LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 34

מה יפו פעמיך בנעלים כוי

How Beautiful Are Your Footsteps in Shoes

The “shoe,” the lowest and outermost layer, holds the main beauty. Above, the angel Sandalphon is the shoe of Malchus that both limits creation and lifts prayer to the Crown; in the person, the animal soul, refined through the self-sacrifice of the Shema, through mitzvos, charity and joy, becomes the shoe that fulfils the purpose of creation.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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

THE BIG IDEA

The "shoe," the lowest and outermost layer, holds the main beauty. Above, the angel Sandalphon is the shoe of Malchus that both limits creation and lifts prayer to the Crown; in the person, the animal soul, refined through the self-sacrifice of the Shema, through mitzvos, charity and joy, becomes the shoe that fulfils the purpose of creation.

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

THE MAAMAR IN BRIEF

The Talmud reads "How beautiful are your footsteps in shoes" as the pilgrims going up to Jerusalem; today prayer takes the pilgrimage's place and unites the attributes of all three Patriarchs. Contemplating that the worlds come from a single divine utterance gives birth to love and awe. The Shemoneh Esreh asks for a change of will above the level of the Torah, reached through the self-sacrifice of the Shema and through the angel Sandalphon, who strips the prayers of physicality and ties them as crowns. Sandalphon is the "shoe" that covers Malchus: through him and the angels, the creation that comes from Malchus takes on limits, and because the end is rooted in the beginning, the lowest point reaches the highest. In the person, the animal soul, drawn from the outer "skin" of the angels' love and awe, becomes a shoe when subdued and transformed; it rises on Shabbos, while on Yom Kippur the Congregation of Israel rises beyond leather. The verse's second half speaks of hidden charity, which becomes a crown and draws the Torah down. The two shoes are the mitzvos and the joy of the mitzvos.

OUTLINE

1 **The pilgrims' footsteps and prayer** ¶1–4

The verse speaks of the festival pilgrimage; prayer now replaces it and contains all three Patriarchs at once; contemplating creation from a single utterance gives birth to love and awe.

2 **Sandalphon, the shoe of Malchus** ¶5

The Shemoneh Esreh asks for a change of will above the Torah, reached through the self-sacrifice of the Shema and through Sandalphon, who gives the creation that comes from Malchus its limits and raises prayer as crowns.

3 **The animal soul as the shoe** ¶6–7

The animal soul, from the angels' outer "skin," becomes a shoe through the Shema; the order of prayer through the worlds; its ascent on Shabbos and festivals, and Yom Kippur's ascent beyond leather.

4 **The kindness of the noble one** ¶8

The power to give oneself over in the Shema comes from Avraham's supernal Chesed, renewed every morning so that we can pray.

5 **Charity, the hidden thighs** ¶9–11

"The curves of your thighs" are charity given in secret from one's own toil, which becomes a crown on the head and draws the Torah down; the Torah, too, has its hidden "thighs"; the first shoe is the mitzvos.

6 **The joy of the mitzvos** ¶12

The second shoe is the joy of a mitzvah, from the camp of Michael; the shoes are Metatron and Sandalphon, who rise on Shabbos; the Mishnah's "shoes from festival to festival."

THE MAAMAR IN THE REBBE'S LIGHT

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

The maamar's shoe is the boundary between the unlimited and the measured: the angel Sandalphon covers the 'foot', Malchus, so that a world of limits can exist, and the animal soul, once refined, becomes the shoe that is the main beauty. The Rebbe twice takes up the maamar's claim that Atzilus itself is without limit and that limit begins only below it. In a maamar of Shabbos Mishpatim 5719 he draws from it that even the vessels of Atzilus are unlimited, their limit „אי"ז הגבלה ממש" (is not actual limitation); in his maamar Ve'eileh Shemos of 5720 he names it and marks how far it reaches, for Atzilus with its ten Sefiros is still not the true Ein Sof. The Rebbe Rashab, in a maamar the Rebbe repeated in 5717, calls the shoe the partition between Atzilus and the worlds below and reads the verse as beauty revealed through the shoes themselves. In a letter of 5709 the Rebbe sends the reader here for why leather shoes are forbidden on Yom Kippur, and brings the Tzemach Tzedek: on Tisha B'Av they are forbidden for the opposite reason. Perhaps (biur b'derech efshar) the thread is that the limit is not only a loss: the shoe that measures the light is where its beauty is meant to show.

KEY CONCEPTS

Sandalphon סנדלפון
The angel who "ties crowns for his Maker" from Israel's prayers. His name contains sandal: he is the "shoe" that covers Malchus and gives creation its limits.

The shoe (na'al) נעל
The outer covering of the "foot": above, Sandalphon over Malchus; in the person, the animal soul that clothes the G-dly soul and, once refined, is the main beauty.

A change of will שינוי הרצון
What the requests of the Shemoneh Esreh ask for: a change drawn from the Master of the will, above the will that is expressed in the Torah.

Self-sacrifice (mesirus nefesh) מסירות נפש
Giving oneself over at the word "One" in the Shema; it reaches above the level of Torah and prepares the way for the Shemoneh Esreh.

Malchus (sovereignty) מלכות
The attribute through which something comes into being from nothing, since "there is no king without a people"; the Name Elokim, which conceals the Name Havayah.

Subduing and transforming (iskafya and is'hapcha) אתכפיא ואתהפכא
The two ways the animal soul is refined, through which it becomes the "shoe."

Skin עור

The outermost level of each world: the source of the animal soul and the Satan's foothold. Man was created to refine it from darkness to light.

SECTION 1 · ¶1–4

The pilgrims' footsteps and prayer

1 מה יפו פעמיך[1] בנעלים[2,3,4] כו'. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] ספ"ד [סוף פרק ד'] דסוכה (דמ"ט ע"ב) ובפ"ק [ובפרק קמא] דחגיגה (דף ג' ע"א)

"How beautiful are your footsteps in shoes," etc. Now, our Sages, of blessed memory, said, at the end of the fourth chapter of Sukkah (49b) and in the first chapter of Chagigah (folio 3a),

> The maamar opens with Song of Songs 7:2, "How beautiful are your footsteps in shoes, O daughter of the noble one." The Alter Rebbe begins with the Talmud's reading of the verse, which appears in two places: at the end of the fourth chapter of Sukkah and in the first chapter of Chagigah.

שהפסוק הזה נאמר על כנס"י [כנסת ישראל] בשעה שהיו עולים לרגל. כמ"ש שלש פעמים בשנה יראה[5,6] כו' את פני ה' אלקיך.

that this verse was said of the Congregation of Israel (Knesses Yisrael) at the time when they would go up for the pilgrimage festivals, as it is written, "Three times a year shall appear," etc., "before the presence of Havayah your G-d."

> The Talmud reads the verse as praise for the "footsteps" of the Jewish people when they went up to Jerusalem for the three pilgrimage festivals. The words fit: pe'amim means both "footsteps" and "times," and regel, "foot," is also the name of a pilgrimage festival, so the verse ties to the Torah's command that every male "appear before" G-d "three times" (shalosh pe'amim) a year.

ועתה משחרב בהמ"ק [בית המקדש] תפלה במקום קרבן[7] שבחינת יראה את פני ה' אלקיך הוא עתה בתפלה רק שאז היה השראת השכינה למטה במקום גשמי כמ"ש ועשו לי מקדש ושכנתי[8] כו'

And now that the Holy Temple (Beis HaMikdash) has been destroyed, prayer is in place of sacrifice, so that the level of "appearing before the presence of Havayah your G-d" is now in prayer; except that then, the indwelling of the Shechinah (Divine Presence) below was in a physical place, as it is written, "And they shall make Me a sanctuary, and I will dwell," etc.

> Since the Temple was destroyed, prayer takes the place of the offerings, so "appearing before G-d" now happens in prayer. The difference is that in Temple times the Shechinah rested in a physical place, the Sanctuary, as the verse "And they shall make Me a sanctuary, and I will dwell among them" says.

לזה היה אז בהתחלקות ג' זמנים פסח שבועות סוכות נגד ג' אבות אברהם יצחק יעקב.

Therefore it was then divided into three times, Pesach, Shavuos and Sukkos, corresponding to the three Patriarchs, Avraham, Yitzchak and Yaakov.

> Because that indwelling was bound to a physical place, it was also divided into separate times: the three festivals. Each festival corresponds to one of the three Patriarchs, in the order listed: Pesach to Avraham, Shavuos to Yitzchak and Sukkos to Yaakov.

2 ועתה בתפלה השראה זו היא בבחי' הרוחניות הוא בלי התחלקות כי התפלה כלול מג' בחי' אברהם יצחק יעקב כי תפלות אבות תקנום[9]

But now, in prayer, this indwelling is at the level of spirituality; it is without division, for prayer comprises the three levels of Avraham, Yitzchak and Yaakov, since "the Patriarchs instituted the prayers,"

> Prayer is the spiritual counterpart of the pilgrimage, so it has no division into separate times: every prayer contains all three Patriarchs together. The Talmud's statement that the Patriarchs instituted the prayers is brought as support.

כי יש פסוקים בתפלה מבחי' אברהם בחי' האהבה ויש מבחי' יראה ויש מבחינת יעקב מדת הרחמנות כמ"ש אתה ה' לא תכלא רחמיך[10] כו'

for there are verses in the prayers from the level of Avraham, the level of love; and there are [some] from the level of awe; and there are [some] from the level of Yaakov, the attribute of compassion, as it is written, "You, Havayah, will not withhold Your compassion," etc.

> Some passages of the prayers express love, the attribute of Avraham; some express awe, the attribute of Yitzchak; and some express compassion, the attribute of Yaakov. The verse "You, Havayah, will not withhold Your compassion from me" is given as an example of the third kind.

(ועמ"ש מזה בפ' פנחס סד"ה צו את בני[11] ישראל כו' גבי להקריב לי במועדו) והנה כתיב כה אמר[12] ה' ליעקב אשר פדה את אברהם

(And see what is written about this in Parshas Pinchas, at the end of the discourse beginning "Command the children of Israel," etc., concerning "to offer to Me in its due season.") Now, it is written, "Thus said Havayah to Yaakov, who redeemed Avraham."

> The parenthesis sends the reader to a discourse in Parshas Pinchas on this theme; there the Alter Rebbe reads "to offer to Me in its due season" as prayer and matches Pesach, Shavuos and Sukkos with Avraham, Yitzchak and Yaakov. He then quotes "to Yaakov, who redeemed Avraham" (the verse itself reads "to the house of Yaakov"), which he reads as compassion, Yaakov's attribute, redeeming love, Avraham's; the next parts explain how.

כי הנה עיקר בקשת הרחמים בשתי ברכות שלפני ק"ש [קריאת שמע] הוא על ניצוץ אלקות שאין לנו אהוה"ר [אהבה ויראה] מחמת העדר ההתבוננות

For indeed, the main plea for compassion in the two blessings before the Shema is for the spark of G-dliness, in that we have no love and awe, owing to the absence of contemplation;

> In the two blessings before the Shema (Yotzer Or and Ahavah Rabbah) we ask G-d for compassion, and its object is the G-dly spark within us, which has no love and awe. The cause of that lack is that we have not contemplated G-d's greatness.

כי בחי' בינה הוא המוליד אהבה ויראה לזה אנו מבקשים רחם עלינו ותן בלבנו בינה להיות מבין דבר[13] מתוך דבר.

for the level of Binah (understanding) is what gives birth to love and awe. Therefore we ask, "Have compassion on us, and put understanding into our hearts," to be one who "understands one thing from another."

> Love and awe are "born" from Binah, the power of understanding and contemplation. So in the blessing before the Shema we ask, "Have compassion on us and put understanding into our hearts": compassion (Yaakov) is asked for in order to awaken love (Avraham), and this is how "Yaakov redeemed Avraham."

היינו להתבונן בהתהוות מאין ליש איך שכל בריאת העולם הוא בדבור[14] אחד כביכול כמ"ש בדבר ה' כו'.[15]

That is, to contemplate the coming into being of something from nothing: how the entire creation of the world is, so to speak, by a single utterance, as it is written, "By the word of Havayah," etc.

> The contemplation meant here is on creation from nothing: the entire world came into being through what is, so to speak, a single divine utterance, as "By the word of Havayah the heavens were made" says. The next paragraph draws out what this implies.

3 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] במאמר אחד יכול להבראות[16,17] כו' ומבשרי אחזה[18] כמשל באדם שדבור אחד בטל לגבי מהות הנפש וכלא ממש חשיבא.

And as our Sages, of blessed memory, said, "It could have been created with a single utterance," etc. And "From my flesh I behold": as in the analogy of a person, in whom a single utterance is nullified in relation to the essence of the soul and is considered as actually nothing.

> The Mishnah in Avos says the world could have been created with a single divine utterance. The verse "From my flesh I behold G-d" allows us to learn about G-d from the human being: a single word a person speaks is as nothing compared with the soul that speaks it.

וכמ"שכ למעלה כל העולמות עליונים ותחתונים כו' הם בדבור אחד כביכול וכולם כלא ממש חשיבא לגבי עצמותו ית'.

And so too above: all the worlds, upper and lower, etc., are, so to speak, by a single utterance, and all of them are considered as actually nothing in relation to His essence, may He be blessed.

> So too above: all the worlds, upper and lower, come from what is, so to speak, a single utterance of G-d, and they are as nothing compared with His essence. This is the contemplation that gives birth to love and awe.

4 ומאריכות ההתבוננות הנ"ל נולדה מדת אהבה בחי' אברהם ואח"כ אברהם הוליד את יצחק[19] כו' ולא נבוש כו' לעולם ועד.

And from the lengthy contemplation mentioned above, the attribute of love is born, the level of Avraham; and afterwards "Avraham begot Yitzchak," etc. "And we shall not be ashamed," etc., "forever and ever."

> Lengthy contemplation gives birth first to love, Avraham's attribute, and then to awe, Yitzchak's, as the verse "Avraham begot Yitzchak" hints. The words "And we shall not be ashamed... forever and ever" come from the blessing before the Shema, right after we ask that our hearts be united to love and to fear G-d.

פי' לעולם ועד שיהיה אז התגלות אלקות כמ"ש ונגלה כבוד[20] הוי' וראו כל בשר כו'

The meaning of "forever and ever" is that there will then be a revelation of G-dliness, as it is written, "And the glory of Havayah shall be revealed, and all flesh shall see," etc.

> The Alter Rebbe reads "forever and ever" as the future era, when G-dliness will be openly revealed, as Isaiah says: "And the glory of Havayah shall be revealed, and all flesh shall see together."

אז יהיה הבושה לעולם ועד על מעשה עוה"ז הקשים ורעים בבחי' יש ונפרד לגמרי דבאמת אני הוי' לא שניתי[21] כו' וגם עתה אין דבר מסתיר לנגדו ית'.

Then there will be the shame, "forever and ever," over the deeds of this world, which are harsh and evil, in the mode of a yesh [an independent existence] and entirely separate; for in truth, "I, Havayah, have not changed," etc., and even now nothing conceals before Him, may He be blessed.

> When G-dliness is revealed, there will be lasting shame over deeds done in this world as though it were a separate, self-standing existence. In truth G-d does not change through creation, and even now nothing actually hides Him; the world only seems to stand on its own.

כי אתה הוא עד שלא נברא ואתה הוא משנברא כו'. ולזה היא הבושה לעולם ועד כו' (ועמ"ש מזה ג"כ בד"ה והנה מנורת זהב[22]):

For "It was You before [the world] was created, and it is You since it was created," etc. And therefore there is the shame "forever and ever," etc. (And see what is also written about this in the discourse beginning "And behold, a menorah of gold.")

> Words from the morning prayers say that G-d is the same before and after creation, so the world never truly conceals Him; this is why the revelation will bring shame over having acted as though it did. The parenthesis sends the reader to the discourse "And behold, a menorah of gold" for more on this.

SECTION 2 · ¶5

Sandalphon, the shoe of Malchus

5 ב והנה ארז"ל [אמרו רבותינו זכרונם לברכה] סנד"ל [סנדלפון] קושר כתרים לקונו[23,24] מתפלותיהן של ישראל

2. Now, our Sages, of blessed memory, said that Sandalphon ties crowns for his Maker from the prayers of Israel.

> Section 2 opens with the Talmudic teaching that the angel Sandalphon, who stands behind the divine Chariot, "ties crowns for his Maker," to which the text adds "from the prayers of Israel." The rest of the section explains why this angel is the one who lifts the prayers.

הנה בלשון הגמרא נק' סנד"ל [סנדלפון] (כי של נעליך[25] תרגום ירושלמי סנדלך והדריך בנעלים[26] תרגם יונתן בסנדלין)[27] ובלשון המקרא נק' נע"ל הוא החופה את רוב הרגל והוא הקושר כתרים מתפלות של ישראל מתפלות הוא בחי' ש"ע [שמונה עשרה][28]

Now, in the language of the Gemara it is called sandal (for "Remove your shoes" is in Targum Yerushalmi "your sandal," and "and he will make [them] tread in shoes" Yonasan translates "in sandals"), and in the language of Scripture it is called na'al [shoe]. It is that which covers most of the foot, and it is he who ties crowns from the prayers of Israel. "From the prayers" is the level of the Shemoneh Esreh [the Eighteen Blessings],

> The angel's name contains the Gemara's word for a shoe, sandal: the Aramaic translations render Scripture's na'al, "shoe," as "sandal," so the sandal of the Gemara and the na'al of Scripture are one thing. A shoe covers most of the foot, and this is Sandalphon's role; the prayers from which he makes crowns are, specifically, the Shemoneh Esreh.

כי כל הבקשות שבשמונה עשרה חננו מאתך כו' וגאלנו כו' רפאנו כו' הוא הבקשות להיות שינוי הרצון למעלה מבחינת תורה כי אורייתא מחכמה נפקת כו'.

for all the requests in the Shemoneh Esreh, "Graciously grant us from You," etc., "and redeem us," etc., "heal us," etc., are requests that there be a change of will, above the level of Torah, for "the Torah comes forth from Chochmah (wisdom)," etc.

> Every request in the Shemoneh Esreh, for knowledge, for redemption, for healing, asks G-d to change what His will has so far decreed. Such a change must come from a level of will higher than the Torah, since the Torah "comes forth from Chochmah," G-d's wisdom, and the will we appeal to stands above that wisdom.

והנה הנהגת העולמות הוא ע"פ ד"ת [דברי תורה] כי אין יסורים בלא עון.[29]

Now, the governance of the worlds is according to the words of Torah, for "there is no suffering without sin."

> The worlds are governed by the Torah's rules, among them the Talmudic principle that suffering comes only because of sin. So the world as it is follows the Torah's own judgment.

וכמ"כ [וכמו כן] אריכת הגלות ג"כ בודאי ע"פ ד"ת [דברי תורה] לזה אנו מבקשים שיהיה שינוי רצון כו' למעלה מבחי' הרצון הנמשך בהתורה דמחכמה נפקת כו'

And likewise the length of the exile, too, is certainly according to the words of Torah. Therefore we ask that there be a change of will, etc., above the level of the will that is drawn into the Torah, which "comes forth from Chochmah," etc.;

> The long exile, too, accords with the Torah's judgment. So when we pray for a change, we ask that it come from above the will expressed in the Torah, which itself comes forth from Chochmah. (The printed מקשים and הרצחן are evidently misprints for מבקשים, "we ask," and הרצון, "the will.")

היינו שיומשך מבחי' בעל הרצון כו' (ועמ"ש מזה בד"ה תקעו בחדש[30,31] גבי כי רצון העליון יש לו שני בחינות כו')

that is, that it be drawn from the level of the Master of the will, etc. (And see what is written about this in the discourse beginning "Blow the shofar on the New Moon," concerning "For the Supreme Will has two levels," etc.)

> The request is that the change be drawn from the "Master of the will," G-d Himself, who stands above every particular expression of His will. In Likkutei Torah, Rosh Hashanah ("Blow the shofar on the New Moon"), the Alter Rebbe explains that the Supreme Will has two levels: one clothed in Chochmah and drawn down through the Torah and mitzvos, and one far above the chain of descent, revealed through teshuvah from the depths of the heart.

והנה כדי שנוכל להתפלל ש״ע [שמונה עשרה] בבקשות כנ״ל צריך בתחלה לסמוך גאולה לתפלה הוא בחי׳ מס״נ [מסירות נפש] שבק״ש [שבקריאת שמע] שמע ישראל[32] כו׳ בכל לבבך ובכל נפשך[33] כו׳

Now, in order that we be able to pray the Shemoneh Esreh with requests, as mentioned above, one must first join redemption to prayer, which is the level of the self-sacrifice (mesirus nefesh) in the Shema: "Hear, O Israel," etc., "with all your heart and with all your soul," etc.

> Before the Shemoneh Esreh comes the Shema, and the law requires that "redemption," the blessing after the Shema, be joined directly to the prayer. The Alter Rebbe identifies this with the self-sacrifice of the Shema, the love "with all your heart and with all your soul," which must come first.

פי׳ שמע הוא לשון התבוננות איך שהוי׳ אלקינו הוי׳ אחד בחי׳ אחדות פשוט כו׳

The meaning: "Hear" denotes contemplation, how "Havayah is our G-d, Havayah is One," the level of simple oneness, etc.,

> In "Hear, O Israel," the word "hear" means to understand and contemplate that G-d is One, with a simple, absolute oneness.

וכל העולמות הם רק בדבור אחד כנ״ל וכלא ממש חשיבא לגבי מהותו ועצמותו ית׳ כנ״ל

and all the worlds are only by a single utterance, as mentioned above, and are considered as actually nothing in relation to His being and essence, may He be blessed, as mentioned above.

> The contemplation is the one described in section 1: all the worlds come from a single utterance and are as nothing before G-d's being and essence.

ובהעמקת ההתבוננות באריכות כנ״ל אזי נכספה וגם כלתה[34] נפשו להיות נכלל בעצמותו ית׳ מי לי בשמים[35] ועמך לא חפצתי בארץ.

And when one deepens the contemplation at length, as mentioned above, then his soul longs, and even expires, to be absorbed into His essence, may He be blessed: "Whom have I in heaven? And with You I desire nothing on earth."

> Dwelling on this deeply and at length (the printed באכיכות is evidently באריכות, "at length") brings the soul to long for G-d until it "expires," in the words of Psalms 84:3, wishing to be absorbed in His essence. The verse "Whom have I in heaven? And with You I desire nothing on earth" expresses this longing.

פי' ועמך אפילו כל האורות עליונים גבוה מעל גבוה[36] כו' לא חפצתי (עמ"ש סד"ה כי קרוב אליך הדבר)[37, 38] רק ליכלל בעצמותו ומהותו ית' בחי' אחדות פשוט

The meaning: "with You," even all the supernal lights, "higher than the high," etc., "I do not desire" (see what is written at the end of the discourse beginning "For the thing is near to you"), but only to be absorbed into His essence and being, may He be blessed, the level of simple oneness.

> The Alter Rebbe reads "with You" as everything that accompanies G-d, even the highest spiritual lights: the soul wants none of them, only G-d's essence itself. In Likkutei Torah, Nitzavim ("For the thing is near to you"), he explains that self-sacrifice reaches G-d's very being, above His Name and radiance.

והיינו ע"י והיו הדברים האלה אשר אנכי מצוך[39] שהוא ע"י התקשרות מחשבתו ודבורו בתורה להיות דבר ה' דבר בו כמ"ש ואשים דברי בפיך[40] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אלו ואלו דברי[41] אלקים חיים כו'

And this is through "And these words which I command you shall be," which is through binding one's thought and speech to the Torah, so that the word of G-d speaks in him, as it is written, "And I have put My words in your mouth," and as our Sages, of blessed memory, said, "These and those are the words of the living G-d," etc.

> This longing is given a vessel through "And these words which I command you," that is, through binding one's thought and speech to the Torah, so that G-d's own word speaks through the person. "I have put My words in your mouth" and "These and those are the words of the living G-d" both say that the words of Torah a person speaks are G-d's word.

(ועמ"ש בד"ה כי ביום הזה יכפר)[42, 43] ואח"כ בפ' שניה שבק"ש [שבקריאת שמע] כתיב ואספת דגנך[44] הוא מעשה הצדקה כו'

(And see what is written in the discourse beginning "For on this day He shall atone.") And afterwards, in the second section of the Shema, it is written, "And you shall gather in your grain," which is the act of charity (tzedakah), etc.

> The parenthesis refers to the discourse "For on this day He shall atone" (Likkutei Torah, Acharei), which explains that "These and those are the words of the living G-d" means that what Beis Shammai and Beis Hillel say is not their own words but G-d's word in their mouths. The second section of the Shema promises "you shall gather in your grain," and the Alter Rebbe identifies this with the act of charity given from what one earns.

וע"י מס"נ [מסירות נפש] שבק"ש [שבקריאת שמע] כנ"ל שהוא למעלה מבחי' התורה כמבואר בכמה מקומות וכמו שמרומז ג"כ בגמרא יש קונה עולמו בשעה אחת[45] כו' שעה מלשון וישע כו'

And through the self-sacrifice in the Shema mentioned above, which is above the level of Torah, as explained in several places, and as is also hinted in the Gemara, "There is one who acquires his world in a single hour," etc. — "hour" (sha'ah) being from the expression "and He turned to" (vay-isha), etc. —

> The self-sacrifice of the Shema reaches higher than the Torah, as Chassidus explains in several places. The Talmud hints at this in "There is one who acquires his world in a single hour," said of a man who earned the World to Come in one moment by giving his life; and the Alter Rebbe hears in sha'ah, "hour," the word vay-isha, "and He turned to," used of G-d turning to Hevel's offering, suggesting a single turning of the whole self toward G-d.

ע"י נוכל אח"כ להתפלל שמו"ע [שמונה עשרה] שיהיה שינוי הרצון למעלה מבחי' התורה כו' (ועמ"ש ע"פ אחת היא יונתי תמתי[46] תאומתי)

through this we can afterwards pray the Shemoneh Esreh, that there be a change of will above the level of Torah, etc. (And see what is written on the verse "One is she, my dove, my perfect one (tamasi), my twin (teumasi).")

> Through this self-sacrifice we can afterwards ask, in the Shemoneh Esreh, for a change of will above the level of Torah. The parenthesis refers to the discourse on "One is she, my dove, my perfect one," where the Sages' reading of tamasi, "my perfect one," as teumasi, "my twin," is explained.

אך מחשבותינו ודבורנו שבתפלה הוא גשמי ואיך יכול לעורר למעלה לבחי' רצון כתר עליון כו' הוא ע"י המלאך סנד"ל [סנדלפון] המקבל תפלות של ישראל[47] ומפשיט' [ומפשיטה] מגשמיות לרוחניות וקושר כתרים כו'[48]

However, our thought and speech in prayer are physical; how, then, can they arouse above, to the level of the will of Keser Elyon (the Supreme Crown), etc.? This is through the angel Sandalphon, who receives the prayers of Israel and strips them of physicality into spirituality, and ties crowns, etc.

> A difficulty: our thoughts and words in prayer are physical, so how can they reach the divine will at the level of Keser, the Crown above wisdom? The answer is the angel Sandalphon, who receives the prayers, strips them of their physical form and raises them as spiritual "crowns."

(ועמ"ש מזה בד"ה נר חנוכה[49] כו' מזוזה מימין ובד"ה צו את בנ"י [בני ישראל][50] כו' את קרבני ע' בזהר פ' בשלח נ"ח[51] א' וישלח קס"ז ב'.[52] תצא רע"ח[53] א').

(And see what is written about this in the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right," and in the discourse beginning "Command the children of Israel," etc., "My offering"; and see in the Zohar, Parshas Beshalach, 58a; Vayishlach, 167b; Teitzei, 278a.)

> The text refers to two discourses on this theme and to three places in the Zohar, which say that Sandalphon receives the prayers of Israel and makes of them a crown for the Life of the worlds. In Torah Ohr, Mikeitz ("The Chanukah lamp"), the Alter Rebbe explains that the mezuzah on the right is an ascent from below, raising the home and all one owns in love of G-d, while the Chanukah lamp on the left draws the Torah's light down.

והנה ענין בחי' סנדל ונעל הנ"ל צריך להבין תחלה ענין השתלשלות העולמות והתהוות מאין ליש[54] דהנה באמת הגם שבחי' השתלשלות הוא ע"י בחי' מדותיו ית'

Now, as for the matter of the level of the sandal and the shoe mentioned above, one must first understand the matter of the chain of descending worlds (hishtalshelus) and the coming into being of something from nothing. For in truth, although the chain of descent is through the level of His emotive attributes (middos), may He be blessed,

> To understand why the angel is called "sandal" and "shoe," one must first understand how the worlds descend and come into being from nothing. The order of that descent is shaped by G-d's attributes, the middos.

כמו יום ראשון נמשך בחי' יהי אור[55] שהוא בחי' חסד עליון וביום ב' יהי רקיע[56] כו'.

as on the first day there was drawn down the level of "Let there be light," which is the level of supernal Chesed (kindness), and on the second day, "Let there be a firmament," etc.,

> The days of creation follow the attributes: on the first day, "Let there be light," the light of supernal Chesed, kindness; on the second, "Let there be a firmament," and so on with each attribute in turn.

עכ"ז [עם כל זה] מהשתלשלות חסד עליון לא היה יכול להתהוות בחי' יש ובע"ג [ובעלי גבול / ובעל גבול] בבחי' נפרד רק אדרבה ביטול לגמרי כמשל זיו השמש בשמש

nevertheless, from the descent of supernal Chesed there could not have come into being the level of yesh [an independent existence] and of finite beings, in a state of separateness, but on the contrary, complete self-nullification (bittul), as in the analogy of the sun's radiance within the sun.

> Yet Chesed on its own could not produce finite beings that feel separate: whatever flows from it stays wholly nullified in its source, like sunlight that is still within the sun. Something more is needed for a world that feels like an entity of its own.

אך עיקר התהוות מאין ליש הוא ע"פ מדת מלכות[57] כי אין מלך בלא עם[58] הוא בחי' שם אלקים שהוא בחי' נרתק המכסה ומסתיר לשם הוי' וכמו דכתיב כי שמש ומגן[59] הוי"ה אלקים

But the main coming into being of something from nothing is through the attribute of Malchus (sovereignty), for "there is no king without a people." This is the level of the Name Elokim, which is the level of a sheath that covers and conceals the Name Havayah, as it is written, "For a sun and a shield is Havayah Elokim."

> A separate "something" comes from Malchus, sovereignty, because a king needs a people distinct from himself ("there is no king without a people," a saying the Kehot note traces to Rabbeinu Bachya). Malchus is the Name Elokim, which is like a sheath around the sun, covering and concealing the Name Havayah so that creatures can exist: in "a sun and a shield is Havayah Elokim," Havayah is the sun and Elokim the shield that screens it.

והוא ע"י כי הוא צוה ונבראו[60] כו' ודבר מלך שלטון[61] שהוא בחי' צווי המלך כו' (ועמ"ש מזה בד"ה למען תירא ובד"ה מי מנה)[62]

And this is through "For He commanded and they were created," etc., and "the word of a king is sovereign," which is the level of the king's command, etc. (And see what is written about this in the discourse beginning "So that you may fear" and in the discourse beginning "Who has counted.")

> Creation happens through G-d's command, "He commanded and they were created," and a king's word carries authority. The parenthesis refers to two further discourses on this.

אך עכ"ז [עם כל זה] היה העולם מתפשט בלי גבול וקץ[63] ושיהיה התהוות בבחי' גבול מהלך ת"ק שנה[64] כו' הוא ע"י המלאך סנד"ל [סנדלפון][65] שהוא בחי' נעל החופה את רוב הרגל בחי' מל'[66] הנ"ל.

Yet even so, the world would have spread forth without limit or end. And that the coming into being should be within the level of limitation, "a journey of five hundred years," etc., is through the angel Sandalphon, who is the level of the shoe that covers most of the foot, [the foot being] the level of Malchus mentioned above.

> Even from Malchus the world would still have spread without limit. Measured limits, like the Talmud's "journey of five hundred years" from the earth to the firmament, come about through the angel Sandalphon, who is the "shoe" covering the "foot," Malchus.

וכמ"ש והארץ הדום רגלי[67] והוא החופה את בחי' מל' הנ"ל להיות בבחיק גבול מהלך ת"ק שנה

And as it is written, "And the earth is My footstool"; and it is he who covers the level of Malchus mentioned above, so that it be within the level of limitation, "a journey of five hundred years,"

> The earth, G-d's "footstool," stands for the lowest level, Malchus. Sandalphon covers Malchus as a shoe covers the foot, so that what comes from it is limited and measured.

והוא ע"י בחי' המלאכים שהם בחינת יש והם בבחינת ביטול ואינם בבחי' נפרד כלל וכמ"ש וצבא השמים לך משתחוים[68] כו'

and this is through the level of the angels, who are the level of yesh and yet are in a state of self-nullification, and are not at the level of separateness at all, as it is written, "And the host of heaven bow down to You," etc.

> This happens through the angels: they have a defined existence, yet they are wholly nullified to G-d and never feel separate from Him, as "the host of heaven bow down to You" says. So they can carry the divine light into limited forms without severing it from its source.

(וע' ברע"מ [ברעיא מהימנא] בפ' תצא דרפ"א נעלו דא סנד"ל [סנדלפון] כו' ונעל לגבי שכינתא[69] ובזהר חוקת דק"פ ע"א ובהרמ"ז [ובהרב משה זכות] שם ובפרדס שער ט"ז פ"ד ובעמה"מ [ובעמק המלך] שער י"ד פ"ג [פרק ג'] דפ"א ע"ג [עמוד ג'] ושער ט"ז פי"א [פרק י"א] דקכ"ט ע"ג [עמוד ג'])

(And see in the Raaya Mehemna, Parshas Teitzei, 280a: "His shoe: this is Sandalphon," etc., "and a shoe (na'al) in relation to the Shechinah"; and in the Zohar, Chukas, 180a, and in the Ramaz there; and in the Pardes [Rimonim], Sha'ar (Gate) 16, chapter 4; and in Emek HaMelech, Sha'ar (Gate) 14, chapter 3, folio 81c, and Sha'ar (Gate) 16, chapter 11, folio 129c.)

> The parenthesis lists sources for Sandalphon as a shoe: the Raaya Mehemna ("the Faithful Shepherd," a part of the Zohar), which says Sandalphon is a "sandal" in relation to the Holy One, blessed be He, and a "shoe" in relation to the Shechinah; the Zohar on Chukas with the commentary of the Ramaz, Rabbi Moshe Zacuto; the Pardes Rimonim of Rabbi Moshe Cordovero; and Emek HaMelech of Rabbi Naftali Bacharach.

ולזה כחו רב ועצום להיות קושר כתרים לקונו והיינו ע"י כי נעוץ תחלתן בסופן[70] וסוף מעשה במחשבה תחלה והיינו במחשבה הקדומה אנא אמלוך כו' בחי' מל' דא"ס

And therefore his power is great and mighty, to tie crowns for his Maker. That is, because "their beginning is wedged in their end," and "last in deed, first in thought": that is, in the primordial thought, "I will reign," etc., the level of the Malchus of the Infinite One (Ein Sof).

> Because he is the "shoe" at the very bottom, Sandalphon has great power to raise crowns to the very top. The lowest point is bound to the highest: "their beginning is wedged in their end" (Sefer Yetzirah), and what comes "last in deed" was "first in thought" (words of the hymn Lecha Dodi), in G-d's primordial thought, "I will reign," the Malchus of the Infinite One, His will to be King.

כי עיקר תכלית הבריאה היה להיות בחי' יש ובטל אליו יתי (וכמ"ש בד"ה שובה ישראל[71] עד[72] גבי כי עמך הסליחה למען תירא):[73,74]

For the main purpose of creation was that there be the level of a yesh that is nullified to Him, may He be blessed. (And as is written in the discourse beginning "Return, O Israel, unto," concerning "For forgiveness is with You, so that You may be feared.")

A King needs a "people" that exists and yet is nullified to Him, so the main purpose of creation is a yesh, a created being, that is nullified to G-d; this is why the "shoe" at the bottom reaches the top. In Likkutei Torah, Shabbos Shuvah, the Alter Rebbe reads "For forgiveness is with You, so that You may be feared" of Yom Kippur: its forgiveness draws down the thirteen attributes of mercy so that awe of G-d is revealed.

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

The paragraph names the 'shoe' that covers Malchus only as the angel Sandalphon; which level it is in Kabbalistic terms, and what 'beautiful in shoes' then means, is not said.

The Rebbe Rashab, citing this maamar, identifies the 'shoe' that covers Malchus as the partition (פרסא) between Atzilus and the worlds of Beriah, Yetzirah and Asiyah: it covers the 'foot', Malchus, so that the worlds are limited. And „מה יפו פעמיך בנעלים" (how beautiful are your footsteps in shoes) means, he says, that the beauty of the footsteps, the revelation, is in the shoes too, and through them it can be received below. The Rebbe repeated this maamar of the Rebbe Rashab, with a change of order and small changes, on Shabbos Toldos 5717.

the Rebbe Rashab: Sefer HaMaamarim 5678 (תרע"ח), p. תכא

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

THE REBBE EXPLAINS

In a maamar of Shabbos Mishpatim 5719 on the sapphire brick 'under His feet', the Rebbe explains why the vessels of Atzilus, unlike those of the lower worlds, need no repair: even they are in essential self-nullification („ביטול עצמי").

Since the vessels of Atzilus are „אצלו וסמוך" (near and beside) the Infinite, the Rebbe explains, they too are without limit, as is understood from this maamar: the limit in Atzilus „אי"ז הגבלה ממש" (is not actual limitation), only what brings about limitation in Beriah, Yetzirah and Asiyah; as it is in Atzilus it is without limit. He illustrates it with a person's power of motion or of writing, which could make movements and letters without end: what gives each one its shape is the power of limit, and since it shapes an endless number it is itself unlimited, a power that limits.

The Alter Rebbe: ושיהיה התהוות בבחי' גבול מהלך ת"ק שנה כו'

The Rebbe: וכמובן מלקו"ת ד"ה מה יפו פעמיך, דבחי' הגבול שבאצילות אי"ז הגבלה ממש, ורק מה שפועל הגבלה בבי"ע

Sefer HaMaamarim (unedited, old edition), vol. תשי"ז-תשי"ח-תשי"ט, p. 619 · שי"פ משפטים, מבה"ח אדר ראשון ה'תשי"ט

A QUESTION THE REBBE RAISES

In a maamar of Shabbos Shemos 5720 (ד"ה ואלה שמות), explaining the love „בכל מאדך" (with all your might) as coming from the light before the tzimtzum, the Rebbe asks what 'without limit' means at each level, and whether the infinity of Atzilus is the true Ein Sof.

The Rebbe brings this paragraph's teaching by name: „וכמבואר בלקו"ת ד"ה מה יפו פעמיך בנעלים" (as explained in Likkutei Torah, dibbur hamaschil Mah Yafu Pe'amayich), Atzilus is without limit and from its side no limit can come; the limit of Beriah, Yetzirah and Asiyah is made by the partition alone. Then he qualifies it: this is still not the true Ein Sof, for Atzilus has ten Sefiros, „עשר ולא תשע" (ten and not nine), with distinct levels, the light of Chochmah unlike that of Binah; only the light before the tzimtzum has no division at all.

The Alter Rebbe: הוא ע"י המלאך סנד"ל שהוא בחי' נעל החופה את רוב הרגל בחי' מל' הנ"ל

The Rebbe: וכמבואר בלקו"ת ד"ה מה יפו פעמיך בנעלים שעולם האצילות הוא בל"ג ומצדו אי אפשר שיהי' הגבלה, וההגבלה דבי"ע נעשית מצד הפרסא דוקא

Toras Menachem – Hisvaaduyos, vol. 5720, vol. 1 (תשי"כ חי"א), p. 269 · ה'תש"כ, מבה"ח שבט, כ"ג טבת, ש"פ שמות

SECTION 3 · ¶6–7

The animal soul as the shoe

6 ג והנה כמ"כ [כמו כן] יובן למטה ענין בחינת נעל בנפש האדם (כי הנשמות נק' רגל[75] יעקב י' עקב וגם בכלל דכתיב בנים אתם[76] ובראי כרעא דאבוה ובחינת נעל ולבוש של הרגל הוא בחינת נפש הבהמית כמשי"ת [כמו שיתבאר])

3. Now, in the same way, the matter of the level of the shoe will be understood below, in the soul of man. (For the souls are called "foot": "Yaakov" is yud-akev [a yud and a "heel"]; and also in general, since it is written, "You are children," and "a son is the leg of his father." And the level of the shoe and garment of the foot is the level of the animal soul, as will be explained.)

Section 3 applies the idea of the "shoe" to the human soul. The souls are called the "foot": the name Yaakov is read as yud-akev, a yud and an akev, "heel," and all Israel, G-d's "children," are, in the Talmud's phrase, their father's "leg." The animal soul is the shoe that clothes this foot.

דהנה נפש הבהמית היא הנמשכת משמרי האופנים כי בחי' המרכבה פני אריה הוא בחי' אהבה פני שור הוא בחינת יראה והן נושאים את הכסא

For the animal soul is that which is drawn from the dregs of the ofanim [angels called "wheels"]. For in the level of the Chariot, the face of the lion is the level of love and the face of the ox is the level of awe, and they carry the Throne.

The animal soul comes from the "dregs" of the ofanim, the angels called "wheels" in the lower part of the divine Chariot. In the vision of the Chariot, the lion's face stands for love and the ox's face for awe, and these creatures carry the Throne.

ומזיעתן של חיות[77] היינו שא"א להם לסבול עול עוצם האהבה והפחד הנמשך בהם לזה והחיות זעות מחיל כו' הוא בחי' פסולת הנמשך מהם כמשל הזיעה היוצא דרך נקבי העור.[78]

And "from the sweat of the chayos" [the angels called "living creatures"]: that is, since it is impossible for them to bear the burden of the intensity of the love and the fear drawn into them, therefore "the chayos tremble with dread," etc.; this is the level of the refuse that issues from them, as in the analogy of sweat that comes out through the pores of the skin.

> The Talmud says that a river of fire comes forth "from the sweat of the chayos," the angels called "living creatures." The chayos cannot contain the intensity of the love and fear that flow into them, so they "tremble" (za'os), and this yields "sweat" (ze'ah), a waste product that leaves them as sweat leaves the body through the pores.

אך מהעור עצמו הוא בחי' חיצוניות של דו"ר [דחילו ורחימו] של החיות שבמרכבה והן בחי' אותיות וכו' מהן נמשך למטה (וע"י השתלשלות ובחי' נוגה תערובות טוב ורע כו' כנודע) נפש הבהמית והטבעיות

But from the skin itself, which is the level of the outer dimension (chitzoniyus) of the awe and love (dechilu u'rechimu) of the chayos in the Chariot, and these are the level of letters, etc., from them there is drawn down below (and through the chain of descent and the level of nogah [the "glowing" husk], a mixture of good and evil, etc., as is known) the animal soul and the natural traits.

> Below, from the "skin" itself, the outer layer of the chayos' awe and love, which the text calls "letters," comes the animal soul. On the way down, through the descending chain and through nogah, the realm where good and evil are mixed, it becomes the animal soul with its natural traits.

ואין כל הטבעיות שוים כי יש טבעו אוהב כבוד או ממון כו'.

And not all natural traits are alike, for there is one whose nature loves honor, or money, etc.

> Natural traits differ from person to person: one is drawn by nature to honor, another to money. In origin they are all the outer "skin" of the angels' love and awe, lowered into natural desires.

והנה כמשל הבהמה שבשר גידים ועצמות שלה הוא הפנימי' [הפנימיות / הפנימית] שלה והעור החיצון הוא מלביש אותה.

Now, as in the analogy of an animal: its flesh, sinews and bones are its inner part, and the outer skin clothes it.

> The analogy is an animal: its flesh, sinews and bones are its inner part, and the hide covers it from outside. The animal soul is likewise the "hide," the outer layer of the person.

(ועמ״ש מענין העור בפ׳ פנחס בד״ה צו את כו׳ את קרבני לחמי הנזכר לעיל) ומהעור עושים מנעלים

(And see what is written concerning the skin in Parshas Pinchas, in the discourse beginning "Command," etc., "My offering, My bread," mentioned above.) And from the skin one makes shoes.

> The parenthesis refers to the discourse on "My offering, My bread" in Parshas Pinchas, which discusses the skin; there the Alter Rebbe likens the letters of the prayers, such as "Who heals the sick," to the hairs of wool that grow from the skin. The analogy continues: from an animal's hide one makes shoes.

וכמ״כ [וכמו כן] בנפש הבהמית הנמשך מבחי׳ חיצוניות של אופנים שבמרכבה הנ״ל ע״י אתכפיא ואתהפכא של בחי׳ נפש הבהמית הנ״ל במס״נ [במסירות נפש] שבק״ש [שבקריאת שמע] בכל לבבך כו׳ בשני יצריך[79] נעשה בחי׳ נעל החופה את רוב הרגל.

So too with the animal soul, which is drawn from the level of the outer dimension of the ofanim in the Chariot mentioned above: through the subduing (iskafya) and transformation (is'hapcha) of the level of the animal soul mentioned above, by the self-sacrifice in the Shema, "with all your heart," etc., "with both your inclinations," it becomes the level of the shoe that covers most of the foot.

> So too the animal soul, drawn from the outer layer of the ofanim, becomes a shoe through iskafya, subduing it, and is'hapcha, transforming it, which happen through the self-sacrifice of the Shema. The Mishnah reads "with all your heart" as "with both your inclinations," the good and the evil, so even the animal soul is enlisted in loving G-d.

דעיקר ההילוך הוא ברגל שמוליך גם את הראש (עמ״ש בד״ה שיר המעלות ממעמקים[80, 81] ובד״ה שמאלו תחת לראשי[82] וע״פ והארץ הדום רגלי[83, 84] ומ״ש ע״פ חגרה בעוז מתניה)[85, 86]

For the main [part] of walking is in the foot, which carries even the head along. (See what is written in the discourse beginning "A song of ascents: Out of the depths," and in the discourse beginning "His left hand is under my head," and on the verse "And the earth is My footstool," and what is written on the verse "She girds her loins with strength.")

> Walking is done mainly by the feet, and they carry the head along to where it wants to go: the lowest part brings the highest to its goal. In Torah Ohr, Bereishis (on "And the earth is My footstool"), the Alter Rebbe explains that the Congregation of Israel is called the "foot" because the feet walk and carry the head, which depends on them; Iggeres HaKodesh, letter 1, says the same of the loins, which carry the whole body.

כך ע״י אתכפיא ואתהפכא של בחינת נפש הבהמית הנ״ל במס״נ [במסירות נפש] בק״ש [בקריאת שמע] שהוא בחי׳ סוף מעשה הוא במחשבה תחלה

So too, through the subduing and transformation of the level of the animal soul mentioned above, by the self-sacrifice in the Shema, which is the level of "last in deed, first in thought,"

> So too with the animal soul: once it is subdued and transformed in the Shema, it becomes the "shoe" that carries the whole person. This is the principle "last in deed, first in thought."

כי תכלית המכוון הוא להיות לו דירה בתחתונים כנ"ל ועי"ז נוכל אחי"כ להתפלל בשמונה עשרה שיהיה שינוי רצון מבחי' כתר עליון למעלה מבחי' התורה כנ"ל.

for the ultimate intent is that He have a dwelling place among the lower realms, as mentioned above, and through this we can afterwards pray in the Shemoneh Esreh that there be a change of will from the level of Keser Elyon (the Supreme Crown), above the level of Torah, as mentioned above.

> The purpose of creation is that G-d have a dwelling place in the lowest realm, so raising the lowest part of the person, the animal soul, fulfils G-d's first intention. That is what enables us, in the Shemoneh Esreh, to ask for a change of will from Keser, above the Torah.

והנה בתפלה יש ג' מדרגות כנגד ג' עולמות בי"ע והיינו תחלת התפילה הוא עליות עולם העשיה ברוך אתה כו' ואח"כ קטורת ואח"כ ברוך שאמר ופסוד"ז [ופסוקי דזמרה]

Now, in prayer there are three stages, corresponding to the three worlds of Beriah, Yetzirah and Asiyah. That is: the beginning of prayer is the ascent of the World of Asiyah (Action), "Blessed are You," etc.; and afterwards the incense; and afterwards "Blessed is He who spoke" and the Verses of Praise (Pesukei deZimra).

> The order of the morning prayer climbs through the worlds. The morning blessings and the passage of the incense belong to Asiyah, the lowest world; then come "Blessed is He who spoke" and the Verses of Praise, which, as the next parts say, belong to Yetzirah.

הללויה כו' הללו לשון בהילו[87] כו' י"ה בחי' חו"ב [חכמה ובינה] היינו שמאיר בחי' חו"ב [חכמה ובינה] שלא יהיה בחי' טמטום המוח וטמטום הלב כו' (ועמ"ש בד"ה להבין ענין טמטום הלב)[88]

"Halleluyah," etc.: "Hallelu" is from the expression "when [His lamp] shone" (behilo), etc.; Kah is the level of Chochmah and Binah: that is, the level of Chochmah and Binah shines, so that there not be the level of dullness of the mind and dullness of the heart, etc. (And see what is written in the discourse beginning "To understand the matter of dullness of the heart.")

> "Halleluyah" is read as hallelu, from behilo, "when His lamp shone," and Kah, whose two letters stand for Chochmah and Binah: the Verses of Praise make the light of the mind shine. This removes the "dullness" of mind and heart that keeps a person from feeling what he understands.

שהוא ע"י ההתבוננות איך שכל העולמות הם רק זכר מבחי' רב טוב כמ"ש זכר רב טובך[89] כו' ולהודיע לבני האדם[90] גבורותיו הן בחי' הצמצומים אבל לגבי מהותו ועצמותו ית' כלא חשיבי ויחיד חי העולמים מלך

This is through contemplating how all the worlds are only a "remembrance" from the level of "abundant goodness," as it is written, "The remembrance of Your abundant goodness," etc.; and "To make known to the sons of man His mighty acts": these are the levels of the contractions (tzimtzumim); but in relation to His being and essence, may He be blessed, they are considered as nothing; and "Unique One, Life of the worlds, King."

> The mind is lit by contemplating that all the worlds are only a "remembrance" of G-d's abundant goodness, and that His "mighty acts" are the contractions that make them possible; both phrases come from the psalm "A praise of David," at the heart of the Verses of Praise. Compared with His essence the worlds are as nothing, and He is "Unique One, Life of the worlds, King," words from the blessings of the Verses of Praise. (The printed word מצלך, which has no meaning, is evidently מלך, melech, "King.")

עד ברכת יוצר אור הכל היא תפלת היצירה שהוא עליית עולם היצירה

Until the blessing Yotzer Or ("Who forms light"), all of it is the prayer of Yetzirah, which is the ascent of the World of Yetzirah (Formation).

> All of this, from "Blessed is He who spoke" until the blessing Yotzer Or, "Who forms light," is the prayer of Yetzirah, the World of Formation, the world of the angels and the emotions.

ואח"כ ברכת יוצר אור שהוא תפלת עולם הבריאה והאופנים וחיות כו' ברעש כו' איך שהוא לבדו מרום וקדוש כו' ואח"כ בחי' ק"ש [קריאת שמע] בכל לבבך כו'.[91]

And afterwards the blessing Yotzer Or, which is the prayer of the World of Beriah (Creation): "And the ofanim and the chayos," etc., "with a roar," etc., how He alone is exalted and holy, etc. And afterwards the level of the Shema, "with all your heart," etc.

> The blessing Yotzer Or before the Shema belongs to Beriah: it describes the ofanim and chayos rising "with a roar" and declares that G-d alone is exalted and holy. (The printed יוצא אור, "goes out light," is יוצר אור, Yotzer Or, "Who forms light.") After it comes the Shema itself, "with all your heart."

7 ואח״כ תפלת שמונה עשרה בלחש בחי׳ אצילות כו׳ ועליות כל תפלות ימות החול הוא בשבת שאז הוא זמן עליות העולמות כמ״ש עולת שבת בשבתו[92] כו׳ כי בו שבת[93] כו׳

And afterwards the prayer of the Shemoneh Esreh, in a whisper, the level of Atzilus (Emanation), etc. And the ascent of all the prayers of the weekdays is on Shabbos, for then is the time of the ascent of the worlds, as it is written, "The burnt-offering [olah, literally 'going up'] of Shabbos on its Shabbos," etc., "for on it He rested," etc.

> The Shemoneh Esreh, said in a whisper (the printed בלח ש is בלחש), belongs to Atzilus, the highest world. On Shabbos all the weekday prayers rise, because Shabbos is when the worlds ascend: the Shabbos offering is an olah, literally a "going up," and on Shabbos G-d "rested" from the work of creation.

לכך בשבת ויו״ט [ויום טוב] מותר בנעילת הסנד״ל [הסנדלפון] שגם בחינת נעל שהוא בחינת נפש הבהמית נתעלה בשבת

Therefore on Shabbos and Yom Tov it is permitted to wear the sandal, for the level of the shoe too, which is the level of the animal soul, is elevated on Shabbos.

> Since even the "shoe," the animal soul, is elevated on Shabbos, wearing shoes is permitted on Shabbos and festivals, in contrast to Yom Kippur.

(ועמ״ש בד״ה צאינה וראינה[94,95] גבי נער הייתי גם זקנתי[96] דקאי על עליית מט״ט [מטטרון] ביום השבת) לכך מצוה לאכול בשבת כמארז״ל [כמאמר רבותינו זכרונם לברכה] במה מענגו[97] כו׳.

(And see what is written in the discourse beginning "Go forth and gaze," concerning "I was young and have also grown old," which refers to the ascent of Metatron on the day of Shabbos.) Therefore it is a mitzvah to eat on Shabbos, as our Sages, of blessed memory, said, "With what does one delight in it?" etc.

> For the same reason it is a mitzvah to eat and take pleasure on Shabbos, since the animal soul shares in the ascent. In Likkutei Torah, Shir HaShirim ("Go forth and gaze"), the Alter Rebbe explains that "I was young and have also grown old" is said of the angel Metatron, who clothes the light drawn down in the six weekdays and is therefore called "the shoe of the Shechinah."

משא"כ ביוהכ"פ [ביום הכפורים] שאסור באכילה ושתיה אסור בנעילת הסנד"ל [הסנדלפון] (ובמ"א נתבאר ענין שאין יוצאין במנעלים ביוהכ"פ [ביום הכפורים] ודוקא של עור אבל של צמר מותר בהיות בחי' עור הוא לבוש עב חומרי יוצא מגדר הגוף יותר משא"כ משאר לבושים שנכללים בהגוף בעצמו.

Whereas on Yom Kippur, when eating and drinking are forbidden, wearing the sandal is forbidden. (And elsewhere the matter has been explained, that one does not go out in shoes on Yom Kippur, and specifically those of leather, but those of wool are permitted: since the level of leather is a coarse, material garment, it goes further beyond the bounds of the body, which is not so with other garments, which are included in the body itself.

> On Yom Kippur, when eating and drinking are forbidden, wearing shoes is forbidden too. The Alter Rebbe adds that only leather shoes are forbidden, while wool is allowed, because leather is a coarse garment that stands further outside the body than ordinary clothing, which becomes part of the body.

והנה למעלה מדרגה היותר תחתונה שאינה כלל מעצמות מדרגה העליונה כל עולם לפי ערכו כו' הוא בחינת עור והוא בחי' עבד מט"ט [מטטרון] הוא לבוש התחתון להשכינה.

Now, above, the lowest level, which is not at all of the essence of the higher level, each world according to its measure, etc., is the level of skin. And this is the level of the "servant," Metatron, who is the lowest garment of the Shechinah.

> In every world, the lowest level, which is not of the essence of the level above it, is called "skin." Above, this is Metatron, called the "servant," who is the lowest garment of the Shechinah.

וחנוך היה תופר מנעלים[98] בחינת מנעלים אלו כו' שזהו מה יפו פעמיך בנעלים[99] בת נדיב בתו של אברהם שנקרא נדיב שהוא בחינה המשפעת חסד וטוב לכל העולמות כו'

And Chanoch was a stitcher of shoes, the level of these shoes, etc. And this is "How beautiful are your footsteps in shoes, O daughter of the noble one": the daughter of Avraham, who is called "noble" (nadiv) [also "generous"], who is the level that bestows kindness and goodness upon all the worlds, etc.,

> The tradition that Chanoch (Genesis 5:24), who in Kabbalistic tradition became the angel Metatron, stitched shoes speaks of these spiritual "shoes." This is the verse's "O daughter of the noble one": the Talmud calls Avraham nadiv, a word that means both "noble" and "generous," and here it is his generosity, the attribute that pours kindness and goodness into all the worlds.

למשל עורות עבודים שכל עיקר עבודה שבשבילה נברא האדם הוא לתקן בחינת העור. להפכו מחשוך לאור. וזהו ויעש כו' כתנות עור[100] ועמ"ש בד"ה ואלה המשפטים[101,102] גבי שש שנים יעבוד.[103]

as in the analogy of tanned hides (oros avudim): for the whole essence of the service (avodah) for the sake of which man was created is to rectify the level of the skin (or), to transform it from darkness to light (or). And this is "And He made," etc., "garments of skin." And see what is written in the discourse beginning "And these are the ordinances," concerning "Six years he shall serve."

> Tanned hides (avudim) hint at avodah, service: man was created to work on and refine the "skin," the animal soul, turning its darkness into light; in Hebrew "skin" (עור) and "light" (אור) are both pronounced or. This is the meaning of "And He made… garments of skin"; the text also refers to the discourse on "Six years he shall serve."

והנה ביוהכ"פ [ביום הכפורים] מתעלה בחי' בת הנ"ל למעלה מעלה עד שאין בחינת מנעלים של עור לבוש לה כו' ולכן אין השטן יכול לקטרג בהיות עיקר אחיזתו במקום בחינת עור כו'.

Now, on Yom Kippur the level of the "daughter" mentioned above ascends higher and higher, until the level of shoes of leather is not a garment for her, etc. And therefore the Satan cannot accuse, since his main hold is in the place of the level of skin, etc.

> On Yom Kippur the "daughter," the Congregation of Israel, rises so high that leather shoes cannot be her garment. The Talmud (Yoma 20a) teaches that the Satan has no license to accuse on Yom Kippur and finds it in his name: HaSatan (השטן) has the numerical value 364, so on 364 days of the year he may accuse, but not on this day. The maamar gives the inner reason: his main foothold is in the level of "skin," and on this day the "daughter" has risen above it.

אבל של צמר בטל ומתעלה ג"כ וזהו בחי' משה עבדי ועמ"ש ע"פ אעשה לו עזר[104] ועמ"ש בזה השל"ה [השני לוחות הברית] במסכת יומא שלו בפרק תורה אור ועמ"ש סד"ה שובה ישראל עד).[105]

But that of wool is nullified and is elevated as well; and this is the level of "My servant Moshe." And see what is written on the verse "I will make him a helpmate," and see what the Shelah wrote on this in his Tractate Yoma, in the section Torah Ohr, and see what is written at the end of the discourse beginning "Return, O Israel, unto.")

> Wool, unlike leather, is nullified and rises with her; it is the level of "My servant Moshe." The parenthetical note ends with references to the discourse on "I will make him a helpmate," to the Shelah (the Shnei Luchos HaBris of Rabbi Yeshayah Horowitz) in its section on Yoma, and to the discourse "Return, O Israel."

והנה בעליות נפש הבהמית בשבת ע״י אתכפיא ואתהפכא שבימות החול בתפלה כו׳ ע״ז נאמר מה יפו פעמיך בנעלים שגם הנעלים הם יפים ואדרבה עיקר היופי הוא בנעלים. כי סוף מעשה במחשבה תחלה.

Now, of the ascent of the animal soul on Shabbos, through the subduing and transformation during the weekdays in prayer, etc., it is said, "How beautiful are your footsteps in shoes": that the shoes too are beautiful; on the contrary, the main beauty is in the shoes. For "last in deed, first in thought."

> When the animal soul rises on Shabbos through the subduing and transforming done in the weekday prayers, the verse says, "How beautiful are your footsteps in shoes": the shoes themselves are beautiful. Indeed the main beauty is in them, because what is last in deed was first in thought.

> **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, QUOTING THE TZEMACH TZEDEK**
>
> The paragraph explains why shoes are forbidden on Yom Kippur; a reader may ask about Tisha B'Av, when they are forbidden too.
>
> Shoes are forbidden on Tisha B'Av too. In a letter of 23 Tammuz 5709 the Rebbe writes that, as with washing the hands, the two days share the law for opposite reasons; for Yom Kippur he sends the reader to this maamar, and he later found the Tzemach Tzedek's note saying so: „ט״ב ויוהכ״פ שניהם אסורים בנעילת הסנדל" (Tisha B'Av and Yom Kippur both forbid wearing the sandal), Yom Kippur because Malchus rises above the level of a shoe, Tisha B'Av the reverse. Perhaps (biur b'derech efshar) this sharpens the paragraph's point: on Yom Kippur the bare foot is a sign of ascent, not of mourning.
>
> the Rebbe, quoting the Tzemach Tzedek: Shaarei HaMoadim – Yom HaKippurim (letter of 23 Tammuz 5709; also Igros Kodesh vol. 3 p. קמח, and Likkutei Sichos vol. 9, supplements), p. שכג

SECTION 4 · ¶8

The kindness of the noble one

8 וזהו תכלית בריאת העולמות כו׳ אך שלהיות בכחנו למסור נפשו באחד הוא ע״י הארת והמשכת חסד עליון הבא מלמעלה.

And this is the purpose of the creation of the worlds, etc. But that it be in our power to give over one's soul at [the word] "One" is through the radiance and drawing down of supernal Chesed that comes from above.

> Raising the lowest level is the purpose of creation. But the power to give up one's soul at the word "One" in the Shema does not come from a person alone: it comes from a radiance of supernal Chesed, kindness, drawn down from above.

וזהו בת נדיב בתו של אברהם[106] אבינו שנק' נדיב שנתן מלחמו גם לערביים כו' ולמעלה הוא בחי' הארת חסד עליון הנמשך למטה בכל בקר כמ"ש וישכם אברהם בבקר[107] ויחבוש את חמורו[108] כדי שנוכל להתפלל בבוקר

And this is "O daughter of the noble one": the daughter of Avraham our father, who is called "noble" (nadiv) [also "generous"], for he gave of his bread even to Arabs, etc. And above, this is the level of the radiance of supernal Chesed that is drawn down below every morning, as it is written, "And Avraham rose early in the morning and saddled his donkey," so that we may be able to pray in the morning;

> This is "daughter of the noble one": Avraham is called nadiv, which also means "generous," for his generosity in giving his bread even to Arabs (the Talmud says he took his three angelic guests for Arab wayfarers); and above, his attribute is the supernal Chesed that shines down every morning. The verse "And Avraham rose early in the morning" is read as this kindness arriving each morning so that we can pray.

כי כל ההתחלות קשות ומה גם בעמדו משינתו שהוא אחד מס' [ששים][109] כו' הוא ע"י הארת והמשכת חסד עליון הבא מלמעלה כנ"ל

for all beginnings are hard, and all the more so when one rises from his sleep, which is one sixtieth [of death], etc.; this is through the radiance and drawing down of supernal Chesed that comes from above, as mentioned above.

> All beginnings are hard, and the morning prayer is a beginning that comes right after sleep, which the Talmud calls "one sixtieth of death." The strength to begin comes from the Chesed that shines from above.

(ועמ"ש בד"ה אז ישיר ישראל[110] גבי כרוה נדיבי העם[111, 112] וסד"ה קחו מאתכם תרומה. גבי כל נדיב לב יביאה[113] ועיין בפ' ויקהל דף קצ"ז ע"ב.

(And see what is written in the discourse beginning "Then Israel sang," concerning "The nobles of the people dug it," and at the end of the discourse beginning "Take from among you an offering," concerning "Whoever is generous of heart shall bring it"; and see [the Zohar,] Parshas Vayakhel, folio 197b.

> The parenthesis lists places that develop the link between "nobility" (nedivus) and the Patriarchs: the discourses on "The nobles of the people dug it" and on "Whoever is generous of heart shall bring it," and the Zohar on Vayakhel, which calls the Patriarchs "the nobles."

ועיין מענין מה יפו פעמיך בנעלים[116, 115, 114] ברבות כי תשא פמ"א [פרק מ"א / פרשה מ"א] קרוב לר"פ ובסדר לך לך ס"פ מ"ג בא פט"ו [פרק ט"ו / פרשה ט"ו] ק"ל ג' ובשה"ש [ובשיר השירים] רבה. ועמ"ש סד"ה ויקח קרח):[117]

And see on the subject of "How beautiful are your footsteps in shoes" in [Midrash] Rabbah, Ki Sisa, chapter 41, near the beginning; and in Seder Lech Lecha, at the end of chapter 43; Bo, chapter 15, [folio] 130, [column] 3; and in Shir HaShirim Rabbah. And see what is written at the end of the discourse beginning "And Korach took.")

> The Midrash explains "How beautiful are your footsteps in shoes" in several places; in one, because Avraham refused to take even "a shoelace" from the king of Sedom, G-d praises his children with this verse. The note ends by referring to the discourse "And Korach took."

SECTION 5 · ¶9–11

Charity, the hidden thighs

9 ד חמוקי ירכיך[118] כמו חלאים[119] מעשה ידי אמן. פי' יריכים הם לבר מגופא שהיא התורה שנקרא' [שנקראת] גופא ובחי' ירכים שלבר מגופא הוא בחי' מעשה הצדקה

4. "The curves of your thighs are like ornaments (chala'im), the work of the hands of a craftsman." The meaning: the thighs are "outside the body" (levar migufa), the body being the Torah, which is called "the body" (gufa); and the level of the thighs, which are outside the body, is the level of the act of charity (tzedakah),

> Section 4 explains the second half of the verse. The Torah is called the "body," and the thighs, which are "outside the body," stand for the act of charity.

שהוא ע"י עשייה גשמיות שהולך ברגליו בעסקי מו"מ [משא ומתן] ואח"כ נותן מיגיע כפו אשר הלך ויגע ונותן לעני כו' (ועמ"ש מזה ע"פ במחוקק במשענותם)[120]

which is through physical action: one goes on his feet in business dealings, and afterwards gives of the toil of his hands, for which he went and toiled, and gives to the poor, etc. (And see what is written about this on the verse "With the lawgiver, with their staffs.")

> Charity involves physical effort: one goes on one's own feet to do business and then gives the poor what one earned through that toil. This is why it belongs to the legs; the parenthesis refers to a discourse on "With the lawgiver, with their staffs."

אך ברגליו יש ג' פרקין[121] פרק העליון הוא הנק' בשם יריכים שהוא בסתר כך הוא עיקר מיצות הצדקה הוא מתן בסתר[122] כו'

However, in the legs there are three segments (perakin); the upper segment is what is called by the name "thighs," which is hidden. So too, the essence of the mitzvah of charity is giving in secret, etc.

> The leg has three segments, and the uppermost, the thigh, is the hidden one (the Kehot note refers to the Zohar, 1:241a, on this). So too the finest form of charity is "a gift in secret" (Proverbs 21:14).

(כמ"ש בפ"ג [בפרק ג'] דמ"ק [דמועד קטן]) (ט"ז ב') מוקי לה בצדקה[123] ופי' חמוקי ירכיך פרש"י [פירש רש"י / פירוש רש"י] בסוכה (דמ"ט ע"א) סתרי ירכיך.

(As is written in the third chapter of Moed Katan) (16b): "He applies it to charity." And as for the meaning of "the curves of your thighs," Rashi explains in Sukkah (49a): "the hidden parts of your thighs."

> The Talmud in Moed Katan records that Rabbi Chiya applied "the curves of your thighs" to charity and acts of kindness, and Rashi in Sukkah explains chamukei as "the hidden parts." So the verse speaks of charity given in secret.

כמו חלאים פי' חלאים הם תכשיטי אשה שעל הראש כמ"ש וחלי כתם[124] ובלשון המשנה נק' טוטפת וסרביטין[125]

"Like ornaments" (chala'im): chala'im are a woman's ornaments worn on the head, as it is written, "and an ornament of fine gold"; and in the language of the Mishnah they are called totefes [a frontlet] and sarbitin [pendants hanging from it].

> Chala'im are ornaments a woman wears on her head, as in "an ornament of fine gold." The Mishnah calls such head ornaments totefes, a frontlet, and sarbitin, pendants that hang from it.

והיינו ע"י מעשה הצדקה מלמטה נעשה מה בחי' תכשיט ועטרה שעל הראש כמ"ש וילבש צדקה[126] כו' כובע ישועה בראשו

That is: through the act of charity from below, there is made [of it] the level of an ornament and a crown upon the head, as it is written, "He donned tzedakah," etc., "a helmet of salvation on His head."

> So charity done below becomes an ornament and a crown on the "head" above. This is the verse "He donned tzedakah as a coat of mail, and a helmet of salvation on His head": charity becomes a helmet upon the head.

(עמ"ש באגה"ק [באגרת הקודש] בד"ה וילבש צדקה כשריון ובפ' וישב בד"ה בכ"ה בכסלו[127] ועיין בזהר פקודי) (דרמ"ז ע"א) וקיימא בנהירו סתימו דנהיר מעילא כו' ברזא דכתי' [דכתיב] חמוקי ירכיך כמו חלאים[128]

(See what is written in Iggeres HaKodesh, in the letter beginning "He donned tzedakah as a coat of mail," and in Parshas Vayeshev, in the discourse beginning "On the twenty-fifth of Kislev"; and see in the Zohar, Pekudei) (247a): "And it stands in a hidden radiance that shines from above," etc., "in the mystery of what is written, 'The curves of your thighs are like ornaments.'"

> The parenthesis sends the reader to Iggeres HaKodesh, to a Torah Ohr discourse for Chanukah and to the Zohar on Pekudei, which speaks of a hidden light that shines from above "in the mystery of 'the curves of your thighs.'" In Torah Ohr, Vayeishev, the Alter Rebbe explains that charity, in which a person gives the life of his soul from his toil, draws down from above the inner dimension of the Infinite Light itself.

ובמק"מ [ובמקדש מלך] שם שזהו ענין המשכת ש"ע [ש"ע (370)] נהורין ומקורן ושרשן.

And in the Mikdash Melech [a commentary on the Zohar] there, [it is explained] that this is the matter of the drawing down of the 370 lights, and their source and root.

> The Mikdash Melech, a commentary on the Zohar, explains there that this is the drawing down of the "370 lights," their source and root, a Kabbalistic term for lights of a very high level.

והמשכה זו ע"י דנטיל לתתא העלאת מ"ן [מיין נוקבין] ממעשה המצות כו' כי למעלה נאמר ראשו כתם פז קווצותיו תלתלים[129] כו'

And this drawing down is through what "takes below," the raising of mayin nukvin (feminine waters) from the performance of the mitzvos, etc. For above it is said, "His head is the finest gold, his locks are curled," etc.,

> That light is drawn down in response to what "takes below," the mayin nukvin, the "feminine waters," raised by doing the mitzvos. Above, the Song of Songs says of the Beloved, "His head is the finest gold, his locks are curled."

הוא בחי' תשב"כ [תורה שבכתב] ותושבע"פ [ותורה שבעל פה] והוא בחי' תכשיטי איש וע"י מעשה הצדקה נעשה תכשיטי אשה והוא ע"י מעשה ידי אמן

which is the level of the Written Torah and the Oral Torah, and this is the level of a man's ornaments. And through the act of charity a woman's ornaments are made, and this is through "the work of the hands of a craftsman,"

> The ornaments of the head above are the Written and Oral Torah, a "man's ornaments," given from above. Charity done below makes "a woman's ornaments," and this is "the work of the hands of a craftsman."

כמו אומן המלבן ומצרף מעפר ואדמה להיות תכשיט ליופי כמ״כ [כמו כן] ע״י מעשה הצדקה מיגיע כפו ועסקו במו״מ [במשא ומתן] כו׳.

like a craftsman who refines and purifies [metal] out of dust and earth so that it becomes an ornament for beauty; so too through the act of charity, from the toil of one's hands and one's business dealings, etc.

> A craftsman refines precious metal out of dust and earth and makes jewelry of it. So too a person refines his earnings, gained through toil and business, into an ornament through charity.

10 ואח״כ נותן מיגיעו לעני להחיות רוח שפלים[130] הוא בחי׳ הבירור והצירוף שנעשה בחי׳ תכשיטי אשה

And afterwards one gives of one's toil to the poor, "to revive the spirit of the lowly": this is the level of the refinement (birur) and purification, so that it becomes the level of a woman's ornaments.

> When one gives what one earned to the poor, "to revive the spirit of the lowly," the physical money is refined and purified and becomes the "woman's ornament."

ואין תכשיט אלא ליופי ע״ז נמשך אהבה מלמעלה ונעשה בחי׳ יחוד קוב״ה [קודשא בריך הוא] ושכינתי׳

And there is no ornament but for beauty. Through this, love is drawn down from above, and there comes about the level of the union of the Holy One, blessed be He, and His Shechinah.

> An ornament exists only for beauty, and through this beauty love is drawn from above, and the union of the Holy One, blessed be He, and His Shechinah comes about.

להיות כי כל האומר אין לי אלא תורה אפילו תורה אין לו[131] כי מה שייכות יש לו עם התורה להמשיך בחינת התורה ח״ע [חכמה עילאה] להיות דברי אלקים חיים[132]

For "whoever says, 'I have nothing but Torah,' does not even have Torah." For what connection does he have with the Torah, to draw down the level of the Torah, Chochmah Ila'ah (the higher Chochmah), so that it be "the words of the living G-d" (Elokim chayim)?

> The Talmud teaches that one who says he has nothing but Torah does not even have Torah. Without deeds a person has no real connection to the Torah, so he cannot draw down the Torah, the higher Chochmah, and make it "the words of the living G-d" (Elokim chayim).

והיינו להיות כי בחי׳ אלקים שהוא בחינת הצמצום בבחי׳ חיים רוחני׳ [רוחניים] מחיי החיים א״ס ב״ה.

That is, that the level of Elokim, which is the level of contraction (tzimtzum), be in the state of spiritual life from the Life of life, the Infinite One (Ein Sof), blessed be He.

> "Words of the living G-d" means that Elokim, the Name of contraction, is filled with spiritual life from the Infinite One, the Life of all life. That is what drawing down the Torah means.

אך ע"י מעשה הצדקה למטה להחיות רוח שפלים באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] לעורר מלמעלה ג"כ בחי' המשכת התורה למטה.

But through the act of charity below, "to revive the spirit of the lowly," through the arousal from below there is an arousal from above, to awaken from above, too, the level of the drawing down of the Torah below.

> This happens through charity: the arousal from below, reviving the lowly, brings an arousal from above that draws the Torah down. So the deed of charity is what lets the Torah come into a person.

11 וז"ש [וזהו שכתוב] תען לשוני אמרתך[133] כי כל מצותיך צדק פי' שלהיות תען לשוני אמרתך מלשון עונה אחריהם מה שהם אומרים בפ"ג [בפרק ג'] דסוכה[134]

And this is [the meaning of] what is written, "My tongue shall respond with Your word, for all Your commandments are righteousness (tzedek)." The meaning: that there be "My tongue shall respond with Your word," from the expression "he responds after them what they say," in the third chapter of Sukkah,

> The verse "My tongue shall respond with Your word, for all Your commandments are tzedek" sums this up. "Respond" is read as in the Mishnah in the third chapter of Sukkah, "he responds after them what they say": repeating word for word what the reader says.

שהוא בחינת המשכת התורה מלמעלה למטה שהוא בחי' תר"ך עמודי אור כמשל העמוד שמחבר מעלה ומטה הוא ע"י כי כל מצותיך צדק

which is the level of the drawing down of the Torah from above to below, the level of the 620 pillars of light, as in the analogy of a pillar that connects above and below, is through "for all Your commandments are tzedek":

> This "responding" is the drawing down of the Torah from above to below, called the "620 pillars of light," pillars that join above and below. It comes about through "for all Your commandments are tzedek."

והיינו ע"י מצות מעשיות שנק' בשם צדקה כמ"ש וצדקה תהיה לנו כי נשמור לעשות כו' כל החוקים כו'[135]

that is, through the practical mitzvos, which are called by the name tzedakah, as it is written, "And it shall be tzedakah for us if we take care to do," etc., "all the statutes," etc.

> The practical mitzvos are all called tzedakah, as the verse "And it shall be tzedakah for us if we take care to do" all the commandments shows.

(ועמ"ש מזה בד"ה צאינה וראינה[136, 137] גבי בעטרה שעטרה כו' תען לשוני כו' ע"ש).

(And see what is written about this in the discourse beginning "Go forth and gaze," concerning "With the crown with which she crowned," etc., "My tongue shall respond," etc.; see there.)

The parenthesis refers to the discourse "Go forth and gaze" in Likkutei Torah, Shir HaShirim, where the Alter Rebbe explains "the crown with which his mother crowned him" as G-d's will, which He clothes in the Torah and mitzvos as an act of kindness and tzedakah; this is why all the mitzvos are called tzedakah.

אך הנה פסוק זה נאמר גם על בחי' התורה כמארז"ל [כמאמר רבותינו זכרונם לברכה] מה ירך בסתר אף ד"ת [דברי תורה] בסתר[138] כו' וכמ"ש בפ"ד דסוטה (דמ"ט ע"ב)

However, this verse ["The curves of your thighs"] is also said of the level of the Torah, as our Sages, of blessed memory, said: "Just as the thigh is hidden, so too words of Torah are hidden," etc., and as is written in the fourth chapter of Sotah (49b).

The Sages also read "the curves of your thighs" as speaking of the Torah: as the thigh is hidden, so words of Torah should be studied privately. The teaching is in Sukkah 49b, at the end of the fourth chapter of Sukkah, the passage cited at the start of the maamar; "Sotah" in the printed text appears to be a slip.

והיינו כי בחינת התורה נמשך למטה בבחינות גשמיות זרעים וכדומה

That is, the level of the Torah is drawn down below into physical matters, seeds and the like.

The Torah, too, comes down into physical matters, such as the laws of seeds and produce.

(ושייכות בחי' ירכין בתורה והרי לעיל נתבאר דהתורה היא בחי' גופא אך הענין מבואר בזהר פקודי) (דרנ"ח א') שהברייתות הם נק' חמוקי יריכיך והיינו כי המשניות הם מבחינת חג"ת [חסד גבורה תפארת] שהוא בחינת גופא ובריית הוא ענין לבר[139] מגופא דהיינו בחינת נה"י [נצח הוד יסוד] אלא שהם פרק העליון שבנה"י [שבנצח הוד יסוד] ע"ש במק"מ [במקדש מלך]

(And as for the connection of the level of the thighs with the Torah, when it was explained above that the Torah is the level of the body: the matter, however, is explained in the Zohar, Pekudei) (258a), that the Baraisos [teachings of the Tannaim outside the Mishnah] are called "the curves of your thighs." That is: the Mishnayos are of the level of Chesed, Gevurah and Tiferes, which is the level of the body, and a Baraisa is a matter "outside the body," that is, the level of Netzach, Hod and Yesod, except that they are the upper segment of Netzach, Hod and Yesod; see there in the Mikdash Melech.

The parenthesis asks how the Torah can be "thighs" when it was called the "body" above, and answers from the Zohar on Pekudei: the Mishnah corresponds to the "body," Chesed, Gevurah and Tiferes, while a Baraisa, a teaching of the Tannaim outside the Mishnah, is "outside the body," Netzach, Hod and Yesod. Yet the Baraisos are the uppermost segment of those three, the hidden "thighs," as the Mikdash Melech explains there.

וזהו חמוקי ירכיך כו' ועמ"ש מזה בד"ה ששים המה מלכות[140] ובד"ה ויצא יצחק לשוח בשדה[141] ובד"ה ואלה שמות.[142]

And this is "the curves of your thighs," etc. And see what is written about this in the discourse beginning "Sixty are the queens," and in the discourse beginning "And Yitzchak went out to meditate in the field," and in the discourse beginning "And these are the names."

> So the Torah's hidden "thighs" are the Baraisos, and this too is "the curves of your thighs." The text cites three discourses that develop this.

וא"ש [ואתי שפיר] מעשה ידי אמן[143,144] כדפרש"י [כדפירש רש"י / כדפירוש רש"י] במ"ק [במועד קטן] (ט"ז ב') שהתורה היא מעשה אומנתו של הקב"ה וע' בפ' תרומה (קס"א א') ועיין עוד מענין מעשה ידי אמן ברבות כי תשא ס"פ מ"ז

And "the work of the hands of a craftsman" is well understood, as Rashi explains in Moed Katan (16b), that the Torah is the work of the craftsmanship of the Holy One, blessed be He. And see [the Zohar,] Parshas Terumah (161a); and see further on the subject of "the work of the hands of a craftsman" in [Midrash] Rabbah, Ki Sisa, at the end of chapter 47.

> Rashi explains "the work of the hands of a craftsman" as the Torah, the craftsmanship of the Holy One, blessed be He. The Zohar on Terumah, which the text cites, says that G-d looked into the Torah, His "craftsman," and created the world.

והנה יש ב' בחי' מנעלים [על אחד הוא עליות נפש הבהמית ע"י עשיות כל המצות וצדקה כנגד כולם והוא הנמשך מבחי' מחנה גבריאל שבמרכבה בחינת יראה ופחד.[145,146,147]

Now, there are two levels of shoes. One shoe is the ascent of the animal soul through the doing of all the mitzvos, and charity, which is equal to them all; and this is drawn from the level of the camp of Gavriel in the Chariot, the level of awe and fear.

> There are two kinds of "shoes," two ways in which the animal soul is raised. The first is through doing all the mitzvos, with charity, which is equal to all of them; it comes from the camp of Gavriel in the Chariot, awe and fear. (The printed [על is evidently נעל, "shoe."]

> **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 RAYATZ**
>
> „תר"ך עמודי אור" (620 pillars of light) is used without explanation.
>
> „תר"ך עמודי אור" (620 pillars of light): 620 is the 613 commandments of the Torah and the 7 of the Sages, and the number of כתר (Keser, the Crown). The Rebbe Rayatz explains that the mitzvos are the Supreme Will rooted in Keser, above the Chochmah from which the Torah comes forth, and that they are called pillars of light because, like a pillar that joins the roof of a house to its floor,

they join the worlds to the Infinite Light and draw it into them. Perhaps (biur b'derech efshar) this is why, in this paragraph, the Torah's descent from above to below rests on 'all Your commandments'.

the Rebbe Rayatz: Sefer HaMaamarim 5702 (תש״ב), p. 56

SECTION 6 · ¶12

The joy of the mitzvos

12 ונעל הב׳ הוא בחי׳ שמחה של מצוה שהוא ג״כ מבחי׳ נפש הבהמית כמ״ש בשמחה ובטוב לבב[148] שעיקר השמחה הוא בלב ששם משכן נפש הבהמית

And the second shoe is the level of the joy of a mitzvah, which is also from the level of the animal soul, as it is written, "with joy and with gladness of heart": for joy is mainly in the heart, where the animal soul dwells,

The second "shoe" is the joy of a mitzvah, which also belongs to the animal soul. Joy is felt in the heart, and the heart is where the animal soul dwells, as the verse "with joy and with gladness of heart" suggests.

כי הדם הוא הנפש[149] וכנודע מספרי הטבעי׳ [הטבעיים] שהעצבות הוא מעכירת הדם שבלב כשהוא עכור והשמחה היא כשהדם צלול והוא ע״י אשר קדשנו במצותיו אשר לשון תענוג העליון קדשנו במצותיו כו׳

for "the blood is the soul," and, as is known from the books of natural science, sadness comes from the turbidity of the blood in the heart, when it is murky, and joy is when the blood is clear. And this is through "Who has sanctified us with His commandments": "asher" (who) is an expression of supreme delight [as in osher, "bliss"], "Who has sanctified us with His commandments," etc.

The blood is the seat of the animal soul, and, as the natural science of the time held, sadness comes from murky blood in the heart and joy from clear blood. The joy of a mitzvah comes through the blessing "Who (asher) has sanctified us with His commandments," since asher is read as osher, "bliss," a word for the supreme delight.

וכל המצות צריך לעשותן בשמחה כמ״ש תחת אשר לא עבדת בשמחה ובצדקה נאמר ג״כ ואל ירע לבבך בתתך לו[150]

And all the mitzvos must be done with joy, as it is written, "Because you did not serve with joy"; and regarding charity it is also said, "And let your heart not be grieved when you give to him."

All the mitzvos must be done with joy, as the Torah rebukes those who did not serve "with joy and with gladness of heart." Of charity in particular it says, "Let your heart not be grieved when you give to him."

והוא בחינת נעל הב' של בחינת נפש הבהמיות הנמשך ממחנה מיכאל בחינת אהבה

And this is the level of the second shoe, of the level of the animal soul, which is drawn from the camp of Michael, the level of love.

> This joy is the second shoe, drawn from the camp of Michael, the level of love, while the first shoe came from the camp of Gavriel, awe.

(ובז"ה [ובזוהר הרקיע] ר"פ משפטים) (על דף צ"ד) **כתב שהמנעלים הם מט"ט** [מטטרון] **וסנד"ל** [וסנדלפון] **והם מתלבשים בק"נ** [בקליפת נוגה] **כדי להנהיג העולם השפל הזה בשבת ימי החול ובשבת הם מתעלים כו' וגם ק"נ** [קליפת נוגה] **מתברר ומתעלה כו' ע"ש באריכות.**

(And in Zohar HaRakia [a commentary on the Zohar], at the beginning of Parshas Mishpatim) (on folio 94) he writes that the shoes are Metatron and Sandalphon, and they are enclothed in kelipas nogah in order to govern this lowly world during the six weekdays, and on Shabbos they ascend, etc., and kelipas nogah, too, is refined and ascends, etc.; see there at length.

> Zohar HaRakia, a commentary on the Zohar, writes there that the shoes are the angels Metatron and Sandalphon, who are enclothed in kelipas nogah, the realm where good and evil are mixed, in order to govern the world on weekdays. On Shabbos they rise, and kelipas nogah itself is refined and rises with them.

(והנה לפי כי עיקר ענין הפסוק מה יפו פעמיך בנעלים נאמר על כנס"י [כנסת ישראל] בשעה שהיו עולים לרגל בשלש רגלים שאז התגלות היופי בבחינת נעלים הנ"ל ע"כ איתא במשנה ספ"ה דכתובות ומנעלים ממועד למועד[151] ע"ש):

(Now, since the main subject of the verse "How beautiful are your footsteps in shoes" was said of the Congregation of Israel at the time when they would go up for the pilgrimage on the three festivals, for then there is the revelation of beauty in the level of the shoes mentioned above, therefore it is stated in the Mishnah at the end of chapter 5 of Kesubos, "and shoes from festival to festival"; see there.)

> Since the verse was said of the pilgrims going up for the festivals, when the beauty of the "shoes" is revealed, the Mishnah lists among what a husband must provide his wife "shoes from festival to festival." The law reflects the inner meaning of the verse.

IN ONE'S AVODAH

Contemplate at length how all the worlds are as nothing before G-d until love and awe are born; give yourself over in the Shema with both inclinations, so that the animal soul is subdued and transformed into a "shoe"; give charity from your own toil, in secret and with a glad heart; and do every mitzvah with joy. The lowest part of the person, once refined, is where the main beauty lies.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the main beauty is in the shoes, rather than in the foot or the head?
2. How can a request in the Shemoneh Esreh ask for something beyond the Torah's own judgment, and why must the self-sacrifice of the Shema come first?
3. What is the difference between creation through Chesed and creation through Malchus, and what part do the angels play?
4. According to the maamar, why are leather shoes forbidden on Yom Kippur but fitting on Shabbos and the festivals?
5. In what sense does charity given from one's own toil become an ornament on the head above?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מה יפו פעמיך**

In an earlier note (on 19d) the Rebbe wrote that this maamar should be compared with Derech Mitzvosecha, 175b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, ד: "להשוות דרמ"צ קעה, ב". המאמר דדרך מצותיך הוא משנת תקס"ג ע' רמח, ושם נדפסו ב' הנחות. נדפס באוה"ת שה"ש ע' תקפד עם הגהות אחרות. קיצורים בכרך ג ע' תתקצ. עוד הגהות באוה"ת שה"ש כרך ג ע' תתקעג. ובכרך ב ע' תקעח. ראה מאמרי אדה"א נ"ך ע' שמא. אוה"ת סדור דרושים לחתונה ע' רסג. חלק מהמאמר עם הגהות בסה"מ תרל"ג ח"א ע' ד ואילך. וראה בהמצויין שם. וראה גם סה"מ פר"ת בד"ה צהר תעשה לתיבה מסעי' ג ואילך.

2 The Song describes the beauty of the Shulamite, its bride, beginning with her feet: "How beautiful are your steps in sandals, O nobleman's daughter! The curves of your thighs are like ornaments, the work of a master craftsman's hands." The Sages read the bride as the Congregation of Israel; the whole maamar explains this verse, its first half in sections 1-3 and its second half in section 4.

Song of Songs 7:2 שיר השירים ז:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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3 Rava expounds: how beautiful are the steps of Israel when they go up for the festivals; and "daughter of the noble one" is the daughter of Avraham, who is called "noble." The Alter Rebbe builds the maamar on this reading.

Sukkah 49b:6 סוכה מ"ט ב:ו׳

דָּרֵשׁ רָבָא, מַאי דִּכְתִיב: "מַה יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת נָדִיב" — מַה יָּפוּ פַּעֲמוֹתֵיהֶן שֶׁל יִשְׂרָאֵל בְּשָׁעָה שֶׁעוֹלִין לָרֶגֶל. "בַּת נָדִיב" — בִּתּוֹ שֶׁל אַבְרָהָם אָבִינוּ שֶׁנִּקְרָא נָדִיב, שֶׁנֶּאֱמַר: "נְדִיבֵי עַמִּים נֶאֱסָפוּ עַם אֱלֹקֵי אַבְרָהָם". "אֱלֹקֵי אַבְרָהָם", וְלֹא אֱלֹקֵי יִצְחָק וְיַעֲקֹב?! אֶלָּא: "אֱלֹקֵי אַבְרָהָם", שֶׁהָיָה תְּחִילָּה לְגֵרִים.

Rava made the following exposition What is it that is written, "How beautiful are your steps in sandals, O prince's daughter?" (Song of Songs 7:2): How beautiful are the steps of Israel when they go up [to Jerusalem] to celebrate a festival. "O prince's daughter": Daughter of our father Abraham, who is called prince, as it is said, "The princes of the peoples are gathered together, the people of the G-d of Abraham" (Psalms 47:10). The G-d of Abraham! And not the G-d of Isaac and Jacob? But the meaning ...

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4 The same teaching of Rava, here within the discussion of the obligation to appear in the Temple on the festivals.

Chagigah 3a:13 חגיגה ג' א:י"ג

דָּרֵשׁ רָבָא, מַאי דִּכְתִיב: "מַה יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת נָדִיב" — כַּמָּה נָאִין רַגְלֵיהֶן שֶׁל יִשְׂרָאֵל בְּשָׁעָה שֶׁעוֹלִין לָרֶגֶל. "בַּת נָדִיב" — בִּתּוֹ שֶׁל אַבְרָהָם אָבִינוּ שֶׁנִּקְרָא נָדִיב, שֶׁנֶּאֱמַר: "נְדִיבֵי עַמִּים נֶאֱסָפוּ עַם אֱלֹקֵי אַבְרָהָם". "אֱלֹקֵי אַבְרָהָם", וְלֹא אֱלֹקֵי יִצְחָק וְיַעֲקֹב? אֶלָּא: "אֱלֹקֵי אַבְרָהָם" — שֶׁהָיָה תְּחִילָּה לְגֵרִים.

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5 **שלש פעמים בשנה יראה**

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

KEHOT'S NOTE

דברים טז. טז.

6 Moshe commands: "Three times a year shall all your males appear before Havayah your G-d in the place that He will choose," on Pesach, Shavuos and Sukkos. The word pe'amim, "times," is the word the Song uses for "footsteps"; the pilgrims' "appearing before G-d" is what prayer now continues.

Deuteronomy 16:16 דברים ט"ז:ט"ז

שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי ה' אֱלֹקֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יֵרָאֶה אֶת־פְּנֵי ה' רֵיקָם׃

Three times in a year shall all thy males appear before the L-RD thy G-d in the place which He shall choose; on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and they shall not appear before the L-RD empty;

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7 **תפלה במקום קרבן**

The Talmud treats prayer as standing "in place of an offering." The Alter Rebbe uses the principle to say that "appearing before G-d" now takes place in prayer.

Berakhot 26a:17 ברכות כ"ו א:י"ז

אִיבַּעְיָא לְהוּ: טָעָה וְלֹא הִתְפַּלֵּל מַנְחָה, מַהוּ שֶׁיִּתְפַּלֵּל עַרְבִית שְׁתַּיִם? אִם תִּמְצָא לוֹמַר, טָעָה וְלֹא הִתְפַּלֵּל עַרְבִית מִתְפַּלֵּל שַׁחֲרִית שְׁתַּיִם, מִשּׁוּם דְּחַד יוֹמָא הוּא, דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד", אֲבָל הָכָא תְּפִלָּה בִּמְקוֹם קָרְבָּן הִיא, וְכֵיוָן דְּעָבַר יוֹמוֹ בָּטֵל קָרְבָּנוֹ. אוֹ דִילְמָא כֵּיוָן דִּצְלוֹתָא רַחֲמֵי הִיא, כָּל אֵימַת דְּבָעֵי מְצַלֵּי וְאָזֵיל.

The question was asked : How is it if one erred and omitted the afternoon Tefillah — shall he say it twice in the evening ? If thou thinkest thou canst answer [by quoting] "If one erred and omitted the evening Tefillah, he should say it twice in the morning," [that is different] because it is one day ; as it is written, "And there was evening and there was morning one day " (Gen. i. 5). But here the Tefillah is the substitute for the sacrifice, and the day ...

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Zohar II, 20b זח"ב כ, ב

KEHOT'S NOTE

ברכות כו, א. זח"ב כ, ב.

8 ועשו לי מקדש ושכנתי

"And they shall make Me a sanctuary, and I will dwell among them." In Temple times the Shechinah's dwelling was bound to a physical place.

Exodus 25:8 שמות כ"ה:ח'

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

PARAGRAPH 2

9 תפלות אבות תקנום

The view that the Patriarchs instituted the prayers: Avraham the morning prayer, Yitzchak the afternoon prayer and Yaakov the evening prayer. The Alter Rebbe uses it to show that prayer contains all three.

Berakhot 26b:4–5 ברכות כ"ו ב:ד'-ה'

אִיתְּמַר, רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר: תְּפִלּוֹת אָבוֹת תִּקְּנוּם. רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: תְּפִלּוֹת כְּנֶגֶד תְּמִידִין תִּקְּנוּם. תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, וְתַנְיָא כְּווֹתֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם", וְאֵין "עֲמִידָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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10 אתה ה' לא תכלא רחמיך

David prays: "You, Havayah, will not withhold Your compassion from me; Your kindness and Your truth will always guard me." The verse is said in the morning prayers, and the Alter Rebbe brings it as a passage of the prayers that expresses Yaakov's compassion.

Psalms 40:12 תהילים מ':י"ב

אַתָּה ה' לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד יִצְּרוּנִי׃

Thou, O L-RD, wilt not withhold Thy compassions from me; let Thy mercy and Thy truth continually preserve me.

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KEHOT'S NOTE

תהלים מ, יב.

11 סד"ה צו את בנ"י

There "to offer to Me in its due season" is read as prayer, drawn from Shabbos, while "in its due season" refers to the three pilgrimage festivals; the passage goes on to match Pesach with Avraham, Shavuos with Yitzchak and Sukkos with Yaakov, the pairing this paragraph uses.

KEHOT'S NOTE

לעיל עו, ב.

12 כה אמר ה' ליעקב אשר פדה את אברהם

Isaiah's prophecy of redemption: "Therefore, thus said Havayah to the house of Yaakov, who redeemed Avraham: Yaakov shall not now be ashamed." In the plain sense "who redeemed Avraham" can describe G-d, who rescued Avraham, or the house of Yaakov itself; the Midrash says Yaakov redeemed Avraham, and the Alter Rebbe reads it as Yaakov's compassion redeeming Avraham's love. (context: Steinsaltz Tanakh)

Isaiah 29:22 ישעיהו כ"ט:כ"ב

לָכֵן כֹּה־אָמַר ה' אֶל־בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ׃

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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Sanhedrin 19b:18 סנהדרין י"ט ב:י"ח

"לָכֵן כֹּה אָמַר ה' אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם", וְכִי הֵיכָן מָצִינוּ בְּיַעֲקֹב שֶׁפָּדָאוֹ לְאַבְרָהָם? אָמַר רַב יְהוּדָה: שֶׁפָּדָאוֹ מִצַּעַר גִּידּוּל בָּנִים. וְהַיְינוּ דִּכְתִיב: "לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב וְגוֹ'", "לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב" – מֵאֲבִיו, "וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ" – מֵאֲבִי אֲבִיו.

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KEHOT'S NOTE

ישע' כט, כב. ע"ל [ויקרא לה, ג] במאמר ד"ה וספרתם רפ"ב. ושי"נ. [כ]. כ"ה גם בתניא פרק לב. ספמ"ח. בקו"א וצדקה כנחל ובכ"מ בדא"ח. אבל בקרא לבית יעקב, ובכמה מדרז"ל (סנהדרין יט, ב ועוד) מוכח דהכוונה ליעקב עצמו. ראה הערת כ"ק אדמו"ר בהערות ותיקונים לתניא לפרק לב.

13 מבין דבר

The Talmud defines the "understanding" person of Isaiah 3:3 as one who understands one thing from another. The Alter Rebbe uses the phrase for the understanding we ask for before the Shema.

Chagigah 14a:12 חגיגה י"ד א:י"ב

"יוֹעֵץ" — שֶׁיּוֹדֵעַ לְעַבֵּר שָׁנִים וְלִקְבּוֹעַ חֳדָשִׁים. "וְחָכָם" — זֶה תַּלְמִיד הַמַּחְכִּים אֶת רַבּוֹתָיו. "חַרָשִׁים" — בְּשָׁעָה שֶׁפּוֹתֵחַ בְּדִבְרֵי תוֹרָה הַכֹּל נַעֲשִׂין כְּחַרְשִׁין. "וְנָבוֹן" — זֶה הַמֵּבִין דָּבָר מִתּוֹךְ דָּבָר. "לָחַשׁ" — זֶה שֶׁרָאוּי לְמָסוֹר לוֹ דִּבְרֵי תוֹרָה שֶׁנִּיתְּנָה בְּלַחַשׁ.

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KEHOT'S NOTE

חגיגה יד, א.

14 **בדבר ה'**

The psalmist praises the Creator: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The world came into being through G-d's speech, which is as nothing compared with Him.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

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

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KEHOT'S NOTE

תהלים לג, ו.

15 Kehot's note points to Leviticus 7:38–8:2 for these words.

Leviticus 7:38–8:2 ויקרא ז':ל"ח-ח':ב'

אֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה בְּהַר סִינָי בְּיוֹם צַוֹּתוֹ אֶת־בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת־קָרְבְּנֵיהֶם לַה' בְּמִדְבַּר סִינָי׃ וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵּאמֹר׃ קַח אֶת־אַהֲרֹן וְאֶת־בָּנָיו אִתּוֹ וְאֵת הַבְּגָדִים וְאֵת שֶׁמֶן הַמִּשְׁחָה וְאֵת פַּר הַחַטָּאת וְאֵת שְׁנֵי הָאֵילִם וְאֵת סַל הַמַּצּוֹת׃

which the L-RD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to present their offerings unto the L-RD, in the wilderness of Sinai. And the L-RD spoke unto Moses, saying: 'Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened bread;

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PARAGRAPH 3

16 **במאמר אחד יכול להבראות**

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

KEHOT'S NOTE

אבות ה, א.

17 **במאמר אחד יכול להבראות**

"With ten utterances the world was created… could it not have been created with one utterance?" The Alter Rebbe takes the point that a single utterance would have sufficed.

Pirkei Avot 5:1 משנה אבות ה':א'

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת׃

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

18 Iyov, his skin stripped by suffering, declares that from his own flesh he will yet behold G-d. Here the words serve as warrant for learning about G-d from the human being: a single word a person speaks, compared with his soul.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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PARAGRAPH 4

19 **אברהם הוליד את יצחק**

"And these are the generations of Yitzchak son of Avraham: Avraham begot Yitzchak." Read here as love (Avraham) giving rise to awe (Yitzchak).

Genesis 25:19 בראשית כ"ה:י"ט

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

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

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KEHOT'S NOTE

בראשית כה, יט.

20 **ונגלה כבוד ה' וראו כל בשר**

Isaiah's prophecy of comfort: "And the glory of Havayah shall be revealed, and all flesh shall see together that the mouth of Havayah has spoken." The Alter Rebbe reads "forever and ever" as this future revelation, when it will be plain that nothing ever concealed G-d.

Isaiah 40:5 ישעיהו מ':ה'

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

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

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KEHOT'S NOTE

ישע' מ, ה.

21 **אני הוי' לא שניתי**

G-d tells Israel through Malachi: "For I, Havayah, have not changed, and you, sons of Yaakov, have not come to an end." Here it shows that creation brings no change in G-d, so even now nothing truly conceals 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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22 "And behold, a menorah all of gold." The opening words of the discourse to which the text refers the reader.

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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PARAGRAPH 5

23 **סנד"ל קושר כתרים לקונו**

The note refers the reader to the additions printed at the end of the Kehot edition for this saying about Sandalphon.

KEHOT'S NOTE

ראה להלן בהוספות להערות וציונים.

24 **קושר כתרים לקונו**

"Sandalphon is his name... and he stands behind the Chariot and ties crowns for his Maker." The Alter Rebbe builds the section on this teaching about the angel.

Chagigah 13b:4 חגיגה י"ג ב:ד'

"וְאֶרֶא הַחַיּוֹת וְהִנֵּה אוֹפַן אֶחָד בָּאָרֶץ אֵצֶל הַחַיּוֹת", אָמַר רַבִּי אֶלְעָזָר: מַלְאָךְ אֶחָד שֶׁהוּא עוֹמֵד בָּאָרֶץ, וְרֹאשׁוֹ מַגִּיעַ אֵצֶל הַחַיּוֹת. בְּמַתְנִיתָא תָּנָא: סַנְדַלְפוֹן שְׁמוֹ, הַגָּבוֹהַּ מֵחֲבֵרוֹ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה. וְעוֹמֵד אֲחוֹרֵי הַמֶּרְכָּבָה וְקוֹשֵׁר כְּתָרִים לְקוֹנוֹ. אִינִי? וְהָכְתִיב: "בָּרוּךְ כְּבוֹד ה' מִמְּקוֹמוֹ", מִכְּלָל דִּמְקוֹמוֹ לֵיכָּא דְּיָדַע לֵיהּ! דְּאָמַר שֵׁם אַתָּגָא וְאָזֵל וְיָתֵיב בְּרֵישֵׁיהּ.

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25 **של נעליך**

At the burning bush G-d tells Moshe: "Remove your shoes from your feet, for the place on which you stand is holy ground." The text notes that the Targum Yerushalmi renders "your shoes" as "your sandal."

Exodus 3:5 שמות ג':ה'

וַיֹּאמֶר אַל־תִּקְרַב הֲלֹם שַׁל־נְעָלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אַדְמַת־קֹדֶשׁ הוּא:

And He said: 'Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

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KEHOT'S NOTE

שמות ג, ה.

26 **והדריך בנעלים**

Isaiah foretells that G-d will dry up the river so that the returning exiles can cross it "in shoes," dry-shod. Targum Yonasan renders "in shoes" as "in sandals."

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֶת לְשׁוֹן יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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KEHOT'S NOTE

ישע' י"א, טו.

27 **בסנדלין**

The Aramaic of the verse ends "and they will go across it in sandals," using the word sandal for Scripture's na'al.

Targum Jonathan on Isaiah 11:15 תרגום יונתן על ישעיהו י"א:ט"ו

וְיַבֵּשׁ יְיָ יַת לִישָׁן יַמָּא דְמִצְרַיִם וִירֵים מְחַת גְּבוּרְתֵּיהּ עַל פְּרָת בְּמֵימַר נְבִיּוֹהִי וְיַמְחִינֵיהּ לְשַׁבְעָא נַחְלִין וְיָהְכוּן בֵּהּ בְּסַנְדָלִין:

And the L-rd shall dry up the tongue of the Egyptian sea, and shall lift the stroke of His strength upon Euphrates by the word of His prophets, and shall smite it in seven streams, and men shall walk through it dryshod.

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28 **וישע**

Hevel brings an offering from his flock, and "Havayah turned to Hevel and to his offering," that is, accepted it; of Kayin's offering the next verse says lo sha'ah, "He did not turn." The Alter Rebbe hears this word in sha'ah, "hour."

Genesis 4:4 בראשית ד':ד'

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

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

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29 **אין יסורים בלא עון**

"There is no death without sin, and no suffering without iniquity." The governance of the worlds follows the Torah's rules.

Shabbat 55a:17–18 שבת נ"ה א:י"ז-י"ח

אָמַר רַב אַמֵּי: אֵין מִיתָה בְּלֹא חֵטְא, וְאֵין יִסּוּרִין בְּלֹא עָוֹן. אֵין מִיתָה בְּלֹא חֵטְא — דִּכְתִיב: "הַנֶּפֶשׁ הַחוֹטֵאת הִיא תָּמוּת בֵּן לֹא יִשָּׂא בַּעֲוֹן הָאָב וְאָב לֹא יִשָּׂא בַּעֲוֹן הַבֵּן צְדָקַת הַצַּדִּיק עָלָיו תִּהְיֶה וְרִשְׁעַת הָרָשָׁע עָלָיו תִּהְיֶה וְגוֹ'". אֵין יִסּוּרִין בְּלֹא עָוֹן — דִּכְתִיב: "וּפָקַדְתִּי בְשֵׁבֶט פִּשְׁעָם וּבִנְגָעִים עֲוֹנָם".

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KEHOT'S NOTE

שבת נה, א.

30 **בד"ה תקעו בחדש**

There the Alter Rebbe explains that the Supreme Will has two levels: one clothed in Chochmah, the start of the chain of descent, drawn down through the Torah and mitzvos (for "the Torah comes forth from Chochmah"); and one far above the chain of descent, not clothed in Chochmah at all, revealed through teshuvah from the depths of the heart.

KEHOT'S NOTE

לעיל ר"ה נד, ב.

31 **תקעו בחדש**

"Blow the shofar on the New Moon." The opening of the discourse on the two levels of the Supreme Will.

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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32 **שמע ישראל**

"Hear, O Israel: Havayah is our G-d, Havayah is One." The Alter Rebbe reads "hear" as contemplation of G-d's absolute oneness.

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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KEHOT'S NOTE

דברים ו, ד.

33 **בכל לבבך ובכל נפשך**

"And you shall love Havayah your G-d with all your heart and with all your soul and with all your might." "With all your soul" is the self-sacrifice of the Shema.

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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34 **נכספה וגם כלתה**

The psalmist longs for the Temple: "My soul longs, indeed it expires, for the courts of Havayah." Its words describe the soul's yearning to be absorbed in G-d.

Psalms 84:3 תהילים פ״ד:ג׳

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

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

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35 **מי לי בשמים**

Asaf, after struggling with the success of the wicked, turns to G-d: "Whom have I in heaven? And with You I desire nothing on earth": beside You I want nothing. The Alter Rebbe reads "with You" as anything alongside G-d, even the highest lights: the soul wants none of them, only Him.

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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KEHOT'S NOTE

תהלים עג, כה.

36 **גבוה מעל גבוה**

Koheles tells one who sees injustice not to wonder, for "one higher than the high watches" over all. The phrase is borrowed for the ever-higher supernal lights.

Ecclesiastes 5:7 קהלת ה׳:ז׳

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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37 **סד״ה כי קרוב אליך הדבר**

There the Alter Rebbe explains that through self-sacrifice one draws down the light that encompasses all worlds and reaches G-d's very being, "I" Myself, which is above His Name and radiance.

KEHOT'S NOTE

לעיל פ׳ נצבים מו, ד.

38 **כי קרוב אליך הדבר**

"For the thing is very near to you, in your mouth and in your heart, to do it." The opening of the discourse the text refers to.

Deuteronomy 30:14 דברים ל׳:י״ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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39 **והיו הדברים האלה אשר אנכי מצוך**

"And these words which I command you today shall be upon your heart." Read here as binding one's thought and speech to the words of Torah.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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40 **ואשים דברי בפיך**

G-d says to Israel through Isaiah: "And I have put My words in your mouth." The words of Torah a person speaks are G-d's own word.

Isaiah 51:16 ישעיהו נ״א:ט״ז׳

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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Alter Rebbe sees in it a hint to the self-sacrifice of the Shema, which is above the level of Torah.

Avodah Zarah 10b:15–16 עבודה זרה י' ב:ט"ו-ט"ז

יָצְתָה בַּת קוֹל וְאָמְרָה: קְטֵיעָה בַּר שָׁלוֹם מְזֻמָּן לְחַיֵּי הָעוֹלָם הַבָּא. בָּכָה רַבִּי וְאָמַר: יֵשׁ קוֹנֶה עוֹלָמוֹ בְּשָׁעָה אַחַת, וְיֵשׁ קוֹנֶה עוֹלָמוֹ בְּכַמָּה שָׁנִים. אַנְטוֹנִינוּס שַׁמְשֵׁיהּ לְרַבִּי, אַדְרְכָן שַׁמְשֵׁיהּ לְרַב. כִּי שְׁכֵיב אַנְטוֹנִינוּס, אָמַר רַבִּי: נִתְפָּרְדָה חֲבִילָה. כִּי שְׁכֵיב אַדְרְכָן, אָמַר רַב:

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KEHOT'S NOTE

ע"ז י', ב. וש"נ.

46 **אחת היא יונתי תמתי**

The beloved says of his bride: "One is she, my dove, my perfect one," unique among all the queens. The opening of the discourse to which the text refers, read with "my twin."

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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47 **המלאך סנדל"ל המקבל תפלות של ישראל**

The Zohar says that Sandalphon ties crowns for his Master from the prayers of Israel, and that when the crown reaches the King's head, He receives the prayers of Israel.

Zohar, Beshalach 19:296–20:307 ספר הזהר, בשלח י"ט:רצ"ו-כ':ש"ז

48 **וקושר כתרים כו'**

The Zohar on Vayishlach says that the angel appointed over the prayers of Israel, Sandalphon, takes all those prayers and makes of them a crown for the Life of the worlds.

Zohar, Vayishlach 2:26–38 ספר הזהר, וישלח ב':כ"ו-ל"ח

49 **בד"ה נר חנוכה**

The discourse explains why the mezuzah is on the right and the Chanukah lamp on the left: the mezuzah, which holds the Shema with "with all your heart and with all your soul," is an ascent from below, raising the house and everything one owns in love of G-d, while the Chanukah lamp draws the light of the Torah down.

KEHOT'S NOTE

תו"א מב, ב.

50 **ובד"ה צו את בנ"י**

In this discourse on "My offering, My bread," the offering is linked with Yaakov's attribute of compassion, and the drawing down of the Infinite Light into the letters of the prayers, such as "Who heals the sick" and "Who blesses the years," is described.

KEHOT'S NOTE

41 **אלו ואלו דברי אלקים חיים**

A heavenly voice declared of the rulings of Beis Shammai and Beis Hillel, "These and those are the words of the living G-d." Each side's words of Torah are the word of G-d.

Eruvin 13b:10–11 עירובין י"ג ב:י'-י"א

אָמַר רַבִּי אַבָּא אָמַר שְׁמוּאֵל: שָׁלֹשׁ שָׁנִים נֶחְלְקוּ בֵּית שַׁמַּאי וּבֵית הִלֵּל, הֲלָלוּ אוֹמְרִים: הֲלָכָה כְּמוֹתָנוּ, וְהֲלָלוּ אוֹמְרִים: הֲלָכָה כְּמוֹתָנוּ. יָצְאָה בַּת קוֹל וְאָמְרָה: אֵלּוּ וְאֵלּוּ דִּבְרֵי אֱלֹקִים חַיִּים הֵן, וַהֲלָכָה כְּבֵית הִלֵּל. וְכִי מֵאַחַר שֶׁאֵלּוּ וְאֵלּוּ דִּבְרֵי אֱלֹקִים חַיִּים, מִפְּנֵי מָה זָכוּ בֵּית הִלֵּל לִקְבּוֹעַ הֲלָכָה כְּמוֹתָן? מִפְּנֵי שֶׁנּוֹחִין וַעֲלוּבִין הָיוּ, וְשׁוֹנִין דִּבְרֵיהֶן וְדִבְרֵי בֵּית שַׁמַּאי, וְלֹא עוֹד אֶלָּא שֶׁמַּקְדִּימִין דִּבְרֵי בֵּית שַׁמַּאי לְדִבְרֵיהֶן.

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

KEHOT'S NOTE

עירובין י"ג, ב. וש"נ.

42 **בד"ה כי ביום הזה יכפר**

The note quotes the discourse: as in "My words which I have put in your mouth," the word of G-d itself is in the person's mouth, and so "These and those are the words of the living G-d" means that what Beis Shammai and Beis Hillel say is not their own words but the word of G-d in their mouths, as the Maggid told the Beis Yosef, "I am the Mishnah."

KEHOT'S NOTE

לעיל פ' אחרי כז, ב. "והוא כענין ודברי אשר שמתי בפיך שדבר ה' ממש הוא בפיו, ועד"ז תמצא במארז"ל אלו ואלו דא"ח שמה שב"ש אומרים וב"ה אומרים כו' אי"ז דבריהם ממש אלא דבר ה' שבפיהם וכמ"ש המגיד לב"י אני המשנה".

43 **כי ביום הזה יכפר**

"For on this day He shall atone for you." The opening of the discourse the text refers to.

Leviticus 16:30 ויקרא ט"ז:ל'

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

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

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44 **ואספת דגנך**

"…and you shall gather in your grain, your wine and your oil." In the second section of the Shema; the Alter Rebbe links it to the act of charity.

Deuteronomy 11:14 דברים י"א:י"ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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KEHOT'S NOTE

דברים י"א, י"ד.

45 **יש קונה עולמו בשעה אחת**

Rebbi wept and said this of a man who gave his life and was promised the World to Come in that moment. The

לעיל פ׳ פנחס עח, ד.

51 **פ׳ בשלח נ״ח א׳**

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

KEHOT'S NOTE

הוא מקבל צלותהון דישראל.

52 **וישלח קס״ז ב׳**

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

KEHOT'S NOTE

ועביד מנייהו עטרה לחיי העולמים.

53 **בזהר פ׳ בשלח . . רע״ח א׳**

All the Zohar passages this parenthesis refers to are copied there, with glosses.

KEHOT'S NOTE

כל ה״עיין״ נעתקו בביאוה״ז להצ״צ כרך א ע׳ רכג עם הגהות.

54 **ענין השתלשלות העולמות והתהוות מאין ליש**

The note sends the reader to these discourses of the Rebbe Maharash on the descent of the worlds and their coming into being from nothing.

KEHOT'S NOTE

ראה תורת שמואל — תרכ״ז ע׳ פה-ו (בהוצאת תשנ״ט) ע׳ צו. תרכ״ח ע׳ קמה ואילך. בד״ה ויצוום — תרל״ח מסעי׳ ג ואילך. [סה״מ תרל״ח ע׳ ה].

55 **יהי אור**

"And G-d said, Let there be light." The first day of creation, the level of supernal Chesed.

Genesis 1:3 בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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KEHOT'S NOTE

בראשית א, ג.

56 **יהי רקיע**

"Let there be a firmament in the midst of the waters." The second day of creation.

Genesis 1:6 בראשית א׳:ו׳

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

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

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57 **עיקר התהוות מאין ליש הוא ע״פ מדת מלכות**

The Rebbe Rashab cites this passage there and draws from it that the very coming-into-being is from Malchus, while the limitation of the creatures comes about through the angels.

KEHOT'S NOTE

בהמשך תערי״ב ח״ג ע׳ א׳תע מציין לכאן: "דשם [— בלקו״ת כאן] נראה דעצם ההתהוות היא מבחי׳ המל׳ וע״י המלאכים הוא שיהי׳ בבחי׳ הגבלה בהנבראים" ע״ש. וראה שם ע׳ א׳תלא.

58 **אין מלך בלא עם**

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

KEHOT'S NOTE

בחיי וישב לח, ד.

59 **כי שמש ומגן הוי׳ אלקים**

The psalmist praises G-d: "For a sun and a shield is Havayah Elokim": in the plain sense G-d is light and protection to those who trust Him. Chassidus reads the two Names as the sun and its screen: Havayah is the light, and Elokim the shield or sheath that conceals it so that creatures can bear it.

Psalms 84:12 תהילים פ״ד:י״ב

כִּי שֶׁמֶשׁ וּמָגֵן ה׳ אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה׳ לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

60 **כי הוא צוה ונבראו**

The psalmist calls on the heavens and their hosts to praise G-d's Name, "for He commanded and they were created." Creation comes through the King's command.

Psalms 148:5 תהילים קמ״ח:ה׳

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי הוּא צִוָּה וְנִבְרָאוּ׃

Let them praise the name of the L-RD; For He commanded, and they were created.

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KEHOT'S NOTE

תהלים קמח, ה.

61 **דבר מלך שלטון**

Koheles observes that "the word of a king is sovereign," and none may question it. Used for Malchus, the King's command that brings creatures into being.

Ecclesiastes 8:4 קהלת ח׳:ד׳

בַּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מַה־תַּעֲשֶׂה׃

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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KEHOT'S NOTE

קהלת ח, ד.

62 **מי מנה**

"Who has counted the dust of Yaakov?" The opening of one of the discourses the text refers to.

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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The angels exist and yet are wholly nullified before G-d.

Nehemiah 9:6 נחמיה ט:ו

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

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

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KEHOT'S NOTE

נחמי' ט, ו.

69 **נעלו דא סנד"ל כו' ונעל לגבי שכינתא**

The Raaya Mehemna, on the removal of the shoe: "a man drew off his shoe," this is Sandalphon, a "sandal" in relation to the Holy One, blessed be He, and a "shoe" in relation to the Shechinah. (The text cites folio 280a.)

Zohar, Ki Teitzei 20:98–22:108 ספר הזהר, כי תצא כ:צ"ח-כ"ב:ק"ח

70 **נעוץ תחלתן בסופן**

"Their end is wedged in their beginning, and their beginning in their end." The lowest level is rooted in the highest.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

71 **בד"ה שובה ישראל**

There the Alter Rebbe reads "For forgiveness is with You, so that You may be feared" of Yom Kippur: the forgiveness, a revelation of the Supreme Will, draws down the thirteen attributes of mercy so that awe of G-d is revealed, the yud of the Name Havayah.

KEHOT'S NOTE

לעיל שי"ש סה, א ואילך.

72 **שובה ישראל עד**

"Return, O Israel, unto Havayah your G-d." The opening of the discourse the text refers to.

Hosea 14:2 הושע י"ד:ב

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

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

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73 The Zohar on Chukas asks why a shoe appears in the ancient custom of redemption, "a man drew off his shoe,"

63 **אך עכ"ז היה העולם מתפשט בלי גבול וקץ**

The note quotes it: even from Malchus the world could have spread without limit, because Malchus is one of G-d's attributes, which have no end to their spreading and are limited only in being defined as this one Chesed and that one Gevurah.

KEHOT'S NOTE

והיינו שגם מבחי' המל' היה יכול להתפשט בלי גבול וקץ, לפי שבחי' המל' היא ממדותיו יתי שאין קץ להתפשטותן, ולא הונח עליהם ש' הגבלה כי"א במה שמגבילי' להיות זה חסד וזה גבורה . . אלא שלפי"ז צי"ל שגם באור יש הגבלה זה חסד וזה גבורה. — ד"ה וידבר ויצוום — תרל"ח סע' ג. ראה בד"ה בשעה שהקדימו — תרס"ז (בהמשך תרס"ו ע' תמה). ראה סה"מ תרס"ח ע' קפד. קטע מכאן מובא באוה"ת פ' ויחי כרך ו תתשכד, ב.

64 **בבחי' גבול מהלך ת"ק שנה**

The note sends the reader there on limitation such as "a journey of five hundred years."

KEHOT'S NOTE

ראה המשך תער"ב ח"ב פרק שפח.

65 **המלאך סנד"ל**

The note sends the reader to the earlier discussion of the angel Sandalphon in Likkutei Torah, Ha'azinu, and to the sources listed there.

KEHOT'S NOTE

ע"ל האזינו (עד, ד). ושי"נ. [כ].

66 **הגם שבחי' השתלשלות . . בחי' נעל החופה את רוב הרגל בחי' מל'**

The whole passage from "although the chain of descent" to "the shoe that covers most of the foot, Malchus" is explained in that discourse.

KEHOT'S NOTE

נתבאר בד"ה פקודי ה' — תרנ"ה (ספר המאמרים ליקוט מהורש"ב ח"ב ע' נה). וראה ד"ה אלה תולדות יעקב תקס"ח ע' סד.

67 **והארץ הדום רגלי**

G-d says through Isaiah: "The heavens are My throne, and the earth is My footstool; what house could you build for Me?" The "footstool" stands for Malchus, the lowest level, which the "shoe" covers.

Isaiah 66:1 ישעיהו ס"ו:א

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

ישע' סו, א.

68 **וצבא השמים לך משתחוים**

In the Levites' prayer: "You alone are Havayah… You give life to them all, and the host of heaven bow down to You."

and in "Remove your shoes," and links the shoe with Moshe's separating from his wife to cleave to the Shechinah; the passage also quotes "How beautiful are your footsteps in shoes, O daughter of the noble one."

Zohar, Chukat 2:4–15 ספר הזהר, חקת ב':ד'-ט"ו

When R. Simeon and R. Eleazar and R. Abba and R. Isaac were once in the house of R. Phineas ben Jair, the latter asked R. Simeon to give some new exposition of the section commencing: "This is the statute of the law". R. Simeon, however, called on R. Eleazar. The latter thereupon discoursed on the text: "Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things", etc. (Ruth 4, 7). 'This verse', he said, 'raises a problem. If the ancients ...

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

74 כי עמך הסליחה למען תורא

"For forgiveness is with You, so that You may be feared." The verse discussed in the discourse the text refers to.

Psalms 130:4 תהילים ק"ל:ד'

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

For with Thee there is forgiveness, that Thou mayest be feared.

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PARAGRAPH 6

75 הנשמות נק' רגל

In this discourse on "The heavens are My throne and the earth is My footstool," the Alter Rebbe explains the "footstool" as the stool set under the feet of one who sits, and goes on to say that the Congregation of Israel is called "foot," since "You are children" and "a son is his father's leg."

KEHOT'S NOTE

ראה תו"א א, ב.

76 בנים אתם

"You are children to Havayah your G-d." As children, the souls are their Father's "leg," the "foot."

Deuteronomy 14:1 דברים י"ד:א'

בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם לָמֵת׃

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

77 ומזיעתן של חיות

The Talmud says the river of fire comes forth "from the sweat of the chayos." The Alter Rebbe reads this "sweat" as the waste product of their overwhelming love and fear.

Chagigah 13b:14 חגיגה י"ג ב':י"ד

מֵהֵיכָן נָפִיק? מִזֵּיעָתָן שֶׁל חַיּוֹת. וּלְהֵיכָן שָׁפִיךְ? אָמַר רַב זוּטְרָא בַּר טוֹבְיָה אָמַר רַב: עַל רֹאשׁ רְשָׁעִים בְּגֵיהִנֹּם, שֶׁנֶּאֱמַר: "הִנֵּה סַעֲרַת ה' חֵמָה יָצְאָה וְסַעַר מִתְחוֹלֵל עַל רֹאשׁ רְשָׁעִים יָחוּל". וְרַב אַחָא בַּר יַעֲקֹב אָמַר: עַל אֲשֶׁר קוּמְטוּ, שֶׁנֶּאֱמַר: "אֲשֶׁר קוּמְטוּ וְלֹא עֵת נָהָר יוּצַק יְסוֹדָם". תַּנְיָא, אָמַר רַבִּי שִׁמְעוֹן הֶחָסִיד: אֵלּוּ תְּשַׁע מֵאוֹת וְשִׁבְעִים וְאַרְבַּע דּוֹרוֹת שֶׁקּוּמְטוּ לְהִיכָּרְאוֹת

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78 דרך נקבי העור

The note says that this idea, sweat leaving through the pores of the skin, is explained there.

KEHOT'S NOTE

נתבאר באוה"ת בראשית כרך ד דף תתב, ב. וראה לעיל במדבר יא, ב. שלח מא, א.

79 בכל לבבך כו' בשני יצריך

"With all your heart: with both your inclinations, the good inclination and the evil inclination." Even the animal soul is to be enlisted in loving G-d.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יִצְרֶיךָ, בְּיִצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמְאֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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80 בד"ה שיר המעלות ממעמקים

There the Alter Rebbe explains "The heavens are My throne and the earth is My footstool" through the soul's two levels, Yaakov and Yisrael, and contrasts the angels, who perceive G-dliness openly and stand in awe, with the earth, where G-dliness is hidden.

KEHOT'S NOTE

לעיל ר"ה סב, ג ואילך. בענין רגל וראש הנשמה.

81 שיר המעלות ממעמקים

"A song of ascents: out of the depths I have called You, Havayah." The opening of a discourse the text refers to on

the foot and the head of the soul.

Psalms 130:1 תהילים ק״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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82 **ובד״ה שמאלו תחת לראשי**

The discourse reads "His left hand is under my head" as the left side's pushing away of what held one back, which raises the "head" of the soul's service, and "His right hand embraces me" as Torah and mitzvos descending into physical things to hold a person, like one who embraces another from behind so he does not fall.

KEHOT'S NOTE

תו״א פו, א.

83 **וע״פ והארץ הדום רגלי**

There the Alter Rebbe says that the Congregation of Israel is called "foot," and that the foot has an advantage over the head: the feet walk and carry the head to its goal, and the head depends on them.

KEHOT'S NOTE

תו״א א, ב.

84 **והארץ הדום רגלי**

"The heavens are My throne, and the earth is My footstool." The opening of the Torah Ohr discourse on the soul as the "foot."

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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85 **ע״פ חגרה בעוז מתניה**

Or HaTorah, on this maamar, identifies the reference as the beginning of Iggeres HaKodesh, on "She girds her loins with strength."

KEHOT'S NOTE

באוה״ת כאן ע׳ תקפה מציין: "כמ״ש באגה״ק בתחלתו ע״פ חגרה בעוז". וראה ביאור על זה הנדפס בליקוט פירושים ומ״מ — חיטריק לאגה״ק סי׳ א. ובסה״מ תקס״ג ע׳ ל ואילך.

86 **חגרה בעוז מתניה**

"She girds her loins with strength." The verse on which the text cites an explanation of how the loins carry the body.

Proverbs 31:17 משלי ל״א:י״ז

חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ׃

She girdeth her loins with strength, And maketh strong her arms.

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87 **הללו לשון בהילו**

Iyov recalls his good days, "when His lamp shone over my head." The word behilo, "shone," is read into hallelu, "praise."

Job 29:3 איוב כ״ט:ג׳

KEHOT'S NOTE

איוב כט, ג.

88 **בד״ה להבין ענין טמטום הלב**

The note lists it for the discourse on the dullness of the heart.

KEHOT'S NOTE

ראה מאמרי אדה״ז הקצרים ע׳ רפב. אוה״ת ויקרא ע׳ תעח. תורת שמואל — תרכ״ו ע׳ פ.

89 **זכר רב טובך**

From the psalm "A praise of David" (Ashrei), said in the Verses of Praise: "They will utter the remembrance of Your abundant goodness." The worlds are only a "remembrance" of G-d's goodness.

Psalms 145:7 תהילים קמ״ה:ז׳

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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KEHOT'S NOTE

תהלים קמה, ז.

90 **ולהודיע לבני האדם**

From the same psalm: "To make known to the sons of man His mighty acts." His gevuros, "mighty acts," are read as the contractions that allow the worlds to exist.

Psalms 145:12 תהילים קמ״ה:י״ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

91 Kehot's note points to Leviticus 6:1–8:36 for these words.

Leviticus 6:1–8:36 ויקרא ו׳:א׳-ח׳:ל״ו

PARAGRAPH 7

92 **עולת שבת בשבתו**

G-d commands the additional offering of Shabbos: "The burnt-offering of Shabbos on its Shabbos, besides the continual burnt-offering." An olah, "burnt-offering," is literally "that which goes up," and the Alter Rebbe brings it for the ascent of the worlds on Shabbos.

Numbers 28:10 במדבר כ״ח:י׳

עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ׃

This is the burnt-offering of every sabbath, beside the continual burnt-offering, and the drink-offering thereof.

מִשְׁמַיָּה דְּרַב אָמַר: בְּתִבְשִׁיל שֶׁל תְּרָדִין וְדָגִים גְּדוֹלִים וְרָאשֵׁי שׁוּמִין. רַב חִיָּיא בַּר אָשֵׁי אָמַר רַב: אֲפִילּוּ דָּבָר מוּעָט, וְלִכְבוֹד שַׁבָּת עֲשָׂאוֹ — הֲרֵי זֶה עוֹנֶג. מַאי הִיא? אָמַר רַב פָּפָּא: כָּסָא דְּהַרְסָנָא.

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KEHOT'S NOTE

שבת קיח, ב.

98 **וחנוך היי תופר מנעלים**

The note sends the reader to an earlier discussion of the saying that Chanoch was a stitcher of shoes, and to the sources listed there.

KEHOT'S NOTE

ע״ל בשלח (במדבר) (נט, א). ושי״נ. [כ].

99 **מה יפו פעמיך בנעלים**

"How beautiful are your footsteps in shoes, O daughter of the noble one." In the plain sense she is a nobleman's daughter; the Talmud reads her as the daughter of Avraham, called nadiv, "noble," and here nadiv is read as "generous," the attribute that pours kindness into all the worlds.

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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KEHOT'S NOTE

שה״ש ז, ב.

100 **ויעש כו׳ כתנות עור**

After the sin, "Havayah Elokim made for Adam and his wife garments of skin, and clothed them." Man's task is to refine this "skin" (or), turning it to light (or).

Genesis 3:21 בראשית ג׳:כ״א

וַיַּעַשׂ ה׳ אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם:

And the L-RD G-d made for Adam and for his wife garments of skins, and clothed them.

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KEHOT'S NOTE

בראשית ג, כא.

101 **בד״ה ואלה המשפטים**

The note locates this discourse in Torah Ohr; the text cites it for its explanation of "Six years he shall serve."

KEHOT'S NOTE

בתו״א שם.

102 **ואלה המשפטים**

"And these are the ordinances which you shall set before them." The opening of the Torah Ohr discourse the text refers to.

Exodus 21:1 שמות כ״א:א׳

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם:

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KEHOT'S NOTE

במדבר כח, י׳.

93 **כי בו שבת**

After the six days of creation G-d blessed the seventh day, "for on it He rested from all His work." Shabbos is the time when the worlds ascend.

Genesis 2:3 בראשית ב׳:ג׳

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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94 **צאינה וראינה**

There enosh, "mortal man," is identified with Metatron, the angel of whom "I was young and have also grown old" is said; he is likened to grass that is cut and grows back, and he clothes the light drawn down through the six weekdays, and so is called "the shoe of the Shechinah."

KEHOT'S NOTE

לעיל כה, א.

95 **צאינה וראינה**

"Go forth and gaze, O daughters of Zion, upon King Shlomo." The opening of the discourse the text refers to.

Song of Songs 3:11 שיר השירים ג׳:י״א

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

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

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96 **נער הייתי גם זקנתי**

In its plain sense the psalmist, now old, says he has never seen a righteous man forsaken. The Talmud (Yevamos 16b) says the verse was spoken by the "Prince of the World," identified with Metatron, and the discourse the text refers to reads it of Metatron's ascent on Shabbos.

Psalms 37:25 תהילים ל״ז:כ״ה

נַעַר הָיִיתִי גַם־זָקַנְתִּי וְלֹא־רָאִיתִי צַדִּיק נֶעֱזָב וְזַרְעוֹ מְבַקֶּשׁ־לָחֶם:

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

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97 **במה מענגו**

"With what does one delight in it?" The Talmud lists the foods with which one makes Shabbos a delight.

Shabbat 118b:2 שבת קי״ח ב׳:ב׳

... עוֹנֶג זֶה אֵינִי יוֹדֵעַ מַהוּ. כְּשֶׁהוּא אוֹמֵר "וְקָרָאתָ לַשַּׁבָּת עוֹנֶג" — הֲוֵי אוֹמֵר זֶה עוֹנֶג שַׁבָּת. בַּמֶּה מְעַנְּגוֹ? רַב יְהוּדָה בְּרֵיהּ דְּרַב שְׁמוּאֵל בַּר שִׁילַת

Now these are the ordinances which thou shalt set before them.

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103 **שש שנים יעבוד**

"Six years he shall serve, and in the seventh he shall go out free." The verse explained in that discourse.

Exodus 21:2 שמות כ"א:ב'

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם׃

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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104 **אעשה לו עזר**

"I will make him a helpmate opposite him." The verse of another discourse the text refers to.

Genesis 2:18 בראשית ב':י"ח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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105 **שובה ישראל עד**

"Return, O Israel, unto Havayah your G-d." The opening of the discourse the text refers to.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

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

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PARAGRAPH 8

106 The Midrash on the verse: "daughter of the noble one" is the daughter of Avraham, who is called noble.

Shir HaShirim Rabbah 7:2:3 שיר השירים רבה ז':ב':ג'

בַּת נָדִיב, בִּתּוֹ שֶׁל אַבְרָהָם שֶׁנִּקְרָא נָדִיב, הֵיאַךְ מָה דְּאַתְּ אָמַר (תהלים מז, י): נְדִיבֵי עַמִּים נֶאֱסָפוּ עַם אֱלֹקֵי אַבְרָהָם וגו'. חַמּוּקֵי יְרֵכֶיךָ, אָמַר רַבִּי יוֹחָנָן כָּל חִטָּטִין וּפַרְנִיקִין שֶׁיִּשְׂרָאֵל מְחַטִּין וּמִתְפַּרְנְקִין בָּעוֹלָם הַזֶּה, בִּזְכוּת מִילָה שֶׁנִּתְּנָה בֵּין יְרֵכַיִם. אָמַר רַבִּי חִיָּא מָה רָאוּ חֲכָמִים לִקְבֹּעַ רוֹפֵא בִּבְרָכָה שְׁמִינִית, כְּנֶגֶד הַמִּילָה שֶׁנִּתְּנָה בַּשְּׁמִינִי, הֲדָא הוּא דִכְתִיב (מלאכי ב, ה): בְּרִיתִי הָיְתָה אִתּוֹ הַחַיִּים וְהַשָּׁלוֹם וגו'. כְּמוֹ חֲלָאִים, כַּמָּה חֲלָיִים מְתַחַת יָדֶיהָ, כַּמָּה תִּינוֹקוֹת …

"Daughter of a nobleman," the daughter of Abraham who was called noble, just as it says: "The noblemen of the people have assembled, the people of the G-d of Abraham…" (Psalms 47:10). "Your rounded thighs," Rabbi Yoḥanan said: All the luxuries and delicacies in which Israel luxuriates, and enjoys in this world, are by the merit of circumcision, which is between the thighs. Rabbi Ḥiyya said: What did the Sages see that led them to establish healing in the eighth blessing? It corresponds to circumcision, which was given [to be …

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107 **וישכם אברהם בבקר**

Kehot's note points to Genesis 3:21 for these words.

Genesis 3:21 בראשית ג':כ"א

KEHOT'S NOTE

בראשית ג, כא.

108 **וישכם אברהם בבקר ויחבוש את חמורו**

When G-d tells him to bring Yitzchak as an offering, "Avraham rose early in the morning and saddled his donkey." Read here as Avraham's supernal Chesed, which shines down each morning so that we can pray. (Kehot: Genesis 3:21)

Genesis 22:3 בראשית כ"ב:ג'

וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיְבַקַּע עֲצֵי עֹלָה וַיָּקָם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹקִים׃

And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which G-d had told him.

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109 **משינתו שהוא אחד מס'**

"Sleep is one sixtieth of death." Rising from sleep is a new beginning that needs strength from above.

Berakhot 57b:14 ברכות נ"ז ב':י"ד

שִׁשָּׁה דְּבָרִים סִימָן יָפֶה לַחוֹלֶה, אֵלּוּ הֵן: עִטּוּשׁ, זִיעָה, שִׁלְשׁוּל, קֶרִי, וְשֵׁינָה, וַחֲלוֹם. עִטּוּשׁ — דִּכְתִיב: "עֲטִישׁוֹתָיו תָּהֵל אוֹר". זִיעָה — דִּכְתִיב: "בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם". שִׁלְשׁוּל — דִּכְתִיב: "מִהַר צֹעֶה לְהִפָּתֵחַ וְלֹא יָמוּת לַשַּׁחַת". קֶרִי — דִּכְתִיב: "יִרְאֶה זֶרַע יַאֲרִיךְ יָמִים". שֵׁינָה — דִּכְתִיב: "יָשַׁנְתִּי אָז יָנוּחַ לִי". חֲלוֹם — דִּכְתִיב: "וְתַחֲלִימֵנִי וְהַחֲיֵנִי".

Six things are a favourable symptom in an invalid : sneezing, perspiration, abdominal motion, seminal emission, sleep and a dream. "Sneezing" — for it is written, "His sneezings flash forth light" (Job xli. 10). "Perspiration" — for it is written, "In the sweat of thy face shalt thou eat bread" (Gen, iii. 19). "Abdominal motion" — for it is written, "He that is bent down shall speedily be loosed ; and he shall not go down dying into the pit" (Is. li. 14). "Seminal emission" — for it is written, …

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KEHOT'S NOTE

ברכות נז, ב.

110 **אז ישיר ישראל**

"Then Israel sang this song." The opening of the discourse the text refers to.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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111 **כרוה נדיבי העם**

The song of the well in the wilderness: "The well which the princes dug, which the nobles of the people delved." The Zohar reads the nobles (nedivim) as the Patriarchs.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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112 **כרוה נדיבי העם**

The Zohar on "whoever is generous of heart" calls the Patriarchs "nobles," as in "The nobles of the people dug it: these are the Patriarchs."

Zohar, Vayakhel 4:48–5:58 ספר הזהר, ויקהל ד':מ"ח-ה':נ"ח

The next words, "Whosoever is of a noble heart", are an allusion to the four superior legions that contain within themselves all the other legions; it is these who issue forth with the exalted patriarchs called "nobles", as in the passage, "which the nobles of the people delved" (Num. 21, 18), indicating the patriarchs.

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

113 **כל נדיב לב יביאה**

Moshe asks for gifts for the Mishkan: "Take from among you an offering to Havayah; whoever is generous of heart (nediv lev) shall bring it." Here nadiv means "generous," the sense the maamar gives the word.

Exodus 35:5 שמות ל"ה:ה'

קְחוּ מֵאִתְּכֶם תְּרוּמָה לַה' כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת ה' זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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114 **מה יפו פעמיך בנעלים**

Because Avraham said "from a thread to a shoelace," refusing the king of Sedom's spoils, G-d praises his children with "How beautiful are your footsteps in shoes."

Shemot Rabbah 41:2 שמות רבה מ"א:ב'

... אתה אמרת: עד שרוך נעל, בו בלשון אני מקלס את בניך, שנאמר (שם ז): מה יפו פעמיך בנעלים. הוי, מתן אדם ירחיב לו. דבר אחר: מתן אדם ירחיב לו, אלו ישראל. בשעה שאמר להם משה להביא נדבה למשכן, מה כתיב (שמות לו): והם הביאו אליו עוד נדבה בבקר בבקר. אמר רבי יוחנן: לשני בקרים הביאו כל מלאכת המשכן. מה זכו להרחיב הקב"ה את גבולן? שנאמר (דברים יב): כי ירחיב ה' אלקיך את גבולך, של כל אחד ואחד. הוי, מתן אדם ירחיב לו. ר' יונתן אומר: ג' דברים נתנו מתנה: ...

Another matter, "He gave to Moses," that is what is written: "A person's giving expands for him [and will bring him before great men]" (Proverbs 18:16). A gift that a person gives from his own [possessions] expands for him. There was an incident involving Avin the deceiver until they took him and seated them in their midst, to realize: "A man's giving expands for him." Another matter, "a person's giving expands for him," this is Abraham. When he pursued the kings, the king of Sodom emerged to greet him and ...

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115 **מה יפו פעמיך בנעלים**

On Avraham's "to a shoelace": these are the footsteps, as in "How beautiful are your footsteps in shoes."

Bereshit Rabbah 43:9 בראשית רבה מ"ג:ט'

... וחוט של סקרא חוגרו באמצ, להבדיל בין דמים העליונים לדמים התחתונים. ועד שרוך נעל, אלו פעמי רגלים, היך מה דאת אמר (שיר ו): מה יפו פעמיך בנעלים. בלעדי רק אשר אכלו הנערים, ההי"ד (שמואל א ל): ויען כל איש רע ובליעל, מהאנשים אשר הלכו עם דוד, ויאמרו: יען אשר לא הלכו עמי, לא נתן להם מהשלל אשר הצלנו, כי אם איש את אשתו ואת בניו, וינהגו וילכו, ויאמר דוד: לא תעשון כן אחי! את אשר נתן ה' לנו וישמור אותנו ויתן את הגדוד הבא עלינו בידינו, ומי ישמע לכם ...

"The king of Sodom said to Abram: Give me the people, and take the property for yourself" (Genesis 14:21). "Abram said to the king of Sodom: I have raised my hand to the L-rd, G-d Most High, master of heaven and earth" (Genesis 14:22). "The king of Sodom said to Abram: Give me the people... Abram said to the king of Sodom: I have raised [harimoti] my hand..." – Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis, Rabbi Yehuda said: He rendered it as teruma, just as it says: "You shall separate ...

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116 **מה יפו פעמיך בנעלים**

Israel is likened to a king's beloved daughter whom he carried across the river in his own carriage, as in "How beautiful are your footsteps," all in the merit of Avraham.

Shemot Rabbah 15:10 שמות רבה ט"ו:י'

... משל למה היתה כנסת ישראל דומה? למלך שהיתה לו בת אהובה. נתונה בעבר הנהר, פשט המלך את ידו והעבירה והושיבה בקרונין שלו, שנאמר (שיר ז, ב): מה יפו פעמיך. (שם ו, יב): לא ידעתי נפשי שמתני מרכבות עמי נדיב (תהלים עח, כז): וימטר עליהם כעפר שאר. (שם קו, ט): ויוליכם בתהומות (שמות יג, כא): וה' הולך לפניהם יומם. הכל בזכות אברהם, שנאמר (תהלים קה, מב-מד): כי זכר את דבר קדשו את אברהם עבדו ויוציא עמו בששון ויתן להם ארצות גוים. למה? (שם שם, למה): בעבור ישמרו חקיו ותורתיו ינצורו:

Another interpretation: "This month shall be for you" – that is what is written: "[He brought out His people with joy and his chosen ones with gladness.] He gave them lands...so that they would observe His statutes" (Psalms 105:43–45). G-d brought the plagues upon the Egyptians: "He sent darkness, and it was dark" (Psalms 105:28); He gradually lowered [the darkness] until it reached Egypt. "Egypt rejoiced at their departure" (Psalms 105:38) – it is analogous to a king whom

everyone honored. To what degree did they honor him? To the …

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117 **ויקח קרח**

"And Korach took." The opening of the discourse the text refers to.

Numbers 16:1 במדבר ט״ז:א׳

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן׃

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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PARAGRAPH 9

118 **חמוקי ירכיך**

The Talmud there expounds "the curves of your thighs" as the hollows beneath the altar; the text cites Rashi there, who explains chamukei as "hidden parts."

Sukkah 49a:2 סוכה מ״ט א:ב׳

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: שִׁיתִּין, מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית נִבְרְאוּ, שֶׁנֶּאֱמַר: "חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן". "חַמּוּקֵי יְרֵכַיִךְ" — אֵלּוּ הַשִּׁיתִּין. "כְּמוֹ חֲלָאִים" — שֶׁמְּחוֹלְלִין וְיוֹרְדִין עַד הַתְּהוֹם. "מַעֲשֵׂה יְדֵי אָמָּן" — זוֹ מַעֲשֵׂה יְדֵי אוּמָּנוּתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: "בְּרֵאשִׁית", אַל תִּיקְרֵי "בְּרֵאשִׁית", אֶלָּא "בָּרָא שִׁית".

Rabbah b. Bar Hana said in the name of R. Yohanan: The pits were created during the six days of creation, for it is said, "The roundings of your thighs are like the links of a chain the work of the hands of a skilled workman" (Song of Songs 7:2): "The rounding of your thighs" refers to the pits; "like the links of a chain (חלאים)" implies that they are carved out (מחוללים) and descend to the abyss; "the work of the hands of a skilled workman" means that they …

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119 **חמוקי ירכיך כמו חלאים**

The second half of the maamar's verse: "The curves of your thighs are like ornaments, the work of the hands of a craftsman."

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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KEHOT'S NOTE

שה״ש ז, ב.

120 **במחוקק במשענותם**

"With the lawgiver, with their staffs." The verse of the discourse the text refers to on charity from one's own toil.

Numbers 21:18 במדבר כ״א:י״ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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121 **ברגליו יש ג׳ פרקין**

Kehot's note points to Zohar I, 241a for these words.

Zohar I, 241a זח״א רמא, א

KEHOT'S NOTE

ראה זח״א רמא, א.

122 **מתן בסתר**

In its plain sense the proverb says that "a gift in secret" calms anger. The Sages use matan baseser, "a gift in secret," for charity given privately, the finest form of charity.

Proverbs 21:14 משלי כ״א:י״ד

מַתָּן בַּסֵּתֶר יִכְפֶּה־אָף וְשֹׁחַד בַּחֵק חֵמָה עַזָּה׃

A gift in secret pacifieth anger, And a present in the bosom strong wrath.

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123 Asked what he does with "the curves of your thighs," Rabbi Chiya "applies it to charity" and to acts of kindness, matching the verse's hidden "thighs."

Moed Katan 16b:9 מועד קטן ט״ז ב:ט׳

וְרַבִּי חִיָּיא, הַאי "חַמּוּקֵי יְרֵכַיִךְ" מַאי עָבֵיד לֵיהּ? מוֹקֵי לֵיהּ בְּצָדָקָה וּבִגְמִילוּת חֲסָדִים.

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124 **וחלי כתם**

A proverb on wise rebuke: like "a ring of gold and an ornament of fine gold" is a wise reprover to a listening ear. Chali, the singular of chala'im, is an ornament.

Proverbs 25:12 משלי כ״ה:י״ב

נֶזֶם זָהָב וַחֲלִי־כָתֶם מוֹכִיחַ חָכָם עַל־אׇזֶן שֹׁמָעַת׃

As an ear-ring of gold, and an ornament of fine gold, So is a wise reprover upon an obedient ear.

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125 **טוטפת וסרביטין**

The Mishnah lists totefes and sarbitin among the head ornaments a woman may not wear into the public domain on Shabbos unless they are sewn on.

Mishnah Shabbat 6:1 משנה שבת ו׳:א׳

בַּמֶּה אִשָּׁה יוֹצְאָה וּבַמָּה אֵינָהּ יוֹצְאָה. לֹא תֵצֵא אִשָּׁה לֹא בְחוּטֵי צֶמֶר וְלֹא בְחוּטֵי פִשְׁתָּן וְלֹא בִרְצוּעוֹת שֶׁבִּרְאשָׁהּ. וְלֹא תִטְבֹּל בָּהֶן עַד שֶׁתְּרַפֵּם. וְלֹא בְּטִטָּפֶת וְלֹא בְסַנְבּוּטִין בִּזְמַן שֶׁאֵינָן תְּפוּרִין. וְלֹא בְכֻבּוּל לִרְשׁוּת הָרַבִּים. וְלֹא בְעִיר שֶׁל זָהָב, וְלֹא בְקַטָּלָא, וְלֹא בִנְזָמִים, וְלֹא בְטַבַּעַת שֶׁאֵין עָלֶיהָ חוֹתָם, וְלֹא בְמַחַט שֶׁאֵינָהּ נְקוּבָה. וְאִם יָצָאת, אֵינָהּ חַיֶּבֶת חַטָּאת׃

With what may a woman go out and with what may she not go out? A woman may not go out wool ribbons, nor with flax ribbons, nor with straps on her head. Nor can she immerse with them on unless she loosens them. Nor [may she go out] with a frontlet [on her forehead], nor with bangles if they are not fastened to her cap; nor with a cap [under the headdress] into the public domain. Nor [may she go out] with a golden [ornament in the shape of …

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126 **וילבש צדקה**

Isaiah describes G-d arming Himself to save His people: "He donned tzedakah as a coat of mail, and a helmet of salvation on His head." In the plain sense tzedakah is righteousness; the Alter Rebbe reads it as charity, which becomes a crown upon the head above.

Isaiah 59:17 ישעיהו נ״ט:י״ז

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

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

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KEHOT'S NOTE

ישע״ נט, יז.

127 **ובפי וישב בד״ה בכ״ה בכסלו**

In this Chanukah discourse the Alter Rebbe explains that charity, in which a person gives the life of his soul from his toil, is a nullification of the yesh into nothing, and that it draws down from above the inner dimension of the Infinite Light itself; this matches the crown that charity makes here.

KEHOT'S NOTE

תו״א כט, ד. וראה שערי אורה יד, א.

128 **ברזא דכתי׳ חמוקי ירכיך כמו חלאים**

The Zohar on the chambers in Pekudei speaks of a spirit that "takes above and takes below," "in the mystery of what is written, 'The curves of your thighs are like ornaments.'"

Zohar, Pekudei 47:515–525 ספר הזהר, פקודי מ״ז:תקט״ו-תקכ״ה

129 **ראשו כתם פז קוצותיו תלתלים**

The bride describes her beloved: "His head is the finest gold, his locks are curled." The ornaments of the head above, read as the Written and Oral Torah.

Song of Songs 5:11 שיר השירים ה׳:י״א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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PARAGRAPH 10

130 **להחיות רוח שפלים**

G-d says through Isaiah that though He dwells on high, He is with the crushed and lowly of spirit "to revive the spirit of the lowly." Giving to the poor revives the lowly, as G-d Himself does.

Isaiah 57:15 ישעיהו נ״ז:ט״ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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131 **כל האומר אין לי אלא תורה אפילו תורה אין לו**

Rabbi Yose's teaching that whoever says he has only Torah does not even have Torah, since one who does not practice cannot truly learn.

Yevamot 109b:4–5 יבמות ק״ט ב:ד׳-ה׳

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

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132 **דברי אלקים חיים**

"These and those are the words of the living G-d." The Torah drawn down becomes living words of G-d.

Eruvin 13b:10–11 עירובין י״ג ב:י׳-י״א

אָמַר רַבִּי אַבָּא אָמַר שְׁמוּאֵל: שָׁלֹשׁ שָׁנִים נָחְלְקוּ בֵּית שַׁמַּאי וּבֵית הִלֵּל, הַלָּלוּ אוֹמְרִים: הֲלָכָה כְּמוֹתָנוּ, וְהַלָּלוּ אוֹמְרִים: הֲלָכָה כְּמוֹתָנוּ. יָצְאָה בַּת קוֹל וְאָמְרָה: אֵלּוּ וָאֵלּוּ דִּבְרֵי אֱלֹקִים חַיִּים הֵן, וַהֲלָכָה כְּבֵית הִלֵּל. וְכִי מֵאַחַר שֶׁאֵלּוּ וָאֵלּוּ דִּבְרֵי אֱלֹקִים חַיִּים, מִפְּנֵי מָה זָכוּ בֵּית הִלֵּל לִקְבּוֹעַ הֲלָכָה כְּמוֹתָן? מִפְּנֵי שֶׁנּוֹחִין וַעֲלוּבִין הָיוּ, וְשׁוֹנִין דִּבְרֵיהֶן וְדִבְרֵי בֵּית שַׁמַּאי, וְלֹא עוֹד אֶלָּא שֶׁמַּקְדִּימִין דִּבְרֵי בֵּית שַׁמַּאי לְדִבְרֵיהֶן.

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PARAGRAPH 11

133 **תען לשוני אמרתך**

The psalmist says: "My tongue shall declare Your word, for all Your commandments are righteousness (tzedek)." In the plain sense the tongue proclaims G-d's word; the Alter Rebbe reads ta'an as "respond," repeating after another, the Torah drawn down through the mitzvos, which are called tzedakah.

Psalms 119:172 תהילים קי״ט:קע״ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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KEHOT'S NOTE

תהלים קיט, קעב.

134 בפ״ג דסוכה

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

KEHOT'S NOTE

לח, ב. [כ].

135 וצדקה תהי׳ לנו כי נשמור

Moshe tells the people what to answer their children: "And it shall be tzedakah for us, if we take care to do all this commandment." In the plain sense tzedakah is merit or righteousness; here all the mitzvos are called tzedakah.

Deuteronomy 6:25 דברים ו׳:כ״ה

וּצְדָקָה תִּהְיֶה־לָּנוּ כִּי־נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי ה׳ אֱלֹקֵינוּ כַּאֲשֶׁר צִוָּנוּ׃

And it shall be righteousness unto us, if we observe to do all this commandment before the L-RD our G-d, as He hath commanded us.'

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KEHOT'S NOTE

דברים ו, כה.

136 בד״ה צאינה וראינה

There "the crown with which his mother crowned him" is G-d's will, which He clothes in the Torah and mitzvos as an act of kindness and tzedakah; this is why all the mitzvos are called tzedakah, as in "My tongue shall respond with Your word, for all Your commandments are tzedek" and "it shall be tzedakah for us."

KEHOT'S NOTE

לעיל כב, א.

137 צאינה וראינה

"Go forth and gaze, O daughters of Zion, upon King Shlomo, with the crown with which his mother crowned him." The discourse the text refers to.

Song of Songs 3:11 שיר השירים ג׳:י״א

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

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

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138 מה ירך בסתר אף ד״ת בסתר

"Why are words of Torah likened to the thigh? To tell you: just as the thigh is hidden, so words of Torah are hidden."

Sukkah 49b:7–8 סוכה מ״ט ב:ז׳-ח׳

תָּנָא דְּבֵי רַב עָנָן, מַאי דִּכְתִיב: ״חַמּוּקֵי יְרֵכַיִךְ״ — לָמָּה נִמְשְׁלוּ דִּבְרֵי תוֹרָה כְּיָרֵךְ? לוֹמַר לָךְ: מָה יָרֵךְ בַּסֵּתֶר, אַף דִּבְרֵי תוֹרָה בַּסֵּתֶר. וְהֵיכִי

דְּאָמַר רַבִּי אֶלְעָזָר, מַאי דִּכְתִיב: ״הַגִּיד לְךָ אָדָם מַה טּוֹב וּמָה ה׳ דּוֹרֵשׁ מִמְּךָ כִּי אִם עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהַצְנֵעַ לֶכֶת עִם אֱלֹקֶיךָ״. ״עֲשׂוֹת מִשְׁפָּט״ — זֶה הַדִּין, ״וְאַהֲבַת חֶסֶד״ — זוֹ גְּמִילוּת חֲסָדִים, ״וְהַצְנֵעַ לֶכֶת עִם אֱלֹקֶיךָ״ — זוֹ הוֹצָאַת הַמֵּת וְהַכְנָסַת כַּלָּה לַחוּפָּה. וַהֲלֹא דְּבָרִים קַל וָחוֹמֶר: וּמָה דְּבָרִים שֶׁדַּרְכָּן לַעֲשׂוֹתָן בְּפַרְהֶסְיָא, ...

The School of R. Anan taught: It is written, "The roundings of your thighs" (Song of Songs 7:2). Why are the words of the Torah compared to the thigh? To teach you that just as the thigh is hidden, so should the words of the Torah be hidden. And this is what R. Elazar said: What is the implication of the text, "It has been told to you, O man, what is good, and what the L-rd requires of you: Only to do justly, and to love mercy, and to ...

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139 ובריית׳א הוא ענין לבר

The Zohar on Pekudei says that the mysteries pushed out of the inner sanctum came to the "thighs," outside, and that the Baraisos dwell outside, between the thighs.

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

140 ששים המה מלכות

"Sixty are the queens." The opening of a discourse the text refers to.

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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141 ויצא יצחק לשוח בשדה

"And Yitzchak went out to meditate in the field." The opening of a discourse the text refers to.

Genesis 24:63 בראשית כ״ד:ס״ג

וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה גְמַלִּים בָּאִים׃

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.

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142 ואלה שמות

"And these are the names." The opening of a discourse the text refers to.

Exodus 1:1 שמות א׳:א׳

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

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

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143 אמן

The Zohar on "I was with Him as a nursling (amon)": read not amon but uman, "craftsman"; G-d looked into the

Torah, His "craftsman," and created the world.

Zohar, Terumah 59:630–61:640 ספר הזהר, תרומה נ״ט:תר״ל-ס״א:תר״מ

144 **מעשה ידי אמן**

The Midrash cites "the work of the hands of a craftsman" of Avraham, who came before G-d with "craftsmanship" of words, as in "And Avraham drew near."

Shemot Rabbah 47:9 שמות רבה מ״ז:ט׳

דבר אחר: כתב לך - כל הצדיקים באו באומניות על הקב״ה. באברהם כתיב (שיר ז): מה יפו פעמיך בנעלים מעשה ידי אמן, בא באומניות, ויגש אברהם. וכן דוד אומר (תהלים לב): חטאתי אודיעך, בתחלה עשה אותו חטא אחד, ועון אחד, ולבסוף אמר: ואתה נשאת עון חטאתי סלה. וכן משה קטרג על ישראל, שנאמר: אנא חטא העם הזה חטאה גדולה, כשראו מלאכי חבלה שהוא מקטרג אותן, אמרו: לא יהיה לנו עסק לקטרג כל ימים שזה מקטרג, יפלו ביד זה, שלא יעמדו אבותיהם עלינו, למה קטרגתם את בנינו?! נסתלקו מלאכי חבלה, כשראה …

Another matter, "write for yourself" – all the righteous came to the Holy One blessed be He with craftiness. Regarding Abraham, it is written: "How fair are your steps in sandals… the handiwork of a craftsman" (Song of Songs 7:2). He came with craft: "Abraham approached, [and he said: Will You destroy even the righteous with the wicked?]" (Genesis 18:23). Likewise, David says: "I acknowledged my sin to You; [I did not hide my iniquity]" (Psalms 32:5). Initially he presented it as one sin and one iniquity, but ultimately he said: …

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145 Kehot's note points to Moed Katan 16b for these words.

Moed Katan 16b מועד קטן ט״ז ב

146 Of one who has Hallel read for him: "he responds after them what they say." The Alter Rebbe reads "my tongue shall respond" in this sense.

Mishnah Sukkah 3:10 משנה סוכה ג׳:י׳

מִי שֶׁהָיָה עֶבֶד אוֹ אִשָּׁה אוֹ קָטָן מַקְרִין אוֹתוֹ, עוֹנֶה אַחֲרֵיהֶן מַה שֶּׁהֵן אוֹמְרִין, וְתִהְיֶה לוֹ מְאֵרָה. אִם הָיָה גָּדוֹל מַקְרֵא אוֹתוֹ, עוֹנֶה אַחֲרָיו הַלְלוּיָהּ:

One for whom a slave, or a woman, or a minor were reading [the Hallel] for them, he must repeat what they say after them, and it shall be a curse upon him. If an adult was reading for him, he repeats after him, "Halleluyah."

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147 Kehot's note points to Genesis 28:10–32:3 for these words.

Genesis 28:10–32:3 בראשית כ״ח:י׳-ל״ב:ג׳

PARAGRAPH 12

148 **בשמחה ובטוב לבב**

Among the curses, Moshe warns of what will come "because you did not serve Havayah your G-d with joy and with gladness of heart." Joy is in the heart, and all the mitzvos must be done with joy.

Deuteronomy 28:47 דברים כ״ח:מ״ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה׳ אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

149 **כי הדם הוא הנפש**

"For the blood is the soul." The animal soul dwells in the blood, whose clarity or murkiness the text links to joy and sadness.

Deuteronomy 12:23 דברים י״ב:כ״ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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150 **אל ירע לבבך בתתך לו**

On lending to the poor before the seventh year: "You shall surely give to him, and let your heart not be grieved when you give to him." Charity, too, must be given with joy.

Deuteronomy 15:10 דברים ט״ו:י׳

נָתוֹן תִּתֵּן לוֹ וְלֹא־יֵרַע לְבָבְךָ בְּתִתְּךָ לוֹ כִּי בִּגְלַל הַדָּבָר הַזֶּה יְבָרֶכְךָ ה׳ אֱלֹקֶיךָ בְּכָל־מַעֲשֶׂךָ וּבְכֹל מִשְׁלַח יָדֶךָ׃

Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing the L-RD thy G-d will bless thee in all thy work, and in all that thou puttest thy hand unto.

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KEHOT'S NOTE

דברים טו, י.

151 Among what a husband provides his wife: "and shoes from festival to festival." The text links it to the beauty of the "shoes" on the pilgrim festivals.

Mishnah Ketubot 5:8 משנה כתובות ה׳:ח׳

הַמְּשָׁרֶה אֶת אִשְׁתּוֹ עַל יְדֵי שָׁלִישׁ, לֹא יִפְחֹת לָהּ מִשְׁנֵי קַבִּין חִטִּין, אוֹ מֵאַרְבָּעָה קַבִּין שְׂעוֹרִים. אָמַר רַבִּי יוֹסֵי, לֹא פָסַק לָהּ שְׂעוֹרִים אֶלָּא רַבִּי יִשְׁמָעֵאל שֶׁהָיָה סָמוּךְ לֶאֱדוֹם. וְנוֹתֵן לָהּ חֲצִי קַב קִטְנִית וַחֲצִי לֹג שֻׁמָּן, וְקַב גְּרוֹגָרוֹת, אוֹ מָנֶה דְּבֵלָה. וְאִם אֵין לוֹ, פּוֹסֵק לְעָמָּתָן פֵּרוֹת מִמָּקוֹם אַחֵר. וְנוֹתֵן לָהּ מַטָּה, מַפָּץ, וּמַחֲצֶלֶת. וְנוֹתֵן לָהּ כִּפָּה לִרְאֹשָׁהּ, וַחֲגוֹר לְמָתְנֶיהָ, וּמְנַעֲלִים מִמּוֹעֵד לְמוֹעֵד, וְכֵלִים שֶׁל חֲמִשִּׁים זוּז מִשָּׁנָה לְשָׁנָה. וְאֵין נוֹתְנִין לָהּ, לֹא חֲדָשִׁים בִּימוֹת הַחַמָּה, …

One who provides for his wife through a third party, he may not [provide] her with less than two kav [a specific unit of volume] of wheat or four kav of barley [a week]. Rabbi Yossi said, "Only Rabbi Yishmael, who resided near Edom, apportioned [this double allowance of] barley. And he must give her half a kav of beans, half a log [a specific unit of volume]

of oil, a kav of dried figs, or a maneh [the weight of 100 dinar] pressed figs. And if he doesn't have ...

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THE CHASSIDISHE PARSHA

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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