LIKKUTEI TORAH · V'ZOS HABERACHAH · MAAMAR 6

מזמור שיר חנכת הבית לדוד

A psalm, a song of the dedication of the House, of David

What is lowest in the world has the highest root: food, clothing and houses correspond to the inner light, the encompassing light, and the "encompassing of the encompassing," so the stone house, like Malchus and the self-effacing soul, draws from a level above will itself, and joy must be drawn into it.

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

What is lowest in the world has the highest root: food, clothing and houses correspond to the inner light, the encompassing light, and the "encompassing of the encompassing," so the stone house, like Malchus and the self-effacing soul, draws from a level above will itself, and joy must be drawn into it.

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 asks why a house's dedication is celebrated with a feast. It sets out three human needs: food, which becomes one with the body; clothing, which surrounds it closely; and a house, which surrounds it from a distance. Their prices rise in that order because the lower a thing descends, the higher its root. Food comes from the inner light that fills all worlds; clothing from Arich Anpin, the encompassing light of Keser; the house from Atik, the "encompassing of the encompassing," which is why it is built of inanimate stone. The same three levels appear in Torah (food for the soul) and mitzvos (garments), and within the mitzvos: those done by choice draw from the supreme will, while those that come only without one's knowledge, like the forgotten sheaf, draw from above will. Since joy belongs to will, the dedication of the stone Temple needed joy to be drawn in, hence "a song" and the feast. The principle explains why stone Shiloh is called "rest," why protruding wood was forbidden in the Temple, why the Shema's words are "stones," and why Malchus is "the stone the builders rejected" that became the cornerstone.

OUTLINE

1 **The question and the three needs** ¶1–2

Why a house's dedication is celebrated; food, clothing and houses as inner, near-encompassing and far-encompassing, and why the lower is dearer.

2 **Three levels in the divine** ¶3–5

Food from the inner light of Malchus (memalei kol almin); clothing from Arich Anpin; houses from Atik, the encompassing of the encompassing, hence built of inanimate stone.

3 **Torah, mitzvos and mitzvos beyond will** ¶6–9

Torah is the soul's food and mitzvos its garments; mitzvos done by will come from Arich Anpin, those beyond will (the forgotten sheaf, "we will do," fleeing honor) from Atik; Malchus as David's "house."

4 **Joy at the dedication; children as a "house"** ¶10

The Temple's root is above will, so joy had to be drawn in, hence "a song" and the feast; offspring, from mazal above reason, are also a "house."

5 **Shiloh, the Temple and prayer** ¶11–14

Stone Shiloh is "rest" and protruding wood is forbidden in the Temple; Pesukei Dezimra as wood, the Shema's 248 words as stones; Yaakov's stones and pillar.

6 **The rejected stone and the wife as "house"** ¶15–16

Malchus, the lowest, is the rejected stone that became the cornerstone through David's refinement; a man's blessing and livelihood come through his wife, his "house."

KEY CONCEPTS

Inner light and encompassing light (pnimi and makif) אור פנימי ומקיף

Divine light that enters and becomes one with what it enlivens (like food) versus light that surrounds it from beyond (like clothing).

Encompassing of the encompassing מקיף דמקיף

A level so far beyond the worlds that even "surrounding" is too close a relation; the root of the house, of stone, and of mitzvos beyond will.

Arich Anpin and Atik אריך אנפין ועתיק

The two sides of Keser: Arich Anpin, the supreme will and first of the emanated; Atik, the lowest level of the Emanator, above will.

The inanimate (domem) דומם

The lowest kingdom of nature, stone and earth, whose root is the highest; also David's stilling of himself (domamti) and Malchus as "stone."

Mitzvos without one's knowledge מצוה שלא לדעתנו

Mitzvos, like the forgotten sheaf, that can come about only without one's knowledge and will; a gift from above, rooted above the supreme will itself, in the "encompassing of the encompassing."

The filling of the hei מילוי ההי"א

The lowest part of Malchus, which descends into the lower worlds; the "maidservant" and the rejected stone that becomes the cornerstone.

SECTION 1 · ¶1–2

The question and the three needs

1 מזמור שיר חנכת[1] הבית לדוד[2]. להבין הטעם שעושים משתה ושמחה בחנוכת הבית הנה יש ג' בחי' מזון ולבושים ובתים.

"A psalm, a song of the dedication of the House, of David." To understand the reason that a feast and rejoicing are made at the dedication of a house: now, there are three levels: food, garments and houses.

> The maamar opens with the heading of Psalm 30, the psalm for the dedication (chanukah) of the House, and asks why the dedication of a house is marked with a feast and celebration. To answer, it first sets out three things a person needs, food, clothing and a home, which will later stand for three levels of divine light.

מזון הוא חיות פנימי לגוף האדם שנעשה פנימית וחיות לו ע"י הכרס והקיבה שהם מבשלים את המזון והמובחר עולה למוח ונעשה פנימית וחיות למוחין ואברים שמחזק את כל אבריו.

Food is inner life-force (chayus) for a person's body. It becomes internal to him and life-force for him by means of the belly and the stomach, which cook the food, and the choicest part rises to the brain and becomes internal [to them] and life-force for the brain and the limbs, strengthening all his limbs.

> Food is the most inward of the three: it is digested and becomes the person's own flesh and vitality, its finest part even nourishing the brain. It is the model of an inner light that enters and becomes one with what it enlivens.

ולבושין הם מקיפים על האדם שמקיפו ומלבישו ומציל אותו מקור וחום לבד ואין נעשה פנימית וחיות כמו המזון אך הוא מקיף עליו ממש.

And garments are encompassing [things] upon a person: they encompass him and clothe him and protect him from cold and heat only, and they do not become internal [to him] and life-force like food; but it is an encompassing right upon him.

> Clothing does not become part of the person; it surrounds him and protects him from outside. Still, it lies directly on his body, so it is a close, touching kind of "encompassing" (makif).

בתים הם ג"כ מקיפים[3] על האדם רק לא כמו הלבושים שהם עליו ממש. משא"כ הבתים הן מרוחקים מן האדם בתכלית.

Houses are also encompassing [things] upon a person, only not like garments, which are right upon him. Houses, by contrast, are entirely removed from the person.

> A house also surrounds a person, but at a distance: it does not touch him at all. So we have three degrees: inner (food), close encompassing (clothing) and distant encompassing (a house).

2 והנה אנו רואים שהמזון נקנה יותר בזול מן הלבושים ולבושים יותר בזול מן הבתים.

Now we see that food is bought more cheaply than garments, and garments more cheaply than houses.

> An observation from ordinary life: food is the cheapest of the three, clothing costs more, and a house most of all.

ולכאורה היה נצרך להיות בהפך שהמזון הוא פנימי וחיות לו שנכלל ונתבטל עמו והיו לאחדים ממש וחיות נפשו שא"א לחיות כלל בלי מזון והיה נצרך להיות ביוקר מלבושים שהם אינם חיות לו רק מקיפים עליו.

Seemingly it ought to have been the reverse, since food is internal and life-force for him, absorbed and dissolved within him so that they become truly one, and it is the life of his soul, for it is impossible to live at all without food; so it ought to have been dearer than garments, which are not life-force for him but only encompass him.

> One would expect the reverse: food becomes one with the person and keeps him alive, so by rights it should be the most precious, and clothing, which only surrounds him, should cost less.

וכן לבושים נגד הבתים ג"כ כמו ערך המזון לנגד הלבושים (אך הטעם ע"פ פשוט הוא מפני שהמזון אינו מתקיים הרבה שתיכף אחר שיעור עיכול המזון חוזר ונעשה רעב.

And likewise garments compared to houses, in the same proportion as food compared to garments. (But the reason, according to the plain sense, is that food does not last long, for immediately after the time it takes to digest the food, one becomes hungry again.

> The same question applies to clothing versus houses. The parenthesis then gives the everyday explanation: food is used up quickly, since one is hungry again soon after digesting.

משא"כ הלבושים הם מתקיימים לערך שנה ויותר והבתים הם יותר מתקיימים גם מן הלבושים ולכן הבתים דמיהם יקרים מן הלבושים מפני שהם מתקיימים יותר וכן הלבושים יקרים מן המזון כנ"ל).[4]

Garments, by contrast, last about a year or more, and houses last longer even than garments. Therefore the price of houses is higher than that of garments, because they last longer; and likewise garments are dearer than food, as said above.)

> Clothing lasts a year or more and a house longer still, so on the simple level price follows durability. The Kehot edition notes that this parenthesis is found in the manuscript of the Alter Rebbe's maamarim.

אך באמת שרש ג' בחי' הנ"ל למעלה הבתים שרשם למעלה יותר גבוהים מן הלבושים והלבושים מן המזון כנודע שכל שנפל למטה במדרגה שרשו מבחי' ומדרגה יותר גבוה.

But in truth, as to the root above of the three above-mentioned levels: houses have their root higher above than garments, and garments than food, as is known that whatever has fallen lower in level has its root in a higher level and rank.

> The deeper reason: the higher a thing's spiritual root, the lower it descends. Houses have the highest root and clothing a higher root than food, which is why they are dearer and longer-lasting.

SECTION 2 · ¶3–5

Three levels in the divine

3 והענין כי הנה ג' מדרגות הללו יש בבחי' עולם שנה נפש[5,6] בבריאת העולמות וגם בתורה ומצות

The explanation is that these three levels are found in the dimensions of World, Year and Soul in the creation of the worlds, and also in Torah and mitzvos.

> The three levels are said to appear in all three dimensions of existence that Sefer Yetzirah names, World (space), Year (time) and Soul (the person), and also in Torah and mitzvos.

כי הנה נודע שיש בחי' ממכ"ע [ממלא כל עלמין] ובחי' סוכ"ע ממכ"ע [ממלא כל עלמין] הוא כח הפועל בנפעל שבחי' מלי דאצילות מחיה עולמות בי"ע אזי מתלבשת ממש בבי"ע בבחי' פנימיות וחיות

For it is known that there is the level of the light that fills all worlds (memalei kol almin) and the level of the light that encompasses all worlds (sovev kol almin). The light that fills all worlds is the power of the Maker within the thing made: when the level of Malchus of Atzilus gives life to the worlds of Beriah, Yetzirah and Asiyah, it then actually clothes itself in Beriah, Yetzirah and Asiyah as inwardness and life-force,

> Memalei kol almin, the light that fills all worlds, works like a craftsman's power that is inside what he makes. Malchus, the last Sefirah of Atzilus, enters the lower worlds of Beriah, Yetzirah and Asiyah and becomes their inner life.

כמו הנפש המחיה את הגוף בכל פרטי אופני הגוף כח הראיה שמיעה ריח דיבור בראש וידים והלב והכרס והקיבה והרגלים כפי סדר ההשתלשלות

like the soul that gives life to the body in all the particular modes of the body: the power of sight, hearing, smell and speech in the head, and the hands and the heart and the belly and the stomach and the feet, according to the order of the chain of descent (hishtalshelus).

> The analogy is the soul in the body: one soul gives each organ its own specific power, sight to the eye, hearing to the ear and so on, each according to its place.

וכמו כן למעלה בחי' מל' דאצילות שמתלבשת בבי"ע להחיות העולמות הוא ג"כ בבחינת פנימיות החיות בכל פרטי ההשתלשלות

And likewise above: the level of Malchus of Atzilus that clothes itself in Beriah, Yetzirah and Asiyah to give life to the worlds is also in the manner of the inner dimension of the life-force in all the particulars of the chain of descending worlds.

> So too Malchus of Atzilus gives life to every detail of the lower worlds from within, adapting itself to each one. This inner, particularized life corresponds to food.

וזהו כבוד מלכותך יאמרו[7] וגבורתך ידברו להודיע כו' גבורותיו שנקראו גבורות וצמצומים להתהוות עולמות נפרדים בהתחלקות לכמה פרטים עד אין קץ.

This is [the meaning of] "They will speak of the glory of Your kingdom and tell of Your might, to make known etc. His mighty acts (gevurosav)": [His] mighty acts are what are called gevuros [powers of restraint] and contractions (tzimtzumim), so that separate worlds come into being, divided into many particulars without end.

> The verse speaks of "Your kingdom" (Malchus) together with "Your might" and "His mighty acts" (gevurosav). The maamar reads gevuros, plainly "mighty acts," as the restraints and contractions through which the one divine life is divided into countless separate creations.

4 ולכן נקרא ממכ"ע [ממלא כל עלמין] שהוא בבחי' חיות פנימי כח הפועל בנפעל כו'.

Therefore it is called the light that fills all worlds (memalei kol almin), for it is in the manner of inner life-force, the power of the Maker within the thing made, etc.

> Because Malchus enlivens each creature from inside, like the soul in the body, it is called the light that "fills" all worlds: the power of the maker present within what he makes.

ובחי' סוכ"ע הוא שאינו מתלבש בתוך עלמין כלל בבחינת פנימי רק סובב ומקיף עליהם כמ"ש בסש"ב [בספר של בינונים] להחיותן שעיקר החיות הוא בבחי' מקיף שלמעלה מי"ס [מי' ספירות] דאצילות שהם מתלבשים בתוך י"ס [י' ספירות] דבי"ע חסד דאצילות בחסד דבריאה כנ"ל ונקרא כתר עליון

And the level of the light that encompasses all worlds (sovev kol almin) is that which does not clothe itself within the worlds at all in an inner manner, but only surrounds and encompasses them, as is written in Sefer Shel Beinonim [the Tanya], to give them life. For the main life-force is from the level of the encompassing [light] that is above the ten Sefiros of Atzilus, which clothe themselves within the ten Sefiros of Beriah, Yetzirah and Asiyah, Chesed of Atzilus in Chesed of Beriah, as above; and it is called Keser Elyon (the Supreme Crown).

> The other kind of divine light, the one that "encompasses" all worlds, never enters them as their inner life but surrounds them. Sefer Shel Beinonim is the Tanya, which explains (chapter 48) that this "surrounding" is not a matter of place: light that acts on the worlds while hidden from them is said to "encompass" them. The main life of the worlds comes from this light above the ten Sefiros of Atzilus, called Keser Elyon, the Supreme Crown, while the Sefiros themselves are drawn down level by level into their counterparts below (Chesed of Atzilus into Chesed of Beriah).

(וזהו כל אשר חפץ[8] ה' עשה שעיקר ההתהוות הוא מבחי' חפץ ה' ורצונו העליון וכמשנ"ת [וכמו שנתבאר] בביאור ע"פ[9] יביאו לבוש מלכות שבכל נברא יש המשכת החיות מבחי' ממכ"ע [ממלא כל עלמין] וסוכ"ע ושעיקר ההתהוות הוא מבחי' סוכ"ע ע"ש)

(And this is [the meaning of] "Whatever Havayah desired, He did," for the main [act of] bringing into being is from the level of the desire of Havayah and His supernal will; and as is explained in the Explanation on "They shall bring a royal garment," that in every creature there is a drawing of life-force from the level of memalei kol almin and of sovev kol almin, and that the main bringing into being is from the level of sovev kol almin; see there.)

> A parenthetical proof: "Whatever Havayah desired, He did" places creation in G-d's desire, His will, which is Keser, above the Sefiros. The Explanation on "They shall bring a royal garment" (Torah Ohr, Megillas Esther, 92b) shows that every creature receives from both the filling and the encompassing light, but that its very coming into being is from the encompassing light; there the Alter Rebbe adds that Torah study, from Chochmah, belongs to the filling light, while the practical mitzvos, done with physical things, draw from the encompassing light.

אך יש בכתר ב' בחי' היינו בחי' התחתונה שבמאציל וראש וראשון לנאצלים כנודע[10] שכתר הוא הממוצע בין המאציל לנאצלים. וכנודע שכל דבר הממוצע צריך להיות כלול משניהם[11] וכמ"ש בע"ח [בעץ חיים] (שמ"א פ"ג [פרק ג'])[12].

But in Keser there are two levels, namely, the lowest level of the Emanator and the very first of the emanated, as is known that Keser is the intermediary between the Emanator and the emanated. And it is known that every intermediary must comprise both of them, as is written in Etz Chaim (Sha'ar (Gate) 41, chapter 3).

> Keser has two sides because it stands between the Emanator (G-d Himself) and the emanated Sefiros, and a true intermediary must share in both: its upper side is the lowest level of the Emanator, its lower side the first of what is emanated. In Likkutei Torah, Bechukosai (46c), the Alter Rebbe brings this ruling of the Arizal in full: the lowest level of the Infinite within Keser is Atik Yomin, which emanates Keser's second aspect, Arich Anpin, the hidden root of the ten Sefiros. The Etz Chaim reference, Sha'ar (Gate) 41, chapter 3 in the Shklov 1800 printing, is Sha'ar (Gate) 42, chapter 1 in current editions, as the Kehot note says.

והנה ראש וראשון לנאצלים הוא הנקרא א"א שהוא מקור שממנו נמשכים התהוות עשר תיקונין י"ס [י' ספירות] דאצילות בבחי' השתלשלות חד אריך[13] כו'[14] משא"כ א"א עצמו הוא מקיף סוכ"ע בהשוואה אחת.

Now, the very first of the emanated is what is called Arich Anpin [the Long Countenance], which is the source from which is drawn the coming into being of the ten tikkunim [arrangements], the ten Sefiros of Atzilus, in the manner of a chain of descent (hishtalshelus): "one long," etc. Arich Anpin itself, by contrast, is an encompassing [light], sovev kol almin, equally [over all].

> The lower side of Keser is Arich Anpin (the "Long Countenance"), the source from which the ten Sefiros of Atzilus, the "ten tikkunim," unfold in order, as the Tikkunei Zohar describes them: "one long, one short and one in between." Yet Arich Anpin in itself surrounds everything equally, like a garment around the whole body.

אמנם בחי' התחתונה שבמאציל הוא הנקרא עתיק מלשון המעתיק הרים[15] שאין ערוך כלל לי"ס [לי' ספירות] הנאצלים ואין שייך לקרוא אף בשם מקיף שכל מקיף הוא שיש לו איזה שייכות רק נקרא מקיף דמקיף כו'

However, the lowest level of the Emanator is what is called Atik [the Ancient One], from the expression "He who removes (ha-ma'tik) mountains," for it bears no comparison at all to the ten emanated Sefiros, and it is not even fitting to call it by the name "encompassing," for every encompassing [light] is one that has some relation [to what it encompasses]; rather it is called "an encompassing of an encompassing," etc.

> The upper side of Keser is Atik. The word usually means "ancient," but the maamar derives it from ma'tik, "removes," as in Job's words about G-d who "removes mountains": a level removed from, and beyond, the Sefiros. It is so far beyond them that even "surrounding" is too close a word, since whatever surrounds something still relates to it; so it is called a "makif of a makif," an encompassing of the encompassing.

וזהו כמו בית שאינו בחי' מקיף הסמוך וקרוב לגוף כמו הלבוש רק הוא מקיף רחוק מגוף האדם

And this is like a house, which is not the level of an encompassing that is adjacent and close to the body, like a garment, but is an encompassing that is distant from a person's body.

> Here the analogy returns: a garment touches the body and is like Arich Anpin; a house surrounds the person from a distance.

והיינו כמו בחי' מקיף למקיף (ועמ"ש סד"ה השמים כסאי[16] בענין איזה בית אשר תבנו לי.[17] ועמ"ש בפ' פנחס סד"ה צו את בנ"י [בני ישראל] כו' את קרבני לחמי בענין הטעם שאין הקרבנות נוהגין אלא בפני הבית ע"ש)

That is, like the level of an encompassing of an encompassing. (And see what is written at the end of the discourse beginning "The heavens are My throne," on the subject of "What house could you build for Me?" And see what is written in Parshas Pinchas at the end of the discourse beginning "Command the children of Israel... My offering, My bread," on the subject of the reason that the offerings are practiced only when the Temple stands; see there.)

> So a house is like Atik, the encompassing of the encompassing. In Torah Ohr (Bereishis, 1c), on "What house could you build for Me?", the Alter Rebbe explains "house" as the level of "with all your might," an encompassing light like a house that surrounds a person with its roof and walls, drawn down through the bowings of prayer; the second reference, to Likkutei Torah, Pinchas, is on why the offerings apply only when the Temple stands.

והנה נגד ג' בחינות הנ"ל נשתלשלו למטה ג' בחי' מזון ולבושים והיכלות[18] וכל דבר היותר גבוה יריד‌תו והתלבשותו למטה ביותר.

Now, corresponding to the three levels above-mentioned, three levels came down below: food, garments and dwellings; and the higher anything is, the lower is its descent and its enclothement below.

> So the three levels above (the inner light, Arich Anpin and Atik) come down as food, clothing and houses. By the principle already stated, the higher the source, the lower and more physical its expression.

והנה מזון שהוא חיות פנימי נמשך מבחי' ממכ"ע [ממלא כל עלמין] ולכן יש כמה טעמים וכמה גוונין כמו מר מתוק כו'

Now food, which is inner life-force, is drawn from the level of memalei kol almin; therefore there are many tastes and many varieties, such as bitter, sweet, etc.,

> Food comes from the inner, filling light, which is divided and particular. That is why food comes in so many tastes and kinds, bitter, sweet and so on.

ורבוי התחלקות פרטי המאכלים היינו שכל התכללות הי"ס [הי' ספירות] חסד שבחסד גבורה שבגבורה כו' ולכן המזון יש לו כליון מאור פנימי המלובש ומוגבל בכלים כו'

and the great division into particular foods, that is, the whole inter-inclusion of the ten Sefiros, Chesed of Chesed, Gevurah of Gevurah, etc. Therefore food is subject to being used up, [coming] from the inner light that is clothed and limited in vessels, etc.

> The many kinds of food reflect how every Sefirah contains all the others (kindness within kindness, restraint within restraint, and so on). And because this light is held in "vessels" that limit it, food is finite and gets used up.

(ועמ"ש בד"ה המגיד מראשית אחרית[19, 20] בענין שארה כסותה[21] כו' דבחי' שארה שהוא המזון נמשך משם אלקים דהיינו מבחי' הכלים כו' ע"ש)

(And see what is written in the discourse beginning "Declaring the end from the beginning," on the subject of "her food, her clothing," etc.: that the level of "her food," which is food, is drawn from the Name Elokim, that is, from the level of the vessels, etc.; see there.)

> The verse on a husband's duties to his wife, "her food, her clothing and her conjugal rights," is read in the discourse "Declaring the end from the beginning" (printed, the Kehot note says, in Sefer HaMaamarim 5568 and in Or HaTorah) to show that food comes from the Name Elokim, the Name of limitation, that is, from the vessels rather than the lights.

ולכן הם למטה מתאחדים לאחדים עם האדם בחיות פנימי לפי ששרשו בבחי' ממלא כל עלמין כח הפועל כו'.

Therefore, below, they become united as one with the person as inner life-force, because its root is in the level of memalei kol almin, the power of the Maker, etc.

> This is why food becomes one with the person: its root is the inner light that enters and enlivens from within.

ולכן הם יותר בזול ואינם הכרחים[22] כ"כ [כל כך] במיני מטעמים שאפשר בפת חריבה כו'.

And therefore they are cheaper, and they are not so necessary in the form of various delicacies, since it is possible [to manage] with dry bread, etc.

> Food is cheaper because fine food is not essential: one can manage with dry bread. Likkutei Sichos (vol. 9, p. 139), quoted in the Kehot note, explains that "not so necessary" refers only to the many kinds of food, not to food as such: for staying alive, food is needed more than clothing, and clothing more than a house.

שיכולים לחיות מפת במלח[23] וגם יכולים לאכול מיני מטעמים מפני ששרשו מבחי' כח הפועל כו' שהוא מבחי' גבול וכלי שמוגבל בכלי ולכן גם במזון הוא כן

For one can live on bread with salt, and one can also eat various delicacies, because its root is from the level of the power of the Maker, etc., which is from the level of limit and vessel, limited in a vessel; therefore it is so with food as well.

> One can live on bread and salt, as the Mishnah in Avos describes the life of Torah study, or eat delicacies. This range reflects the root of food in the limited, divided power that works within things, so food too is divided and limited.

משא"כ הלבושים שרשם למעלה הוא מבחי' כתר ראש לנאצלים בחי' מקיף

Garments, by contrast, have their root above in the level of Keser, the head of the emanated, the level of an encompassing [light];

> Clothing, by contrast, comes from Keser in its role as "head of the emanated," that is, Arich Anpin, an encompassing light.

ולכן הם למטה ג"כ מקיפים על האדם ולא בחיות פנימי ונצרכים יותר לאדם כי א"א בחורף בלי מלבוש כו' וכן בקיץ כו'

therefore below, too, they encompass the person and are not inner life-force, and they are more needed by a person, for it is impossible [to be] in winter without clothing, etc., and likewise in summer, etc.;

> So clothing surrounds the body and is in a sense more necessary: one cannot go without it in winter, nor in summer. The printed text reads "בקיף", which apparently should read "בקיץ" (summer); the Kehot note quotes the line as "וכן בקיץ".

ולכן הם יותר ביוקר ומתקיים יותר לפי ששרשו למעלה גבוה יותר ממזון כנ"ל שהוא מאור המוגבל בכלים משא"כ לבושים שרשם מבחי' סובב שאינו מוגבל בכלים

therefore they are dearer and last longer, because their root above is higher than food, which, as above, is from the light that is limited in vessels, whereas garments have their root in the level of sovev, which is not limited in vessels;

> Clothing costs more and lasts longer than food because its root, the encompassing light, is not confined in vessels.

ולכן אין לו כליון כ"כ [וכל כך] [ועמ"ש בביאור ע"פ באתי לגני בענין אריתי מורי[24] שעד"ז הוא ג"כ ההפרש בין טעם לריח ע"ש

therefore it is not so subject to being used up. [And see what is written in the Explanation on "I have come into My garden," on the subject of "I have gathered My myrrh," that the difference between taste and smell is also along these lines; see there.

> Because it is not confined, clothing does not wear out so fast. The bracket adds that the same contrast holds between taste (inner, like food) and smell (more surrounding, like clothing), as explained on "I have come into My garden."

וז"ש [וזהו שכתוב] ריח בגדיו[25] וזהו גם כן ענין בריחא דלבושייכו[26] בזהר פ' בלק דקפ"ו ע"א][27] ובתים שהם רחוקים יותר מגוף האדם שרשם למעלה הוא מבחי' תחתונה שבמאציל שהוא בחי' מקיף דמקיף כנ"ל.[28, 29]

And this is [the meaning of] "the smell of his garments," and this is also the meaning of "with the fragrance of your garments" in the Zohar, Parshas Balak (186a).] **And houses, which are further from a person's body, have their root above in the lowest level of the Emanator, which is the level of an encompassing of an encompassing, as above.**

> Hence Yitzchak smelled "the smell of his garments," and in the Zohar (Balak, 186a) a young boy tells two sages he knew they had been busy with a mitzvah "by the fragrance of your garments." In Likkutei Torah, Masei (89b), the Alter Rebbe explains that these garments are the mitzvos, encompassing lights from the supreme will, above Chochmah and comprehension. Houses, furthest from the body, come from the lowest level of the Emanator, Atik, the encompassing of the encompassing.

5 ולכן ירדה למטה במדרגה היותר תחתונה אבנים ועפר בחי' דומם מה שאין כן הלבושים הן מבחי' צומח

Therefore it came down below to the very lowest level, stones and earth, the level of the inanimate, whereas garments are from the level of the vegetative.

> Because the house is rooted in the highest level, Atik, it is made from the lowest kind of matter, stone and earth, the inanimate. Clothing, from a lower root, belongs to the vegetative level.

ולכן הם למטה גם כן מרוחקים מגוף האדם והם יותר נצרכים לאדם גם מהלבושים כי א״א לדור בלא בית אף רגע[30] והוא יותר ביוקר ומתקיים ביותר מפני ששרשם למעלה מעלה מבחי׳ מקיף דמקיף וד״ל [ודי למבין]:

Therefore below, too, they are distant from a person's body, and they are more needed by a person even than garments, for it is impossible to live without a house even for a moment; and it is dearer and lasts the longest, because their root above is exceedingly high, from the level of an encompassing of an encompassing. And this suffices for one who understands.

> A house stands apart from the body, yet a person cannot live without one even for a moment; it costs most and lasts longest, all because its root is the highest, the encompassing of the encompassing. The Kehot note points to Tosafos on Yevamos 63a, which explains the Sages' "a man who has no land" as land on which to build a house to live in, and to Vayikra Rabbah 22:1.

SECTION 3 · ¶6–9

Torah, mitzvos and mitzvos beyond will

6 ב וכן יש ג׳ בחי׳ הנ״ל בתורה ומצות כנודע דאורייתא היא בחי׳ מזון לנשמה ומצות הם לבושים לנשמה (וכמ״ש בד״ה אלה מסעי[31] ובד״ה אני לדודי ובד״ה יונתי כו׳ ושאר דוכתי)

2. And likewise the three above-mentioned levels are found in Torah and mitzvos. As is known, the Torah is the level of food for the soul and the mitzvos are garments for the soul (as is written in the discourse beginning "These are the journeys," and in the discourse beginning "I am my Beloved's," and in the discourse beginning "My dove," etc., and in other places).

> The second section applies the three levels to Torah and mitzvos. Torah study is "food" for the soul, because the soul absorbs and unites with what it understands; the mitzvos are its "garments," surrounding it rather than entering it. The text refers to other discourses where this is developed.

והנה אף שלמטה בהשתלשלות המצות הם במדרגה יותר תחתונה מהתורה שהם במעשה גשמיות אעפ״כ [אף על פי כן] אנו רואים שגבוהים הם יותר בשרשן

Now, although below, in the chain of descent (hishtalshelus), the mitzvos are on a lower level than the Torah, since they are in physical action, nevertheless we see that they are higher in their root.

> The same paradox as with food and clothing: mitzvos are physical deeds and so seem lower than study, yet by the rule already given, what descends lower has the higher root.

ולכן כל התורה היא פי' המצות הן בנגלה הן בנסתר כמו ספר הזהר וכן ארז"ל [אמרו רבותינו זכרונם לברכה] גדול תלמוד שמביא לידי מעשה[32] וכן לא המדרש עיקר אלא המעשה[33] כו'[34]

Therefore the whole Torah is an explanation of the mitzvos, both in the revealed [part] and in the hidden [part], such as the book of the Zohar. And so our Sages, of blessed memory, said, "Great is study, for it leads to action"; and likewise, "Not study is the main thing, but action," etc.

> Evidence that the mitzvos are higher: all of Torah, both the revealed law and the Kabbalah of the Zohar, serves to explain the mitzvos. The Sages praise study because it leads to action, and state that action, not study, is the main thing.

וכן ארז"ל [אמרו רבותינו זכרונם לברכה] (בכתובות דפ"ו) אבל במצות עשה כגון שאומרים לו עשה סוכה ואינו עושה[35] כו' היו מכין אותו עד שתצא נפשו

And likewise our Sages, of blessed memory, said (in Kesubos 86): "But with positive commandments, for example when they tell him, 'Make a sukkah,' and he does not make it, etc., they would beat him until his soul departs."

> A further proof from the Talmud: a court would compel a person who refused to perform a positive commandment, such as making a sukkah, even by beating without limit. Such force shows how essential the deed is.

ואף שאמרו שמי שתורתו אומנתו כגון רשב"י [רבי שמעון בר יוחאי] וחביריו אין מפסיקין לתפלה[36] ובירושלמי פ"ק [פרק קמא] דשבת[37] אמרו שאפי' לק"ש [לקריאת שמע] אין מפסיקין

And although they said that one whose Torah is his occupation, such as Rabbi Shimon bar Yochai and his colleagues, does not interrupt [his study] for prayer, and in the Jerusalem Talmud, chapter 1 of Shabbos, they said that even for the recitation of the Shema they do not interrupt,

> An objection: those whose Torah study is their whole occupation, like Rabbi Shimon bar Yochai and his colleagues, do not stop their study for prayer (Shabbos 11a), and in the Jerusalem Talmud Rabbi Shimon says that such people do not stop even for the Shema. (The print's שפי' is read as שאפי', "that even," the Jerusalem Talmud's own word.)

היינו דוקא לק"ש [לקריאת שמע] אבל למ"ע [למצות עשה] כמו לסוכה ולולב[38] מחוייב להפסיק כמבואר בירושלמי שם הובא בבעל המאור פ"ק [פרק קמא] דשבת ולא מודה רשב"י [רבי שמעון בר יוחאי] שמפסיקין[39] לעשות סוכה כו' טעמיה דרשב"י [דרבי שמעון בר יוחאי] שזה שנון וזה שנון אין מבטלין שנון מפני שנון

that is only for the recitation of the Shema; but for a positive commandment, such as for sukkah and lulav, he is obligated to interrupt, as is explained in the Jerusalem Talmud there, cited by the Baal HaMaor on chapter 1 of Shabbos: "Does not Rabbi Shimon bar Yochai concede that one interrupts to make a sukkah, etc.? The reason of Rabbi Shimon bar Yochai is: this is study and that is study, and one does not set aside study for study."

> But that is only for the Shema, which is itself Torah recitation: "this is study and that is study," and one study is not set aside for another. For a mitzvah of action, such as making a sukkah or taking a lulav, even they must stop, as the Jerusalem Talmud says, quoted by the Baal HaMaor (Rabbi Zerachyah HaLevi, the twelfth-century author of HaMaor on the Rif). Likkutei Sichos (vol. 15, p. 261), quoted in the Kehot note, explains that sukkah and lulav are the examples because both are bound up with Daas: of the sukkah it says "so that your generations will know."

וכל הנ"ל הוא שאף שלמטה בהשתלשלות הם יותר תחתונים שהמה בחי' לבושים מקורם ושרשם למעלה הוא יותר גבוה

And all the above [shows] that although below, in the chain of descent, they are lower, being the level of garments, their source and root above is higher.

> All this shows that the mitzvos, though lower in their outward form, as physical deeds and "garments," are higher in their root.

שהתורה שהיא בחי' מזון שרשו מבחי' פנימית י"ס [י' ספירות] דאצילות אורייתא מחכמה נפקת[40, 41, 42, 43] כו'

For the Torah, which is the level of food, has its root in the level of the inner dimension (pnimiyus) of the ten Sefiros of Atzilus: "The Torah comes forth from Chochmah," etc.

> For Torah, the soul's "food," comes from Chochmah (wisdom), the inner dimension of the Sefiros, as the Zohar says, "The Torah comes forth from Chochmah."

ולכן לימוד התורה אין לה שיעור כי גם בפרק אחד שחרית[44] ופרק אחד ערבית יצא ידי חובת ת"ת [תלמוד תורה] וגם והגית בו יומם ולילה[45]

Therefore the study of the Torah has no fixed measure, for even with one chapter in the morning and one chapter in the evening one has fulfilled the obligation of Torah study, and [yet] also, "You shall meditate in it day and night."

> So, like food, Torah study has no fixed measure: the Talmud (Menachos 99b) rules that even one chapter morning and evening fulfills the duty of study, yet G-d told Yehoshua to meditate in it "day and night." The range, from a minimum to without limit, matches food.

והיינו שהוא בחי' מזון שדי לו בפת חריבה וגם יכול לאכול מיני מטעמים ששרשם ומקורם הוא מבחינת ממלא

That is, it is the level of food, for which dry bread suffices and one can also eat various delicacies, for their root and source is from the level of memalei [the light that fills all worlds].

> Just as one can live on dry bread or enjoy many delicacies, Torah study can be minimal or vast, because its root is the inner, filling light (memalei), which is divided into many particulars.

אבל המצות הם מבחינת מקיף העליון בחי' כתר אחד כו' שהוא למעלה מהחכמה דאצילות ולכן נעשים לבושים לנשמה כנ"ל בלבושים.[46]

But the mitzvos are from the level of the supreme encompassing [light], the level of Keser, "one," etc., which is above the Chochmah of Atzilus; therefore they become garments for the soul, as said above about garments.

> The mitzvos come from Keser, the encompassing light above Chochmah. That is why they are garments for the soul: they surround it with G-d's will, which is above intellect. The text's "one, etc." is left unfinished.

7 והנה כמו שבכתר עליון הממוצע בין מאציל לנאצלים יש בו שני בחי' כנ"ל מקיף ומקיף דמקיף כנ"ל כך המצות יש בי' מיני מצות[47] האי' סתם כל המצות שהם ברצונו של אדם לעשותם כמו סוכה ולולב וכה"ג [וכהאי גוונא]

Now, just as in Keser Elyon, the intermediary between the Emanator and the emanated, there are two levels, as above, an encompassing and an encompassing of an encompassing, as above, so with the mitzvos there are two kinds of mitzvos. The first: ordinary mitzvos, all those that are [done] by a person's will to do them, such as sukkah and lulav and the like.

> Keser has two levels, the encompassing (Arich Anpin) and the encompassing of the encompassing (Atik). Likewise there are two kinds of mitzvos. The first kind, most mitzvos, such as sukkah and lulav, are done by a person's own will and decision.

ויש מצות שהם אינם תלוים ברצונו כלל רק דוקא שלא בדעתו כמו מצות שכחה וכה"ג [וכהאי גוונא].[48]

And there are mitzvos that do not depend on his will at all, but [come about] specifically without his knowledge, such as the mitzvah of the forgotten sheaf and the like.

> The second kind cannot be done by choice at all, only when they happen without one's knowledge. The classic case is shikchah: a sheaf forgotten in the field must be left for the poor, and one can fulfill this only by genuinely forgetting. Rabbi Chaim Vital's Sha'arei Kedushah, cited in the Kehot note, counts such mitzvos as a class of their own, which a person cannot seek out unless G-d brings them his way.

8 וכמו שמצינו בתוספתא פ"ג [פרק ג'] דפאה[49] מעשה בחסיד[50] א' ששכח עומר בתוך שדהו ואמר לבנו צא והקריב עלי פר לעולה ופר לשלמים

As we find in the Tosefta, chapter 3 of Pe'ah: It once happened that a certain pious man forgot a sheaf in the midst of his field, and he said to his son, "Go and offer on my behalf a bull as a burnt-offering and a bull as a peace-offering."

> The Tosefta tells of a pious man who forgot a sheaf in his field and, on discovering it, told his son to offer two bulls for him, one as a burnt-offering and one as a peace-offering.

אמר לו אבא מה ראית לשמוח בשמחת מצוה זו מכל מצות שבתורה אמר לו כל מצות שבתורה נתן להם המקום לדעתנו זו שלא לדעתנו שאלו עשינוהו ברצון לפני המקום לא באת מצוה זו לידינו

He said to him, "Father, what did you see to rejoice in the joy of this mitzvah more than all the mitzvos in the Torah?" He said to him, "All the mitzvos in the Torah the Omnipresent gave to us [to fulfill] with our knowledge; this one [is] without our knowledge. For had we done it willingly before the Omnipresent, this mitzvah would not have come into our hands.

> His son asks why this mitzvah deserved more celebration than any other. The father answers that every other mitzvah is given to our conscious choice; this one can only come about without our knowledge, so it is a mitzvah we could never have arranged for ourselves.

אלא הרי הוא אומר כי תקצור וגו'[51] קבע לו הכתוב ברכה עכ"ל [עד כאן לשונו] התוספתא ור"ל [ורוצה לומר] שא"כ קיום מצוה זו היא בחי' מתנה מלמעלה לכן אני מקריב פר.

Rather, it says, 'When you reap,' etc.; Scripture set a blessing for it." [Thus far] the words of the Tosefta. And he meant: if so, the fulfillment of this mitzvah has the quality of a gift from above; therefore I offer a bull.

> The Torah attaches a blessing to it ("so that Havayah your G-d may bless you"). The Alter Rebbe explains the father's meaning: such a mitzvah is a gift from above, and that is why he offered a bull in thanks.

9 והיינו שהמצות שהם תלוים בדעתו ורצונו של אדם שרשם למעלה ג"כ בכתר מבחי' א"א שהוא בחי' רצון העליון שהוא שרש הנאצלים אנת הוא דאפיקת[52] כוי[53]

That is, the mitzvos that depend on a person's knowledge and will have their root above, likewise, in Keser, from the level of Arich Anpin, which is the level of the supreme will (ratzon), the root of the emanated: "You are He who brought forth," etc.

> Mitzvos done by conscious choice come from Arich Anpin, the lower side of Keser. Arich Anpin is the supreme will, the source from which the Sefiros emerge, as the Tikkunei Zohar says, "You are He who brought forth [the ten Sefiros]."

ולכן הם למטה ג"כ תלויים ברצונו ובעשותם ממשיך מבחי' רצון העליון וזהו אשר קדשנו במצותיו ויכול לעשותם בשמחה גדולה שממשיך בחי' רצון העליון בבחי' מקיף עליו

Therefore below, too, they depend on his will, and by doing them he draws down from the level of the supreme will. And this is [the meaning of] "Who has sanctified us with His commandments." And he can do them with great joy, for he draws down the level of the supreme will as an encompassing [light] upon him.

> Because they come from G-d's will, such mitzvos are done with a person's will, and doing them draws that will down upon him like a surrounding garment. This is why the blessing says "Who has sanctified us with His commandments," and why they can be done with great joy.

משא"כ המצות שהם דייקא שלא מדעת ורצון כמו מצות שכחה הנ"ל שרשה מבחי' תחתונה שבמאציל שהוא למעלה מן הרצון ונקרא מקיף דמקיף

By contrast, the mitzvos that are specifically without knowledge and will, such as the above-mentioned mitzvah of the forgotten sheaf, have their root in the lowest level of the Emanator, which is above will and is called an encompassing of an encompassing

> The mitzvos that happen without one's will are different: a mitzvah like the forgotten sheaf comes from Atik, the lowest level of the Emanator, which is above will altogether, the "encompassing of the encompassing," the house of the analogy.

(ואפשר זהו בחי' רעוא דכל רעוין דהיינו רצון לרצון כוי) ולכן הוא למטה ג"כ למעלה מן הדעת ורצון האדם.

(and possibly this is the level of "the Will of all wills," that is, a will for will, etc.); therefore below, too, it is above a person's knowledge and will.

> The Alter Rebbe suggests, tentatively ("possibly"), that this is "the Will of all wills," the source of will itself. Because its root is above will, such a mitzvah can come only when it bypasses a person's knowledge and will.

וכה"ג [וכהאי גוונא] מצינו כמה מצות שהם דוקא שלא מרצון כמו ר"ש [רבי שמעון] בן שטח שברח למצרים על שרצו למנותו נשיא ולא היה ברצונו לקבל בחי' הנשיאות וברח כו'

And similarly we find several mitzvos that are specifically not by will, such as Rabbi Shimon ben Shetach, who fled to Egypt because they wanted to appoint him Nasi [head of the Sanhedrin], and it was not his will to accept the office of Nasi, and he fled, etc.;

A second example: a sage who fled to avoid being made Nasi (head of the Sanhedrin), and was made Nasi for that very reason. In the Jerusalem Talmud (Chagigah 2:2) the one who fled to Alexandria, in Egypt, is Yehudah ben Tabbai, and the Alter Rebbe's Siddur tells it of him; the Rebbe's notes quoted by Kehot remark that Likkutei Torah has Shimon ben Shetach and leave it for further study, and the note suggests the text follows the view, also recorded there, that Shimon ben Shetach was the Nasi.

ורדפו אחריו ונעשה נשיא[54] ואם לא היה בורח והיה ברצונו לקבל הנשיאות לא היו ממנים אותו להיות נשיא כי כל הרודף אחר הכבוד[55] כו'

and they pursued him, and he became Nasi. Had he not fled, and had it been his will to accept the office of Nasi, they would not have appointed him to be Nasi, for whoever pursues honor, etc.

His flight is exactly what made him Nasi: had he wanted the office, he would not have been given it, for, as the Talmud says (Eruvin 13b), greatness flees from one who chases it and pursues one who flees from it.

והיינו שמצוה הזאת היא גם כן שרשה מבחי' מקיף דמקיף למעלה כנ"ל

That is, this mitzvah too has its root above in the level of an encompassing of an encompassing, as above.

Accepting leadership in this way is a mitzvah that comes against one's will, and so it too is rooted in the encompassing of the encompassing. Likkutei Sichos (vol. 33, p. 46), quoted in the Kehot note, adds that all leadership is bound up with self-nullification, since "Through Me kings reign."

(ועמ"ש בד"ה צאינה וראינה[56,57] בענין נעשה ונשמע שבחי' נעשה זהו ביטול רצון לגמרי למעלה מהדעת והשכל ואפשר זהו בחי' הנמשך מרעוא דכל רעוין שהוא בחי' הנ"ל

(And see what is written in the discourse beginning "Go forth and see" on the subject of "We will do and we will hear": that the level of "we will do" is a complete nullification (bittul) of will, above knowledge and intellect; and possibly this is the level drawn from "the Will of all wills," which is the above-mentioned level.

The parenthesis refers to the discourse "Go forth and see" (Likkutei Torah, Shir HaShirim, 22a) on Israel's words at Sinai, "We will do and we will hear." "We will do" means committing before understanding, a total setting aside of one's own will, above intellect; this may be what draws from "the Will of all wills." That discourse also explains the crown, made of precious stones that are inanimate yet become a crown above the king's head.

ולכן קשרו להן ב' כתרים אחד כנגד נעשה[58] ואחד כנגד נשמע היינו ב' בחי' שבכתר עליון שהם בחי' מקיף הנמשך ע"י נשמע ובחי' מקיף למקיף הנמשך ע"י נעשה שהוא בטול הרצון שמבטל דעתו ורצונו לגמרי.

And therefore they tied on them two crowns, one corresponding to "we will do" and one corresponding to "we will hear": that is, the two levels in Keser Elyon, which are the level of an encompassing, drawn down through "we will hear," and the level of an encompassing of an encompassing, drawn down through "we will do," which is the nullification of will, in which one sets aside his knowledge and will entirely.

> The Talmud says that when Israel said "We will do and we will hear," angels tied two crowns on each of them. The two crowns are the two levels of Keser: "we will hear" (understanding and accepting) draws the encompassing light, Arich Anpin; "we will do" (self-surrender beyond understanding) draws the encompassing of the encompassing, Atik.

וע"כ הקדימו נעשה לנשמע. כי כן בחי' עתיק הוא מבחי' א"ס קדמון לכל הקדומים וממנו נמשך בחי' א"א

And therefore they put "we will do" before "we will hear." For so the level of Atik is from the level of the Infinite One (Ein Sof), prior to all that is prior, and from it the level of Arich Anpin is drawn.

> "We will do" came first because Atik, which comes from the Infinite One, "prior to all that is prior," precedes Arich Anpin, which is drawn from it.

ועד"ז הוא משארז"ל [מה שאמרו רבותינו זכרונם לברכה] רפ"ו דברכות[59] כמ"ש ואספת דגנך מיירי כשאין עושין רצונו של מקום[60] אע"פ [אף על פי] דקאי על והיה אם שמוע תשמעו אל מצותי[61] כו' כי פי' עושין רצונו להמשיך בחינת הרצון מבחי' רעוא דכל רעוין וזהו ע"י בכל מאדך[62] שהוא ביטול רצון למעלה מהדעת.

And along these lines is what our Sages, of blessed memory, said at the beginning of chapter 6 of Berachos, that [the verse] "and you shall gather in your grain" speaks of when they do not do the will of the Omnipresent, even though it refers to [the passage] "And it will be, if you will diligently listen to My commandments," etc. For the meaning of "doing His will" is to draw down the level of will from the level of "the Will of all wills," and this is through "with all your might," which is the nullification of will above knowledge.

> The same idea explains a passage at the beginning of chapter 6 of Berachos (35b): the verse "you shall gather in your grain," which implies working the land oneself, is said there to describe a time when Israel does not do G-d's will, although it belongs to the passage "if you will diligently listen to My commandments." The answer: "doing G-d's will" in the full sense means drawing from "the Will of all wills," which comes through loving G-d "with all your might" (me'odecha), beyond one's own will and understanding.

משא"כ ע"י בכל לבבכם ובכל נפשכם כו'. ולכן לגבי ההמשכה שמבחי' עתיק שהוא א"ס ממש לא נק' עדיין עושים רצונו של מקום כו'.

Not so through "with all your heart and with all your soul," etc. Therefore, relative to the drawing down from the level of Atik, which is the Infinite One Himself, they are not yet called "doing the will of the Omnipresent," etc.

> The second paragraph of the Shema says only "with all your heart and with all your soul," without "with all your might." So, measured against the level of Atik, those who serve at that level are not yet called "doing G-d's will." (The printed "לבבכם" apparently reads "לבכבם".)

וקרוב לזה י"ל [יש לומר] ג"כ מעלת מצות ל"ת [לא תעשה] על מ"ע [מצות עשה] שבקיום מצות ל"ת [לא תעשה] הוא בחי' אתכפיא סט"א [סטרא אחרא]

And close to this, one may also explain the superiority of the prohibitive commandments over the positive commandments: in fulfilling the prohibitive commandments there is the level of subduing (iskafya) the sitra achra (the other side).

> A related point: the prohibitions can be higher than the positive commandments, because keeping them means subduing (iskafya) the sitra achra (the forces opposed to holiness) against one's own desire.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אל יאמר אדם[64, 63] אי אפשי כו' אלא אפשי ומה אעשה אבי שבשמים גזר עלי ועי"ז אסתלק יקרא דקוב"ה [דקודשא בריך הוא] לעילא[65] ועמ"ש בביאור ע"פ שחורה אני[66] ונאוה[67] וע"פ שימני כחותם.[69, 68] וע"פ ראיתי והנה מנורת זהב[70] כו' מענין מצות ל"ת [לא תעשה].

As our Sages, of blessed memory, said: "A person should not say, 'I have no desire for it,' etc., but rather, 'I do desire it, but what can I do? My Father in heaven has decreed upon me.'" And through this, the glory of the Holy One, blessed be He, is exalted above. And see what is written in the Explanation on "I am black yet comely," and on "Set me as a seal," and on "I saw, and behold, a menorah all of gold," etc., on the subject of the prohibitive commandments.

> The Sages teach (the Sifra, quoted by Rashi on Leviticus 20:26) that one should not say "I have no desire for forbidden food" but "I would like it, yet my Father in heaven has decreed against it," and the Zohar says that through such subduing "the glory of the Holy One, blessed be He, is exalted." In Likkutei Torah, Shir HaShirim (on "I am black yet comely" and on "Set me as a seal"), the Alter Rebbe explains that the positive mitzvos make the soul's garments, light clothed in vessels, while keeping the prohibitions draws from a higher level that is never clothed: G-d's essence, which cannot even be called "encompassing." (The printed "שבבשמים" apparently reads "שבשמים," "in heaven.")

ועד"ז יובן ג"כ מ"ש במ"א סד"ה ראה ריח בני[71,72] בענין הברכות שקבל יעקב מיצחק שהיו דייקא בלי דעתו של יצחק רק בא אחיך במרמה[73] כו' שא"א להתלבש בבחינת הדעת כו' ע"ש

And along these lines one will also understand what is written elsewhere, at the end of the discourse beginning "See, the smell of my son," on the subject of the blessings that Yaakov received from Yitzchak, which were specifically without Yitzchak's knowledge, but rather "your brother came with guile," etc., for it is impossible [for them] to be clothed in the level of knowledge (Daas), etc.; see there.

> Another case: Yitzchak's blessings reached Yaakov without Yitzchak's knowledge ("your brother came with guile"), because they could not pass through conscious knowledge (Daas). In Torah Ohr (Toldos, 21a), at the end of the discourse "See, the smell of my son," the Alter Rebbe compares this to "not on merit but on mazal": the blessings drew a flow from above the chain of descent, so that the higher lights would reach even physical things.

שזהו ע"ד הנ"ל בשם התוספתא זו שלא לדעתנו כו' והיינו לפי ששרש ברכות אלו הוא ג"כ מבחי' טלא דנטיף מעתיקא.

For this is along the lines of what was said above in the name of the Tosefta, "this one without our knowledge," etc. That is, because the root of these blessings too is from the level of "the dew that drips from Atika."

> This is like the forgotten sheaf, which comes "without our knowledge." The root of those blessings is the "dew that drips from Atika," a Kabbalistic image for blessing from the highest level.

וז"ש [וזהו שכתוב] במדרש ריח בגדיו ריח בוגדיו[74,75,76] שהוא בחי' תשובה שלמעלה מבחי' ריח בגדיו שהם בחי' לבושים וכנ"ל שהלבוש הוא מקיף הקרוב כו'.

And this is what is said in the Midrash: "'The smell of his garments' (begadav): the smell of his traitors (bogdav)," which is the level of teshuvah (return), which is above the level of "the smell of his garments," which are the level of garments; and, as above, the garment is the close encompassing [light], etc.

> The Midrash reads "the smell of his garments (begadav)" as "the smell of his traitors (bogdav)," those of Yaakov's descendants who sinned and returned. Teshuvah, return from the depths, reaches higher than "garments," which are the close encompassing light (Arich Anpin).

ועמ"ש בד"ה וישלח יעקב[77,78] בפי' עובר לסוחר.[79] ועמ"ש בביאור ע"פ כי תצא[80,81] בענין ב' מקיפים לי' מ' ע"ש)

And see what is written in the discourse beginning "And Yaakov sent," on the explanation of "current with the merchant." And see what is written in the Explanation on "When you go out," on the subject of the two encompassing [lights], lamed and mem; see there.)

> Two more cross-references. In Torah Ohr (Vayishlach, 24c), "current with the merchant" (over lasocher) is read as light from the essence of the Infinite that passes through Keser, called socher from sechor, "around," the encompassing light. In Likkutei Torah (Ki Seitzei, 36d) the two encompassing lights are the letters lamed and final mem: the lamed can sometimes enter the vessels, while the mem, the encompassing of the encompassing, never does.

ולכן נאמר בדוד והקמותי לך בית נאמן[82,83] הרי נק' בחי' מלכות בשם בית והיינו מפני שאמר לא גבה לבי[84] כוי ודוממתי

Therefore it is said of David, "And I will establish for you a faithful house." Thus the level of Malchus is called by the name "house." And this is because he said, "My heart was not haughty," etc., "and I stilled (domamti) [my soul]."

> Back to the main thread: Malchus is called a "house," as in "a faithful house" said of David. David earned this because he said "My heart was not haughty… I stilled my soul"; the word for "stilled" (domamti) shares its root with domem, the inanimate, the stone of which a house is built.

וכמו הבית נעשה מבחי' אבנים ועפר שהוא בחי' דומם ושרשו מבחי' מקיף דמקיף כך המל' היא בחי' הספירה האחרונה שבע"ס [שבעשר ספירות] דאצי' ושרשה הוא מאד נעלה מבחי' מקיף דמקיף כנ"ל.[85,86]

And just as a house is made from the level of stones and earth, which is the level of the inanimate (domem), and its root is from the level of an encompassing of an encompassing, so Malchus is the level of the last Sefirah of the ten Sefiros of Atzilus, and its root is very exalted, from the level of an encompassing of an encompassing, as above.

> Just as a house, made of inanimate stone and earth, is rooted in the encompassing of the encompassing, so Malchus, the last and lowest Sefirah, is rooted very high, in that same level. David's self-effacement, like the silence of stone, is what connects Malchus to it.

SECTION 4 · ¶10

Joy at the dedication; children as a "house"

10 ולכן בחנוכת הבהמ"ק [הבית המקדש] שנמשך לשם מבחי' מקיף דמקיף כנ"ל שהוא למעלה מן הרצון בחי' כתר כו'. ואין שייך שם שמחה כלל

Therefore, at the dedication of the Holy Temple, when there is drawn there from the level of an encompassing of an encompassing, as above, which is above will, the level of Keser, etc., joy does not apply there at all,

> Now the opening question is answered. At the dedication of the Temple, the light drawn down is from Atik, the "encompassing of the encompassing," which is above will, the highest level of Keser, so joy has no place there by itself.

כמו במצות שהוא ברצון האדם דכתיב אשר לא עבדת בשמחה[87] כו' אשר קדשנו במצותיו כו' מפני ששרשה הוא מבחי' רצון העליון כנ"ל

as it does with the mitzvos, which are by a person's will, as it is written, "[Because] you did not serve with joy," etc., [and] "Who has sanctified us with His commandments," etc., because its root is from the level of the supreme will, as above.

> Joy belongs naturally to what a person does by choice: the mitzvos are done willingly and so with joy, as the Torah rebukes those who "did not serve with joy" and as the blessing "Who has sanctified us with His commandments" expresses, because their root is the supreme will.

משא"כ חנוכת הבית חומה בחינת דומם ששרשם למעלה מן הרצון כנ"ל אין שייך כלל שמחה

By contrast, with the dedication of the House, a wall, the level of the inanimate, whose root is above will, as above, joy does not apply at all.

> A house, though, made of stone walls, the inanimate, comes from a level above will, so joy does not arise there by itself. (The word "חומה," a wall, apparently refers to the stone walls of the House.)

לכן היו נצרכים להמשיך שם בחי' שמחה (ועמ"ש ע"פ ושאבתם מים בששון[88, 89] שלפי שניסוך המים הוא מבחי' שלמעלה מבחי' ניסוך היין שהיין משמח כו' ע"כ צריך לחברו עם בחי' שמחה. וזהו ענין ושאבתם מים דייקא בששון ע"ש)

Therefore it was necessary to draw down the level of joy there. (And see what is written on "You shall draw water with joy": that because the water libation is from a level that is above the level of the wine libation, for wine gladdens, etc., therefore it must be joined with the level of joy. And this is the meaning of "You shall draw water" specifically "with joy"; see there.)

> So joy had to be deliberately brought into the dedication. The parallel is the water libation on Sukkos, explained in Likkutei Torah, Sukkos (79d): the wine libation is stated in the Written Torah and wine by nature gladdens, while the water libation, a law given to Moshe at Sinai, comes from a higher level, so the drawing of the water had to be done "with joy."

וזהו מזמור שיר חנוכת הבית להמשיך בחנוכת הבית בחינת שמחה ולכן עושים משתה ושמחה בעת חנוכת הבית

And this is [the meaning of] **"A psalm, a song of the dedication of the House": to draw down the level of joy into the dedication of the House. And therefore a feast and rejoicing are made at the time of the dedication of a house.**

> That is why the psalm of the dedication of the House is called "a song": song brings joy into the dedication. And this is why people make a feast and celebrate when they dedicate a house, the question with which the maamar opened. (The printed "הית" apparently reads "הבית", the House.)

(וזהו ג"כ ענין מזמור שיר שהוא נראה כפל ענין כמ"ש באלשיך.[90] והיינו ע"ד הנ"ל במעשה דחסיד א' כו' מה ראית לשמוח בשמחת מצוה זו מכל מצות כו' וכנ"ל וכ"ש [וכל שכן] בחנוכת בית המקדש שזהו כללות בחינה זו ועמש"ל [ועיין מה שכתוב לעיל] מזה לעיל)

(And this is also the meaning of "a psalm, a song," which seems a doubling of the matter, as the Alshich writes. That is, along the lines of what was said above in the story of a certain pious man, etc., "What did you see to rejoice in the joy of this mitzvah more than all the mitzvos," etc., and as above; and all the more so at the dedication of the Holy Temple, which is the general and collective expression of this level. And see what has been written about this above.)

> The Alshich (Rabbi Moshe Alshich of Safed, the sixteenth-century commentator), on this verse, notes that "a psalm, a song" seems to say the same thing twice. The double expression fits the double joy of the pious man who "rejoiced in the joy" of the forgotten sheaf, a mitzvah from above will; how much more so the Temple's dedication, the whole of this level.

וזהו ויהי ביתך כבית פרץ[91] אשר כינה הולדת הולד לבחי' בית כי בני לאו בזכותא תליא מלתא אלא במזלא[92] כו'

And this is [the meaning of] "And may your house be like the house of Peretz," where [the verse] called the birth of a child by the term "house." For [with] children, the matter does not depend on merit but on mazal [fortune], etc.

> The blessing to Boaz, "may your house be like the house of Peretz," uses "house" for having children. The Sages (Moed Katan 28a) say that children do not depend on merit but on mazal.

זכות הוא בחינת התפשטות י"ס [י' ספירות] דאצילות שהם בבחי' אור פנימי השכלה שכל לזכות כו'

Merit is the level of the spreading forth of the ten Sefiros of Atzilus, which are in the level of inner light, intellectual understanding, reasoning to find merit, etc.;

> "Merit" belongs to the inner light of the Sefiros, the realm of reason and judgment, where one weighs whether a person deserves something.

אבל בני שרשם למעלה מן השכל ובחי' מזלא שהוא בחי' מקיף העליון כי פי' מזלא היינו המקור שהוא המשפיע ומזיל להיות יזל מים[93] כו' ונוזלים מן לבנון[94] כו'

but children have their root above intellect, in the level of mazal, which is the level of the supreme encompassing [light]. For the meaning of mazal is the source, which is what bestows and makes flow (mazil), so that "water shall flow (yizal)," etc., and "flowing (nozlim) from Lebanon," etc.

> Children come from mazal, which here means not "fortune" but the source that makes flow (the root nazal, "to flow": mazil, yizal, nozlim), an encompassing light above reason. The verses about flowing water illustrate the word.

ולכן נקרא בשם בית ששרשו ג"כ מבחי' מקיף עליון כו' וז"ש [וזהו שכתוב] והתקין לו ממנו בנין עדי עד[95] כו'

And therefore it is called by the name "house," whose root is also from the level of the supreme encompassing [light], etc. And this is what is said, "and prepared for him from him an everlasting edifice," etc.

> So offspring are called a "house," since both come from the supreme encompassing light. The wedding blessing over the creation of man, "and prepared for him, from him, an everlasting edifice," likewise calls the wife formed from Adam, and the family that comes from her, a "building."

ועמ"ש בפ' ואתחנן בד"ה וזאת המצוה[96] דתורה שבעל פה נקרא בית אל תקרי בניך אלא בוניך[97] כו' ע"ש:

And see what is written in Parshas Va'eschanan, in the discourse beginning "And this is the commandment," that the Oral Torah is called a "house": "Do not read 'your children' (banayich) but 'your builders' (bonayich)," etc.; see there.

A cross-reference: in Likkutei Torah, Va'eschanan, the Oral Torah is called a "house," based on the Sages' reading of "your children" (banayich) as "your builders" (bonayich).

SECTION 5 · ¶11–14

Shiloh, the Temple and prayer

11 ג והנה עפ"ז [על פי זה] יובן מ"ש כי לא באתם עד עתה אל המנוחה ואל הנחלה[98] מנוחה זו בנין שילה[99] כו'.

3. Now, according to this one will understand what is written, "For you have not yet come to the rest and to the inheritance": "the rest" is the building of Shiloh, etc.

The third section applies the same principle to the Sanctuaries. Moshe tells Israel they have not yet come "to the rest and to the inheritance," and the Sages (Zevachim 119a, in Rabbi Yehudah's view) read "the rest" as the Sanctuary at Shiloh.

ולהבין ההפרש שבין בנין המשכן לבין בנין שילה כי לכאורה הם שוין ממש בארכן וברחבן ובכל פרטים כמו צורת המשכן כן נעשה בנין שילה

And [we need] to understand the difference between the building of the Mishkan [the Tabernacle] and the building of Shiloh, for seemingly they were exactly equal in their length and in their width and in all details: as the form of the Mishkan, so was the building of Shiloh made.

The question: Shiloh was built to the same dimensions and plan as the Mishkan in the desert. Why then is only Shiloh called "rest"?

אך ההפרש שבמשכן היו הקרשים עצי ארז ומצופים זהב ובבנין שילה היו היריעות מאבנים דוקא.

But the difference is that in the Mishkan the boards were cedar wood overlaid with gold, whereas in the building of Shiloh the curtains were specifically of stones.

The one difference: the Mishkan's walls were gold-plated boards of wood, while Shiloh's were of stone. The Mishnah (Zevachim 14:6) describes Shiloh as a house of stone below with curtains spread above it, so the text's "the curtains were of stones" apparently means that what were wooden boards in the Mishkan were stone there. The text calls the boards "cedar," and the Talmud (Rosh Hashanah 23a) counts shittah, the acacia, among the kinds of cedar.

12 ולהבין זאת הלא הקרשים שבמשכן היו יקרים הרבה יותר מן היריעות שבשילה שהיו מאבנים ומדוע המשכן לא נקרא מנוחה ובנין שילה נקרא מנוחה.

And to understand this: surely the boards of the Mishkan were far more precious than the curtains in Shiloh, which were of stones; so why is the Mishkan not called "rest," while the building of Shiloh is called "rest"?

> Cedar overlaid with gold is far costlier than stone, so why is the stone Shiloh called "rest"?

והטעם כנ"ל כי אבנים שהוא בחי' דומם ממש בחי' היותר תחתונה שרשם מבחי' היותר גבוה מקיף דמקיף כנ"ל.

The reason is as above: stones, which are the level of the truly inanimate, the lowest level, have their root in the highest level, an encompassing of an encompassing, as above.

> The answer follows the principle already given: stone, the inanimate and lowest, has the highest root, the encompassing of the encompassing (Atik).

משא"כ עצי ארז כו' הוא בחי' צומח שרשה הוא מבחי' מקיף כנ"ל

Cedar wood, etc., by contrast, is the level of the vegetative, whose root is from the level of an encompassing, as above.

> Wood, the vegetative, is rooted only in the ordinary encompassing light (Arich Anpin).

ולכן מנוחה זו שילה שהיה בנין אבנים בחי' דומם שלא היה בו שום עץ בולט בחי' צומח והיה שורה בו בחי' מקיף דמקיף כנ"ל (ועמ"ש מזה ע"פ ויגש אליו יהודה[100] ע"ש)

Therefore "the rest" is Shiloh, which was a building of stones, the level of the inanimate, in which there was no protruding wood at all, the level of the vegetative, and the level of an encompassing of an encompassing rested in it, as above. (And see what is written about this on "And Yehudah approached him"; see there.)

> Therefore "rest" means Shiloh: built of stone with no protruding wood, it was where the highest level, the encompassing of the encompassing, rested. "Rest" (menuchah) is where that level settles.

ולכן מנה הרמב"ם [הרבי משה בן מימון] ז"ל [זכרונו לברכה / זכרונם לברכה] וספר החינוך סי' תצ"ב בלאוין לא תטע לך אשרה[101] כו'[102] שאסור לעשות בבנין בהמ"ק [בית המקדש] שום עץ בולט ועובר על לאו לא תטע כו'

And therefore the Rambam, of blessed memory, and Sefer HaChinuch (section 492) counted among the prohibitions "You shall not plant for yourself an asherah [a tree for idol worship]," etc., that it is forbidden to make any protruding wood in the building of the Holy Temple, and one transgresses the prohibition "You shall not plant," etc.;

> This is why the Rambam and Sefer HaChinuch (mitzvah 492) count, under "Do not plant for yourself an asherah, any tree, beside the altar," a ban on protruding wooden structures in the Temple; the Chinuch adds from the Sages that all the projections from the Temple's walls were of stone. An asherah was a tree planted for idol worship.

רק עץ שקוע מותר כמו התקרות כו' מפני שהיה דוקא מאבנים בחי' דומם ששרשם למעלה מעלה כו'

only sunken wood is permitted, such as the ceilings, etc., because it was specifically of stones, the level of the inanimate, whose root is exceedingly high, etc.

> Wood set flush into the stone, such as ceiling beams, is allowed. The building had to be of stone, whose root is highest.

(וההפרש בין בולט לשוקע עמ"ש ע"פ שימני כחותם)[103] ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] על כורש שהחמיץ[104] כי ציוה לעשות תלתא די אבן[105] וחד דאעא כו'

(And for the difference between protruding and sunken, see what is written on "Set me as a seal.") And therefore our Sages, of blessed memory, said of Cyrus that he turned sour, for he commanded to make three [rows] of stone and one of wood, etc.;

> For the difference between protruding and sunken, the text refers to its discourse on "Set me as a seal" (Likkutei Torah, Shir HaShirim, 46b), where a "sunken" seal is light clothed in vessels and a "protruding" seal a level beyond them. The Sages (Rosh Hashanah 3b–4a) say that Cyrus, who began well, later "turned sour": his decree for the Second Temple called for three rows of stone and one of wood, so that he could burn it if the Jews rebelled.

וזה אסור כנ"ל להיות בו שום עץ בולט רק עץ שוקע שהוא בחי' פנימי ולא בולט שהוא בחי' מקיף היה דוקא מאבנים כנ"ל.

and this is forbidden, as above, to have any protruding wood in it, only sunken wood, which is the inner level, and not protruding, which is the encompassing level; it had to be specifically of stones, as above.

> Protruding wood stands out like an encompassing light; wood sunk into the wall is inward. The Temple had to be of stone only, with no protruding wood. (The printed "מיקף" apparently reads "מקיף", encompassing.)

13 וזהו עצי שטים עומדים[106] קרשים עומדים שרפים עומדים[107] והאופנים וחיות הקדש ברעש גדול כו'

And this is [the meaning of] "acacia wood, standing": boards standing, seraphim standing; and "the ofanim [angels called 'wheels'] and the holy chayos [angels called 'living creatures'] with a great noise," etc.

> The Mishkan's boards are "acacia wood, standing," and the seraphim too are "standing" above Him. The morning prayer says the ofanim and holy chayos (kinds of angels) rise "with a great noise."

והיינו פסוקי דזמרה עד ק"ש [קריאת שמע] הוא בחי' עצי שטים עומדים הוא בחי' צומח כנ"ל וחיות הקדש ברעש גדול על שמרגישים היש מן העולם

That is, Pesukei Dezimra [the Verses of Song in the morning prayers] until the recitation of the Shema is the level of "acacia wood, standing," the level of the vegetative, as above. And the holy chayos are "with a great noise" because they sense the existence (yesh) of the world;

> These are applied to the order of prayer: the Pesukei Dezimra (the psalms of praise) up to the Shema correspond to the "standing" wooden boards, the vegetative level. The holy chayos make a great noise because they still sense the world as a real existence (yesh).

ולכן כשמשיגים את ביטול ה' צבאות קדוש כו'[108] הם ברעש גדול משא"כ שרפים שהם אינם מרגישים את היש כמו האופנים

and therefore, when they grasp the self-nullification (bittul) of "Holy... is Havayah of Hosts," etc., they are in a great noise. Not so the seraphim, who do not sense the yesh as the ofanim do;

> When they grasp that all is nullified before G-d, "Holy, holy, holy," they are shaken with a great noise. The seraphim do not sense existence as the ofanim do.

לכן הם עומדים ממעל לו ממעל לשכינתא וזהו עד ק"ש [קריאת שמע] אבל הרמ"ח תיבין שבק"ש [שבקריאת שמע] נקרא רמ"ח אבנים בחי' דומם כנ"ל.

therefore they stand "above Him," above the Shechinah (Divine Presence). And this is until the recitation of the Shema; but the 248 words in the recitation of the Shema are called 248 stones, the level of the inanimate, as above.

> So the seraphim stand "above Him," above the Shechinah. This is the level of prayer until the Shema. The 248 words of the Shema, however, are called "248 stones," the inanimate level, which is higher still.

14 וזהו ויקח מאבני המקום רמ"ח תיבין שבק"ש [שבקריאת שמע] בחינת מל' שהיא מדרג' היותר תחתונה

And this is [the meaning of] "And he took of the stones of the place": the 248 words of the Shema, the level of Malchus, which is the lowest level.

> Yaakov at Beis El "took of the stones of the place": these stones are the 248 words of the Shema, the level of Malchus, the lowest Sefirah.

וישם מראשותיו[109] לא תימא תחת מראשותיו אלא מראשותיו ששרשה מבחי' היותר גבוה למעלה מבחי' מוחין שהוא מראשותיו

"And he put [them] at his head (mera'ashosav)": do not say "under his head," but "mera'ashosav" [above his head], [meaning] that its root is from the highest level, above the level of the intellect (mochin), which is "mera'ashosav."

> He put them mera'ashosav, which plainly means "at his head," for his head as he slept; the text reads it not as "under his head" but as above it: the stones' root is higher than the head, that is, above the intellect.

וזהו וישם אותה מצבה ויצוק שמן[110] שמתחלה הוא רק נקודה תחת היסוד ויעקב הרימה ועשאה מצבה ויצוק עליה שמן המשיך בחי' מוחין עליונים שמן משחת קדש[111] בחי' חכמה עילאה.

And this is [the meaning of] "And he set it up as a pillar, and poured oil": for at first it is only a point beneath Yesod, and Yaakov raised it and made it a pillar, "and poured oil upon it": he drew down the level of the supernal intellect, "oil of holy anointing," the level of supernal Chochmah.

> Then he set the stone up as a pillar and poured oil on it. Malchus begins as a mere "point" beneath Yesod, the Sefirah above it; Yaakov raised it into a standing pillar and anointed it with oil, drawing into it the supernal intellect, the level of supernal Chochmah, symbolized by the holy anointing oil.

SECTION 6 · ¶15–16

The rejected stone and the wife as "house"

15 וזהו אבן מאסו הבונים היתה לראש פינה[112] שבחי' מל' נק' בחי' אבן[113] בחי' דומם בחי' אותיות שתי אבנים[114] כוי[115] שהן בחי' דומם

And this is [the meaning of] "The stone the builders rejected has become the cornerstone." For the level of Malchus is called the level of "stone," the level of the inanimate, the level of letters: "two stones," etc., which are the level of the inanimate.

> The psalm's "stone the builders rejected" is read as Malchus. Malchus is called "stone" because it is the level of speech, the letters, which Sefer Yetzirah calls "stones" ("two stones build two houses"): like stone, it is the inanimate level.

והיינו שבחי' מל' הוא בחי' התחתונה מכל הי"ס [הי' ספירות] כמו דומם שהוא יותר תחתון מכל הדי' יסודות עכ"ז [עם כל זה] היתה לראש פינה ששרש בחי' דומם הנ"ל הוא למעלה מעלה מכל הי"ס [הי' ספירות] דאצילות בחי' כתר עליון (ועמ"ש מזה בביאור ע"פ זאת חקת התורה).[116]

That is, the level of Malchus is the lowest level of all the ten Sefiros, like the inanimate, which is lower than all the four elements; nevertheless it "has become the cornerstone," for the root of the above-mentioned inanimate level is exceedingly high above all the ten Sefiros of Atzilus, the level of Keser Elyon (and see what is written about this in the Explanation on "This is the statute of the Torah").

> Malchus is the lowest of the Sefiros, as the inanimate is lower than all the four elements (fire, air, water, earth); yet it becomes "the cornerstone," because its root is the highest, above all the Sefiros, in Keser Elyon. The text refers to its Explanation on "This is the statute of the Torah" for more on this.

וענין מאסו הבונים כי הנה שרה נתנה את שפחתה הגר לאברהם ואמרה אולי אבנה ממנה[117] וכן רחל את שפחתה בלהה ואמרה אולי אבנה גם אנכי ממנה[118, 119]

And the meaning of "the builders rejected": for behold, Sarah gave her maidservant Hagar to Avraham and said, "Perhaps I will be built up (ibaneh) through her"; and likewise Rachel [gave] her maidservant Bilhah and said, "Perhaps I too will be built up through her."

> Who are "the builders" who rejected it? Sarah and Rachel each gave their maidservant to their husband, saying "perhaps I will be built up through her," that is, have children through her. The Hebrew ibaneh ("I will be built up") holds the letters of even ("stone") and recalls ben ("son") and bonim ("builders").

היינו מילוי ההי"א כי יש ה' עילאה בחי' בינה ה"א תתאה בחי' מל' ויש מילוי ההי"א והוא בחי' התחתונה שבמל' שיורדת ומתלבשת בבי"ע להיות ראש לשועלים[120, 121] ונקרא בחי' שפחה נגד עצמיות מל'

That is, the filling of the hei. For there is the upper hei, the level of Binah, [and] the lower hei, the level of Malchus; and there is the filling of the hei, which is the lowest level within Malchus, which descends and clothes itself in Beriah, Yetzirah and Asiyah to become "a head to foxes," and it is called the level of a "maidservant" relative to the essence of Malchus.

> This "building" through a maidservant is the "filling" (milui) of the letter hei, the extra letter added when hei is spelled out in full (ה"א). In the Name Havayah the first hei stands for Binah and the last hei for Malchus; the "filling" of the hei is the lowest part of Malchus, which descends into the lower worlds to become "a head to foxes" (a ruler among lesser beings; the Kehot note also points to the Zohar, II, 148b), and beside Malchus itself it is like a maidservant beside her mistress.

(ועמ"ש מענין מילוי ההי"א בד"ה יגלה לן טעמיה[122] וע' בזהר פ' בראשית דכ"ז ע"ב)[123]

(And see what is written on the subject of the filling of the hei in the discourse beginning "May He reveal to us its reasons," and see the Zohar, Parshas Bereishis, 27b.)

The parenthesis refers to the discourse "May He reveal to us its reasons" (Torah Ohr, Chayei Sarah, 15c), where the "filling" of the hei is called a second, "doubled" hei, as in the Cave of Machpelah, the "doubled" cave; and to the Zohar (I, 27b), which speaks of a "maidservant of the Shechinah" and of the spelled-out hei as "offspring" of the hei.

ועד"ז יובן מ"ש בספר עשרה מאמרות במאמר חקור דין פ"י [פרק י / פרשה י] שאמרו באגדה בענין דוד כי ישי חשב שבא על שפחתו המשוחררת ובאמת השפחה מסרה סימנין לאשתו ע"ד רחל ללאה וע"ש

And along these lines will be understood what is written in the book Asarah Maamaros, in the Maamar Chakor Din, chapter 10, that they said in the Aggadah concerning David that Yishai thought he was going in to his emancipated maidservant, but in truth the maidservant had passed the signs to his wife, in the manner of Rachel to Leah; see there.

The text then cites Asarah Maamaros, a Kabbalistic work by Rabbi Menachem Azariah of Fano, which quotes an Aggadah about David's birth: Yishai believed he was with his freed maidservant, but the maidservant had secretly given his wife the signs, just as Rachel gave Leah the signs (Megillah 13b); so David was born of Yishai's wife.

(ובגמרא וברבות לא נמצא אגדה זו ואדרבה ממ"ש ברבות תזריע פי"ד [פרק י"ד / פרשה י"ד] כלום נתכוין אבא ישי[124] כו' משמע דלא כדרשה זו)

(And in the Gemara and in the Midrash Rabbah this Aggadah is not found; on the contrary, from what is said in the Midrash Rabbah on Tazria, chapter 14, "Did father Yishai intend...," etc., the implication is not like this exposition.)

The Alter Rebbe notes that he did not find this Aggadah in the Talmud or the Midrash Rabbah, and that a Midrash on Tazria, where David says his father did not intend [to bring him into being], seems to imply otherwise. (The printed "נתוין" apparently reads "נתכוין", "intend.")

ועכ"פ [ועל כל פנים] פי' וענין שפחה זו היינו בחי' מילוי ההי"א כנ"ל שהוא בחי' התחתונה שבמל' בחי' דומם ונקרא אבן

In any case, the meaning and subject of this maidservant is the level of the filling of the hei, as above, which is the lowest level within Malchus, the level of the inanimate, and is called "stone."

Whatever the historical account, the meaning of the "maidservant" is the lowest level of Malchus, the inanimate, called "stone."

ולכן אמר אבן מאסו הבונים שהבונים הנ"ל מאסו אותה להיותה ראש לשועלים רגליה יורדות[125] והיא בחי' התחתונה בחי' דומם ממש

Therefore he said, "The stone the builders rejected": the above-mentioned builders rejected it because it is "a head to foxes," "her feet go down," and it is the lowest level, the level of the truly inanimate.

> The "builders" rejected this stone because it descends so low, to where "her feet go down," into the lowest realms: the truly inanimate.

ולא יוכל להבנות בחינה זו רק בבחי' דוד מטעם המבואר בספר הגלגולים ומטעם המבואר בספר ע"מ שם [עשרה מאמרות]

And this level can be built only through the level of David, for the reason explained in Sefer HaGilgulim and for the reason explained in the book Asarah Maamaros there.

> Only through David could this lowest level be "built" into holiness; for the reasons, the text refers to Sefer HaGilgulim (on the transmigration of souls, from the Arizal's teachings) and to Asarah Maamaros.

ומ"מ כשנבנה בנין זה אזי היה עלייה יתירה בה ועל ידה לבחי' המל' שבאצילות שתהיה היא ע"י"ז לראש פנה

Nevertheless, when this building is built, then there is an extra elevation in it, and through it to the level of Malchus of Atzilus, so that thereby it becomes the cornerstone.

> When this is achieved, it raises not only the lowest Malchus but also Malchus of Atzilus, so that it becomes "the cornerstone."

והיינו כמ"ש הרמ"ז [הרב משה זכות] פ' כי תשא (דקפ"ט ע"ב) מפני שכל הבירורים המתעלים מלמטה ע"י מלכות התחתונה עולים עד מלכות דאצילות והיא מעלה הבירורים למעלה ובכח זה היתה לראש פנה והיינו כי באצילות מתבררים בירור נעלה יותר

That is, as the Ramaz writes on Parshas Ki Sisa (189b): because all the refinements (beirurim) that are raised up from below by the lower Malchus rise up to Malchus of Atzilus, and it raises the refinements above, and by this power it became the cornerstone. That is, in Atzilus they are refined with a higher refinement.

> The Ramaz (Rabbi Moshe Zacuto, the seventeenth-century Kabbalist, in his commentary on the Zohar, Ki Sisa, 189b) explains why: all the sparks refined (beirurim) from below are raised by the lower Malchus to Malchus of Atzilus, which lifts them higher still and refines them at a higher level, and that power makes it the cornerstone. (The printed "החתתונה" apparently reads "התחתונה," "the lower.")

והנה הבירורים הם מעולם התהו שלמעלה מעולם התיקון (וכמ"ש מזה בביאור ע"פ שחורה אני ונאוה הנזכר לעיל)

Now, the refinements are from the World of Tohu [chaos], which is above the World of Tikkun [rectification] (and as is written about this in the Explanation on "I am black yet comely," mentioned above).

> The sparks being refined come from the World of Tohu (chaos), which was higher than the World of Tikkun (rectification); the text refers to its Explanation on "I am black yet comely" for this.

ועיקר הבנין הוא דוקא על ידי הבירורים כי נעוץ תחלתן בסופן[126] וסופן בתחלתן[127] ויש כמה בחי' אבנים אבנים מפולמים אבנים נקובים[128] כו'.

And the main building is specifically through the refinements, for "their beginning is wedged in their end and their end in their beginning." And there are several levels of stones: moist stones, perforated stones, etc.

> The whole "building" of holiness is made by raising them, for, as Sefer Yetzirah says, "their beginning is wedged in their end": the lowest is joined to the highest. The kinds of "stones" named, "moist" ones (the Talmud's "moist stones sunk in the deep," Chagigah 12a) and "perforated" ones, are not explained here; the Kehot note points to the Siddur and to the Mitteler Rebbe's Biurei HaZohar (44c) for them.

ובכל זה יובן מארז"ל [מאמר רבותינו זכרונם לברכה] (ביבמות דס"ב ע"ב) ע"פ להניח ברכה אל ביתך[129, 130] [יחזקאל סי' מ"ד] שהברכה לאדם היא בשביל אשתו.[131]

And with all this will be understood what our Sages, of blessed memory, said (in Yevamos 62b) on "to bring a blessing to rest upon your house" [Ezekiel, chapter 44], that a man's blessing is on account of his wife.

> This explains the Talmud's teaching (Yevamos 62b), from Ezekiel's words "to bring a blessing to rest upon your house," that a man without a wife lives without blessing: his blessing comes on account of his wife.

וזהו מימי לא קראתי לאשתי אשתי אלא לאשתי ביתי[132] (בשבת קי"ח ב') וצ"ל דהרי בכתובה כותב האיש לאשתו אנא אוקיר ואוזין כו'

And this is [the meaning of] "In all my days I did not call my wife 'my wife,' but [I called] my wife 'my house'" (in Shabbos 118b). And it needs to be explained, for in the kesubah [marriage contract] the man writes to his wife, "I will honor and sustain," etc.

> Rabbi Yosei said he never called his wife "my wife" but "my house," identifying wife and home. Yet the marriage contract (kesubah) has the husband write to his wife, "I will honor and sustain," as though he provides for her.

ולכאורה תמוה איך כותב אנא אוקיר ואוזין הלא אמרו אין אדם ניזון[133] אלא בשביל אשתו

And seemingly it is puzzling: how does he write, "I will honor and sustain"? Surely they said, "A man is sustained only on account of his wife."

> That seems to contradict the saying that a man is sustained only on account of his wife. The Kehot note records that the Tzemach Tzedek, in Or HaTorah, also cites such a saying of the Sages and remarks that it was not found; the closest Talmudic statement is Rabbi Chelbo's, that blessing is found in a man's home only on account of his wife (Bava Metzia 59a).

אך באמת שניהם אמת כי העיקר העבודה להמשיך בחי' חסדים העליונים הוא מבחי' דוכרא רק שיכול להיות שיהיו החסדים רק בגילוי אלהות וכדומה ולא ישתלשל למטה כלל בפרנסה גשמי

But in truth both are true. For the main work of drawing down the level of the supernal kindnesses (chasadim) is from the level of the male; except that it could be that the kindnesses would be only in a revelation of G-dliness and the like, and would not descend below at all into physical livelihood.

> Both are true. On the spiritual level, the drawing down of the supernal kindnesses comes from the "male" side (the giving Sefiros). But those kindnesses might remain only as a spiritual revelation of G-dliness, never reaching physical livelihood.

ושיומשך מבחי' חסד ורחמים דאצילות למטה נותן לחם לכל בשר[134] גשמי זהו בשביל אשתו בחי' נוק' [נוקבא] מל' דאצי' המחיה בי"ע

That there be drawn from the level of Chesed and compassion of Atzilus below, "He gives bread to all flesh," physical [bread], this is on account of his wife, the level of Nukva, Malchus of Atzilus, which gives life to Beriah, Yetzirah and Asiyah,

> For G-d's kindness to reach down as actual bread, "He gives bread to all flesh," requires the "wife," Nukva, Malchus of Atzilus, which gives life to the lower worlds. (The printed "מ בחי" apparently reads "מבחי'.")

שהיא נק' ביתי שהוא המשכת מקיף העליון שהוא הנותן כח להיות ההמשכה למטה בגשמיות ועמ"ש בפ' קרח ע"פ ויגמול שקדים[135] ועמ"ש סד"ה ועשית בגדי קדש:[136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153]

which is called "my house," which is the drawing down of the supreme encompassing [light], which gives the power for the drawing down to be below in physicality. And see what is written in Parshas Korach on "And it bore ripe almonds," and see what is written at the end of the discourse beginning "And you shall make garments of holiness."

> Malchus is called "my house" because it draws down the supreme encompassing light (the house-level), which gives the power for divine blessing to reach the physical world. So the man provides the spiritual kindness, but the physical blessing comes through the wife. Two final cross-references close the maamar.

Concluded.

> "Concluded": the customary word marking the end of the maamar.

IN ONE'S AVODAH

The maamar draws its lessons from how a person serves: mitzvos done by choice are done with joy, but the highest service is self-surrender beyond one's own will and understanding ("we will do" before "we will hear," "with all your might," keeping the prohibitions because G-d decreed them, fleeing honor). Like David, who stilled himself like stone, one who sets aside his own sense of self becomes a "house" for the highest level, and joy must then be consciously brought into that service.

QUESTIONS FOR DISCUSSION

1. Why, according to the maamar, is a house dearer than clothing and clothing dearer than food, and what principle does this illustrate?
2. How do the two sides of Keser, Arich Anpin and Atik, correspond to clothing and houses, and to the two kinds of mitzvos?
3. Why did the dedication of the Temple need joy to be drawn into it, when ordinary mitzvos are naturally done with joy?
4. What makes the stone Sanctuary of Shiloh "rest," and how does this connect to the words of the Shema as "stones"?
5. How does the maamar reconcile "I will honor and sustain" in the kesubah with the saying that a man is sustained on account of his wife?

FOR CHILDREN · AGES 9–13

For the children at the table

Why we celebrate a new house

THE BIG IDEA

What is lowest in the world often comes from the highest place, so a house of plain stone, and a mitzvah we do beyond our own wishes, draw from a level even higher than our will.

King David wrote "A psalm, a song for the dedication of the House." Why do people make a feast when a new house is dedicated? The maamar looks at three things a person needs: food, which becomes part of us; clothing, which wraps close around us; and a house, which surrounds us from a distance. Food costs less than clothing, and clothing less than a house. The deeper reason is that the lower a thing comes down, the higher its root above. A house is built of stone, the plainest material of all, yet its root is the highest. It is the same with mitzvos. Most mitzvos we do because we want to, and so we do them with joy. But some come to us without our planning, like a sheaf of grain forgotten in the field that must be left for the poor. Such a mitzvah comes from a level above our will. Joy does not come there by itself, so it must be brought in. That is why the dedication of the Beis HaMikdash needed "a song," and why we celebrate a new house.

THE MASHAL

A pious man once forgot a sheaf of grain in his field, and so he could keep the mitzvah of leaving it for the poor. He was so happy that he asked his son to bring offerings in thanks. He explained that every other mitzvah we do knowingly, but this one came to him without his knowledge, as a gift from above.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the maamar say that the lowest things, like stone, have the highest root?
2. Why was the pious man so happy that he forgot a sheaf in his field?
3. This week, when something comes to you that you did not plan, like a chance to help someone, how can you do it with joy?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מזמור שיר חנוכת**

The note records that this maamar was delivered in the year 5567 (1806–1807) and points to the list of that year's maamarim, where it is catalogued.

KEHOT'S NOTE

נאמר בשנת תקס"ז. ראה רשימת המאמרים בריש ס' תקס"ז העי' *25. הנחת כ"ק אדמו"ר האמצעי בסידור יט, ד. ועוד הנחה בס' הנחות הר"פ ע' עט. וראה הוספות להערות וציונים שם. חלק מהמאמר נדפס ג"כ שם ע' פא ומתחיל: אנא אוקיר.

2 The heading of Psalm 30, David's psalm "for the dedication of the House." Tradition takes the House to be the Temple, while the psalm itself thanks G-d for rescue from grave danger. The maamar asks why a dedication should be marked with song and rejoicing. (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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

3 **ולבושין הם מקיפים . . בתים הם ג"כ מקיפים**

The Kehot note points there, at the words on garments and houses as two kinds of "encompassing," for a further treatment of this distinction.

KEHOT'S NOTE

ראה בסה"מ תש"ד ע' 113 ואילך.

PARAGRAPH 2

4 **[אך הטעם . . מן המזון כנ"ל]**

The note says this parenthetical remark on the plain reason for prices appears in the manuscript of the Alter Rebbe's maamarim, i.e. it is part of the text as transmitted in manuscript.

KEHOT'S NOTE

מוסגר זה נמצא בכת"י מאמרי אדה"ז.

PARAGRAPH 3

5 **בבחי' עולם שנה נפש**

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

KEHOT'S NOTE

ס"י פ"ג, מ"ג ואילך.

6 **עולם שנה נפש**

Sefer Yetzirah calls World, Year and Soul (space, time and the person) its "faithful witnesses," and its third chapter traces the three mother letters through each of them. The Alter Rebbe uses this triad to say that the three levels appear in every dimension of creation. (Kehot: Sefer Yetzirah 3:3 and on)

Sefer Yetzirah 6:1 ספר יצירה ו:א

שלשה אבות ותולדותיהן ושבעה כוכבים [ני"א כוכשין] וצבאותיהן ושנים עשר גבולי אלכסונין וראיה לדבר עדים נאמנין עולם שנה נפש חק שנים עשר [ני"א עשרה] ושבעה ושלשה ופקידן בתלי וגלגל ולב. שלשה אש ומים ורוח אש למעלה ומים למטה ורוח חק מכריע בינתים וסימן לדבר האש נושא את המים. מ"ם דוממת שי"ן שורקת אל"ף חוק מכריע בינתים:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

7 **כבוד מלכותך יאמרו גו' להודיע גו'**

In David's psalm of praise (Ashrei), G-d's devoted ones "speak of the glory of Your kingdom and tell of Your might, to make known to people His mighty acts." The plain sense is praise of G-d's rule and power; the maamar reads "Your kingdom" as Malchus and "His mighty acts" (gevuros) as the restraints that bring many separate worlds into being.

Psalms 145:11–12 תהילים קמ"ה:י"א-י"ב

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ׃ לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

They shall speak of the glory of Thy kingdom, And talk of Thy might; To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יא-יב.

PARAGRAPH 4

8 **כל אשר חפץ ה' עשה**

A psalm of praise: "Whatever Havayah desired, He did, in heaven and on earth, in the seas and all the depths." The plain sense is that nothing limits G-d's power; the maamar reads "desired" as His will, Keser, the encompassing light from which creation comes.

Psalms 135:6 תהילים קל"ה:ו

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת׃

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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KEHOT'S NOTE

תהלים קלה, ו.

9 **בביאור ע"פ יביאור לבוש מלי'**

There the Alter Rebbe explains that Torah study is the inner light, from memalei kol almin, since the Torah comes from Chochmah, while the practical mitzvos, done with physical things, draw from sovev kol almin, which is be-

Rebbe cites it for the ordered unfolding of the Sefiros from Arich Anpin.

Tikkunei Zohar 17a:13–15 תקוני הזהר י"ז א:י"ג-ט"ו

ואלין עשר ספירן. אינון אזלין כסדרן. חד אריך וחד קצר וחד בינוני ואנת הוא דאנהיג לון. ולית מאן דאנהיג לך לא לעילא ולא לתתא ולא מכל סטרא. *לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון.

Constantinople, 1740 (CC-BY-NC)

15 **המעתיק הרים**

Job, answering his friends, describes G-d's power: "He who removes mountains, and they do not know it." The plain sense is uprooting; the maamar takes ma'tik, "removes," as the meaning of the name Atik, a level removed from and beyond the Sefiros.

Job 9:5 איוב ט':ה'

הַמַּעְתִּיק הָרִים וְלֹא יָדָעוּ אֲשֶׁר הֲפָכָם בְּאַפּוֹ׃

Who removeth the mountains, and they know it not, When He overturneth them in His anger.

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KEHOT'S NOTE

איוב ט, ה.

16 **סד"ה השמים כסאי**

There "house" is the level of "with all your might," an encompassing light like a house that surrounds a person with its roof and walls; it is the house of prayer, where the bowings, acts of self-nullification, draw down encompassing light from sovev kol almin.

KEHOT'S NOTE

תו"א א, ג.

17 **השמים כסאי בענין איזה בית אשר תבנו לי**

Isaiah's prophecy: "So says Havayah: The heavens are My throne and the earth My footstool; what house could you build for Me?" No house can contain G-d; the discourse on this verse (Torah Ohr, Bereishis) reads "house" as the encompassing light drawn down through prayer.

Isaiah 66:1 ישעיהו ס"ו:א'

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

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

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18 **ג'|בחי' מזון ולבושים והיכלות**

The note says the three levels of food, clothing and dwellings are explained at length there.

KEHOT'S NOTE

נתבאר בלקו"ש ח"ט ע' 138 בהערה 31 בארוכה.

yond the chain of descent: bringing the physical into being from the spiritual is beyond ordinary cause and effect.

KEHOT'S NOTE

תו"א צב, ב.

10 **שו"ה בחי' — כנודע**

There the Alter Rebbe cites the Arizal's ruling (Etz Chaim, Sha'ar (Gate) 41, chapter 3) that Keser is the intermediary between the Emanator and the emanated: its lowest level of the Infinite is Atik Yomin, which emanates Keser's second aspect, Arich Anpin, the hidden root of the ten Sefiros; together the two are called Keser.

KEHOT'S NOTE

ע"ל בחקותי (מו, ג). ושי"נ. [כ].

11 **שכל דבר הממוצע צריך להיות כלול משניהם**

Etz Chaim (Sha'ar (Gate) 42, Derushei ABYA, chapter 1) teaches that between any two kinds of being there is an intermediate that shares in both, as coral stands between the inanimate and the vegetative, and that between the Creator and the created there is a tiny spark from the last level of the Creator clothed in the first spark of the created. It also names a person's four levels: his inner soul, his body, his garments and the house he lives in. (The text's "Sha'ar (Gate) 41, chapter 3" is the Shklov 1800 numbering, as the Kehot note says.)

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

... וביאור הדבר כי הנה בהכרח הוא שתהיה מדרגה אמצעי בין המאציל אל הנאצל כי יש הרחק ביניהן כרחוק השמים מן הארץ ואיך יאיר זה בזה ואיך יברא זה את זה שהם ב' קצוות אם לא היה דבר ממוצע ביניהן ומחברם ויהיה בחי' קרובה אל המאציל וקרובה אל הנאצל והנה בחי' זו הוא כתר הנקרא תהו כי אין בו שום יסוד כי ע"כ אינו נרמז בשם הוי"ה כלל רק בקוצו של יו"ד אמנם הוא בחינת אמצעי כנ"ל והוא כי הנה כתר הוא דוגמת החומר הקודם הנקרא היולי"י שיש בו שורש ...

Sefer Etz Chaim (Public Domain)

12 **שמ"א פ"ג**

That passage explains "peace" as the joining of opposites: Malchus of Atzilus joins Beriah to become its "Atik," and from the Infinite, before whom even Chochmah is mere "making," a level is drawn to become the "Atik" of Atzilus.

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו [שמ"ב] פ"א. [כ]. ראה לקמן שה"ש ז, ד.

13 **חד אריך**

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

KEHOT'S NOTE

ת"ז בהקדמה.

14 **חד אריך כו'**

From Eliyahu's prayer (Patach Eliyahu) in the introduction to Tikkunei Zohar: "these ten Sefiros proceed in their order, one long, one short and one in between." The Alter

לאדם גם מהלבושים" הוא כמו שמבאר שם "כי א"א לדור בלא בית אף רגע" [ויש לומר שהכוונה היא לענין השלימות שבאדם שבא ע"י דירה דוקא, כמרז"ל [ראה יבמות סג, א: כל אדם שאין לו קרקע כו', ובתוספות שם ד"ה שאין: קרקע לבנות עליו שידור בו. וכבר העירו מעירובין (סב, א) דדירת עכו"ם לא שמה דירה. ולהעיר מס' בית האוצר (להגרי"י ענגל) ח"א כלל יד] כל אדם שאין לו בית אינו אדם — ראה תו"ח ויקהל (תרכז, ב) ובכ"מ בדא"ח], אבל בנוגע לחיות וקיום האדם, המזון נצרך לו יותר מלבוש, והלבוש יותר מבית. וראה לקו"ת שם (צח, סע"ד). — לקו"ש ח"ט ע' 139.

19 **בד"ה המגיד מראשית אחרית**

This is where the discourse referred to in the text is printed: on "her food, her clothing," with food drawn from the Name Elokim, the level of vessels.

KEHOT'S NOTE

סה"מ תקס"ח ובאוה"ת משפטים ע' א'שב.

20 **המגיד מראשית אחרית**

G-d declares through Isaiah that He tells "the end from the beginning." The opening words of the discourse the text refers to.

Isaiah 46:10 ישעיהו מ"ו:י'

מַגִּיד מֵרֵאשִׁית אַחֲרִית וּמִקֶּדֶם אֲשֶׁר לֹא־נַעֲשׂוּ אֹמֵר עֲצָתִי תָקוּם וְכָל־חֶפְצִי אֶעֱשֶׂה:

Declaring the end from the beginning, and from ancient times things that are not yet done; Saying: 'My counsel shall stand, and all My pleasure will I do';

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21 **שארה כסותה**

The Torah's law for a man who takes another wife: he may not diminish the first one's "food, clothing and conjugal rights." That discourse reads "her food" (she'erah) as drawn from the Name Elokim, the level of vessels.

Exodus 21:10 שמות כ"א:י'

אִם־אַחֶרֶת יִקַּח־לוֹ שְׁאֵרָהּ כְּסוּתָהּ וְעֹנָתָהּ לֹא יִגְרָע:

If he take him another wife, her food, her raiment, and her conjugal rights, shall he not diminish.

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22 **שו"ה כל — ואינם הכרחים**

The note, quoted from there, answers why food is called less necessary than clothing: it means the variety of foods, which belongs to food itself, while fine and plain clothes are equally "clothing"; and a person needs clothing constantly but eats only at times.

Yevamot 63a:4 יבמות ס"ג א:ד'

אַשְׁכְּחֵיהּ רַבִּי יוֹסֵי לְאֵלְיָהוּ, אֲמַר לֵיקָהּ, כְּתִיב: "אֶעֱשֶׂה לוֹ עֵזֶר", בַּמָּה אִשָּׁה עוֹזַרְתּוֹ לָאָדָם? אֲמַר לֵיקָהּ: אָדָם מֵבִיא חִיטִּין — חִיטִּין כּוֹסֵס? פִּשְׁתָּן — פִּשְׁתָּן לוֹבֵשׁ? לֹא נִמְצֵאת מְאִירָהּ עֵינָיו וּמַעֲמִידָתּוֹ עַל רַגְלָיו?!

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

KEHOT'S NOTE

ואין סתירה לזה ממ"ש בלקו"ת ברכה צט, סע"א ואילך. כי הכוונה שם במ"ש שהמזון אינו מוכרח כ"כ כלבוש, הוא כמפורש שם להדיא "ואינם הכרחים כ"כ במיני מטעמים כו'" [ואף שגם בנוגע ללבושים, מה ש"א"א בחורף בלי מלבוש כו' וכן בקיץ כו'" א"צ לזה ללבושים נאים דוקא — יש לומר: ענין ההתחלקות הוא (בעיקר) מבחינת פנימי. ולכן, מכיון ש"הלבושים שרשם למעלה הוא מבחי' כתר . . בחי' מקיף". פרטי הלבושים והחילוק שבין בגדים פשוטים לבגדים נאים אי"ז בעצם ענין הלבושים (משא"כ המזון, מכיון ש"נמשך מבחי' ממכ"ע", הרי "ריבוי התחלקות פרטי המאכלים" הם פרטים בענין המזון עצמו), ונמצא שהלבושים (שבעצם ענין הלבוש, לא ישנו חילוק בין בגד אחד לשני) "נצרכים יותר לאדם" מהמזון], [ונוסף לזה: לבוש נצרך תמיד להאדם, משא"כ מזון יכול לאכול לעתים רחוקים, כמבואר בסדור כ, ג]. וכן מ"ש שם בנוגע לבית "והם יותר נצרכים

23 **מפת במלח**

The Mishnah: "This is the way of Torah: eat bread with salt, drink water by measure..." The Alter Rebbe alludes to it to show that one can live on the plainest food.

Pirkei Avot 6:4 משנה אבות ו':ד'

כַּךְ הִיא דַּרְכָּהּ שֶׁל תּוֹרָה, פַּת בְּמֶלַח תֹּאכַל, וּמַיִם בִּמְשׂוּרָה תִּשְׁתֶּה, וְעַל הָאָרֶץ תִּישַׁן, וְחַיֵּי צַעַר תִּחְיֶה, וּבַתּוֹרָה אַתָּה עָמֵל, אִם אַתָּה עֹשֶׂה כֵּן, (תהלים קכח) אַשְׁרֶיךָ וְטוֹב לָךְ. אַשְׁרֶיךָ בָּעוֹלָם הַזֶּה וְטוֹב לָךְ לָעוֹלָם הַבָּא:

Such is the way [of a life] of Torah: you shall eat bread with salt, and rationed water shall you drink; you shall sleep on the ground, your life will be one of privation, and in Torah shall you labor. If you do this, "Happy shall you be and it shall be good for you" (Psalms 128:2): "Happy shall you be" in this world, "and it shall be good for you" in the world to come.

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24 **באתי לגני בענין אריתי מורי**

The beloved (in the Sages' reading, G-d) says: "I have come into My garden... I have gathered My myrrh with My spice." The text refers to the Explanation on this verse, which contrasts taste and smell.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבָשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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25 **ריח בגדיו**

Yitzchak, blessing Yaakov, who wore Eisav's clothes, "smelled the smell of his garments and blessed him." Garments are linked with smell, the more encompassing sense.

Genesis 27:27 בראשית כ"ז:כ"ז

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

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

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KEHOT'S NOTE

בראשית כז, כז.

26 **בריחא דלבושייכו**

In the Zohar (Balak) a young boy tells two sages that he knew they had been busy with a mitzvah "by the fragrance of your garments." Cited as a further link between garments, fragrance and the mitzvos.

Zohar, Balak 4:24–6:33 ספר הזהר, בלק ד:כ"ד-ו:ל"ג

27 **בזהר פ' בלק דקפ"ו ע"א**

In Shelach (51d) the Alter Rebbe says that Arich Anpin is the "long countenance" because it extends, as fragrance, to clothe the soul in its thought, speech and action of mitzvos and Torah, and cites this Zohar.

KEHOT'S NOTE

ראה גם לעיל פי שלח נא, ד. מסעי פט, ב.

28 **ולכן נק' ממכ"ע . . כח הפועל בנפעל**

The Tzemach Tzedek brings the content of this passage there, on memalei kol almin as the inner power of the Maker in the thing made.

KEHOT'S NOTE

ראה באוה"ת ויקרא כרך א ע' רצו שמביא תוכן הדברים מכאן.

29 G-d commands, through Moshe, the daily and festival offerings: "Command the children of Israel and say to them: My offering, My bread." The opening of the discourse in Likkutei Torah, Pinchas, the text refers to.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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PARAGRAPH 5

30 **כי א"א לדור בלא בית אף רגע**

Kehot's note points to Yevamot 63a for these words.

Yevamot 63a יבמות ס"ג א

Vayikra Rabbah 22:1 ויקרא רבה כ"ב:א'

KEHOT'S NOTE

ראה יבמות סג, א תוד"ה שאין. ויק"ר פכ"ב, א.

PARAGRAPH 6

31 **בד"ה אלה מסעי**

The Torah's list of Israel's journeys from Egypt begins "These are the journeys of the children of Israel." The opening of a discourse (Likkutei Torah, Masei) where Torah as food and mitzvos as garments is discussed.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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32 **גדול תלמוד שמביא לידי מעשה**

The sages gathered in Lod asked whether study or action is greater and concluded: "Study is greater, for study leads to action." The Alter Rebbe reads this as showing that action is the goal of study.

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלָּה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעְשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לְשִׁמְיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשִׁלֹּשׁ.

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KEHOT'S NOTE

קידושין מ, ב.

33 **לא המדרד עיקר אלא המעשה**

Shimon, son of Rabban Gamliel: "Not study is the main thing, but action." The printed word "המדרד" apparently reads "המדרש," as in the Mishnah.

Pirkei Avot 1:17 משנה אבות א:י"ז

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה דְּבָרִים, מֵבִיא חֵטְא׃

Shimon, his son, used to say: all my days I grew up among the sages, and I have found nothing better for a person than silence. Study is not the most important thing, but actions; whoever indulges in too many words brings about sin.

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34 **לא המדרש עיקר אלא המעשה**

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

KEHOT'S NOTE

אבות פ"א, מי"ז.

35 The Talmud: with a positive commandment, if a person is told "Make a sukkah" and does not, the court beats him "until his soul departs." It shows how central the act of a mitzvah is.

Ketubot 86a:10 כתובות פ"ו א:י'

אָמַר לֵיהּ רַב כָּהֲנָא לְרַב פָּפָּא: לְדִידָךְ דְּאָמְרַתְּ פְּרִיעַת בַּעַל חוֹב מִצְוָה, אָמַר: "לָא נִיחָא לִי דְּאֵיעְבֵּיד מִצְוָה", מַאי? אָמַר לֵיהּ, תְּנִינָא: בַּמָּה

דְּבָרִים אֲמוּרִים — בְּמִצְוַת לֹא תַעֲשֶׂה, אֲבָל בְּמִצְוַת עֲשֵׂה, כְּגוֹן שֶׁאוֹמְרִין לוֹ עֲשֵׂה סוּכָּה וְאֵינוֹ עוֹשֶׂה, לוּלָב וְאֵינוֹ עוֹשֶׂה —

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36 **מי שתורתו אומנתו כגון רשב"י וחביריו אין מפסיקין לתפלה**

> Rabbi Yochanan: those whose Torah is their occupation, like Rabbi Shimon bar Yochai and his colleagues, stop their study for the Shema but not for prayer, while people like us stop for both.

Shabbat 11a:8 שבת י"א א:ח'

וְאִם הִתְחִילוּ אֵין מַפְסִיקִין, מַפְסִיקִין לִקְרִיאַת שְׁמַע. הָא תָּנָא לָקֳהּ רֵישָׁא אֵין מַפְסִיקִין? סֵיפָא אֲתָאן לְדִבְרֵי תוֹרָה. דְּתַנְיָא: חֲבֵרִים שֶׁהָיוּ עוֹסְקִין בַּתּוֹרָה — מַפְסִיקִין לִקְרִיאַת שְׁמַע, וְאֵין מַפְסִיקִין לִתְפִלָּה. אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא כְּגוֹן רַבִּי שִׁמְעוֹן בֶּן יוֹחַי וַחֲבֵירָיו שֶׁתּוֹרָתָן אוּמָּנוּתָן. אֲבָל כְּגוֹן אָנוּ, מַפְסִיקִין לִקְרִיאַת שְׁמַע וְלִתְפִלָּה.

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KEHOT'S NOTE

שבת י"א, א.

37 **ובירוש' פ"ק דשבת**

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

KEHOT'S NOTE

ה"ב.

38 **שו"ה למ"ע — לסוכה ולולב**

> The note, quoted from there, explains why sukkah and lulav are the examples: both are about Daas, knowledge.

KEHOT'S NOTE

הטעם שתפס ב' מצות אלו י"ל כי במצות אלו תוכנם וענינם הו"ע הדעת: בסוכה נאמר (אמור כג, מג) "למען ידעו דורתיכם כי בסוכות" (ולכן הכוונה במצות סוכה היא לא רק כוונת המצוה אלא גם החלק מקיום המצוה כתיקונה*. — ראה בי"ח או"ח ר"ס תרכ"ה שו"ע אדה"ז שם): ו"לולב ומיניו הוא המשכת הדעת כו'". *)אף שכ"ה גם בתפילין וציצית כבב"ח שם, הרי בהני"ל הוא כפי שנאמר "למען תזכרו גו'", "למען תהי' תורת ה' בפיך" ולא כבסוכה למען ידעו גו'" — לקו"ש חט"ו ע' 261.

39 **ולא מודה רשב"י שמפסיקין כו' טעמי' דרשב"י שזה שנון כו'**

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

KEHOT'S NOTE

ירושלמי שבת פ"א סוף ה"א.

40 **אורייתא מחכמה נפקת**

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

KEHOT'S NOTE

זח"ב (סב, א. פה, א). זח"ג (קפב, א). וע' זח"א (קנו, ב). [כ].

41 **אורייתא מחכמה נפקת**

> "The Torah comes forth from Chochmah." The Kehot edition gives this Zohar passage (and parallels) for the principle that Torah is rooted in divine wisdom.

Zohar, Beshalach 28:377–388 ספר הזהר, בשלח כ"ח:שע"ז-שפ"ח

but the food of those absorbed in the Torah nourishes only the soul and the spirit, but not the body, coming as it does from the sphere of "Wisdom", from the highest and most glorious supernal region. Hence it is hardly to be wondered at that Wisdom's children are more frail than other men, for they do not eat the food of the body at all. Truly, "Wisdom keeps alive her owners"! Blessed is that body which can derive benefit from the food of the soul!' R. Eleazar thereupon remarked: ...

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

42 **אורייתא מחכמה נפקת**

> A parallel Zohar passage for "The Torah comes forth from Chochmah."

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

43 **אורייתא מחכמה נפקת**

> A further parallel given by the Kehot edition for the Torah's root in Chochmah.

Zohar, Chukat 6:43–9:54 ספר הזהר, חקת ו':מ"ג-ט':נ"ד

44 **גם בפרק אחד שחרית ופ"א ערבית יצא ידי חובת ת"ת**

> The Talmud says that one who learns one chapter in the morning and one in the evening has fulfilled "it shall not depart from your mouth." The Kehot edition also cites the Alter Rebbe's Shulchan Aruch, Laws of Torah Study 3:4.

Menachot 99b:16–17 מנחות צ"ט ב:ט"ז-י"ז

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

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KEHOT'S NOTE

מנחות צט, ב. שו"ע אדה"ז הל' ת"ת פ"ג ה"ד.

45 **והגית בו יומם ולילה**

> G-d's charge to Yehoshua after Moshe's death: "This book of the Torah shall not depart from your mouth; you shall meditate in it day and night." The other extreme of the duty of study, showing that Torah, like food, has no fixed measure.

Joshua 1:8 יהושע א':ח'

לֹא־יָמ֣וּשׁ סֵ֣פֶר הַתּוֹרָ֣ה הַזֶּ֔ה מִפִּיךָ֖ וְהָגִ֣יתָ בּ֑וֹ יוֹמָ֤ם וָלַ֙יְלָה֙ לְמַ֣עַן תִּשְׁמֹ֔ר לַעֲשׂ֖וֹת כְּכֹ֣ל־הַכָּת֑וּב בּ֗וֹ כִּי־אָ֤ז תַּצְלִ֙יחַ֙ אֶת־דְּרָכֶ֔ךָ וְאָ֖ז תַּשְׂכִּֽיל׃

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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KEHOT'S NOTE

יהושע א, ח.

46 In the Jerusalem Talmud Rabbi Shimon bar Yochai says that those engaged in Torah study do not stop "even for the Shema." The Talmud asks whether he does not agree that one stops to make a sukkah or a lulav, and gives his reason about the Shema: "this is study and that is study," and one study is not set aside for another. (Kehot: Jerusalem Talmud Shabbos 1, end of halachah 1)

Jerusalem Talmud Shabbat 1:2:11 תלמוד ירושלמי שבת א:ב:יייא

רִבִּי יוֹחָנָן אָמַר בְּשֵׁם רִבִּי שִׁמְעוֹן בֶּן יוֹחַי. כְּגוֹן אָנוּ שֶׁעֲסוּקִין בְּתַלְמוּד תּוֹרָה אֲפִילוּ לִקְרִיַת שְׁמַע אֵין אָנוּ מַפְסִיקִין. רִבִּי יוֹחָנָן אָמְרָה עַל גַּרְמֵיהּ. כְּגוֹן אָנוּ שֶׁאֵין אָנוּ עֲסוּקִין בְּתַלְמוּד תּוֹרָה אֲפִילוּ לִתְפִילָּה אָנוּ מַפְסִיקִין. דֵּין כַּדְעֲתֵיהּ וְדֵין כַּדְעֲתֵיהּ. רִבִּי יוֹחָנָן כַּדְעֲתֵיהּ. דְּרִבִּי יוֹחָנָן אָמַר. הַלְוַאי מִתְפַּלְלִין כָּל הַיּוֹם. שֶׁאֵין תְּפִילָּה מַפְסֶדֶת. רִבִּי שִׁמְעוֹן בֶּן יוֹחַי כְּדַעְתֵּיהּ. דְּרִבִּי שִׁמְעוֹן בֶּן יוֹחַי אָמַר. אִילּוּ הֲוִינָא קָאִים עַל טוּרָא דְסִינַי בְּשַׁעְתָּא ...

Rebbi Joḥanan said in the name of Rebbi Simeon ben Yoḥai: "For example we, who are engaged in the study of Torah, do not interrupt even for the recitation of the Shema`." Rebbi Joḥanan used to say about himself: "For example we, who are not engaged in the study of Torah, do interrupt even for prayer."This one follows his own opinion and that one follows his own opinion. Rebbi Joḥanan follows his own opinion since Rebbi Joḥanan said, if only a man prayed the entire day. Why? Because prayer is ...

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PARAGRAPH 7

47 **יש ב' מיני מצות**

The Kehot note points there, at the words "there are two kinds of mitzvos," for a further discussion of this division.

KEHOT'S NOTE

ראה אוה"ת פנחס ע' א'סג.

48 **כמו מצות שכחה וכה"ג**

According to the note, Sha'arei Kedushah divides the mitzvos into five groups: those done at prayer every weekday, those bound to a time, those that may happen to come a person's way, those one must seek out, and those one cannot seek unless the Holy One, blessed be He, brings them.

KEHOT'S NOTE

ראה בשערי קדושה להרח"ו שער ד' בתחלתו שמחלק המצות להי' חלקים: א', מצות הנוהגות בזמן התפלה בכל ימי החול. ב', מצות התלויות בזמן. ג', מצות האפשריות להזדמן ליד האדם. ד', מצות שצריך האדם לחפש אחריהן לקיימן. ה', מצות שאין ביד האדם לחפש אחריהן אא"כ יזמינם הקב"ה, וראה בסה"מ תרס"ח בסופו בהוספה ג' (הגהות על שעה"ק להרח"ו) ע' רמז (בהוצאת תשמ"ט).

PARAGRAPH 8

49 **פ"ג דפאה**

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

KEHOT'S NOTE

(הי"ג). [כ].

50 **בתוספתא פ"ג דפאה מעשה בחסיד א' ששכח עומר בתוך שדהו**

The story of the pious man who celebrated the mitzvah of the forgotten sheaf with offerings, because it alone comes without our knowledge.

Tosefta Peah 3:13 תוספתא פאה ג':יייג

... המעמר מפני הדליקה ומפני אמת המים אין להם שכחה מפני [שעתיד] לאבדן מעשה בחסיד אחד ששכח עומר בתוך שדהו ואמר לבנו צא והקריב עלי פר לעולה ופר לשלמים אמר לו אבא מה ראית לשמוח בשמחת מצוה זו [יותר] מכל מצות שבתורה אמר לו כל מצות שבתורה נתן [להם המקום] לדעתנו זו שלא לדעתנו שאילו [עשינוהו ברצון לפני המקום לא באת מצוה זו לידינו [אלא] הרי הוא אומר (דברים כד) כי תקצור וגו' קבע לו הכתוב ברכה והלא דברים קל וחומר מה אדם שלא נתכוין לזכות וזכה מעלין עליו כאילו ...

Tosefta Pei'ah - Machon Mamre (Public Domain)

51 **כי תקצור וגו'**

Moshe gives Israel the law of the forgotten sheaf: "When you reap your harvest in your field and forget a sheaf in the field, do not go back to take it... so that Havayah your G-d may bless you." The mitzvah can be fulfilled only by forgetting, and the verse sets a blessing for it.

Deuteronomy 24:19 דברים כ"ד:יייט

כִּי תִקְצֹר קְצִירְךָ בְשָׂדֶךָ וְשָׁכַחְתָּ עֹמֶר בַּשָּׂדֶה לֹא תָשׁוּב לְקַחְתּוֹ לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה יִהְיֶה לְמַעַן יְבָרֶכְךָ ה' אֱלֹקֶיךָ בְּכֹל מַעֲשֵׂה יָדֶיךָ׃

When thou reapest thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go back to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the L-RD thy G-d may bless thee in all the work of thy hands.

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PARAGRAPH 9

52 **אנת הוא דאפיקת**

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

KEHOT'S NOTE

ת"ז בהקדמה.

53 **אנת הוא דאפיקת כו'**

From Patach Eliyahu in the introduction to Tikkunei Zohar: "You are He who brought forth ten tikkunim, and we call them ten Sefiros." Cited for Arich Anpin as the source of the emanated Sefiros.

Tikkunei Zohar 17a:11–12 תקוני הזהר י"ז א:יי"א-יי"ב

אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת

58 **קשרו להן ב' כתרים אחד כנגד נעשה כו'**

Rabbi Simai: when Israel said "we will do" before "we will hear," six hundred thousand ministering angels came and tied two crowns on each Jew, one for "we will do" and one for "we will hear." The Alter Rebbe reads the two crowns as the two levels of Keser.

Shabbat 88a:7 שבת פ"ח א:ז

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 טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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KEHOT'S NOTE

שבת פח, א.

59 **רפ"ו דברכות**

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

KEHOT'S NOTE

(לה, ב). [כ].

60 Rabbi Shimon bar Yochai: when Israel does G-d's will, their work is done by others; when they do not, they do it themselves, as it says "and you shall gather in your grain." The question that it belongs to the passage of those who obey is the one the maamar answers.

Berakhot 35b:7 ברכות ל"ה ב:ז

רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אוֹמֵר: אֶפְשָׁר אָדָם חוֹרֵשׁ בְּשָׁעַת חֲרִישָׁה, וְזוֹרֵעַ בְּשָׁעַת זְרִיעָה, וְקוֹצֵר בְּשָׁעַת קְצִירָה, וְדָשׁ בְּשָׁעַת דִּישָׁה, וְזוֹרֶה בְּשָׁעַת הָרוּחַ, תּוֹרָה מַה תְּהֵא עָלֶיהָ? אֶלָּא בִּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי אֲחֵרִים, שֶׁנֶּאֱמַר: "וְעָמְדוּ זָרִים וְרָעוּ צֹאנְכֶם וְגוֹ'", וּבִזְמַן שֶׁאֵין יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי עַצְמָן, שֶׁנֶּאֱמַר: "וְאָסַפְתָּ דְגָנֶךָ". וְלֹא עוֹד אֶלָּא שֶׁמְּלָאכֶת אֲחֵרִים נַעֲשֵׂית עַל יְדֵי יָדָן, שֶׁנֶּאֱמַר: "וְעָבַדְתָּ אֶת ...

R. Simeon b. Johai says : Is it possible for a man to plough at the time of ploughing, sow at seed-time, reap at harvest-time, thresh at the time of threshing, and winnow at the time of wind — what is to become of Torah? But when Israel perform the will of the All-present, their work is done by others; as it is said, "And strangers shall stand and feed your flocks," etc. (Is. lxi. 5) ; and at the time when Israel perform not the will of the All-present, ...

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61 **והיה אם שמוע תשמעו אל מצותי**

Moshe's words in the second paragraph of the Shema: "And it will be, if you will diligently listen to My commandments... to love Havayah your G-d and to serve Him with all your heart and with all your soul." It has no "with all

מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

54 **ר"ש בן שטח שברח למצרים . . ורדפו אחריו ונעשה נשיא**

The Rebbe's note there says the same name appears in Likkutei Torah, points to the Jerusalem Talmud, Chagigah 2:2 (cited in Tosafos, Chagigah 16b), where the story is told of Yehudah ben Tabbai, and leaves it for further study; a possible resolution is that it follows the view that Shimon ben Shetach was the Nasi.

Chagigah 16b חגיגה ט"ז

KEHOT'S NOTE

ראה בהערות וציונים מכ"ק אדמו"ר להנחות הר"פ לע' פ' (נדפס בע' קצג): "וכן הוא גם בלקו"ת. וראה ירושלמי חגיגה פ"ב ה"ב (הובא בתוס' חגיגה טז, ב). וצע"ג" עכ"ל. ראה גם בהערות וציונים לעיל. ראה ירוש' חגיגה פ"ב, ה"ב. ר' יהודא בן טבאי כמ"ש בסידור שלו עזה"פ קודם התפלה ד"ה מזמור [כא, א]. וע' בסה"ד בשם הירושלמי (פ"ב דחגיגה ה"ב). ואפ"ל דה"ק כאן לפי"ד חכמים שם (טז, ב) במשנה ובפ' גמר הדין (ה"ט [ה"ו]) שר' שמעון בן שטח הי' נשיא. [כ].

55 **כל הרודף אחר הכבוד**

The Talmud, praising the humility of Beis Hillel: whoever chases after greatness, greatness flees from him, and whoever flees from greatness, greatness chases after him. The maamar's "honor" stands for the Talmud's "greatness."

Eruvin 13b עירובין י"ג

KEHOT'S NOTE

ראה עירובין יג, ב.

56 **בד"ה צאינה וראינה**

That discourse explains the crown as above the king's body, made of precious stones that are inanimate yet become a crown, and explains the two crowns for "we will do" and "we will hear," with "we will hear" as nullification before the words of Torah.

KEHOT'S NOTE

לקמן שה"ש כב, א.

57 **בד"ה צאינה וראינה**

The maiden calls to the daughters of Zion: "Go forth and see King Shlomo, with the crown with which his mother crowned him on the day of his wedding." The opening of the discourse the text refers to (Likkutei Torah, Shir HaShirim).

Song of Songs 3:11 שיר השירים ג':י"א

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

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

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your might," and it continues "and you shall gather in your grain" (11:14).

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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62 **בכל מאדך**

The first paragraph of the Shema: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar reads "with all your might" (me'odecha) as love beyond one's own measure and will.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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63 **אל יאמר אדם אי אפשי**

There the same saying is tied to accepting the yoke of Heaven (kabbalas ol): one keeps the prohibition because G-d decreed it, although this is beyond reason.

KEHOT'S NOTE

ע״ל האזינו (ע״ד, א). ושי״נ. [כ].

64 **אל יאמר אדם אי אפשי כו' אלא אפשי ומה אעשה אבי שבשמים גזר עלי**

Rashi, from the Sifra: Rabbi Elazar ben Azaryah teaches that a person should not say "I loathe pork" or "I do not want to wear shaatnez," but "I would like to, but what can I do? My Father in heaven has decreed upon me." Such a person keeps the prohibition for G-d's sake and accepts the yoke of Heaven.

Rashi on Leviticus 20:26 רש"י על ויקרא כ׳:כ״ו

ואבדל אתכם מן העמים להיות לי. אִם אַתֶּם מְבֻדָּלִים מֵהֶם הֲרֵי אַתֶּם שֶׁלִּי, וְאִם לָאו הֲרֵי אַתֶּם שֶׁל נְבוּכַדְנֶאצַּר וַחֲבֵרָיו; רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר מִנַּיִן שֶׁלֹּא יֹאמַר אָדָם נַפְשִׁי קָצָה בִּבְשַׂר חֲזִיר, אִי אֶפְשִׁי לִלְבֹּשׁ כִּלְאַיִם, אֲבָל יֹאמַר אֶפְשִׁי וּמָה אֶעֱשֶׂה וְאָבִי שֶׁבַּשָּׁמַיִם גָּזַר עָלַי? תַּ"ל וָאַבְדִּיל אֶתְכֶם מִן הָעַמִּים לִהְיוֹת לִי, שֶׁתְּהֵא הַבְדָּלַתְכֶם מֵהֶם לְשָׁמַי — פּוֹרֵשׁ מִן הָעֲבֵרָה וּמְקַבֵּל עָלָיו עֹל מַלְכוּת שָׁמַיִם (ספרא):

ואבדל אתכם מן העמים להיות לי AND I HAVE SEPARATED YOU FROM THE PEOPLES THAT YOU SHOULD BE MINE — If you hold yourselves apart from them then you will be Mine, but if not, you belong to (become subject to) Nebuchadnezzar and others like him. Rabbi Eleazer ben Azariah said, "Whence do we know that one should not say, "My soul loathes swine's flesh", or, "I have no desire to wear clothes which are a mixture of wool and linen", but one should say, "I would, indeed, like them, ...

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)

65 **אתכפיא סט״א . . אסתלק יקרא דקוב״ה לעילא**

The Zohar says that when the sitra achra is subdued, "the glory of the Holy One, blessed be He, is exalted" more than through any other praise. Applied to keeping the prohibitions out of submission.

Zohar II, 128b זח״ב קכח

KEHOT'S NOTE

זח״ב קכח, ב.

66 **בביאור ע״פ שחורה אני**

There the positive mitzvos make the soul's garments, while keeping the prohibitions ("I am black") draws the revelation of G-d's essence, which cannot even be called sovev kol almin.

KEHOT'S NOTE

לקמן שה״ש י׳, ב.

67 **בביאור ע״פ שחורה אני ונאוה**

The maiden (in the Sages' reading, the Congregation of Israel) tells the daughters of Jerusalem: "I am black yet comely." The opening of the Explanation the text refers to, on the prohibitive commandments.

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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68 **וע״פ שימני כחותם**

There the positive mitzvos draw down light clothed in vessels, a "sunken seal," while keeping the prohibitions, by nullifying one's own existence, draws a "protruding seal" from a level that does not come down through the chain of descent: the positive mitzvos from the lower seven levels of Arich Anpin, the prohibitions from its upper three, which are never clothed.

KEHOT'S NOTE

לקמן שה״ש מו, ב.

69 **וע״פ שימני כחותם**

The maiden asks her beloved: "Set me as a seal upon your heart." The opening of another discourse the text refers to, on the "sunken" and "protruding" seal.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָהּ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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70 **וע"פ ראיתי והנה מנורת זהב**

In Zechariah's vision the angel asks what he sees, and he answers: "I saw, and behold, a menorah all of gold." The opening of a third discourse the text refers to (Likkutei Torah, Beha'aloscha).

Zechariah 4:2 זכריה ד':ב'

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

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

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71 **סד"ה ראה ריח בני**

There the blessings came without Yitzchak's knowledge because they could not be clothed in Daas, like "not on merit but on mazal": they drew a flow from above the order of the chain of descent, to repair the sin of the Tree of Knowledge, which also came through guile, so that the higher lights would reach even physical things.

KEHOT'S NOTE

תו"א כא, א.

72 **סד"ה ראה ריח בני**

Yitzchak, blessing Yaakov: "See, the smell of my son is like the smell of a field that Havayah has blessed." The opening of the discourse the text refers to (Torah Ohr, Toldos).

Genesis 27:27 בראשית כ"ז:כ"ז

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

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

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73 **רק בא אחיך במרמה**

Yitzchak tells Eisav: "Your brother came with guile and took your blessing." It shows the blessings came without Yitzchak's knowledge.

Genesis 27:35 בראשית כ"ז:ל"ה

וַיֹּאמֶר בָּא אָחִיךָ בְמִרְמָה וַיִּקַּח בִּרְכָתֶךָ׃

And he said: 'Thy brother came with guile, and hath taken away thy blessing.'

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74 **ריח בגדיו ריח בוגדיו**

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

KEHOT'S NOTE

ב"ר (פס"ה [כב וברש"י שם]). ובילקוט ר' (קטו). וע' סנהדרין (לז, א). וכ"ה במדרש אגדה פ' תולדות א"ת בגדיו אלא בוגדיו. [כ].

75 **וז"ש במדרש ריח בגדיו ריח בוגדיו**

The Midrash applies "he smelled the smell of his garments" to sinners of Yaakov's line who returned, such as Yosef Meshisa and Yakum of Tzeroros, reading begadav ("his garments") as bogdav ("his traitors"); the Kehot note also points to Rashi there, the Yalkut Reuveni and Sanhedrin 37a.

Bereshit Rabbah 65:22 בראשית רבה ס"ה:כ"ב

... את נושקני בקבורה, ואין אחר נושקני בקבורה. ויגש וישק לו וירח את ריח בגדיו אמר רבי יוחנן: אין לך דבר שריחו קשה מן השטף הזה של עזים, ואת אמרת וירח את ריח בגדיו ויברכהו?! אלא, בשעה שנכנס אבינו יעקב אצל אביו, נכנסה עמו גן עדן, הדא הוא דאמר לו: ראה ריח בני כריח שדה. ובשעה שנכנס עשו אצל אביו, נכנסה עמו גיהינום, היך מה דאת אמר: (משלי כ): בא זדון ויבא קלון. דבר אחר: וירח את ריח בגדיו ויברכהו, כגון יוסף משיתא, ויקום איש צרורות יוסף משיתא. בשעה שבקשו ...

"He did not recognize him, because his hands were hairy like the hands of his brother Esau, and he blessed him" (Genesis 27:23). "He did not recognize him" – when wicked people were produced from him, he [Isaac] did not recognize them. "His father Isaac said to him: Approach and kiss me, my son" (Genesis 27:26). "Approach and kiss me" – he said to him: 'You will be adjacent to me in burial, but no other will be adjacent to me in burial.' "He approached and kissed him, and he ...

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76 **וז"ש במדרש ריח בגדיו ריח בוגדיו**

Rabbi Zeira expounds "he smelled the smell of his garments": do not read begadav ("his garments") but bogdav ("his traitors"); he would befriend the ruffians in his neighborhood so that they would return. Cited by the Kehot edition as a parallel.

Sanhedrin 37a:7–8 סנהדרין ל"ז א:ז'-ח'

רֵישׁ לָקִישׁ אָמַר: מֵהָכָא, "כְּפִלַּח הָרִמּוֹן רַקָּתֵךְ" – אֲפִילּוּ רֵיקָנִין שֶׁבָּךְ מְלֵאִין מִצְוֹת כְּרִמּוֹן. רַבִּי זֵירָא אָמַר: מֵהָכָא, "וַיָּרַח אֶת רֵיחַ בְּגָדָיו". אַל תִּיקְרֵי "בְּגָדָיו" אֶלָּא "בּוֹגְדָיו". הָנְהוּ בְּרִיּוֹנֵי דַּהֲווֹ בְּשִׁיבָבוּתֵיהּ דְּרַבִּי זֵירָא, דַּהֲווֹ מָקָרֵב לְהוּ כִּי הֵיכִי דְּנֵיהְדְּרוּ לְהוּ בִּתְיוּבְתָּא, וַהֲווֹ קָפְדֵי רַבָּנַן. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי זֵירָא, אָמְרִי: עַד הָאִידָּנָא הֲוָה חֲרִיכָא קַטִּין שָׁקֵיהּ דַּהֲוָה בָּעֵי עֲלַן רַחֲמֵי, הַשְׁתָּא מַאן בָּעֵי עֲלַן רַחֲמֵי? הַרְהֲרוּ בְּלִבַּיְיהוּ וַעֲבַדוּ תְּשׁוּבָה.

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

77 **בד"ה וישלח יעקב**

There Keser is called socher, from sechor sechor, "around," the encompassing light of the whole chain of descent, and the "four hundred shekels, current with the merchant" (over lasocher) are the four hundred worlds of yearning, which come from the essence of the Infinite above even Keser and pass through it.

KEHOT'S NOTE

תו"א כד, ג.

78 **בד"ה וישלח יעקב**

Yaakov sends messengers ahead of him to Eisav. The opening of the discourse the text refers to (Torah Ohr, Vayishlach).

Genesis 32:4 בראשית ל"ב:ד'

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל־עֵשָׂו אָחִיו אַרְצָה שֵׂעִיר שְׂדֵה אֱדוֹם:

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.

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79 **עובר לסוחר**

Avraham weighs out for Efron "four hundred shekels of silver, current with the merchant," for the Cave of Machpelah. The phrase explained in that discourse.

Genesis 23:16 בראשית כ"ג:ט"ז

וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקֹל אַבְרָהָם לְעֶפְרֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי־חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר:

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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80 **בביאור ע"פ כי תצא**

There the lamed is the encompassing light that can at times enter the vessels, and the final mem is the encompassing of the encompassing, which cannot; it refers back to this maamar on garment and house.

KEHOT'S NOTE

לעיל לו, ד.

81 **בביאור ע"פ כי תצא**

The law that begins "When you go out to war against your enemies." The opening of the Explanation in Likkutei Torah, Ki Seitzei, on the two encompassing lights, lamed and mem.

Deuteronomy 21:10 דברים כ"א:י'

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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82 **והקימותי לך בית נאמן**

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

KEHOT'S NOTE

ש"א כא, כח.

83 **בית נאמן**

Avigail, asking David's pardon, blesses him: "Havayah will surely make for my lord a faithful house." The words "a faithful house," said of David, are the ones the text quotes; the Alter Rebbe reads "house" as David's Malchus. (Kehot: I Samuel 21:28)

I Samuel 25:28 שמואל א כ"ה:כ"ח

שָׂא נָא לְפֶשַׁע אֲמָתֶךָ כִּי עָשֹׂה־יַעֲשֶׂה ה' לַאדֹנִי בַּיִת נֶאֱמָן כִּי־מִלְחֲמוֹת ה' אֲדֹנִי נִלָּחֶם וְרָעָה לֹא־תִמָּצֵא בְךָ מִיָּמֶיךָ:

Forgive, I pray thee, the trespass of thy handmaid; for the L-RD will certainly make my lord a sure house, because my lord fighteth the battles of the L-RD; and evil is not found in thee all thy days.

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84 **לא גבה לבי גו' ודוממתי**

David's psalm: "Havayah, my heart was not haughty, nor my eyes lofty... I have calmed and stilled my soul, like a weaned child with its mother." David's self-effacement; "stilled" (domamti) echoes domem, the inanimate.

Psalms 131:1-2 תהילים קל"א:א'-ב'

שִׁיר הַמַּעֲלוֹת לְדָוִד ה' לֹא־גָבַהּ לִבִּי וְלֹא־רָמוּ עֵינַי וְלֹא־הִלַּכְתִּי בִגְדֹלוֹת וּבְנִפְלָאוֹת מִמֶּנִּי: אִם־לֹא שִׁוִּיתִי וְדוֹמַמְתִּי נַפְשִׁי כְּגָמֻל עָלֵי אִמּוֹ כַּגָּמֻל עָלַי נַפְשִׁי:

A Song of Ascents; of David. L-RD, my heart is not haughty, nor mine eyes lofty; Neither do I exercise myself in things too great, or in things too wonderful for me. Surely I have stilled and quieted my soul; Like a weaned child with his mother; My soul is with me like a weaned child.

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KEHOT'S NOTE

תהלים קלא, א-ב.

85 **בלקו"ת מבאר**

It notes that Likkutei Torah treats leadership as a whole as beyond reason (fleeing honor) and links it with putting "we will do" before "we will hear"; since "By Me kings reign," all leadership is bound up with self-nullification.

KEHOT'S NOTE

"שגם כללות ענין הנשיאות הוא ענין שלא ע"פ טעם ודעת (הבורח מן הכבוד כו') ומקשר זה עם ענין הקדמת נעשה לנשמע, עי"ש, וי"ל, שכיון ש"בי מלכים ימלוכו" לכן כל נשיאות קשורה דוקא עם ענין הביטול (הבורח מן הכבוד כו')" — לקו"ש חל"ג ע' 46 הערה 40.

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

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

PARAGRAPH 10

87 **תחת אשר לא עבדת בשמחה**

Moshe's warning of the curses that come "because you did not serve Havayah your G-d with joy and gladness of heart." It shows that the mitzvos, done by will, call for joy.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל:

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

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KEHOT'S NOTE

דברים כח, מז.

88 **ע"פ ושאבתם מים בששון**

That discourse contrasts the wine libation, explicit in the Written Torah, with the water libation, a law given to Moshe at Sinai, and explains why the water was drawn with great joy.

KEHOT'S NOTE

לעיל עט, ד ואילך.

89 **ע"פ ושאבתם מים בששון**

Isaiah's song of the redemption: "You shall draw water with joy from the wellsprings of salvation." The verse of the Sukkos water-drawing, which had to be joined with joy.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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90 **מזמור שיר שהוא נראה כפל ענין כמ"ש באלשיך**

The heading of the psalm of the dedication of the House. The Alshich on this verse, as the Kehot note shows, remarks on the seeming redundancy of "a psalm, a song."

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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KEHOT'S NOTE

תהלים ל, א.

91 **ויהי ביתך כבית פרץ**

The people at the gate and the elders bless Boaz on his marriage to Ruth: "May your house be like the house of Peretz, whom Tamar bore to Yehudah." The plain sense is a blessing for a flourishing family; "house" here means offspring.

Ruth 4:12 רות ד':י"ב

וִיהִי בֵיתְךָ כְּבֵית פֶּרֶץ אֲשֶׁר־יָלְדָה תָּמָר לִיהוּדָה מִן־הַזֶּרַע אֲשֶׁר יִתֶּן ה' לְךָ מִן־הַנַּעֲרָה הַזֹּאת׃

and let thy house be like the house of Perez, whom Tamar bore unto Judah, of the seed which the L-RD shall give thee of this young woman.'

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92 **בני לאו בזכותא תליא מלתא אלא במזלא**

Rava: "Life, children and sustenance do not depend on merit but on mazal." The maamar reads mazal as the flow from a source above reason.

Moed Katan 28a:13 מועד קטן כ"ח א':י"ג

אָמַר רָבָא: חַיֵּי, בְּנֵי וּמְזוֹנֵי, לָא בִּזְכוּתָא תַּלְיָא מִילְּתָא, אֶלָּא בְּמַזָּלָא תַּלְיָא מִילְּתָא. דְּהָא רַבָּה וְרַב חִסְדָּא תַּרְוַיְיהוּ רַבָּנַן צַדִּיקֵי הֲווֹ, מָר מָצֵלֵי וְאָתֵי מִיטָרָא וּמָר מָצֵלֵי וְאָתֵי מִיטָרָא,

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93 **יזל מים**

Bilaam's blessing of Israel: "Water shall flow from his buckets." Illustrates the root nazal (to flow) in mazal.

Numbers 24:7 במדבר כ"ד:ז'

יַזַּל־מַיִם מִדָּלְיָו וְזַרְעוֹ בְּמַיִם רַבִּים וְיָרֹם מֵאֲגַג מַלְכּוֹ וְתִנַּשֵּׂא מַלְכֻתוֹ׃

Water shall flow from his branches, And his seed shall be in many waters; And his king shall be higher than Agag, And his kingdom shall be exalted.

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94 **ונוזלים מן לבנון**

The beloved praises the bride as "a well of living waters and flowing streams from Lebanon." Another use of the root nazal.

Song of Songs 4:15 שיר השירים ד':ט"ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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95 **והתקין לו ממנו בנין עדי עד**

The blessing over the creation of man, one of the wedding blessings: "Who formed man in His image... and prepared for him, from him, an everlasting edifice," usually explained as Chavah, formed from Adam's own body.

Ketubot 8a:3–4 כתובות ח' א':ג'-ד'

וַ"אֲשֶׁר יָצַר אֶת הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם דְּמוּת תַּבְנִיתוֹ, וְהִתְקִין לוֹ מִמֶּנּוּ בִּנְיַן עֲדֵי עַד. בָּרוּךְ אַתָּה ה', יוֹצֵר הָאָדָם". "שׂוֹשׂ תָּשִׂישׂ וְתָגֵל הָעֲקָרָה, בְּקִבּוּץ בָּנֶיהָ לְתוֹכָהּ בְּשִׂמְחָה. בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ".

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96 **בד"ה וזאת המצוה**

Moshe introduces the commandments he will teach: "And this is the commandment, the statutes and the ordinances." The opening of the discourse in Va'eschanan the text refers to.

Deuteronomy 6:1 דברים ו':א'

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

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

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97 **אל תקרי בניך אלא בוניך**

Rabbi Elazar in the name of Rabbi Chanina: Torah scholars increase peace in the world, as it says "all your chil-

dren (banayich) shall be taught of Havayah"; do not read banayich but bonayich, "your builders."

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

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

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PARAGRAPH 11

98 כי לא באתם עד עתה אל המנוחה ואל הנחלה

Moshe tells Israel that in the desert they "have not yet come to the rest and to the inheritance that Havayah your G-d gives you." The Sages read "the rest" as Shiloh and "the inheritance" as Jerusalem.

Deuteronomy 12:9 דברים י"ב:ט'

כִּי לֹא־בָאתֶם עַד־עָתָּה אֶל־הַמְּנוּחָה וְאֶל־הַנַּחֲלָה אֲשֶׁר־ה' אֱלֹקֶיךָ נֹתֵן לָךְ:

for ye are not as yet come to the rest and to the inheritance, which the L-RD your G-d giveth thee.

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99 מנוחה זו בנין שילה

A baraita: "'The rest' is Shiloh, 'the inheritance' is Jerusalem," in Rabbi Yehudah's view; Rabbi Shimon holds the reverse.

Zevachim 119a:9–10 זבחים קי"ט א:ט'-י'

בָּאוּ לִירוּשָׁלַיִם [וְכוּ']. תָּנוּ רַבָּנָן: "כִּי לֹא בָאתֶם עַד עָתָּה אֶל הַמְּנוּחָה וְאֶל הַנַּחֲלָה" – "מְנוּחָה" זוֹ שִׁילֹה, "נַחֲלָה" זוֹ יְרוּשָׁלַיִם. וְאוֹמֵר: "הָיְתָה לִי נַחֲלָתִי כְּאַרְיֵה בַיָּעַר", וְאוֹמֵר: "הַעַיִט צָבוּעַ נַחֲלָתִי לִי הַעַיִט סָבִיב עָלֶיהָ". דִּבְרֵי רַבִּי יְהוּדָה.

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PARAGRAPH 12

100 ע"פ ויגש אליו יהודה

Yehudah approaches Yosef to plead for Binyamin. The opening of the discourse the text refers to.

Genesis 44:18 בראשית מ"ד:י"ח

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה:

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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101 לא תטע לך אשרה

Sefer HaChinuch's mitzvah 492, not to plant a tree in the Temple, from "You shall not plant for yourself an asherah." It adds from the Sages that wooden porticoes are forbidden there too, so that all projections from the walls were of stone. The printed "החניוך" apparently reads "החינוך."

Sefer HaChinukh 492 ספר החינוך תצ"ב

102 לא תטע לך אשרה כו'

Moshe's law: "You shall not plant for yourself an asherah, any tree, beside the altar of Havayah your G-d." The plain sense forbids a sacred tree like those of idol worship; the Rambam and the Chinuch extend it to wooden structures in the Temple.

Deuteronomy 16:21 דברים ט"ז:כ"א

לֹא־תִטַּע לְךָ אֲשֵׁרָה כָּל־עֵץ אֵצֶל מִזְבַּח ה' אֱלֹקֶיךָ אֲשֶׁר תַּעֲשֶׂה־לָּךְ:

Thou shalt not plant thee an Asherah of any kind of tree beside the altar of the L-RD thy G-d, which thou shalt make thee.

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103 שימני כחותם

The maiden asks her beloved: "Set me as a seal upon your heart." The discourse on this verse explains the difference between a sunken and a protruding seal.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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104 על כורש שהחמיץ

Rabbi Yitzchak: verses that praise Cyrus speak of him "before he turned sour," others "after he turned sour"; the next page shows the souring from his row of wood.

Rosh Hashanah 3b:8–9 ראש השנה ג' ב:ח'-ט'

אָמַר רַבִּי אֲבָהוּ: כּוֹרֶשׁ מָלֵךְ כָּשֵׁר הָיָה, לְפִיכָךְ מָנוּ לוֹ כְּמַלְכֵי יִשְׂרָאֵל. מַתְקִיף לַהּ רַב יוֹסֵף: חֲדָא — דְּאִם כֵּן קָשׁוּ קְרָאֵי אַהֲדָדֵי, דִּכְתִיב: "וְשֵׂיצִיא בַּיְתָא דְנָא עַד יוֹם תִּלְתָא לְיַרַח אֲדָר דִּי הִיא שְׁנַת שֵׁית לְמַלְכוּת דָּרְיָוֶשׁ מַלְכָּא", וְתַנְיָא: בְּאוֹתוֹ זְמַן לַשָּׁנָה הַבָּאָה עָלָה עֶזְרָא מִבָּבֶל וְגָלוּתוֹ עִמּוֹ, וּכְתִיב: "וַיָּבֹא יְרוּשָׁלַם בַּחֹדֶשׁ הַחֲמִישִׁי הִיא שְׁנַת הַשְּׁבִיעִית לַמֶּלֶךְ", וְאִם אִיתָא — "שְׁנַת הַשְּׁמִינִית" מֵיבָּעֵי לֵיקָּה.

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105 תלתא די אבן

Cyrus's decree for rebuilding the Temple: "three rows of great stones and a row of new timber." The Talmud (Rosh Hashanah 4a) takes the row of wood as the sign that he

"turned sour," meaning to burn the building if the Jews rebelled.

Ezra 6:4 עזרא ו׳:ד׳

נְדָבָכִין דִּי־אֶבֶן גְּלָל תְּלָתָא וְנִדְבָךְ דִּי־אָע חֲדַת וְנִפְקְתָא מִן־בֵּית מַלְכָּא תִּתְיְהֵב׃

with three rows of great stones, and a row of new timber, and let the expenses be given out of the king's house;

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PARAGRAPH 13

106 עצי שטים עומדים

G-d instructs Moshe: "You shall make the boards for the Mishkan of acacia wood, standing," set upright as trees grow. The wooden boards represent the vegetative level. (context: Steinsaltz Tanakh)

Exodus 26:15 שמות כ״ו:ט״ו

וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃

And thou shalt make the boards for the tabernacle of acacia-wood, standing up.

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107 שרפים עומדים

In Isaiah's vision of the Throne, "seraphim stood above Him," serving G-d. The maamar takes "above Him" as above the Shechinah. (context: Steinsaltz Tanakh)

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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108 קדוש קדוש קדוש

The seraphim call to one another: "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory." The angels' proclamation of G-d's holiness.

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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PARAGRAPH 14

109 ויקח מאבני המקום ... וישם מראשותיו

Yaakov, on his way to Charan, stops for the night: "he took of the stones of the place and put them at his head." Plainly the stones were for his head as he slept; the maamar reads mera'ashosav as "above his head," the words of the Shema rooted above the intellect. (context: Steinsaltz Tanakh)

Genesis 28:11 בראשית כ״ח:י״א

וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא׃

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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110 וישם אותה מצבה ויצוק שמן

In the morning Yaakov "set it up as a pillar and poured oil on its top." Read as raising Malchus and drawing supernal Chochmah into it.

Genesis 28:18 בראשית כ״ח:י״ח

וַיַּשְׁכֵּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׂם מְרַאֲשֹׁתָיו וַיָּשֶׂם אֹתָהּ מַצֵּבָה וַיִּצֹק שֶׁמֶן עַל־רֹאשָׁהּ׃

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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111 שמן משחת קדש

G-d tells Moshe to say to Israel: "This shall be a holy anointing oil to Me." Oil symbolizes supernal Chochmah.

Exodus 30:31 שמות ל׳:ל״א

וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה זֶה לִי לְדֹרֹתֵיכֶם׃

And thou shalt speak unto the children of Israel, saying: This shall be a holy anointing oil unto Me throughout your generations.

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PARAGRAPH 15

112 אבן מאסו הבונים היתה לראש פינה

The psalm of thanksgiving: "The stone the builders rejected has become the cornerstone." Read as Malchus, the lowest level, rooted in the highest.

Psalms 118:22 תהילים קי״ח:כ״ב

אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה׃

The stone which the builders rejected Is become the chief corner-stone.

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KEHOT'S NOTE

תהלים קיח, כב.

113 מל' נק' בחי' אבן

A parallel discussion of Malchus as "stone."

KEHOT'S NOTE

ראה אוה"ת פ' ויחי כרך ב שצד, ב. וראה בד"ה וישלח תרע"ג.

114 שתי אבנים

Sefer Yetzirah, counting the combinations of letters, calls letters "stones" and words "houses": "two stones build two

houses, three build six houses." So Malchus, the level of speech and letters, is "stone." (Kehot: Sefer Yetzirah 4:16)

Sefer Yetzirah 4:12 ספר יצירה ד׳:י״ב

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז׳ ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

115 **שתי אבנים כו׳**

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

KEHOT'S NOTE

ס״י פ״ד, מט״ז.

116 **בביאור ע״פ זאת חקת התורה**

The law of the red heifer begins "This is the statute of the Torah." The opening of the Explanation the text refers to.

Numbers 19:2 במדבר י״ט:ב׳

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה׳ לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

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

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117 **אולי אבנה ממנה**

Sarah, still childless, tells Avraham to take Hagar her maidservant: "perhaps I will be built up through her," that is, have children through her. "Building" through a maidservant is linked to the lowest level of Malchus.

Genesis 16:2 בראשית ט״ז:ב׳

וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם הִנֵּה־נָא עֲצָרַנִי ה׳ מִלֶּדֶת בֹּא־נָא אֶל־שִׁפְחָתִי אוּלַי אִבָּנֶה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרָי׃

And Sarai said unto Abram: 'Behold now, the L-RD hath restrained me from bearing; go in, I pray thee, unto my handmaid; it may be that I shall be builded up through her.' And Abram hearkened to the voice of Sarai.

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KEHOT'S NOTE

בראשית טז, ב.

118 **אולי אבנה גם אנכי ממנה**

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

KEHOT'S NOTE

ראה שם ל, ג.

119 **וכן רחל את שפחתה בלהה ואמרה אולי אבנה גם אנכי ממנה**

Rachel, childless, gives Bilhah to Yaakov: "she shall bear upon my knees, and I too shall be built up through her." The verse has no "perhaps"; the maamar's wording echoes Sarah's.

Genesis 30:3 בראשית ל׳:ג׳

וַתֹּאמֶר הִנֵּה אֲמָתִי בִלְהָה בֹּא אֵלֶיהָ וְתֵלֵד עַל־בִּרְכַּי וְאִבָּנֶה גַּם־אָנֹכִי מִמֶּנָּה׃

And she said: 'Behold my maid Bilhah, go in unto her; that she may bear upon my knees, and I also may be builded up through her.'

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120 **ראש לשועלים**

Kehot's note points to Zohar II, 148b for these words.

Zohar II, 148b זח״ב קמח, ב

KEHOT'S NOTE

ראה זח״ב קמח, ב (אבות פ״ד, מט״ו).

121 **להיות ראש לשועלים**

Rabbi Masya ben Charash: "Be a tail to lions rather than a head to foxes." Here the lowest part of Malchus becomes a "head" over lesser realms.

Pirkei Avot 4:15 משנה אבות ד׳:ט״ו

רַבִּי יַנַּאי אוֹמֵר, אֵין בְּיָדֵינוּ לֹא מִשַּׁלְוַת הָרְשָׁעִים וְאַף לֹא מִיִּסּוּרֵי הַצַּדִּיקִים. רַבִּי מַתְיָא בֶן חָרָשׁ אוֹמֵר, הֱוֵי מַקְדִּים בִּשְׁלוֹם כָּל אָדָם. וֶהֱוֵי זָנָב לָאֲרָיוֹת, וְאַל תְּהִי רֹאשׁ לַשּׁוּעָלִים׃

Rabbi Yannai said: it is not in our hands [to explain the reason] either of the security of the wicked, or even of the afflictions of the righteous. Rabbi Mathia ben Harash said: Upon meeting people, be the first to extend greetings; And be a tail unto lions, and not a head unto foxes.

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

122 **בד״ה יגלה לן טעמי׳**

There the "filling" of the letter hei is explained as a second hei, the "doubled" hei, as in the Cave of Machpelah ("the doubled cave"), the final hei of the Name Ban; the discourse ties it to the meal of twelve loaves.

KEHOT'S NOTE

תו״א טו, ג.

123 **וע׳ בזהר פ׳ בראשית דכ״ז ע״ב**

The Zohar there speaks of a "maidservant of the Shechinah" and of the spelled-out hei (hei-aleph) as "offspring" of the hei: the passage the text refers to on the "filling" of the hei.

Zohar, Bereshit 24:264–25:273 ספר הזהר, בראשית כ״ד:רס״ד-כ״ה:ער״ג

124 **ממ״ש ברבות תזריע פי״ד כלום נתוין אבא ישי**

David says, "Did father Yishai intend [to bring me into being]?" The Alter Rebbe notes that this implies the Aggadah

of the maidservant is not followed there.

Vayikra Rabbah 14:5ויקרא רבה י״ד:ה׳

125 **רגליי יורדות**

Shlomo warns against the strange woman: "her feet go down to death." Here "her feet go down" describes Malchus descending into the lowest worlds.

Proverbs 5:5משלי ה׳:ה׳

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

Her feet go down to death; Her steps take hold on the nether-world;

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KEHOT'S NOTE

משלי ה, ה.

126 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס״י פ״א, מ״ז.

127 **כי נעוץ תחלתן בסופן וסופן בתחלתן**

"Their end is wedged in their beginning and their beginning in their end." The lowest is bound to the highest.

Sefer Yetzirah 1:7ספר יצירה א׳:ז׳

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

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

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

128 **אבנים מפולמים אבנים נקובים**

The note points to this discourse of the Siddur for the kinds of "stones" named here.

KEHOT'S NOTE

ראה סידור ד״ה להבין ההפרש בין ק״ש לתפלה. ראה ביאוה״ז לאדה״א מד, ג. ואילך.

129 Rabbi Tanchum in the name of Rabbi Chanilai: a man without a wife lives without joy, without blessing and without good; without blessing, as it says "to bring a blessing to rest upon your house," the "house" being his wife.

Yevamot 62b:13יבמות ס״ב ב׳:י״ג

אָמַר רַבִּי תַּנְחוּם אָמַר רַבִּי חֲנִילַאי: כָּל אָדָם שֶׁאֵין לוֹ אִשָּׁה — שָׁרוּי בְּלֹא שִׂמְחָה, בְּלֹא בְּרָכָה, בְּלֹא טוֹבָה. בְּלֹא שִׂמְחָה, דִּכְתִיב: ״וְשָׂמַחְתָּ אַתָּה וּבֵיתֶךָ״. בְּלֹא בְּרָכָה, דִּכְתִיב: ״לְהָנִיחַ בְּרָכָה אֶל בֵּיתֶךָ״. בְּלֹא טוֹבָה, דִּכְתִיב: ״לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ״.

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

130 **להניח ברכה אל ביתך**

Ezekiel's prophecy of the priests' gifts: give the kohen the first of your dough "to bring a blessing to rest upon your house." The verse the Talmud expounds.

Ezekiel 44:30יחזקאל מ״ד:ל׳

וְרֵאשִׁית כָּל־בִּכּוּרֵי כֹל וְכָל־תְּרוּמַת כֹּל מִכֹּל תְּרוּמוֹתֵיכֶם לַכֹּהֲנִים יִהְיֶה וְרֵאשִׁית עֲרִסוֹתֵיכֶם תִּתְּנוּ לַכֹּהֵן לְהָנִיחַ בְּרָכָה אֶל־בֵּיתֶךָ׃

And the first of all the first-fruits of every thing, and every heave-offering of every thing, of all your offerings, shall be for the priests; ye shall also give unto the priest the first of your dough, to cause a blessing to rest on thy house.

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131 **שהברכה לאדם היא בשביל אשתו**

Rabbi Chelbo: a man should always be careful of his wife's honor, for blessing is found in a man's home only on account of his wife; and Rava told the people of Mechoza, "Honor your wives, so that you may become rich."

Bava Metzia 59a:11בבא מציעא נ״ט א׳:י״א

וְאָמַר רַבִּי חֶלְבּוֹ: לְעוֹלָם יְהֵא אָדָם זָהִיר בִּכְבוֹד אִשְׁתּוֹ, שֶׁאֵין בְּרָכָה מְצוּיָה בְּתוֹךְ בֵּיתוֹ שֶׁל אָדָם אֶלָּא בִּשְׁבִיל אִשְׁתּוֹ, שֶׁנֶּאֱמַר: ״וּלְאַבְרָם הֵטִיב בַּעֲבוּרָהּ״. וְהַיְינוּ דַּאֲמַר לְהוּ רָבָא לִבְנֵי מָחוֹזָא: אוֹקִירוּ לְנָשֵׁייכוּ, כְּדֵי הֵיכִי דְּתִתְעַתְּרוּ.

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132 Rabbi Yosei: "I never called my wife 'my wife,' but 'my house.'" Identifies the wife with the "house."

Shabbat 118b:10שבת קי״ח ב׳:י׳

אָמַר רַבִּי יוֹסֵי: מֵימַי לֹא קָרֵיתִי לְאִשְׁתִּי ״אִשְׁתִּי״ וּלְשׁוֹרִי ״שׁוֹרִי״, אֶלָּא לְאִשְׁתִּי — ״בֵּיתִי״, וּלְשׁוֹרִי — ״שָׂדִי״.

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133 **אין אדם ניזון**

The Tzemach Tzedek there quotes the Sages' saying that a person is given livelihood [only on account of his wife] and remarks that he too did not find its source.

KEHOT'S NOTE

ע' בס' אור התורה מאדמו״ר הצ״צ נ״ע בפ' ויצא ד״ה וירא והנה באר סי' ה' בזה״ל הביא מארז״ל אין נותנין לאדם פרנסה כו' (וג״ז ל״מ). עו״ש בפ' בראשית ד״ה במ״ר בראשית ויברך (מה, א). [כ].

134 **נותן לחם לכל בשר**

The great psalm of thanks, each verse ending "for His kindness is forever": "He gives bread to all flesh." Physical sustenance drawn down from divine kindness.

Psalms 136:25תהילים קל״ו:כ״ה

נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ׃

Who giveth food to all flesh, For His mercy endureth for ever.

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KEHOT'S NOTE

תהלים קלו, כה.

135 **בפ' קרח ע"פ ויגמול שקדים**

Aharon's staff, placed in the Tent of Testimony, blossomed "and bore ripe almonds." The opening of the discourse in

Korach the text refers to.

Numbers 17:23 במדבר י״ז:כ״ג

וַיְהִי מִמָּחֳרָת וַיָּבֹא מֹשֶׁה אֶל־אֹהֶל הָעֵדוּת וְהִנֵּה פָּרַח מַטֵּה־אַהֲרֹן לְבֵית לֵוִי וַיֹּצֵא פֶּרַח וַיָּצֵץ צִיץ וַיִּגְמֹל שְׁקֵדִים׃

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

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136 **בד״ה מנורת זהב**

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

KEHOT'S NOTE

לעיל פ' בהעלותך לד, א.

137 **אור זרוע לצדיק**

The words here quote Psalms 97:11; the passage is shown below.

Psalms 97:11 תהילים צ״ז:י״א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צז, יא.

138 **ופי' ברבות תרומה פל״ה**

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

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' שנב

139 **ובזהר תרומה (קס״ו סע״ב)**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"שזהו״ע מ״ש אור זרוע לצדיק, דהיינו אור שנברא ביום ראשון שזרעו הקב״ה בג״ע ע״י צדיק יסו״א שהוא גננא דגננתא ואוליד ואצמח ועביד פירין וזהו וכגנה זרועיה תצמיח" — אוה״ת נ״ך כרך א ע' רפט.

140 **וכ״מ ברבות ס״פ שלח**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"ע״פ ועשו להם ציצית ה״ד אור זרוע לצדיק, וכתיב ה' חפץ למען צדקו וגו' זרע הקב״ה את התורה ואת המצות להנחילם לישראל לחיי העוה״ב ולא הניח דבר בעולם שלא נתן בו מצוה לישראל יצא לחרוש לא תחרוש בשור ובחמור כו' עכ״ל. לפי״ז פי' אור זרוע אור היינו התורה ומצות, זרוע מה שנתלבשו בכל פרטי הענינים שבעוה״ז בחרישה וזריעה כו', ולבושי' כמו ציצית, ובבתים מזוזה וכן בכל שא״ד" — יהל אור ע' שנב. וראה אוה״ת נ״ך כרך א ס״ע רפט ואילך.

141 **ואור החמה יהי' שבעתיים כאור שבעת הימים**

The words here quote Isaiah 30:26; the passage is shown below.

Isaiah 30:26 ישעיהו ל׳:כ״ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה׳ אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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KEHOT'S NOTE

ישע' ל, כו.

142 **ברבות נשא פי״ג . . תרי״ג אותיות**

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

KEHOT'S NOTE

ראה גם לעיל פ' בחקותי מו, ד.

143 **וזהו שפי' בזהר ויקרא (די״ב ע״א)**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה״ת בראשית כרך ז תתשס, ב מביא לשון המדרש ומקשה "(קשה איך דבור זכור את יום השבת לקדשו מכוון נגד תדשא הארץ דשא, אדרבה זהו עשיית מלאכה וא״כ זהו הפך לקדשו, לכאורה)". וראה גם באוה״ת נ״ך ע' רצ.

144 **יוצר משרתים ואשר משרתיו**

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

KEHOT'S NOTE

ברכת יוצר.

145 **וגילוי זה זהו בשבת**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה באוה״ת נ״ך ע' רצ בסע' ב בענין נשמה יתירה.

146 **בד״ה ראה כי ה' נתן לכם השבת**

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

KEHOT'S NOTE

לעיל פ' בשלח ב, א.

147 **קדושתי למע' מקדושתכם**

Kehot's note points to Vayikra Rabbah 24:9 for these words.

Vayikra Rabbah 24:9 ויקרא רבה כ״ד:ט'

KEHOT'S NOTE

ויק״ר כד, ט.

148 **שמש צדקה ומרפא**

The words here quote Malachi 3:20; the passage is shown below.

Malachi 3:20 מלאכי ג׳:כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק׃

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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KEHOT'S NOTE

מלאכי ג, כ.

149 **ברבות בא פט"ו (דקל"א ע"ד)**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה לעיל פ' ראה כה, ג. ל, ד. ובאוה"ת פ' וירא כרך א פח, ב: "ובסדר בא פט"ו מבואר ענין שמש צדקה היינו מה שיהי' ואור החמה שבעתים כאור שבעת הימים, והוא ענין אור ג"ר דעתיק, ולכן הוא מרפא כי משם מקור החיים". ע"ש.

150 **ותהלתי אחטם לך**

The words here quote Isaiah 48:9; the passage is shown below.

Isaiah 48:9 ישעיהו מ"ח:ט'

לְמַעַן שְׁמִי אַאֲרִיךְ אַפִּי וּתְהִלָּתִי אֶחֱטָם־לָךְ לְבִלְתִּי הַכְרִיתֶךָ׃

For My name's sake will I defer Mine anger, And for My praise will I refrain for thee, that I cut thee not off.

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KEHOT'S NOTE

ישע' מח, ט.

151 **וברבות במדבר פרשה ה'**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"דורש אחתם לשון חותם קץ הגאולה החתום . . גם חותמה לטובה" — אוה"ת נ"ך כרך א ע' קעט. וראה לעיל פ' שלח נא, ד.

152 **בספד"צ פ"ב**

Kehot's note points to Zohar II, 177a for these words.

Zohar II, 177a זח"ב קעז, א

KEHOT'S NOTE

זח"ב קעז, א. "בזמנא דמטא תשרי ירחא שביעה משתכחי אילין תליסר בעלמא עילאה ומתפתחין תליסר תרעא דרחמי בההוא זמנא דרשו ה' בהמצאו כתיב ויאמר אלקים תדשא הארץ דשא עשב מזריע זרע עץ פרי וגו' היינו דכתיב ועניתם את נפשותיכם בתשעה לחודש בערב" — אוה"ת ויקרא כרך א ע' פד. וראה לעיל פ' האזינו עז, א ג"כ חלק מהלשון שבסד"צ. וראה גם אוה"ת בראשית כרך א לד, א.

153 **סד"ה ועשית בגדי קדש**

G-d tells Moshe: "And you shall make garments of holiness for Aharon your brother." The opening of the discourse the text refers to.

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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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