LIKKUTEI TORAH · V'ZOS HABERACHAH · MAAMAR 1

ואתה מרכבות קדש

And He Came from the Holy Myriads

The Torah is rooted in the level of "myriads," far above the "hundred" that sustains the worlds, and that is why Torah and mitzvos can draw the deepest divine light down into physical things; yet for now it comes only as "ve'asa," the back, and above even the myriads is the One who is beyond number.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

The Torah is rooted in the level of "myriads," far above the "hundred" that sustains the worlds, and that is why Torah and mitzvos can draw the deepest divine light down into physical things; yet for now it comes only as "ve'asa," the back, and above even the myriads is the One who is beyond number.

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 "And He came from the holy myriads" by building a scale of numbers: units, tens, hundreds, thousands and myriads, the highest number with its own name. Each rank receives only a "tenth" of the one above it. Sarah's lifespan (7, 20 and 100 years) maps the scale onto the Sefiros: the emotive attributes are units, Chochmah and Binah are tens, and Keser is a hundred. Above intellect, will (ratzon, hidden in notzer, "preserving kindness for thousands") is thousands, and the radiance of delight is myriads. Malchus, "Sarah," gives life to all worlds from the rank of a hundred, drawn down through the hundred daily blessings. The Torah, however, comes from the myriads, and so through Torah and mitzvos the inner union of Chochmah and Binah, rooted in the Infinite One itself, reaches even a sukkah and tefillin. Still, this revelation is now only "ve'asa," the Aramaic, the "back," like hair; the inner reasons of the Torah, the "kisses of His mouth," await the future. The three levels of blessing, holiness and union follow this ladder, and above even the holy myriads is "a sign among His myriad": G-d, One but not in number.

OUTLINE

1 **The scale of numbers** ¶1–2

Units to myriads, each a tenth of the next; Sarah's 7, 20 and 100 years as the attributes, the intellect and what is above it.

2 **The soul and the will** ¶3–4

The five levels of the soul match the five ranks; will without reason and desire with delight; notzer as ratzon and "thousands."

3 **Delight as a myriad; Sarah as Malchus** ¶5–6

The radiance of delight is the "myriad"; Malchus spreads from Sarai to Sarah through the "hundred," drawn down by the hundred blessings, while the Torah is rooted in the myriads.

4 **From the holy myriads into the physical** ¶7

Because its source is so high, the Torah draws the inner union of Chochmah and Binah into physical mitzvos; for now it comes only as ve'asa, the back.

5 **Blessing, holiness, union and the One beyond number** ¶8–9

The future "kisses" of the Torah's inner dimension; blessing, holiness and union as rising levels; "a sign among His myriad" as G-d's holiness beyond number.

KEY CONCEPTS

Ayak Bechar אי"ק בכ"ר

The grouping of Hebrew letters by rank (1, 10, 100; 2, 20, 200), showing that each numerical rank reflects the one below it at a higher level.

The tenth (asiris) עשירית

The principle that a lower level receives only a tenth of the level above it, as an emotion draws only on a small part of the mind.

Will and desire (ratzon and chefetz) רצון וחפץ

Two layers of the supernal will: will beyond reason, and desire that carries reason and delight.

The holy myriads רבבות קדש

The highest named rank, the radiance of the supernal delight, where the Torah is rooted, far above the "hundred" that gives life to the worlds.

The back (achorayim) אחוריים

The outer side of a revelation; the Torah's present revelation is called ve'asa, Aramaic, the back, while its inner reasons will be revealed in the future.

Blessing, holiness, union ברכה קדושה יחוד

Three rising levels of drawing down: life for the worlds (the hundred), encompassing light through the mitzvos (the holy myriads), and the inner revelation of the One beyond number.

One but not in number חד ולא בחושבן

G-d's oneness beyond all counting; before it, myriads and units are the same.

SECTION 1 • ¶1–2

The scale of numbers

1 ואתה מרכבות קדש.[1,2] כי הנה יש יחידות עשירות מאות כו'. אי"ק בכ"ר[3] כמ"ש בספר שערי אורה להרי"ג [להרבי יוסף גיקטיליא] שער א' בענין מעשר ומעשר מן המעשר כו'. ובענין מאה אדני כסף כו' ע"ש.

"And He came from the holy myriads." For there are units, tens, hundreds, etc. [This is] Ayak Bechar (אי"ק בכ"ר) [the letters for 1, 10, 100 and 2, 20, 200], as is written in the book Sha'arei Orah by Rabbi Yosef Gikatilla, Sha'ar (Gate) 1, on the subject of the tithe and the tithe from the tithe, etc., and on the subject of the hundred silver sockets, etc.; see there.

> The maamar opens with a phrase from Moshe's blessing, "And He came from the holy myriads" (Deuteronomy 33:2), and first sets up a scale of numbers: units, tens, hundreds and up. Ayak Bechar groups the Hebrew letters by rank (alef, yud, kuf are 1, 10, 100; beis, kaf, reish are 2, 20, 200), so each rank repeats the one below it ten times over. The Alter Rebbe refers to Sha'arei Orah, Rabbi Yosef Gikatilla's book on the divine Names, where Sha'ar (Gate) 1 takes up the Levites' tithe and "tithe from the tithe" (Numbers 18:26) and the hundred silver sockets of the Mishkan (Exodus 38:27).

והמספר הגדול הוא רבה כמ"ש היי לאלפי רבבה[4] וכתיב ומאה מכם רבבה ירדפו[5] שאין מספר למעלה הימנו בלה"ק [בלשון הקודש]

And the greatest number is a myriad, as it is written, "May you become thousands of myriads," and it is written, "And a hundred of you shall pursue a myriad," for there is no number above it in the Holy Tongue.

> The myriad, ten thousand, is the highest number with a name of its own in the Holy Tongue. Two verses use it as the great number: Rivkah's family blessing her, "may you become thousands of myriads" (Genesis 24:60), and the promise that "a hundred of you shall pursue a myriad" (Leviticus 26:8).

כי מה שהוא יותר מרבבה אין לו שם בפ"ע [בפני עצמו] בתורה כ"א שנק' כך וכך אלפים או כך וכך רבוא וכמ"ש רבבות אלפי ישראל[6] וכתיב הרבה משתים עשרה רבו אדם[7] (ביונה סס"י [סוף סימן] ד') ולכן מצינו במשנה רפ"ז דברכות בשלשה מהו אומר וכו' עד ברבוא מהו אומר כו'.

For whatever is more than a myriad has no name of its own in the Torah, but is only called so many thousands or so many myriads (ribbo), as it is written, "the myriads of the thousands of Israel," and it is written, "more than twelve myriads of people" (in Jonah, end of chapter 4). And therefore we find in the Mishnah, at the beginning of chapter 7 of Berachos: "With three, what does one say?" etc., up to "With a myriad, what does one say?" etc.

> Above ten thousand the Torah has no new word and counts in multiples: "the myriads of the thousands of Israel" (Numbers 10:36), Nineveh's "twelve myriads" (Jonah 4:11). The Mishnah on the invitation to Grace after Meals likewise changes its wording with the size of the company only up to ten thousand: the myriad is the top rank.

והנה כתיב ויהיו חיי שרה מאה שנה[8] ועשרים שנה ושבע שנים[9] שבע הוא בחינת שבע מדות העליונות שבפסוק לך ה' הגדולה כו' עד הממלכה כו'

Now it is written, "And the life of Sarah was a hundred years and twenty years and seven years." Seven is the level of the seven supernal emotive attributes (middos) in the verse "Yours, Havayah, is the greatness," etc., up to "the kingdom," etc.

> Now the scale is mapped onto the Sefiros through the verse on Sarah's lifespan, 100 + 20 + 7. The "seven" are the seven emotive attributes (middos) named in David's blessing before the assembly: "Yours, Havayah, is the greatness (Chesed), the might (Gevurah), the beauty (Tiferes), the victory (Netzach), the splendor (Hod), for all in heaven and earth (Yesod); Yours, Havayah, is the kingdom (Malchus)."

שהמדות הם בבחי' התחלקות המדרגות זו מזו שהרי החסד והגבורה הם מדות נגדיים

For the attributes are in the mode of levels divided from one another, since Chesed (kindness) and Gevurah (restraint) are opposing attributes.

> The emotive attributes are levels set apart from one another, and two of them even oppose each other: kindness pours out, restraint holds back.

ולכן נאמר בהם שנים לשון רבים משא"כ חו"ב [חכמה ובינה] נאמר עליהם עשרים שנה לשון יחיד כי הם תרין ריעין דלא מתפרשין[10] כמו עד"מ באדם כשמבין ההלכה ע"י כח השכל שבו ממילא נכלל בזה חכמה ובינה.

And therefore of them it says shanim ("years"), in the plural, whereas of Chochmah (wisdom) and Binah (understanding) it says esrim shanah ("twenty year"), in the singular, for they are "two companions that never part." As, by way of analogy, in a person: when he understands a halachah by means of the power of intellect within him, Chochmah and Binah are automatically included in this.

> That is why the verse says "years" in the plural for the seven: they stay separate. For the twenty, the two "tens" of Chochmah and Binah, it says "year" in the singular, because they are "two companions that never part": when a person grasps a halachah, the flash of insight and its working-out come together of themselves. At the opening of Re'eh in Likkutei Torah, the Alter Rebbe uses the same phrase of the Zohar to teach that the self-nullification of Chochmah and the contemplation of Binah must always go together in serving G-d.

ועיין בזהר פ' חיי שרה[11] (דקכ"ג ע"א). והנה עכ"פ [על כל פנים] מובן מזה שהמדות כל מדה היא רק בחי' יחידית.

And see the Zohar, Parshas Chayei Sarah (123a). Now, in any case it is understood from this that each one of the attributes is only at the level of a unit.

> The Zohar on Chayei Sarah asks why the verse says "year" for the hundred and the twenty but "years" for the seven, and answers that each of the first two is one: the hundred, through the secret of the hundred daily blessings, and the twenty, because Thought and the "Jubilee" (Chochmah and Binah) never part. The first conclusion: each emotive attribute counts only as a unit.

שהרי שבע מדות שבפסוק נק' שבע שנים א"כ כל מדה היא נמנית רק לבחי' א'.

For the seven attributes in the verse are called "seven years"; if so, each attribute is counted as only one level.

> The proof: seven attributes are "seven years," one year each, so each attribute is a single unit.

משא"כ השכל הוא בחי' עשירית שהרי חו"ב [חכמה ובינה] נק' עשרים שנה והטעם הוא כי כדי שיהיה גילוי המדות מהשכל א"א שיומשך האור מכל השכל בהמדה כי אם רק מבחי' עשירית שבשכל.[12, 13, 14, 15]

The intellect, however, is the level of tens, for Chochmah and Binah are called "twenty years." And the reason is that, in order for the attributes to be revealed from the intellect, it is impossible for the light of the whole intellect to be drawn into the attribute, but only from the level of the tenth within the intellect.

> Intellect, by contrast, is at the rank of tens, since Chochmah and Binah are "twenty." The reason: when the mind gives rise to an emotion, not all of it enters the emotion, only a tenth of it; the mind as a whole is far greater than what the feeling holds.

2 וכנודע שאין ערוך השכל המתלבש בהמדות להיות טעם ומוחין למדה לגבי עצמיות השכל מה שאינו שייך למדות.

As is known, the intellect that is enclothed in the attributes, to be the reason and the intellect (mochin) of the attribute, bears no comparison to the essence of the intellect, which has no relation to the attributes.

> A basic principle: the part of the mind that "dresses" itself in an emotion, supplying its reason and intelligence, is nothing compared with the mind's own essence, which has nothing to do with feelings at all.

ועמ"ש מזה בד"ה באתי לגני[16] ובפסוק את קרבני לחמי[17] שזהו ענין גידים המחברים העצמות עם הבשר כו' ע"ש לכן כל מדה היא בחי' עשירית שבשכל.

And see what is written about this in the discourse beginning "I have come into My garden," and on the verse "My offering, My bread," that this is the matter of the sinews that join the bones with the flesh, etc.; see there. Therefore each attribute is the level of the tenth within the intellect.

> The Alter Rebbe refers to two other maamarim. In Likkutei Torah, Pinchas, on "My offering, My bread," he explains that if all of the mind's understanding entered the emotions they could not hold it; what enters them is a small, contracted glimmer, like the thin sinews that join the bones to the flesh. Hence each emotion is only the tenth within the intellect.

ועד"ז איתא בענין שם אל שהוא נהירו דחכמתא[18, 19, 20] היינו מה שחו"ב [שחכמה ובינה] מאירים במדות כמ"ש חסד אל[21]

And similarly it is stated concerning the Name Kel, that it is "the radiance of Chochmah," meaning that Chochmah and Binah shine in the attributes, as it is written, "the kindness of Kel."

> The divine Name Kel is tied to Chesed ("the kindness of Kel," Psalms 52:3), and the Zohar calls it "the radiance of Chochmah": the light of the intellect as it shines into the attributes.

והוא מעשר מאותיות יש קנה[22] חכמה קנה בינה[23] גימ' [גימטריא] יש והוא בחי' מלי שבחכמה וכמ"ש במ"א ע"פ לפני לא נוצר אל[24, 25] עיין בזהר קדושים (דפ"ו סע"א [סוף עמוד א]).

And it is a tithe of the letters yesh ("being"): "Acquire (kenei) wisdom, acquire (kenei) understanding": [the two kenei] are the numerical value of yesh. And it is the level of Malchus (sovereignty) within Chochmah, as is written elsewhere on [the verse] "Before Me no Kel was formed." See the Zohar, Kedoshim (end of 86a).

> A numerical proof: Kel (alef-lamed) is 31, a tenth of yesh (yud-shin), 310. In "Acquire wisdom, acquire understanding," the word kenei (155) comes twice, 310, the value of yesh: so Chochmah and Binah together are yesh, and Kel, their light in the emotions, is their tithe. This is called Malchus within Chochmah, the lowest, outward-facing aspect of the intellect.

והנה השכל שהוא חו"ב [חכמה ובינה] הוא גם כן עשירית מלמעלה מן השכל הנק' בחינת מאה. וזהו ענין שארז"ל [שאמרו רבותינו זכרונם לברכה] קומתו של אדה"ר [אדם הראשון][26, 27] היי [היה] מאה אמה.

Now the intellect, which is Chochmah and Binah, is likewise a tenth of what is above the intellect, which is called the level of a hundred. And this is the meaning of what our Sages said, that the stature of Adam, the first man, was a hundred cubits.

> The same ratio repeats one rank up: the whole intellect, Chochmah and Binah (the "tens"), is only a tenth of what is above it, the "hundred." So the Sages' teaching that Adam's stature was a hundred cubits fits: the full stature of man reaches the "hundred."

והנה למעלה מהשכל יש גם כן בחי' הרבה. נר"נ [נפש רוח נשמה] כו' וחיה יחידה הם למעלה מהשכל.[28]

And above the intellect, too, there are many levels: [the soul's levels] Nefesh, Ruach, Neshamah, etc.; and Chayah [and] Yechidah are above the intellect.

> Above intellect there are still more levels. In the soul, Nefesh, Ruach and Neshamah relate to action, feeling and intellect, while Chayah and Yechidah, the two highest levels, are beyond intellect.

SECTION 2 · ¶3–4

The soul and the will

3 ונגד ה' בחי' נרנח"י [נפש רוח נשמה חיה יחידה][29] הם ה' בחי' הנ"ל יחידות עשיריות מאות אלפים רבבות כי בחי' נפש מקבל רק מבחי' העשירית שברוח ועד"ז הרוח מבחי' הנשמה כו' ועמ"ש מזה בד"ה מה טובו אוהליך[30]

And corresponding to the five levels of Nefesh, Ruach, Neshamah, Chayah and Yechidah are the five levels mentioned above: units, tens, hundreds, thousands, myriads. For the level of Nefesh receives only from the level of the tenth within Ruach, and likewise Ruach from the level of Neshamah, etc. And see what is written about this in the discourse beginning "How goodly are your tents."

> The five levels of the soul (Nefesh, Ruach, Neshamah, Chayah, Yechidah) match the five ranks: units, tens, hundreds, thousands, myriads, each lower level receiving only a tenth of the one above it. In Likkutei Torah, Balak ("How goodly are your tents"), the Alter Rebbe reads the letters beis, kaf, reish as units, tens and hundreds: in Asiyah (Nefesh) each Sefirah is a single point, in Yetzirah (Ruach) it includes ten, and in Beriah (Neshamah) ten of ten.

והנה בחי' רצון העליון הוא למעלה מהשכל והחכמה ויש בזה גם כן ב' בחי' רצון וחפץ.

Now the level of the supernal will is above the intellect and Chochmah, and in it, too, there are two levels: will (ratzon) and desire (chefetz).

> Above intellect is the supernal will, and within will itself there are two levels: ratzon (pure will) and chefetz (desire).

רצון הוא בלי טעם ותענוג. שתוק כך עלה במחשבה[31] כו' וחפץ הוא בבחי' טעם ותענוג.

Will is without reason or delight: "Be silent; thus it arose in thought," etc. And desire is in the mode of reason and delight.

> Ratzon is will with no reason or delight behind it, like G-d's answer to Moshe in the Talmud (Menachos 29b), "Be silent; thus it arose in thought before Me," a decision beyond explanation. Chefetz is desire that comes with a reason and with delight.

4 ועמ"ש מזה בביאור ע"פ ואהיה אצלו אמון[32] גבי דוד זמירות קרית להו כו'. וזהו ענין ונוצר חסד לאלפים[33] שמבחי' נוצר אותיות רצון[34] נמשך ומתפשט בחנית אלפים אאלפך חכמה[35] אאלפך בינה.

And see what is written about this in the explanation on [the verse] "And I was beside Him as a nursling," concerning David: "You called them songs," etc. And this is the meaning of "preserving kindness for thousands": from the level of notzer ("preserving"), [whose] letters [are] ratzon ("will"), it is drawn down and spreads into the level of alafim ("thousands"): "I shall teach you (a'alefcha) wisdom, I shall teach you understanding."

> The Alter Rebbe refers to his explanation of "And I was beside Him as a nursling" (Proverbs 8:30), where he speaks of David, whom the Talmud (Sotah 35a) faults for calling the words of Torah "songs." Then he reads "preserving kindness for thousands": notzer ("preserving") has the letters of ratzon ("will"), and from will, kindness spreads into alafim ("thousands"), a word that also means teaching, as in "I shall teach you (a'alefcha) wisdom." In Likkutei Torah, Matos, he likewise explains notzer, the letters of ratzon, as the supernal will that precedes Atzilus.

ועד"ז ארז"ל [אמרו רבותינו זכרונם לברכה] התורה קדמה אלפים שנה לעולם.[36,37] ועמ"ש מענין לאלפים בד"ה מראיהם ומעשיהם[38] ועי' בפע"ח שער השבת פ"ח [בפרי עץ חיים] [פרק ח'] בענין ישמח משה כו' אלף חלקים של אור כו' ע"ש.

And similarly our Sages said: the Torah preceded the world by two thousand years. And see what is written on the subject of "for thousands" in the discourse beginning "Their appearance and their work," and see Pri Etz Chaim, Sha'ar HaShabbos, chapter 8, on the subject of "Moshe rejoices," etc., a thousand parts of light, etc.; see there.

> The Midrash that "the Torah preceded the world by two thousand years" fits this: the Torah's root is in the rank of "thousands." In Torah Ohr, Yisro ("Their appearance and their work"), the Alter Rebbe explains "for thousands" as thousands of levels, contraction after contraction, all rooted in the letter alef. He also points to the Arizal's Pri Etz Chaim on the Shabbos prayer Yismach Moshe ("Moshe rejoices in the gift of his portion") and its "thousand parts of light."

SECTION 3 • ¶5–6

Delight as a myriad; Sarah as Malchus

5 והנה מבואר במ"א שאנו רואים עד"מ באדם שהתענוג הוא הנמשך ומתפשט באריכות והתרחבות ובריבוי יותר מכל כחות הנפש

Now it is explained elsewhere that we see, by way of analogy, in a person, that delight is what is drawn down and spreads out in length and breadth and in multiplicity more than all the powers of the soul.

> An observation from human experience: of all the soul's powers, delight spreads the widest and takes the most forms.

כי התענוג ישנו בראי' [בראיה] ובשמיעה ובכל החושים ובשכל ובמדות כו' ומהות התענוג שבראי' [שבראיה] הוא בסגנון אחר ממהות התענוג שבשמיעה כמו מנגון וכלי זמר

For delight is present in sight and in hearing and in all the senses, and in the intellect and in the emotive attributes, etc. And the nature of the delight in sight is of a different kind from the nature of the delight in hearing, such as a melody and musical instruments.

> Delight is present in every faculty: seeing, hearing, all the senses, thinking and feeling, and each is different in kind: the pleasure of a sight is not the pleasure of a melody or of musical instruments.

וכן בשכל מהות תענוג בפ"ע [בפני עצמו] כו' ועד"ז כמה מיני רבוי תענוגים.

And likewise in the intellect [there is] a delight of a nature of its own, etc. And in the same way [there are] many kinds, a multitude of delights.

> The pleasure of understanding is a kind of its own again. So delight comes in a great multitude of kinds.

ונודע שכל בחי' התענוג שלמטה הוא רק ממה שנפל משבה"כ [משבירת הכלים] ולכן ג"ע [גן עדן] הוא תענוג אין קץ ומוטב דלידייניה[39] כו' ונודע דג"ע [דגן עדן] הוא רק הארה בעלמא

And it is known that all delight below is only from what fell in the breaking of the vessels. And therefore the Garden of Eden is delight without end, and "it is better that he be judged," etc. And it is known that the Garden of Eden is only a mere glimmer.

> Yet all the pleasures of this world come only from what "fell" in the breaking of the vessels, the primordial shattering by which holy sparks fell into the lower realms. The Garden of Eden, by contrast, is endless delight, so great that when Acher (Elisha ben Avuyah) died, Rabbi Meir said "it is better that he be judged" and then come to the World to Come (Chagigah 15b); and even the Garden of Eden is only a mere glimmer.

(לכן עד"ז יובן שבחי' הארת והתפשטות תענוג העליון נק' רבבה לגבי בחי' הארת הרצון שהוא בחי' לאלפים. כי הוא רב ונעלה יותר עד שמבחי' עשירית שבתענוג כו'

(Therefore, in the same way it will be understood that the radiance and spreading of the supernal delight is called "a myriad" (revavah) relative to the radiance of the will, which is the level of "for thousands." For it is more abundant (rav) and more exalted, to the point that from the level of the tenth within the delight, etc.

> The parenthesis applies this to the scale: the radiance of the supernal delight is called "a myriad" (revavah) compared with the radiance of will, the "thousands," because it is more abundant (rav) and higher, so that even a tenth of the delight is vast. The sentence breaks off with "etc."

וזהו מ"ש ועתיק יומין יתיב[40] כו' אלף אלפים ישמשוניה[41] ורבו רבוון קדמוהי יקומון כי מבחי' ע"י שהוא מקור חיים מקור התענוג אזי גם מה שנמשך ומתפשט ממנו הארה בעלמא בבחי' ישמשוניה וקדמוהי יקומון הוא בבחי' אלף אלפים ורבו רבוון כו'.

And this is what is written, "And the Ancient of Days sat," etc., "a thousand thousands served Him, and myriads of myriads stood before Him." For from the level of the Ancient of Days (Atik Yomin), which is the source of life, the source of delight, even what is drawn down and spreads from it as a mere glimmer, at the level of "served Him" and "stood before Him," is at the level of a thousand thousands and myriads of myriads, etc.

> Daniel, in a night vision, sees the Ancient of Days (Atik Yomin) seated on the throne, a thousand thousands serving Him and myriads of myriads standing before Him. Atik is the source of life and of delight, so even the mere glimmer that spreads from it, the angels who serve and stand before Him, numbers in the myriads: the myriads belong to the rank of delight.

וכמ"ש באד"ר [באדרא רבא][42] ענין רבוי העלמין בגלגלתא יתבין תליסר אלפי רבוא עלמין[43] כו'. וזהו ג"כ ענין הללוהו כרוב גודלו).[44]

And as is written in the Idra Rabba on the subject of the multitude of worlds: in the skull (gulgalta) there dwell thirteen thousand myriads of worlds, etc. And this is also the meaning of "Praise Him according to the abundance of His greatness.")

> The Idra Rabba of the Zohar likewise says that thirteen thousand myriads of worlds dwell in the "skull" (gulgalta) of the Ancient One; and "Praise Him according to the abundance (rov) of His greatness" alludes to the same multitude. This closes the parenthesis.

והנה שרה הוא בחי' מטרוניתא בחי' מל' ומקודם נק' שרי לשון אדון שלי בלי התפשטות ואח"כ נעשית שרה לכל העולם[45] מלכותך מלכות כל עולמים[46] וכדי להיות ההתפשטות למטה יותר צ"ל ההמשכה הכח לזה מלמעלה יותר

Now Sarah is the level of the Matronita [the Queen], the level of Malchus. At first she was called Sarai, a term meaning "my sovereign," without spreading out; and afterward she became Sarah, sovereign (sarah) to the whole world: "Your kingdom is a kingdom of all worlds." And in order for the spreading below to be greater, the drawing down of the power for this must be from higher above.

> Back to Sarah: she stands for Malchus, the Matronita (Queen). Her first name, Sarai, means "my sovereign," rule over a limited sphere; as Sarah she became sovereign to the whole world, as the Talmud says (Berachos 13a): first a princess to her own people, in the end to all the world. So too Malchus is "a kingdom of all worlds," and for it to spread further below, its power must come from higher above.

ולכן ניתן לה אות ה' שהוא כח התפשטות לאורך ורוחב ועמ"ש בענין ה' דאברהם בד"ה הנה אברם כו'.

Therefore she was given the letter hei, which is the power of spreading out in length and breadth. And see what is written on the subject of the hei of Avraham in the discourse beginning "Behold, Avram," etc.

> So she received the letter hei, whose lines run across and down, the power of spreading in length and breadth. The Midrash (Bereishis Rabbah 47:1) says the yud taken from Sarai was divided, half to Sarah and half to Avraham; the Alter Rebbe refers to his discussion of Avraham's hei.

ועיין בזהר פרשת בלק (דקצ"א א') אזעירת גרמה כו' ומאי איהי י כו' עד אתבניאת ואתעבידת כו' ה' כמלקדמין וכו' ע"ש

And see the Zohar, Parshas Balak (191a): "she made herself small," etc., "and what is she? A yud," etc., until "she was built and made," etc., "a hei as before," etc.; see there.

> The Zohar on Balak, on "I am black but comely," describes Malchus making herself so small, out of great love for her Beloved, that only a single point is seen, a yud; then He comes to her, and she is built up and made again in her full form, a hei as before.

ונת' [ונתבאר] במ"א ומזה יובן ענין שרי ביו"ד ושרה בה"א [באות ה"א] והנה חיי שרה הוא מבחי' מאה.[47]

And it is explained elsewhere. And from this the matter of Sarai with a yud and Sarah with a hei will be understood. Now "the life of Sarah" is from the level of a hundred.

> This explains Sarai with a yud (Malchus made small) and Sarah with a hei (Malchus spread out). And "the life of Sarah," the life-force that Malchus gives the worlds, comes from the rank of "a hundred."

6 וזהו ענין חייב אדם לברך מאה ברכות בכל יום[48] ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] אל תקרי מה אלא מאה

And this is the meaning of "A person is obligated to recite a hundred blessings every day," and therefore our Sages said, "Do not read mah ('what') but me'ah ('a hundred')."

> The Talmud (Menachos 43b) rules that a person must recite a hundred blessings each day, deriving it from "What (mah) does Havayah your G-d ask of you" (Deuteronomy 10:12), which the Sages read as me'ah, "a hundred."

דהיינו שהמל' נק' מה וממשיכים בה מבחי' מאה שהוא בחי' כתר שכדי להיות ההתפשטות למטה צ"ל ההמשכה מלמעלה כנ"ל

That is, Malchus is called mah, and into it is drawn from the level of a hundred, which is the level of Keser (the Crown); for in order for there to be spreading below, there must be drawing down from above, as mentioned above.

> Malchus is called mah ("what?"), a word of self-effacement. Through the blessings the rank of "a hundred," Keser (the Crown), is drawn into it, since spreading far below needs a source far above. In Likkutei Torah, Masei, the Alter Rebbe explains the hundred blessings the same way: through them mah becomes me'ah, with an added alef, drawn from the most hidden level.

אכן עכ"ז [עם כל זה] ההמשכה הוא רק מבחי' מאה. אבל בחי' התורה שרשה הוא מבחי' רבבות שלמעלה מעלה מבחי' ומדריגת מאה.

Yet even so, the drawing down is only from the level of a hundred. But the level of the Torah has its root in the level of myriads, which is far, far above the level and rank of a hundred.

> Yet this drawing down reaches only as high as "a hundred." The Torah's root is in the "myriads," far above it: this is the turning point of the maamar.

SECTION 4 • ¶7

From the holy myriads into the physical

7 וזהו ענין מרכבות קדש.[49] ומשם דוקא יוכל להמשיך ולירד גם למטה בדברים גשמיים סוכה ותפילין כו'

And this is the meaning of "from the holy myriads." And specifically from there it can be drawn down and descend even below, into physical things: sukkah and tefillin, etc.

> Now the opening verse is explained: the Torah comes "from the holy myriads." Precisely because its source is so high, it can descend all the way into physical objects, a sukkah and tefillin: the higher the source, the lower it can reach.

ועמ"ש סד"ה הנה אברם וסד"ה ראה ריח בני כריח שדה.[50] ועמ"ש בד"ה האזינו השמים[51] בענין תזל כטל כו' וכרביבים עלי עשב.[52] אשר רביבים זהו ענין ההמשכה מבחי' רבבות קדש

And see what is written at the end of the discourse beginning "Behold, Avram," and at the end of the discourse beginning "See, the fragrance of my son is like the fragrance of a field." And see what is written in the discourse beginning "Give ear, O heavens," on the subject of "[My speech] shall flow as the dew," etc., "and as showers upon the grass": for revivim ("showers") is the matter of the drawing down from the level of the holy myriads (revavos).

> The Alter Rebbe refers to three other maamarim, among them his explanation of Moshe's song "Give ear, O heavens," where the Torah falls "as showers (revivim) upon the grass." Revivim shares its root with revavos, myriads: the Torah's rain comes down from the holy myriads.

(והיינו כי חיי שרה שהוא ענין התפשטות חיות העולמות ואתה מחיה את כולם[53] מלכותך מכ"ע [מלכות כל עולמים] הנה שרש המשכה זו נקרא יחוד חיצוניות דחו"ב [דחכמה ובינה] אין ויש

(That is: "the life of Sarah," which is the spreading of the life-force (chayus) of the worlds, "And You give life to them all," "Your kingdom is a kingdom of all worlds": the root of this drawing down is called the union of the outer dimension (chitzoniyus) of Chochmah and Binah, Ayin [nothingness] and Yesh [being].

> In the parenthesis: the life-force of the worlds, "the life of Sarah" (Malchus, which gives life to all), comes from the outer union of Chochmah and Binah, called Ayin and Yesh ("nothing" and "being").

אבל ע"י תומ"צ [תורה ומצות] נמשך מבחי' יחוד פנימי' [פנימיות / פנימית] דחו"ב [דחכמה ובינה] ששרש המשכה זו מבחי' עתיק וא"ס ממש ועד"ז י"ל [יש לומר] ענין מה רב טובך אשר צפנת.[54] כי רב ורבבה ענין א'.

But through Torah and mitzvos there is drawn down from the level of the union of the inner dimension (pnimiyus) of Chochmah and Binah, the root of which drawing down is from the level of Atik [the Ancient One] and the Infinite One (Ein Sof) itself. And in the same way one can explain "How abundant is Your goodness, which You have hidden away," for rav ("abundant") and revavah ("myriad") are one concept.

> Through Torah and mitzvos, however, a person draws from the inner union of Chochmah and Binah, whose root is in Atik and in the Infinite One itself. The verse "How abundant (rav) is Your goodness, which You have hidden away" alludes to this, since rav and revavah come from the same root.

וז"ש [וזהו שכתוב] רב פעלים[55] כו' ועמ"ש ע"פ זכר רב טובך יביעו[56] שיסוד דא"א דהיינו בחי' ההשפעה נק' רב טובך ולכן דורות הראשונים מאדה"ר [מאדם הראשון] עד נח האריכו ימים ביותר והיינו לפי שנמשך אז מבחי' א"א (כמ"ש בזהר ח"א [חלק א'] דל"ז ע"ב)

And this is what is written, "abundant in deeds," etc. And see what is written on [the verse] "They shall utter the remembrance of Your abundant goodness," that the Yesod of Arich Anpin [the Long Countenance], meaning the level of bestowal, is called "Your abundant goodness." And therefore the first generations, from Adam the first man until Noach, lived exceedingly long lives; that is, because at that time it was drawn down from the level of Arich Anpin.) (As is written in the Zohar, Part I, 37b.)

> "Abundant in deeds" (said of Benayahu son of Yehoyada) is read the same way. Elsewhere, the Yesod of Arich Anpin, its channel of giving, is called "Your abundant goodness." That is why the generations from Adam to Noach lived so long: their life was drawn from Arich Anpin. The Zohar (Part I, 37b) says that in those days the supernal spirit was drawn from the Tree of Life, so people lived many days.

ואח"כ כתיב והיו ימיו מאה ועשרים שנה[57] והיינו ע"ד מ"ש ויהיו חיי שרה מאה שנה[58] כו'.

And afterward it is written, "And his days shall be a hundred and twenty years"; and this is along the lines of what is written, "And the life of Sarah was a hundred years," etc.

> Afterwards the verse limits man's days to "a hundred and twenty years," like Sarah's "a hundred years and twenty years": life is now measured by the rank of "a hundred."

ומכ"ז [ומכל זה] יובן ג"כ ענין ורב שלום בניך[59] השלום ברבוי כו' בד"ה וכל בניך

And from all this one will also understand the meaning of "And abundant shall be the peace of your children": the peace in abundance, etc., [as explained] in the discourse beginning "And all your children."

> This also explains "abundant (rav) shall be the peace of your children": peace in abundance, rooted in the myriads, as explained in the discourse "And all your children."

אך עכ"ז [עם כל זה] הגילוי וההמשכה עתה ע"י התורה מבחי' רבבות הנ"ל הוא רק ואתה לשון תרגום שהוא בחינת אחוריים כי טעמי תורה שהוא פנימיות התורה לא נתגלה עדיין וזה יהיה לעתיד.[60,61]

Yet even so, the revelation and drawing down now, through the Torah, from the level of the myriads mentioned above, is only ve'asa ("and He came"), a term of the Aramaic translation (Targum), which is the level of the back (achorayim); for the reasons of the Torah, which are the inner dimension of the Torah, have not yet been revealed, and this will be in the Time to Come.

> Yet what the Torah reveals of the myriads now is only ve'asa, the Aramaic word for "and He came," the language of the Targum (the Aramaic translation). Aramaic is the "back" (achorayim), the outer side: the inner reasons of the Torah, its inner dimension, are not yet revealed, and will be only in the Time to Come.

SECTION 5 • ¶8–9

Blessing, holiness, union and the One beyond number

8 וזהו ענין שנאמר ישקני מנשיקות פיהו[62] בחינת נשיקין התדבקות רוחא ברוחא[63,64] בחינת הבל שהוא התגלות פנימיות טעמי תורה אבל עתה הוא רק בבחי' אחוריים ואתה כו' וכמו שמבואר באריכות ע"פ תורה צוה.[65]

And this is the meaning of what is said, "Let Him kiss me with the kisses of His mouth": the level of kisses, the cleaving of spirit with spirit, the level of breath, which is the revelation of the inner dimension (pnimiyus) of the reasons of the Torah. But now it is only in the level of the back, "ve'asa," etc., as is explained at length on [the verse] "Torah [Moshe] commanded [us]."

> "Let Him kiss me with the kisses of His mouth" opens the Song of Songs, which the Sages read as the love between G-d and Israel. A kiss is the cleaving of spirit to spirit, an image for the revelation of the Torah's inner reasons; Tanya (chapter 45) explains the "kisses" as the bond of a person's speech and thought with the word of G-d through Torah study. For now we have only the "back," ve'asa, as the next maamar, on "Torah [Moshe] commanded [us]," explains at length.

וזהו וזרח משעיר למו[66] שהוא רק בחי' שערות מותרי מוחין כנודע בגשמיות שהשערות אינם ממהות המוח שחותכין אותן ואינו מרגיש כלל. וכמ"כ [וכמו כן] למעלה נובלות חכמה שלמעלה תורה[67]

And this is [the meaning of] "And He shone forth from Se'ir to them": that it is only the level of hairs (se'aros), the surplus of the brain, as is known in the physical, that the hairs are not of the essence of the brain, for they are cut and one feels nothing at all. And similarly above: the Torah is the fallen fruit of the supernal wisdom.

> The same verse says G-d "shone forth from Se'ir," read as se'aros, hairs. Hair grows from the head but is a surplus, not part of the brain's substance, which is why cutting it does not hurt. So too the Torah as we have it: the Midrash (Bereishis Rabbah 17:5) calls it "the fallen fruit of the supernal wisdom," an outer extension of G-d's wisdom.

(ואפשר לומר ג"כ שזהו ענין ג' מדרגות ברכה קדוש' [קדושה / קדושת] יחוד והיינו כי ברכ' זהו ענין מאה ברכות והוא בחינת ויהיו חיי שרה מאה שנה כנ"ל והוא ענין הברכה בבחי' ואתה מחיה את כולם[68]

(And one could also say that this is the matter of the three levels: blessing, holiness, union. That is: blessing is the matter of the hundred blessings, and it is the level of "And the life of Sarah was a hundred years," as mentioned above, and it is the matter of the blessing at the level of "And You give life to them all."

> A new parenthesis proposes three levels: blessing (berachah), holiness (kedushah) and union (yichud). Blessing is the hundred daily blessings, the level of "the life of Sarah, a hundred years," which brings life to the worlds ("You give life to them all").

אבל קדוש' [קדושה / קדושת] הוא ההמשכה מבחי' רבבות קדש ע"י אשר קדשנו במצותיו שהוא המשכת סוכ"ע אלא שמ"מ קדושין הוא עדיין רק בחי' אירוסין והוא בחי' ואתא כו'.

But holiness is the drawing down from the level of the holy myriads through "Who has sanctified us with His commandments," which is the drawing down of the light that encompasses all worlds (sovev kol almin). Yet even so, kiddushin [literally "sanctification"] is still only the level of betrothal (erusin), and it is the level of "ve'asa," etc.

> Holiness is higher: it draws from the holy myriads through the mitzvos ("Who has sanctified us with His commandments"), bringing down the light that encompasses all worlds. Still, kiddushin, the "sanctification" of marriage, is only betrothal (erusin), not yet full union, and so it is still the level of ve'asa, the "back."

אבל היחוד הוא ההמשכה בבחי' פנימיות. גם י"ל [יש לומר] כי הנה יש רבבות קדש אבל עכ"ז [עם כל זה] למעלה מעלה מזה הוא בחי' אנת הוא חד ולא בחושבן[69]

But union is the drawing down in the mode of the inner dimension. It can also be said that there are indeed the holy myriads, yet nevertheless, far, far above this is the level of "You are One, but not in number."

> Union (yichud) is the drawing down of the inner dimension, like the completion of marriage. There is a further point: above even the holy myriads is the level the Tikkunei Zohar describes as "You are One, but not in number," beyond counting altogether.

וזהו ענין יחוד דהיינו להמשיך גילוי אור א"ס ב"ה יחיד ומיוחד חד ולא בחושבן להיות ונגלה כבוד[70] ה' כו' עין בעין יראו[71] כו' ועיין בפרדס בעה"כ [בערכי הכינויים] ערך יבק ובמאורי אור) **(אות ג' סעיף ס"ו ובאות יוד סעיף כ"ג)**

And this is the matter of union: to draw down the revelation of the Infinite Light (Or Ein Sof), blessed be He, singular and unique, "One but not in number," so that "the glory of Havayah shall be revealed," etc., "eye to eye they shall see," etc. And see Pardes, in the Erchei HaKinuyim, the entry "Yabok," and in Me'orei Or) **(letter gimmel, section 66, and letter yud, section 23)**

> Union means drawing down the revelation of the Infinite Light itself, the One beyond number, so that "the glory of Havayah shall be revealed" and "eye to eye they shall see" (Isaiah), in the Time to Come. The initials of blessing, holiness and union (beis, kuf, yud) spell Bki, and rearranged, Yabok: hence the entry "Yabok" in the Pardes's lexicon of Kabbalistic terms, and Me'orei Or, which the Kehot note quotes: "Bki" is a name of the Holy One, the secret of Yabok, the whole of Atzilus. The note reads the two places in Me'orei Or as letter beis, section 66, and letter yud, section 24 (the print has gimmel and 23).

וברי"מ [וברעיא מהימנא] פ' משפטים (דקי"ו סע"א [סוף עמוד א][72] קי"ט א') ובפ' פקודי (דרס"ב[73] א') ובהרמ"ז [ובהרב משה זכות] פ' תצא (דרע"ז א') בד"ה ומברך בה

and in the Ra'aya Mehemna, Parshas Mishpatim (end of 116a, 119a), and in Parshas Pekudei (262a), and in the Ramaz, Parshas Teitzei (277a), in the passage beginning "and blesses with it."

> He continues the list: the Ra'aya Mehemna on Mishpatim, the Zohar on Pekudei, and the glosses of the Ramaz (Rabbi Moshe Zacuto) on the Zohar for Teitzei, on "and blesses with it." As the Kehot note quotes him, the Ramaz writes there that blessing is Binah, holiness is Chochmah, and union is in Keser.

ועמ"ש מזה סד"ה ענין הנסכים ועמ"ש עוד מענין ברכה וקדושה ע"פ מ"ש בזח"ג פ' בלק (דק"צ ע"ב) בפסוק ברכו ה' מלאכיו כו' אבל קדוש לא אתמסר לון בלחודייהו אלא בהדי ישראל[74] דלא מקדשי קדושה אלא בהדי ישראל ע"ש

And see what is written about this at the end of the discourse beginning "The matter of the libations." And see further what is written on the subject of blessing and holiness, on what is stated in the Zohar, Part III, Parshas Balak (190b), on the verse "Bless Havayah, His angels," etc.: "but 'holy' was not handed over to them on their own, but only together with Israel, for they do not sanctify with holiness except together with Israel"; see there.

> He also points to the end of his discourse on the libations, and to the Zohar on Balak: on "Bless Havayah, His angels," it teaches that the angels may say blessing on their own, but "holy" only together with Israel. Holiness is drawn down through the Jewish people.

ובגמרא נזכר מענין ואתה מרכבות (בחגיגה דט"ז א'). אות הוא ברכבה שלו[75] וכ"ה ברבות בשה"ש [בשיר השירים] ס"פ מה דודך

And in the Gemara the subject of "And He came (ve'asa) from the myriads" is mentioned (in Chagigah 16a): "He is a sign (os) among His myriad." And so it is in the Midrash Rabbah on Song of Songs, end of [the section] "What is your beloved."

> The Talmud (Chagigah 16a) reads ve'asa (ואתה) as os (אות), "a sign": G-d is "a sign among His myriad," distinct from all His hosts. The Midrash on Song of Songs says the same, at the end of its section on "What is your beloved [more than another]."

יי"ל [יש לומר] הפי' כענין מארז"ל [מאמר רבותינו זכרונם לברכה] ברבות סדר מקץ פ' צ' קדושים תהיו[76] יכול כמוני[77] ת"ל [תלמוד לומר] כי קדוש אני כו' קדושתי למעלה מקדושתכם ונתבאר מזה במ"א.[78]

One can say the explanation is along the lines of what our Sages said in the Midrash Rabbah, Seder Mikeitz, section 90: "'You shall be holy': could it be like Me? The verse says, 'for I am holy,' etc.: My holiness is above your holiness." And this has been explained elsewhere.

> The Alter Rebbe suggests this matches the Midrash on "You shall be holy" (Bereishis Rabbah 90:2): could it mean as holy as G-d? No, "for I am holy": "My holiness is above your holiness."

9 ועד"ז יי"ל [יש לומר] כי מרכבות קדש[79] זהו בחי' קדושים תהיו[80] שהרי זה ממשיכים ע"י התורה

And along these lines it can be said that "from the holy myriads" is the level of "You shall be holy," for this is drawn down through the Torah.

> Along the same lines: "from the holy myriads" is the level of "You shall be holy," the holiness drawn down through the Torah.

אמנם בחי' אות הוא ברבבה שלו זהו בחי' קדושתי למעלה מקדושתכם ולמעלה מעלה גם מבחי' רבבות קדש כי אנת הוא חד ולא בחושבן[81] ועד"ז נאמר ולתבונתו אין מספר.[82]

However, the level of "He is a sign among His myriad" is the level of "My holiness is above your holiness," and far, far above even the level of the holy myriads, for "You are One, but not in number." And similarly it is said, "His understanding is beyond number."

> "He is a sign among His myriad" is a higher level, "My holiness is above your holiness": beyond even the holy myriads, because He is "One, but not in number"; so too "His understanding is beyond number." In Likkutei Torah, Yom Kippur, the Alter Rebbe explains that the Midrash's "like Me" cannot mean G-d's very essence; it refers to His light enclothed at the root of the emanated levels, Atik.

והרי לגבי דבר שאינו בגדר מספר שוין הרבבות עם האחרים

For relative to something that is not within the bounds of number, the myriads are equal with the others.

> Compared with something outside number altogether, a myriad is no more than the other, smaller numbers.

וזהו ועתיק יומין יתיב[83] כו' אלף אלפי' ישמשוניה ורבו רבוון קדמוהי יקומון[84] כו' וזהו ענין אות הוא בתוך רבבות קדש. ברבות בשה"ש [בשיר השירים] שם.

And this is [the meaning of] "And the Ancient of Days sat," etc., "a thousand thousands served Him, and myriads of myriads stood before Him," etc. And this is the meaning of "He is a sign within the holy myriads." [So it is] in the Midrash Rabbah on Song of Songs, there.

> That is the meaning of Daniel's vision: the "thousand thousands" and "myriads of myriads" before the Ancient of Days are all alike before Him, and He is "a sign" distinct within them, as the Midrash on Song of Songs says.

ועיין עוד מענין ואתה מרכבות[85, 86] בזח"ב [בזהר חלק ב'] שמות ג' א' תרומה קל"א א':

And see further on the subject of "And He came from the myriads" in the Zohar, Part II, Shemos 3a, Terumah 131a.

> The Alter Rebbe closes with two Zohar passages on "And He came from the myriads": on Shemos, where the angels ask for the Torah and are answered, and on Terumah, where the revelation at Sinai begins from the "holy myriads," the root of all the levels.

IN ONE'S AVODAH

Through Torah and mitzvos a Jew draws down a light far higher than the life-force that sustains the worlds: from the holy myriads, the inner union of Chochmah and Binah rooted in the Infinite One itself, into physical objects like a sukkah and tefillin. This is the holiness of "Who has sanctified us with His commandments," which the angels can say only together with Israel.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that a lower level receives only a "tenth" of the level above it? Where do you see this in your own mind and feelings?
2. How can the Torah's very high source be the reason it can reach down into physical objects like tefillin?
3. What is the difference between the "hundred" drawn by blessings and the "myriads" drawn by the Torah and mitzvos?
4. Why is the Torah's present revelation called ve'asa, "the back," and "hair"? What will change in the Time to Come?
5. What does it mean that before the One beyond number, myriads and units are equal?

FOR CHILDREN · AGES 9–13

For the children at the table

The Torah comes from the holy myriads

THE BIG IDEA

The Torah comes from a place far higher than the life that keeps the world going, and so when we learn it and do mitzvos we bring that very high light into ordinary things like a sukkah and tefillin.

The verse says G-d came to give the Torah "from the holy myriads." A myriad means ten thousand, the highest number that has its own name in the Holy Tongue. The maamar builds a ladder of numbers: ones, tens, hundreds, thousands and myriads. Each step receives only a tenth of the step above it. Our feelings are like ones, our understanding is like tens, and what is above understanding is like a hundred. Higher still is will, which is "thousands," and highest is delight, which is "myriads." The life that G-d gives all the worlds comes from the level of a hundred, and we draw it down with the hundred blessings we say each day. But the Torah's root is in the myriads, far above the hundred. That is why Torah and mitzvos can bring such a lofty light into physical things. For now we receive only the outside of the Torah; its inner reasons will be revealed in the Time to Come. And above even the myriads is G-d Himself, who is One, beyond all numbers.

THE MASHAL

Hair grows from the head, yet it is not the brain itself: when it is cut, a person feels nothing. So too, the Torah as we have it now is like the hair, the outer part of G-d's wisdom. Its inside, which the verse calls "the kisses of His mouth," will be revealed in the Time to Come.

QUESTIONS FOR THE SHABBOS TABLE

1. Why can the Torah bring G-d's light into physical things like a sukkah and tefillin?
2. What does the ladder of ones, tens, hundreds, thousands and myriads teach about how each level receives from the one above it?
3. Which mitzvah with a physical object can you do this week with the thought that it brings a very high light into the world?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ואתה מרבבות קדש**

The note dates this maamar to 5569 and says the Mitteler Rebbe's transcript (hanachah) of it is printed there: a parallel record of the same teaching.

KEHOT'S NOTE

משנת תקס"ט. הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ח ע' תקכו.

2 **ואתה מרבבות קדש**

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

KEHOT'S NOTE

דברים לכ, ב.

3 **אי"ק בכ"ר**

The note points to the Tzemach Tzedek's discussions of the Ayak Bechar scale of units, tens and hundreds, which this paragraph relies on.

KEHOT'S NOTE

ראה בד"ה להבין . . דכל פרוטה ופרוטה באוה"ת ענינים ע' מב ואילך. אוה"ת פ' בא ע' שלד.

4 **היי לאלפי רבבה**

Rivkah's family blesses her as she leaves to marry Yitzchak: "Our sister, may you become thousands of myriads." The myriad stands as the great number. (context: Steinsaltz Tanakh)

Genesis 24:60 בראשית כ"ד:ס

וַיְבָרְכוּ אֶת־רִבְקָה וַיֹּאמְרוּ לָהּ אֲחֹתֵנוּ אַתְּ הֱיִי לְאַלְפֵי רְבָבָה וְיִירַשׁ זַרְעֵךְ אֵת שַׁעַר שֹׂנְאָיו׃

And they blessed Rebekah, and said unto her: 'Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate them.'

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KEHOT'S NOTE

בראשית כד, ס.

5 **ומאה מכם רבבה ירדפו**

Among the blessings for keeping the Torah: "five of you shall pursue a hundred, and a hundred of you shall pursue a myriad." Again the myriad is the top of the count. (context: Steinsaltz Tanakh)

Leviticus 26:8 ויקרא כ"ו:ח

וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רְבָבָה יִרְדֹּפוּ וְנָפְלוּ אֹיְבֵיכֶם לְפְנֵיכֶם לָחֶרֶב׃

And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.

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KEHOT'S NOTE

ויקרא כו, ח.

6 **רבבות אלפי ישראל**

When the Ark came to rest, Moshe would say, "Return, Havayah, [to] the myriads of the thousands of Israel." A number past ten thousand is said as a combination of myriads and thousands. (context: Steinsaltz Tanakh)

Numbers 10:36 במדבר י':ל"ו

וּבְנֻחֹה יֹאמַר שׁוּבָה ה' רִבְבוֹת אַלְפֵי יִשְׂרָאֵל׃

And when it rested, he said: 'Return, O L-RD, unto the ten thousands of the families of Israel.'

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KEHOT'S NOTE

במדבר י, לו.

7 **הרבה משתים עשרה רבו אדם**

G-d's closing words to Yonah about Nineveh, a city of "more than twelve myriads (ribbo) of people": 120,000 is said as twelve myriads, since there is no higher name. (context: Steinsaltz Tanakh)

Jonah 4:11 יונה ד':י"א

וַאֲנִי לֹא אָחוּס עַל־נִינְוֵה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֶשׁ־בָּהּ הַרְבֵּה מִשְׁתֵּים־עֶשְׂרֵה רִבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ לִשְׂמֹאלוֹ וּבְהֵמָה רַבָּה׃

and should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?'

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8 **ויהיו חיי שרה מאה שנה**

The Torah gives Sarah's lifespan as "a hundred years and twenty years and seven years," with the singular "year" for 100 and 20 and the plural "years" for 7. The Alter Rebbe reads the three numbers as three ranks: what is above intellect, the intellect, and the emotive attributes. (context: Steinsaltz Tanakh)

Genesis 23:1 בראשית כ"ג:א'

וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים שְׁנֵי חַיֵּי שָׂרָה׃

And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.

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KEHOT'S NOTE

בראשית כג, א. קטע מכאן באוה"ת דרושים לשמע"צ כרך ז ע' ב'תקלד. אוה"ת ענינים ע' מב ואילך.

9 **ויהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים**

Rabbi Shimon asks why the verse says "year" for 100 and 20 but "years" for 7, and answers that each of the first two is one: the hundred, through the secret of the hundred

daily blessings, and the twenty, because Thought and the Jubilee (Chochmah and Binah) never part.

Zohar, Chayei Sara 5:23–6:28 ספר הזהר, חיי שרה ה׳:כ״ג-ו׳:כ״ח

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 (shanim).

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

10 **תרין רעין דלא מתפרשין**

At the opening of Re'eh ("See, I set before you today") the Alter Rebbe teaches that the self-nullification of Chochmah and the contemplation of Binah must always be together in a person's service of G-d, "for the Zohar says they are two companions that never part."

KEHOT'S NOTE

ר״פ ראה. ושי״נ. [כ].

11 **ועיין בזהר פ׳ חיי שרה**

the passage shares nothing with the note

KEHOT'S NOTE

ראה ביאוהי״ז לאדהי״א יב, ג. קלא, סע״א. וראה הלשון באוה״ת ענינים ע׳ מב. וראה לעיל פ׳ מסעי צא, ג. ופ׳ ראה כב, ג.

12 **לך ה׳ הגדולה**

David blesses G-d before the whole assembly, after the gifts for the Temple: "Yours, Havayah, is the greatness, and the might, and the beauty, and the victory, and the splendor, for all that is in heaven and earth; Yours, Havayah, is the kingdom." Its seven terms are the classic source for the seven emotive Sefiros. (context: Steinsaltz Tanakh)

I Chronicles 29:11 דברי הימים א כ״ט:י״א

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה״א כט, יא.

13 G-d tells Moshe to instruct the Levites: from the tithe they receive from Israel they must set aside a "tithe from the tithe" as a gift to Havayah. Each stage is a tenth of the one before, the pattern of units, tens and hundreds. (context: Steinsaltz Tanakh)

Numbers 18:26 במדבר י״ח:כ״ו

וְאֶל־הַלְוִיִּם תְּדַבֵּר וְאָמַרְתָּ אֲלֵהֶם כִּי־תִקְחוּ מֵאֵת בְּנֵי־יִשְׂרָאֵל אֶת־הַמַּעֲשֵׂר אֲשֶׁר נָתַתִּי לָכֶם מֵאִתָּם בְּנַחֲלַתְכֶם וַהֲרֵמֹתֶם מִמֶּנּוּ תְּרוּמַת ה׳ מַעֲשֵׂר מִן־הַמַּעֲשֵׂר׃

'Moreover thou shalt speak unto the Levites, and say unto them: When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall set apart of it a gift for the L-RD, even a tithe of the tithe.

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14 The Mishnah varies the wording of the invitation to Grace after Meals with the size of the company, from three through ten, a hundred and a thousand, up to ten thousand, and goes no higher.

Mishnah Berakhot 7:3 משנה ברכות ז׳:ג׳

כֵּיצַד מְזַמְּנִין, בִּשְׁלֹשָׁה אוֹמֵר נְבָרֵךְ. בִּשְׁלֹשָׁה וְהוּא, אוֹמֵר בָּרְכוּ. בַּעֲשָׂרָה, אוֹמֵר נְבָרֵךְ לֵאלֹקֵינוּ. בַּעֲשָׂרָה וְהוּא, אוֹמֵר בָּרְכוּ. אֶחָד עֲשָׂרָה וְאֶחָד עֲשָׂרָה רִבּוֹא. בְּמֵאָה אוֹמֵר, נְבָרֵךְ לַיְיָ אֱלֹקֵינוּ. בְּמֵאָה וְהוּא, אוֹמֵר בָּרְכוּ. בְּאֶלֶף, אוֹמֵר נְבָרֵךְ לַיְיָ אֱלֹקֵינוּ אֱלֹקֵי יִשְׂרָאֵל. בְּאֶלֶף וְהוּא, אוֹמֵר בָּרְכוּ. בְּרִבּוֹא, אוֹמֵר, נְבָרֵךְ לַיְיָ אֱלֹקֵינוּ אֱלֹקֵי יִשְׂרָאֵל אֱלֹקֵי הַצְּבָאוֹת יוֹשֵׁב הַכְּרוּבִים עַל הַמָּזוֹן שֶׁאָכָלְנוּ. בְּרִבּוֹא וְהוּא, אוֹמֵר בָּרְכוּ. כְּעִנְיָן שֶׁהוּא מְבָרֵךְ, כָּךְ עוֹנִין אַחֲרָיו, בָּרוּךְ יְיָ ...

How do they invite [one another to recite the Birkat Hamazon]? If there are three, he [the one saying Birkat Hamazon] says, "Let us bless [Him of whose food we have eaten]." If there are three and him he says, "Bless [Him of whose food we have eaten]" If there are ten, he says, "Let us bless our G-d [of whose food we have eaten]." If there are ten and he says, "Bless." It is the same whether there are ten or ten myriads (ten ten thousands). If there are ...

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15 Moshe, blessing Israel before his death, describes the giving of the Torah: Havayah came from Sinai, shone forth from Se'ir, appeared from Mount Paran, "and He came from the holy myriads" (the angels), with a fiery law from His right hand. The maamar asks why the Torah's source is called "myriads"; it reads ve'asa as the Aramaic "came," and the Talmud reads it as os, "a sign." (context: Steinsaltz Tanakh)

Deuteronomy 33:2 דברים ל״ג:ב׳

וַיֹּאמַר ה׳ מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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PARAGRAPH 2

16 **בד״ה באתי לגני**

There the Alter Rebbe explains that Chochmah enclothed within the attributes, hidden in them, bears no comparison to the revelation of Chochmah itself, which is far above them and from which they are drawn: the point of this paragraph, that the essence of the intellect is beyond what enters the emotions.

KEHOT'S NOTE

of this verse elsewhere, where Kel is Malchus within Chochmah. (context: Steinsaltz Tanakh)

Isaiah 43:10 ישעיהו מ"ג:י'

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

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

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25 **לפני לא נוצר אל**

The Zohar on Kedoshim expounds "Before Me no Kel was formed," noting that the Holy One called Yaakov "Kel" (Genesis 33:20).

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

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

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

26 **קומתו של אדה"ר הי' מאה אמה**

The Talmud teaches that Adam's original stature reached from earth to heaven and was reduced after his sin; the Kehot note lists it among the sources for his stature.

Chagigah 12a חגיגה י"ב א

Sanhedrin 100a:9 סנהדרין ק' א:ט'

מֵיתִיבִי: "וְאוֹלֵךְ אֶתְכֶם קוֹמְמִיּוּת" - רַבִּי מֵאִיר אוֹמֵר: מָאתַיִם אַמָּה, כְּשִׁתִּי קוֹמוֹת שֶׁל אָדָם הָרִאשׁוֹן. רַבִּי יְהוּדָה אוֹמֵר: מֵאָה אַמָּה, כְּנֶגֶד הֵיכָל וּכְתָלָיו, שֶׁנֶּאֱמַר: "אֲשֶׁר בָּנֵינוּ כִּנְטִעִים מְגֻדָּלִים בִּנְעוּרֵיהֶם בְּנוֹתֵינוּ כְּזָוִיוֹת מְחֻטָּבוֹת תַּבְנִית הֵיכָל וְגוֹ'".

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Bereshit Rabbah 12:6 בראשית רבה י"ב:ו'

… כי עפר אתה. קומתו מנין? שנאמר: ויתחבא האדם ואשתו. אמר רבי אבהו: באותו השעה גזעה קומתו של אדם הראשון ונעשית של מאה אמה. פרי האילן ופרי הארץ מנין? שנאמר: ארורה האדמה בעבורך. מאורות? רבי שמעון ב"ר יהודה איש כפר עכו אמר משם ר"מ: אע"פ שנתקללו המאורות מערב שבת, לא לקו עד מוצאי שבת. אתיא כרבנן, ולא אתיא כרבי יוסי. דאמר רבי יוסי: אדם הראשון לא לן כבודו עמו. מאי טעמיה? (תהלים מט): אדם ביקר בל ילין וגו'. ורבנן אמרי: במוצאי שבת ניטל זיוו ממנו וטרדו מגן עדן, הדא הוא …

The outgrowths [toledot]" - Rabbi Shmuel bar Naḥman said: All toledot that are stated in the Torah are written defectively388 except for two: "These are the offspring [toledot] of Peretz…" (Ruth 4:18), and this one. Why are those [others] defective? Rabbi Yudan said in the name of Rabbi Avin: They

לקמן שה"ש לב, א.

17 **ובפסוק את קרבני לחמי**

There the Alter Rebbe explains that if all of the mind's comprehension were enclothed in the emotions of the heart, they could not hold it; what enters them is only a contracted glimmer, a tiny part of the understanding in the mind, and these are the "sinews and veins that join the bones with the flesh."

KEHOT'S NOTE

לעיל פ' פנחס עז, ד.

18 **נהירו דחכמתא**

On the Name Eloah, the Zohar on Lech Lecha explains that Kel is "the radiance of Chochmah," the vav the male and the hei the female.

Zohar, Lech Lecha 35:402–415 ספר הזהר, לך לך ל"ה:ת"ב-תט"ו

19 **שם אל שהעוא נהירו דחכמתא**

Another Zohar passage the Kehot note gives for the Name Kel as the radiance of Chochmah.

Zohar, Tzav 11:84–12:93 ספר הזהר, צו י"א:פ"ד-י"ב:צ"ג

20 **שם אל שהעוא נהירו דחכמתא**

A further Zohar passage cited by the Kehot note for the same idea.

Zohar, Achrei Mot 24:153–26:164 ספר הזהר, אחרי מות כ"ד:קנ"ג-כ"ו:קס"ד

21 **שם א-ל שהוא נהירו דחכמתא**

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

KEHOT'S NOTE

זח"א (צד, א). ובח"ג (ל, ב. לא, א. סה, א). [כ].

22 **שו"ה קנה — יש**

The note points to this lexicon's entry on "Yesh" for the equation of the two words kneh with yesh (310).

KEHOT'S NOTE

ע' במאו"א אות י' מערכת יש סל"ה. [כ].

23 **קנה חכמה קנה בינה**

A father's counsel to his son: "Acquire wisdom, acquire understanding." The word kenei, "acquire" (155), twice is 310, the value of yesh. (context: Steinsaltz Tanakh)

Proverbs 4:5 משלי ד':ה'

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי:

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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KEHOT'S NOTE

משלי ד, ה.

24 **לפני לא נוצר אל**

G-d tells Israel, through Isaiah, that they are His witnesses: "before Me no god (el) was formed, and after Me there shall be none." The Alter Rebbe refers to his explanation

are corresponding to the six things that were taken away from Adam the first man [after he sinned]. They are: His radiance, his [eternal] life, his stature, the [extraordinary] produce of the earth, the [extraordinary] fruit of the tree, and …

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KEHOT'S NOTE

ראה חגיגה יב, א. סנהדרין ק, א. ב"ר יב, ו. ושי"נ. ספרא בחקותי ([כו, יג] סופ"א). סי' יז קוממיות ריי"א מאה אמה כאדה"ר. וע' ב"ב (עה, א). [כ].

27 **קומתו של אדה"ר הי' מאה אמה**

The same teaching on "upright" (komemiyus): Rabbi Meir's two hundred cubits are "two statures of Adam," so Adam's stature was a hundred cubits.

Bava Batra 75a:12–13 בבא בתרא ע"ה א:י"ב-י"ג

מֵיתִיבִי: "וְאוֹלֵךְ אֶתְכֶם קוֹמְמִיּוּת" - רַבִּי מֵאִיר אוֹמֵר: מָאתַיִם אַמָּה, כְּשִׁתֵּי קוֹמוֹת שֶׁל אָדָם הָרִאשׁוֹן. רַבִּי יְהוּדָה אוֹמֵר: מֵאָה אַמָּה, כְּנֶגֶד הֵיכָל וּכְתָלָיו - שֶׁנֶּאֱמַר: "אֲשֶׁר בָּנֵינוּ כִנְטִעִים מְגֻדָּלִים בִּנְעוּרֵיהֶם, בְּנוֹתֵינוּ כְזָוִיֹּת מְחֻטָּבוֹת תַּבְנִית הֵיכָל"! כִּי קָאָמַר רַבִּי יוֹחָנָן - לְכַוְּוִי דְּבֵי זִיקָא.

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28 **חסד א-ל**

David rebukes Doeg, the warrior who boasts of evil: "the kindness of Kel [endures] all day." The Name Kel is linked with Chesed. (context: Steinsaltz Tanakh)

Psalms 52:3 תהילים נ"ב:ג'

מַה־תִּתְהַלֵּל בָּרָעָה הַגִּבּוֹר חֶסֶד אֵל כָּל־הַיּוֹם:

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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KEHOT'S NOTE

תהלים נב, ג.

PARAGRAPH 3

29 **נרנח"י**

The Midrash lists five names of the soul: nefesh, ruach, neshamah, chayah and yechidah.

Zohar I, 81a זח"א פא, א

Bereshit Rabbah 14:9 בראשית רבה י"ד:ט'

חמשה שמות נקראו לה: נפש, רוח, נשמה, יחידה, חיה. נפש, זה הדם, שנאמר (דברים יב): כי הדם הוא הנפש. רוח, שהיא עולה ויורדת, שנאמר (קהלת ג): מי יודע רוח בני האדם העולה היא למעלה. נשמה, זו האופיה, דברייתא אמרין האופיתא טבא. חיה, שכל האברים מתים והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישים אלקים לבו על האדם הזה, רוחו כבר היה בידו, …

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruaḥ (Ezekiel 37:14), neshama (Genesis 2:7), yeḥida (Psalms 22:21), ḥaya (Psalms 143:3). Nefesh - this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruaḥ - because it ascends and descends, as it is stated: "Who knows the spirit of the sons of man? Does it ascend upward?" (Ecclesiastes 3:21). Neshama - this refers to man's intellect, as people say: Intellect is good. Ḥaya - because all of one's limbs may die, but …

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Devarim Rabbah 2:37 דברים רבה ב':ל"ז

KEHOT'S NOTE

זח"א פא, א. רו, א. ב"ר יד, ט. דב"ר ב, לז.

30 **בד"ה מה טובו אוהליך**

There the Alter Rebbe explains the letters beis, kaf, reish as units, tens and hundreds, matching Nefesh, Ruach and Neshamah and the worlds of Asiyah, Yetzirah and Beriah: in Asiyah each Sefirah is a single point, in Yetzirah it includes ten, and in Beriah ten of ten, a hundred.

KEHOT'S NOTE

לעיל פי' בלק עד, ב.

31 **שתוק כך עלה במחשבה**

When Moshe was shown Rabbi Akiva's cruel death and asked why, G-d answered, "Be silent; thus it arose in My thought": a will above reason.

Menachot 29b:5 מנחות כ"ט ב:ה'

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 4

32 **ואהיה אצלו אמון**

The Torah, as Wisdom, speaks: before the world was made "I was beside Him as a nursling (amon), a delight day by day." The Torah as G-d's delight. (context: Steinsaltz Tanakh)

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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33 **ונוצר חסד לאלפים**

Among the Thirteen Attributes of Mercy proclaimed to Moshe: "preserving kindness for thousands" [of generations]. The Alter Rebbe reads notzer as ratzon and "thousands" as a rank. (context: Steinsaltz Tanakh)

Exodus 34:7 שמות ל"ד:ז'

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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KEHOT'S NOTE

שמות לד, ז.

34 נוצר אותיות רצון

There the Alter Rebbe explains the heads of the tribes as the will above Binah and Daas, and says that notzer has the letters of ratzon, the supernal will that precedes Atzilus; he refers in turn to Torah Ohr, Yisro, on notzer as the letters of tzinor ("channel") and of ratzon. (Kehot: Matos 23a)

KEHOT'S NOTE

ע"ל מטות (כג, א). ושי"נ.

35 אאלפך חכמה

Elihu to Iyov: "be silent, and I will teach you (a'alefcha) wisdom." The verb from alef links "thousands" (alafim) with teaching wisdom. (context: Steinsaltz Tanakh)

Job 33:33 איוב ל"ג:ל"ג

אִם־אַיִן אַתָּה שְׁמַע־לִי הַחֲרֵשׁ וַאֲאַלֶּפְךָ חָכְמָה׃

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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36 התורה קדמה אלפים שנה לעולם

The Midrash states that the Torah preceded the world by two thousand years.

Midrash Tehillim 90:4 מדרש תהילים צ':ד'

דבר אחר אמר רבי יהודא ברי סימון בשם ריש לקיש למה נקרא שמו איש האלקים מה האיש אם מבקש להפר נדרי אשתו מפר ואם מבקש מקיים שנאמר (במדבר ל יד) אישה יפירנו וגו'. כך כביכול משה אומר להקב"ה (שם י לה-לו) קומה ה'. שובה ה':

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Bereshit Rabbah 8:2 בראשית רבה ח':ב'

... היום של ששי שואל של חמישי וכו', עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם?! דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמון וגו'. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגו'. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. ר' אלעזרבשם בן סירא אמר: בגדול ממך אל ...

Rav Ḥama bar Ḥanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Ḥama bar Ḥanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: 'What is the price of grain in the province today?' The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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Zohar II, 49a זח"ב מט, א

KEHOT'S NOTE

ראה מדרש תהלים צ, ד. ב"ר פ"ח, ב. תנחומא וישב ד. ושי"נ. זח"ב מט, א.

37 התורה קדמה אלפים שנה לעולם

Another source for the Torah preceding the world by two thousand years, cited in the Kehot note.

Midrash Tanchuma, Vayeshev 4:2 מדרש תנחומא, וישב ד':ב'

... אַף כָּךְ, אָמַר אָדָם לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, רִבּוֹנוֹ שֶׁל עוֹלָם, עַל שֶׁלֹּא בָרָאתָ עוֹלָמְךָ קֹדֶם שֶׁנֵי אֲלָפִים שָׁנָה, הָיְתָה תוֹרָה אֻצְלְךָ אָמוֹן, שֶׁכָּךְ כְּתִיב: וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם (משלי ח, ל), שְׁנֵי אֲלָפִים שָׁנָה, וּכְתִיב בָּהּ, זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל (במדבר יט, יד). אִלּוּלֵי שֶׁהִתְקַנָּתָ מָוֶת לַבְּרִיּוֹת, הָיִיתָ כּוֹתֵב בָּהּ כָּךְ. אֶלָּא בָּאתָ לְתַלּוֹת בִּי אֶת הָעֲלִילָה. וֵוי, נוֹרָא עֲלִילָה עַל בְּנֵי אָדָם.

Adam was created on the sixth day, and He informed him in a roundabout way that He had brought death into the world, as it is said: For in the day that thou eatest thereof, thou shalt surely die (Gen. 2:12). To what may this be compared? It may be compared to a man who wished to divorce his wife. Before he enters his home, he writes out the divorce document and then enters the house with the divorce document in his hand. He then seeks a circuitous way to ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

38 בד"ה מראיהם ומעשיהם

There the Alter Rebbe explains that notzer has the letters of tzinor ("channel") and of ratzon, and that "for thousands" means thousands of levels, contraction after contraction, all rooted in the letter alef: a yud above, a yud below and a vav between them.

KEHOT'S NOTE

תו"א פ' יתרו.

PARAGRAPH 5

39 ומוטב דלדייני'

When Acher (Elisha ben Avuyah) died, it was said he should neither be judged nor enter the World to Come; Rabbi Meir said, "Better that he be judged, and then come to the World to Come." The delight there is worth passing through judgment.

Chagigah 15b:3 חגיגה ט"ו ב:ג'

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לֵידַיְינֵיהּ, וְלָא לָעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לֵידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרַיְיתָא, וְלָא לָעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלֵידַיְינֵיהּ וְלֵיתֵי לָעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאַעֲלֶה עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סָלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב.

תהלים קנ, ב.

45 **שרי . . שרה לכל העולם**

> "Sarai is Sarah": at first she was a princess to her own nation, and in the end a princess to the whole world. The Alter Rebbe reads this as Malchus spreading out.

Berakhot 13a:7–8 ברכות י"ג א:ז'-ח'

בַּתְּחִלָּה נַעֲשֵׂית שָׂרֵי לְאוּמָתָהּ, וּלְבַסּוֹף נַעֲשֵׂית שָׂרָה לְכָל הָעוֹלָם כּוּלּוֹ. תָּנֵי בַּר קַפָּרָא: כָּל הַקּוֹרֵא לְאַבְרָהָם "אַבְרָם" — עוֹבֵר בַּעֲשֵׂה. שֶׁנֶּאֱמַר: "וְהָיָה שִׁמְךָ אַבְרָהָם". רַבִּי אֱלִיעֶזֶר אוֹמֵר: עוֹבֵר בְּלָאו, שֶׁנֶּאֱמַר: "וְלֹא יִקָּרֵא עוֹד [אֶת] שִׁמְךָ אַבְרָם".

At first she was made princess of her own people, but subsequently princess of all the universe Bar Kappara taught : Whoever calls Abraham " Abram " transgresses a command ; as it is said, "Thy name shall be Abraham" (Gen. xvii. 5). R. Eliezer says: He transgresses a prohibition ; as it is said, "Thy name shall no more be called Abram" (ibid.).

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

Bereshit Rabbah 47:1 בראשית רבה מ"ז:א'

... ויקרא משה להושע בן נון יהושע. אמר רבי מנא: לשעבר, היתה שרי לעצמה, עכשיו, תהא היא שרה לכל באי העולם:

"G-d said to Abraham: Sarai your wife, you shall not call her name Sarai, as Sarah is her name" (Genesis 17:15). "G-d said to Abraham: Sarai your wife..." - it is written: "A woman of valor is her husband's crown" (Proverbs 12:4). Rabbi Aḥa said: Her [Sarah's] husband was crowned with her, but she was not crowned with her husband. The Rabbis say: She was her husband's superior. Everywhere the man gives the orders; here, however, "Everything that Sarah says to you, heed her voice" (Genesis 21:12). Rabbi Yehoshua ben ...

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KEHOT'S NOTE

ברכות יג, א. רש"י ד"ה שרי. וראה תוספתא ברכות פ"א. ב"ר פמ"ז, א.

46 **מלכותך מלכות כל עולמים**

> David's alphabetic psalm: "Your kingdom is a kingdom of all eternities (olamim)." The maamar reads olamim as "worlds": Malchus is the source of life for all the worlds. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

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

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47 > On "I am black but comely," the Zohar says that Malchus, in her great love, makes herself small until only a single point is seen, a yud; then her Beloved comes to her, and she is built up and made in her form, a hei as before.

Zohar, Balak 6:113–122 ספר הזהר, בלק ו':קי"ג-קכ"ב

He then cited the verse: "I am black but comely, O ye daughters of Jerusalem" (S.S. 1, 5). 'This means that when she (the Moon) is very lovesick for her Beloved, she shrinks to nothing until only a dot is left of her, and she is hidden from all

40 **ועתיק יומין יתיב**

> Daniel describes his night vision: thrones were set, and the Ancient of Days sat, His garment white as snow. In Kabbalah, Atik Yomin is the inner level of Keser, the source of delight. (context: Steinsaltz Tanakh)

Daniel 7:9 דניאל ז':ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעַמַּר נְקֵא כָּרְסְיֵהּ דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

41 **אלף אלפים ישמשוני'**

> "A thousand thousands served Him, and myriads of myriads stood before Him": the angels about the throne. Even the glimmer of Atik reaches the rank of myriads. (context: Steinsaltz Tanakh)

Daniel 7:10 דניאל ז':י'

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתֵב וְסִפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י'.

42 **וכמ"ש באד"ר**

> Kehot's note points to Zohar III, 128b for these words.

Zohar III, 128b זח"ג קכח, ב

KEHOT'S NOTE

זח"ג קכח, ב.

43 **בגלגלתא יתבין תליסר אלפי רבוא עלמין**

> The Idra Rabba: in the skull (gulgalta) of the Ancient One dwell thirteen thousand myriads of worlds, which rest upon it (the Kehot note gives Zohar III, 128b).

Zohar, Idra Rabba 4:16 ספר הזהר, האדרא רבא ד':ט"ז

44 **הללוהו כרוב גודלו**

> The last psalm calls for praise "according to the abundance (rov) of His greatness." Rov, "abundance," shares its root with revavah, the myriad. (context: Steinsaltz Tanakh)

Psalms 150:2 תהילים ק"נ:ב'

הַלְלוּהוּ בִּגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ:

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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KEHOT'S NOTE

her hosts and camps. Then she says, I am black, like the letter yod, in which there is no white space, and I have no room to shelter you under my wings; therefore "do not look at me", for ye cannot ...

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

PARAGRAPH 6

48 **חייב אדם לברך מאה ברכות בכל יום**

Rabbi Meir: "A person is obligated to recite a hundred blessings every day," from the verse "And now, Israel, what (mah) does Havayah your G-d ask of you" (Deuteronomy 10:12), read as me'ah, "a hundred."

Menachot 43b:15–17 מנחות מ"ג ב:ט"ו-י"ז

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 בשבתא 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

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PARAGRAPH 7

49 **מרבבות קדש**

"He came from the holy myriads": the Alter Rebbe now explains it as the Torah's root above the "hundred."

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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50 **ראה ריח בני כריח שדה**

Yitzchak, smelling the garments of Yaakov, who came to him dressed as Eisav, blesses him: "See, the fragrance of my son is like the fragrance of a field." It opens a maamar the Alter Rebbe refers to. (context: Steinsaltz Tanakh)

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שְׂדֶה אֲשֶׁר בֵּרְכוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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51 **האזינו השמים**

"Give ear, O heavens": the opening of Moshe's song, the title of a maamar the Alter Rebbe refers to.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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52 **תזל כטל כוי וכרביבים עלי עשב**

Moshe opens his song: "My lesson shall drop as the rain, my speech shall flow as the dew, as showers (revivim) upon the grass." The Alter Rebbe hears in revivim the word revavos, myriads. (context: Steinsaltz Tanakh)

Deuteronomy 32:2 דברים ל"ב:ב'

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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53 **ואתה מחיה את כולם**

The Levites' prayer in the days of Ezra and Nechemiah: "You alone are Havayah; You made the heavens ... and You give life to them all." Here it is the life-force of the worlds, "the life of Sarah." (context: Steinsaltz Tanakh)

Nehemiah 9:6 נחמיה ט':ו'

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

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

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54 **מה רב טובך אשר צפנת**

David: "How abundant (rav) is Your goodness, which You have hidden away for those who fear You." Rav, "abundant," is linked to revavah, the myriad. (context: Steinsaltz Tanakh)

Psalms 31:20 תהילים ל"א:כ'

מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחֹסִים בָּךְ נֶגֶד 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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55 **רב פעלים**

Among David's mighty men: Benayahu son of Yehoyada, "abundant in deeds" (rav pe'alim). The Alter Rebbe reads rav here in the same sense. (context: Steinsaltz Tanakh)

II Samuel 23:20 שמואל ב כ"ג:כ'

וּבְנָיָהוּ בֶן־יְהוֹיָדָע בֶּן־אִישׁ־[חַיִל] (חי) רַב־פְּעָלִים מִקַּבְצְאֵל הוּא הִכָּה אֵת שְׁנֵי אֲרִאֵל מוֹאָב וְהוּא יָרַד וְהִכָּה אֶת־[הָאֲרִי] (האריה) בְּתוֹךְ הַבּאר בְּיוֹם הַשָּׁלֶג׃

And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he smote the two altar-hearths of Moab; he went down also and slew a lion in the midst of a pit in time of snow;

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56 **זכר רב טובך יביעו**

"They shall utter the remembrance of Your abundant goodness": elsewhere explained as the Yesod of Arich Anpin.

Psalms 145:7 תהילים קמ"ה:ז'

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

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

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57 **והיו ימיו מאה ועשרים שנה**

Before the Flood G-d says: "My spirit shall not abide in man forever … and his days shall be a hundred and twenty years." After the long-lived early generations, life is set at the rank of the "hundred." (context: Steinsaltz Tanakh)

Genesis 6:3 בראשית ו':ג'

וַיֹּאמֶר ה' לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשַׁגַּם הוּא בָשָׂר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה׃

And the L-RD said: 'My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.'

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58 **ויהיו חיי שרה מאה שנה**

Sarah's hundred years, the rank of the "hundred" that sustains the worlds.

Genesis 23:1 בראשית כ"ג:א'

וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים שְׁנֵי חַיֵּי שָׂרָה׃

And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.

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59 **ורב שלום בניך**

Isaiah's prophecy of Zion redeemed: "All your children shall be taught of Havayah, and abundant (rav) shall be the peace of your children." Peace "in abundance," from the level of the myriads. (context: Steinsaltz Tanakh)

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

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

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60 **מלכותך מלי כל עולמים**

"Your kingdom is a kingdom of all worlds": Malchus as the life of the worlds.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, יג.

61 **On "And his days shall be a hundred and twenty years," the Zohar says that in the early generations the supernal spirit was drawn from the Tree of Life, so men lived many days, until they sinned; and it reads the hundred and twenty years as an allusion to Moshe, through whom the Torah was given.**

Zohar, Bereshit 48:470–49:479 ספר הזהר, בראשית מ"ח:ת"ע-מ"ט:תע"ט

R. Eleazar said that the word beshagam (for that he) signifies Moses, who caused the moon to shine, and this enabled men to abide in the world for great length of days. AND HIS DAYS SHALL BE A HUNDRED AND TWENTY YEARS. This is an allusion to Moses, through whose agency the Law was given and who thus bestowed life on men from the tree of life. And in truth had Israel not sinned, they would have been proof against death, since the tree of life had been brought down …

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

PARAGRAPH 8

62 **ישקני מנשיקות פיהו**

The Song opens with the beloved's wish, "Let him kiss me with the kisses of his mouth"; the Sages read the Song as the love of G-d and Israel. Here it is a longing for the revelation of the Torah's inner dimension. (context: Steinsaltz Tanakh)

Song of Songs 1:2 שיר השירים א':ב'

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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63 **התדבקות רוחא ברוחא**

The Zohar on Yaakov and Moshe, each of whose spirit "cleaved, spirit to spirit," to the supernal levels; the Kehot note cites it for the phrase.

Zohar, Bereshit 13:153–14:164 ספר הזהר, בראשית י"ג:קנ"ג-י"ד:קס"ד

64 **התדבקות רוחא ברוחא**

Another Zohar passage the Kehot note gives for the kiss as the cleaving of spirit with spirit.

Zohar, Mishpatim 25:549–27:558 ספר הזהר, משפטים כ"ה:תקמ"ט-כ"ז:תקנ"ח

R. Judah referred to the verse: "And Jacob kissed Rachel and lifted up his voice and wept" (Gen. 29, 11). Why did he weep?.Because the intensity of his attachment to her overpowered him, and he found relief in tears. It is true, it also says of Esau that "he kissed him (Jacob) and they wept" (Gen. 34, 4); but as has been said, the word wa-yishakehu

(and he kissed him) has (masoretic) dots on it, to indicate the insincerity of Esau's kisses,1Cf. Aboth de r. Nathan, xxxiii. for there was ...

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

65 **תורה צוה**

Moshe's blessing: "Moshe commanded us the Torah, a heritage of the congregation of Yaakov." The next maamar explains this theme at length on this verse. (context: Steinsaltz Tanakh)

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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66 **וזרח משעיר למו**

"And He shone forth from Se'ir to them": Se'ir is read as se'aros, hairs, the outer extension of wisdom.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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67 **נובלות חכמה שלמעלה תורה**

Rabbi Avin: "the fallen fruit of the supernal wisdom is the Torah," beside the Sages' list of sleep as the fallen fruit of death and Shabbos of the World to Come.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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68 **ואתה מחי' את כולם**

"And You give life to them all": blessing as the flow of life into the worlds.

Nehemiah 9:6 נחמיה ט':ו'

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

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

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KEHOT'S NOTE

נחמי' ט, ו .

69 **אנת הוא חד ולא בחושבן**

In Eliyahu's opening prayer (Patach Eliyahu): "You are One, but not in number," G-d's oneness beyond all counting.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט'-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (ני"א אתכסייא) מבני נשא.

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70 **ונגלה כבוד ה'**

Isaiah's prophecy of comfort: "The glory of Havayah shall be revealed, and all flesh together shall see." The future revelation, the level of union. (context: Steinsaltz Tanakh)

Isaiah 40:5 ישעיהו מ':ה'

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

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

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71 **עין בעין יראו**

Isaiah: Zion's watchmen sing together, "for eye to eye they shall see Havayah's return to Zion." The open vision of the Time to Come. (context: Steinsaltz Tanakh)

Isaiah 52:8 ישעיהו נ"ב:ח'

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

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

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72 **וברי"מ פ' משפטים (דקי"ו סע"א**

The Ra'aya Mehemna on Mishpatim, cited by the Alter Rebbe for the levels of blessing, holiness and union.

Zohar, Mishpatim 11:414–12:424 ספר הזהר, משפטים י"א:תי"ד-י"ב:תכ"ד

73 **ובפ' פקודי (דרס"ב א')**

The Zohar on Pekudei, cited by the Alter Rebbe on the same theme.

Zohar, Pekudei 52:829–53:838 ספר הזהר, פקודי נ"ב:תתכ"ט-נ"ג:תתל"ח

74 **אבל קדוש לא אתמסר לון בלחודייהו אלא בהדי ישראל**

The Zohar on Balak: blessing was given to the angels on their own, as to Israel, but "holy" was given to them only together with Israel; they do not say the sanctification until Israel says it below.

Zohar, Balak 6:103–113 ספר הזהר, בלק ו':ק"ג-ק"י"ג

The highest term of praise which has been entrusted to the ministering angels-not by themselves, but only in conjunction with Israel-is "Holy", but benediction is committed to them when alone, as also to Israel. Not so "holy", for they say the sanctification only in conjunction with Israel. Before Israel sanctify below they cannot sanctify above;

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

75 Rabbi Yochanan reads "ve'asa me'rivevos kodesh" as "He is a sign (os) among His myriad"; Rabbi Abahu reads "pre-eminent among a myriad" (Song of Songs 5:10) as "He is an example among His myriad."

Chagigah 16a:1 חגיגה ט"ז א:א'

מַאי דִּרַשׁ? אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: "וְאָתָא מֵרִבְבוֹת קֹדֶשׁ" — אוֹת הוּא בָּרְבָבָה שֶׁלּוֹ.

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

76 **קדושים תהיו**

G-d tells Moshe to say to all Israel: "You shall be holy, for I, Havayah your G-d, am holy." The Midrash reads it as "My holiness is above your holiness." (context: Steinsaltz Tanakh)

Leviticus 19:2 ויקרא י"ט:ב'

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹקֵיכֶם:

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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77 **קדושים תהיו יכול כמוני**

On Pharaoh's "only in the throne shall I be greater than you," the Midrash adds: "You shall be holy": could it be like Me? The verse says, "for I am holy": My holiness is above yours.

Bereshit Rabbah 90:2 בראשית רבה צ':ב'

... ואנו למדים אותה מפרעה הרשע, אתה תהיה יכול כמוני?! ת"ל רק גדולתי למעלה מגדולתך. והדין (ויקרא יט): דבר אל כל עדת בני ישראל ואמרת אליהם קדושים תהיו. יכול כמוני? ת"ל: כי קדוש אני ה' אלקיכם, קדושתי למעלה מקדושתכם. ואנו למדים אותה מפרעה הרשע. אני פרעה, יכול כמוני?! ת"ל: אני פרעה, גדולתי למעלה מגדולתך. רי יהושע דסכנין בשם רי לוי אמר: מן אני של בשר ודם, את למד אני של הקב"ה. מה אני של בשר ודם, על ידי שאמר פרעה הרשע ליוסף: אני פרעה! היה לו כל הכבוד הזה, לכשיבא ...

"Pharaoh said to Joseph: Since G-d has disclosed all this to you, there is no one as insightful and wise as you" (Genesis 41:39). "You will be in charge of my house, and my entire people will be sustained at your directive; only the throne will I make greater than you" (Genesis 41:40). "Pharaoh said to Joseph…You will be in charge of my house…" – there will be no person who will kiss me other than you. "And my entire people will be sustained [yishak] at your directive" – there ...

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78 **ברכו ה' מלאכיו**

The psalmist calls on the angels: "Bless Havayah, His angels, mighty in strength, who do His word." The Zohar expounds it on the angels and blessing. (context: Steinsaltz Tanakh)

Psalms 103:20 תהילים ק"ג:כ'

בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Hearkening unto the voice of His word.

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PARAGRAPH 9

79 **מרכבות קדש**

The maamar's verse, now read on two levels: "from the holy myriads" and, with the Talmud, "a sign among His myriad."

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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80 **קדושים תהיו**

"You shall be holy": the holiness a person draws down through the Torah.

Leviticus 19:2 ויקרא י״ט:ב׳

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹקֵיכֶם׃

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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81 **אנת הוא חד ולא בחושבן**

"You are One, but not in number" (Patach Eliyahu): the level above even the holy myriads.

Tikkunei Zohar 17a:9–11 תקוני הזהר י״ז א:ט׳-י״א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ״א אתכסייא) מבני נשא.

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82 **ולתבונתו אין מספר**

The psalmist praises G-d, "great and abundant in power; His understanding is beyond number." G-d is outside the category of number. (context: Steinsaltz Tanakh)

Psalms 147:5 תהילים קמ״ז:ה׳

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

Great is our L-rd, and mighty in power; His understanding is infinite.

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83 **ועתיק יומין יתיב**

The Ancient of Days seated on the throne.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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84 **אלף אלפי׳ ישמשוניה ורבו רבוון קדמוהי יקומון**

The thousands and myriads before Him are all alike before the One beyond number.

Daniel 7:10 דניאל ז׳:י׳

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתֵב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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85 **ואתה מרכבות**

The Zohar on Shemos on "And He came from the holy myriads": when G-d was about to give the Torah, the angels asked for it, and He answered that it speaks of death, theft and desire, which they do not know.

Zohar, Shemot 3:14–5:24 ספר הזהר, שמות ג׳:י״ד-ה׳:כ״ד

86 **ואתה מרכבות**

The Zohar on Terumah: G-d revealed Himself at Sinai through several levels, Sinai, Se'ir and Paran, and "He came from the holy myriads" is the highest praise: the revelation began from the root of all, the supernal levels; it calls Se'ir "the shell that lies upon the brain."

Zohar, Terumah 10:81–88 ספר הזהר, תרומה י׳:פ״א-פ״ח

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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