your thoughts are very deep." Applied to the Chochmah, Binah and Daas of Atzilus, which cannot shine openly in the lower 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.

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49 **הנסתרות לה' אלקינו**

Moshe to Israel: "The hidden things belong to Havayah our G-d, and the revealed things to us and to our children forever," in its plain sense that hidden sins are G-d's to judge while open ones are the people's to correct. The maamar takes "the hidden things" as the intellect of

Atzilus, which stays hidden in Beriah. (context: Steinsaltz Tanakh)

Deuteronomy 29:28 דברים כ"ט:כ"ח

הַנִּסְתָּרֹת לַה' אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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50 **בתולה ואיש לא ידעה**

Said of Rivkah when Avraham's servant met her at the well: "a virgin, and no man had known her." Used to explain why the laws of the Talmud are called alamos, maidens: Chochmah does not shine within them openly.

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.

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51 **משגיח מן החלונוץ מציץ מן החרכים**

The maiden describes her beloved standing behind the wall: "He looks in through the windows, He peers through the lattices," seen only in part. The text refers to its explanation elsewhere of such partial seeing. (The printed החלונוץ is a slip for החלונות, "the windows.")

Song of Songs 2:9 שיר השירים ב':ט'

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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52 **לרקמות תבל למלך בתולות אחריה רעותיה**

A wedding psalm for the king: the princess "in embroidered garments is brought to the King; virgins behind her, her companions, are brought to You." The queen is Malchus and the virgins following her are the seven chambers of Beriah, which rise with her.

Psalms 45:15 תהילים מ"ה:ט"ו

לְרִקְמוֹת תּוּבַל לַמֶּלֶךְ בְּתוּלוֹת אַחֲרֶיהָ רֵעוֹתֶיהָ מוּבָאוֹת לָךְ׃

She shall be led unto the king on richly woven stuff; The virgins her companions in her train being brought unto thee.

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53 **והנה רבקה יוצאת**

"And behold, Rivkah was coming out," as Avraham's servant was still praying at the well. The opening words of a discourse elsewhere to which the text refers on this subject.

Genesis 24:15 בראשית כ"ד:ט"ו

וַיְהִי־הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יָלְדָה לִבְתוּאֵל בֶּן־מִלְכָּה אֵשֶׁת נָחוֹר אֲחִי אַבְרָהָם וְכַדָּהּ עַל־שִׁכְמָהּ׃

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

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PARAGRAPH 8

54 **חוליות שבשדרה**

Rabbi Tanchum in the name of Rabbi Yehoshua ben Levi: the eighteen blessings of the Amidah correspond to the eighteen vertebrae of the spine. The Alter Rebbe adds that prayer joins them all, from head to feet.

Berakhot 28b:17–18 ברכות כ"ח ב:י"ז-י"ח

אָמַר רַבִּי הִלֵּל בְּרֵיהּ דְּרַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: כְּנֶגֶד שְׁמוֹנֶה עֶשְׂרֵה אַזְכָּרוֹת שֶׁאָמַר דָּוִד בְּ"הָבוּ לַה' בְּנֵי אֵלִים". רַב יוֹסֵף אָמַר: כְּנֶגֶד שְׁמוֹנֶה עֶשְׂרֵה אַזְכָּרוֹת שֶׁבִּקְרִיאַת שְׁמַע. אָמַר רַבִּי תַּנְחוּם אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כְּנֶגֶד שְׁמוֹנֶה עֶשְׂרֵה חוּלְיוֹת שֶׁבַּשִּׁדְרָה. וְאָמַר רַבִּי תַּנְחוּם אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: הַמִּתְפַּלֵּל צָרִיךְ שֶׁיִּכְרַע עַד שֶׁיִּתְפַּקְּקוּ כָּל חוּלְיוֹת שֶׁבַּשִּׁדְרָה.

R. Hillel, the son of R. Samuel b. Nahmani, said : They correspond to the eighteen times the Divine Name [Havayah] is mentioned by David in the Psalm "Ascribe unto the L-rd, O ye sons of might" (Ps.xxix). Rab Joseph said : They correspond to the eighteen times the Divine Name is mentioned in the Shema'. R. Tanhum said in the name of R. Joshua b. Levi : They correspond to the eighteen vertebrae in the spinal column. R. Tanhum also said in the name of R. Joshua b. Levi ...

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PARAGRAPH 9

55 **אחת היא יונתי**

The beloved praises his one beloved: "One is she, my dove, my perfect one; one is she to her mother, pure (barah) is she to the one who bore her." The Alter Rebbe reads each phrase as a stage in the soul's service through the Shema and prayer.

Song of Songs 6:9 שיר השירים ו':ט'

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

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

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דְּקָא מַגְמַר לְאַחֲרִינֵי וְאָזְלִי וְעָבְדִי. מַהוּ דְּתֵימָא: אִית לֵיקהּ אַגְרָא לְדִידֵיהּ, קָא מַשְׁמַע לַן.

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KEHOT'S NOTE

יבמות קט, ב. ושי"נ.

56 **רוח אייתי רוח ואמשיך רוח**

The Kehot note gives this place for the saying "spirit brings spirit and draws down spirit": an arousal of spirit below draws down spirit from above.

Zohar, Terumah 64:660–66:669 ספר הזהר, תרומה ס"ד:תר"ס-ס"ו:תרס"ט

Hence, "Thou shalt love" is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the "right hand" ...

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

57 **עיניך יונים**

The beloved praises her beauty: "Behold, you are fair, my beloved; your eyes are doves." The dove is connected with the eyes, that is, with gazing at the glory of the King.

Song of Songs 4:1 שיר השירים ד':א

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים מִבַּעַד לְצַמָּתֵךְ שַׂעָרֵךְ כְּעֲדֶר הָעִזִּים שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד:

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

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PARAGRAPH 10

58 **ואהבת וכו' בכל מאדך**

Moshe commands Israel in the Shema: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads "all your might" as a love without limit, which is self-sacrifice.

Deuteronomy 6:5 דברים ו':ה

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

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

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KEHOT'S NOTE

דברים ו, ה.

59 **אין לי אלא תורה אפילו תורה אין לו**

Rabbi Yose teaches that one who says he has nothing but Torah does not have even Torah. Here it shows that study alone, without the self-sacrifice of prayer, cannot draw down the revelation of sovev.

Yevamot 109b:5–6 יבמות ק"ט ב:ה'-ו'

הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשׁ בּוֹ בַּעֲשִׂיָּה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵין בּוֹ בַּעֲשִׂיָּה אֵין בּוֹ בִּלְמִידָה. וְאִיבָּעֵית אֵימָא, לְעוֹלָם כִּדְאָמְרִיתוּ מֵעִיקָּרָא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה, לָא צְרִיכָא

60 **בביאור ע"פ והנה מנורת זהב**

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

KEHOT'S NOTE

לעיל פ' בהעלותך.

61 **והנה מנורת זהב כולה וגולה על ראשה**

The prophet Zechariah's vision, when the angel asked him what he saw: "I saw, and behold, a menorah all of gold, and its bowl on its top." These are the opening words of the explanation in Parshas Beha'alotcha to which the text refers.

Zechariah 4:2 זכריה ד':ב

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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62 **אין טפת יורדת מלמע'**

The Talmud teaches that for every handbreadth of rain that falls from above, the deep rises two (or three) handbreadths to meet it. The Alter Rebbe uses it for the union of mayin nukvin from below with mayin duchrin from above.

Taanit 25b תענית כ"ה ב

Zohar III, 247b זח"ג רמז, ב

KEHOT'S NOTE

תענית כה, ב. ראה זח"ג רמז, ב. וע' שלח (מב, ב). ושי"נ. [כ]. מג, ב.

63 **שמע ישראל וכו'**

Moshe's words to Israel: "Hear, O Israel, Havayah is our G-d, Havayah is One." The strength gained from permitted food is spent in saying the Shema, and so the sparks in the food are refined.

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.

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64 **כי חלק וגו'**

From Moshe's song Ha'azinu: "For Havayah's portion is His people; Yaakov is the lot of His inheritance." The soul

is a portion of Havayah, and therefore it is capable of self-sacrifice.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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65 **שהנשמה הוא חלק הוי'**

The version recorded there adds, after "the soul is a portion of Havayah," the words "My son, My firstborn, Israel" (Exodus 4:22).

KEHOT'S NOTE

בהנחת הר"פ ע' קעב נוסף: בני בכורי ישראל.

66 **כרעא דאבוה**

The Talmud asks whether "an heir is the leg of his father," that is, an extension of the father himself. Chassidus cites it as "a son is the leg of his father" for the soul's oneness with G-d, like a foot that never resists the head.

Eruvin 70b:2–3 עירובין ע' ב:ב'-ג'

אוֹ דִלְמָא: יוֹרֵשׁ כַּרְעֵיהּ דַּאֲבוּהּ הוּא? אֲמַר לֵיהּ: אֲנִי אוֹמֵר מְבַטֵּל, וְהָנֵי דְּבֵי שְׁמוּאֵל תָּנוּ אֵין מְבַטֵּל. אִיתֵּיבֵיהּ: זֶה הַכְּלָל, כָּל שֶׁמּוּתָּר לְמִקְצָת שַׁבָּת — הוּתַּר לְכָל הַשַּׁבָּת, וְכָל שֶׁנֶּאֱסַר לְמִקְצָת שַׁבָּת — נֶאֱסַר לְכָל הַשַּׁבָּת חוּץ מִמְּבַטֵּל רְשׁוּת.

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67 **לאשתאבא בגופא דמלכא**

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

KEHOT'S NOTE

זח"א (ריז, ב). [כ].

68 **לאשתאבא בגופא דמלכא**

The Zohar says that a spirit not found worthy must be cleansed in fire and repaired in order "to be absorbed into the body of the King." The Alter Rebbe uses the phrase for the intellectual soul's consent to self-sacrifice.

Zohar, Vayechi 19:134–20:147 ספר הזהר, ויחי י"ט:קל"ד-כ':קמ"ז

But if a man is not adjudged worthy, woe to his spirit, which has to be purified and to be prepared before it can be drawn to the Body of the King; and if it is not prepared, woe to it that it must roll about "like a stone in a sling" (cf. I Sam.). Further, we have learnt: "If the soul is worthy, great is the bliss reserved for it in the other world, as it is written, "No eye hath seen save thine, O L-rd, what thou wilt ...

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

69 **מי לי בשמים ועמך לא חפצתי בארץ**

Asaf's psalm: "Whom have I in heaven [but You]? And besides You I desire nothing on earth." The stance of a soul that wants nothing but G-d, here reached even by the intellectual soul.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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

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70 **ועמ"ש במ"א ע"פ והנה רבקה יוצאת**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken.

KEHOT'S NOTE

ראה מאמרי אדה"ז על מארז"ל ע' רד-רי.

71 **וע' בפ' ויקהל קצ"ז ב' פקודי רל"ה א' רל"ח א' ועיין פ' אחרי ס"ז ב'**

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

KEHOT'S NOTE

נעתקו ביהל אור ע' קעו.

72 **אחת היא יונתי**

"One is she, my dove, my perfect one." "My dove" is the gazing at the glory of the King, and "my perfect one" (tamasi) is the wholeness it brings.

Song of Songs 6:9 שיר השירים ו':ט'

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

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

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KEHOT'S NOTE

שה"ש ו, ט.

73 **רוח אייתי רוח ואמשיך רוח**

Kehot's note points to Zohar II, 162b for these words.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב.

74 **עיניך יונים**

The words here quote Song of Songs 4:1; the passage is shown below.

Song of Songs 4:1 שיר השירים ד':א'

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

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

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KEHOT'S NOTE

שה"ש ד, א.

75 **אשת חיל עטרת בעלה**

Shlomo's proverb: "A woman of valor is the crown of her husband." Here the receiving side, the intellectual soul,

once elevated, rises higher still and becomes a crown to the one who gives to it.

Proverbs 12:4 משלי י"ב:ד'

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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KEHOT'S NOTE

משלי י"ב, ד.

PARAGRAPH 11

76 אמה בינה אם הבנים

The psalm's praise of G-d, Who looks down low: "He sets the barren woman of the house as a joyful mother of children." The text applies "the mother of the children" to Binah.

Psalms 113:9 תהילים קי"ג:ט'

KEHOT'S NOTE

תהלים קיג, ט. וראה הערת כ"ק אדמו"ר בסה"מ תש"ד ע' 52 ובסה"מ תש"ט ע' 112.

77 בדבר ה' שמים נעשו

The psalmist: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The worlds come from divine speech, while the souls arose in thought, which is higher.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר יְהוָה שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

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

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KEHOT'S NOTE

תהלים לג, ו.

78 עלו במחשבה

The Midrash counts what preceded the creation of the world: some things were created, and others, among them Israel, "arose in thought" to be created. The Alter Rebbe uses it to show that the souls are rooted in thought, above the speech that made the heavens.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

79 ברה היא ליולדתה

"One is she, my dove, my perfect one; one is she to her mother, pure is she to the one who bore her." "Her mother" is Binah, to which the soul that has become achas rises.

Song of Songs 6:9 שיר השירים ו':ט'

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

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

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KEHOT'S NOTE

שה"ש ו, ט. בסה"מ תק"ע ע' כה: ברה לשון בירור ונקיון בתכלית היופי כמו ברה כחמה".

80 כי לא על הלחם לבדו

Moshe reminds Israel of the manna in the desert: "Man does not live by bread alone, but by all that comes forth from the mouth of Havayah does man live." What sustains is the divine utterance in the food, whose root is higher.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג.

81 קול דודי הנה זה בא

"The voice of my beloved! Behold, he comes, leaping upon the mountains, skipping upon the hills." The verse with which the maamar opened; here it is the revelation of sovev within memalei, drawn down 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.

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THE CHASSIDISHE PARSHA

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

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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