



LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 9

למען תירא את הוי' אלקיך

So that you will fear Havayah your G-d



The mitzvos come down through Malchus yet are rooted in Keser, and they are garments that clothe the soul; the Oral Torah is the house that guards those garments by refining good from evil. But it is “the house of Havayah,” and truly guards, only when the Torah is studied with fear of G-d.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The mitzvos come down through Malchus yet are rooted in Keser, and they are garments that clothe the soul; the Oral Torah is the house that guards those garments by refining good from evil. But it is “the house of Havayah,” and truly guards, only when the Torah is studied with fear of G-d.

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

THE MAAMAR IN BRIEF

The maamar explains Deuteronomy 6:2, “So that you will fear Havayah your G-d... to guard.” It first contrasts two ways of coming into being: within Atzilus, levels emerge as effect from cause, as emotions are born of the mind, while the created worlds come from Malchus “from nothing to something.” So Gan Eden and every light reach the worlds through Malchus, whose creative power comes from Keser shining within it, for “their beginning is wedged in their end.” The mitzvos, “the commands of the King,” are drawn through Malchus yet rooted in Keser, and drawing their light requires the divine unifications, an added light in the giver. The Maggid read “your G-d” as the G-dly spark in each soul. The Torah is food, rooted in Chochmah; the mitzvos are garments, rooted in Keser. Of the two encompassing lights, one is a garment fitted to its vessel, the other a house that surrounds all equally. The Oral Torah is that house: its rulings refine good from evil and guard the garments of the mitzvos. Without fear the Torah is not “the house of Havayah”; so fear must accompany the guarding.

OUTLINE

- 1 Two ways of coming into being** ¶1-2
Within Atzilus, levels come forth as cause and effect; the created worlds come from Malchus as something from nothing. That is why Gan Eden and every light reach the worlds through Malchus, which draws its creative power from Keser.
- 2 The mitzvos: from Malchus, rooted in Keser** ¶3-4
Keser shines most of all in Malchus, so the mitzvos of Malchus are rooted in Keser. Drawing its light down requires the unifications, an added light in the giver, as a teacher needs depth of wisdom to explain through parables.
- 3 What G-d asks of you** ¶5-6
Deuteronomy 10:12 and the hundred daily blessings draw Keser into Malchus. In the Maggid’s reading, each person draws Keser’s light into the G-dly spark of his own soul, through love from the heart’s innermost desire.

4 Food, garment and house

¶17-11

The Torah is food, from Chochmah; the mitzvos are garments, from Keser. There are two encompassing lights, one like a garment and one like a house, and both are revealed in Malchus: as the mitzvos it is a garment, as the Oral Torah a house.

5 The Oral Torah guards

¶12-15

The Oral Torah's rulings clarify fine and doubtful cases, nullifying the kelipos at the root of what is forbidden. As a house it guards the garments made by the mitzvos, whose material, from nogah, needs refining and guarding.

6 So that you will fear... to guard

¶16-17

The house must be built by Havayah: Torah spoken as G-d's word, with fear and self-nullification, as in the bowing of prayer. Without fear the Torah does not rise and does not refine.

KEY CONCEPTS

Something from nothing (yesh me'ayin) יש מאין

Creation through a complete change of essence, as the worlds come from Malchus; unlike cause and effect ("something from something"), in which the effect already existed, hidden, in its cause.

Their beginning is wedged in their end נערץ תחלתן בסופן

Sefer Yetzirah's principle that the highest level is bound with the lowest, so that the light of Keser shines most of all in Malchus.

Unifications (yichudim) יחודים

The union of Abba and Imma and of Z'eir Anpin and Nukva: an added light in the giver that lets the light of Keser pass down through the mitzvos.

Encompassing lights (makifim) מקיפים

Light that surrounds rather than enters: either relative to a vessel too small to hold it, like a garment, or encompassing everything equally, like a house.

Garment and house לבוש ובית

Both protect a person, but a garment is close and made to measure, while a house is wide and distant. The mitzvos are the garment; the Oral Torah is the house.

The Mishnah is a queen מתניתא מלכתא

The Oral Torah as Malchus, whose rulings decide what is forbidden and what is permitted, refining good from evil.

SECTION 1 • 11-2

Two ways of coming into being

1 למען תירא את¹ הוי' אלקיך. הנה להבין ענין המצות שנקי מצות המלך^{2,3,4} ששרשם מבחי' מלי' ואעפ"כ [ואף על פי כן] הם ג"כ בחי' לבושים ומקיפים צריך להקדים תחלה ענין ההשתלשלות מעילה לעלול וענין בחי' יש מאין כיו כי

“So that you will fear Havayah your G-d.” Now, to understand the matter of the mitzvos, which are called “the commands of the King,” whose root is from the level of Malchus (sovereignty), and which nevertheless are also the level of garments and encompassing lights (makifim), we must first preface the matter of the chain of descending worlds (hishtalshelus) from cause to effect, and the matter of the level of something from nothing, etc. For

The maamar opens with a verse from Deuteronomy 6:2, which it explains only at the very end. Its question is this: the mitzvos are called “the King’s commands” because they come from Malchus, G-d’s attribute of kingship, yet they are also called “garments” and “encompassing lights,” terms for something that surrounds from above. To answer it, the Alter Rebbe first explains two ways one level can come from another: as an effect comes from its cause, and as something comes from nothing.

הנה ג"ע [גן עדן] הוא בחי' מלי' שג"ע [שגן עדן] התחתון הוא במלי' דיצירה וג"ע [וגן עדן] העליון הוא במלי' דבריאה וכמ"ש האריז"ל [האריז"ל זכרוננו לברכה] שהוא בבחי' בינה שבמלי'⁵

indeed, Gan Eden is the level of Malchus: the lower Gan Eden is in the Malchus of the World of Yetzirah (Formation), and the upper Gan Eden is in the Malchus of the World of Beriah (Creation); and as the Arizal, of blessed memory, writes, it is at the level of Binah (understanding) within Malchus

Gan Eden, where souls receive their reward, is placed in Malchus, the lowest Sefirah of a world: the lower Gan Eden in the Malchus of Yetzirah, the upper Gan Eden in the Malchus of Beriah. The Arizal adds that it is Binah, the power of understanding, as it exists within Malchus.

(עיין בע"ח [בעץ חיים] שער מ"ג שער ציור עולמות אבי"ע [אצילות בריאה יצירה עשיה] פ"א ועיין בפ' בראשית דכ"ו ע"א גן דא שכינתא תתאה⁶ כו' ובפ' תרומה קס"ו ב' ויקהל דר"י ע"ב ובפ' פנחס דר"מ ע"ב) כי

(see Etz Chaim, Sha'ar 43, the Gate of the Picture of the Worlds of Atzilus, Beriah, Yetzirah and Asiyah, chapter 1; and see in Parshas Bereishis, folio 26a, “Gan (the Garden) — this is the lower Shechinah,” etc.; and in Parshas Terumah, 166b; Vayakhel, folio 210b; and in Parshas Pinchas, folio 240b). For

In parentheses the Alter Rebbe gives his sources: the gate of Etz Chaim that describes the four worlds, and several passages of the Zohar. The Zohar on Bereishis reads “Garden” as the lower Shechinah, that is, Malchus, and “Eden” as the supernal Mother, that is, Binah.

הנה ענין הגי'ע [הגן עדן] הוא בבחי' השגת אלקות יושבין ונהנין⁷ מזיו השכינה וזהו מבחי' בינה דוקא אך לא מבחי' בינה כמו שהוא בבחי' האצילות אלא אחר שעוברת דרך המל'.
 indeed, the matter of Gan Eden is at the level of the apprehension of G-dliness — “sitting and delighting in the radiance of the Shechinah (Divine Presence)” — and this is from the level of Binah specifically; yet not from the level of Binah as it is at the level of Atzilus (Emanation), but after it passes through Malchus.

Gan Eden is a state of grasping G-dliness; the Talmud's phrase for the reward of the righteous is “sitting and delighting in the radiance of the Shechinah.” Grasping is the work of Binah, but the souls do not receive Binah as it is in Atzilus, the world still one with G-d. They receive it only after it has passed through Malchus.

והטעם הוא כי הנבראים הם בעי'ג [בעלי גבול / בעל גבול] ומחודשים מאין ליש ממש וא"א להם להכיל בהם אור ההשגה
 The reason is that created beings are finite and are brought newly into being, truly from nothing to something, and they cannot contain within themselves the light of apprehension

Created beings are limited, and they are brought into being from nothing. For that reason they cannot hold the light of understanding in the form it has in Atzilus.

כמו שהוא בבחי' אצילות מאחר שאין ערך ביניהם כלל (וכמ"ש במ"א שלכן נק' יסוד יתום מאמו דהיינו מ"ש גבי יוסף יפה תואר ויפה מראה⁸ ר"ת [ראשי תיבות] יתום⁹
 as it is at the level of Atzilus, since there is no comparison at all between them. (As is explained elsewhere: this is why Yesod is called “orphaned of its mother,” namely, what is written of Yosef, “beautiful of form and beautiful of appearance,” whose initials [form the word] yasom (orphan);

There is no common measure between Atzilus and the created worlds. The parenthesis brings a supporting teaching: Yesod is called “an orphan from its mother,” its mother being Binah, and this is hinted in the words describing Yosef, who corresponds to Yesod, since the first letters of the four Hebrew words, יִתְּוֹם, spell yasom, “orphan.” The Kehot note traces this to the Arizal's Likkutei Torah on Parshas Vayeshev.

כי יסוד הוא מקור ההשפעה בבי"ע ואי אפשר להיות בהשפעה זו גילוי בחי' בינה ממש כמו שהיא באצילות כמ"ש מזה ע"פ הרע"מ [הרע"א מהימנא] פ' כי תשא גבי והדל לא ימעט¹⁰ כו')

for Yesod is the source of the flow of influence into Beriah, Yetzirah and Asiyah, and in this flow of influence there cannot be a revelation of the level of Binah itself as it is in Atzilus; as is explained on this, following the Raaya Mehemna of Parshas Ki Sisa, regarding "and the poor shall not give less," etc.)

Yesod is the channel through which divine influence reaches the three lower worlds, yet that influence cannot carry Binah as it is in Atzilus; in that sense Yesod is "orphaned" of Binah. The Alter Rebbe refers to his explanation of the Raaya Mehemna on Parshas Ki Sisa, on the half-shekel verse "and the poor shall not give less."

אם לא ע"י שעוברת ההארה באמצעות בחי' המלי' שהיא הגורמת פעולת שינוי ההשפעה ממהות למהות unless the illumination passes through the medium of the level of Malchus, which is what brings about the change of the influence from one essence to another,

The light of Atzilus can reach created beings only by passing through Malchus. Malchus does not simply pass the light on: it changes it into something of a different nature.

ממש עד שיהיה בריאה חדשה ממש וכנודע ההפרש שבין בחי' ההשתלשלות העולמות באצילות עצמו שהוא רק באופן עילה ועלול העלם וגילוי בלבד

altogether, until there is an altogether new creation. And, as is known, [there is] a difference between the level of the chain of descent of the worlds within Atzilus itself, which is only in the manner of cause and effect, concealment and revelation alone,

Malchus changes the light so completely that the result is a genuinely new creation. To show how different this is, the Alter Rebbe contrasts it with the way levels come forth within Atzilus itself, which is only cause and effect: the revealing of what was already hidden in the cause.

כי המדות הגם שהם מתהווים מהשכל ונולדים ממנו כנראה בעליל סיבת שינוי המדות באדם כשהוא קטן מתאוה לדברים קטנים ופחותים וכשהוא גדול אינו מתאוה להם כלל שהוא מסיבת הארת מוחין דגדלות כנ"ל

for the emotive attributes (middos), although they come into being from the intellect and are born of it — as is plainly seen in the cause of the change of a person's attributes: when he is small he desires small and petty things, and when he is grown he does not desire them at all, which is because of the illumination of the intellect (mochin) of maturity, as mentioned above

The example of cause and effect is the way emotions arise from the mind. They are born of it, as can be seen when a child grows up: his desires change because his understanding has matured.

(ועיין בפ"י המשניות להרמב"ם [להרבי משה בן מימון] בסנהדרין משנת כל ישראל יש להם חלק. במ"ש שים דעתך כי נער קטן¹¹ כו') והרי אנו רואים אופן המשכתם מהשכל שהוא רק בבחי' עילה ועלול

(and see the Rambam's Commentary on the Mishnah, in Sanhedrin, on the mishnah "All Israel have a share," in what he writes, "Set your mind [to this]: a small boy," etc.) — here we see that the manner in which they are drawn from the intellect is only at the level of cause and effect,

The Rambam describes how a teacher entices a small boy to study with nuts and sweets, and later with fine clothes, since what a child values changes as his mind grows. From this we see that emotions come from the intellect as an effect comes from its cause.

דהיינו בבחי' גילוי מהעלם שגם קודם יציאתם בגילוי מהעלם להיות מציאת אהבה ותשוקה או יראה ופחד הם כלולים ונמצאים ממש באותו השכל המוליד וא"כ הוא בבחי' יש מיש שהמקבל קרוב בערך להמשפיע.

that is, at the level of revelation from concealment: for even before they emerge from concealment into revelation, to become an existing love and longing, or awe and fear, they are included and actually present in that very intellect that gives birth [to them]. If so, it is at the level of something from something, in which the recipient is close in measure to the one who bestows.

Before love or fear appear as feelings, they already exist, hidden, in the understanding that gives rise to them; their emergence is only a revealing. This is "something from something": the effect is of the same kind as its cause and close to it in measure.

משא"כ אופן התהוות ב"ע מבחי' מלי' דאצילות הוא בריחוק יותר גדול עד שהנבראים אינם ממהות אצילות כלל וזהו שנק' מאין המוחלט ליש להיות

Whereas the manner in which Beriah, Yetzirah and Asiyah come into being from the level of the Malchus of Atzilus is at a far greater distance, to the point that created beings are not of the essence of Atzilus at all. And this is what is called [coming into being] from absolute nothing to something, inasmuch as

The coming into being of Beriah, Yetzirah and Asiyah from the Malchus of Atzilus is entirely different: created beings share nothing of the essence of Atzilus. This is called creation from absolute nothing.

כי בחי' המלי נקרא אין שאינה מושגת אצלם כנ"ל וכמו עד"מ ההתפשטות מלך ב"ו [בשר ודם] על אנשי מדינתו שהוא בבחי' ריחוק

the level of Malchus is called “nothing” (ayin), for it is not apprehended by them, as mentioned above; and as, by way of analogy, the extension of a king of flesh and blood over the people of his country is at a level of distance,

From the created beings' point of view Malchus is “nothing,” because they cannot grasp it at all. The analogy is a human king: his rule extends over his whole country, while he himself remains far from his people.

שהרי מקבלים עול מלכות אף שאינם רואים פניו כלל (ועיי' מ"ש בד"ה מי מנה ¹² עפר יעקב ¹³ בפי' והים עליהם מלמעלה)

for they accept the yoke of his kingship even though they do not see his face at all. (And see what is written in the discourse beginning “Who has counted the dust of Yaakov,” on the meaning of “and the sea was upon them, above.”)

The king's subjects accept his rule without ever seeing his face, just as creatures receive their existence from Malchus without perceiving it. The parenthesis refers to a discourse in Likkutei Torah, Parshas Balak, on “Who has counted the dust of Yaakov.”

וזהו הטעם שהג"ע [שהגן עדן] הוא בבחי' מלי דייקא דהיינו צמצום האור ¹⁴ עד שיהיה מהות חדש ממש בבחי' אור של תולדה ונקרא יש מאין עד שיהיה

And this is the reason that Gan Eden is at the level of Malchus specifically: that is, a tzimtzum (contraction) of the light until there is an altogether new essence, at the level of a light that is an offspring (toldah), and it is called something from nothing, so that it can be

This is why Gan Eden must be in Malchus: there the light is contracted until it becomes a new essence, a light that is only an offspring of its source rather than the source itself. Such a light counts as “something from nothing.”

מושג לנשמות ומלאכים דבי"ע והזו ג"כ הטעם שאנו ממשיכים כל האורות לבי"ע ע"י בחי' המלי דוקא וכמו שאנו אומרים ברוך אתה הוי' אלקינו מלך העולם. ¹⁵

apprehended by the souls and angels of Beriah, Yetzirah and Asiyah. And this too is the reason that we draw down all the lights into Beriah, Yetzirah and Asiyah through the level of Malchus specifically, as we say, “Blessed are You, Havayah our G-d, King of the world.”

Only in this changed form can the souls and angels of the created worlds grasp it. The same rule explains why every blessing calls G-d “King of the world”: all light reaches the worlds through Malchus, G-d's kingship.

2 וזהו מ"ש וזאת המצוה כו' לעשות בארץ¹⁶ אשר ארץ הוא בחי¹⁷ מלכות דאצילות שכל ההמשכות בבי"ע הוא ע"י המל' דוקא ע"כ נאמר לעשות בארץ דוקא

And this is [the meaning of] what is written, "And this is the commandment, etc., to do in the land which...": "land" is the level of the Malchus (sovereignty) of the World of Atzilus (Emanation), for all the drawings-down into Beriah, Yetzirah and Asiyah are through Malchus specifically; therefore it says "to do in the land" specifically.

The Alter Rebbe turns to the verse just before the maamar's opening verse: "And this is the commandment... to do in the land." "Land" stands for the Malchus of Atzilus. The verse says the mitzvos are done "in the land" because everything drawn down into the created worlds passes through Malchus.

והיינו מטעם הנ"ל שא"א להיות גילוי הארה מאור א"ס בבי"ע אם לא ע"י אמצעות בחי' המל' דוקא שאז יוכל להיות מושג בנבראים ע"י בחי' הצמצום דרך המסך.

This is for the reason mentioned above: that there cannot be a revelation of illumination from the Infinite Light (Or Ein Sof) in Beriah, Yetzirah and Asiyah except through the medium of the level of Malchus specifically, for then it can be apprehended by created beings, through the level of tzimtzum (contraction), by way of the screen (masach).

This follows from paragraph 1: the Infinite Light can be revealed in the created worlds only through Malchus. Malchus contracts the light through a "screen" (masach), a filter that lets only a reduced illumination through, so that created beings can grasp it.

משא"כ מאו"א [מאבא ואימא] לז"א ומז"א לא היה מושג בנבראים כלל להיותם בחי' אצ"י שלמעלה מההשגה ואף בהמדות אע"פ [אף על פי]

Whereas from Abba and Imma (Chochmah and Binah) to Z'eir Anpin (the emotive attributes), and from Z'eir Anpin, it would not be apprehended by created beings at all, since they are the level of Atzilus, which is above apprehension. And even in the emotive attributes (middos), although

The higher levels of Atzilus, Abba and Imma (the divine intellect) and Z'eir Anpin (the divine emotions), could not be grasped by created beings directly. Even the emotive attributes, although lower than the intellect, still belong to Atzilus.

שהם בחי' ירידת המדרגה לגבי בחי' חו"ב [חכמה ובינה] מ"מ הם ממהות אחד כו' ונקי' הנצח לכך בשם ענף החכמה כנ"ל וכנודע.

they are a level of descent in rank relative to the level of Chochmah (wisdom) and Binah (understanding), nevertheless they are of one essence, etc.; and therefore Netzach (victory) is called by the name "the branch of Chochmah," as mentioned above and as is known.

Within Atzilus the emotions are of one essence with the intellect, only lower in rank. That is why Netzach, one of the emotive Sefiros, can be called "the branch of Chochmah": it is an outgrowth of wisdom, not something different from it.

אך הכח הזה בבחי' מלי' להעלים האור ולהוות יש מאין הוא מהארת הכתר המאיר בה שהוא מבחי' עצמיות אור א"ס ב"ה ונקי' לכך כתר שהוא מענין כותרת

But this power in the level of Malchus — to conceal the light and to bring into being something from nothing — is from the illumination of Keser that shines in it, which is from the level of the very essence of the Infinite Light, blessed be He; and therefore it is called Keser (the Crown), from the term koteret (the crown of a pillar),

Where does Malchus get the power to create something from nothing, which the other Sefiros of Atzilus lack? From Keser, the crown, which shines into Malchus and is of the very essence of the Infinite Light. The name Keser is related to koteret, the crown set on top of a pillar, which surrounds rather than enters.

דהיינו בחי' מקיף כו' והוא המהות כל העולמות מאין ליש כי גם האצ"י אינם ערך אליו ומקבלים ג"כ הארה מצומצמת מאד באופן יש מאין וכמ"ש והחכמה מאין תמצא.¹⁸

that is, the level of an encompassing light (makif), etc. And it is what brings all the worlds into being from nothing to something; for even [the levels of] Atzilus bear no comparison to it, and they too receive a very contracted illumination, in the manner of something from nothing, as it is written, "And Chochmah is found from ayin (nothing)."

Keser is an encompassing level, above and around everything, and it is what truly creates from nothing: even Atzilus is as nothing beside it and receives from it only a contracted light. So the Alter Rebbe reads Job's words as "Chochmah is found from ayin": wisdom itself comes from the "nothing" of Keser.

SECTION 2 • 113-4

The mitzvos: from Malchus, rooted in Keser

3 והנה לפי שנעוץ תחלתן בסופן^{19,20} דוקא ע"כ הארת הכתר מאיר במלי יותר מבכל הע"ס [העשר ספירות] והוא הנותן בה כח ועוז להחיות מאין ליש בבי"ע כנ"ל.

Now, because “their beginning is wedged in their end” specifically, therefore the illumination of Keser (the Crown) shines in Malchus (sovereignty) more than in all the Ten Sefiros; and it is what gives it the power and strength to give life from nothing to something in Beriah, Yetzirah and Asiyah, as mentioned above.

Sefer Yetzirah says of the Ten Sefiros that “their end is wedged in their beginning and their beginning in their end”: the highest and the lowest are bound together. So Keser, the first, shines in Malchus, the last, more than in any other Sefirah, and this is what gives Malchus the power to create and sustain the lower worlds from nothing.

ועיין בד"ה איהו וחיה²¹ ועיין מ"ש בד"ה כי כאשר השמים החדשים^{22,23} בענין השמים כסא²⁴ וזהו ענין המצות שהם בבחי' מלי מצות המלך

And see the discourse beginning “He and His life-forces”; and see what is written in the discourse beginning “For as the new heavens,” on the matter of “The heavens are My throne.” And this is the matter of the mitzvos, which are at the level of Malchus — “the commands of the King” —

The Alter Rebbe refers to the letter in the Tanya beginning “He and His life-forces” and to a discourse in Likkutei Torah on Shir HaShirim. He then applies the principle to the mitzvos: they belong to Malchus, as “the commands of the King.”

דהיינו רמ"ח מיני המשכות מבחי' מלי בבי"ע ואעפ"כ [ואף על פי כן] שרשם בבחינת כתר תרי"ג ארחין דגלגלתא דהיינו מטעם הנ"ל שהארת הכתר הוא במלי דוקא (ועמ"ש מזה בביאור ע"פ והיה לכם לציצית²⁵ וע"פ וידבר דעשרת הדברות)

that is, 248 kinds of drawings-down from the level of Malchus into Beriah, Yetzirah and Asiyah; and nevertheless their root is in the level of Keser — the 613 paths of the Gulgalta (the Skull) — namely, for the reason mentioned above, that the illumination of Keser is in Malchus specifically. (And see what is written on this in the explanation on “And it shall be for you as tzitzis,” and on “And [G-d] spoke” of the Ten Commandments.)

The 248 positive mitzvos are 248 channels through which Malchus draws divine light into the created worlds. Yet their root is in Keser, called the Gulgalta, the “skull” of the supernal form, with its 613 paths, because Keser’s light is present in Malchus.

וזהו שאמרו שתרי"ג מצות דאורייתא וז' מצות דרבנן הם בבחי' תר"ך עמודי אור^{26, 27} דהיינו כמו עמוד שמחבר הגג עם הרצפה שהוא בחי' נעוץ סופן בתחלתן כנ"ל.

And this is [the meaning of] what they said, that the 613 mitzvos of the Torah and the 7 mitzvos of the Rabbis are at the level of the 620 pillars of light: that is, like a pillar that joins the roof with the floor, which is the level of "their end is wedged in their beginning," as mentioned above.

The 613 commandments of the Torah and the seven commandments of the Rabbis make 620, the number of "pillars of light" in Keser; 620 is also the numerical value of the word כתר. A pillar joins roof and floor, as the mitzvos join Keser, the highest level, with Malchus, the lowest.

והנה לפני כל המצות צ"ל לשם יחוד²⁸ קוב"ה [קודשא בריך הוא] ושכינתיה והענין כי המשכת אור זה שמהכתר הוא אינו כ"א ע"י בחינת היחודים דוקא יחוד או"א [אבא ואימא] ויחוד זו"נ [זעיר אנפין ונוקבא].

Now, before all the mitzvos one must say, "For the sake of the unification of the Holy One, blessed be He, and His Shechinah (Divine Presence)." The explanation is that the drawing down of this light that comes from Keser is only through the level of the unifications specifically: the unification of Abba and Imma (Chochmah and Binah), and the unification of Z'eir Anpin and Nukva.

This is why the formula "For the sake of the unification of the Holy One, blessed be He, and His Shechinah" is said before a mitzvah. Keser's light reaches Malchus only through "unifications": the union of Abba and Imma (Chochmah and Binah) and the union of Z'eir Anpin and Nukva (the emotive attributes and Malchus).

4 והענין כי היחוד הוא מסיבת תוספת ההארה בהמשפיע עד שיוכל להוריד ממנו הארה למטה כנ"ל וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] פחות מכן ט' שנה²⁹ אין ביאתו ביאה שהוא לפי שלא נשלמו בו עדיין בחי' המוחין דגדלות

The explanation is that the unification comes about because of an addition of illumination in the one who bestows, until he is able to bring down from himself an illumination below, as mentioned above; and as our Sages, of blessed memory, said, one less than nine years old, his cohabitation is not [considered] cohabitation — which is because the level of the intellect (mochin) of maturity has not yet been completed in him.

Why are unifications needed? A giver can pass light down only when he has more than he needs for himself. The Talmud's ruling (Sanhedrin 69a) that a boy under nine is not legally capable of marital union illustrates this: he has not yet reached the mature intellect (mochin degadlus).

ואף שיש בו אז ג"כ כח וחיות ויש לו ג"כ בחי' המוחין זהו רק כדי סיפוק לבד לצורך עצמו ודי להפקיע כו'

And even though he then also has strength and vitality, and he also has the level of intellect, this is only enough to suffice for his own needs alone, and enough to exempt, etc.

A young child has life and some intelligence, but only enough for himself. The clause breaks off with "etc."

אמנם בבוא ההארה יתירה אז יכול להשפיע גם למטה ולהוליד מהות חדש ממש וכך יוכן בענין כששיבחו חז"ל [חכמינו זכרונם לברכה] את ר"מ [רבי מאיר] שהיה אומר ג' מאות משלים³⁰ ובשלמה כתיב וי דבר שלשת אלפים משל^{31,32}

But when the additional illumination comes, then he is able to bestow also below and to beget an altogether new being. And in the same way will be understood the matter of our Sages, of blessed memory, praising Rabbi Meir for saying three hundred parables, while of Shlomo it is written, "And he spoke three thousand parables."

When extra light comes, the giver can give below and even bring forth something new, as a grown person can bring a child into the world. The same idea explains why the Sages praised Rabbi Meir for his three hundred parables, and why Scripture praises Shlomo for three thousand.

וזהו פלא לכאורה איזה חידוש גדול יש במשלים הלא הם רק מענינים גשמיים שכעוה"ז ויותר יש שבח בידיעת רזין עילאין כנ"ל.

At first glance this is a wonder: what great novelty is there in parables? Are they not only from physical matters of this world? There is more praise in the knowledge of supernal mysteries, as mentioned above.

The praise seems strange: parables deal with ordinary physical matters, while knowing the mysteries of the Torah would seem the greater achievement.

אך הענין שהמצאת המשל לנמשל דהיינו שיוכל להוריד חכמתו בלבושים גשמיים זהו ע"י עומק החכמה דייקא שלמעלה מהחכמה שבנמשל

But the explanation is that devising a parable for the matter it illustrates — that is, being able to bring one's wisdom down into physical garments — is through the depth of wisdom specifically, which is above the wisdom in the matter illustrated.

The answer is that to find a parable that conveys an idea, a teacher must bring his wisdom down into physical terms. That requires a depth of wisdom greater than the idea being taught.

ולכן אנו רואים הרבה אנשים חכמים שאע"פ [שאף על פי] שידע דבר חכמה אעפ"כ [אף על פי כן] לא יוכל להסביר החכמה ההיא ומה גם ע"י משלים כו' ואם יאמר משלים יהיו מילין דכדי.

Therefore we see many wise men who, though [each] knows a matter of wisdom, nevertheless cannot explain that wisdom, and all the more so through parables, etc.; and if he does say parables, they will be idle words.

This is why many learned people cannot explain what they know, let alone through parables. When they try, their parables say nothing.

והיינו מפני כי לזה צריך עומק החכמה (ועמ"ש מזה בד"ה הנה אברם ³³ כו' ובד"ה והבדילה הפרוכת ³⁴ ועמ"ש בביאור ע"פ יונת ³⁵ גבי פי' יפתי הלבושים שממעשה המצות)

This is because for this the depth of wisdom is needed. (And see what is written on this in the discourse beginning "Behold, Avram," etc., and in the discourse beginning "And the curtain shall divide"; and see what is written in the explanation on "My dove," regarding the meaning of "my fair one": the garments that come from the performance of the mitzvos.)

Explaining well takes depth of wisdom. The parenthesis refers to two discourses in Torah Ohr and to Likkutei Torah on Shir HaShirim, on the verse "My dove... my fair one," which speaks of the garments made from performing mitzvos.

וזהו ג"כ ענין הנ"ל שלצורך השפעה צ"ל תוספת אור במשפיע (ועמ"ש בביאור דמזוזה מימין ³⁶ גבי והנה שרש גילוי האותיות כו' אבל שרשם כו' והמשל בזה כח ההולדה כו')

And this too is the matter mentioned above, that for the sake of bestowal there must be an addition of light in the one who bestows. (And see what is written in the explanation of "The mezuzah on the right," regarding "Now, the root of the revelation of the letters," etc., "but their root," etc., "and the analogy for this is the power of procreation," etc.)

This is the principle stated before: to give to another, the giver must have extra light. The parenthesis refers to a discourse in Torah Ohr on "the mezuzah on the right," which uses the power of procreation as an analogy.

וכמו"כ [וכמו כן] כאן שא"א להיות המשכת הכתר במלי ע"י המצוה שצריך להיות נמשך דרך או"א [אבא ואימא] וז"א אם לא ע"י תוספת הארה באצילות ואז ממילא היה השפעה למטה והוא הנק' בחי' יחודים

So too here: it is impossible for there to be a drawing down of Keser into Malchus through the mitzvah — which must be drawn by way of Abba and Imma and Z'eir Anpin — except through an addition of illumination in Atzilus; and then, of itself, there would be bestowal below. And this is what is called the level of unifications.

So it is with the mitzvos. Keser's light must pass through Abba and Imma and Z'eir Anpin to reach Malchus, and that happens only when extra light is added in Atzilus; once it is added, the giving below follows by itself. This is what "unifications" means.

(ועמ"ש סד"ה ועשית בגדי קדש³⁷ גבי והנה בזה יובן ענין ברכת המצות כו' ותכלית וסוף הברכה הוא להיות גילוי מלכותו ית'):³⁸

(And see what is written at the end of the discourse beginning "And you shall make holy garments," regarding "And with this will be understood the matter of the blessing over the mitzvos," etc., "and the purpose and end of the blessing is that there be a revelation of His kingship, may He be blessed.")

The parenthesis refers to the end of a discourse in Torah Ohr, Parshas Tetzaveh, which explains the blessing said over the mitzvos. Its conclusion is that the blessing's purpose is the revelation of G-d's kingship.

SECTION 3 • ¶5-6

What G-d asks of you

5 ב ועתה יובן מ"ש ועתה ישראל מה³⁹ ה' אלקיך שואל מעמך כ"א ליראה את הוי" אלקיך וארז"ל [ואמר רבותינו זכרונם לברכה] א"ת [אל תקרי] מה אלא מאה^{40,41} כו'

2. And now will be understood what is written, "And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d," and our Sages, of blessed memory, said: do not read mah (what) but me'ah (one hundred), etc.

The second section begins with Deuteronomy 10:12. The Talmud learns from this verse that a person must say one hundred blessings each day, and Rashi and Tosafos explain the reading: not mah, "what," but me'ah, "one hundred."

פ"י כי ענין המצות הוא המשכת כתר במלי' והיינו מה ה' אלקיך שואל מעמך כ"א ליראה ולהמשיך אור הכתר במלי' הנקי הוי' אלהיך

The explanation is that the matter of the mitzvos is the drawing down of Keser (the Crown) into Malchus (sovereignty). And this is “what does Havayah your G-d ask of you, but to fear,” and to draw the light of Keser into Malchus, which is called “Havayah your G-d.”

The Alter Rebbe reads the verse as a description of the mitzvos: G-d asks that we draw the light of Keser into Malchus. The words “Havayah your G-d” name this drawing: Havayah, the light from above, joined to “your G-d,” which is Malchus.

כי בחי' אור הכתר כמו שהיא למעלה אינן יכולים לקבלו ובמ"ת [ובמתן תורה] שהיה גילוי אור הכתר אנכי פרח נשמתם⁴²

For the level of the light of Keser as it is above, they cannot receive it; and at the Giving of the Torah, when there was a revelation of the light of Keser — “Anochi (I)” — their souls flew out.

The light of Keser as it is above cannot be received. At Sinai, when it was revealed with the first word, Anochi (“I”), the souls of Israel left them, as the Talmud relates (Shabbat 88b).

אבל מהו שואל מעמך להמשיך אור הכתר במלי' הנקי מה כמ"ש מה רב טובך⁴³ כוי' (עיין זח"א [זהר חלק א] בהקדמה ד"ב ור"פ תרומה).⁴⁴

But what He asks of you is to draw the light of Keser into Malchus, which is called mah (what), as it is written, “How (mah) great is Your goodness,” etc. (See the Zohar, Part I, in the Introduction, folio 2, and the beginning of Parshas Terumah.)

What G-d asks of us is not that revelation but a light drawn into Malchus, which is called mah, “what.” The verse “How (mah) great is Your goodness” is brought as an example of this name, and the parenthesis gives places in the Zohar.

וזהו אלא מאה שע"י מאה ברכות⁴⁵ ממשיכים מבחי' אור הכתר כמ"ש בפ' חיי שרה (דקכ"ג ע"א).

And this is “but me'ah (one hundred)”: through one hundred blessings we draw down from the level of the light of Keser, as is written in Parshas Chayei Sarah (folio 123a).

This is the meaning of me'ah, “one hundred”: the hundred daily blessings draw down from the light of Keser. The Zohar on Chayei Sarah teaches this.

והרב המגיד הקדוש ז"ל [זכרונו לברכה / זכרונו לברכה] היה מרגלא בפומיה תמיד פסוק זה דועתה מה הוי' שואל מעמך כו'

And the holy Rav, the Maggid, of blessed memory, constantly had this verse on his lips: "And now, what does Havayah ask of you," etc.

The Alter Rebbe now reports a teaching of his master, the Maggid of Mezritch, who often quoted this verse.

והיה נותן בו טעם בתוספת ביאור ודקדוק הלשון כ"א ליראה את הוי' אלקיך דוקא דהיינו שא"צ [שאיין צריך / שאינו צריך] לפרש ליראה את הוי' אלקיך שהוא המשכת אור א"ס במלי הנקי אלקים

And he would give a reason for it, adding an explanation and a precise reading of the wording, "but to fear Havayah your G-d" specifically: that is, there is no need to interpret "to fear Havayah your G-d" as the drawing of the Infinite Light (Or Ein Sof) into Malchus, which is called Elokim;

The Maggid dwelt on the words "to fear Havayah your G-d." He said there is no need to read them in the Kabbalistic way, as the drawing of the Infinite Light into Malchus, which is called Elokim.

אלא יתפרש כפשוטו שכאו"א [שכל אחד ואחד] ימשיך אור הכתר באלקות השורה בו ממש דהיינו בחי' ניצוץ הארת המלי' שבנפשו שע"י המצוה ששרשה מאור הכתר ימשיך בו הארה משם.

rather, it should be interpreted according to its plain meaning: that each and every one should draw the light of Keser into the G-dliness that actually rests within him, namely, the level of the spark of the illumination of Malchus that is in his soul — that through the mitzvah, whose root is from the light of Keser, he should draw into it an illumination from there.

Read them simply: "your G-d" is the G-dliness within each person, the spark of Malchus in his soul. Through a mitzvah, whose root is Keser, a person draws Keser's light into that spark.

6 וזהו אלקיך דוקא. וז"ש [וזהו שכתוב] ואהבת את⁴⁶ הוי' אלקיך בכל מאדך שהיא בחי' רעותא דלכא דהיינו פנימית הלב שלמעלה מהגבלת הכלים דלב

And this is "your G-d" specifically. And this is [the meaning of] what is written, "And you shall love Havayah your G-d ... with all your might (me'odecha)," which is the level of the desire of the heart (re'usa deliba), that is, the inner dimension (pnimiyus) of the heart, which is above the limitation of the vessels of the heart;

This is why the verse says "your G-d": the spark of G-dliness in each person. The command to love G-d "with all your might (me'odecha)" points to the "desire of the heart" (re'usa deliba), the innermost point of the heart, which goes beyond the measured feelings the heart can hold.

והוא ז"א בעתיקא אחיד ותליא^{47,48} עייז יתעורר הכתר עליון מקור המקיפים להיות נמשך ושורה למטה. וזהו כל עיקר ענין המצות כו'.

and this is [the teaching] "Z'eir Anpin (the emotive attributes) is bound to and hangs upon Atika." Through this, the supernal Keser (Crown), the source of the encompassing lights, will be aroused to be drawn down and to rest below. And this is the whole essence of the matter of the mitzvos, etc.

In Kabbalistic terms this inner desire is Z'eir Anpin, the divine emotions, as it is rooted in Atika, the inner level of Keser; the Zohar says Z'eir Anpin is bound to and hangs upon Atika. Love from this place arouses Keser, the source of the encompassing lights, to come down and rest below, and this is the heart of all the mitzvos.

SECTION 4 • 17-11

Food, garment and house

7 והנה המצות נקראו לבושים ומקיפים אך התורה היא בחי' מזון לכו לחמו בלחמי⁴⁹ והענין כי התורה

היא בחי' חו"ב [חכמה ובינה]

Now, the mitzvos are called garments and encompassing lights, but the Torah is the level of food — "Come, eat of my bread." The explanation is that the Torah is the level of Chochmah (wisdom) and Binah (understanding):

The mitzvos are called garments, which surround a person from outside, while the Torah is called food, which enters and becomes part of him, as in Proverbs, "Come, eat of my bread." The reason is that the Torah belongs to Chochmah and Binah, the powers of the intellect.

שהוא תשב"כ [תורה שבכתב] שנק' ספר דאורייתא מחכמה נפקת⁵⁰ ותשבע"פ [ותורה שבעל פה] היא בחי' בינה והענין כי התורה שרשה ג"כ מבחי' הכתר אלא שהיא בבחי' חכמה שבכתר.⁵¹

that is, the Written Torah, which is called a book (sefer), for "the Torah comes forth from Chochmah"; and the Oral Torah is the level of Binah. And the explanation is that the Torah too has its root in the level of Keser (the Crown), except that it is at the level of the Chochmah within Keser.

The Written Torah corresponds to Chochmah, as the Zohar says, "the Torah comes forth from Chochmah," and the Oral Torah, which unfolds and explains it, corresponds to Binah. The Torah too is rooted in Keser, but in the Chochmah within Keser.

8 וכמ"ש ויקם עדות ביעקב⁵² ותורה שם בישראל דהיינו בחי' קו האמצעי שמכריח מן הקצה^{53,54} העליונה דכתר אל קצה התחתונה בסוף האצילות והוא המזווג ומייחד או"א [אבא ואימא] להמשיך בחי' טפת אבא כו'.

As it is written, "He established a testimony in Yaakov and set a Torah in Israel": that is, the level of the middle line, which runs from the upper end of Keser (the Crown) to the lower end, at the conclusion of the World of Atzilus (Emanation); and it is what couples and unites Abba and Imma (Chochmah and Binah), to draw down the level of the drop of Abba, etc.

The verse ties the Torah to Yaakov, who in Kabbalah is the "middle line," compared to the central bar of the Mishkan that ran "from end to end." This line reaches from the top of Keser to the bottom of Atzilus and unites Abba and Imma, Chochmah and Binah, drawing down the flow from Abba that the Kabbalah calls "the drop of Abba."

והוא בחי' התורה והיינו ע"י הארת הכתר כנודע וז"ש [וזהו שכתוב] החכמה תחיה בעליה⁵⁵ פי' כי למטה החכמה תחיה ממש את המצות

And this is the level of the Torah, and this is through the illumination of Keser, as is known. And this is [the meaning of] what is written, "Chochmah (wisdom) gives life to its masters (be'aleha)": the explanation is that below, Chochmah actually gives life to the mitzvos,

This middle line is the Torah, and it works through the light of Keser. Ecclesiastes says "wisdom gives life to be'aleha," usually "its possessors"; the Alter Rebbe reads it as "its masters," meaning the mitzvos, so that Chochmah, the Torah, gives life to the mitzvos.

שהרי המצות הם בבחי' מל' ומקורה ושרשה הוא מאו"א [מאבא ואימא] וז"א כי ממל' שבחכמה נעשה חכמה שבמל' וכן ממל' דבחסד כו'

for the mitzvos are at the level of Malchus (sovereignty), and its source and root is from Abba and Imma and Z'eir Anpin (the emotive attributes): for from the Malchus within Chochmah comes the Chochmah within Malchus, and likewise from the Malchus of Chesed (kindness), etc.;

The mitzvos belong to Malchus, but Malchus has its source in the Sefiros above it: the Malchus aspect of each higher Sefirah becomes the matching aspect within Malchus. So Malchus receives its life from Chochmah and the other Sefiros.

וכמו התורה שהיא בירור המצות דהיינו הטעם והשכל של אותו המצוה והי"ז [והרי זה] חיות המצוה ממש (וכמ"ש מזה בד"ה ראיתי והנה מנורת זהב^{56, 57} כו')

[this is] like the Torah, which is the clarification of the mitzvos — that is, the reason and the rationale of that mitzvah — and this is truly the life-force (chayus) of the mitzvah. (As is written on this in the discourse beginning “I saw, and behold, a menorah of gold,” etc.)

In the same way the Torah explains the mitzvos: it gives each mitzvah its reason and meaning, and this is the mitzvah's life. The parenthesis refers to a discourse in Likkutei Torah, Beha'aloscha, on Zechariah's vision of the golden menorah.

ומ"מ בשרש כל השרש המצות יותר נעלה אף מבחינת החכמה דתורה הרי שרש המצות מכתר שבכתר שהוא למעלה מהחכמה שבכתר.

Nevertheless, at the root of all roots, the mitzvos are loftier even than the level of the Chochmah of the Torah, for the root of the mitzvos is from the Keser within Keser, which is above the Chochmah within Keser.

Yet at their deepest root the mitzvos are higher than the Torah's wisdom. They come from the Keser within Keser, the divine will itself, while the Torah comes from the Chochmah within Keser.

(ועמ"ש מזה בביאור ע"פ צאינה וראינה^{58, 59} וע"פ יביאו לבוש מלכות)^{60, 61} וע"כ נקראו המצות בעליה דחכמה

(And see what is written on this in the explanation on “Go out and see,” and on “Let them bring royal apparel.”) And therefore the mitzvos are called the masters (be'aleha) of Chochmah;

The parenthesis refers to discourses on “Go out and see” (Likkutei Torah, Shir HaShirim) and on “Let them bring royal apparel” (Torah Ohr). This is why the mitzvos are called the “masters” of wisdom: their root stands above it.

רק שאעפ"כ [שאף על פי כן] החכמה תחיה בעליה וכידוע שלכך נק' התורה מזון לנפש כמ"ש לכו לחמו בלחמי⁶² כו' להיותם מחיה ממש

only that, even so, “Chochmah gives life to its masters.” And as is known, this is why the Torah is called food for the soul, as it is written, “Come, eat of my bread,” etc., since they actually give life.

Even so, wisdom gives life to its masters: the Torah brings the mitzvos to life. That is why the Torah is called food, which actually sustains.

אבל המצות נק' בשם לבושים דהיינו מצד שרשם באור הכתר שהוא בחי' מקיפים (ועמ"ש עוד מזה בביאור ע"פ אני לדודי⁶³ כו')

But the mitzvos are called by the name garments, that is, on account of their root in the light of Keser, which is the level of encompassing lights (makifim). (And see what is written further on this in the explanation on "I am my Beloved's," etc.)

The mitzvos are called garments because their root is in Keser, an encompassing level beyond a person's grasp. The parenthesis refers to a discourse in Likkutei Torah, Re'eh, on "I am my Beloved's."

אך במקיפין עצמן יש ב' בחי' ולנגד זה נק' המצות לבוש והתורה נק' בית אל תקרא בניך

However, within the encompassing lights themselves there are two levels; and corresponding to this, the mitzvos are called a garment, and the Torah is called a house: "Do not read banayich (your children)

There are two kinds of encompassing light, and they correspond to two images: the mitzvos are a garment, and the Torah is a house. The Talmud reads "your children" (banayich) as "your builders" (bonayich), meaning Torah scholars, who build.

אלא בוניך⁶⁴ והמלי נק' ג"כ לבוש ובית וכמאמר ר' [רבין] יוסי מימי לא קריתי לאשתי אשתי אלא ביתי⁶⁵ וכתוב ויבן ה' את הצלע⁶⁶ לשון בנין.^{67, 68}

but bonayich (your builders)." And Malchus too is called a garment and a house, as in the saying of Rabbi Yossi, "In all my days I never called my wife 'my wife,' but 'my house'"; and it is written, "And Havayah built the rib" — an expression of building.

Malchus, the feminine, is called both garment and house: Rabbi Yossi called his wife "my house," and Scripture describes the making of Chavah as "building." The next paragraphs explain the two images.

9 והענין הוא כי ההפרש בין הלבוש לבית הוא כי אף ששניהם הם בחינת שומרים ומגינים על האדם מ"מ יש הפרש גדול ביניהם כי הלבוש הוא בקירוב גדול אל המהתלבש בו וגם שהוא מיוחד למדתו דוקא.

The explanation is that the difference between a garment and a house is this: although both of them serve to guard and protect a person, nevertheless there is a great difference between them, for a garment is in great closeness to the one who wears it, and it is also fitted to his measure specifically.

Garment and house both protect a person, but in different ways. A garment is close to the body and cut to its size.

משא"כ הבית הוא בריחו הרבה ממנו לפי שהוא בהרחבות והתפשטות יתירה וע"כ אינה מיוחדת לפי מדת הדר בו.

Whereas a house is at a great distance from him, since it is of great breadth and expanse, and therefore it is not fitted to the measure of the one who dwells in it.

A house stands at a distance from the person and is far larger than he is. It is not made to his measure.

10 וכמ"כ [וכמו כן] למעלה יש ב' מיני מקיפים הא' המקיף שבבחי השתלשלות שמבחי פנימי שבעליון נעשה מקיף לתחתון שהוא מיוחד

So too above, there are two kinds of encompassing lights. The first is the encompassing light within the chain of descending worlds (hishtalshelus), in which, from the level of what is inner in the higher one, an encompassing light is made for the lower one; it is fitted

The first kind of encompassing light belongs to the ordered chain of levels: what is inner light for a higher level is too great to enter the lower one, so it remains around it as an encompassing light.

רק לפי ערך הכלי שלגבי מדת אותו הכלי בשיעור קבלתה הוא בחי' מקיף משא"כ אם היתה רחבה היה נכנס בבחי' פנימיות וכמו שהוא בחי' פנימיות בעליון כו' והוא הנק' בחי' לבוש.

only to the measure of the vessel: in relation to the measure of that vessel, in the extent of its capacity to receive, it is the level of an encompassing light, whereas if [the vessel] were wider, it would enter as an inner light (pnimiyus), just as it is the level of an inner light in the higher one, etc. And this is what is called the level of a garment.

Such light is "encompassing" only in relation to a particular vessel; were the vessel larger, the same light would enter it, as it does in the higher level. Because it is measured to its vessel, it is called a garment.

11 והב' הוא בחי' מקיף כל המקיפין דהיינו בחי' אור העגול הראשון שהוא מקיף כל העולמות בהשוואה א' ולא שהוא מקיף פרטי

The second is the level of the encompassing light of all encompassing lights, that is, the level of the first circular light, which encompasses all the worlds equally, as one, and not that it is a particular encompassing light;

The second kind is the encompassing light of all encompassing lights, the "first circular light," which surrounds all the worlds equally. It is not tied to any one vessel.

כי הוא מעצמות אור א"ס השוה ומשוה⁶⁹ כו' וכוללם כולם כא' [כאחד] והוא הנק' בשם בית. וז"ש [וזהו שכתוב] בע"ח [בעץ חיים]⁷⁰ דשרש ההיכלות הוא משיורי אור המקיפין כו'

for it is from the essence of the Infinite Light (Or Ein Sof), "Who is equal and makes equal," etc., and it includes them all as one. And this is what is called by the name "house." And this is what is said in Etz Chaim, that the root of the heichalos (chambers) is from the remnants of the light of the encompassing lights, etc.

It comes from the essence of the Infinite Light, of which the High Holiday hymn says that He is "equal and makes equal" small and great. Because it includes everything as one, it is called a house; Etz Chaim says the heichalos, the chambers of the worlds, are rooted in what remains of the encompassing lights.

(ועיין מענין מזון לבוש בית ע"פ מזמור שיר חנכת הבית.^{71,72} ועמ"ש מענין ב' בחי' מקיפים בשיר השירים ע"פ כאהלי קדר כיריעות שלמה^{73,74} ובביאור ע"פ הבאים ישרש^{75,76} כו' ובביאור ע"פ כי תצא⁷⁷ בענין ל' מ' דצלם)

(And see on the subject of food, garment, house, on "A psalm, a song for the dedication of the House." And see what is written on the subject of the two levels of encompassing lights in Shir HaShirim, on "like the tents of Kedar, like the curtains of Shlomo"; and in the explanation on "[In days] to come, Yaakov will take root," etc.; and in the explanation on "When you go out," on the subject of the lamed and mem of tzelem (image).)

The parenthesis lists further discussions: of food, garment and house (Likkutei Torah, V'Zos HaBerachah); of the two encompassing lights (Likkutei Torah, Shir HaShirim; Torah Ohr, Shemos); and of the letters lamed and mem of tzelem, "image" (Likkutei Torah, Ki Seitzei), which stand for encompassing lights.

והנה ב' מיני מקיפין הללו שניהם באים ומתגלים בבחי' מל' (ולכן אמר דוד מזמור שיר חנכת הבית עם היות ששלמה בנה הבית והיינו לפי שדוד היה מרכבה לכללות בחי' מלכות דאצילות וכמ"ש במ"א)

Now, these two kinds of encompassing lights both come and are revealed in the level of Malchus (sovereignty). (And therefore David said, "A psalm, a song for the dedication of the House," even though Shlomo built the House; this is because David was a chariot for the level of the Malchus of Atzilus (Emanation) in its general and collective expression (klalus), as is explained elsewhere.)

Both kinds of encompassing light are revealed in Malchus. That is why David, who was a "chariot" for Malchus as a whole, composed the psalm for the dedication of the Temple, the House, although Shlomo built it.

והיינו שמצד מה שהוא בבחי' מצות המלך זהו בחי' לכוש ושרשו מאור הכתר כנ"ל. אמנם מצד שהוא בחי' תשבע"פ [תורה שבעל פה] נקי בית

That is, inasmuch as it is at the level of “the commands of the King,” this is the level of a garment, and its root is from the light of Keser (the Crown), as mentioned above. However, inasmuch as it is the level of the Oral Torah, it is called a house:

Malchus as “the commands of the King,” the mitzvos, is the garment, rooted in Keser. Malchus as the Oral Torah is the house.

כמו הבית שהוא שומר להאדם ומצילו מן הקור והגשמים או מן החום כמ"כ [כמו כן] שמור זו משנה שמור לנוקי [לנוקבא]

just as a house guards a person and saves him from the cold and the rain, or from the heat, so too “Guard (shamor) — this is the Mishnah”; “guard” [corresponds] to the Nukva (the feminine),

A house protects a person from cold, rain and heat. So too the Oral Torah “guards”: the Sages read the word shamor, “guard,” as the Mishnah, and “guard” is associated with the Nukva, the feminine aspect, which is Malchus.

שהוא בבחי' שומר הטוב מהרע ומבררת אותו כמ"ש ותתן טרף לביתה⁷⁸ בחכמה יבנה בית⁷⁹ חכמות נשים בנתה⁸⁰ ביהת עיין ברבות ר"פ שמיני⁸¹ כי בחכמה דייקא אתברירו.⁸²

which is at the level of guarding the good from the evil and refining it, as it is written, “And she gives food (teref) to her household”; “Through wisdom a house is built”; “The wise among women builds her house” — see the Midrash Rabbah at the beginning of Shemini; for it is in Chochmah (wisdom) specifically that they are refined.

Guarding means separating the good from the evil and refining it, the work of Malchus and of wisdom. Proverbs speaks of the woman of valor who gives teref, literally “torn-off food,” to her household, and of wisdom building a house; the Alter Rebbe adds that the refining takes place in Chochmah.

אך עכ"ז [עם כל זה] הוא ע"י כח המקיף עליון דבחי' בית ובחי' זו בתורה הוא הבל הדבור שמדבר המשנה But even so, this is through the power of the supernal encompassing light of the level of a house. And this level in the Torah is the breath of the speech with which one speaks the Mishnah,

Even so, the Oral Torah's guarding draws on the higher encompassing light, the “house.” In Torah study this is the breath of speech with which one says the words of the Mishnah aloud.

שהוא בחי' מקיף וכמ"ש ואשים דברי בפ"ך ⁸³ ובצל ידי כסיתך וכמ"ש במ"א ע"פ ביום השע"צ [השמיני עזרת] בענין גדול תלמוד שמביא לידי מעשה וכמ"כ [וכמו כן] ג"כ בבינונים ספ"ה

which is the level of an encompassing light, as it is written, "And I have put My words in your mouth, and in the shadow of My hand I have covered you"; and as is explained elsewhere, on "On the day of Shemini Atzeres," on the subject of "Study is great, for it leads to action"; and likewise also in [the Book of] the Beinonim, at the end of chapter 5,

Spoken words surround the speaker, as Isaiah says: "I have put My words in your mouth, and in the shadow of My hand I have covered you." The Alter Rebbe refers to his discourse on Shemini Atzeres and to the Tanya, end of chapter 5, which says, following the Pri Etz Chaim, that the breath of spoken Torah becomes an encompassing light.

בשם הפע"ח [הפרי עץ חיים] ועמ"ש ג"כ מענין הדב ור בד"ת [בדברי תורה] בד"ה את חקת התורה ⁸⁴ גבי ושני תולעת. אך להיבן מה שאמרו שמור זו משנה דוקא דהיינו תשבע"פ [תורה שבעל פה]. ⁸⁵

in the name of the Pri Etz Chaim. And see also what is written on the subject of speech in words of Torah in the discourse beginning "This is the statute of the Torah," regarding "and scarlet wool." But to understand why they said "Guard — this is the Mishnah" specifically, that is, the Oral Torah:

He also refers to a discourse on Parshas Chukas about speech in words of Torah. Then he asks why the Sages tied "guarding" to the Mishnah, the Oral Torah, in particular.

SECTION 5 • ¶12-15

The Oral Torah guards

¹² והענין כי התורה היא להבדיל בין הטמא לטהור. וארז"ל [ואמרו רבותינו זכרונם לברכה] בת"כ [בתורת כהנים] ס"פ שמיני צ"ל בין פרה לחמור והלא כבר הם מפורשים.

The explanation is that the Torah is to distinguish between the impure and the pure. And our Sages, of blessed memory, said in the Toras Kohanim, at the end of Shemini: Need it say, between a cow and a donkey? Are they not already explicit?

The Oral Torah's task is to separate the forbidden from the permitted. The Sifra (Toras Kohanim) asks why the Torah must command us to distinguish between impure and pure animals, when the difference between, say, a cow and a donkey is already spelled out.

א"כ למה נאמר ולהבדיל בין הטמא ובין⁸⁶ הטהור. בין טמא לטהור לך לטהור לך. בין שנשחט רובו של קנה לנשחט חציו.⁸⁷

If so, why does it say, "And to distinguish between the impure and the pure"? Between what is impure for you and what is pure for you: between [an animal] of which the greater part of the windpipe was slaughtered and one of which half was slaughtered.

The answer is that the verse refers to differences the eye cannot easily see, such as an animal slaughtered through most of the windpipe, which is kosher, and one slaughtered through only half, which is not.

וכמה הוא בין רובו לחציו מלא שעורה עכ"ל [עד כאן לשונו] והיינו כי מה שמבואר בתשב"כ [בתורה שבכתב] שהוא אסור או מותר אין זה צריך לפנים ואינו נקי הוראה כלל בפ"ק [בפרק קמא] דהוריות (דף ד' ע"א)

And how much is [the difference] between its greater part and its half? A hair's breadth. End of quote. That is, what is made clear in the Written Torah to be forbidden or permitted does not need [to be taken] inside [to the sages], and is not called a ruling (hora'ah) at all — in the first chapter of Horayos (folio 4a),

The difference is a hair's breadth. From this the Alter Rebbe draws a principle: what the Written Torah states plainly needs no deliberation and is not called a "ruling" (hora'ah).

לענין הורו ב"ד [בית דין] משום דזיל קרי בי רב הוא⁸⁸. כי הוראה זהו שייך על דבר שאינו גלוי כ"כ [כל כך] ויש לספק בו

regarding [the law of] "the court ruled," because it is [a case of] "go and read it in the schoolhouse." For a ruling applies to a matter that is not so revealed, in which there is room for doubt;

In Horayos the Talmud says a court is not liable for an erroneous ruling on something stated plainly in the Torah, because "you can go and read it in the schoolhouse." A true ruling concerns a matter that is not obvious and can be doubted.

ולכן עיקר הוראה זו הוא ע"י תשב"כ [תורה שבעל פה] שבה מתברר אף בדברים המסופקים מהו אסור ומהו מותר וההוראה הוא הכירור וזהו דשמור זו משנה.

therefore the essence of this ruling is through the Oral Torah, in which it is clarified, even in doubtful matters, what is forbidden and what is permitted; and the ruling is the clarification (birur). And this is [the meaning of] "Guard — this is the Mishnah."

That is why rulings come from the Oral Torah: it clarifies, even in doubtful cases, what is forbidden and what is permitted. This clarification is the "guarding" meant by "Guard: this is the Mishnah."

13 והנה בגשמיות ההבדלה הוא כפשוטו שלא יאכלו האיסור. אך ההבדלה ברוחניות הוא כי ידוע שכל דבר איסור מה שהוא אסור על האדם יש לו שרש ומקור למעלה בקליפות.

Now, physically, the separation is in its plain sense: that they not eat what is forbidden. But the separation in spirituality is this: it is known that every forbidden thing — whatever is forbidden to a person — has a root and source above, in the kelipos (the husks).

Physically, separating the impure from the pure simply means not eating what is forbidden. Spiritually it does more: everything forbidden draws its existence from a source above, in the kelipos, the forces that conceal holiness.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] העובר עבירה אחת ⁸⁹ קונה לו קטיגור אחד ⁹⁰ וע"י זה שאומר הוא אסור ופסול וכיוצא הוא מבטלו ומורידו מגדולתו

Therefore our Sages, of blessed memory, said, "One who commits one transgression acquires for himself one accuser." And through one's saying "it is forbidden" and "invalid" and the like, he nullifies it and brings it down from its greatness,

That is why the Mishnah says a single sin acquires an accuser: it strengthens the kelipah. In the other direction, when the Oral Torah declares something forbidden or invalid, the ruling nullifies the kelipah and brings it down from its height.

כי באמת הרע מצד עצמו היה כלא היה רק בבחי' חוצפא אם תגביה כנשר ⁹¹ כו' וע"י המבטשין ⁹² יפלו ויתפרדו כל פועלי און. ⁹³

for in truth evil in and of itself is as if it never was, except at the level of brazenness (chutzpa) — "Though you rise high like the eagle," etc. — and through those who strike [it], all workers of iniquity shall fall and be scattered.

Evil has no true existence of its own; it has only brazenness, the arrogance of which Obadiah says, "Though you rise high like the eagle... from there I will bring you down." Those who strike at it, by declaring it forbidden, make the workers of iniquity fall and scatter, in the words of Psalm 92.

14 והנה ב' חינה זו הוא בחי' מלי' מתניתא מלכתא ^{94, 95} שגוזר כך וכך כו'. ולכן התשבע"פ [התורה שבעל פה] בבחי' זו שנקראת בית היא בחי' שומר להלבושים הנעשים ממעשה המצות

Now, this level is the level of Malchus (sovereignty) — "the Mishnah is a queen" — which decrees thus and thus, etc. Therefore the Oral Torah, in this level, which is called a house, is the level of a guard for the garments that are made from the performance of the mitzvos.

This ruling power is Malchus, and the Talmud's phrase "the Mishnah is a queen" fits it, since the Oral Torah decrees what is forbidden and permitted. So the Oral Torah, as the "house," guards the garments that the mitzvos make.

והענין כי המצות עמן אף ששרשן בכתר והוא בחי' הרצון אשר במצוה אבל גוף הדבר שנעשה בו המצוה הוא מנוגה כמו ציצית מצמר וכיוצא ויש בו טו"ר [טוב ורע]

The explanation is that the mitzvos themselves — although their root is in Keser (the Crown), and this is the level of the will that is in the mitzvah — nevertheless the very object with which the mitzvah is done is from nogah, such as tzitzis from wool and the like, and there is good and evil in it,

The root of the mitzvos is in Keser, the divine will expressed in each mitzvah. But the physical object of the mitzvah, such as the wool of tzitzis, comes from nogah, the “translucent” kelipah in which good and evil are mixed and which can be raised to holiness.

וצריך בירור והיינו ע"י בחי' מלי' ותתן טרף לביתה⁹⁶ כו' וגם צריך שמירה והוא בחינת תכלת נהורא תכלא שחפו בו המשכן הוא בחי' בית.

and it needs refining, and this is through the level of Malchus — “And she gives food (teref) to her household,” etc. And it also needs guarding, and this is the level of techeles, “the blue light (nehora techela),” with which the Mishkan was covered, which is the level of a house.

So the mitzvah's material needs refining, the work of Malchus that “gives teref to her household,” and it also needs guarding. The guarding comes from techeles, the blue of the coverings of the Mishkan, called “the blue light”; this is the level of a house.

15 ועמ"ש סד"ה מה טובו אוהליך יעקב⁹⁷ אוהל נקי דירת עראי בחי' בעלי עסקים שקובעים עתים לתורה פרק אחד שחרית ופרק אחד ערבית⁹⁸

And see what is written at the end of the discourse beginning “How goodly are your tents, Yaakov”: a tent is called a temporary dwelling — the level of businessmen who set times for Torah, one chapter in the morning and one chapter in the evening;

The Alter Rebbe refers to a discourse on “How goodly are your tents, Yaakov,” which distinguishes two ways of learning. A tent is a temporary dwelling; the level of businessmen who set fixed times for Torah, a chapter in the morning and a chapter in the evening.

משכנותיך נקי דירת קבע כשעוסק בתורה תמיד ועכ"פ [ועל כל פנים] נקי התורה דירה ובית שהוא שומר להלבושים ועמ"ש מענין מקיף תכלת סד"ה ויקח קרח⁹⁹ וזהו למען תירא.

“your dwelling places” are called a permanent dwelling — when one engages in Torah constantly. At any rate, the Torah is called a dwelling and a house, which guards the garments. And see what is written on the subject of the encompassing light of techeles at the end of the discourse beginning “And Korach took.” And this is “So that you will fear.”

“Your dwelling places” are a permanent dwelling: one who studies Torah constantly. Either way the Torah is a dwelling, a house that guards the garments of the mitzvos; the Alter Rebbe also refers to a discourse on Korach about the encompassing light of techeles, and then returns to the maamar's opening words.

כי הנה מתחלה נאמר וזאת המצוה כו' לעשות בארץ.¹⁰⁰ אבל צ"ל ג"כ למען תירא כו' לשמור.¹⁰¹

For at first it says, “And this is the commandment, etc., to do in the land”; but there must also be “so that you will fear, etc., to guard.”

The verse before ours said “to do in the land,” which is the mitzvos. Our verse adds “so that you will fear... to guard”: the mitzvos must also be guarded.

SECTION 6 • ¶16-17

So that you will fear... to guard

16 ופ"י כי לעשות היינו המשכת הכתר ע"י המצות והוא הנקי לכוש כנ"ל והדר לשמור כו'

The explanation is that “to do” is the drawing down of Keser (the Crown) through the mitzvos, and this is what is called a garment, as mentioned above; and then “to guard,” etc.,

The two verses are now read together: “to do” is the drawing down of Keser through the mitzvos, the “garment.” “To guard” comes after it.

היינו בחי' שמור זו משנה אך אם ה' לא יבנה כו' וצ"ל למען תירא את ה'.

that is, the level of “Guard — this is the Mishnah.” But “Unless Havayah builds,” etc.; and so there must be “so that you will fear Havayah.”

“To guard” is the Oral Torah, as in “Guard: this is the Mishnah.” But the psalm warns, “Unless Havayah builds the house, its builders labor in vain,” so the guarding requires “so that you will fear Havayah.”

פ"י אם ה' לא יבנה בית¹⁰² היינו כי אותיות התורה נק' בית וכמ"ש דס"ה אחת שאלתי מאת¹⁰³ ה'. שבת בבית ה'.

The meaning of “Unless Havayah builds the house” is that the letters of the Torah are called a house, as is written at the end of the discourse beginning “One thing I asked of Havayah”: “that I may dwell in the house of Havayah.”

The “house” of the psalm is the letters of the Torah. The Alter Rebbe refers to a discourse on “One thing I asked of Havayah... that I may dwell in the house of Havayah.”

17 וצ"ל בית הוי' דוקא דהיינו כמ"ש ודברי אשר שמתו בפיו¹⁰⁴ וכמ"ש מזה סד"ה ראשי המטות¹⁰⁵ גבי לאמר זה הדבר כו'

And it must be the house of Havayah specifically: that is, as it is written, "And My words which I have put in your mouth"; and as is written on this at the end of the discourse beginning "The heads of the tribes," regarding "saying: This is the thing," etc.

The Torah must be the house "of Havayah," G-d's own words in a person's mouth, as Isaiah says: "My words which I have put in your mouth." The Alter Rebbe refers to a discourse on "The heads of the tribes."

וזהו תען לשוני אמרתך¹⁰⁶ וכמ"ש ג"כ סד"ה ששים המה מלכות¹⁰⁷ בענין פי' בכל המקום אשר אזכיר את שמי¹⁰⁸ כו'

And this is "My tongue shall respond to Your word"; and as is written also at the end of the discourse beginning "There are sixty queens," on the subject of the meaning of "In every place where I cause My Name to be mentioned," etc.;

So too the psalm says, "My tongue shall respond to Your word": a person's tongue only answers to G-d's word. He refers also to a discourse on "There are sixty queens," on the verse "In every place where I cause My Name to be mentioned."

ע"ש ולהיות כן הוא ע"י לעמן תירא את הוי' ולא תחללו¹⁰⁹ כו' שלא להיות יש ודבר מפסיק כו' see there. And for it to be so is through "so that you will fear Havayah," and "you shall not profane," etc., so that there not be a yesh (a separate existence) and a thing that interrupts, etc.

This comes about only through fear of G-d and through not "profaning" His Name. There must be no sense of self (yesh) standing between the person and G-d's word.

משא"כ התורה שבלי יראה אינו נק' בית ה' כ"א נק' רק תרעא לדרתא¹¹⁰ (כפ' במה מדליקין דל"א) וזהו Whereas Torah that is without fear is not called the house of Havayah, but is called only "a gate to the courtyard" (in the chapter Bameh Madlikin, folio 31). And this is

Torah studied without fear is not "the house of Havayah." The Talmud compares such a person to one who has no courtyard yet makes a gate to the courtyard: fear of Heaven is the courtyard, and the Torah is the gate leading into it.

כי אורייתא בלא דחילו ורחימו¹¹¹ לא פרחא לעילא¹¹² ואין נעשה כלל הכירור וההבדלה באמרו כשר ופסול.

because "Torah without fear and love does not fly upward," and the refining and separating, by one's saying "kosher" and "invalid," does not come about at all.

The Tikkunei Zohar says Torah without fear and love does not rise upward. Such study does not accomplish the refining and separating that the Oral Torah's rulings of "kosher" and "invalid" are meant to bring about.

וע"כ אמר למען תירא כו' לשמור וגם כמ"ש במ"א ע"פ השמים כסאי כו' איזה בית¹¹³

And therefore it says, "So that you will fear," etc., "to guard." And also, as is written elsewhere on "The heavens are My throne," etc., "What house

This is why the verse joins "so that you will fear" with "to guard." The Alter Rebbe adds another explanation from elsewhere, on Isaiah's "The heavens are My throne... what house would you build for Me?"

אשר תבנו לי שבחי מקיף עליון דבית הוא הנעשה ע"י כריעות והשתחויות דשמו"ע [דשמונה עשרה] שהוא בחינת ביטול כו' וזהו למען תירא כו' לשמור כו'.

would you build for Me?": that the level of the supernal encompassing light of a house is what is made through the bending of the knees and the bowings of the Shemoneh Esreh, which is the level of self-nullification (bittul), etc. And this is "So that you will fear," etc., "to guard," etc.

The supernal encompassing light called a "house" is built by the bowing in the Shemoneh Esreh, which expresses self-nullification. That self-nullification is the fear the verse asks for, and so "so that you will fear... to guard."

וע"כ נח (דף ע"ד א') ע"פ והבית בהבנותו^{114, 115} ובפ' וישלח (דף קע"ב) ועמ"ש בד"ה וכל בניך¹¹⁶ גבי א"ת [אל תקרי] בניך אלא בוניך:¹¹⁷

And see in Parshas Noach (folio 74a) on "And the house, in its being built," and in Parshas Vayishlach (folio 172); and see what is written in the discourse beginning "And all your children," regarding "do not read banayich (your children) but bonayich (your builders)."

The maamar closes with references: the Zohar on Noach, on the verse about the Temple built "in its being built," the Zohar on Vayishlach, and a discourse on "And all your children," where "your children" is read as "your builders."

IN ONE'S AVODAH

To do the mitzvos so as to draw the light of Keser into the spark of G-dliness in one's own soul, and to study Torah, the Oral Torah above all, with fear of G-d and self-nullification, like the bowing in prayer, so that one's Torah is "the house of Havayah" that guards the garments of the mitzvos and no sense of self stands in its way.

QUESTIONS FOR DISCUSSION

1. Why does creation from Malchus count as "something from nothing," while emotions that arise from the mind are only "something from something"?
2. How do Rabbi Meir's and Shlomo's parables illustrate the need for an added light in the giver?
3. In the Maggid's reading, what is "your G-d" in "to fear Havayah your G-d," and how does a mitzvah draw the light of Keser into it?
4. In what ways are the mitzvos like a garment and the Oral Torah like a house?
5. Why is Torah studied without fear not "the house of Havayah," and what does the bowing of prayer add?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 למען תירא את ה"א

"So that you will fear Havayah your G-d, to keep all His statutes and His commandments that I command you." The maamar's opening verse; at its end the Alter Rebbe explains why fear is needed "to keep" the mitzvos.

Deuteronomy 6:2: וי'ב' דברים

למען תירא את ה' אלקיך לשמר את כל חקתי ומצותי אשר אנכי מצוך אתה ובנה ובן-בנה כל ימי חייך ולמען יארכו ימיה:

that thou mightest fear the L-RD thy G-d, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

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KEHOT'S NOTE

דברים ו, ב.

2 המצות שנק' מצות המלך

According to the note, a maamar there refers to this passage on the mitzvos as "the commands of the King."

KEHOT'S NOTE

להעיר מב"ב קנט, א. תוספתא נגעים פ"ג: גזירת מלך היא. נוסח הברכות: מלך העולם. . במצותיו. ועוד. וראה סה"מ הש"ת ע' 48 שמציין לכאן.

3 מצות המלך

The Gemara suggests that a son-in-law's disqualification as a witness is "a decree of the King" (gezeiras melech), not a matter of trust. The Kehot note compares this expression with the mitzvos being called "the commands of the King."

Bava Batra 159a:10-12: כבא בתרא קנ"ט א: י"ב-י"א

ומאי קושיא? דלמא גזירת מלך היא, דאיהו לא מהימן, ואחריתי מהימני - ולא משום דמשקרא! דאי לא תימא הכי, משה ואהרן לחותנם - משום דלא מהימני הוא! אלא גזירת מלך הוא שלא יעידו להם, ה"א נמי - גזירת מלך הוא שלא יעיד על כתב ידו לחותנו! אלא לעולם כדאמרין מעיקרא, ודקא קשיא לך "תחת אבתיך יהיו בניהך" - ה"א הוא בברכה קתיב. ומי מצית אמת בברכה קתיב -

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

4 מצות המלך

Rabbi Meir says of a law of tzaraas, "it is a decree of the King," a rule with no reason given. The Kehot note brings it alongside the Talmud's use of the same phrase.

Tosefta Negaim 3:7: ג' תוספתא נגעים

בהרת כגריס ובה מחיה כעדשה פרחא בכולו והניחא המחיה במקומה טמא. חזרו בו ראשי אברים טמא עד שתתמעט בהרת מכגריס. וכמה היא חזרת ראשי אברים רבי מאיר אומר כל שהוא ורבי יוסי אומר כעדשה. אמר רבי מאיר וכי משום מחיה הן מטמאין והלא אין המחיה מטמא בראשי אברין אלא גזרת מלך היא אפילו בכל שהוא אמר רבי

יוסי וכי משום ראשי אברין מטמאין והלא אם חזרה אמצעיתו טמא אלא כאן נאמר בשר חי ולהלן נאמר בשר חי מה בשר חי האמור להלן כעדשה אף בשר חי האמור כאן כעדשה.

Tosefta Negaim - Machon Mamre (Public Domain)

5 בינה שבמלי

Rabbi Chaim Vital's Gate of the Picture of the Worlds places the earthly Gan Eden at the right arm, which he calls Binah of Malchus. This is the Arizal's teaching the Alter Rebbe cites.

עץ חיים מ"ג:ב'24:3 Sefer Etz Chaim

באור שמים דעשיה: הנה י' רקיעים הם ונזכר פי' ויקהל והם סוד ט"ס עלאין דעשיה כנ"ל ונוסף בהם וילון הוא נגד עטרת היסוד המכניס ומוציא והבן זה שאינו משמש כלום אלא כניסה ויציאה והרקיע הוא יסוד דעשיה ובו קבועים חמה ולבנה כוכבים ומזלות וילון הנ"ל הוא מכסה ליסוד זה כי יסוד נקרא בוקר ועטרת היסוד שהוא בחינת דוד חופה בסוד בוקר אערך לך ואצפה כנזכר פי' בלק דר"ד ולכן דוד לא היה לו חיים כי וילון לית לה מגרמה כלום והבן זה לכן נכנס שחרית ויוצא ערבית בסוד ותתן טרף...

Sefer Etz Chaim (Public Domain)

6 גן דא שכינתא תתאה

The Zohar reads "And Havayah Elokim planted a garden in Eden": Gan (the Garden) is the lower Shechinah, and Eden is the supernal Mother. The Alter Rebbe cites it for Gan Eden being Malchus, illumined by Binah.

ספר הזהר, בראשית כ"א:רל"ח-רמ"ח248:21 Zohar, Bereshit

Forthwith at that time He planted Israel in the holy Garden of Eden, as it is said: "and the L-rd G-d planted" (Gen. 2, 8). The two names here refer to the Father and the Mother; the "Garden" is the Shekinah on earth, and "Eden" is the supernal Mother; "the man" is the Central Column; the Shekinah was to be his plantation, his spouse who was never to depart from him and was to be his perpetual delight. Thus G-d at that time planted Israel as a holy shoot, as ...

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

7 ג"ע . . יושבין ונהנין

Rav used to say: in the World to Come there is no eating or drinking, but the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The Alter Rebbe uses it to define Gan Eden as the grasping of G-dliness.

ברכות י"ז א'17 Berakhot

KEHOT'S NOTE

ברכות יז, א.

8 "And Yosef was beautiful of form and beautiful of appearance."

The first letters of these words spell yasom,

“orphan,” the hint that Yesod, which Yosef embodies, is cut off from Binah.

בראשית ל"ט:6

וַיַּעַזֵּב כָּל־אֲשֶׁר־לוֹ בְּיַד־יוֹסֵף וְלֹא־יָדַע אֶת־מָאוֹמָהּ כִּי אִם־הִלָּחֵם אֲשֶׁר־
הוא אוכל ויהי יוסף יפה־תאר ויפה מראה:

And he left all that he had in Joseph's hand; and, having him, he knew not ought save the bread which he did eat. And Joseph was of beautiful form, and fair to look upon.

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9 יפה תואר ויפה מראה ר"ת יתום

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

KEHOT'S NOTE

לקו"ת מהארז"ל פי וישב ע"פ ויהי יוסף יפה"ת. מאו"א י, לו.

10 והדל לא ימעט

“The rich shall not give more, and the poor shall not give less than half a shekel.” The Alter Rebbe refers to his explanation of the Raaya Mehemna's comment on this verse.

Exodus 30:15

הַעֲשִׂיר לֹא־יִרְבֶּה וְהַדֵּל לֹא יִמְעֹט מִמִּנְחָתוֹ הַשֶּׁקֶל לְתַת אֶת־תְּרוֹמַת ה' לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם:

The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the L-RD, to make atonement for your souls.

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11 שים דעתך כי נער קטן

In his introduction to Perek Chelek the Rambam describes a teacher who must entice a small boy to study with nuts, figs and honey, and later with fine shoes and clothes, since the child cannot yet value learning for itself. The Alter Rebbe cites it to show that a person's desires change as his intellect matures.

רמב"ם על משנה סנהדרין 10:1
רמב"ם

12 בד"ה מי מנה

The discourse on “Who has counted the dust of Yaakov.” The passage shown explains that the mitzvos draw down the supernal will “within the bounds of number,” the lower unity, while Torah study, like dust that cannot be counted, is the higher unity beyond number.

KEHOT'S NOTE

לעיל בלק סה, א.

13 Bilam's words: “Who has counted the dust of Yaakov, or numbered a fourth of Israel?” The verse opens the discourse in Likkutei Torah, Balak, to which the text refers.

Numbers 23:10

מִי מִנָּה עֲפָר יַעֲקֹב וּמִסְפָּר אֶת־רִבְעֵי יִשְׂרָאֵל תָּמוֹת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתִהְיֶה אֲחֵרֵיָּי כְּמֹהוּ:

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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14 משא"כ אופן התהוות . . דהיינו צמצום האור

the passage shares nothing with the note

KEHOT'S NOTE

באור"ת דברים כרך ז ע' ברל יש כאן הגהה שכי שלכאורה זה סותר למ"ש בתו"א פי חיי בד"ה להבין משארז"ל יפה שעה אי דלשם כי דויו השכינה בעוה"ב אינו כמו התפשטות חיות אלקות בתוך העולמות א"כ אפילו בעולם הבריאה אינו מושג המהות רק המציאות ע"ש.

15 וזאת המצוה . . לעשות בארץ

The words here quote Deuteronomy 6:1; the passage is shown below.

Deuteronomy 6:1

וְזֹאת הַמִּצְוָה הַחֲקִים וְהַמְשָׁפְטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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KEHOT'S NOTE

דברים ו, א.

PARAGRAPH 2

16 וזאת המצוה כו' לעשות בארץ

“And this is the commandment, the statutes and the ordinances, which Havayah your G-d commanded to teach you, to do in the land which you are crossing over to possess.” The Alter Rebbe reads “land” as Malchus, through which the mitzvos act.

Deuteronomy 6:1

וְזֹאת הַמִּצְוָה הַחֲקִים וְהַמְשָׁפְטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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17 ארץ הוא בחי' מלי

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

KEHOT'S NOTE

מא"א א, קכו. קה"י בערכו.

18 והחכמה מאין תמצא

“But wisdom, where (me'ayin) shall it be found?” Read as “wisdom is found from ayin (nothing),” it shows that even Chochmah of Atzilus comes into being from Keser as something from nothing.

Job 28:12

וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

איוב כה, יב.

PARAGRAPH 3

19 נעוץ תחלתו בסופו

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

KEHOT'S NOTE

סיי פ"א, מ"ז.

20 נעוץ תחלתו בסופו

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe draws from it that Keser shines most strongly in Malchus.

Sefer Yetzirah 1:7: יצירה א"ו:1

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו 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 wedged 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 Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

21 בד"ה איהו וחיה

the passage shares nothing with the note

KEHOT'S NOTE

אגה"ק סי כ.

22 בד"ה כאשר השמים החדשים

The passage explains "He and His life-forces, He and His vessels": the attributes of Atzilus are the vessels, the lights within them are the "life-forces," and the Emanator Himself is far above even the level of light.

KEHOT'S NOTE

ראה לקמן שה"ש ג, ד ואילך.

23 כי כאשר השמים החדשים

"For as the new heavens and the new earth which I make shall endure before Me." The verse that names the discourse in Likkutei Torah, Shir HaShirim, cited here.

Isaiah 66:22: ישיעיהו ס"ו:כ"ב

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם-ה' בן עמדם ורצכם ושמכם:

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

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24 השמים כסאי

"The heavens are My throne and the earth is My footstool; what house can you build for Me?" The text refers to its

למען תירא את הוי' אלקיך

discussion of this verse; the maamar returns to it in its last paragraph.

ישעיהו ס"ו:1א: Isaiah 66:1

כה אמר ה' השמים כסאי והארץ ה'דם רגלי אייזה בית אשר תבנו-לי ואיזה מקום מנוחתי:

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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25 והיה לכם לציצית

"And it shall be for you as tzitzis, and you shall see it and remember all the commandments of Havayah." The verse that names a discourse to which the text refers on this subject.

במדבר ט"ו:39: Numbers 15:39

והיה לכם לציצית וראיתם אתו וזכרתם את-כל-מצות ה' ועשיתם אתם ולא-תתורו אחרי לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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26 תרי"ג . . תרי"ך עמודי אור

The note points to an earlier discussion in Likkutei Torah on the 613 mitzvot and the 620 pillars of light, and to the further sources listed there.

KEHOT'S NOTE

פרדס ש"ח, פ"ג. ע"ל בחקותי (מז, ב). וש"נ. [כ].

27 תרי"ך עמודי אור

Rabbi Moshe Cordovero writes that, as our Sages received from the prophets, there are 620 pillars of light in Keser, the number of the letters of כתר. The Alter Rebbe links these 620 pillars to the 613 mitzvot and the seven Rabbinic mitzvot.

פרדס רמונים ח"ה-ו:6-5: Pardes Rimmonim

... ונ"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החדס והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין גי' אלה כן דרך שלשה הראשונות כי גי' הראשונות הם שרשים וגי' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimmonim (Public Domain)

28 לפני כל המצות צ"ל לשם יחוד

The preceding discourse explains the "For the sake of the unification" said before every mitzvah through the two levels of divine light: the light that fills all worlds ("the

whole earth is full of His glory”) and the light that encompasses them (“I fill the heavens and the earth”).

KEHOT'S NOTE

נסמן לעיל ואתחנן ט, א.

PARAGRAPH 4

29 פחות מכן ט' שנה

Kehot's note points to Sanhedrin 69a for these words.

סנהדרין ס"ט א"א 69a

KEHOT'S NOTE

סנהדרין סט, א. שו"ע אה"ע רס"י קסז. [כ].

30 שהיה אומר ג' מאות משלים

Rabbi Yochanan said that Rabbi Meir taught three hundred fox fables, and we have only three. The Alter Rebbe asks why such parables are praiseworthy.

סנהדרין ל"ה ב"א 38b

31 וידבר שלשת אלפים משל

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

KEHOT'S NOTE

מ"א ה, יב.

32 שלשת אלפים משל

"And he spoke three thousand parables, and his songs were a thousand and five." Scripture's praise of Shlomo's wisdom.

I Kings 5:12

וידבר שלשת אלפים משל ויהי שירו חמש ואלף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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33 בד"ה הנה אברם

The passage shown speaks of the revelation from Keser and of Avram leaving Charan as the passage from the intellect to the emotions.

KEHOT'S NOTE

תו"א יא, ג.

34 ובד"ה והבדילה הפרוכת

A discourse in Torah Ohr on "And the curtain shall divide," to which the Alter Rebbe refers on the same subject.

KEHOT'S NOTE

תו"א יב, ד.

35 ובביאור ע"פ יונת

The passage explains that the purpose of creation, Torah and mitzvos is a dwelling for G-d below: that the Infinite Light be revealed in the lower worlds, which are separate, as it is in Atzilus.

KEHOT'S NOTE

לקמן שה"ש יח, ב ואילך. יט, ד.

למען תירא את הוי' אלקיך

36 בביאור דמוזוה מימין

The passage explains that the letters of prayer are raised by the angels to their source in Keser, so as to draw down a new will from above.

KEHOT'S NOTE

תו"א מג, א.

37 סדי"ה ועשית בגדי קדש

The passage explains that even the simple performance of the mitzvos by all Israel draws down a supernal garment, a "garment of kingship," which comes from the supernal blessing, since "their end is wedged in their beginning."

KEHOT'S NOTE

תו"א פב, ד.

38 ר' מאיר שהי' אומר ג' מאות משלים

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

KEHOT'S NOTE

סנהדרין לח, סע"ב.

PARAGRAPH 5

39 ועתה ישראל מה ה' אלקיך שואל מעמך

"And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d, to walk in all His ways and to love Him." The verse that opens the second section.

דברים י"ב:10

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹהֶיךָ שֹׁאֵל מֵעַמֶּךָ כִּי אִם-לִירְאָה אֹתֵהוּ אֱלֹהֶיךָ לְלַכֵּת בְּכָל-דִּרְכָיו וּלְאַהֲבָה אוֹתוֹ וְלַעֲבֹד אֹתֵהוּ אֱלֹהֶיךָ בְּכָל-לֵבְבְךָ וּבְכָל-נַפְשְׁךָ:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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40 וארז"ל א"ת מה אלא מאה

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

KEHOT'S NOTE

מנחות מג, סע"ב [בתוד"ה שואל. — כ] וברש"י ד"ה מה.

41 מה אלא מאה

Rabbi Meir would say that a person must recite one hundred blessings every day, as it says, "And now, Israel, what (mah) does Havayah your G-d ask of you." Rashi and Tosafos there explain that mah is read as me'ah, one hundred.

מנחות מ"ג ב:ט"ז-17

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י, יב) ועתה ישראל מה ה' אלקיך שואל מעמך רב חייא בריה דרב אויא בשבטא וביומי טבי טרח וממלי להו באיספרמקי ומגדי תניא היה ר"מ אומר חייב אדם לברך שלש ברכות בכל יום אלו הן שעשאני ישראל שלא עשאני אשה שלא עשאני בור

Wikisource Talmud Bavli (CC-BY-SA)

42 ובמ"ת . . פרח נשמתם

The preceding discourse says that at the Giving of the Torah the supernal awe was revealed, drawn from Anochi, which is why the Sages say their souls flew out at each utterance; yet G-d asks of us only the lower awe, which is drawn down through the Shema and the hundred blessings.

שבת פ"ח בב"ב 88b

KEHOT'S NOTE

ראה שבת פח, ב. לעיל ט, ג.

43 מה רב טובך

"How great is Your goodness, which You have hidden for those who fear You." Brought for Malchus being called mah.

תהילים ל"א:כ"ב Psalms 31:20

מִה רַב־טוֹבָךְ אֲשֶׁר־צָפַנְתָּ לִירְאֶיךָ פְּעֻלַּת לַחֲסִים בְּךָ נִגְדָּר בְּנֵי אָדָם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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KEHOT'S NOTE

תהלים לא, כ.

44 זח"א בההקדמה ד"ב ור"פ תרומה

The note sends the reader there for these two Zohar passages.

KEHOT'S NOTE

ראה יהל אור ע' קיז.

45 מאה ברכות

The Zohar explains the "hundred years" of Sarah's life through the secret of the hundred blessings said each day, by which the Holy One, blessed be He, is joined to the highest, most hidden level. The Alter Rebbe cites it for the hundred blessings drawing from Keser.

ספר הזהר, חיי שרה ה':כ"ג-י':כ"ח Zohar, Chayei Sara 5:23-6:28

AND THE LIFE OF SARAH WAS A HUNDRED YEARS AND TWENTY YEARS AND SEVEN YEARS. Each of these periods was marked by its own peculiar degree of virtue. R. Simeon said: "There is an inner significance in the fact that with the other numbers the word for "years" (shanah) is in the singular, whereas with the number seven it is in the plural (shan-im). The hundred forms a unit because the Holy One is united with the highest and most mysterious by the secret of the hundred benedictions pronounced each ...

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

PARAGRAPH 6

46 ואהבת את ה'א

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter

Rebbe reads "all your might" as the desire of the heart that has no measure.

דברים ו':ה"ו Deuteronomy 6:5

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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KEHOT'S NOTE

דברים ו, ה.

47 ז"א בעתיקא אחיד ותליא

An earlier discourse in Likkutei Torah where the note finds this Zohar teaching.

KEHOT'S NOTE

זח"ג (אד"י) רצב, א. ע"ל שמיני (יט, א [ב]). נ[סמן] מאדמו"ר [כ].

48 ז"א בעתיקא אחיד ותליא

The Idra Zuta teaches that Abba and Imma come forth from the hidden brain and are included in the Mazla, depending on it, and that Z'eir Anpin depends on and is bound to Atika Kadisha. The Alter Rebbe uses it to show that the heart's inner desire reaches up to Atik, the inner level of Keser.

ספר הזהר, האדרא זוטא כ"ב:צ"ה-22:95-23:105 Zohar, Idra Zuta

כ"ג:ק"ה

PARAGRAPH 7

49 לכו לחמו בלחמי

Wisdom calls: "Come, eat of my bread, and drink of the wine I have mixed." The verse is the source for calling the Torah food.

משלי ט':ה"ו Proverbs 9:5

לְכוּ לֶחֱמוּ בִלְחָמִי וּשְׁתּוּ בַיַּיִן מִסֻּכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה. וע' בסש"ב (ספ"ה). [כ].

50 אורייתא מחכמה נפקת

In the Zohar on Yisro, Rabbi Yitzchak says, "We have learned: the Torah comes forth from the supernal Chochmah," and Rabbi Yose says it comes from Binah. The Kehot note gives this passage and two more (Zohar 2:121a; 3:81a) for the phrase.

זח"ב פה, א85a Zohar II, 85a

זח"ג פא, א81a Zohar III, 81a

KEHOT'S NOTE

זח"ב פה, א. קבא, א. זח"ג פא, א.

51 המצות נק' לבושים . . התו' היא בחי' מזון

The preceding discourse says the Torah is food for the soul and the mitzvos are garments: as food sustains a person, so through the Torah, the reasons of the mitzvos, the

supernal will at their root comes to rest in their performance.

KEHOT'S NOTE

נסמן לעיל ט, ג.

PARAGRAPH 8

52

ויקם עדות ביעקב

"He established a testimony in Yaakov and set a Torah in Israel, which He commanded our fathers to make known to their children." The Alter Rebbe reads Yaakov as the middle line, which is the Torah.

Psalms 78:5:ה' ע"ה:ה' 78:5

ויקם עדות ביעקב ותורה שם בישׂראל אשר צנה את־אבותינו להודיעם לבניהם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עה, ה.

53

בחי קו האמצעי שמבריה מן הקצה

In its introduction the Zohar says that Yaakov is the bar that runs "from end to end," from the upper end, called Mi, to the lower end, called Mah, because he stands in the middle.

Zohar I, 1b, א, זח"א

Zohar III, 186a, א, זח"ג קפו,

KEHOT'S NOTE

ראה זח"א, ב. זח"ג קפו, א. ועוד.

54

שמבריה מן הקצה

"And the middle bar in the midst of the boards shall run from end to end." The middle line is described in the words of this verse about the Mishkan.

Exodus 26:28:כ"ו כ"ח

והברית התיכון בתוך הקרשים מברית מן־הקצה אל־הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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55

החכמה תחי בעלי

"For in the shade of wisdom is the shade of silver, and the advantage of knowledge is that wisdom gives life to its possessors." The Alter Rebbe reads be'aleha as "its masters," the mitzvos.

Ecclesiastes 7:12:ז' י"ב

כי בצל החכמה בצל הכסף ויתרון דעת החכמה תחיה בעליה:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב. לעיל (ט, ג).

למען תירא את הוי' אלקיך

56

בד"ה ראיתי והנה מנורת זהב

The discourse asks why Yirmiyahu and Yechezkel spoke of Israel as rejected silver and dross while Zechariah called them a menorah all of gold, and begins to explain why the Jewish people are called a menorah, made of one hammered piece.

KEHOT'S NOTE

לעיל בהעלותך לג, ג ואילך.

57

ראיתי והנה מנורת זהב

"I saw, and behold, a menorah all of gold." The verse that opens the discourse in Likkutei Torah, Beha'aloscha, referred to here.

Zechariah 4:2:ב' ז' 4:2

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב כלָה וגלָה על־ראשָה ושבעָה נרתִיה עליָה שבעָה ושבעָה מוצָקות לנִרות אֲשֶׁר על־ראשָה:

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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58

בביאור ע"פ צאינה וראינה

The passage explains that the souls' delight in Gan Eden comes from grasping the secrets of the Torah they studied, and that they can grasp the inner delight only through a garment made from the laws and mitzvos they kept in this world; "go out and see" means going out beyond the garments.

KEHOT'S NOTE

לקמן שה"ש כב, ד.

59

צאינה וראינה

"Go out and see, daughters of Zion, King Shlomo, in the crown with which his mother crowned him." The verse of the discourse in Likkutei Torah, Shir HaShirim, referred to here.

Song of Songs 3:11:א"א 3:11

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום חתנתו וביום שמחת לבו:

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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60

וע"פ ביאור לבוש מלכות

The passage explains that revealing the "royal garment" and "royal crown" requires the "horse," combinations of letters that draw the Infinite Light down below, and that in Mordechai's time the Jews' self-sacrifice merited this revelation.

KEHOT'S NOTE

תו"א צא, סע"ב ואילך.

61

בביאו לבוש מלכות

"Let them bring royal apparel that the king has worn." The verse of the discourse in Torah Ohr, Megillas Esther, referred to here.

אסתר ו:ח' Esther 6:8

בביאו לבוש מלכות אשר לבשו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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62

לכו לחמו בלחמי

"Come, eat of my bread." Brought again for the Torah as the soul's food.

משלי ט:ה' Proverbs 9:5

לכו לחמו בלחמי ושתו ביינן מסכתי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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63

בביאור ע"פ אני לדודי

The passage reads "I am my Beloved's, and His desire is upon me": it does not say "toward me" but "upon me," that is, from above, the level of an encompassing light.

KEHOT'S NOTE

לקמן פי' ראה לד, א.

64

א"ת בניך אלא בוניך

On the verse "And all your children shall be taught of Havayah, and great shall be the peace of your children," the Sages say: do not read "your children" (banayich) but "your builders" (bonayich), meaning Torah scholars. The Alter Rebbe uses it for the Torah being called a house.

ברכות ס"ד א"י:14 Berakhot 64a:14

אל תקרי "בניך" אלא "בונך". "שלום רב לאהבי תורתך ואין למו מכשול". "יהי שלום בחילך שלום בארמנותיך". "למען אחי ורעי אדברה נא שלום בך. למען בית ה' אלקינו אבקשה טוב לך". "הי עז לעמו יתן ה' יברך את עמו בשלום".

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

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

KEHOT'S NOTE

ברכות סד, א. וש"נ.

65

וכמאמר ר' יוסי מימי לא קריתי . . ביתי

Rabbi Yossi said: in all my days I did not call my wife "my wife," but "my house." The Alter Rebbe cites it for Malchus, the feminine, being called a house.

Shabbat 118b:10-11א"י:ב-ב שבת ק"ח

אמר רבי יוסי: מימי לא קריתי לאשתי "אשתי" ולשורי "שורי", אלא לאשתי — "ביתי", ולשורי — "שדי". אמר רבי יוסי: מימי לא נסתפקתי במילה שלי. איני? והאמרו למה לרבי: מאי טעמא קרו לך רבינו הקדוש? אמר להו: מימי לא נסתפקתי במילה שלי. ברבי מילתא אחריתי הוה בקה, שלא הכניס דו תחת אבנטו. ואמר רבי יוסי: מימי לא ראו קורות ביתי אימרי חלוקי.

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KEHOT'S NOTE

שבת ק"ח, ב.

66

ויבן את הצלע

"And Havayah Elokim built the rib that He had taken from the man into a woman." The word "built" shows that the feminine is called a house.

בראשית ב:כ"ב Genesis 2:22

ויבן ה' אלקים את־הצלע אשר־לקח מן־האדם לאשה ויבאה אל־האדם:

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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KEHOT'S NOTE

בראשית ב, כב.

67

ויבן . . לשון בנין

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

KEHOT'S NOTE

ברכות (סא, א). [כ].

68

ויבן ה' את הצלע לשון בנין

The Gemara discusses why the making of Chavah is described with the word "built" and expounds it as an actual building. The Kehot note brings it for "built" as an expression of building.

ברכות ס"א א"י:17-18 Berakhot 61a:17-18

לכדרכי שמעון בן מנסיא. דדרש רבי שמעון בן מנסיא: מאי דכתיב "ויבן ה' את הצלע"? מלמד שקלעה הקדוש ברוך הוא לחוה, והביאה לאדם הראשון — שכן בכרפי תים קורין לקלעיתא "בנייתא". דבר אחר: "ויבן". אמר רב חסדא, ואמרי לה במתניתא תנא: מלמד שבגא הקדוש ברוך הוא לחוה כבנין אוצר, מה אוצר זה קצר מלמעלה ורחב מלמטה כדי לקבל את הפירות, אף אשה קצרה מלמעלה ורחבה מלמטה כדי לקבל את הילד.

It is [to be explained] according to R. Simeon b. Menasya who expounded : What means, "And the rib which the L-rd G-d had taken from the man, made He [banah] a woman"? It teaches that the Holy One, blessed be He, plaited her hair and brought her [adorned] to Adam ; for so in the sea-towns they call plaits binyata. Another explanation of "And He made [lit. built]" — Rab Hisda said (another version : It was

taught in a Baraita) : This means that the Holy One, blessed ...
William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

PARAGRAPH 11

69 **השוה ומשוה**
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
פיוט וכל מאמינים.

70 **ווי"ש בעי"ח**
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ל"מ. [כ].

71 **ע"פ מזמור שיר חנוכת הבית**
The passage distinguishes "a psalm, a song" from "a song, a psalm": in the first the lower rises to be included in the song above, in the second the higher descends to join the lower; it applies this to "A psalm, a song for the dedication of the House."
KEHOT'S NOTE
לקמן פ' ברכה צח, ד ואילך.

72 **מזמור שיר חנוכת הבית**
"A psalm, a song for the dedication of the House, of David." David composed it although Shlomo built the Temple, because David embodied Malchus as a whole.
Psalms 30:1א: תהילים
מזמור שיר־חֲנֻכַּת הַבַּיִת לְדָוִד:
A Psalm; a Song at the Dedication of the House; of David.
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73 **ע"פ כאהלי קדר כיריעות שלמה**
The discourse on "like the tents of Kedar, like the curtains of Shlomo," where, as the text says, the two levels of encompassing lights are explained.
Song of Songs 7:3ג: שיר השירים
שְׁרָרָה אֵגֶן הַסֶּהַר אֶל־יִחְסָר הַמִּזְג בְּטֶגֶף עֲרֻמַּת חֲטִימִים סוּגָה בְּשׁוֹשָׁנִים:
Thy navel is like a round goblet, wherein no mingled wine is wanting; Thy belly is like a heap of wheat Set about with lilies.
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KEHOT'S NOTE
לקמן שה"ש ז, ג-ד. י, א ואילך.

74 **"I am black but comely, daughters of Jerusalem, like the tents of Kedar, like the curtains of Shlomo." The verse of the discourse on the two levels of encompassing lights.**
Song of Songs 1:5ה: שיר השירים
שְׁחֹרָה אֲנִי וְנָאוֹה בְּנוֹת יְרוּשָׁלַם כְּאַהֲלֵי קֶדָר כִּירִיעוֹת שְׁלֹמֹה:
'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.
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75 **ובביאור ע"פ הבאים ישרש**
The passage explains "In days to come Yaakov will take root" through Yaakov as the middle bar, and the voice that joins the spiritual and the physical, bringing what is in the mind and heart out through the breath into the five places of speech.

KEHOT'S NOTE

תוי"א נד, ג.

76 **הבאים ישרש**
"In days to come Yaakov will take root; Israel will blossom and bud." The verse of the Torah Ohr discourse referred to here.
ישעיהו כ"ו:6ר: Isaiah 27:6

הַבָּאִים יִשְׂרָשׁ יַעֲקֹב צִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְּנֵי־תֵבֶל תְּנוּכָה:
In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.
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77 **ובביאור ע"פ כי תצא**
The passage explains the tzelem of Z'eir Anpin: its lamed and mem are encompassing lights and its tzadi the inner light; the lamed is the three mochin encompassing the inner light, and the mem is Keser, the general encompassing light, an encompassing light of the encompassing light.
KEHOT'S NOTE
לקמן פ' תצא לו, ד.

78 **ותתן טרף לביתה**
"She rises while it is still night and gives food (teref) to her household." Read as the refining of good from evil, the work of Malchus.
משלי ל"א:15ו: Proverbs 31:15
וְתָקַם בַּעֲדֹ לַיְלָה וְתָתַן טֶרֶף לְבֵיתָהּ וְחָק לְנַעֲרֹתֶיהָ:
She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.
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KEHOT'S NOTE
משלי לא, טו.

79 **בחקמה יבנה בית**
"Through wisdom a house is built, and by understanding it is established." The house is built, and the refining done, through wisdom.
משלי כ"ד:3ג: Proverbs 24:3
בְּחָכְמָה יִבְנֶה בַּיִת וּבְתִבּוּנָה יִתְכַּוֵּן:
Through wisdom is a house builded; And by understanding it is established;
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KEHOT'S NOTE
משלי כד, ג.

80 חכמות נשים בנתה ביתה
 “The wise among women builds her house.” Brought with the other verses for the feminine, Malchus, building the house through wisdom.

משלי י"ד:1א Proverbs 14:1

חכמות נשים בנתה ביתה ואולת בנדה תהרסנו:

Every wise woman buildeth her house; But the foolish plucketh it down with her hands.

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KEHOT'S NOTE

משלי יד, א.

81 ברבות ר"פ שמיני
 According to the note, the wording of this Midrash is quoted there.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' בהעלותך ע' שעה.

82 בחכמה . . אתברירו
 The Zohar on Pekudei says that as the matter arose in thought, the refuse was sifted out of it, so that what was needed was completed. The Kehot note points here for the teaching that the refining takes place in wisdom.

זח"ב רנד, 254b Zohar II, 254b

KEHOT'S NOTE

ראה זח"ב רנד, ב.

83 ואשים דברי בפיו
 “And I have put My words in your mouth, and in the shadow of My hand I have covered you.” The words in the mouth become a covering, an encompassing light.

ישעיהו נ"א:ט"ו Isaiah 51:16

ואשים דברי בפיו ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי־אתה:

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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KEHOT'S NOTE

ישעיי נא, טז.

84 חקת התורה
 “This is the statute of the Torah which Havayah commanded.” The verse of the discourse on Parshas Chukas referred to here.

במדבר י"ט:2 Numbers 19:2

זאת חקת התורה אשר־צוה ה' לאמר דבר אל־בני ישראל ויקחו אליה פרה אדמה תמימה אשר אין־בה מום אשר לא־עלה עליה על:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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85 Kehot's note points to Deuteronomy 21:10-25:19 for these words.

דברים כ"א-כ"ה:19ט Deuteronomy 21:10-25:19

PARAGRAPH 12

86 ולהבדיל בין הטמא ובין טהור
 “To distinguish between the impure and the pure, and between the creature that may be eaten and the creature that may not be eaten.” The closing verse of the laws of animals, which the Sifra expounds.

ויקרא י"א:מ"ז Leviticus 11:47

להבדיל בין הטמא ובין הטהור ובין החיה הנאכלת ובין החיה אשר לא תאכל:

to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

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KEHOT'S NOTE

ויקרא יא, מז.

87 בין שנשחט רובו של קנה לנשחט חציו
 The Sifra asks whether the verse needs to teach the difference between a cow and a donkey, which is already explicit, and answers that it teaches the difference between a slaughter through most of the windpipe and through half of it, a hair's breadth.

ספרא, שמיני, פרק יב ז' Sifra, Shemini, Chapter 12 7

88 Shmuel says a court is not liable for a ruling on a matter the Sadducees also accept, since “it is something you can go and read in the schoolhouse.” The Alter Rebbe infers that an explicit law is not called a ruling at all.

הוריות ד' א:12 Horayot 4a:12

אמר רב יהודה אמר שמואל: אין בית דין חייבין עד שישורו בדבר שאין הצדוקין מודין בו. אבל בדבר שהצדוקין מודין בו - פטורין. מאי טעמא? זיל קרי בי רב הוא.

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PARAGRAPH 13

89 העובר עבירה אחת
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 אבות ד, יא.

90 העובר עבירה אחת קונה לו קטיגור אחד
 Rabbi Eliezer ben Yaakov says: one who does one mitzvah acquires one advocate, and one who commits one transgression acquires one accuser. The Alter Rebbe uses it to show that a forbidden thing has a spiritual root that sin strengthens.

משנה אבות ד':11 Pirkei Avot 4:11

רבי אליעזר בן יעקב אומר, העושה מצוה אחת, קונה לו פרקליט אחד. והעובר עברה אחת, קונה לו קטגור אחד. תשובה ומעשים טובים,

כתריס בפני הפרענות. רבי יוחנן הסנדלר אומר, כל כנסיה שהיא לשם שמים, סופה להתקיים. ושאינה לשם שמים, אין סופה להתקיים:

Rabbi Eliezer ben Jacob said: he who performs one commandment acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are a shield against punishment. Rabbi Yochanan Hasandlar said: every assembly which is for the sake of heaven, will in the end endure; and every assembly which is not for the sake of heaven, will not endure in the end.

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91

אם תגבי כנשר

"Though you rise high like the eagle, and though your nest is set among the stars, from there I will bring you down, says Havayah." The image of evil's brazen self-exaltation.

Obadiah 1:4 א"ד: עובדיה

אם-תגביה כנשר ואם-בין כוכבים שים קנה משם אוריךך נא-ה'

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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KEHOT'S NOTE

עובדי' א, ד.

92

ועי' המבטשין

The Zohar on Shelach speaks of striking: wood that will not burn bright is struck until it gives light, and so too a body in which the soul's light does not shine. The Kehot note points here for the term.

Zohar III, 168a זח"ג קסח, קסח

KEHOT'S NOTE

ראה זח"ג קסח, א.

93

יתפרדו כל פועלי און

"For behold, Your enemies, Havayah, for behold, Your enemies shall perish; all workers of iniquity shall be scattered." Applied to the kelipos that are nullified by the rulings of the Oral Torah.

Psalms 92:10 תהילים צ"ב:י

כי הנה איביך ה' כִּי־הנה איביך יאבדו יתפרדו כל־פעלי און:

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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KEHOT'S NOTE

תהלים צב, י.

PARAGRAPH 14

94

מתניתא מלכתא

Rav Pappa gives a mnemonic: "the Mishnah is a queen" (malketa), to recall that the comments on a mishnah or

baraita were said by Rav Malkiya. The Alter Rebbe takes the phrase to show that the Oral Torah is Malchus.

Ketubot 61b:7-8 ח"ז: ס"א ב: כתובות

רב פפא אמר: מתניתין ומתניתא — רב מלכיא. שמעתתא — רב מלכיו. וסימנך: מתניתא מלכתא. מאי בינייהו? איכא בינייהו שפחות. רבן שמעון בן גמליאל אומר וכו'. היינו תנא קמא! איכא בינייהו דמיטללא בגוריתא קיטגייתא ונדךשיר.

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KEHOT'S NOTE

ביצה (כח, ב) [ב]. וראה אוה"ת שמות ע' יב בהערה. כתובות סא, ב.

95

מתניתא מלכתא

The same mnemonic of Rav Pappa, "the Mishnah is a queen," appears here as well, as the Kehot note records.

Beitzah 28b:14-15 ט"ד-ט"ו: ביצה

רב פפא אמר: מתניתין ומתניתא — רב מלכיא. שמעתתא — רב מלכיו. וסימנך: מתניתין מלכתא. מאי בינייהו? איכא בינייהו שפחות. מתני לא יאמר אדם לטבח: שקול לי בדינך בשר, אבל שוחט ומחלק ביניהם.

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96

ותתן טרף לביתה

"She rises while it is still night and gives food (teref) to her household." Read again as Malchus refining the good from the evil.

Proverbs 31:15 ט"ו: משלי

ותקם בעוד לילה ותתן טרף לביתה וחק לנערתי:

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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PARAGRAPH 15

97

מה טובו אוהליך יעקב

"How goodly are your tents, Yaakov, your dwelling places, Israel." The verse of the discourse cited, which reads "tents" and "dwelling places" as temporary and permanent Torah study.

Numbers 24:5 ח"ה: במדבר

מה־טבו אוהליך יַעֲקֹב מִשְׁכְּנֶיךָ יִשְׂרָאֵל:

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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98

פרק אחד שחרית ופרק אחד ערבית

Rabbi Ami says that even if a person learned only one chapter in the morning and one chapter in the evening, he has fulfilled "This book of the Torah shall not depart from your mouth." The Alter Rebbe uses the phrase for those who set fixed times for Torah.

Menachot 99b:16-17 י"ז-י"ח: מנחות

אמר ר' אמי מדבריו של ר' יוסי נלמוד אפילו לא שנה אדם אלא פרק אחד שחרית ופרק אחד ערבית קיים מצות (יהושע א, ח) לא ימוש (את) ספר התורה הזה מפיו אמר רבי יוחנן משום רבי שמעון בן יוחי אפילו לא קרא אדם אלא קרית שמע שחרית וערבית קיים לא ימוש ודבר זה

KEHOT'S NOTE

תהלים קיט, קעב.

107 ששים המה מלכות

"There are sixty queens and eighty concubines." The verse of the discourse referred to here.

Song of Songs 6:8 הי' שירים וי':

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

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

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108 בכל המקום אשר אזכיר את שמי

"In every place where I cause My Name to be mentioned, I will come to you and bless you." Explained in the discourse cited.

Exodus 20:21 שמות כ"א:

מזבח אדמה תעשה לי וזבחת עלי ואת עלתיה ואת שלמיה את צאנך ואת בקרך בכל המקום אשר אזכיר את שמי אבוא אליך וברכתך:

An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee.

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109 ולא תחללו

"And you shall not profane My holy Name, and I will be sanctified among the children of Israel." Torah study must leave no room for a self that interrupts.

Leviticus 22:32 ויקרא כ"ב:

ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב.

110 תרעא לדרתא

Rabbi Yannai proclaimed: woe to one who has no courtyard and makes a gate for the courtyard. The Talmud applies it to one who has Torah but lacks fear of Heaven.

Shabbat 31b:1א' שבת ל"א ב:

יראת שמים, דומה לגזבר שמסרו לו מפתחות הפנימיות ומפתחות החיצונות לא מסרו לו, בהי עייל? מכריו רבי ינאי: חבל על דלית לקה דרתא ותראצא לדרתא עבד. אמר רב יהודה: לא ברא הקדוש ברוך הוא את עולמו אלא כדי שיראו מלפניו, שנאמר: "והאלקים עשה שיראו מלפניו".

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111 אורייתא בלא דחילו ורחימו

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

KEHOT'S NOTE

ת"ז [ומקורו מפסחים (נ, ב) מעל שמים. — כ].

112 אורייתא בלא דחילו ורחימו לא פרחא לעילא

In Tikkun 10: "The Torah without fear and love does not fly upward," and Torah and mitzvot without fear and love cannot ascend. The Alter Rebbe adds that without them the refining does not take place.

Tikkunei Zohar 25b:12-14 ד"ב-י"ב:

ואורייתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

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113 השמים כסאי כו' איזה בית

"The heavens are My throne and the earth is My footstool; what house would you build for Me?" Read as the supernal house built by the self-nullification of prayer.

Isaiah 66:1א' שיעיהו ס"ו:

כה אמר ה' השמים כסאי והארץ ה' רגלי איזה בית אשר תבנו לי ואיזה מקום מנוחתי:

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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114 והבית בהבנותו

"And the house, in its being built, was built of whole stone made ready at the quarry." The verse on which the Zohar passage cited is built.

I Kings 6:7 מלכים ו':

והבית בהבנתו אבן שלמה מסע נבנה ומקבות והגרזן כל-כלי ברזל לא-נשמע בבית בהבנתו:

For the house, when it was in building, was built of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.—

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115 והבית בהבנותו

Rabbi Shimon asks why it says "in its being built," as though the House built itself: when it arises in the will of the Holy One, blessed be He, the will spreads forth from hidden thought, becomes voice and then speech, and then "the house in its being built."

Sforno, Zohar, Noach 40:322-42:335ה"ל:

R. Simeon said: 'Our colleagues are acquainted with a profound mystery concerning these garments.' AND THE WHOLE EARTH WAS OF ONE LANGUAGE AND OF ONE SPEECH. R. Simeon began his discourse with the verse: And the house in its being built, was built of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house in its being built (I Kings 6,

7). He said: The phrase "in its being built" (behibbonotho) implies self-building, as though without the hands ...

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

116

וכל בניך

"And all your children shall be taught of Havayah, and great shall be the peace of your children." The verse of the discourse cited.

Isaiah 54:13: "שעיהו נ"ד:י"ג"

וְכָל-בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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א"ת בניך אלא בוניך

"Do not read banayich (your children) but bonayich (your builders)": Torah scholars build. Brought again for the Torah as a house.

Berakhot 64a:14: "ס"ד א:י"ד"

אֵל תִּקְרִי "בְּנֵיךָ" אֶלָּא "בּוֹנֵיךָ". "שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ וְאִין לְמוֹ מְקַשּׁוּל". "יְהִי שְׁלוֹם בְּחֵילְךָ שְׁלֹחַ בְּאַרְמְנוֹתֶיךָ". "לְמַעַן אַחֵי וְרַעֲי אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה' אֶלְקֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יִכְרֶךְ אֶת עַמּוֹ בְּשְׁלוֹם".

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

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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