LIKKUTEI TORAH · V'ZOS HABERACHAH · MAAMAR 5

מזמור שיר חנוכת הבית כו' ולא שמחת אויבי לי

"A psalm, a song for the dedication of the House…, and You did not let my enemies rejoice over me"

The angels who objected to man's creation were silenced by the dedication of the Beis HaMikdash, because the human soul, though it descends into a physical body, surpasses the angels: it has no body of its own, its source is higher, and it shares its root with the Torah, so only souls can be nullified into G-d like a candle into a torch and become a dwelling for the Shechinah below.

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 angels who objected to man's creation were silenced by the dedication of the Beis HaMikdash, because the human soul, though it descends into a physical body, surpasses the angels: it has no body of its own, its source is higher, and it shares its root with the Torah, so only souls can be nullified into G-d like a candle into a torch and become a dwelling for the Shechinah below.

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 reads the "enemies" of Psalm 30 as the angels who said "What is man?" at creation, conceded at Sinai, rejoiced at the Golden Calf, and were silenced by the Mishkan and the Beis HaMikdash. Why are souls higher? Angels have bodies of refined air and fire; they occupy space and time, their song is audible and sung at set times, and they can appear to the eye. Souls have no bodies; their song is pure understanding, unceasing, and unheard. The angels objected only to the soul's descent into a body, but that descent is the purpose: through it G-d has a dwelling below. The Beis HaMikdash revealed the Shechinah, which gave Israel inner bowing, self-nullification like a candle before a torch; a glimmer of it remains in the synagogue at prayer, and only souls, not angels, can be nullified in this way. The dedication drew down extra lights, as the princes' twelve offerings did for each tribe. "Psalm" is the angels' song through a vessel, "song" the souls' song without one, and both were revealed at the dedication. Finally, dilisani's three meanings name the soul's three advantages.

OUTLINE

1 **The angels' accusation** ¶1

The "enemies" of the psalm are the angels who opposed man's creation and rejoiced at the Calf, silenced by the Mishkan and the Beis HaMikdash; man is higher than the angels.

2 **Angels and souls: song, sight, space and time** ¶2–5

Souls sing too, but without sound; angels have bodies of air and fire, so their song is audible, they can be seen, and they sing at fixed times, while souls praise without interruption.

3 **The descent of the soul and the Sanctuary** ¶6

The angels objected to the soul's descent into a body, but that descent makes a dwelling for G-d below; the Shechinah rests in Israel through the physical Sanctuary, and now through the synagogue.

4 **Two kinds of bowing** ¶7–8

Outer bowing subdues behavior; inner bowing dissolves the self like a candle into a torch. It came from appearing at the Beis HaMikdash, continues faintly in prayer with ten, and is possible only for souls.

5 **Dedication and the princes' offerings** ¶9–10

Dedication is initiation with an added gift, drawing down extra lights; the princes' identical offerings are repeated twelve times so that each tribe, itself a torch, draws down its own self-nullification like a candle before a torch, for all generations and on Chanukah.

6 **Psalm and song** ¶10–12

Mizmor is music through an instrument, the angels' song through a vessel; shir is the voice, the souls' song without a vessel; the order of the words shows ascent from below or descent from above.

7 **Dilisani: the soul's three advantages** ¶13–15

Exaltation, poverty and drawing water: the soul's source is higher, it has no body of its own, and it is drawn from Chochmah together with the Torah, so it is fitter than the angels for the Shechinah and the Torah.

KEY CONCEPTS

self-nullification (bittul) ביטול

Setting aside one's own sense of self before G-d; its highest form is the candle whose flame merges into a torch.

the Shechinah (Divine Presence) שכינה

G-d's presence as it dwells openly in the lower realms; it is Knesses Yisrael, the source of the souls of Israel.

inner and outer bowing השתחוואה בבחינת פנימיות וחיצוניות

Outer bowing subdues the body while the self remains; inner bowing leaves no will but G-d's.

mizmor and shir מזמור ושיר

Instrumental music and song of the voice: the angels' song clothed in a vessel and the souls' song without one.

a dwelling place among the lower realms דירה בתחתונים

The purpose of creation, achieved only when the soul descends into a physical body.

dedication as initiation חנוכה מלשון חינוך

A beginning marked by an addition beyond the regular, which draws down extra supernal lights.

SECTION 1 • ¶1

The angels' accusation

1 מזמור שיר חנוכת[1] הבית כו' ולא שמחת[2] אויבי לי.[3] הנה בשעת בריאת האדם קטרגו מלאכי השרת לפני הקב"ה ואמרו מה אנוש[4] כי תזכרנו כמ"ש ברבות בראשית פרשה ח'[5]

"A psalm, a song for the dedication of the House..., and You did not let my enemies rejoice over me." Now, at the time of the creation of man, the ministering angels brought an accusation before the Holy One, blessed be He, and said, "What is man, that You should remember him?" as is written in Midrash Rabbah on Bereishis, section 8.

> The maamar opens with Psalm 30, "A psalm, a song for the dedication of the House, of David," and asks who the "enemies" are whose rejoicing G-d did not allow. The Midrash (Bereishis Rabbah 8) relates that when G-d was about to create man, the ministering angels objected with the words of Psalm 8, "What is man, that You should remember him?" Midrash Tehillim on Psalm 8, to which a Kehot note points, names three places where the angels contended with G-d, over man, the Mishkan and the Torah, but tells them in the order the maamar follows: man, then the Torah (where the angels rejoiced when the tablets were broken after the Calf), then the Mishkan.

ואח"כ בשעת מתן תורה כשהקדימו ישראל נעשה לנשמע[6] הודו[7] ואח"כ בשעת חטא העגל שמחו שנמצא כדבריהם שבעוד מ' יום אחר מ"ת [מתן תורה] שהיה פב"פ [פנים בפנים] כו' הפך לבם כ"כ [כל כך].

Afterwards, at the time of the giving of the Torah, when Israel put "we will do" before "we will hear," they conceded. And afterwards, at the time of the sin of the Golden Calf, they rejoiced that it had turned out as they had said: that within forty days after the giving of the Torah, which had been face to face, etc., their heart had turned so far.

> At Sinai, when Israel said "we will do" before "we will hear," committing themselves before knowing what they would be told, the angels conceded; the Gemara (Shabbos 88a) tells that a heavenly voice asked who had revealed to Israel this secret of the ministering angels. But when, only forty days after G-d had spoken with them "face to face," Israel made the Golden Calf, the angels rejoiced that their first objection had been proved right.

אך בשעת מעשה המשכן ערבה שמחתם לפי שמלאכת המשכן מכפר על מעשה העגל שלכן היה זהב במשכן לכפר על הזהב שבעגל

But at the time of the making of the Mishkan [the Tabernacle] their rejoicing grew dark, because the work of the Mishkan atones for the making of the Calf; that is why there was gold in the Mishkan, to atone for the gold of the Calf.

> The Mishkan (the portable Sanctuary in the desert) atoned for the Calf, gold for gold, and so the angels' rejoicing was spoiled. The printed word שחחתם apparently reads שמחתם, "their rejoicing," and the phrase echoes Yeshayahu's "all joy has grown dark (ערבה)."

ולכן אמר דוד על בנין בהמ"ק [בית המקדש][8] מזמור שיר חנוכת הבית כו ולא שמחת אויבי לי הם המלאכים שקטרגו

Therefore David said concerning the building of the Beis HaMikdash [the Holy Temple], "A psalm, a song for the dedication of the House..., and You did not let my enemies rejoice over me": these are the angels who had accused.

> So the "enemies" in David's psalm are not human foes but the accusing angels. The dedication of the House silenced them, because it showed that man, for all his failings, could become a dwelling for G-d. The Siddur's version of this maamar reads "when David prepared the building of the Beis HaMikdash," since David prepared it and Shlomo built it.

והיינו שבנין בהמ"ק [בית המקדש] הוא ענין אחד עם מעשה המשכן (וכה"ג [וכהאי גוונא] הביא בספר ערכי הכינויים שחיבר בעה"מ [בעל המחבר] סדר הדורות בערך אויב ועיין בגמרא בקדושין) (דף ע"ב) מאי את אויבים בשער[9, 10] כו' ועיין בבראשית רבה פנ"ד.

That is, the building of the Beis HaMikdash is one matter with the making of the Mishkan. (Something similar is brought in the book Erchei HaKinuyim, composed by the author of Seder HaDoros, under the entry "enemy"; and see the Gemara in Kiddushin) (folio 72): "What is [meant by] 'with enemies in the gate'..."; and see Bereishis Rabbah, section 54.

> Although the psalm speaks of the Beis HaMikdash and the angels' disappointment came at the Mishkan, the two are one theme, so the verse fits. The parenthesis gives places where "enemies" is read as something other than plain foes: Erchei HaKinuyim, a lexicon of terms by Rabbi Yechiel Heilprin, the author of Seder HaDoros; the Gemara, which reads Psalm 127's "enemies in the gate" as a father and son, or a teacher and student, who argue over Torah until they love each other; and Bereishis Rabbah 54, which reads "even his enemies" as one's wife, the snake or the evil inclination. That Gemara is on Kiddushin 30b; the printed "(folio 72)" does not hold it.

ולהבין ענין קטרוג הזה של המלאכים[11] שאמרו מה אנוש כו' שאמרו המלאכים שהמה במדרגה עליונה יותר מן האדם. והתשובה היתה שהאדם הוא יותר נעלה.[12, 13, 14, 15, 16]

And to understand this accusation of the angels, who said "What is man...": the angels said that they are on a higher level than man. And the answer was that man is more exalted.

> Here the real question of the maamar is set: the angels claimed to stand higher than man, yet G-d answered that man is more exalted. The rest of the maamar explains in what way the human soul surpasses the angels, and why the angels could still object.

SECTION 2 • ¶2–5

Angels and souls: song, sight, space and time

2 ולביאור זה צריך להבין ענין מלאכים ונשמות כי הנה מצינו שהמלאכים אומרים שירה[17, 18, 19, 20] ולא מצינו כן בנשמות

To explain this, one must understand the matter of angels and souls. For we find that the angels sing song, but we do not find this of the souls.

> To answer, one must first know how angels and souls differ. Scripture often describes the angels singing, as when Yeshayahu hears the Serafim call "Holy, holy, holy," but it never speaks of the souls singing.

ובאמת גם הנשמות אומרים שירה[21, 22, 23] תמיד שהרי יש להם עליות וירידות תמיד מחיל אל חיל וכמ"ש והיה מדי חודש בחדשו[24, 25] כו' ואח"כ חוזרים לג"ע [לגן עדן] התחתון וחוזרים ומתעלים לג"ע [לגן עדן] העליון כו'

In truth, however, the souls too sing song constantly, for they constantly have ascents and descents, "from strength to strength," as it is written, "And it shall be, from New Moon to New Moon…"; and afterwards they return to the lower Gan Eden [the Garden of Eden], and again ascend to the upper Gan Eden, etc.

> The Alter Rebbe answers that the souls do sing, and constantly, since in the afterlife they keep rising "from strength to strength." On each New Moon and Shabbos (as Yeshayahu says, "from New Moon to New Moon and from Shabbos to Shabbos") they rise from the lower Gan Eden to the upper Gan Eden, then return, and rise again. Among the sources in the Kehot note, the Gemara (Chullin 91b) says that the ministering angels do not sing above until Israel sings below.

וידוע דכל הילוך ועלייה היינו ע"י שיר דוקא[26] כענין כל בעלי השיר יוצאין בשיר[27] ונמשכין בשיר כמבואר בלק"א [בלקוטי אמרים הגדול] הגדול.[28, 29] אלא שלא מצינו מפורש כן במקרא.[30, 31]

And it is known that every going and ascent is specifically through shir (song), as in the matter of "All that have a shir [a collar] go out with a shir and are drawn by a shir," as is explained in the great Likkutei Amarim. Only, we do not find this stated explicitly in Scripture.

> The Mishnah rules that animals wearing a shir (a collar or ring) may go out with it on Shabbos and be led by it; read as "song," it says that every going out and rising is carried by song. In Torah Ohr, Bereishis (on Yuval, "the father of all who play the lyre"), the Alter Rebbe explains it so: every ascent from level to level, as from the lower to the upper Gan Eden, comes through song, which is self-nullification. This is explained in the great Likkutei Amarim, the teachings of the Maggid of Mezritch; what remains is only why Scripture never says it of the souls outright.

3 והטעם מפני ששירת המלאכים נשמעת באזני הנביא וכמ"ש ואשמע אחרי קול רעש גדול[32,33] כו' בבחי' קול ממש וכמ"ש ואשמע את קול כנפיהם[34] כקול מים רבים כו'

The reason is that the song of the angels is heard in the ears of the prophet, as it is written, "And I heard behind me the sound of a great noise…," in the form of actual sound; and as it is written, "And I heard the sound of their wings, like the sound of many waters…";

> The difference is that the angels' song is audible: Yechezkel heard it as a real sound, "a great noise" proclaiming "Blessed be the glory of Havayah from His place," and the wings of the Chayos like "the sound of many waters."

ומשמיעים ביראה יחד בקול כו' והאופנים ברעש גדול[35] כו' והיינו לפי שיש להם גופים כמ"ש עושה מלאכיו רוחות. משרתיו אש לוהט[36]

and "they proclaim in awe, in unison, aloud…," and "the Ofanim [an order of angels] with a great noise…". That is because they have bodies, as it is written, "He makes His angels winds, His ministers flaming fire."

> The morning blessing before the Shema describes the angels proclaiming "in unison, aloud" and the Ofanim (an order of angels) "with a great noise." This is because angels have bodies, as Psalms says, "He makes His angels winds, His ministers flaming fire."

דלא קאי על הנשמות שלהם שהנשמות הם בעלי שכל והשגות וכמו נשמת האדם שהיא המשכלת ומשגת ולא שייך לקרוא אותם בשם רוחות ואש לוהט אלא דקאי על הגופים שלהם

This does not refer to their souls, for the souls are possessed of intellect and comprehension, like the soul of man, which reasons and comprehends, and it would not be fitting to call them by the name "winds" and "flaming fire"; rather, it refers to their bodies.

> The Alter Rebbe argues that the verse cannot mean the angels' souls, since a soul is a thinking, understanding being and would not be called "wind" or "fire." The words must therefore describe their bodies.

וכמ"ש הרמב"ן [הרבי משה בן נחמן][37] שהמלאכים[38] יש להם גוף[39,40,41] מיסוד הרוח הפשוט ומיסוד האש הפשוט

As the Ramban writes, the angels have a body of the simple element of air and of the simple element of fire.

> The Ramban, at the end of his Sha'ar HaGemul, writes that angels have bodies made of the simple, spiritual elements of air and fire, not of physical matter; the Hebrew for the element air, ruach, is the very word the verse uses for "winds." In Torah Ohr, Bereishis, the Alter Rebbe brings the same Ramban: some angels' bodies are of air, like the camp of Michael, and some of fire, like the camp of Gavriel, while human bodies are of the four physical elements.

ולכן המלאכים תופסים מקום שיש מלאך גדול[42] מהלך ת"ק שנה[43] ויש מלאך בשליש העולם כו' והיינו הגוף שלהם גדול כ"כ [כל כך] שהוא בחי' מקום.

Therefore the angels occupy space: there is a great angel [the size of] a journey of five hundred years, and there is an angel [that is] a third of the world, etc. That is, their body is so large that it is in the category of space.

> Having bodies, angels occupy space: the Gemara (Chagigah 13b) says the angel Sandalfon is taller than his fellow by a journey of five hundred years (the printed מלך reads מהלך, "journey"), and the Midrash (Bereishis Rabbah 68:12) says that an angel is a third of the world. In Likkutei Torah, Ha'azinu, the Alter Rebbe draws the consequence: because the angels are clothed in such bodies, even when they bow and are nullified there remains someone who is nullified, a separate existence.

4 ולכן השירה שלהם מתלבשת בחי' קול עד שנשמעת לאזני הנביא.[44] משא"כ שירת המלאכים אינן נשמעות לפי שאינן בבחי' התלבשות הגוף כלל.

Therefore their song is clothed in the form of sound, until it is heard by the ears of the prophet. The song of the angels [apparently: souls], however, is not heard, because they are not in a state of being clothed in a body at all.

> Because angels have bodies, their song takes on sound and a prophet can hear it. The second sentence, as printed, speaks of "the song of the angels," but the argument requires "the song of the souls," which is not heard because souls have no body.

ולכן אין השירה מתלבשת בבחי' קול רק היא בבחי' שכל והשגה ולכן לא דיברו הנביאים ממנה.

Therefore their song is not clothed in the form of sound; it is only in the form of intellect and comprehension. That is why the prophets did not speak of it.

> The souls' song is pure understanding and grasp of G-dliness, not sound. That is why the prophets, who heard sounds from on high, never describe it.

5 וכיוצא בזה מצינו לענין ראיה שהמלאכים נראים ונגלים לעיני בשר זכי הראות כמו באברהם וירא והנה שלשה[45, 46] כו' לפי שיש להם גופים ויכולים להתלבש עד שיתגלו ויתראו משא"כ הנשמות[47]

Similarly we find regarding sight: the angels are seen and revealed to eyes of flesh whose vision is pure, as with Avraham, "And he saw, and behold, three…," because they have bodies and can be clothed until they are revealed and become visible; which is not so of the souls.

> The same holds for sight: angels can appear to people whose vision is pure, as the three angels appeared to Avraham as men. Souls cannot, since they have no body to clothe themselves in. The Arizal (Etz Chaim 50:8) gives this very example: the pure of soul can see an angel clothed in its refined garment, as Avraham saw "three men."

וזהו ענין שאומרים בש"ע [בשמונה עשרה] וקדושים בכל יום יהללוך סלה שמתחלה אומרים סדר קדושה[48] של המלאכים איך שאומרים קדוש וברוך[49] וימלוך[50,51] ואח"כ אומרים עוד וקדושים בכל יום כו' על הנשמות

This is the meaning of what we say in the Shemoneh Esreh [the standing prayer], "And holy ones praise You every day, selah": first we say the order of Kedushah [the Sanctification] of the angels, how they say "Holy," "Blessed," and "He shall reign," and afterwards we say further, "And holy ones every day…," concerning the souls.

> The Kedushah of the Amidah first quotes the angels' praises, "Holy" (Yeshayahu), "Blessed" (Yechezkel) and "He shall reign" (Psalms), and then adds "And holy ones praise You every day, selah." The Alter Rebbe reads the second phrase as the praise of the souls.

ואומרים כסדר ממטה למעלה תחלה קדושת המלאכים שהם בבחי' מקום וזמן שמאחר שהם בבחי' מקום מהלך ת"ק שנה ושליש העולם כו' הרי הם ג"כ בבחי' זמן שהמקום והזמן שניהם הם נבראים בבחינה אחד.

We say them in order, from below upward: first the Kedushah of the angels, who are within space and time; for since they are within space, [the extent of] a journey of five hundred years and a third of the world, etc., they are also within time, for space and time are both created in a single aspect.

> The order goes from lower to higher: first the angels, then the souls. Angels exist in space, and since space and time are created together as one, they exist in time as well.

ולכן יש להם עת קבוע לומר שיר[52] כידוע משא"כ הנשמות אין להם בחי' זמן ומקום אלא בכל יום תמיד יהללוך וגם סלה בלי הפסק:[53,54]

Therefore they have a fixed time to say song, as is known; whereas the souls have no aspect of time and space, but rather "every day" they constantly "praise You," and also "selah," without interruption.

> So the angels sing only at set times: the Gemara (Chullin 91b) says once a day, or by other opinions once a week, a month, a year, or even once in all time. Souls, beyond space and time, praise "every day," and selah, which the Sages read as "without interruption" (Eruvin 54a), means that their praise never stops.

SECTION 3 • ¶6

The descent of the soul and the Sanctuary

6 ב אך המלאכים שאמרו מה אנוש[55] כו' עם היות שידעו שמעלת ומדרגת הנשמות היא מאד נעלה ממעלתם ומדרגתם כנ"ל עכ"ז [עם כל זה] הרי הנשמה כמות שהיא היא בלי התלבשות גוף כלל.

2. But the angels who said "What is man…": although they knew that the stature and level of the souls is very much higher than their own stature and level, as said above, nevertheless, the soul as it is [in itself] is not clothed in a body at all.

> The second section returns to the angels' accusation. The angels knew the soul is higher than they are, but that is true of the soul in itself, before it enters a body.

אך על ירידתה להתלבש בגוף בעוה"ז אמרו מה אנוש כי מצד הגוף מוכן האדם לחטא וע"כ אמרו שתנתן להם התורה שיש להם ג"כ גוף ונפש והגוף רוחני.

But concerning its descent to be clothed in a body in this world, they said "What is man," for because of the body man is prone to sin. Therefore they said that the Torah should be given to them, for they too have a body and a soul, and the body is spiritual.

> Their objection was to the soul's descent into a physical body, which makes a person liable to sin. They argued that the Torah belonged with them, who also have body and soul but whose body is spiritual and does not drag them down. In the Gemara (Shabbos 89a) Moshe answers the angels with the same point: "Is there an evil inclination among you?"

ותשובת הקב"ה היה שנצרך להיות הנשמה שמפנימית העולמות שהיא מצד עצמה מופשטת מחומר גופני לגמרי ושתרד דוקא בגוף גשמי ממש שעי"ז יהיה דירה בתחתונים[56, 57, 58, 59] משא"כ במלאכים.[60]

And the answer of the Holy One, blessed be He, was that it was necessary that the soul, which is from the inner dimension (pnimiyus) of the worlds and which in itself is utterly abstract from bodily matter, should descend specifically into an actual physical body, so that through this there would be a dwelling place among the lower realms; which is not so with the angels.

> G-d's answer: the whole point is that the soul, drawn from the innermost level of the worlds and itself free of all matter, must come down into a truly physical body. Only in this way does G-d have "a dwelling place among the lower realms," which angels, with their refined bodies, cannot provide.

(ועמ"ש מזה בד"ה וייצר[61] ה' אלקים את האדם עפר[62] כו' והבהמ"ק [והבית המקדש] נעשה ג"כ מדברים גשמיים והיה בו גילוי[63] מבחינה שלמעלה מהשתלשלות ועמ"ש בדבור השני שע"פ מזמור שיר חנוכת)

(And see what is written on this in the discourse beginning "And Havayah Elokim formed man, dust…". And the Beis HaMikdash too was made of physical things, and in it there was a revelation from a level that is above the chain of descending worlds (hishtalshelus). And see what is written in the second discourse on "A psalm, a song for the dedication.")

The parenthesis refers to the Torah Ohr discourse on "And Havayah Elokim formed man, dust" (Torah Ohr, Bereishis 4), which explains why man's body, unlike the plants and animals, was first formed as lifeless dust and only then received its soul: the highest soul is clothed in the lowest matter so that it can raise everything with it. It adds that the Beis HaMikdash likewise was built of physical materials and yet revealed a level above the whole chain of descending worlds, and refers to a second discourse on this psalm.

והנה כאשר נבנה בהמ"ק [בית המקדש] אז נאמר ולא שמחת כו' כי הנה כתיב ועשו לי מקדש ושכנתי בתוכם[64]

Now, when the Beis HaMikdash was built, then it was said, "And You did not let [my enemies] rejoice…." For it is written, "And they shall make Me a Sanctuary, and I will dwell in their midst."

This is why the building of the Beis HaMikdash silenced the angels: G-d's dwelling below is in people of flesh, and the Sanctuary served it. The verse says, "They shall make Me a Sanctuary, and I will dwell in their midst."

בתוכו לא נאמר אלא בתוכם שהשראת השכינה היתה בתוך ישראל עצמם אלא שאעפ"כ [שאף על פי כן] היה צריך לבנות בית מעצים ואבנים כדי שעי"ז יהיה גילוי השכינה בישראל

It does not say "in its midst," but "in their midst," for the resting of the Shechinah (Divine Presence) was within Israel themselves. Yet even so, it was necessary to build a house of wood and stones, so that through this there would be a revelation of the Shechinah in Israel.

It does not say "in its midst," in the Sanctuary, but "in their midst," in the people: the Shechinah rested in Israel themselves. Yet a physical house of wood and stone was still needed for that presence to be revealed in them.

וכן עכשיו משחרב בהמ"ק [בית המקדש] נתפשטה הקדושה בכל בהכ"נ [בית הכנסת] ובהמ"ד [ובית המדרש] וכמ"ש ואהי להם למקדש מעט[65, 66] כו'.

And so too now, since the Beis HaMikdash was destroyed, the holiness has spread into every synagogue and house of study, as it is written, "And I have been to them a small sanctuary…."

After the Destruction that holiness spread to every synagogue and study hall, which the Sages (Megillah 29a) find in Yechezkel's "small sanctuary." This prepares the next section on what the resting of the Shechinah is.

SECTION 4 • ¶7–8

Two kinds of bowing

7 ולהבין זה צריך להבין ענין השראת השכינה מה היא והנה אנו אומרים ואין אנו יכולים לעלות ולראות ולהשתחוות לפניך.

To understand this, one must understand what the resting of the Shechinah (Divine Presence) is. Now, we say, "And we are unable to go up and appear and bow down before You."

> To explain how the Beis HaMikdash brought the Shechinah into Israel, the Alter Rebbe starts from a line of the festival Musaf prayer: since the Destruction "we are unable to go up, appear and bow down before You."

וצריך להבין מהו ולהשתחוות. ולמה אין אנו יכולים

One must understand what "and bow down" is. And why are we unable [to bow]?

> The question is what "and bow down" means here, and why we should be unable to do it.

בשלמא לעלות ולראות א"א מפני היד כו' אבל ההשתחואה אפשר להיות בכל מקום לפניו יתי כמו ואנחנו כורעים ומשתחוים כו'. ולמה צריך לזה בהמ"ק [בית המקדש] דוקא.

Granted, to go up and appear is impossible because of "the hand…"; but bowing can take place in any place before Him, may He be blessed, as in "And we bend the knee and bow down…." Why, then, is the Beis HaMikdash specifically needed for this?

> Going up to Jerusalem and appearing in the Temple are plainly impossible now, "because of the hand" that was sent against the Sanctuary, as the same prayer continues. But one can bow to G-d anywhere, as we do daily in the Aleinu prayer, "we bend the knee and bow down"; so why does the prayer say that bowing needs the Beis HaMikdash?

אך הנה יש שני בחינות בהשתחוואה כי הנה ענין ההשתחוואה הוא שמבטל ומכניע א"ע [את עצמו] לפניו יתי כמו שמבטל א"ע [את עצמו] לפני המלך ומקבל עליו לעבדו ולשמועו בקולו.

But there are two levels of bowing. For the meaning of bowing is that one nullifies and subdues oneself before Him, may He be blessed, as one nullifies oneself before the king and accepts upon oneself to serve him and to obey his voice.

> The answer begins by defining bowing: to set oneself aside and submit to G-d, as a subject bows to a king and accepts his service and his command. There are, however, two kinds of such submission.

8 והנה יש השתחוואה בבחי' חיצוניות שמכניע את הגוף שלא ימרוד אבל עיקר רצון ופנימית הנפש אינה מבוטלת שאעפ"כ [שאף על פי כן] הוא דבר בפ"ע [בפני עצמו] ויש לו רצון אחר ומחשבה אחרת בפ"ע [בפני עצמו] זולת ענין ההכנעה.

Now, there is a bowing on the level of the outer dimension (chitzoniyus), in which one subdues the body so that it will not rebel; but the core of the will and the inner dimension of the soul are not nullified, for even so one is a thing unto oneself and has another will and another thought of one's own, apart from the matter of submission.

> Outer bowing subdues the body and its behavior, but the person remains a separate self with desires and thoughts of his own. He submits, but he is still there.

משא"כ בחי' ההשתחוואה בבחי' פנימי' [פנימיות / פנימית] הוא בחי' בטל רצונך מפני[67] רצונו[68] שאין לו רצון וחפץ אחר כלל וכמו ברא כרעא כו' שהרגל היא בטלה ממש כו'

Whereas bowing on the level of the inner dimension (pnimiyus) is the level of "Nullify your will before His will," in which one has no other will or desire at all, as in "a son is the leg [of his father]…," for the leg is utterly nullified, etc.

> Inner bowing is the Mishnah's "Nullify your will before His will" (Avos 2:4): no will of one's own remains at all. The Aramaic saying "a son is his father's leg" pictures this (the Talmud, Eruvin 70b, has "an heir is his father's leg"): a leg has no will of its own and simply goes where the body goes.

והוא השתחוואות הנפש והשתחוואה זו היו מקבלים ישראל ע"י ראיה שלש רגלים בשנה בבהמ"ק [בבית המקדש] ששם היה גילוי שכינה פי' שכינה מה ששוכן בתחתונים בבחי' גילוי (וקב"ה [וקודשא בריך הוא] קדוש ומובדל כו')

This is the bowing of the soul. And this bowing Israel would receive through appearing on the three festivals a year in the Beis HaMikdash, where there was a revelation of the Shechinah (Divine Presence); the meaning of "Shechinah" is that which dwells (shochen) in the lower realms in a revealed manner (while the Holy One, blessed be He, is holy and separate, etc.).

> This inner bowing Israel received on the three pilgrimage festivals, when they came to "appear" in the Temple where the Shechinah was revealed. The word Shechinah comes from shochen, "dwells": G-d's presence as it dwells openly among the lower realms, while the Holy One, blessed be He, as He is in Himself, is holy and set apart.

שעי"ז כל הנשמות מתבטלים כנר בפני האבוקה

Through this all the souls are nullified like a candle before a torch.

> Through that revelation all the souls were nullified like a candle before a torch, the image that runs through the rest of the maamar.

פי' כשדולקת אבוקה גדולה מאד אזי כל נר יחידי הדולק בסמוך לה הולך אורו ונכלל באור האבוקה והיו לאחדים ממש.

That is: when a very great torch is burning, then the light of every single candle that burns near it goes and is absorbed into the light of the torch, and they become truly one.

> When a small flame burns beside a great torch, its light no longer shows as a separate light; it merges into the torch's light and they become one. So the soul, in the presence of the revealed Shechinah, merged into its source.

וזהו ולא יראו פני ריקם[69] כדרך שבא לראות[70] שהיה ראיה והתגלות פנימית וכתיב פני היינו בחי' ממכ"ע [ממלא כל עלמין] וסוכ"ע בחינת יחוד קוב"ה [קודשא בריך הוא] ושכינתיה

This is [the meaning of] "And they shall not appear before My face (panai) empty-handed": in the way that one came to see, for there was a seeing and an inner revelation. And it is written panai, "My face," that is, the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), the level of the union of the Holy One, blessed be He, and His Shechinah.

> The word yera'u, "they shall appear" (literally "be seen"), can also be read yir'u, "they shall see": as the Gemara (Chagigah 2a) puts it, "as one comes to see, so one comes to be seen," an inner revelation in both directions. Panai, "My face," here means both G-d's light that fills all worlds and His light that encompasses them, united as the Holy One and His Shechinah. In Kabbalistic and Chassidic usage, "the Holy One, blessed be He" names the light that encompasses all worlds, and His Shechinah, the indwelling Presence, names the light that fills them. The "face" seen in the Beis HaMikdash was the union of the two, the transcendent light shining openly within the immanent.

ועוד שכל אחד ואחד מישראל לפום שיעורא דיליה היה מקבל גילוי זה כשהיו עולין לרגל שכולן חייבין בראיה לכך נאמר פני הוי' לשון רבים שלכל אחד היה הגילוי לפי ערכו ועיקר הראיה היא ההשתחוואה שהיה משתחווה ויוצא (אלא דכתיב ולא יראו פני ריקם)

Moreover, each and every one of Israel would receive this revelation according to his measure when they went up for the festival, for all are obligated in appearing. Therefore it says pnei Havayah, "the face of Havayah," in the plural, for each one received the revelation according to his level. And the essence of the appearing is the bowing: that one would bow and fulfil [the obligation] (except that it is written, "And they shall not appear before My face empty-handed").

> Each Jew received the revelation according to his own capacity, which is why the verse says pnei, "the face of," a plural form (panim). The heart of the mitzvah of appearing was the bowing, and by bowing alone one would in principle fulfil the obligation, were it not for the verse's demand that one not come "empty-handed," which adds the offering.

ומשלש רגלים אלו היה מקבל בחי' השתחוואה להיות כל השנה בחי' ביטול זה כי מכל רגל ויו"ט [ויום טוב] היה נמשך הביטול עד הרגל הבא אחריו.

And from these three festivals one would receive the quality of bowing so that all year there would be this state of self-nullification, for from each festival and Yom Tov the self-nullification would continue until the next festival after it.

> The self-nullification of each festival carried a person through until the next, so that the whole year was lived in that bittul.

ומשחרב בהמ"ק [בית המקדש] הגם שאין אנו יכולים להשתחוות עכ"פ [על כל פנים] נתפשטה קדושת הארה זו אפס קצהו במקדש מעט בהכ"נ [בית הכנסת] ובהמ"ד [ובית המדרש]

And since the Beis HaMikdash was destroyed, although we are unable to bow, nevertheless the holiness of this illumination, a tiny fraction of it, has spread into the "small sanctuary," the synagogue and the house of study.

> Since the Destruction we cannot bow in the Temple, but a faint glimmer of its holiness has passed to the synagogue and study hall, the "small sanctuary." This is why the prayer says we are unable to bow: the full inner bowing belonged to the Beis HaMikdash.

והיינו בשעת התפלה שאז האדם מדבק א"ע [את עצמו] לקונו ורוצה לבטל א"ע [את עצמו] נגד המלך מלכו של עולם

This is at the time of prayer, when a person cleaves to his Maker and wishes to nullify himself before the King, the King of the world.

> The glimmer is felt in prayer, when a person clings to his Creator and wants to set himself aside before the King of the world.

כל חד לפום שיעורא דיליה יש בבחי' חיצוניות מצד ההכרח שמכריח א"ע [את עצמו] כו' ואין תפלתו של אדם נשמעת אלא[71] בבהכ"נ [בבית הכנסת] כו'

Each one [does so] according to his measure: there is [self-nullification] on the level of the outer dimension, through the compulsion with which one compels oneself, etc. And a person's prayer is heard only in the synagogue, etc.

> Each does so according to his capacity: for some it is only outer bowing, a matter of forcing oneself. The Gemara teaches (Berachos 6a) that a person's prayer is heard only in the synagogue.

שע"י התפשטות השראת השכינה אשר שם (ולכן כל בי עשרה שכינתא שריא[72] ואומרים דבר שבקדושה כשיש עשרה[73] שע"י קיבוץ עשרה שורה כנס"י [כנסת ישראל] דלעילא שהוא בחי' כניסות וקיבוץ הנשמות ומקורם) נעשה בחי' השתחואה וביטול כנר בפני האבוקה.

For through the spreading of the resting of the Shechinah that is there (and therefore, "in every [gathering of] ten the Shechinah rests," and we say a matter of holiness when there are ten; for through the gathering of ten there rests the Knesses Yisrael (the Congregation of Israel) above, which is the level of the gathering and assembly of the souls and their source), there comes about a bowing and self-nullification like a candle before a torch.

> The reason is that the Shechinah's presence spreads there. The Gemara's saying that the Shechinah rests on every gathering of ten (Sanhedrin 39a), and the law that Kaddish, Kedushah and other "matters of holiness" need ten men, reflect that ten gathered together draw down Knesses Yisrael above, the "gathering" of all the souls and their source; through this presence a person comes to bow and be nullified like the candle before the torch. (The printed אכל apparently reads כל, "every.")

והנה ביטול זה הוא בנשמות דוקא שהם מיוחדים ממש כנר באבוקה שנפרד מן הפתילה ונכלל שהרי השכינה היא כנס"י [כנסת ישראל] מקור נש"י [נשמות ישראל] בנים אתם לה' אלקיכם[74] ברא כרעא דאבוה כו'

Now this self-nullification is specifically in souls, which are truly united like a candle in a torch, which separates from the wick and is absorbed; for the Shechinah is Knesses Yisrael, the source of the souls of Israel: "You are children to Havayah your G-d"; "a son is the leg of his father…".

> Only souls can merge like this, as a flame leaves its wick and is absorbed in the torch, because the Shechinah, Knesses Yisrael, is the very source of the souls of Israel. Israel are "children to Havayah your G-d," and like a son who is his father's leg they are part of Him.

משא"כ המלאכים הם בחי' נפרדים שהרי הם מתלבשים בבחי' כלים המגבילים וכ"ש [וכל שכן] כשיורדים למטה הרי היו הנפילים[75] כו':[76]

Whereas the angels are in a state of separateness, for they are clothed in limiting vessels; and all the more so when they descend below: behold, "the Nefilim [the fallen ones] were…".

> Angels, clothed in limiting vessels, remain separate beings, and when they come down into this world they can even fall. The sources in the Kehot note read the Nefilim ("the fallen ones") of Bereishis as such angels: in the Yalkut, two angels who had objected "What is man?" came down to earth and were overcome by the evil inclination, and the Zohar (1:23a) says that Aza and Azael, who accused man, fell through that very accusation.

SECTION 5 • ¶9–10

Dedication and the princes' offerings

9 ג והנה כדי להיות השראת השכינה בבהמ"ק [בבית המקדש] הי' אמר לשכון[78,77] כו' הקדים דוד ושלמה ענין חנוכת הבית.

3. Now, in order for there to be the resting of the Shechinah in the Beis HaMikdash, "Havayah said He would dwell…," David and Shlomo first carried out the dedication (chanukah) of the House.

> The third section explains why a special dedication came first. For G-d to "dwell" in the Beis HaMikdash, as Shlomo said at its dedication, David and Shlomo first held a chanukas habayis, a dedication of the House.

וענין חנוכה זו הוא מלשון חינוך[79] כמו חנוך לנער ע"פ דרכו[80] שכשמחנכין אותו ללימוד אין מחנכין אותו בלימוד בלבד שזהו דבר ההוה לו תמיד אלא שמחנכין אותו באיזה תוספת כמו איזה התקרבות או איזה מתנה

The meaning of this dedication is from the term chinuch (training), as in "Train a youth according to his way." When one trains him for study, one does not train him with the study alone, which is something he has constantly, but one trains him with some addition, such as some drawing close or some gift.

> Chanukah, dedication, is from the same root as chinuch, training or initiation, as in the verse "Train a youth according to his way." When one initiates a child into learning, one does not give him only the learning, which will now be his every day, but adds something extra, some sign of closeness or a gift, to mark the beginning. In Likkutei Torah, Nasso, the Alter Rebbe uses this same picture for the dedication of the altar: every beginning is hard, so it needs an addition beyond the regular.

וכך הענין בחנוכת בהמ"ק [בית המקדש] ומשכן היה דבר נוסף על התמידים שני כבשים כהלכתם[81] שבמשכן התנדבו הנשיאים פר בן בקר כו' ולזבח השלמים[82] כו'

And so it is with the dedication of the Beis HaMikdash and the Mishkan: there was something added to the daily offerings, "two lambs" as prescribed. For in the Mishkan the princes donated "a young bull…, and for the peace-offering…".

> So too at the dedication of the Mishkan and the Beis HaMikdash there was something beyond the regular daily offering of two lambs: in the Mishkan each prince brought his own great offering of burnt-offerings and peace-offerings.

ובבהמ"ק [ובבית המקדש] ויזבח שלמה מאה ועשרים אלף צאן[83,84] כו' והוא ענין תוספת אורות עליונים שירדו בגילוי השכינה

And in the Beis HaMikdash, "And Shlomo slaughtered a hundred and twenty thousand sheep…." This is the matter of an addition of supernal lights that descended with the revelation of the Shechinah.

> At the dedication of the Beis HaMikdash Shlomo offered a hundred and twenty thousand sheep. These extra offerings stand for extra supernal lights that came down together with the revelation of the Shechinah at the start.

שלא השכינה בלבד ירדה אלא עם תוספת אורות עליונים שירדו עמה ועיין מזה סד"ה זאת חנוכת המזבח[85] ובד"ה בכ"ה בכסלו.[86,87,88,89]

For it was not the Shechinah alone that descended, but [it came] with an addition of supernal lights that descended with it. And see on this at the end of the discourse beginning "This is the dedication of the altar," and in the discourse beginning "On the twenty-fifth of Kislev."

> Not only the Shechinah came down, which would remain, but with it an additional, higher revelation. The text refers to the discourse on "This is the dedication of the altar" in Likkutei Torah, Nasso, where the princes' one-time incense offering on the outer altar drew down an encompassing light, and to the Chanukah discourse in Torah Ohr, where the princes' great gift gave the daily offerings the power to draw down light each day.

SECTION 6 · ¶10–12

Psalm and song

10 והנה פרשת הנשיאים מפורש בתורה קרבן של כל נשיא ונשיא זה קרבן נחשון[90] זה קרבן נתנאל[91] כו'

Now, the section of the princes states explicitly in the Torah the offering of each and every prince: "this is the offering of Nachshon," "this is the offering of Nesanel," etc.

> The Torah's account of the Mishkan's dedication lists the offering of each of the twelve princes of the tribes separately, day by day, beginning with Nachshon of Yehudah and Nesanel of Yissachar.

ובכולם כתיב מה היו קרבנותיו עם היות שכולם הקריבו בענין אחד והל"ל [והוה ליה למימר] כן עשה נתנאל כו'[92] וכן עשה כו'

And for all of them it is written what their offerings were, even though they all offered in the same way. It should have said, "Nesanel did likewise…," "and likewise did…".

> All twelve offerings were identical, so the Torah could have written the first in full and then said "Nesanel did likewise." Why does it repeat the same list twelve times?

ולמה צריך לכפול י"ב פעמים את הקרבנות שהיו שוים אלא הענין שנכתב לדורות שגלוי וידוע היה לפניו שעתיד בהמ"ק [בית המקדש] ליחרב וצריך להיות ונשלמה פרים שפתינו[93] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל העוסק בתורת עולה[94] כו'

Why was it necessary to repeat twelve times the offerings, which were identical? Rather, the matter is that it was written for the generations, for it was revealed and known before Him that the Beis HaMikdash would in the future be destroyed, and there would have to be "And we will render [for] bulls [the offering of] our lips," as our Sages, of blessed memory, said, "Whoever occupies himself with the teaching of the burnt-offering…".

> The answer: these verses were written for all generations. G-d knew that the Beis HaMikdash would be destroyed and the offerings would cease, and that then the words of our lips would take the place of bulls, as Hoshea says, and as the Sages teach that studying the laws of an offering counts as bringing it.

וכמו שקורין בחנוכה ענין קרבנות הנשיאים[95, 96] לפי שבחנוכה היתה ג"כ חנוכת המזבח

And so too on Chanukah we read the matter of the offerings of the princes, because on Chanukah too there was a dedication of the altar.

> That is also why on Chanukah we read the princes' offerings: Chanukah too was a dedication of the altar.

שהעובדי כוכבים פרצו י"ג פרצות[97] וכשגברה מלכות בית חשמונאי ונצחום הוצרכו לחינוך לחזור הקדושה ליושנה שבשעת פרצות העובדי כוכבים נסתלקה וע"י קריאת התורה פרשת הנשיאים ממשיכים להיות השראת השכינה כנודע מענין קורא בתורה

For the idolaters had made thirteen breaches, and when the kingdom of the house of the Hasmoneans prevailed and defeated them, they needed a dedication (chinuch) to restore the holiness to its former state, for at the time of the idolaters' breaches it had departed. And through the reading of the Torah section of the princes we draw down the resting of the Shechinah, as is known concerning the matter of one who reads the Torah.

> The Greeks had made thirteen breaches in the Temple's lattice wall (the soreg), as the Mishnah in Middos records, and the holiness had left; when the Hasmoneans won they had to dedicate it anew. Reading the princes' section of the Torah draws down the resting of the Shechinah, by the known power of the Torah reading.

ולכן נכפלו הקרבנות י"ב פעמים לכל הי"ב שבטים להמשיך הביטול כנר בפני האבוקה שיש י"ב אבוקות כנגד י"ב שבטים שכל שבט הוא ענין אבוקה בפ"ע [בפני עצמו]

Therefore the offerings were repeated twelve times, for all twelve tribes, to draw down the self-nullification (bittul) like a candle before a torch, for there are twelve torches corresponding to the twelve tribes, each tribe being a torch in its own right.

> The twelve repetitions are one for each tribe: each tribe has its own "torch," its own root above, into which its souls are to be nullified like candles. Each needed its own drawing-down.

(ועד"ז בקי"ס [בקריעת ים סוף] נקרע הים לי"ב גזרים[98, 99] בכדי שכל שבט ושבט במסילתו יכוון כל חד לפום שיעורא דיליה כמ"ש בבמ"א ועי"ש ברבות פי נשא[100] אמרו בקרבנות הנשיאים על קרבן של כל נשיא ענין וכוונה בפני עצמה ע"ש באריכות גדול).

(And similarly, at the splitting of the Sea, the sea was split into twelve parts, so that each and every tribe on its own path might direct [its intention], each according to his measure, as is written elsewhere. And see in Midrash Rabbah, Parshas Nasso: they said concerning the offerings of the princes that each prince's offering had a meaning and intention of its own; see there at great length.)

> In the same way, the Sea split into twelve paths so that each tribe, on its own path, could direct its intention, each according to its measure. And the Midrash on Nasso gives each prince's identical offering its own distinct meaning and intention.

והנה פי' מזמור שיר דהוא כפל לשון. אך הנה יש הפרש בין מזמור לשיר שהזמר והנגון שמזמר בכלי זמר בנבל וכנור[101] כו' נקרא הניגון ההוא קול זמרה מצד שהוא הקול זמרה היוצא מן הכלי זמר.

Now, as for the explanation of "A psalm, a song," which is a doubled expression: there is, however, a difference between mizmor (psalm) and shir (song). The music and melody that one plays on a musical instrument, on the harp and lyre, etc., that melody is called "the sound of music" (kol zimrah), because it is the sound of music that comes out of the musical instrument.

> Now the maamar returns to "A psalm, a song," which seems to say the same thing twice. Mizmor comes from zemer, instrumental music: the sound that comes out of a harp or lyre.

11 ושיר הוא בפה הקול היוצא מהפה שאינו מלובש בכלי. וזהו מזמור שיר פי' מזמור[102] הוא שירת המלאכים העומדים ברומו של עולם שהם מחיצוניות העולמות שהם בבחי' חומר וצורה אור וכלי

And shir is [song] in the mouth: the voice that comes out of the mouth, which is not clothed in an instrument. This is [the meaning of] "A psalm, a song": mizmor is the song of the angels who stand at the heights of the world, who are from the outer dimension (chitzoniyus) of the worlds, who are of matter and form, light and vessel.

> Shir is song of the voice, not clothed in an instrument. So mizmor, instrumental music, stands for the song of the angels "who stand at the heights of the world," as the morning prayer describes them: they belong to the outer dimension of the worlds and are composed of "matter and form," light and vessel.

שהשיר שלהן שמזמרים ומשבחים ומפארים את שם כבוד מלכותו יתי' בתודה וקול זמרה[103] נקרא בחי' מזמור מצד שהוא הזמר המלובש בהכלי שהם בבחי' חומר וצורה

Their song, in which they sing and praise and glorify the Name of the glory of His kingship, may He be blessed, "with thanksgiving and the sound of music," is called the level of mizmor, because it is music clothed in the vessel, for they are of matter and form.

> Their song is like music sounding through an instrument: it is carried by a vessel, because they are of matter and form. The phrase "with thanksgiving and the sound of music" is from Yeshayahu.

ולכך לא ימצא בהם בחי' הביטול האמיתי להכלל במקורו כנר בפני האבוקה שהכלי שלהם מעכב ולזאת גם הביטול שלהם נרגש בקול ורעש גדול הכל מסיבת הכלי

Therefore the true self-nullification (bittul), to be absorbed in their source like a candle before a torch, is not found in them, for their vessel holds them back. For this reason their self-nullification too is felt in sound and great noise, all because of the vessel.

> Because their vessel holds them back, angels cannot reach the complete bittul of a candle absorbed in a torch. That is why their self-nullification is felt as sound and "great noise": the vessel makes it audible.

ובשיר הוא בחי' השיר של הנשמות שבג"ע [שבגן עדן] שיוצאין בשיר ונמשכין בשיר בביטול האמיתי כביטול הנר בפני אבוקה מצד שאינם מלובשים בחומר וכלי כנ"ל ולכך נק' השיר שלהם בחי' שיר מצד שאינו מלובש בכלי כי אין להם חומריות וכלים כנ"ל

And shir is the level of the song of the souls in Gan Eden, who go out with song and are drawn by song in true self-nullification, like the nullification of a candle before a torch, since they are not clothed in matter and vessel, as said above. Therefore their song is called the level of shir, since it is not clothed in a vessel, for they have no materiality and vessels, as said above.

> Shir, song of the voice alone, is the song of the souls in Gan Eden, who ascend by song in complete self-nullification because they have no matter or vessel. (The printed ובשיר apparently reads ושיר, "and shir.")

(ועמ"ש ע"פ שיר השירים[104] וע"פ ובלילה שירה עמי[105] בד"ה ויהי מקץ.

(And see what is written on "The Song of Songs" and on "And at night His song is with me," in the discourse beginning "And it came to pass at the end.")

The parenthesis sends the reader to Likkutei Torah on the Song of Songs, where shir is the rising of every level and its absorption in its source, and to the Torah Ohr discourse "Vayehi Mikeitz" (Torah Ohr, Mikeitz 2), where "at night His song is with me" is the song of the Torah's inner meaning, G-d's own delight.

ועיין בזח"א [בזהר חלק א] ויצא) (קמ"ח ב')[106] בענין ההפרש בין שיר הלוים לבחי' וחסידיך ירננו[107,108] דכהנים שהיא בחי' עליונה יותר. ועד"ז יובן מעלת בחי' שיר על בחי' מזמור.

(And see the Zohar, part 1, Vayeitzei) (148b), concerning the difference between the song of the Levites and the level of "and Your pious ones shall sing for joy" of the Kohanim [the priests], which is a higher level. In the same way the superiority of the level of shir over the level of mizmor will be understood.

The Zohar (1:148b) asks why the verse says "Your pious ones shall sing for joy" and not "Your Levites," who are the singers of the King. In Likkutei Torah, Va'eschanan, the Alter Rebbe explains that the Levites' song is sung aloud with the mouth, while the Kohanim's is in the will of the heart, for the Kohen's service is done in silence; he adds that the difference between mizmor and shir is the same, so here too shir stands above mizmor.

גם בפרדס בעה"כ [בערכי הכינויים] ערך שיר פי' כי שיר הוא בחכמה

Also in the Pardes [Rimonim of Rabbi Moshe Cordovero], in [the Gate of] Erchei HaKinuyim, under the entry shir, it explains that shir is in Chochmah (wisdom).

The Pardes of Rabbi Moshe Cordovero, in its gate of Kabbalistic terms (Erchei HaKinuyim), says under shir that shir is in Chochmah, the level of wisdom.

אך הנה במקדש היה גילוי שכינה מקור הנשמות והמלאכים כמ"ש מלכותך מלכות כל עולמים וגו'.[109]

Now, in the Sanctuary there was a revelation of the Shechinah, the source of the souls and of the angels, as it is written, "Your kingship is a kingship over all worlds…."

In the Beis HaMikdash was revealed the Shechinah, G-d's kingship, which is the source of both souls and angels: "Your kingship is a kingship over all worlds."

לכך נאמר בחנוכת הבית מזמור שיר שהיה מתגלה שם שניהם בחינת המזמור של המלאכים והשיר של הנשמות מצד שמקור כולם הוא גילוי שכינה ב"ה שנתגלה במקדש כנ"ל

Therefore it says of the dedication of the House, "A psalm, a song," for both were revealed there, the level of the mizmor of the angels and the shir of the souls, since the source of them all is the revelation of the Shechinah, blessed be He, which was revealed in the Sanctuary, as said above.

> So the psalm of the dedication says both "psalm" and "song": at the source of both angels and souls, both kinds of song were revealed together.

וכן היה למטה במקדש בשיר של הלוים שנתחלקו לב' חלקים מהם היו המשוררים בפה ומהם המזמרים בכלי וכדאיתא פלוגתא בגמרא אם עיקר שירה בפה[110] או כלי כו' יע"ש [י"עויין שם].

And so it was below, in the Sanctuary, in the song of the Levites, who were divided into two groups: some of them were singers with the mouth and some of them players on instruments; as there is a dispute in the Gemara whether the essence of song is with the mouth or with an instrument, etc.; see there.

> This was mirrored in the Levites' service: some sang with the voice, some played instruments. The Gemara (Arachin 11a) weighs whether the essence of the Temple song is vocal, with the instruments serving only to sweeten the voice, or instrumental.

12 ומ"ש לפעמי [לפעמים] להיפוך שיר מזמור לבני קרח[111] כו' היינו בהיות המזמור הוא בחיצוניות המלובש בכלי והשיר בפנימית שבלתי כלי

As for what is written sometimes the other way round, "A song, a psalm, of the sons of Korach…": that is because the mizmor is in the outer dimension, clothed in a vessel, and the shir in the inner dimension, without a vessel.

> Some psalms reverse the order, "A song, a psalm." The reason lies in what each is: mizmor is outer and clothed in a vessel, shir inner and without one, and the order shows which way they meet.

ולכך כשמצטרכים להתחבר יחד הוא בב' פנים או שהעליון יורד למטה או התחתון מתעלה למעלה ולכך כשנאמר מזמור שיר הוא בחי' ההעלאה של המזמור ליכלל בהשיר ולהתחבר בו.

Therefore, when they need to join together, it is in two ways: either the higher descends below, or the lower rises above. Therefore, when it says "A psalm, a song," it is the level of the elevation of the mizmor to be absorbed in the shir and to join with it.

> Higher and lower can join in two ways: the higher comes down, or the lower rises up. "A psalm, a song" is the lower, the angels' mizmor, rising to be absorbed in the higher shir.

ושיר מזמור הוא כשהעליון השיר יורד למטה להתחבר אליו (ובזח"ג [ובזהר חלק ג] ר"פ אחרי) (דנ"ח ע"ב) מאי שיר מזמור כו' שיר דאיהו כפול[112] כו'. וכן מזמור שיר ליום השבת.[113]

And "A song, a psalm" is when the higher, the shir, descends below to join with it. (And in Zohar, part 3, beginning of Parshas Acharei) (folio 58b): "What is 'A song, a psalm'?... a song that is doubled...." And so too "A psalm, a song for the Shabbos day."

> "A song, a psalm" is the higher shir coming down to the mizmor. The Zohar (3:56b; the text prints 58b) asks about "A song, a psalm, of the sons of Korach" (Psalm 48) and answers that it is "a song that is doubled," a song praised above other songs, and that so too is "A psalm, a song for the Shabbos day."

ופי' במק"מ [במקדש מלך] שם בשם הרח"ו [הרבי חיים ויטאל] דפי' שיר דאיהו כפול היינו יחוד זו"נ [זעיר אנפין ונוקבא]

And the Mikdash Melech [a commentary on the Zohar] there explains in the name of Rabbi Chaim Vital that the meaning of "a song that is doubled" is the union of Z'eir Anpin and Nukva.

> The Mikdash Melech, a commentary on the Zohar, quotes Rabbi Chaim Vital that the "doubled song" is the union of Z'eir Anpin and Nukva, the divine masculine and feminine.

וע"ש ס"פ (דע"ט ב') מענין מזמור שיר ליום השבת[114] ובמק"מ [ובמקדש מלך] שם דהמזמור שיר הוא כמ"ש במשנה סוף תמיד ליום שכולו שבת כו' ואליו מזמרים בחי' מזמור שיר והבן

And see there, at the end of the parsha (folio 79b), concerning "A psalm, a song for the Shabbos day"; and in the Mikdash Melech there, that the "psalm, song" is as it says in the Mishnah at the end of [tractate] Tamid, "for the day that is entirely Shabbos...," and to it they sing the level of "a psalm, a song"; and understand this.

> The Zohar takes up the Shabbos psalm again at the end of the parsha (3:79b), and the Mikdash Melech links its "A psalm, a song" to the Mishnah's closing words in Tamid: a song "for the time to come, for the day that is entirely Shabbos." Toward that higher Shabbos the lower rises, so to it one sings "a psalm, a song," in that order.

ועד"ז הוא ענין מזמור שיר דחנוכת הבית כו'

And in the same way is the matter of "A psalm, a song" of the dedication of the House, etc.

> The same is true of "A psalm, a song" at the dedication of the House: the order shows the angels' mizmor rising to join the souls' shir.

גם מזמור הוא לשון זמר והתחלקות כמ"ש וכרמך לא תזמור[115] שהוא לשון פירוד והתחלקות של הניגון שנחתך לחלקים קטנים בתוך הכלי זמר משא"כ השיר וכמ"כ [וכמו כן] הוא למעלה.[116]

Also, mizmor is a term of pruning (zemer) and division, as it is written, "and your vineyard you shall not prune (sizmor)," which is a term of separation and division of the melody, which is cut into small parts within the musical instrument; which is not so with shir. And so too it is above.

> A second meaning: zemer also means pruning, as in "you shall not prune (sizmor) your vineyard." Pruning cuts into pieces, as an instrument divides the melody into small separate notes, while the voice's shir flows undivided; and the same contrast holds above between angels and souls.

SECTION 7 · ¶13–15

Dilisani: the soul's three advantages

13 ופי' כי דליתני[117] שהטעם לכל זה הוא יתרון ומעלות הנשמות על המלאכים ויתרון הזה הוא נרמז במלת דליתני שיש בו ג' פירושים.[118] הא' מלשון התרוממות והתנשאות בבחי' למעלה מעלה. והב' מלשון דלות ועניות.

And the meaning of "for You have lifted me up (dilisani)": the reason for all this is the advantage and superiority of the souls over the angels, and this advantage is hinted at in the word dilisani, which has three meanings. The first is from the term of exaltation and elevation, on the level of the very highest. The second is from the term of poverty (dalus) and neediness.

> Psalm 30 opens "I will exalt You, Havayah, for You have lifted me up (dilisani)." The Alter Rebbe reads dilisani as hinting at why souls surpass angels, and gives it three meanings: raising up, poverty (dal, poor), and, as the next paragraph says, drawing water.

14 והג' מלשון דלה דלה[119] לשון שאיבה וכל הג' פירושים הם אמת והם ג' מעלות שיש לנשמה על המלאכים.

The third is from the term "he drew, he drew (dalah dalah)," a term of drawing [water]. And all three meanings are true, and they are three advantages that the soul has over the angels.

> The third meaning comes from the account Yisro's daughters gave of Moshe: "he even drew (dalah dalah) water for us." All three readings are true, and each names an advantage of the soul over the angels.

הא' מלשון התרוממות והתנשאות כי הנשמה היא רמה ונשאה במקורה למעלה שהיא מבחינת פנימית משא"כ המלאכים כו' ולזאת השתחוואת הנשמה וביטולה במקורה הוא ביתר שאת כנר בפני האבוקה ממש.

The first, from the term of exaltation and elevation: for the soul is high and exalted in its source above, being from the level of the inner dimension, which is not so of the angels, etc. Therefore the bowing of the soul and its self-nullification in its source are with greater excellence, truly like a candle before a torch.

> First, exaltation: the soul's source is the inner dimension, higher than the angels'. So its bowing and self-nullification in its source are complete, truly a candle merging into a torch.

15 והבי' מלשון דלות ועניות דהיינו שהנשמה היא ערומה בלי לבוש שאין לה התלבשות גוף וכלי המגביל כלל משא"כ המלאכים שיש להם גופים שהן רוחות ואש לוהט.[120]

The second, from the term of poverty and neediness: that is, the soul is naked, without a garment, for it has no clothing of a body and a limiting vessel at all; which is not so of the angels, who have bodies, which are winds and flaming fire.

> The second advantage, from dal, "poor": the soul is "naked," with no body or limiting vessel of its own. The angels, by contrast, have bodies, the "winds" and "flaming fire" of the verse discussed at the start.

והג' מלשון שאיבה שהנשמות נשאבו ממקור חוצבם מבחינת חכמה ותמלא כדה[121] כד מן ים החכמה כ"ד ספרי דאורייתא

The third, from the term of drawing [water]: the souls were drawn from the source from which they were hewn, from the level of Chochmah (wisdom); "and she filled her jug (kadah)": a jug (kad) from the sea of Chochmah, the twenty-four (kad) books of the Torah.

> The third advantage, from dalah, "drawing water": souls were drawn from their source in Chochmah, the "sea of wisdom." Rivkah's "she filled her jug (kad)" is read as a jug drawn from that sea, and kad has the numerical value twenty-four, the number of books of Scripture.

והיינו שיסודתה בהררי קדש[122] היא חכמה עילאה מקור התורה שהתורה נשאבה משם כד מן הים

That is, "its foundation is in the holy mountains," which is the supernal Chochmah, the source of the Torah, for the Torah was drawn from there, a jug from the sea.

> The soul's foundation is "in the holy mountains," supernal Chochmah, which is also where the Torah was drawn from, "a jug from the sea." Torah and souls come from the same source.

וכמ"ש ותורה שם בישראל[123] וכתיב וזאת לפנים בישראל[124] ואין זאת אלא תורה[125] שהיא מושרשת בנש"י [בנשמות ישראל] במקורם ובפנימיותם ולזאת ראויים הם להשראת השכינה ולקבלת התורה יותר מהמלאכים:

As it is written, "and He set a Torah in Israel," and it is written, "And this was formerly (lefanim) in Israel," and "this" is nothing other than Torah, which is rooted in the souls of Israel, in their source and in their inner dimension (pnimiyus). Therefore they are more fitting than the angels for the resting of the Shechinah (Divine Presence) and for receiving the Torah.

> Two verses show it: "He set a Torah in Israel," and "And this was formerly (lefanim) in Israel," where "this" is Torah, as the Sages say. In Torah Ohr, Mikeitz, the Alter Rebbe explains this verse as the Torah that is in the inner dimension (pnimiyus) of every Jewish soul, hearing in lefanim, "formerly," the sense "within." That is why souls are more fitting than angels for the Shechinah to rest among them and to receive the Torah: the answer to the angels' accusation with which the maamar began.

IN ONE'S AVODAH

In prayer, and especially in the synagogue and with ten, a person can reach a glimmer of the Beis HaMikdash's inner bowing: not only to subdue his behavior but to set aside his own will entirely before the King, each according to his measure, like a candle absorbed in a torch.

QUESTIONS FOR DISCUSSION

1. If the angels knew the soul was higher than they are, what exactly was their objection to man, and how does G-d's answer turn their objection into the very reason for man's creation?
2. Why does having a body, even a spiritual one, make the angels' song audible and bound to time, while the souls' song is silent and unceasing?
3. What is the difference between outer and inner bowing, and what in your own prayer corresponds to each?
4. Why were the princes' identical offerings written out twelve times, and what does that say about each tribe's, and each person's, own path?
5. How do the three meanings of dilisani together explain why souls, not angels, received the Torah and the Shechinah?

FOR CHILDREN · AGES 9–13

For the children at the table

Why a soul in a body is higher than an angel

THE BIG IDEA

G-d sent the soul down into a physical body so that it could make a home for Him in this world, something the angels cannot do.

King David wrote a psalm for the dedication of the Beis HaMikdash: "You did not let my enemies rejoice over me." The maamar says these "enemies" are the angels who asked G-d, when man was created, "What is man?" The angels sing, and their song can be heard, because they have bodies of fire and air. Souls also sing, but their song is pure understanding, without sound, and they praise G-d all the time. The angels objected only to the soul coming down into a body, where it can make mistakes. But that is the whole purpose: through the soul in a body, G-d has a dwelling in this lower world. In the Beis HaMikdash, G-d's Presence, the Shechinah, was openly revealed. Jews who came there learned to bow inwardly, to set aside their own will completely before G-d. The angels cannot bow this way. Even today, when we daven in shul, especially with a minyan, we can feel a glimmer of that bowing. The souls are also closer to the Torah than the angels are, because both come from the same source in G-d's wisdom.

THE MASHAL

When a great torch is burning, every small candle brought near it has its light swallowed up in the torch's light, and they become one. So too, in the Beis HaMikdash, where G-d's Presence shone openly, every soul's own will melted into G-d like a candle into a torch.

QUESTIONS FOR THE SHABBOS TABLE

1. Why did G-d want the soul to come down into a body, even though the angels thought it was a mistake?
2. What is the difference between bowing with our body and bowing the way a candle is swallowed up in a torch?
3. When you daven in shul this week, how can you try to set aside your own wishes before G-d, even for a moment?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 מזמור שיר חנוכת

The note says a transcript of this maamar by the Mitteler Rebbe is printed in the Siddur; it is a parallel record of the same discourse.

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ בסידור ערה, ב. הנחה נוספת בסה"מ תקס"ו ע' ק. המאמר שבסידור נאמר ג"כ בשנת תקנ"ט — ראה סה"מ תש"ט ע' 91. באוה"ת פ' פנחס כרך ו ע' א'תתקמז מציין למאמר זה "ובתורת חנוכת בהמ"ד דלאדי ע"פ מזמור שיר חנוכת". קטע מהמאמר ראה ד"ה כל שמעשיו מרובים תרל"ג ע' רסח.

2 מזמור שיר חנוכת הבית . . ולא שמחת

There the source is given as Midrash Tehillim on "What is man," where the angels contend against G-d over man, the Mishkan and the Torah.

Psalms 30:1–3 תהילים ל:א-ג

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד: אֲרוֹמִמְךָ ה' כִּי דִלִּיתָנִי וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי: ה' אֱלֹקָי שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי:

A Psalm; a Song at the Dedication of the House; of David. I will extol thee, O L-RD, for Thou hast raised me up, and hast not suffered mine enemies to rejoice over me. O L-RD my G-d, I cried unto Thee, and Thou didst heal me;

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KEHOT'S NOTE

תהלים ל, א-ג. בסה"מ תרל"ג ע' רסח מציין למדרש תלים סי' ח ע"פ מה אנוש כי תזכרנו שבשלשה מקומות היו המלאכים מדיינים כנגד הקב"ה באדם ובמשכן ובתורה.

3 ולא שמחת אויבי לי

David to G-d: "I will exalt You, Havayah, for You have lifted me up, and You did not let my enemies rejoice over me." Plainly, G-d raised him from his distress so that his foes could not gloat; the maamar reads the "enemies" as the accusing angels, and later reads "You have lifted me up (dilisani)" three ways.

Psalms 30:2 תהילים ל:ב

אֲרוֹמִמְךָ ה' כִּי דִלִּיתָנִי וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי:

I will extol thee, O L-RD, for Thou hast raised me up, and hast not suffered mine enemies to rejoice over me.

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4 קטרגו מלאכי השרת לפני הקב"ה ואמרו מה אנוש

The Kehot note cites Midrash Tehillim on Psalm 8, which says the angels contended with G-d in three places: over man, over the Mishkan and over the Torah. This is the framework of the maamar's opening.

Midrash Tehillim 8:2 מדרש תהילים ח:ב

... באותה שעה אמר הקב"ה למשה (שם כז) כתב לך את הדברים האלה. עד שאין להם מענה ותשובה. וכשביקש הקב"ה לשרות במשכן אמרו מלאכי השרת לפניו מה אנוש כי תזכרנו. רבי יהודה בשם ר' איבו ורבי יהודה ברבי סימון אמרו שניהם מפסוק אחד פיתקין היו משליכין שנאמר (תהלים סח יג) מלכי צבאות ידודון ידודון ונות בית תחלק וגו'. כענין שנאמר (יואל ד ג) ועל עמי ידו גורל. ר' יודן ברבי איבו אמר אמר להן הקב"ה חייכם אני עושה שנאמר (חבקוק ג ג) כסה שמים הודו. תדע לך שכן הוא אומר ...

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5 כמ"ש ברבות בראשית פרשה ח'

The Midrash on "Let us make man": the ministering angels said before G-d, "What is man, that You should remember him?" The Alter Rebbe cites it for the angels' accusation.

Bereshit Rabbah 8:5 בראשית רבה ח:ה

אמר רבי סימון: בשעה שבא הקב"ה לבראת את אדם הראשון, נעשו מלאכי השרת כיתים כיתים, וחבורות חבורות, מהם אומרים: אל יברא, ומהם אומרים: יברא, הדא הוא דכתיב (תהלים פה): חסד ואמת נפגשו צדק ושלום נשקו. חסד אומר: יברא, שהוא גומל חסדים. ואמת אומר: אל יברא, שכולו שקרים. צדק אומר: יברא, שהוא עושה צדקות. שלום אומר: אל יברא, דכוליה קטטה. מה עשה הקדוש ברוך הוא? נטל אמת והשליכו לארץ, הדא הוא דכתיב (דניאל ח): ותשלך אמת ארצה. אמרו מלאכי השרת לפני הקב"ה: רבון העולמים! מה אתה מבזה תכסיס אלטיכסייה שלך? תעלה ...

Rabbi Simon said: When the Holy One blessed be He came to create Adam the first man, the ministering angels divided into various factions and various groups. Some of them were saying: 'Let him not be created,' and some of them were saying: 'Let him be created.' That is what is written: "Kindness and truth met; righteousness and peace touched" (Psalms 85:11). Kindness said: 'Let him be created, as he performs acts of kindness.' Truth said: 'Let him not be created, as he is all full of lies.' Righteousness said: ...

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6 כשהקדימו ישראל נעשה לנשמע

The Gemara: when Israel put "we will do" before "we will hear," a heavenly voice asked, "Who revealed to My children this secret that the ministering angels use?", and angels crowned every Jew; when Israel sinned with the Calf, the crowns were taken away.

Shabbat 88a:7–8 שבת פ"ח א:ז'-ח'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

Torah together become like enemies, and do not leave until they love each other. (Kehot: Kiddushin 72)

Kiddushin 30b:2 קידושין ל׳ ב:ב׳

מַאי "אֶת אוֹיְבִים בַּשָּׁעַר"? אָמַר רַבִּי חִיָּיא בַּר אַבָּא: אֲפִילּוּ הָאָב וּבְנוֹ, הָרַב וְתַלְמִידוֹ שֶׁעוֹסְקִין בַּתּוֹרָה בַּשָּׁעַר אֶחָד - נַעֲשִׂים אוֹיְבִים זֶה אֶת זֶה. וְאֵינָם זָזִים מִשָּׁם עַד שֶׁנַּעֲשִׂים אוֹהֲבִים זֶה אֶת זֶה שֶׁנֶּאֱמַר: "אֶת וָהֵב בְּסוּפָה", אַל תִּקְרֵי "בְּסוּפָה" אֶלָּא "בְּסוֹפָה".

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

11 **ולהבין ענין קטרוג הזה של המלאכים**

A later discourse that reproduces this section of the maamar from here on.

KEHOT'S NOTE

קטע מכאן בסה"מ תרנ"ג ע' ריח. ובסה"מ תרנ"ד ע' רנג. וראה ד"ה בשעה שעלה משה — תשכ"א.

12 **שהאדם הוא יותר נעלה**

There the words "as is written in Midrash Tehillim there" are added, pointing to the Midrash as the source that man is more exalted.

KEHOT'S NOTE

בסה"מ שם נוסף: כמ"ש במד"ת שם.

13 The heading of Psalm 30, "A psalm, a song for the dedication of the House, of David." The House is generally taken to be the Beis HaMikdash, though the psalm itself thanks G-d for rescue from danger; the whole maamar explains its opening verses (context: Steinsaltz Tanakh).

Psalms 30:1 תהילים ל׳:א׳

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:

A Psalm; a Song at the Dedication of the House; of David.

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14 David, looking at the heavens, asks G-d: "What is man, that You should remember him, and the son of man, that You should take note of him?" Plainly, he wonders that G-d cares for so small a creature; the Midrash puts the words in the mouths of the angels who objected to the creation of man (context: Steinsaltz Tanakh).

Psalms 8:5 תהילים ח׳:ה׳

מָה־אֱנוֹשׁ כִּי־תִזְכְּרֶנּוּ וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ:

What is man, that Thou art mindful of him? And the son of man, that Thou thinkest of him?

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15 Kehot's note points to Kiddushin 72 for these words.

Kiddushin 72 קידושין ע"ב

16 The Midrash on "When Havayah favors a man's ways, even his enemies He makes at peace with him" (Proverbs 16:7), which the Sages read as his wife, the snake or the

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7 **כשהקדימו ישראל נעשה לנשמע הודו**

The Gemara (88b-89a): when Moshe went up to receive the Torah, the ministering angels asked what one born of woman was doing among them and quoted "What is man…"; Moshe answered that the Torah's commands are for those who have parents, dealings and an evil inclination, and the angels conceded (hodu). The Kehot note cites it for the angels' claim at Sinai.

Shabbat 89a:7 שבת פ"ט א:ז׳

אָמַר לֵיקִישׁ הָהוּא מַרְגְּנָן לְרַב כָּהֲנָא: מִי שְׁמִיעַ לָךְ מַאי "הַר סִינַי"? אָמַר לֵיקִישׁ: הַר שֶׁנַּעֲשׂוּ בּוֹ נִסִּים לְיִשְׂרָאֵל. "הַר נִיסַּאי" מִיבָּעֵי לֵיקִישׁ! אָלָּא: הַר שֶׁנַּעֲשָׂה סִימָן טוֹב לְיִשְׂרָאֵל. "הַר סִימָנַאי" מִיבָּעֵי לֵיקִישׁ! אָמַר לֵיקִישׁ: מַאי טַעְמָא לָא שְׁכִיחַת קַמֵּיהּ דְּרַב פַּפָּא וְרַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ דְּמַעְיַינִי בְּאַגָּדְתָא? דְּרַב חִסְדָּא וְרַבָּה בְּרֵיהּ דְּרַב הוּנָא דְּאָמְרִי תַּרְוַויְיהוּ: מַאי "הַר סִינַי"? הַר שֶׁיָּרְדָה שְׂנְאָה לְאֻמּוֹת הָעוֹלָם עָלָיו. וְהַיְינוּ דְּאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: חֲמִשָּׁה שֵׁמוֹת יֵשׁ לוֹ: …

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KEHOT'S NOTE

בסה"מ תרל"ג מציין לגמ' שבת פט, א. וראה בד"ה בשעה שעלה משה תשכ"א שיש לומר דזה שאיתא במדרש שהמלאכים היו מדיינים בשלשה מקומות הו"ע אחד עם מאמר הגמרא במס' שבת שטענת המלאכים היתה במ"ת, אלא שבמדרש מבואר הענין בפרטיות יותר, ע"ש [נדפס בקונטרס חג השבועות תשנ"ג].

8 **ולכן אמר דוד על בנין בהמ"ק**

The Siddur's version reads "when David prepared the building of the Beis HaMikdash," since David prepared it and Shlomo built it.

KEHOT'S NOTE

בסידור עם דא"ח ערה, ב: "כשהכין דוד בנין בהמ"ק". וראה באוה"ת נ"ך כרך ב ע' תתקלא.

9 **מאי את אויבים בשער**

A psalm of Shlomo on the blessing of sons: "They shall not be ashamed when they speak with enemies in the gate." Plainly, a man with many sons can face his foes at the city gate; the Gemara the Alter Rebbe cites reads the verse as scholars who argue over Torah (context: Steinsaltz Tanakh).

Psalms 127:5 תהילים קכ"ז:ה׳

אַשְׁרֵי הַגֶּבֶר אֲשֶׁר מִלֵּא אֶת־אַשְׁפָּתוֹ מֵהֶם לֹא־יֵבֹשׁוּ כִּי־יְדַבְּרוּ אֶת־אוֹיְבִים בַּשָּׁעַר:

Happy is the man that hath his quiver full of them; They shall not be put to shame, When they speak with their enemies in the gate.

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10 **מאי את אויבים בשער**

The Gemara asks what "enemies in the gate" means: even a father and son, or a teacher and student, who study

evil inclination. It is cited as another place where "enemies" is read in an unexpected way.

Bereshit Rabbah 54 בראשית רבה נ"ד

PARAGRAPH 2

17 **כי הנה מצינו שהמלאכים אומרים שירה**

Or HaTorah quotes this section of the maamar.

KEHOT'S NOTE

קטע מובא באוה"ת בראשית כרך ג תקנו, א.

18 **שהמלאכים אומרים שירה**

At the end of Kedoshim (Likkutei Torah, Kedoshim 1:28) the Alter Rebbe explains that the creatures' Perek Shirah and the angels' song ("all that have a shir go out with a shir") reach only "the praise of the work of Your hands," the lowest aspect of G-d's glory.

KEHOT'S NOTE

ע' חגיגה (יג, ב) ובתוד"ה מזיעתן, ובחולין (צא, ב). ובסי' עמק המלך ש' קרית ארבע (פ"ה). ובש' שבע תיקונים (פ"א). ובחדא"ג חולין (שם ד"ה לא הגיע). וע"ע חגיגה (יב, ב) מלאכי השרת שאומרות שירה בלילה. ובחדא"ג (שם) העיר מע"ז (ג, ב) יושב ושומע שירה מפי חיות. וע"ל ס"פ קדושים (ל, ג) שירה של הנבראים ומלאכים, יעו"ש. ושם באמור רד"ה והניף [לו, א] ב' מיני מלאכים, יעו"ש. [כ]. ראה אוה"ת בראשית כרך ג תתקנז, א.

19 **שהמלאכים אומרים שירה**

The Gemara describes the heaven Ma'on, where companies of ministering angels sing at night and are silent by day in honor of Israel. Cited in the note for the angels' song.

Chagigah 12b חגיגה י"ב

20 **שהמלאכים אומרים שירה**

At night G-d "sits and hears song from the mouth of the Chayos," cited in the note as another reference to the angels' song.

Avodah Zarah 3b עבודה זרה ג'

21 **הנשמות אומרים שירה**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

וע' בשה"ק להרח"ו ח"ג ש"ב. ע' ת"ז (תכ"ב) סה, ב. דיוקנו של יעקב חקוקה בכסא הכבוד וכ"ה בלקח טוב ויצא (כח, יג). ובמ' אגדה (שם). ובב"ר (פע"ח [ג]). ובמדב"ר (רפי"ד). ואיכ"ר (ב, א [ב]). ובתנחומא [במדבר יט] במדבר עה"פ כל בכור זכר. ופדר"א (פל"ה). ובתרגי' דה"א (כא, טו). וע' רש"י חולין (צא, ב). ד"ה בדיוקנו. שם בפי' רגמ"ה. וע' שבת (קנב, ב) נשמתן של צדיקים גנוזות תחת כסה"כ. וכ"ה אדר"נ (פי"ב). ובזח"ג (כט, ב) אי' כל הנשמות "גזורות". וכ"ה להלן (קכג, ב) "גזורות". ובפרדס לרמ"ק ז"ל ש' עשר ולא תשע (פי"ז) ושם אי' חצובות. ועיין חולין (שם) שאין מ"ה או' שירה למע' עד שיאמרו ישראל למטה. וראה ב"ב (עה, ב) עתידי' צדיקים שיאמרו לפניהם קדוש, וברש"י שם. [כ].

22 **הנשמות אומרים שירה**

The Gemara teaches that the ministering angels do not sing above until Israel sings below. The note cites it on the song of the souls.

Chullin 91b:15 חולין צ"א ב:ט"ו

מית'בי חב'בין ישראל לפני הקב"ה יותר ממלאכי השרת שישראל אומרים שירה בכל שעה ומלאכי השרת אין אומרים שירה אלא פעם אחת ביום ואמרי לה פעם אחת בשבת ואמרי לה פעם אחת בחודש ואמרי לה פעם אחת בשנה ואמרי לה פעם אחת בשבוע ואמרי לה פעם אחת ביובל ואמרי לה פעם אחת בעולם

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23 **הנשמות אומרים שירה**

The souls of the righteous are stored beneath the Throne of Glory; the note cites it on the source of the souls.

Shabbat 152b:13 שבת קנ"ב ב:י"ג

אֲמַר לֵיהּ הָהוּא מִינָא לְרַבִּי אֲבָהוּ: אָמְרִיתוּ נִשְׁמָתָן שֶׁל צַדִּיקִים גְּנוּזוֹת תַּחַת כִּסֵּא הַכָּבוֹד. אוֹבָא טַמְיָא, הֵיכָא אַסְּקֵיהּ לִשְׁמוּאֵל בִּנְגִידָא? אֲמַר לֵיהּ: הָתָם בְּתוֹךְ שְׁנֵים עָשָׂר חֹדֶשׁ הֲוָה, דְּתַנְיָא: כָּל שְׁנֵים עָשָׂר חֹדֶשׁ גּוּפוֹ קַיָּים, וְנִשְׁמָתוֹ עוֹלָה וְיוֹרֶדֶת. לְאַחַר שְׁנֵים עָשָׂר חֹדֶשׁ הַגּוּף בָּטֵל

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24 **והי' מדי חודש בחדשו**

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

KEHOT'S NOTE

ישע' סוס"י סו.

25 **והיה מדי חודש בחדשו**

Yeshayahu's closing prophecy: "And it shall be, from New Moon to New Moon and from Shabbos to Shabbos, all flesh shall come to bow before Me," says Havayah. Plainly, all mankind will come to worship; Chassidus reads it of the souls' ascent on New Moons and Shabbosos from the lower to the upper Gan Eden.

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חָדָשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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26 **שו"ה שיר — דוקא**

There the Alter Rebbe explains the Mishnah "all that have a shir go out with a shir": every ascent from one level to another, as from the lower to the upper Gan Eden, comes through song, which is the self-nullification of one's own existence.

KEHOT'S NOTE

ע' תו"א ד"ה ושם אחיו יובל. ובד"ה שה"ש הא' פי"ג. [כ].

27 **כל בעלי השיר יוצאין בשיר**

The Mishnah rules that animals wearing a collar or ring (shir) may go out with it and be led by it on Shabbos. The

Alter Rebbe reads shir as song: every ascent is by song.

Shabbat 51b:8–10 שבת נ"א ב:ח'-י'

וְכָל בַּעֲלֵי הַשִּׁיר יוֹצְאִין בְּשִׁיר וְנִמְשָׁכִין בְּשִׁיר. וּמַזִּין עֲלֵיהֶן, וְטוֹבְלָן בְּמְקוֹמָן. גְּמָ' מַאי "נָאקָה בַּחֲטָם"? אָמַר רַבָּה בַּר בַּר חָנָה: נָאקְתָּא חִיוְרְתִי בְּזָמָּא דְּמַרְזְלָא. "וְלוּבְּדְקִים בְּפְרוּמְבְיָא" — אָמַר רַב הוּנָא: חֲמָרָא לוּבָא בְּפִגֵּי דְּמַרְזְלָא.

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KEHOT'S NOTE

שבת נא, ב.

28 **בלק"א הגדול**

The editors suggest that the reference is to what is written at the end of that book, in its section of new collected teachings.

KEHOT'S NOTE

אפ"ל כוונתו הק' מ"ש לבסוף הס' בליקוטים חדשים. [כ].

29 **כמבואר בלק"א הגדול**

It suggests that "the possessors of a shir" are the angels: their ascent is a going out of the limits of their body, while the souls, who have no body (as this maamar explains), need to ascend only because their comprehension is limited.

KEHOT'S NOTE

בד"ה באתי לגני תש"ל סעיף ח (נדפס בסה"מ מלוקט ח"ו ע' צה) מביא זה, וראה שם בהערה 48 שכאן מבאר (לקמן) שגם עליית הנשמות היא ע"י שיר: "ואולי יש לומר דזה שארז"ל "בעלי השיר יוצאין בשיר" ד"בעלי השירי" הם המלאכים [—ראה שם הערה בשולי העמוד] (שנקי' בשם בהמות וחיות). הוא — כי העלי' דמלאכים היא שהם יוצאים מההגבלה דהגוף שמגביל אותם, משא"כ נשמות [שאין להם גוף, כמבואר בלקו"ת ברכה שם] [— כאן]. זה שהם צריכין לעלי' הוא לפי שההשגה שלהם מצד עצמה היא בהגבלה. וכמארז"ל הנ"ל שאומר "יוצאין בשיר" מדבר ביציאה מההגבלה דהגוף [כדוגמת יציאה כפשוטה, שהיא יציאה מהמקום שהי' שם (ולא שיוצא מעצמותו)], ועלי' זו ד"יוצאין בשיר" היא רק במלאכים ("בעלי השיר"). ולא בנשמות". עכ"ל שם. מובא גם בד"ה שירו לה' שיר חדש — תשל"ה (הנחה בלתי מוגה).

30 **בסידור ערה, ד**

The Siddur's version reads "on the Mishnah, All that have a shir go out with a shir," naming the source.

KEHOT'S NOTE

"על ענין המשנה כל בעלי השיר יוצאין בשיר". וראה בהמ"מ לסה"מ תרל"ג ע' רסט.

31 A psalm of the sons of Korach on the pilgrims to Zion: "They go from strength to strength; [each] appears before G-d in Zion." Plainly, the pilgrims grow stronger as they go; Chassidus reads it as the endless ascent of the souls (context: Steinsaltz Tanakh).

Psalms 84:8 תהילים פ"ד:ח'

יֵלְכוּ מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹקִים בְּצִיּוֹן:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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PARAGRAPH 3

32 **ואשמע אחרי קול רעש גדול**

Kehot's note points to Ezekiel 1:12 for these words.

Ezekiel 1:12 יחזקאל א:י"ב

KEHOT'S NOTE

יחזקאל א, יב.

33 Yechezkel, describing his prophecy: "A wind lifted me, and I heard behind me the sound of a great noise: 'Blessed be the glory of Havayah from His place.'" The prophet hears the angels' praise as actual sound. (Kehot: Ezekiel 1:12)

Ezekiel 3:12 יחזקאל ג:י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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34 **ואשמע את קול כנפיהם**

Yechezkel in his vision of the Chariot: "I heard the sound of their wings, like the sound of many waters," the wings of the Chayos as they moved. Another angelic sound a prophet heard.

Ezekiel 1:24 יחזקאל א:כ"ד

וָאֶשְׁמַע אֶת־קוֹל כַּנְפֵיהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל־שַׁדַּי בְּלֶכְתָּם קוֹל הֲמָלָה כְּקוֹל מַחֲנֶה בָּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן:

And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host; when they stood, they let down their wings.

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KEHOT'S NOTE

יחזקאל א, כד.

35 **ומשמיעים ביראה . . ברעש גדול**

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

KEHOT'S NOTE

ברכת יוצר.

36 **עושה מלאכיו רוחות משרתיו אש לוהט**

The psalmist praising G-d's works: "He makes His angels winds, His ministers flaming fire." Plainly it may also mean that He makes the winds His messengers and the flames His servants (malach is both "messenger" and "angel"); the Alter Rebbe, with the Ramban, reads it as saying that the angels' bodies are made of wind and fire (context: Steinsaltz Tanakh).

Psalms 104:4 תהילים ק"ד:ד'

עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט:

Who makest winds Thy messengers, the flaming fire Thy ministers.

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KEHOT'S NOTE

המורים לכאורה זרות. והוא פשוט כי הן אומרים כן ע"י השפע הנשפע ר"ל האור המתלבש בהם והם נקרי' איברים יען שהאור מתפשט אל ניצוצות מתלבש בכל מלאך ומלאך נמצא המלאך ההוא אבר ...

Pardes Rimonim (Public Domain)

41 **המלאכים יש להם גוף**

The Rambam writes that angels are form without matter; the Kehot note says he must mean that they have no physical body.

Mishneh Torah, Foundations of the Torah 2:3, משנה תורה, הלכות יסודי התורה ב':ג'

... וְאֵין גְּלָמָם כִּשְׁאָר גְּלָמִים וְלֹא צוּרָתָם כִּשְׁאָר צוּרוֹת. וּמֵהֶן בְּרוּאִים צוּרָה בְּלֹא גֶּלֶם כְּלָל וְהֵם הַמַּלְאָכִים. שֶׁהַמַּלְאָכִים אֵינָם גּוּף וּגְוִיָּה אֶלָּא צוּרוֹת נִפְרָדוֹת זוֹ מִזּוֹ:

All that which the Holy One, blessed is He! created in His world, is divided into three types: (a) Composite creatures of matter and form; they are beings which undergo constant changes, as the bodies of man, beasts, plants and minerals; (b) Composite beings of matter and form which do not undergo changes of either body or form as the former, but their forms remain forever set in their body unchanged; they are: the planets and the stars around them; their matter is unlike other matter and their forms are ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

42 **שיש מלאך גדול מהלך ת"ק שנה ויש מלאך בשליש העולם**

The Gemara measures the heavens, each a journey of five hundred years from the next, and the Chayos above them, each part of whose body equals all those distances. The Kehot note cites it for the angels' size.

Chagigah 13a חגיגה י"ג א

Chullin 91b חולין צ"א ב

KEHOT'S NOTE

ראה חגיגה יג, א. וראה ג"כ חולין צא, ב. ע' לעיל האזינו (עד, ד). ושי"נ. [כ].

43 **שיש מלאך גדול מלך ת"ק שנ**

The Gemara: the angel Sandalfon "is taller than his fellow by a journey of five hundred years." In Likkutei Torah, Ha'azinu, the Alter Rebbe names Sandalfon as this "great angel."

Chagigah 13b חגיגה י"ג ב

PARAGRAPH 4

44 **ולכן השירה שלהם . . שנשמעת לאזני הנביא**

It adds that the angels are rooted in the Name Elokim, the level of vessels, which are measured and limited, whereas souls are rooted in the Name Havayah, the lights, which are not.

KEHOT'S NOTE

בד"ה בשעה שעלה תשכ"א מוסיף תוספות ביאור: "לפי שהמלאכים שרשם משם אלקים בחי' הכלים, הרי הכלים הם במדידה והגבלה, משא"כ הנשמות תהלים קד, ד. וע' לקי' שה"ש ד"ה שניך פ"ג (לו, ב-ג). [כ].

37 **וכמ"ש הרמב"ן**

There the Alter Rebbe brings the Ramban on "He makes His angels winds": the angels' bodies are made of the spirituality of the two elements fire and air, some of air like the camp of Michael and some of fire like the camp of Gavriel, while human bodies are of the four physical elements.

KEHOT'S NOTE

בסוף שער הגמול. מובא גם בתו"א ד, א. ראה תניא פרק מ. ראה לשון הרמב"ן באוה"ת בראשית כרך ג תקנו, סע"ב.

38 **המלאכים . . לפי שיש להם גופים . . וכמ"ש הרמב"ן**

There the Alter Rebbe writes that the bodies of the angels of Atzilus were created from the outer dimension of the vessels of Atzilus and are a separate existence (yesh), not wholly nullified.

KEHOT'S NOTE

אפילו דאצילות (אגה"ק ס"ך). ראה ע"ח ש"נ פ"ח. וראה ג"כ פרדס שער כד פי"א. פט"ו. וכמש"כ הרמב"ן — (הובא בתו"א ד, ב. לקו"ת צח, א). ומש"כ הרמב"ם בהל' יסוה"ת פ"ב, ה"ג (הובא ברמב"ן סוף שער הגמול) ובמו"נ ח"א פמ"ט, עכצ"ל ששולל גוף גשמי. וראה מורה נבוכים ח"ב פ"ו. ובפרדס שער ו, פי"ו. ועדיין צ"ע. — לקו"ש ח"ט ע' 405. באוה"ת בראשית כרך ג תקנו, א ומציין לסידור שער הק"ש בד"ה להבין ההפרש בין ק"ש לשמו"ע "כי כל מלאך יש לו חומר וצורה כמו נפש וגוף, וגם נתבאר ששרש התהוותן הוא מבחי' כלים דזו"נ דאצי' שנעשי' נשמה לע"ס דבי"ע" ע"ש.

39 **המלאכים יש להם גוף**

Cited in the Kehot note: the Arizal writes that angels too are matter and form, only their matter is very refined, and the pure of soul can see an angel clothed in that garment, which is how Avraham saw "three men."

Sefer Etz Chaim 50:8:2–3 עץ חיים נ':ח':ב'-ג'

... האש שומעין מהם עתידות השדים שביסודות ומהם חכמת העורב כו' אח"כ בד' יסודות יש להם ג"כ צורה ונפש שלהם והם מורכבים מטו"ר ומטוב נבראו בני אדם בחומר וצורה שהם מנפש הד' יסודות הנ"ל ומהרע שלהם נבראו שדים בגוף וצורה וגופם הוא מבי' יסודות אש ואויר ושוכנים בסוד הרוח כי יש להם נפש חי ויש שדים שנפשם נפש דומם ושוכנים בארץ במחילות עפר מש מהם גם בנפש הצומחת ושוכנים בימים ובנהרות ובבורות ואלו הסי הם נקראין תתאין והם רעים מאד הראשונים הם בינונים ויש בהם מין שלישי שיש בהם גם ...

Sefer Etz Chaim (Public Domain)

40 **המלאכים יש להם גוף**

Cited in the Kehot note, with chapter 15 of the same gate, on the nature of the angels' "body": Rabbi Moshe Cordovero writes there that the angel is to the soul of the righteous as a body is to a soul.

Pardes Rimmonim 24:11:5–6 פרדס רמונים כ"ד:י"א:ה'-ו'

... ולומר כי יביט בו קודם העברתו דרך העששית השניה א"א כי הוא אור בהיר כ"כ עד שיחשיך עין הרואה. ובזה יובן ענין המלאכים כי יש להם קצת גלוי מכבוד מלכו של עולם על דרך האור המתלבש בהם וזהו תועלתם וענינם וזהו ענין כחם. ומה גם המגידים האומרים פעמים רבות שמות היקרים בפסוק מצותי חקותי ותורתי ובענייינים כאלה

מזמור שיר חנוכת הבית כו' ולא שמחת אויבי לי

הכלים שהוא רק בחי' הגילוי לבד, ולכן ה"ה באים בבחי' התלבשות. משא"כ הנשמות שהם מפנימיות הכלים שמיוחדים ממש עם עצמות האור כנ"ל ה"ה מופשטים מכל בחי' חומר וגוף" ע"ש.

48 **קדוש**

Yeshayahu hears the Serafim call to one another, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory": the first verse of the Kedushah.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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49 **וברוך**

"Blessed be the glory of Havayah from His place," the sound Yechezkel heard behind him: the second verse of the Kedushah.

Ezekiel 3:12 יחזקאל ג':י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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50 **סדר קדושה של המלאכים . . קדוש וברוך וימלוך**

Or HaTorah writes that angels do not say "He shall reign," since Malchus dwells in Asiyah and angels are of Beriah and Yetzirah, but notes that this very maamar says the angels do say it.

KEHOT'S NOTE

באוה"ת פ' פנחס כרך ו ע' א'תתקמז כ': "טעם שמלאכים אין אומרים ימלוך משום דמל' מקננא בעשי' והמלאכים הם בריאה ויצירה. ובתורת חנוכת בהמ"ד דלאדי ע"פ מזמור שיר חנוכת [— הכוונה לכאן] ראיתי כ' דמלאכים אומרים ימלוך" עכ"ל.

51 **וימלוך**

"Havayah shall reign forever, your G-d, O Zion, for all generations," the psalmist's closing praise: the third verse of the Kedushah.

Psalms 146:10 תהילים קמ"ו:י"

יִמְלֹךְ ה' לְעוֹלָם אֱלֹקַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּ־יָהּ׃

The L-RD will reign for ever, Thy G-d, O Zion, unto all generations. Hallelujah.

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52 **יש להם עת קבוע לומר שירה**

The Gemara says that Israel sing at every hour, while the ministering angels sing only once a day, or by other opinions once a week, a month, a year, or even once in all time.

Chullin 91b:13–14 חולין צ"א ב':י"ג-י"ד

(בראשית לב, כז) ויאמר שלחני כי עלה השחר אמר לו גנב אתה או קוביוסטוס אתה שמתיירא מן השחר אמר לו מלאך אני ומיום

ששרשם משם הוי' בחי' האורות הרי האורות אינם במדידה והגבלה" ע"ש. ובסה"מ תרנ"ג ותרנ"ד שם.

PARAGRAPH 5

45 **וירא והנה שלשה**

The Torah on Avraham at his tent: "He lifted his eyes and saw, and behold, three men were standing over him." They were angels who appeared as men to Avraham's pure eyes.

Genesis 18:2 בראשית י"ח:ב'

וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נִצָּבִים עָלָיו וַיַּרְא וַיָּרָץ לִקְרָאתָם מִפֶּתַח הָאֹהֶל וַיִּשְׁתַּחוּ אָרְצָה׃

and he lifted up his eyes and looked, and, lo, three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth,

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KEHOT'S NOTE

בראשית יח, ב. וראה ברש"י שם.

46 **ו ירא והנה שלשה**

Rashi explains that the three were angels, each sent on one mission: to tell Sarah of Yitzchak's birth, to overturn Sedom and to heal Avraham, for one angel does not carry out two missions. The Kehot note points to it.

Rashi on Genesis 18:2:1 רש"י על בראשית י"ח:ב':א'

והנה שלשה אנשים. אֶחָד לְבַשֵּׂר אֶת שָׂרָה וְאֶחָד לַהֲפֹךְ אֶת סְדוֹם וְאֶחָד לְרַפְּאוֹת אֶת אַבְרָהָם, שֶׁאֵין מַלְאָךְ אֶחָד עוֹשֶׂה שְׁתֵּי שְׁלִיחִיּוֹת (בראשית רבה). תֵּדַע לְךָ, שֶׁכֵּן כָּל הַפָּרָשָׁה הוּא מַזְכִּירָן בְּלָשׁוֹן רַבִּים וַיֹּאכֵלוּ, וַיֹּאמְרוּ אֵלָיו, וּבַשּׂוֹרָה נֶאֱמַר וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ, וּבַהַפְכִּיכַת סְדוֹם הוּא אוֹמֵר כִּי לֹא אוּכַל לַעֲשׂוֹת דָּבָר לְבִלְתִּי הָפְכִּי, וּרְפוּאַל שֶׁרִפְּא אֶת אַבְרָהָם הָלַךְ מִשָּׁם לְהַצִּיל אֶת לוֹט; הוּא שֶׁנֶּאֱמַר וַיְהִי כְהוֹצִיאָם אֹתָם הַחוּצָה וַיֹּאמֶר הִמָּלֵט עַל נַפְשֶׁךָ, לְמַדְתָּ שֶׁהָאֶחָד הָיָה מַצִּיל (בראשית ...

והנה שלשה אנשים AND BEHOLD THREE MEN — one to announce to Sarah the birth of a son, one to overthrow Sodom, and one to cure Abraham, for one angel does not carry out two commissions (Genesis Rabbah 50:2). You may know that this is so because throughout this section it (Scripture) mentions them in the plural — "and they ate" (Genesis 18:8), "and they said unto him" (Genesis 18:9) — whilst in the case of the announcement it states, (Genesis 18:10) "And he said, I will certainly return unto ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

47 **להתלבש עד שיתגלו ויתראו משא"כ הנשמות**

There a long explanation traces the difference to the source: angels come from the outer dimension of the vessels, mere revelation, and so can be clothed; souls come from the inner dimension of the vessels, truly one with the essence of the light, and so are free of all matter and body.

KEHOT'S NOTE

בסה"מ שם יש כאן ביאור ארוך בענין שרש ההפרש בין נשמות למלאכים הוא מצד שרשן ומקורן ומסיים: "דמלאכים שרשן מהאור וחיות דחיצונית

among the higher ones. This is the purpose the Alter Rebbe gives for the soul's descent.

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

... בָּאתי לְגַנִּי אֲחוֹתִי כַּלָּה (שה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לֵקֹה הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתְךָ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ ...

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

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

59 יהיה דירה בתחתונים

The Midrash says that from the first day of Creation G-d desired to dwell with His creatures below, and did so when the Mishkan was set up; the Kehot note cites it together with the Tanchuma.

Bamidbar Rabbah 13:6 במדבר רבה י"ג:ו'

60 משא"כ במלאכים

They add the reason: the angels' body is finer and more spiritual.

KEHOT'S NOTE

"שהגוף שלהם הוא דק ורוחני יותר" — בסה"מ תרנ"ג ותרנ"ד שם.

61 ועמ"ש בד"ה וייצר ה'

This is the discourse to which the text refers: it asks why man's body, unlike the plants and animals, was formed first as lifeless dust and only afterward received its soul, and explains that the soul is clothed in the lowest level so as to raise all creation with it.

KEHOT'S NOTE

תו"א ג, ד. בסה"מ תרנ"ג וסה"מ תרנ"ד נעתק הלשון מתו"א בענין שנשתנה יצירת גוף האדם משאר כל הנבראים.

62 וייצר ה' אלקים את האדם עפר

"And Havayah Elokim formed man, dust from the ground, and breathed into his nostrils the breath of life." It opens the Torah Ohr discourse to which the text refers, on why man's body was formed first as lifeless dust.

Genesis 2:7 בראשית ב':ז'

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man be-

שנבראתי לא הגיע זמני לומר שירה עד עכשיו מסייע ליה לרב חננאל אמר רב דאמר רב חננאל אמר רב שלש כתות של מלאכי השרת אומרות שירה בכל יום אחת אומרת קדוש ואחת אומרת שירה בכל יום אחת אומרת קדוש ואחת אומרת קדוש ה' צבאות

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KEHOT'S NOTE

ראה חולין צא, ב.

53 סלה בלי הפסק

Kehot's note points to Eruvin 4a for these words.

Eruvin 4a עירובין ד' א

KEHOT'S NOTE

עירובין ד, א.

54 וגם סלה בלי הפסק

The Gemara teaches that wherever netzach, selah or va'ed is said, it means without interruption, forever. (Kehot: Eruvin 4a)

Eruvin 54a:12–13 עירובין נ"ד א:י"ב-י"ג

רָבָא אָמַר מֵהָכָא: "תַּאֲוַת לִבּוֹ נָתָתָּה לוֹ וַאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה", אֵימָתַי תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ — בִּזְמַן שֶׁאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה. רָבָא רָמֵי: כְּתִיב "תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ". וּכְתִיב "וַאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה". זָכָה — תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ. לֹא זָכָה — וַאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה.

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

PARAGRAPH 6

55 אמרו מה אנוש

The angels' question "What is man?", here understood as an objection to the soul's descent into a body.

Psalms 8:5 תהילים ח':ה'

מָה־אֱנוֹשׁ כִּי־תִזְכְּרֶנּוּ וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ׃

What is man, that Thou art mindful of him? And the son of man, that Thou thinkest of him?

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56 ושתרד דוקא בגוף גשמי ממש שעי"ז יהיה דירה בתחתונים

It explains that the limits of the angels' bodies are not enough: there must be limits of the kind in which an evil inclination is possible.

KEHOT'S NOTE

"היינו שאינו מספיק המצרים והגבולים של גופות המלאכים כי אם צריך למצרים וגבולים כאלו ששיך בו יצה"ר" — ד"ה בשעה שעלה משה תשכ"א (הנחה).

57 יהי' דירה בתחתונים

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

KEHOT'S NOTE

תנחומא נשא טז. וראה שם בחקתי ג, ב"ר ספ"ג. במדב"ר פי"ג, ו.

58 שעי"ז יהיה דירה בתחתונים

The Midrash says that when G-d created the world He desired a dwelling place among the lower realms, as He has

came a living soul.

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63 **והיה בו גילוי מבחי' שלמעלה מהשתלשלות**

At this point they add an explanation of the difference between the Mishkan and the building at Shiloh.

KEHOT'S NOTE

בסה"מ תרנ"ג וסה"מ תרנ"ד יש כאן ביאור בענין ההפרש בין משכן לבנין שילה.

64 **ועשו לי מקדש ושכנתי בתוכם**

G-d tells Moshe: "They shall make Me a Sanctuary, and I will dwell in their midst." The plural "their" shows that G-d dwells in the people, not only in the building.

Exodus 25:8 שמות כ"ה:ח'

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

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

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65 **ואהי להם למקדש מעט**

G-d to the exiles through Yechezkel: "I have been to them a small sanctuary in the lands where they have come." Plainly, G-d is with the exiles in a lesser way; the Sages read the "small sanctuary" as the synagogues and study halls, which carry the holiness of the Beis HaMikdash (context: Steinsaltz Tanakh).

Ezekiel 11:16 יחזקאל י"א:ט"ז

לָכֵן אֱמֹר כֹּה־אָמַר אֲדֹנָי ה' כִּי הִרְחַקְתִּים בַּגּוֹיִם וְכִי הֲפִיצוֹתִים בָּאֲרָצוֹת וָאֱהִי לָהֶם לְמִקְדָּשׁ מְעַט בָּאֲרָצוֹת אֲשֶׁר־בָּאוּ שָׁם׃

therefore say: Thus saith the L-rd GOD: Although I have removed them far off among the nations, and although I have scattered them among the countries, yet have I been to them as a little sanctuary in the countries where they are come;

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66 **ואהי להם למקדש מעט**

The Gemara on "I have been to them a small sanctuary": these are the synagogues and study halls in Babylonia.

Megillah 29a:7–8 מגילה כ"ט א:ז'-ח'

"וָאֱהִי לָהֶם לְמִקְדָּשׁ מְעַט", אָמַר רַבִּי יִצְחָק: אֵלּוּ בָּתֵּי כְנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת שֶׁבְּבָבֶל. וְרַבִּי אֶלְעָזָר אָמַר: זֶה בֵּית רַבֵּינוּ שֶׁבְּבָבֶל. דָּרַשׁ רָבָא, מַאי דִּכְתִיב: "ה' מָעוֹן אַתָּה הָיִיתָ לָנוּ", אֵלּוּ בָּתֵּי כְנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת. אָמַר אַבָּיֵי: מֵרִישׁ הֲוַאי גָּרִיסְנָא בְּבֵיתָא וּמְצַלֵּינָא בְּבֵי כְנִישְׁתָּא, כֵּיוָן דִּשְׁמַעִית לְהָא דְּקָאָמַר דָּוִד: "ה' אָהַבְתִּי מְעוֹן בֵּיתֶךָ", הֲוַאי גָּרִיסְנָא בְּבֵי כְנִישְׁתָּא.

"Yet I have been to them as a little sanctuary [in the land into which they will go]" (Ezekiel 11:16). R. Yitzchak said: This refers to the synagogue and study houses Elazar says: This refers to the house of our teacher in Babylonia. Rava gave the following exposition: What is the meaning of the verse, "L-rd, You have been our dwelling place" (Psalms 90:1)? This refers to synagogues and study houses. Abaye said: At first I used to study at home and pray in the synagogue, but when I heard ...

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PARAGRAPH 8

67 **פני הוי'**

Moshe: "Three times a year all your males shall appear before Havayah your G-d in the place He chooses." The Alter Rebbe notes the plural form pnei, "face(s)," each person receiving the revelation according to his measure.

Deuteronomy 16:16 דברים ט"ז:ט"ז

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

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

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68 **בטל רצונך מפני רצונו**

Rabban Gamliel's saying, "Nullify your will before His will, so that He will nullify the will of others before your will." The Alter Rebbe uses it to define inner bowing.

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנְךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה׃

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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

69 **ולא יראו פני ריקם**

G-d's command for the festival of Matzos: "and they shall not appear before Me empty-handed" (the same words recur in Exodus 34:20), that is, one must bring an offering when coming to the Sanctuary. The maamar reads panai as "My face," the inner revelation, and explains that the heart of appearing is bowing, the offering being added by this verse.

Exodus 23:15 שמות כ"ג:ט"ו

אֶת־חַג הַמַּצוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מַצוֹת כַּאֲשֶׁר צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי־בוֹ יָצָאתָ מִמִּצְרָיִם וְלֹא־יֵרָאוּ פָנַי רֵיקָם׃

The feast of unleavened bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at

the time appointed in the month Abib—for in it thou camest out from Egypt; and none shall appear before Me empty;

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70 כדרך שבא לראות

The Gemara reads the verse's word for "shall appear" both as "shall see" and as "shall be seen": "as one comes to see, so one comes to be seen."

Chagigah 2a:6 חגיגה ב' א:ו'

וּדְלָא כִּי הַאי תַּנָּא, דְּתַנְיָא: יוֹחָנָן בֶּן דַּהֲבַאי אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה: סוֹמֵא בְּאַחַת מֵעֵינָיו פָּטוּר מִן הָרְאִיָּיה, שֶׁנֶּאֱמַר: "יֵרָאֶה", "יֵרָאֶה" — כְּדֶרֶךְ שֶׁבָּא לְרָאוֹת כָּךְ בָּא לֵירָאוֹת. מָה לְרָאוֹת בִּשְׁתֵּי עֵינָיו, אַף לֵירָאוֹת בִּשְׁתֵּי עֵינָיו.

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

71 ואין תפלתו של אדם נשמעת אלא

The Gemara: "A person's prayer is heard only in the synagogue." The Alter Rebbe explains why: the resting of the Shechinah spreads there.

Berakhot 6a:7–8 ברכות ו' א:ז'-ח'

תַּנְיָא, אַבָּא בִּנְיָמִין אוֹמֵר: אֵין תְּפִלָּה שֶׁל אָדָם נִשְׁמַעַת אֶלָּא בְּבֵית הַכְּנֶסֶת, שֶׁנֶּאֱמַר: "לִשְׁמֹעַ אֶל הָרִנָּה וְאֶל הַתְּפִלָּה". בְּמָקוֹם רִנָּה — שָׁם תְּהֵא תְּפִלָּה. אָמַר רָבִין בַּר רַב אַדָּא, אָמַר רַבִּי יִצְחָק: מְנַיִן שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מָצוּי בְּבֵית הַכְּנֶסֶת — שֶׁנֶּאֱמַר: "אֱלֹקִים נִצָּב בַּעֲדַת אֵל".

There is a teaching : Abba Benjamin said : A man's prayer is only heard [by G-d] when offered in a Synagogue ; as it is said, "To hearken unto the song and to the prayer" (I Kings viii. 28) — where there is song, let there be prayer. Rabin b. Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, is found in the Synagogue ? As it is said, "G-d standeth in the godly congregation " (Ps. Ixxxii. 1 ...

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

72 בי עשרה שכינתא שריא

The Gemara: "In every [gathering of] ten the Shechinah rests." The Alter Rebbe explains that ten gathered draw down Knesses Yisrael above.

Sanhedrin 39a:11 סנהדרין ל"ט א:י"א

אָמַר לֵיקִישׁ קֵיסָר לְרַבָּן גַּמְלִיאֵל: אָמְרִיתוּ כֹּל בֵּי עַשָּׂרָה שְׁכִינְתָּא שָׁרְיָא, כַּמָּה שְׁכִינְתָּא אִיכָּא? קָרְיֵיהּ לְשַׁמָּעֵיהּ, מְחָא בֵּיקוּ בְּאַפָּתְקָא. אָמַר לֵיקִישׁ: אַמַּאי עָל שְׁמָשָׁא בְּבֵיתֵיהּ דְּקֵיסָר? אָמַר לֵיקִישׁ: שְׁמָשָׁא אַכּוּלֵי עָלְמָא נָיְחָא. וּמָה שְׁמָשָׁא דְּחַד מִן אֶלֶף אַלְפֵי רִבּוֹא שַׁמָּשֵׁי דְּקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא נָיְחָא אַכּוּלֵי עָלְמָא, שְׁכִינְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא עַל אַחַת כַּמָּה וְכַמָּה.

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73 ואומרים דבר שבקדושה כשיש עשרה

The law that Kaddish, Kedushah and other "matters of holiness" are said only with ten adult men. The Alter Rebbe explains why: ten gathered draw down Knesses Yisrael above.

Shulchan Arukh, Orach Chayim 55:1 שולחן ערוך, אורח חיים נ"ה:א'

דיני קדיש. ובו כב סעיפים: אומרים קדיש וא"א אותו בפחות מי' זכרים בני חורין גדולים שהביאו בי שערות וה"ה לקדושה וברכו שאין נאמרין בפחות מעשרה:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

74 בנים אתם לה' אלקיכם

Moshe to Israel: "You are children to Havayah your G-d," a closeness that obliges them. The souls, as children, are rooted in the Shechinah and so can merge into it.

Deuteronomy 14:1 דברים י"ד:א'

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

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

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75 היו הנפילים

The Kehot note cites the Zohar (1:23a and 1:25a-b) on Aza and Azael, the angels who accused man and were cast down from their holiness; at 25b the Zohar calls them Nefilim.

Zohar, Bereshit 20:228–21:238 ספר הזהר, בראשית כ':רכ"ח-כ"א:רל"ח

These were Uzza and Azael; from them the "mixed multitude" derive their souls, and therefore they also are called nefilim, because they fall into fornication with fair women. For this, G-d casts them out from the future world, in which they have no portion, and gives them their reward in this world, as it is written, "He repays his enemies to their faces" (Deut. 7, 10). The Gibborim (mighty ones) are those of whom it is written: "they are the mighty ones... men of name" (Gen. 6, 4). They come ...

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

76 הרי היו הנפילים

"The Nefilim were on the earth in those days." Plainly they were giants, whose name may mean that they "fell" from greatness or were "wondrous"; the Midrash and Zohar read them as angels who fell when they came down into this world (context: Steinsaltz Tanakh).

Genesis 6:4 בראשית ו':ד'

הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְּנֵי הָאֱלֹקִים אֶל־בְּנוֹת הָאָדָם וְיָלְדוּ לָהֶם הַמָּה הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם אַנְשֵׁי הַשֵּׁם:

The Nephilim were in the earth in those days, and also after that, when the sons of nobles came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

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PARAGRAPH 9

77 **ה' אמר לשכון**

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

KEHOT'S NOTE

מ"א ח, יב.

78 **ה' אמר לשכון**

Shlomo at the dedication of the Temple, when the cloud filled the House: "Havayah said He would dwell in the thick cloud." The dedication prepared for that dwelling.

I Kings 8:12 מלכים א ח:יב

אָז אָמַר שְׁלֹמֹה ה' אָמַר לִשְׁכֹּן בָּעֲרָפֶל׃

Then spoke Solomon: The L-RD hath said that He would dwell in the thick darkness.

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79 **וענין חנוכה זו הוא מלשון חינוך**

In this Chanukah discourse the Alter Rebbe explains chanukah as chinuch: a child is initiated with many gifts, and because the altar alone was too "small" to draw down the Infinite Light through the daily offerings, the princes gave a great gift at its dedication so that the daily offerings could draw down light each day.

KEHOT'S NOTE

ראה תו"א כט, ד. לעיל נשא כט, ב. שער אורה ד"ה בכ"ה בכסלו פל"ז. לקו"ש חכ"ה ע' 383 ואילך.

80 **חנוך לנער ע"פ דרכו**

Shlomo's counsel: "Train a youth according to his way," in the way that suits him, and he will not depart from it when he is old. The Alter Rebbe links chinuch, training, with chanukah, dedication.

Proverbs 22:6 משלי כ"ב:ו

חֲנֹךְ לַנַּעַר עַל־פִּי דַרְכּוֹ גַּם כִּי־יַזְקִין לֹא־יָסוּר מִמֶּנָּה׃

Train up a child in the way he should go, And even when he is old, he will not depart from it.

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KEHOT'S NOTE

משלי כב, ו.

81 **שני כבשים כהלכתם**

The daily offering: two yearling lambs each day, a continual burnt-offering. It is the regular service to which the dedication offerings were an addition.

Numbers 28:3 במדבר כ"ח:ג

וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַה' כְּבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָּמִיד׃

And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering.

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KEHOT'S NOTE

ראה במדבר כח, ג.

82 **פר בן בקר כו' ולזבח השלמים**

Each prince's dedication offering began "one young bull, one ram, one lamb in its first year, for a burnt-offering," and went on (verse 17) "and for the peace-offering, two cattle, five rams…".

Numbers 7:15 במדבר ז:טו

פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה׃

one young bullock, one ram, one he-lamb of the first year, for a burnt-offering;

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KEHOT'S NOTE

במדבר ז, טו ואילך.

83 **ויזבח שלמה מאה ועשרים אלף צאן**

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

KEHOT'S NOTE

מ"א ח, סג.

84 **ויזבח שלמה מאה ועשרים אלף צאן**

Shlomo's vast peace-offerings at the dedication of the Beis HaMikdash, twenty-two thousand oxen and a hundred and twenty thousand sheep: the "addition" that marked its beginning.

I Kings 8:63 מלכים א ח:סג

וַיִּזְבַּח שְׁלֹמֹה אֵת זֶבַח הַשְּׁלָמִים אֲשֶׁר זָבַח לַה' בָּקָר עֶשְׂרִים וּשְׁנַיִם אֶלֶף וְצֹאן מֵאָה וְעֶשְׂרִים אָלֶף וַיַּחְנְכוּ אֶת־בֵּית ה' הַמֶּלֶךְ וְכָל־בְּנֵי יִשְׂרָאֵל׃

And Solomon offered for the sacrifice of peace-offerings, which he offered unto the L-RD, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the L-RD.

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85 **סד"ה זאת חנוכת המזבח**

At the end of 29a the Alter Rebbe explains that only at the dedication did the princes offer incense on the outer altar: as a child is initiated into learning with "some drawing close or some gift," every beginning needs an addition beyond the regular, an encompassing light drawn down first.

KEHOT'S NOTE

לעיל פ' נשא כט, סע"א.

86 **ואומרים דבר שבקדושה כשיש עשרה**

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

KEHOT'S NOTE

שו"ע או"ח רס"י נה.

87 **בנים אתם לה' אלקיכם**

The words here quote Deuteronomy 14:1; the passage is shown below.

Deuteronomy 14:1 דברים י"ד:א

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

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

the dead.

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KEHOT'S NOTE

דברים יד, א.

88 **המלאכים . . כשיורדים למטה הרי היו הנפלים**

Kehot's note points to Zohar I, 23a for these words.

Zohar I, 23a זח"א כג, א

KEHOT'S NOTE

ראה ילקוט שמעוני בראשית רמז מד. זח"א כג, א. כה, א-ב.

89 **ובד"ה בכ"ה בכסלו**

This is the Chanukah discourse "On the twenty-fifth of Kislev" to which the text refers: the princes' great gift at the dedication gave Israel's daily offerings the power to draw down light, and in the days of the Hasmoneans the self-sacrifice of the few drew down the light of the Torah anew, the "great gift" of Chanukah.

KEHOT'S NOTE

תו"א כט, ד.

PARAGRAPH 10

90 **זה קרבן נחשון**

"This was the offering of Nachshon son of Aminadav": the close of the first prince's offering, recorded in full.

Numbers 7:17 במדבר ז:י"ז

וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתּוּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן נַחְשׁוֹן בֶּן־עַמִּינָדָב׃

and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs of the first year. This was the offering of Nahshon the son of Amminadab.

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91 **זה קרבן נתנאל**

"This was the offering of Nesanel son of Tzuar": the second prince's identical offering, again recorded in full.

Numbers 7:23 במדבר ז:כ"ג

וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן נְתַנְאֵל בֶּן־צוּעָר׃

and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs of the first year. This was the offering of Nethanel the son of Zuar.

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92 **והל"ל כן עשה נתנאל כוי**

Or HaTorah discusses at length why the Torah repeats the identical offerings of the princes.

KEHOT'S NOTE

ראה אוה"ת נשא ע' רנד ואילך. ובפי' במדבר ע' לג.

93 **ונשלמה פרים שפתינו**

Hoshea calls Israel to return: "Take words with you… and we will render for bulls [the offering of] our lips": words of prayer and confession in place of offerings. In exile, prayer and study take the place of the offerings.

Hosea 14:3 הושע י"ד:ג'

קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־יְהוָה אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ׃

Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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KEHOT'S NOTE

הושע יד, ג.

94 **כל העוסק בתורת עולה**

"Whoever occupies himself with the teaching of the burnt-offering is as if he offered a burnt-offering." This is why the princes' offerings were written for the generations.

Menachot 110a:13–14 מנחות ק"י א:י"ג-י"ד

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתני' נאמר בעולת בהמה (ויקרא א, ט) אשה ריח ניחוח ובעולת עוף (ויקרא א, ט) אשה ריח ניחוח ובמנחה (ויקרא ב, ב) אשה ריח ניחוח לומר לך אחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים:

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KEHOT'S NOTE

מנחות קי, א.

95 **וכמו שקורין בחנוכה ענין קרבנות הנשיאים**

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

KEHOT'S NOTE

שו"ע או"ח רס"י תרפד.

96 **שקורין בחנוכה ענין קרבנות הנשיאים**

The law that on Chanukah the Torah reading is the offerings of the princes.

Shulchan Arukh, Orach Chayim 684:1 שולחן ערוך, אורח חיים תרפ"ד:א'

סדר קריאת התורה בחנוכה. ובו ג סעיפים: קורים בקרבנות הנשיאים שבפרשת נשא שלשה בכל יום ומתחילים בברכת כהנים [וי"א שמתחילים ביום כלות משה [טור] וכן אנו נוהגין] וקורא אותו עם כהן ולוי וישראל קורא ביום הראשון [וי"א שהכהן קורא כל אותו הפרשה עד ביום הראשון והלוי והישראל קורין ביום הראשון] [מנהגים וכן נוהגין] ביום שני קורא כהן ביום השני עד פר אחד בן בקר ולוי עד ביום השלישי וישראל חוזר וקורא ביום השני ועל דרך זה בכל יום: הגה [וי"א שישראל קורא ביום שלאחריו דהיינו ביום הג' וכן בכל יום …

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

97 **פרצו י"ג פרצות**

The Mishnah: in the lattice wall (soreg) of the Temple "there were thirteen breaches, which the kings of Greece

had breached"; they were repaired, and thirteen bowings were instituted facing them.

Mishnah Middot 2:3 משנה מדות ב:ג

לִפְנִים מִמֶּנּוּ, סוֹרֵג, גָּבוֹהַּ עֲשָׂרָה טְפָחִים. וּשְׁלֹשׁ עֶשְׂרֵה פְּרָצוֹת הָיוּ שָׁם, שֶׁפָּרָצוּם מַלְכֵי יָוָן. חָזְרוּ וּגְדָרוּם, וְגָזְרוּ כְּנֶגְדָּם שְׁלֹשׁ עֶשְׂרֵה הִשְׁתַּחֲוָיוֹת. לִפְנִים מִמֶּנּוּ, הַחֵיל, עֶשֶׂר אַמּוֹת. וּשְׁתֵּים עֶשְׂרֵה מַעֲלוֹת הָיוּ שָׁם. רוּם הַמַּעֲלָה חֲצִי אַמָּה, וְשִׁלְחָהּ חֲצִי אַמָּה. כָּל הַמַּעֲלוֹת שֶׁהָיוּ שָׁם, רוּם מַעֲלָה חֲצִי אַמָּה, וְשִׁלְחָהּ חֲצִי אַמָּה, חוּץ מִשֶּׁל אוּלָם. כָּל הַפְּתָחִים וְהַשְּׁעָרִים שֶׁהָיוּ שָׁם, גָּבְהָן עֶשְׂרִים אַמָּה, וְרָחְבָּן עֶשֶׂר אַמּוֹת, חוּץ מִשֶּׁל אוּלָם. כָּל הַפְּתָחִים שֶׁהָיוּ שָׁם, הָיוּ לָהֶן ...

Within it was the Soreg, ten handbreadths high. There were thirteen breaches in it, which had been originally made by the kings of Greece, and when they repaired them they enacted that thirteen prostrations should be made facing them. Within this was the Hel, which was ten cubits [broad]. There were twelve steps there. The height of each step was half a cubit and its tread was half a cubit. All the steps in the Temple were half a cubit high with a tread of half a cubit, except those ...

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

98 בקי"ס נקרע הים לי"ב גזרים

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

KEHOT'S NOTE

ראה תנחומא בשלח י. ושי"נ.

99 בקי"ס נקרע הים לי"ב גזרים

Among the ten miracles at the Sea, the Midrash counts that it split into twelve paths, one for each tribe.

Midrash Tanchuma, Beshalach 10:1 מדרש תנחומא, בשלח י:א

וְאַתָּה הָרֵם אֶת מַטְּךָ. עֲשָׂרָה נִסִּים נַעֲשׂוּ לָהֶם עַל הַיָּם. נִבְקַע לָהֶם הַיָּם וְנִבְקַע כְּמִין כִּפָּה, שֶׁנֶּאֱמַר: נָקַבְתָּ בְמַטָּיו רֹאשׁ פְּרָזָיו וְגוֹ' (חבקוק ג, יד). וְנֶחְלַק לִשְׁנֵים עָשָׂר שְׁבִילִים, שֶׁנֶּאֱמַר: וּנְטֵה אֶת יָדְךָ עַל הַיָּם וּבְקָעֵהוּ. וְנַעֲשָׂה יַבָּשָׁה, שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה (שמות טז, יד). וְנַעֲשׂוּ כְּמִין טִיט, שֶׁנֶּאֱמַר (שמות יד, כט): דָּרַכְתָּ בַיָּם סוּסֶיךָ חֹמֶר מַיִם רַבִּים (שמות יד, טו). וְנַעֲשׂוּ הַמַּיִם פֵּרוּרִים, שֶׁנֶּאֱמַר: אַתָּה פוֹרַרְתָּ בְעָזְּךָ יָם (תהלים עד, יג). וְנַעֲשׂוּ סְלָעִים סְלָעִים, ...

And lift thou up thy rod (Exod. 14:16). Ten miracles were performed in their behalf at the sea. The sea was split asunder for them, and became a kind of vault, as it is said: Thou hast struck through with his own rods the heads, etc. (Hab. 3:14). It was divided into twelve paths, as it is said: And stretch out thy hand over the sea and divide it (Exod. 14:16). It was turned into dry land, as it is said: And the children of Israel walked upon dry land ...

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

100 וע"ש ברבות פ' נשא

Midrash Rabbah on Nasso explains the offering of each prince with its own meaning and intention.

Bamidbar Rabbah 13 במדבר רבה י"ג

101 שמזמר בכלי זמר בנבל וכנור

A parallel discussion of instrumental music (zemer) in the Siddur's Chanukah section.

KEHOT'S NOTE

ראה גם סידור שער חנוכה רעז, ג. וראה גם באוה"ת בראשית כרך ה תתקו, א. ובכ"מ.

PARAGRAPH 11

102 וזהו מזמור שיר פי' מזמור

A talk that takes up this explanation of mizmor and shir.

KEHOT'S NOTE

ראה ספר השיחות תשמ"ט ח"א ע' 394.

103 בתודה וקול זמרה

Yeshayahu's consolation of Zion: "Gladness and joy shall be found in her, thanksgiving and the sound of music (kol zimrah)." The maamar uses the phrase for the angels' instrumental praise, the zemer of mizmor.

Isaiah 51:3 ישעיהו נ"א:ג

כִּי־נִחַם ה' צִיּוֹן נִחַם כָּל־חָרְבֹתֶיהָ וַיָּשֶׂם מִדְבָּרָהּ כְּעֵדֶן וְעַרְבָתָהּ כְּגַן־ה' שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא בָהּ תּוֹדָה וְקוֹל זִמְרָה:

For the L-RD hath comforted Zion; He hath comforted all her waste places, And hath made her wilderness like Eden, And her desert like the garden of the L-RD; Joy and gladness shall be found therein, Thanksgiving, and the voice of melody.

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104 שיר השירים

"The Song of Songs, which is Shlomo's," the song above all songs: the verse on which Likkutei Torah explains the nature of shir, as the text refers.

Song of Songs 1:1 שיר השירים א:א

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה:

THE song of songs, which is Solomon's.

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105 ובלילה שירה עמי

A psalm of the sons of Korach: "By day Havayah commands His kindness, and at night His song is with me." It is the verse of the Torah Ohr discourse the text refers to; the Gemara (Chagigah 12b) reads it of the angels who sing at night.

Psalms 42:9 תהילים מ"ב:ט

יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי תְּפִלָּה לְאֵל חַיָּי:

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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106 **בזח"א ויצא (קמ"ח ב')**

There the Alter Rebbe explains this Zohar: the Levites' song is sung aloud with the mouth, while the Kohanim's, "Your pious ones shall sing," is in the will of the heart, for the Kohen's service is done in silence; and he refers to this discourse for the difference between mizmor and shir, which is the same.

KEHOT'S NOTE

מובא גם לעיל פ' ואתחנן ח, ב.

107 **וחסידיך ירננו**

David's prayer as the Ark is brought to its resting place: "Your priests shall be clothed in righteousness, and Your pious ones shall sing for joy." The Zohar asks why it is the pious, the Kohanim, who sing here and not the Levites.

Psalms 132:9 תהילים קל"ב:ט

כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ׃

Let Thy priests be clothed with righteousness; And let Thy saints shout for joy.

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108 **וחסידיך ירננו**

The Zohar on "Your priests shall be clothed in righteousness, and Your pious ones shall sing for joy": it should have said "Your Levites," who are the King's singers, but David made the Kohanim and the pious the ones who gladden the King. The maamar cites it for the difference between the Levites' song and the Kohanim's.

Zohar, Vayetzei 6:36–7:43 ספר הזהר, ויצא ו:לו-ז:מג

From David's conduct on this occasion we learn that anyone who invites a king should strive to entertain him in some novel fashion, so as to afford him special pleasure. If, for instance, it is the king's wont to be entertained by ordinary clowns and jester, he should provide for him specially refined and courtly entertainers. Thus, when David invited the King and His Consort, he replaced the customary entertainers of the King with a higher order. So he said: "Let thy priests be clothed with righteousness, and let thy …

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

109 **מלכותך מלי כל עולמים**

David's praise: "Your kingship is a kingship over all worlds (olamim)." Plainly, an everlasting kingship (olamim, "ages"); the maamar reads olamim as "worlds": Malchus, the Shechinah, is the source of every world, souls and angels alike (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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KEHOT'S NOTE

תהלים קמה, יג.

110 **אם עיקר שירה בפה או בכלי**

The Gemara's dispute whether the essence of the Temple song was the Levites' voices or the instruments.

Arakhin 11a:2–3 ערכין י"א א:ב'-ג'

וְעַבְדֵי כֹּהֲנִים הָיוּ כּוּ׳. לֵימָא בְּהָא קָמִיפַּלְגִי, דְּמַאן דְּאָמַר עֲבָדִים הָיוּ קָסָבַר: עִיקַּר שִׁירָה בַּפֶּה, וּכְלֵי לְבַסּוֹמֵי קָלָא הוּא דַּעֲבִידָא, וּמַאן דְּאָמַר לְוִיִּם הָיוּ קָסָבַר: עִיקַּר שִׁירָה בִּכְלֵי! וְתִסְבָּרָא? רַבִּי יוֹסֵי מַאי קָסָבַר? אִי קָסָבַר: עִיקַּר שִׁירָה בַּפֶּה — עֲבָדִים סַגִּיא, אִי קָסָבַר: עִיקַּר שִׁירָה בִּכְלֵי — לְוִיִּם בָּעֵינַן!

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

KEHOT'S NOTE

ערכין יא, א. [כ].

PARAGRAPH 12

111 **שיר מזמור לבני קרח**

The heading "A song, a psalm, of the sons of Korach," in the reverse order; the same heading opens Psalm 48, which the Zohar cited here expounds.

Psalms 88:1 תהילים פ"ח:א'

שִׁיר מִזְמוֹר לִבְנֵי־קֹרַח לַמְנַצֵּחַ עַל־מָחֲלַת לְעַנּוֹת מַשְׂכִּיל לְהֵימָן הָאֶזְרָחִי׃

A Song, a Psalm of the sons of Korah; for the Leader; upon Mahalath Leannoth. Maschil of Heman the Ezrahite.

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KEHOT'S NOTE

תהלים פח, א.

112 **מאי שיר מזמור כוי שיר דאיהו כפול**

At the beginning of Acharei the Zohar asks what "A song, a psalm, of the sons of Korach" (Psalm 48) means and answers: a song that is doubled, praised above other songs; so too "A psalm, a song for the Shabbos day" and "The Song of Songs." (Kehot: Zohar 3:58b)

Zohar, Achrei Mot 1:4–2:12 ספר הזהר, אחרי מות א:ד-ב:יב

R. Hiya said: 'One day I was on my way to visit R. Simeon to learn from him the portion of the Passover. In a certain mountain which I passed I saw some clefts in a rock and two men sitting in one. As I went along I caught the sound of their voices saying: "A song, a psalm of the sons of Korah." Why both song and psalm? We have learnt in the name of R. Simeon that this is a double song, and therefore superior to other songs. …

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

113 **מזמור שיר ליום השבת**

The heading of the Shabbos psalm, "A psalm, a song for the Shabbos day," another heading in the order psalm, song.

Psalms 92:1 תהילים צ"ב:א'

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת׃

A Psalm, a Song. For the sabbath day.

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KEHOT'S NOTE

תהלים צב, א.

114 **מענין מזמור שיר ליום השבת**

At the end of Acharei the Zohar reads "A psalm, a song for the Shabbos day" as the praise with which Shabbos itself praises the Holy One, when joy is found and the soul is added.

Zohar, Achrei Mot 72:405–75:413-ספר הזהר, אחרי מות ע"ב:ת"ה ע"ה:ת"ג

and a person stepping on them with his foot or his shoe may come to harm. If this is true of this remnant of a remnant of filth, how much more of the woman who was joined with the Serpent! Alas for the world which inherited that filth from her! Therefore it is written, "To a woman in the separation of her uncleanness thou shalt not draw near". Happy the generation in which R. Simeon lived! To it the words apply, "Happy art thou O land, when thy king is ...

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

115 **וכרמך לא תזמור**

The law of the Sabbatical year: "your field you shall not sow, and your vineyard you shall not prune." Zemer as cutting and dividing.

Leviticus 25:4ויקרא כ"ה:ד'

וּבַשָּׁנָה הַשְּׁבִיעִת שַׁבַּת שַׁבָּתוֹן יִהְיֶה לָאָרֶץ שַׁבָּת לַה' שָׂדְךָ לֹא תִזְרָע וְכַרְמְךָ לֹא תִזְמֹר:

But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the L-RD; thou shalt neither sow thy field, nor prune thy vineyard.

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KEHOT'S NOTE

ויקרא כה, ד.

116 The Mishnah's last words: on Shabbos the Levites sang "A psalm, a song for the Shabbos day," a song for the time to come, "for the day that is entirely Shabbos and rest for eternal life."

Mishnah Tamid 7:4משנה תמיד ז':ד'

הַשִּׁיר שֶׁהָיוּ הַלְוִיִּם אוֹמְרִים בַּמִּקְדָּשׁ, בַּיּוֹם הָרִאשׁוֹן הָיוּ אוֹמְרִים (תהילים כ"ד:א'), לַה' הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי בָהּ. בַּשֵּׁנִי הָיוּ אוֹמְרִים (שם מח), גָּדוֹל ה' וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹקֵינוּ הַר קָדְשׁוֹ. בַּשְּׁלִישִׁי הָיוּ אוֹמְרִים (שם פב), אֱלֹקִים נִצָּב בַּעֲדַת אֵל בְּקֶרֶב אֱלֹקִים יִשְׁפֹּט. בָּרְבִיעִי הָיוּ אוֹמְרִים (שם צד), אֵל נְקָמוֹת ה' אֵל נְקָמוֹת הוֹפִיעַ וְגוֹ'. בַּחֲמִישִׁי הָיוּ אוֹמְרִים (שם פא), הַרְנִינוּ לֵאלֹקִים עוּזֵּנוּ, הָרִיעוּ לֵאלֹקֵי יַעֲקֹב. בַּשִּׁשִּׁי הָיוּ אוֹמְרִים (שם צג), ה' מָלָךְ גֵּאוּת לָבֵשׁ וְגוֹ'. בְּשַׁבָּת הָיוּ ...

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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PARAGRAPH 13

117 **כי דליתני**

David: "I will exalt You, Havayah, for You have lifted me up (dilisani)." Plainly, You drew me up from the depths of my distress; the maamar finds in the word three senses: exaltation, poverty (dal) and drawing up water (dalah).

Psalms 30:2תהילים ל':ב'

אֲרוֹמִמְךָ ה' כִּי דִלִּיתָנִי וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי:

I will extol thee, O L-RD, for Thou hast raised me up, and hast not suffered mine enemies to rejoice over me.

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118 **דליתני שיש בו ג' פירושים**

Or HaTorah brings this threefold reading of dilisani.

KEHOT'S NOTE

מובא באוה"ת פ' ואתחנן ע' שכא.

PARAGRAPH 14

119 **דלה דלה**

Yisro's daughters tell their father about Moshe: "An Egyptian man rescued us from the shepherds, and he even drew (dalah dalah) water for us." The root of dilisani as drawing up water.

Exodus 2:19שמות ב':י"ט

וַתֹּאמַרְן אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרֹעִים וְגַם־דָּלֹה דָלָה לָנוּ וַיַּשְׁקְ אֶת־הַצֹּאן:

And they said: 'An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.'

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KEHOT'S NOTE

שמות ב, יט.

PARAGRAPH 15

120 **רוחות ואש לוהט**

"He makes His angels winds, His ministers flaming fire," read earlier in the maamar as describing the angels' bodies.

Psalms 104:4תהילים ק"ד:ד'

עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט:

Who makest winds Thy messengers, the flaming fire Thy ministers.

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121 **ותמלא כדה**

Of Rivkah at the well: "she went down to the spring, filled her jug and came up." The jug (kad) is read as the soul

drawn from the sea of Chochmah, and kad, 24, as the twenty-four books of Scripture.

Genesis 24:16 בראשית כ״ד:ט״ז

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל׃

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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122 שיסודתה בהררי קדש

A psalm of the sons of Korach on Jerusalem: "Its foundation is in the holy mountains." Plainly, the city founded on the holy hills; the maamar reads "her foundation" as the soul's root in supernal Chochmah (context: Steinsaltz Tanakh).

Psalms 87:1 תהילים פ״ז:א׳

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהַרְרֵי־קֹדֶשׁ׃

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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123 ותורה שם בישראל

Asaf recounting Israel's history: "He established a testimony in Yaakov and set a Torah in Israel." The Torah is placed within Israel.

Psalms 78:5 תהילים ע״ח:ה׳

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

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

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KEHOT'S NOTE

תהלים עח, ה.

124 וזאת לפנים בישראל

The narrator of Ruth: "And this was formerly the custom in Israel" concerning redemption and exchange, that a man removed his shoe. The maamar applies the Sages' rule that "this" means Torah and, as the Alter Rebbe explains in Torah Ohr, Mikeitz, hears lefanim, "formerly," as "within": the Torah is in the inner dimension of every Jewish soul (context: Steinsaltz Tanakh).

Ruth 4:7 רות ד׳:ז׳

וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל־הַגְּאֻלָּה וְעַל־הַתְּמוּרָה לְקַיֵּם כָּל־דָּבָר שָׁלַף אִישׁ נַעֲלוֹ וְנָתַן לְרֵעֵהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל׃

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the attestation in Israel.—

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KEHOT'S NOTE

רות ד, ז.

125 ואין זאת אלא תורה

In the Gemara's account of the nations' claims at the end of days, G-d asks, "Who among you can declare this?", and "this" means nothing other than Torah, as in "And this is the Torah that Moshe set."

Avodah Zarah 2b:6–7 עבודה זרה ב׳ ב:ו׳-ז׳

כְּלוּם יֵשׁ בָּכֶם מַגִּיד זֹאת? שֶׁנֶּאֱמַר: "מִי בָכֶם יַגִּיד זֹאת", וְאֵין "זֹאת" אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר: "וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה". מֵיד יָצְאוּ בְּפַחֵי נֶפֶשׁ. יָצְאת מַלְכוּת רוֹמִי, וְנִכְנְסָה מַלְכוּת פָּרַס אַחֲרֶיהָ. מַאי טַעְמָא? דְּהָא חֲשִׁיבָא בָּתְרַהּ. וּמְנָלַן? דִּכְתִיב: "וַאֲרוּ חֵיוָא אָחֳרִי תִנְיָנָא דְּמָיָא לְדֻבִּ", וְתָנֵי רַב יוֹסֵף: אֵלּוּ פָּרְסָיִים, שֶׁאוֹכְלִין וְשׁוֹתִין כְּדוֹב, וּמְסוֹרְבָלִין [בָּשָׂר] כְּדוֹב, וּמְגַדְּלִין שֵׂעָר כְּדוֹב, וְאֵין לָהֶם מְנוּחָה כְּדוֹב.

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KEHOT'S NOTE

ע״ז ב, ב.

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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