TORAH OHR • PARSHAS BEREISHIS • MAAMAR 10

צאינה וראינה וגו׳

Go Forth and Gaze

Prayer, the “service of the heart,” is G-d’s “joy of heart,” gathering the soul’s powers upward as blood returns to the heart; but the Torah, clothed in physical mitzvos, is His “wedding,” for like a seed it draws a truly new light from the Infinite essence, above the whole order of creation.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

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

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THE BIG IDEA

Prayer, the "service of the heart," is G-d's "joy of heart," gathering the soul's powers upward as blood returns to the heart; but the Torah, clothed in physical mitzvos, is His "wedding," for like a seed it draws a truly new light from the Infinite essence, above the whole order of creation.

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

THE MAAMAR IN BRIEF

The Mishnah reads "the day of his wedding" as the giving of the Torah and "the day of the joy of his heart" as the building of the Temple. The maamar explains why. Prayer, instituted in place of the offerings, is the service of the heart, so the Temple is G-d's "joy of heart." The Community of Israel is G-d's "heart": as blood circulates from the heart to the limbs and back, prayer (Pesukei deZimra and Shema) gathers all one's powers upward into love of G-d, while the Amidah, Torah and mitzvos carry that life outward into every limb and deed; above, Malchus likewise descends at night and ascends from midnight. A sin is a wound that blocks this circulation; teshuvah, and also Torah, both of which preceded the world, heal it by drawing a new light from above the chain of worlds. Prayer is the fire of the heart, an ascent from below; the Torah belongs to the water of the brain, the seat of delight, which is above joy. The giving of the Torah is a "wedding" because, like a physical seed that carries the father's essence, Torah clothed in physical deeds draws a truly new light from the Infinite essence, beyond the kav. Hence souls "go forth" into this world, and the new light brings peace, uniting opposites — "the King to Whom peace belongs."

OUTLINE

1 **The question** ¶1

Why is the giving of the Torah a "wedding" and the Temple "the joy of His heart"? Prayer, in place of the offerings, is the service of the heart.

2 **Israel as G-d's heart: the circulation of life** ¶2–8

As blood flows from the heart to the limbs and back, prayer gathers the soul's powers upward (Pesukei deZimra, and the Shema, whose "Havayah our G-d" is the level of Divine Thought above time and space), and the Amidah, Torah and mitzvos draw life outward; Malchus above descends and ascends likewise.

3 **Illness and healing: sin and teshuvah** ¶9–12

Daily deeds for Heaven keep the circulation healthy; a sin is a wound that blocks it; teshuvah, which preceded the world, heals it with a new light, and confession repairs the wound.

4 **Torah as the "wedding": a new light** ¶13–16

Torah too heals; like a physical seed carrying the essence of the father, Torah clothed in physical deeds draws a truly new light from the Infinite essence, above the kav — seen in the repeated offerings of the princes.

5 **"Go forth" and "the King to Whom peace belongs"** ¶17–18

Souls go forth from Gan Eden to this world, where alone the new light is drawn; this light unites opposites, as Malchus rooted in Keser joins the worlds, and all peace flows from the Malchus of the Infinite.

THE MAAMAR IN THE REBBE'S LIGHT

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

The Rebbe returns to this maamar chiefly for its picture of the heart. In his notes on Tanya ch. 9 he cites its two chambers (בי חללים), one gathering the blood and one sending it out, to propose that both chambers hold blood, and leaves the Tanya's „בחלל הימני שאין בו דם" ("right chamber, which has no blood") as a question. In his general letter of 11 Nissan 5750 he sends the reader here for the heart that divides life to every limb (לבא פליג לכולי שייפין), and draws from it that the depth of a Jew's feeling toward G-d decides how far it reaches all the powers of his soul. A notebook of his (Reshimos, choveres 15) cites the maamar for the Torah as healing (רפואה לנפש) and adds why the mitzvah alone does not heal: a sick man needs medicine, not food. Two edited sichos (Likkutei Sichos vol. 1, Pekudei, and vol. 8, Nasso) cite its account of the princes' identical offerings, once in the terms of Chassidus, each prince drawing down something else, and once in the plain sense, each with other intentions. Perhaps, in our own reading, they show the maamar's analogy as he reads it: its physiology taken seriously, and turned into the service of the heart.

KEY CONCEPTS

Service of the heart עבודה שבלב

Prayer, which replaces the Temple offerings; it is G-d's "joy of heart," the ascent of the soul's love to Him.

Ratzo and shov רצוא ושוב

The ascent of the soul's powers toward G-d (Pesukei deZimra and Shema) and the return that draws Divine life down (Amidah, Torah and mitzvos), like blood flowing to the heart and back out to the limbs.

Divine Thought מחשבה עלאה

The level of Chochmah and Binah, above speech and the attributes, where all time is included in a single glance; the level of "Havayah our G-d" and of sovev kol almin.

Teshuvah תשובה

Return to G-d "with all your might," which preceded the world and so draws a new light from above creation, healing the soul's wounds.

New light אור חדש

Light drawn from the essence of the Infinite Light, above the vacated space and the kav through which the chain of worlds unfolds; drawn through Torah clothed in physical deeds.

The King to Whom peace belongs מלך שהשלום שלו

G-d as the Malchus of the Infinite, source of the peace that unites opposites such as giver and receiver, fire and water, Atzilus and Beriah.

SECTION 1 • ¶1

The question

1 (שה"ש [שיר השירים] ג) צאינה וראינה[1,2] וגו'. ביום חתונתו זה[3] מתן תורה וביום שמחת לבו זה בנין בהמ"ק [בית המקדש].

(Song of Songs 3) "Go forth and gaze," etc. "On the day of his wedding" — this is the giving of the Torah; "and on the day of the joy of his heart" — this is the building of the Holy Temple.

> The maamar opens with a verse from the Song of Songs about King Shlomo crowned "on the day of his wedding and on the day of the joy of his heart." The Mishnah reads the verse as an allegory of G-d and Israel: the "wedding" is the giving of the Torah at Sinai, and the "joy of his heart" is the building of the Holy Temple.

להבין למה נמשל מ"ת [מתן תורה] ליום חתונתו[4] ובנין בהמ"ק [בית המקדש] לשמחת לבו. והענין דתפלה הוא במקום קרבנות[5]

[We need] to understand why the giving of the Torah is likened to "the day of his wedding," and the building of the Holy Temple to "the joy of his heart." And the matter is that prayer is in place of the offerings.

> The question: why is the Torah compared specifically to a wedding, and the Temple to joy of the heart? The answer begins from the Talmudic principle that our prayers were instituted in place of the Temple offerings.

והנה תפלה נק' עבודה שבלב כמ"ש בגמ' [בגמרא] ע"פ ולעבדו בכל לבבכם[6] איזהו עבודה שבלב זו תפלה ולכן בהמ"ק [בית המקדש] שהוא מקום הקרבת הקרבנות נק' שמחת לבו שהרי הקרבנות הם כענין התפלה שנקרא עבודה שבלב

Now, prayer is called "the service of the heart," as is stated in the Gemara on the verse "and to serve Him with all your heart": "What is the service of the heart? This is prayer." Therefore the Holy Temple, which is the place where the offerings were brought, is called "the joy of his heart," for the offerings are like prayer, which is called the service of the heart.

> The Talmud calls prayer "the service of the heart." Since the offerings were the Temple's form of that same service, the Temple, where they were brought, is fittingly called G-d's "joy of heart."

ולכן גם עכשיו התפלה בכוונה ובפרט בצבור בבהכ"נ [בבית הכנסת] הנקרא מקדש מעט[7,8] היא בחי' שמחת לבו כביכול.[9]

And therefore even now, prayer with intention, and especially [prayer] with the congregation in the synagogue, which is called a "minor Sanctuary," is the aspect of "the joy of His heart," as it were.

> It follows that even today, when there is no Temple, heartfelt prayer — especially communal prayer in a synagogue, which the Sages call a "minor Sanctuary" — brings G-d, as it were, the "joy of His heart."

SECTION 2 • ¶2–8

Israel as G-d's heart: the circulation of life

2 והענין דהנה כתיב לבבתני[10] אחותי כלה[11] שכנסיי [שכנסת ישראל] נקי' לב דהנה עד"מ הלב[12] באדם ששופע החיות לכל האברים

And the matter is: it is written, "You have captured My heart (libavtini), My sister, [My] bride" — for the Community of Israel is called "heart." For by way of analogy, the heart in a person pours forth life-force to all the limbs,

> To explain "the joy of His heart," the Alter Rebbe cites the Song of Songs, read as G-d's words to Israel: "You have captured My heart (libavtini), My sister, My bride." The verb libavtini is built on lev, "heart": plainly it means "you have taken my heart," but the maamar hears in it that the Community of Israel is itself called G-d's "heart." To understand this, he turns to the role of the heart in the human body.

דכל הדמים הולכים מן הלב ויוצאים לכל האברים דרך הגידים והעורקים עד סיום כל הגוף כמו גם בציפורני הרגל מגיע חיות הדם שהוא הנפש כידוע.

for all the blood goes from the heart and goes out to all the limbs through the veins and the arteries, to the extremity of the whole body, so that the life-force of the blood, which is the soul, reaches even the toenails, as is known.

> The heart sends life to every limb through the veins and arteries, reaching even the toenails. As the verse says, "the blood is the soul" (Deuteronomy 12:23): the blood carries the soul's life-force throughout the body.

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

BACKGROUND FROM THE REBBE

In his general letter of 11 Nissan 5750, on the „לב לדעת, עינים לראות, אזנים לשמוע" ("heart to know, eyes to see and ears to hear") that Israel had after forty years in the desert, the Rebbe uses the heart that sends life to every limb to show how the heart's service reaches all of a person's powers.

Citing this maamar in his own note for the whole passage, the Rebbe draws its lesson: as in the body the heart divides life to every limb („כי הדם הוא הנפש", "for the blood is the soul"), so in a Jew's spiritual life the depth and strength of his heart's feeling toward G-d decides how strongly it shows in his service with all his "limbs" (אברים), the powers of his soul. He then distinguishes two levels in the service of the heart, a striving to come ever closer and the inmost point of the heart (פנימיות נקודת הלב), wholly bound and one with G-d (for these he cites other places), and says the heart's effect on all the powers differs by the level it comes from.

The Alter Rebbe: הלב באדם ששופע החיות לכל האברים דכל הדמים הולכים מן הלב ויוצאים לכל האברים

The Rebbe: כשם ווי מיר זעען אין פיזישן לעבן פון מענטשן, אַז די האַרץ טיילט פאַנאַנדער חיות (כי הדם הוא הנפש) צו אַלע גלידער

Sefer HaSichos 5750, vol. 2, p. 735 · יום ו' פ' צו, י"א ניסן, תש"נ

3 והנה כל הדמים שיצאו מהלב לכל האברים הם חוזרים ושבים ללכת אל הלב והיינו שיש בלב ב׳ חללים שבחלל אחד בו מתקבצים הדמים העולים מהאברים אל הלב ויוצאים דרך חלל הב׳.[13]

Now, all the blood that went out from the heart to all the limbs returns and goes back to the heart. That is, there are two chambers in the heart: in one chamber the blood rising from the limbs to the heart is gathered, and it goes out through the second chamber.

> The blood does not just flow outward; it circulates back to the heart. The heart has two chambers: one gathers the returning blood, and from the other the blood is sent out again.

וגם הדם שנתהווה מהמאכלים והמשקים עולה אל הלב ואח״כ יוצא מהלב לכל האברים.

And also the blood that is formed from food and drink rises to the heart and afterwards goes out from the heart to all the limbs.

> New blood, made from food and drink, also rises first to the heart and only then goes out to the body.

וה״ז [והרי זה] כדמיון כל הנחלים הולכים אל הים ואח״כ חוזר חלילה ויוצאים המים מהים אל הנהרות ע״י גידי הארץ כו׳ ולכן הים איננו מלא[14] כו׳.

And this is like “all the rivers go to the sea,” and afterwards it goes round again, and the water goes out from the sea to the rivers through the veins of the earth, etc.; and therefore “the sea is not full,” etc.

> This is like Koheles’s picture of the rivers that flow into the sea and return to their sources through channels under the earth, so that “the sea is not full.” Both images describe a continual cycle: ascent to a center, then return outward.

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

A QUESTION THE REBBE RAISES

In his short notes on Tanya ch. 9, which places the animal soul in the left chamber of the heart and the G-dly soul’s love in the right chamber „שאין בו דם” (“that has no blood”), the Rebbe proposes, citing this maamar, that both chambers hold blood and differ in their task.

The Rebbe writes, „לולא דמסתפינא” (“were I not afraid [I would say]”): „דם ישנו בשני חללי הלב” (blood is in both chambers of the heart). The right one is where the blood from all the limbs gathers, to be sent to the lung to take on the breath of life; the left sends the blood out to all the limbs, and for this he cites this maamar (“Torah Ohr, dibbur hamaschil Tze’ena ure’ena”). He then weighs it against the Tanya’s „בחלל הימני שאין בו דם” (“the right chamber, which has no blood”): perhaps none of its own, or perhaps the heart’s own quarter-log of blood (רביעית דם) is in the left chamber only. So our paragraph’s two chambers, one gathering and one sending, are the first of the sources the Rebbe brings for his proposal, which he then weighs against the Tanya’s words.

The Alter Rebbe: שיש בלב ב' חללים שבחלל אחד בו מתקבצים הדמים העולים מהאברים אל הלב ויוצאים דרך חלל הב'

The Rebbe: לולא דמסתפינא: דם ישנו בשני חללי הלב, אלא שתפקיד חלל הימני ששם מתקבץ הדם מכל האיברים כדי שישלחו לריאה

Reshimos: Mareh Mekomos, Hagahos veHe'aros Kitzaros on Tanya, vol. Likkutei Amarim ch. 9, p. עח

4 והנה כמו״כ [כמו כן] בעבודה שבלב זו תפלה שאז זמן העלאה והתקשרות האהבה של הניצוץ האלקי בהקב״ה ואתערותא זאת בלב הוא דוקא כמ״ש ואהבת כו׳ בכל לבבך[15]

Now, similarly in the service of the heart, which is prayer — for then is the time of the ascent and binding of the love of the Divine spark to the Holy One, blessed be He, and this arousal is specifically in the heart, as it is written, "And you shall love," etc., "with all your heart."

Prayer is the soul's "ascent": the time when the G-dly spark within a person rises and binds itself to G-d in love. This love is felt specifically in the heart, as the Torah commands, "You shall love Havayah your G-d… with all your heart."

והי״ז [והרי זה] כמו קבוץ הדמים מהאברים אל הלב וזהו שמע ישראל[16] שמע ל׳ [לשון] אסיפה וקבוץ לבחי׳ ע׳ רבתי הוא כללות השבע מדות.

And this is like the gathering of the blood from the limbs to the heart. And this is [the meaning of] "Hear (Shema), O Israel": shema is an expression of assembling and gathering, to the level of the large ayin, which is the seven emotive attributes as a whole.

Gathering all one's powers into love of G-d in prayer is like the blood flowing back from the limbs to the heart. The word Shema means "hear," but it can also mean "gather" (as people are gathered together), and the maamar reads it that way here. The ayin of Shema is written large in the Torah; ayin is numerically 70, the seven emotive attributes, each made up of ten, gathered together.

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE AND THE REBBE

„שמע ל׳ אסיפה וקבוץ" ("Shema is an expression of assembling and gathering"): the paragraph reads the word against its plain sense ("hear"), and our commentary does not give the verse behind the reading or what is gathered.

The reading of shema as "gather" rests on a verse: "Shaul summoned (וישמע, vayeshama) all the people to war" (I Shmuel 23:8), where the verb means to assemble them. The Alter Rebbe gives it in Likkutei Torah (Haazinu 72b): shema is „לשון אסיפה וקיבוץ כמו וישמע שאול" ("gathering and assembling, as in vayeshama Shaul"), meaning that the scattered powers of the soul (פיזור הנפש), its intellect and emotions, spread out in this world's pleasures, are gathered in. Perhaps (biur b'derech efshar) this is also what our paragraph's Shema gathers: the soul's powers, drawn back to the heart as the blood returns from the limbs.

the Alter Rebbe: Likkutei Torah, Haazinu (dibbur hamaschil Haazinu hashamayim), p. עב, ב · the Rebbe: Sefer HaMaamarim 5740 (unedited, old edition), p. קצד

5 ואהבה זו נמשכת ונולדה ע"י התבוננות בפסוד"ז [בפסוקי דזמרה] ובשמע ישראל. ופי' שמע ישראל ה' אלקינו הוא בחי' יחוד חו"ב [חכמה ובינה] שנקרא בזוהר פ' חיי שרה[17] מחשבה ויובלא.[18]

And this love is drawn forth and born through contemplation in the Verses of Praise (Pesukei deZimra) and in "Hear, O Israel." And the meaning of "Hear, O Israel, Havayah is our G-d" is the level of the union of Chochmah and Binah, which in the Zohar, Parshas Chayei Sarah, is called "Thought" and "Jubilee."

> Love of G-d is born from contemplation during the Verses of Praise (Pesukei deZimra, the psalms recited before the Shema) and the Shema. "Havayah is our G-d" in the Shema refers to the union of Chochmah and Binah, the two intellectual Sefiros, which the Zohar calls "Thought" (Chochmah) and "Jubilee" (Binah, linked with the fiftieth year, as it has fifty gates).

והענין ע"ד מ"ש בזהר דבמחשבה[19] א' ברא כל העולמות והוא כענין צופה ומביט עד סוף כל הדורות[20] בסקירה אחת כי מה שנמשך ונתהווה בחי' זמן עבר הוה ועתיד זהו מקורו ושרשו ממדות עליונות[21]

And the matter is along the lines of what is said in the Zohar, that with one thought He created all the worlds; and this is like [the idea that] He sees and looks to the end of all the generations with a single glance. For what is drawn forth and comes into being as the dimension of time — past, present and future — has its source and root in the supernal emotive attributes,

> The Zohar says G-d created all the worlds with one thought, and the Rosh Hashanah prayers speak of Him looking to the end of all generations (the Talmud: all are surveyed "in a single glance"). Time, past, present and future, begins only with the Divine emotive attributes.

וכמ"ש אלף שנים בעיניך[22] כיום אתמול וששת ימ"ב [ימי בראשית] שרשן ששה מדות הנ"ל ועל ידי שנמשכו המדות בדבור ומתחלקים לחלקים נעשה מכל מדה אלף שנים ומתחלקים עוד לר"ח וימים ושעות וכו'.

as it is written, "A thousand years in Your eyes are like yesterday"; and the six days of Creation are rooted in the six attributes mentioned above. And through the attributes being drawn forth into speech and divided into parts, each attribute became a thousand years, and they are further divided into months and days and hours, etc.

> So the psalm says that a thousand years are in G-d's eyes "like yesterday": each of the six attributes behind the six days of Creation becomes, when expressed through Divine "speech," a thousand years, divided further into months, days and hours.

אבל בבחי׳ המחשבה עלאה שלמעלה מהדבור ואפי׳ [ואפילו] מהמדות דהיינו קודם שנולדו ונמשכו בחי׳ מדות שם נכלל הכל בסקירה א׳.

But on the level of the supernal Thought, which is above speech and even above the attributes — that is, before the attributes were born and drawn forth — there everything is included in a single glance.

> But on the level of Divine "Thought," above speech and even above the attributes, there is no time: everything is contained together in one glance.

6 וזהו פי׳ הוי״ה אלקינו שהוא בחי׳ מחשבה כנ״ל. וישראל עלה במחשבה[23, 24] לכן נאמר הוי״ה אלקינו. וכמו שהוא בבחי׳ זמן כך הוא בבחי׳ עולם ונפש כי עולם שנה נפש[25] הם.

And this is the meaning of "Havayah is our G-d": it is the level of Thought, as mentioned above. And Israel arose in Thought; therefore it says "Havayah is our G-d." And just as it is in the dimension of time, so it is in the dimension of world [space] and of soul, for they are [three]: "world, year, soul."

> "Havayah is our G-d" therefore refers to the level of Thought — and the Midrash says that Israel "arose in [G-d's] Thought" before Creation. This is why G-d on that level is called "our" G-d. And as with time, so with space and soul: Sefer Yetzirah describes all reality in three dimensions — "world" (space), "year" (time) and "soul."

7 וכיון שהוא למעלה מבחי׳ שנה כך בחי׳ מחשבה הנ״ל הוא למעלה מבחי׳ עולם והוא בחי׳ סוכ״ע. ואי לזאת יומשך ואהבת שיהי׳ [שיהיה] הוי״ה אלקיך שיהי׳ [שיהיה] גלוי בחי׳ סוכ״ע.

And since it is above the dimension of "year," so too the level of Thought mentioned above is above the dimension of "world," and it is the level of the light that encompasses all worlds (sovev kol almin). And accordingly, "And you shall love" will be drawn forth, so that Havayah will be "your G-d" — so that there will be a revelation of the level of sovev kol almin.

> Divine Thought, being above time, is also above space; it is sovev kol almin, the light that encompasses and transcends all worlds. The purpose of contemplating it in the Shema is that the love of "You shall love" will make this transcendent level "your G-d" — revealed within the person.

ועניין פסוד"ז [פסוקי דזמרה] שלפני ק"ש [קריאת שמע] היינו בהיות שעד ק"ש [קריאת שמע] הוא בחי' העלאה לבא לבחי' בכל לבבך עד"מ העלאה וקבוץ הדמים מהאברים ללב ע"כ תקנו לומר מזמורים מיוחדים

And the matter of the Verses of Praise that precede the reading of the Shema: since up to the reading of the Shema is the aspect of ascent, to come to the level of "with all your heart" — by way of analogy, the ascent and gathering of the blood from the limbs to the heart — therefore they instituted the recitation of specific psalms,

> The Verses of Praise, recited before the Shema, belong to the stage of ascent that culminates in "with all your heart," like blood returning from the limbs to the heart. That is why the Sages instituted specific psalms for them.

שמזמור זה הוא העלאה מבחי' אברים אלו ומזמור שני העלאה מאברים אחרים וכמ"ש בכהאריז"ל [בכתבי האריז"ל][26] שמזמורים דהללוי' [דהללויה] הן ע"ס [עשר ספירות] דיצירה. שבמזמור זה הוא מלכות דיצירה.

so that this psalm is an ascent from the level of these limbs, and a second psalm an ascent from other limbs, as is written in the writings of the Arizal of blessed memory, that the Halleluyah psalms are the ten Sefiros of Yetzirah: this psalm is Malchus of Yetzirah,

> Each psalm raises a different "limb." The Arizal teaches that the Halleluyah psalms correspond to the ten Sefiros of the World of Yetzirah, beginning with Malchus, the lowest, and rising from there.

8 ובמזמור שני נגד יסוד דיצירה כו' ע"ש. וכ"ז [וכל זה] הוא בחי' רצוא והעלאה ואח"כ שמו"ע [שמונה עשרה] בא"י [ברוך אתה ה'] הוא בחי' שוב והמשכה.

and the second psalm corresponds to Yesod of Yetzirah, etc.; see there. And all this is the aspect of ratzo (running forth) and ascent; and afterwards the Shemoneh Esreh, "Blessed are You, Havayah," is the aspect of shov (return) and drawing-down.

> The next psalm corresponds to Yesod of Yetzirah, and so on. All of this is ratzo, "running" upward. Then the Amidah (Shemoneh Esreh), with its blessings "Blessed are You, Havayah," is shov, "returning": drawing Divine light back down, for in Chassidus baruch, "blessed," is read as "drawn down."

וכן עסק התורה ומצות מעשיות והוא כמו שהדמים נמשכים מן הלב לכל הרמ"ח אברים ושס"ה גידים כך המצות נק' רמ"ח אברים דמלכא.[27,28]

And so too the engagement in Torah and practical mitzvos: just as the blood is drawn from the heart to all the 248 limbs and 365 sinews, so the mitzvos are called the 248 limbs of the King.

> Torah study and the practical mitzvos continue the "return," like blood flowing from the heart out to the 248 limbs and 365 sinews; indeed the 248 positive commandments are called the 248 "limbs of the King."

ומצוה בלא כוונה[29] כגוף בלא נשמה והכוונה הוא התפלה (כמ״ש במ״א ע״פ לא הביט און[30] ביעקב)[31] לכן זהו כמשל התפשטות והמשכת הדם מהלב לכל הרמ״ח אברים.

And a mitzvah without intention is like a body without a soul, and the intention is prayer (as is explained elsewhere on the verse "He has not beheld iniquity in Yaakov"); therefore this is like the analogy of the spreading and drawing of the blood from the heart to all the 248 limbs.

> A well-known saying, cited in Tanya (ch. 38), compares a mitzvah without intention to a body without a soul. The intention that animates the day's mitzvos comes from prayer, just as the heart animates the limbs with blood.

וכך יובן ג״כ למעלה כי גם בחי׳ המל׳ הנה בלילה יורדת לבי״ע וה״ז [והרי זה] כמו ירידת הדם מהלב עד צפורני הרגלים וירידתה זו לברר רפ״ח ניצוצים ואח״כ מחצות לילה מתחלת לעלות והוא כמו שהדמים עולים אל הלב

And so it can be understood also above: for the level of Malchus as well descends at night to Beriah, Yetzirah and Asiyah, and this is like the descent of the blood from the heart to the toenails; and this descent of hers is to refine the 288 sparks. And afterwards, from midnight on, she begins to ascend, and this is like the blood rising to the heart.

> The same cycle exists above. Malchus, the Divine "Community of Israel," descends each night into the lower worlds, like blood reaching the toes, to refine the 288 sparks of holiness that fell there in the breaking of the vessels; from midnight she begins to rise again, like blood returning to the heart.

ועי״ז נמשך מהמוח ללב והוא ענין יחוד או״א [אבא ואימא] וזו״נ [וזעיר אנפין ונוקבא] בק״ש [בקריאת שמע] ותפלה כו׳.

And through this [light] is drawn from the brain to the heart, which is the union of Abba and Imma and of Z'eir Anpin and Nukva in the reading of the Shema and in prayer, etc.

> This ascent brings down a flow "from the brain to the heart": the unions of the Divine configurations, Abba and Imma (Chochmah and Binah) and Z'eir Anpin and Nukva (the emotive attributes and Malchus), effected by the Shema and the prayers.

וזהו שכנס״י [שכנסת ישראל] נקי לבי לבבתני אחותי כלה (ועמ״ש ע״פ ולבי ער[32] כו׳ דופק כו׳ והי׳ פקד[33] כו׳) ועיין באגה״ק [באגרת הקודש] בסופו סי׳ ל״א ד״ה נודע בשערים מ״ש בתקונים:[34]

And this is why the Community of Israel is called "My heart": "You have captured My heart (libavtini), My sister, [My] bride" (and see what is explained on the verse "and my heart is awake," etc., "knocks," etc., and "and Havayah remembered," etc.). And see Iggeres HaKodesh, at its end, section 31, beginning "It is known in the gates," what is written in the Tikkunim.

> That is why the Community of Israel is called G-d's "heart," as libavtini (built on lev, "heart") suggests: like a heart, it is the center through which Divine life circulates. The Alter Rebbe refers to his discourse on "I sleep, but my heart is awake" and to Iggeres HaKodesh 31, which explains the Tikkunim's saying that "the Shechinah is sick in exile."

SECTION 3 • ¶9–12

Illness and healing: sin and teshuvah

9 והנה אנו רואים באדם שאם סיבוב והילוך רוח החיים מהלב אל האברים ומהאברים אל הלב הוא כהלכתו אזי האדם בריא בתכלי׳ [בתכלית].

Now, we see in a person that if the circulation and flow of the spirit of life from the heart to the limbs and from the limbs to the heart is as it should be, then the person is perfectly healthy.

> The analogy continues: a person is healthy when the flow of life from the heart to the limbs and back is unobstructed.

אך אם יש איזה קלקול באיזהו מקומן כמו איזה אוטם ומכה באיזה אבר המונע ומעכב או ממעט סיבוב והילוך הדם

But if there is some damage in any of their places, such as some blockage or wound in some limb which prevents and holds back, or diminishes, the circulation and flow of the blood,

> A blockage or a wound anywhere can obstruct or reduce the circulation of the blood.

אזי נפסק או מתמעט הקשר הלז המקשר כל האברים אל הלב ואזי נופל האדם למשכב וחולי ה״י [השם ישמרנו] וצריך רפואה.

then this bond that connects all the limbs to the heart is cut off or diminished, and then the person falls to his bed with illness, may G-d protect us, and needs healing.

> Then the connection between the limbs and the heart is broken or weakened, and the person becomes ill and needs healing.

10 וכך הנמשל בעבודה כי עסק האדם כל היום הוא כמשל המשכת החיות מהלב אל האברים

And so it is in the analogue, in [divine] service: for a person's occupation all day long is like the analogy of the drawing of the life-force from the heart to the limbs,

> In the service of G-d, a person's activity through the day is the outward flow from the "heart."

דהיינו מהתפלה אל רמ"ח מ"ע [מצות עשה] רמ"ח אברים וגם לכל מעשה האדם ע"ד וכל מעשיך[35, 36] יהיו לש"ש [לשם שמים].

that is, from prayer to the 248 positive commandments, [the] 248 limbs, and also to all of a person's deeds, in the manner of "and let all your deeds be for the sake of Heaven."

> The life of prayer is carried into the 248 positive mitzvos, the "limbs," and into all of one's ordinary activities, as the Mishnah teaches, "Let all your deeds be for the sake of Heaven."

11 ולכן אם העסק בהיתר עד"ז יוכל למחר לחזור ולעלות מהאיברים אל הלב להיות ואהבת בכל לבבך

Therefore, if the occupation with permitted things is in this manner, he will be able on the morrow to return and ascend from the limbs to the heart, so that there be "And you shall love… with all your heart."

> If a person's dealings with permitted, everyday matters are carried out for the sake of Heaven, the "circulation" stays healthy: the next morning, in prayer, his energies can again gather back to the "heart" in love of G-d.

אבל אם נכשל באיזה עון ה"ז [הרי זה] כמו מכה באיזה אבר[37] המונע ומעכב ההעלאה ונפסק הקשר

But if he stumbled in some sin, this is like a wound in some limb, which prevents and holds back the ascent, and the bond is cut off.

> A sin, however, is like a wound in one of the limbs: it blocks the return flow, and the bond between that part of the person and his love for G-d is cut.

וזהו חולי הנפש וע"ז אמר מכף רגל ועד ראש[38] אין בו מתום[39] פצע וחבורה כו'

And this is illness of the soul, and of this it is said, "From the sole of the foot to the head there is no soundness in it: wounds and bruises," etc.

> This is illness of the soul, which Isaiah describes as a body wounded from the sole of the foot to the head.

ואין תקנה כ"א ע"י תשובה שנקראת רפואה כמארז"ל [כמאמר רבותינו זכרונם לברכה] גדולה תשובה[40] שמביאה רפואה לעולם[41] והיא בחי' בכל מאדך שמבחי' זו נמשך רפואה אם ח"ו [חס ושלום] יש קלקול בבחי' אהבה דבכל לבבך.

And there is no remedy except through teshuvah (return), which is called healing, as our Sages of blessed memory said, "Great is teshuvah, for it brings healing to the world." And it is the level of "with all your might," for from this level healing is drawn if, G-d forbid, there is damage in the level of the love of "with all your heart."

> The only cure is teshuvah (return to G-d), which the Talmud calls healing: "Great is teshuvah, for it brings healing to the world." Teshuvah corresponds to "with all your might" (me'odecha), the love that goes beyond one's limits; from that level comes healing for a failure in the ordinary love of "with all your heart."

כי תשובה קדמה לעולם[42,43] פי' שממשיך אור מבחי' שלמעלה מכל החיות דהשתלשלות העולמות והיינו ע"י מאדך בחילא יתיר.

For teshuvah preceded the world; this means that it draws down light from a level that is above all the life-force of the chain of descending worlds (hishtalshelus) — and this is through "your might," with greater strength.

> The Midrash says teshuvah preceded the creation of the world. This means it draws light from a level above the whole chain of worlds and their life-force. That is possible because teshuvah comes from "your might," with a greater strength than regular service.

12 ולכן ביכולת המשכה זו לתקן הפגם והקלקול שבסיבוב והילוך רוח החיות מהלב אל האברים שהוא בחי' האור וחיות המחי' [המחיה] עולם שנה נפש בחי' מלי' מכ"ע [ממלא כל עלמין] שנק' לבי כנ"ל

Therefore this drawing-down is able to repair the blemish and the damage in the circulation and flow of the spirit of life from the heart to the limbs — which is the level of the light and life-force that gives life to "world, year, soul," the level of Malchus, the light that fills all worlds (memalei kol almin), which is called "My heart," as mentioned above.

> Because teshuvah draws from above the created order, it can repair a break in the ordinary "circulation" of Divine life. That circulation belongs to Malchus, the Divine light that fills the worlds and animates all of space, time and soul ("world, year, soul") — the level called "My heart."

וכיון שע״י תשובה נמשך בחי׳ ממעמקי׳ [ממעמקים] מגלה עמוקות[44] מה שהוא נמשך אור חדש ומחודש ע״כ חוזר ומחדש החיות כו׳ (ותקון המכה הוא ע״י הוידוי דברים[45] אשמנו בגדנו כו׳):

And since through teshuvah the level of "from the depths" is drawn down — "He reveals deep things" — that is, a new and renewed light is drawn down, it therefore renews the life-force again, etc. (And the repair of the wound is through the verbal confession, "We have trespassed, we have betrayed," etc.)

> Through teshuvah the level of "from the depths" is drawn down; G-d "reveals deep things," bringing a new, renewed light, and so teshuvah can restore life where it was cut off. The particular wound is repaired through verbal confession of one's sins ("We have trespassed, we have betrayed…").

SECTION 4 • ¶13–16

Torah as the "wedding": a new light

13 והנה התורה נק׳ ג״כ רפואה[46] לנפש כמ״ש ולכל בשרו מרפא[47] והיינו ג״כ משום דהתורה קדמה לעולם[48, 49] שבה ועל ידה נמשך ג״כ אור חדש מלמעלה מהשתלשלות

Now, the Torah too is called healing for the soul, as it is written, "and healing to all his flesh." And this too is because the Torah preceded the world, so that in it and through it, too, a new light is drawn from above the chain of descending worlds (hishtalshelus).

> Torah, too, is called healing, as Proverbs says of its words, "healing to all his flesh." The reason is similar: the Midrash says the Torah preceded the world, so through it, too, a new light is drawn from above the order of creation.

וזהו ביום חתונתו זו מ״ת [מתן תורה] פי׳ כי התפלה נק׳ עבודה שבלב והוא ענין שמחת לבו

And this is [the meaning of] "On the day of his wedding — this is the giving of the Torah." The explanation: prayer is called the service of the heart, and it is the matter of "the joy of his heart";

> Now the maamar returns to its opening: "the day of his wedding" is the giving of the Torah. Prayer, the service of the heart, is "the joy of His heart."

ובלב הוא יסוד האש שהוא העלאה מלמטה למעלה אך יסוד המים הוא במוח ובו שורה כח התענוג שבנפש כי מים מגדלים כל מיני תענוג והתענוג הוא למעלה מהשמחה.

and in the heart is the element of fire, which is ascent from below to above; but the element of water is in the brain, and in it rests the soul's power of delight, for water makes all kinds of delights grow; and delight is above joy.

The heart is associated with the element of fire, which rises: an ascent from below. Water, however, belongs to the brain, the seat of the soul's delight, since water makes all delights grow; and delight is deeper than joy. The giving of the Torah, the "wedding," belongs to this deeper level.

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

THE REBBE EXPLAINS

In a notebook on the Talmud's rule that Torah study is interrupted to carry out the dead („הוצאת המת") and to bring in a bride, the Rebbe reads "the dead" as one who lacks a mitzvah, a limb of the soul, and asks how that is repaired.

The Rebbe cites this maamar for the Torah as healing and builds on it. The mitzvos are the soul's limbs; a missing mitzvah leaves that limb "dead", and once there is illness, doing the mitzvah is not enough, as a sick man is cured by medicine, not by food. Torah is the cure, „לכל בשרו מרפא" ("healing to all his flesh," Torah Ohr Bereishis, dibbur hamaschil Tze'ena ure'ena), like teshuvah, „כי שניהם קדמו לעולם" ("for both preceded the world"). It is also the inner life of the mitzvos (פנימיות המצוות), which is why „כל העוסק בתורת עולה" (one who studies the laws of the burnt-offering) is as if he brought it.

The Alter Rebbe: והנה התורה נק' ג"כ רפואה לנפש כמ"ש ולכל בשרו מרפא והיינו ג"כ משום דהתורה קדמה לעולם

The Rebbe: "לכל בשרו מרפא" (תו"א בראשית ד"ה צאינה וראינה), ע"ד תשובה שהיא רפואה לעולם, כי שניהם ... קדמו לעולם

Reshimos, vol. choveres 15, p. 41

14 והנה עד״מ הטפה נמשכת מיסוד המים שבמוח ובה מתלבש מעצם השכל והתענוג שבנפש ולכן ע״י נעשה הולדה חדשה להוליד בדומה לו והיינו דוקא ע״י התלבשותה בטיפה גשמית משא״כ בדבור כו׳[50]

Now, by way of analogy, the drop is drawn from the element of water in the brain, and in it is clothed [something] of the very essence of the soul's intellect and delight; and therefore through it a new birth takes place, to beget one similar to himself — and this specifically through its being clothed in a physical drop, which is not so with speech, etc.

An analogy from human birth: the seed is drawn from the "water" of the brain and carries the very essence of the father's intellect and delight, which is why it can bring a new being like him into the world. It does so only by being clothed in a physical drop; speech, though it too expresses a person, cannot beget.

כמו״כ [כמו כן] ע״י התלבשות התורה בעשיי׳ [בעשייה] גשמיות היום לעשותם[51] יומשך ע״י אור חדש ממש מאור א״ס ב״ה[52] מלמעלה מההשתלשלות.

So too, through the Torah's being clothed in physical deeds — "today to do them" — a truly new light will be drawn through this from the Infinite Light, blessed be He, from above the chain of descending worlds (hishtalshelus).

> Likewise, when Torah is clothed in physical deeds ("today to do them," in this world), it draws a truly new light from G-d's Infinite Light, above the chain of worlds. This is why the giving of the Torah is called a "wedding."

15 וז״ש [וזהו שכתוב] אין כל חדש תחת השמש[53] משא״כ עמלא דאורייתא[54] דהוא לעילא מן שמשא ממשיך אור חדש כי ס״ר אותיות התורה הן אותיות המחשבה.

And this is what is said, "There is nothing new under the sun"; whereas the toil of the Torah, which is above the sun, draws down a new light. For the 600,000 letters of the Torah are the letters of Thought.

> Koheles says "there is nothing new under the sun." The Zohar comments that the toil of Torah is "above the sun," and so it can produce something new. The Torah's letters (traditionally 600,000, corresponding to the souls of Israel) are letters of G-d's "Thought," not merely His "speech."

והרי במחשבה א׳ צופה ומביט כו׳ והתורה היא מבחי׳ מאד עמקו מחשבותיך[55] עמקו דוקא בחי׳ עומק המחשבה וכמו גבי תשובה כתיב ממעמקים[56] והיינו דוקא ע״י התלבשות התורה בגשמיות וכמשל הנ״ל.[57]

And behold, with a single Thought He sees and looks, etc. And the Torah is from the level of "Your thoughts are very deep" — "deep" specifically, the level of the depth of Thought; and so concerning teshuvah it is written, "From the depths." And this is specifically through the Torah's being clothed in physicality, as in the analogy mentioned above.

> Divine Thought is the level at which all is seen in one glance, above time. The Torah comes from the "depth" of G-d's thought ("Your thoughts are very deep") — just as teshuvah calls "from the depths." But this depth is drawn down specifically when the Torah is clothed in the physical, as in the analogy of the seed.

16 ופי׳ וענין אור חדש הוא כי הנה ידוע דשרש כל ההשתלשלות דאבי״ע [דאצילות בריאה יצירה עשיה] הוא נמשך מבחי׳ הקו״ח [הקו וחוט] והוא נמשך ע״י צמצום ומק״פ [ומקום פנוי] מתחלה ונמשך אח״כ רק קו

And the explanation and meaning of "new light" is this: it is known that the root of the whole chain of descent (hishtalshelus) of Atzilus, Beriah, Yetzirah and Asiyah is drawn from the level of the kav and the chut (the line and the thread); and it is drawn through the tzimtzum (contraction) and the vacated space at first, and afterwards only a kav is drawn.

> What does "new light" mean? The whole chain of worlds is rooted in the kav, the thin line of light drawn into the empty space left after the tzimtzum (contraction).

ולכן כל מה שנמשך מבחי׳ הארת הקו לא נק׳ אור חדש ממש כו׳ אך אור הנמשך מעצמות אא״ס [אור אין סוף] שלמעלה מהחלל והקו נק׳ אור חדש וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] על ד״ת [דברי תורה] בכ״י [בכל יום] יהיו בעיניך[60, 59, 58] כחדשים[61] כו׳

Therefore whatever is drawn from the level of the illumination of the kav is not called a truly new light, etc.; but the light drawn from the essence of the Infinite Light, which is above the vacated space and the kav, is called a new light. And as our Sages of blessed memory said concerning the words of Torah, "Every day let them be in your eyes as new," etc.

> Whatever comes from the kav is not truly new; it is part of the established order. A "new light" comes from the essence of the Infinite Light, above both the empty space and the kav. This is the Sages' teaching that the words of Torah should be new in one's eyes every day.

ולכן נק׳ חתן חות דרגא מדלג על ההרים[62] בחי׳ דילוג מלמעלה מהשתלשלות כו׳ ולכן בקרבנות הנשיאים הוכפל בתורה בכ״א [בכל אחד / בכל אחת][63]

And therefore [He] is called chasan (bridegroom) — chus darga ("descend a level") — "leaping upon the mountains," the aspect of leaping from above the chain of descent, etc. And therefore, with the offerings of the princes, the Torah repeated [the account] for each one,

> The bridegroom (chasan) is read as the Aramaic chus darga, "descend a level": at a wedding something comes down from above. It is like the Beloved "leaping upon the mountains," a leap from above the chain of levels. That is also why the Torah records in full the identical offering of each of the twelve princes.

ולא אמר וכן הקריב נשיא פלוני אלא משום דאעפ״י [דאף על פי] שצירופי האותיות שבכל קרבן של כל הנשיאים שוין הן ממש מ״מ האור המלובש בהן הוא בכ״א [בכל אחד / בכל אחת] בחי׳ אור חדש ממש וכמו שלשים ומאה משקלה[64] שהם ה׳ שמות הוי״ה

and did not say, "And so did prince so-and-so offer," but rather [this is] because, although the combinations of letters in each offering of all the princes are exactly the same, nevertheless the light clothed in them is in each one the aspect of a truly new light. And as with "its weight was one hundred and thirty," which are five Names of Havayah:

> It does not simply say "and so did the next prince," because, although the letter-combinations of every offering are identical, the light clothed in each was new. For example, the silver bowl weighing 130 shekels is five times 26, the numerical value of the Name Havayah.

הנה בכל קרבן של נשיא נמשך בחי׳ ה׳ שמות דהוי״ה חדשים מעצמות המאציל מה שלא נמשך כן בשל נשיא שלפניו כו׳ ע״ד ממעמקים קראתיך הוי״ה:[65]

in each prince's offering the aspect of five new Names of Havayah was drawn from the essence of the Emanator, which was not drawn thus in that of the prince before him, etc. — along the lines of "From the depths I have called You, Havayah."

> Each prince drew down five new Names of Havayah from the essence of the Emanator, light that had not been drawn in the previous prince's offering. It is drawn, as it were, "from the depths": the depth of the Divine essence.

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

THE REBBE EXPLAINS

In an edited sicha on Pekudei (from talks of Parshas Vayakhel and Pekudei 5711 and 5718), asking why Vayakhel and Pekudei repeat the whole making of the Mishkan already told in Terumah and Tetzaveh, the Rebbe first answers the like question about the princes' offerings.

Why does the Torah write out each prince's offering in full twelve times, instead of saying the next prince brought the same? Because each prince, with his offering, brought about other things, „אנדערע המשכות" ("other drawings-down"), as the Midrash on Nasso alludes; so the Torah cannot say one did as the one before. The Rebbe's note sends the reader to this paragraph, which says that though the letters of every offering are the same, the light in each was „אור חדש ממש" (truly new), five new Names of Havayah drawn from the Essence.

The Alter Rebbe: ולכן בקרבנות הנשיאים הוכפל בתורה בכ"א ולא אמר וכן הקריב נשיא פלוני

The Rebbe: דער תירוץ אויף דעם איז, אַז יעדער נשיא האָט ביי זיין קרבן אויפגעטאָן אַנדערע ענינים, אַנדערע המשכות, ווי ס'איז מרומז אין מדרש פרשת נשא

Likkutei Sichos, vol. א, p. 196, section ג, note 2 (sicha from p. 195) · משיחות פ' ויקהל, פקודי, תשי"א, תשח"י

A QUESTION THE REBBE RAISES

In an edited sicha on Rashi's bringing the allusions „יסודו של ר׳ משה הדרשן" ("from the foundation of R. Moshe HaDarshan") at the second prince, the Rebbe asks the question of our paragraph on the level of the plain sense, with a note that sends the reader here too.

On the plain sense, the Rebbe says, a five-year-old learning Chumash („בן חמש למקרא”) understands that each prince is written out because each had other intentions and allusions (כוונות ורמזים), fitting his own tribe, so that spiritually („ברוחניות וכוונת הענינים”) these were different offerings. He then shows how Rashi's allusions resolve the difficulties of that answer: one general meaning, divided into many particulars. So the bowl of 130 shekels, which our paragraph reads as five Names of Havayah, he reads with Rashi as Adam's age when he begot children "in his likeness": all alike, yet each a separate person.

The Alter Rebbe: וכמו שלשים ומאה משקלה שהם ה׳ שמות הוי״ה

The Rebbe: אַז דאָס איז מצד דעם וואָס יעדער נשיא האָט געהאַט דערביי אַנדערע כוונות ורמזים, ווי ס׳איז צוגעפאַסט צום ענין פון זיין שבט

Likkutei Sichos, vol. ח, p. 43, section ג, note 16 (sicha from p. 41) · ש״פ נשא, תשכ״ו

SECTION 5 • ¶17–18

"Go forth" and "the King to Whom peace belongs"

17 וזהו צאנה וראנה פי׳ צאנה ממקום שרשם למעלה בג״ע [בגן עדן] להתלבש בעוה״ז הגשמי כי דוקא היום לעשותם בעוה״ז אז יומשך ע״י התורה אור חדש ומחודש כו׳ משא״כ למעלה ברוחניות כנ״ל:

And this is [the meaning of] "Go forth and gaze": "Go forth" from the place of their root above in Gan Eden, to be clothed in this physical world. For specifically [through] "today to do them," in this world, a new and renewed light will then be drawn through the Torah, etc., which is not so above, in spirituality, as mentioned above.

Now the verse "Go forth and gaze" is explained: the souls are told to "go forth" from their source in Gan Eden and come down into this physical world. Only here, through performing the Torah's commandments in action, can the new light be drawn — something not possible in the spiritual realms above.

18 במלך שלמה[66] במלך שהשלום שלו[67] פי' ע"י שנמשך אור חדש מלמעלה מהשתלשלות נעשה בחי' שלום והתחברות ב' הפכים משפיע ומקבל אש ומים. ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] העוסק בתורה משים שלום[68] בפמשמ"ע [בפמליא של מעלה] ובפמשמ"ט [ובפמליא של מטה].

"Upon King Shlomo" — upon the King to Whom peace (shalom) belongs. The explanation: through a new light being drawn from above the chain of descending worlds (hishtalshelus), there comes about the aspect of peace and the joining of two opposites — giver and receiver, fire and water. And therefore our Sages of blessed memory said, "Whoever engages in Torah makes peace in the heavenly household and in the earthly household."

> The Talmud says that "Shlomo" in the Song of Songs refers to G-d, "the King to Whom peace (shalom) belongs." The new light from above the chain of worlds creates peace: it unites opposites such as giver and receiver, fire and water. Hence the Talmud's teaching (Sanhedrin 99b) that one who studies Torah for its own sake makes peace in the heavenly and the earthly realms; the maamar quotes it in short.

כי הנה מלכות דאצי' נעשה עתיק לבריאה ומחבר אצי' עם בריאה אף שאצי' ובריאה הם ב' הפכים

For Malchus of Atzilus becomes Atik of Beriah and joins Atzilus with Beriah, even though Atzilus and Beriah are two opposites.

> An example of this peace: Malchus, the lowest level of Atzilus, becomes Atik ("the Ancient One," the inner level of Keser, the highest level) of Beriah, and so joins two worlds that are opposites: Atzilus, one with G-d, and Beriah, a world of separate existence.

והכח הזה בבחינת מלי' דאצי' הוא להיות כי נעוץ סופן בתחלתן[69] ושרשה מבחי' כתר שהוא בחי' תחתונה שבמאציל ע"כ ביכולתה לחבר אצי' עם בי"ע.

And this power exists in the level of Malchus of Atzilus because "their end is wedged in their beginning," and its root is from the level of Keser, which is the lowest level of the Emanator; therefore it is able to join Atzilus with Beriah, Yetzirah and Asiyah.

> Malchus has this power because, as Sefer Yetzirah says, the end of the Sefiros is wedged in their beginning: Malchus is rooted in Keser, the lowest level of the Emanator Himself, which is above all division.

וכידוע בענין המשל ופחד עמו[70,71] ע״כ עושה שלום במרומיו כו׳. וזהו מלך שהשלום שלו היינו בחי׳ מלכות דא״ס[72] שכל השלומות נמשכים משם:

And as is known concerning “Dominion and fear are with Him”: therefore “He makes peace in His heights,” etc. And this is “the King to Whom peace belongs,” namely, the level of Malchus of the Infinite One (Ein Sof), from which all [forms of] peace are drawn.

> Bildad, answering Job, says, “Dominion and fear are with Him; He makes peace in His heights”; the maamar reads it with “therefore”: peace between opposing forces comes from G-d’s sovereignty. “The King to Whom peace belongs” is thus the Malchus of the Infinite One, the source of all peace. Malchus of the Infinite One is G-d’s sovereignty as it exists within the Infinite Light itself, above all the worlds and their Sefiros. Because it stands above every pair of opposites, it alone can bring them together as one.

IN ONE’S AVODAH

Pray with intention, so that all your powers gather into love of G-d; then carry that life through the day into Torah study, mitzvos and even permitted everyday matters done for the sake of Heaven, so that tomorrow’s prayer can rise again. If a sin has blocked the flow, heal it through teshuvah “with all your might” and verbal confession. And value the physical performance of the mitzvos: only through Torah clothed in deeds in this world is a truly new light drawn from G-d’s essence.

QUESTIONS FOR DISCUSSION

1. Why is prayer compared to the Temple and called “the joy of His heart,” while the giving of the Torah is called a “wedding”?
2. How does the circulation of blood illustrate the relationship between prayer and the rest of the day? What does a “wound” represent?
3. Why can teshuvah and Torah heal what ordinary service cannot? What does it mean that they “preceded the world”?
4. What is a “new light,” and why can it be drawn only through Torah clothed in physical deeds, as a seed begets only through a physical drop?
5. How does the new light bring “peace” between opposites, and how does this explain “King Shlomo — the King to Whom peace belongs”?

FOR CHILDREN · AGES 9–13

For the children at the table

The heart of the world

THE BIG IDEA

Prayer gathers all our powers up to G-d like blood returning to the heart, and Torah and mitzvos carry that life out into everything we do.

King Shlomo wrote of “the day of his wedding and the day of the joy of his heart.” Our Sages say the wedding is the giving of the Torah and the joy of heart is the building of the Beis HaMikdash. Why? Prayer takes the place of the offerings in the Beis HaMikdash, and prayer is called “the service of the heart.” The Jewish people are called G-d’s “heart.” In the morning, through Pesukei deZimra and the Shema, we gather all our powers up into love of G-d. Then, through the Amidah, Torah study, mitzvos and even ordinary things done for the sake of Heaven, we carry that life out into the whole day. A sin is like a wound that blocks the flow, and teshuvah heals it. Torah heals too, and more: when Torah is lived through real, physical mitzvos in this world, it brings down a truly new light from G-d Himself. That is why the Torah is called a “wedding,” and why our souls “go forth” from Gan Eden into this world. This new light also brings shalom, joining together things that are opposite.

THE MASHAL

The heart sends blood out to every part of the body, all the way to the toes, and the blood then comes back to the heart and goes out again. When this flow is free, a person is healthy; when a wound blocks it, the person becomes ill and needs healing. So too prayer gathers us up to G-d, our deeds carry that life outward, and teshuvah heals whatever blocks the way.

QUESTIONS FOR THE SHABBOS TABLE

1. How is davening like blood returning to the heart, and how are mitzvos like blood going out to the body?
2. Why do you think the giving of the Torah is called a “wedding”?
3. What everyday thing this week can you do “for the sake of Heaven,” so that the life of your davening reaches it?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **צאינה וראינה**

A transcript (hanachah) of this discourse by the Mitteler Rebbe is printed there — a parallel version of the same maamar.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ז ע' רי. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. באוה"ת שה"ש כרך ג ע' תתקיז בהתחלת אני לדודי ורשום שם: בדברים אלו התחיל אדמו"ר בדרוש שע"פ צאינה וראינה כו' בפאלאצק. עם הגהות באוה"ת בראשית כרך ו תתרנח, א (מלקו"ת לג"פ מז, ג). בסה"מ תרס"ט ע' קנה: כמ"ש בהביאור דצאינה וראינה דחה"ש בס' תקס"ו ואפשר תקס"ז (והוא דרוש צאו"ר שבתו"א פ' בראשית).

2 **צאינה וראינה**

The poet calls the daughters of Zion to go out and see King Shlomo in the crown his mother set on him on his wedding day, the day of his heart's joy. The Mishnah reads it of G-d and Israel; this maamar also reads "Go forth" as the souls' going out from their root above into this world (paragraph 17), and "Shlomo" as "the King to Whom peace belongs" (paragraph 18).

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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KEHOT'S NOTE

שה"ש ג, י"א.

3 **ביום חתונתו זה מ"ת**

The Mishnah at the end of Taanis interprets "the day of his wedding" as the giving of the Torah and "the day of the joy of his heart" as the building of the Temple. The Alter Rebbe asks why each is compared as it is.

Taanit 26b:6–7 תענית כ"ו ב:ו'-ז'

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמִ' בְּשִׁלְשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ'. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אִיכָּא מוּסָף? חַסּוֹרֵי מִיחַסְּרָא, וְהָכִי קָתָנֵי: בִּשְׁלֹשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית ...

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KEHOT'S NOTE

תענית כו, ב.

4 **למה נמשל מ"ת ליום חתונתו**

The Tzemach Tzedek sharpens the question: at first glance this is a very physical analogy for the giving of the Torah.

KEHOT'S NOTE

"שלכאורה זהו משל גשמי מאד" — אוה"ת בראשית כרך ו תתרנח, א.

5 **דתפלה הוא במקום קרבנות**

The Talmud cites the view that the daily prayers were instituted to correspond to the daily offerings. The Alter Rebbe uses this to link the Temple, place of the offerings, with prayer.

Berakhot 26b:7 ברכות כ"ו ב:ז'

יַעֲקֹב תִּקֵּן תְּפִלַּת עַרְבִית, שֶׁנֶּאֱמַר: "וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם", וְאֵין "פְּגִיעָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וְאַתָּה אַל תִּתְפַּלֵּל בְּעַד הָעָם הַזֶּה וְאַל תִּשָּׂא בַעֲדָם רִנָּה וּתְפִלָּה וְאַל תִּפְגַּע בִּי"

Jacob instituted the evening Tefillah ; as it is said, "And he lighted [paga'] upon the place, and tarried there all night" (Gen. xxviii. 11) — "alighting" means prayer; as it is said, "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession [paga'] to Me" (Jer. vii. 16).

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KEHOT'S NOTE

ברכות כו, ב.

6 **ולעבדו בכל לבבכם**

Moshe tells Israel to love G-d and "to serve Him with all your heart." The Talmud asks what service is done with the heart and answers: prayer.

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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7 **בבהכ"נ הנקרא מקדש מעט**

In this letter the Alter Rebbe protests that his followers removed from leading the prayers, in "this minor Sanctuary" of theirs, a man who prayed at length, and writes that in the generation before Mashiach prayer is the main service: the weight he gave to communal prayer in the synagogue.

KEHOT'S NOTE

ראה קו"א ד"ה הנה לא טובה (קסא, ב).

8 **מקדש מעט**

The Talmud interprets "I will be to them a minor Sanctuary" as referring to the synagogues and study halls

in exile. The Alter Rebbe applies it to communal prayer today.

Megillah 29a:7–8 מגילה כ״ט א:ז׳-ח׳

"וָאֱהִי לָהֶם לְמִקְדָּשׁ מְעַט", אָמַר רַבִּי יִצְחָק: אֵלּוּ בָּתֵּי כְּנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת שֶׁבְּבָבֶל. וְרַבִּי אֶלְעָזָר אָמַר: זֶה בֵּית רַבֵּינוּ שֶׁבְּבָבֶל. דָּרַשׁ רָבָא, מַאי דִּכְתִיב: "ה׳ מָעוֹן אַתָּה הָיִיתָ לָּנוּ", אֵלּוּ בָּתֵּי כְּנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת. אָמַר אַבָּיֵי: מֵרִישׁ הֲוֵאי גָּרֵיסְנָא בְּבֵיתָא וּמְצַלֵּינָא בְּבֵי כְּנִישְׁתָּא, כֵּיוָן דִּשְׁמַעִית לְהָא דְּקָאָמַר דָּוִד: "ה׳ אָהַבְתִּי מְעוֹן בֵּיתֶךָ", הֲוַאי גָּרֵיסְנָא בְּבֵי כְּנִישְׁתָּא.

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

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9 **כמ״ש בגמרא**

The Talmud derives from "to serve Him with all your heart" that there is a service of the heart, and that it is prayer. This is why the Temple is called "the joy of His heart."

Taanit 2a:11 תענית ב׳ א:י״א

וּמְנָא לַן דִּבְתִפְלָּה — דְּתַנְיָא: "לְאַהֲבָה אֶת ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם", אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: "וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ".

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

KEHOT'S NOTE

תענית ב, א.

PARAGRAPH 2

10 **דהנה כתיב לבבתני . . שכנס״י נקרא לב**

The parallel transcript proves that the Community of Israel is called "heart" from the verse "To You my heart has said."

KEHOT'S NOTE

בסה״מ תקס״ז ע׳ רי מביא ראי׳ "דכנס״י נק׳ לב כמ״ש לך אמר לבי כו׳".

11 **לבבתני אחותי כלה**

The beloved tells his bride, "You have captured my heart (libavtini), my sister, my bride, with one of your eyes." Plainly the word means "you have taken my heart"; the maamar reads it, as a word built on lev, "heart," as G-d calling the Community of Israel His heart.

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי בְּאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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

KEHOT'S NOTE

שה״ש ד, ט.

12 **דהנה עד״מ הלב**

There the Alter Rebbe explains the Tikkunim's saying that "the Shechinah is sick in exile": a body is healthy when the life clothed in the blood circulates from the heart to all the limbs and back, and falls ill when a blockage stops it; so the Shechinah is called "heart" and the souls of Israel its "limbs." Paragraph 9 here repeats that passage almost word for word.

KEHOT'S NOTE

ראה המשל גם באגה״ק סי׳ לא.

PARAGRAPH 3

13 **שו״ה מתקבצים — ויוצאים דרך חלל הבי׳**

The Tzemach Tzedek comments that the intent must be two vessels: through one the blood comes to the heart from the liver and all the limbs, and through the second it goes from the heart to all the limbs.

KEHOT'S NOTE

צ״ל שהכוונה על ב׳ גידי׳ שדרך גיד אחד בא הדם ללב מהכבד וכל האברים ודרך גיד השני הולך מהלב לכל האברים — אוה״ת בראשית כרך ו תתרנח, א.

14 Koheles observes that all the rivers flow into the sea, yet the sea is not full; to the place from which they flow, they return. The Alter Rebbe uses this cycle of nature as an image of the blood's circulation.

Ecclesiastes 1:7 קהלת א׳:ז׳

כָּל־הַנְּחָלִים הֹלְכִים אֶל־הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא אֶל־מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים שָׁם הֵם שָׁבִים לָלָכֶת׃

All the rivers run into the sea, Yet the sea is not full; Unto the place whither the rivers go, Thither they go again.

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

PARAGRAPH 4

15 **ואהבת כו׳ בכל לבבך**

Moshe commands Israel, "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe notes that the love aroused in prayer is in the heart; later he reads "Havayah your G-d" as "that Havayah become your G-d" (paragraph 7) and "with all your might" as teshuvah (paragraph 11).

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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KEHOT'S NOTE

דברים ו, ה.

16 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is one": Moshe's call to Israel, in which the ayin of Shema is tradi-

tionally written large. Plainly shema means “hear”; the Alter Rebbe also reads it as “gather,” the gathering of the seven attributes.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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PARAGRAPH 5

17 **בזוהר פ׳ חיי שרה**

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

KEHOT’S NOTE

קכג, א.

18 **מחשבה ויובלא**

The Zohar in Parshas Chayei Sarah speaks of the supernal “Thought” and the “Jubilee,” names for Chochmah and Binah. The Alter Rebbe uses them to interpret “Havayah is our G-d.”

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

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

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

19 **מ״ש בזהר דבמחשבה א׳**

The Zohar says that G-d created all the worlds with a single thought. The Alter Rebbe uses this for the level of Divine Thought, above time.

Zohar II, 20a זח״ב כ, א

KEHOT’S NOTE

זח״ב כ, א.

20 **צופה ומביט עד סוף כל הדורות**

The Talmud states that on Rosh Hashanah all creatures are surveyed “in a single glance”; the Rosh Hashanah Musaf (Zichronos) adds that G-d looks to the end of all generations. The Alter Rebbe uses this to illustrate the timeless Divine Thought.

Rosh Hashanah 18a ראש השנה י״ח א

KEHOT’S NOTE

ברכות זכרונות בתפלת ר״ה. ראה ר״ה יח, א.

21 **ושרשו ממדות עליונות**

The Tzemach Tzedek’s version reads “and its root is from the six supernal attributes,” making explicit that time derives from the six emotive attributes.

KEHOT’S NOTE

באוה״ת שה״ש ע׳ תתקיט: ושרשו ששה מדות עליונות.

22 **אלף שנים בעיניך**

In “a prayer of Moshe,” the psalmist tells G-d that a thousand years in His eyes are like a day gone by: plainly, how brief time is before Him. The Alter Rebbe reads it more exactly: each supernal “day,” one of the six attributes, unfolds into a thousand years.

Psalms 90:4 תהילים צ׳:ד׳

כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַלָּיְלָה׃

For a thousand years in Thy sight Are but as yesterday when it is past, And as a watch in the night.

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KEHOT’S NOTE

תהלים צ, ד.

PARAGRAPH 6

23 **וישראל עלה במחשבה**

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

KEHOT’S NOTE

ב״ר בתחלתו.

24 **וישראל עלה במחשבה**

The Midrash lists things that preceded Creation, among them Israel, who “arose in [G-d’s] Thought.” The Alter Rebbe uses this to explain why the level of Thought is called “our G-d.”

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

… ”ה׳ קנני ראשית דרכו” כסא הכבוד מנין דכתיב (תהלים צג, ב): ”נכון כסאך מאז וגו׳”. האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): ”כענבים במדבר וגו׳” ישראל מנין שנאמר (תהלים עד, ב): ”זכור עדתך קנית קדם” בית המקדש מנין שנאמר (ירמיה יז, יב): ”כסא כבוד מרום מראשון וגו׳” שמו של משיח מנין שנאמר (תהלים עב, יז): ”יהי שמו לעולם וגו׳ [לפני שמש ינון שמו]” רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) ”בטרם הרים יולדו” ואותה השעה (שם, …

“In the beginning, G-d created” - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: “The L-rd made me at the beginning of His way” (Proverbs 8:22). The Throne of Glory, from where is it derived? “Your throne stands firm from earliest time, [You are from eternity]” (Psalms 93:2). The patriarchs, Israel, …

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25 **עולם שנה נפש**

Sefer Yetzirah names “world, year, soul” as the three faithful witnesses — space, time and the human being. The

Alter Rebbe uses the triad to extend the point from time to space and soul.

Sefer Yetzirah 6:1 ספר יצירה ו׳:א

שלשה אבות ותולדותיהן ושבעה כוכבים [נ״א כובשין] וצבאותיהן ושנים עשר גבולי אלכסונין וראיה לדבר עדים נאמנין עולם שנה נפש חק שנים עשר [נ״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)

PARAGRAPH 7

26 וכמ״ש בכהאריז״ל

The note says the Arizal's teaching is in his siddur at its place and is cited and explained in the Siddur Im Dach — the correspondence of the Halleluyah psalms to the ten Sefiros of Yetzirah.

KEHOT'S NOTE

סידור האריז״ל במקומו. הובא ונתבאר בסידור עם דא״ח.

PARAGRAPH 8

27 המצות נק׳ רמ״ח אברים דמלכא

The words here quote Tikkunei Zohar, Tikkun 30 · 74a:8; the passage is shown below.

Tikkunei Zohar, Tikkun 30 · 74a:8 תקו״ז תיקון ל

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דַּאֲבָא דְּאִיהוּ רא״ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֵשָׁ״ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מַתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רְמַ״ח פְּקוּדִין, אִיהִי מְצַוֹת יהו״ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מְצָוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דַּאֲבָא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה תי״ז תי׳ ל.

28 המצות נק׳ רמ״ח אברים דמלכא

Tikkunei Zohar (Tikkun 30) speaks of the 248 commandments as a mitzvah of Havayah in each limb of the King. The Alter Rebbe compares the mitzvos to the limbs that receive life from the heart.

Tikkunei Zohar 74a:8 תקוני הזהר ע״ד א:ח

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דַּאֲבָא דְּאִיהוּ רא״ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֵשָׁ״ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מַתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רְמַ״ח פְּקוּדִין, אִיהִי מְצַוֹת יהו״ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מְצָוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דַּאֲבָא

Tikkunei Zohar - Vocalized (Public Domain)

29 ומצוה בלא כוונה

Tanya ch. 38 cites the saying that prayer or a blessing without intention is like a body without a soul, and explains that the intention is the soul of the mitzvah.

KEHOT'S NOTE

ראה תניא פרק לח.

30 ע״פ לא הביט און

The passage asks why prayer, the service of the heart, is rabbinic and not counted among the 613 mitzvos, though the Sages were stricter about its intention than even the Shema.

KEHOT'S NOTE

לקו״ת בלק ע, ד.

31 לא הביט און ביעקב

Bilam, sent to curse Israel, blesses them instead: "He has not beheld iniquity in Yaakov." The Alter Rebbe's discourse on this verse (Likkutei Torah, Balak) explains that prayer is the intention, the soul, of the mitzvos.

Numbers 23:21 במדבר כ״ג:כ״א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה׳ אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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

32 ולבי ער

The bride says, "I sleep, but my heart is awake; the voice of my beloved knocks." The Alter Rebbe's discourse on this verse reads it of exile, when the ascent and the drawing-down still go on although they are hidden.

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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

33 ע״פ ולבי ער . . וה׳ פקד

That discourse, on "I sleep, but my heart is awake," explains that raising the animal soul is refinement after refinement all our days, as the Shechinah, descending among the nations to give them life, must be raised continually; and that in exile the ascent "with all your heart" and the drawing-down still take place, though hidden: "my heart is awake."

KEHOT'S NOTE

לקו״ת שה״ש לה, ב. ובסה״מ תקס״ב ח״ב ע׳ שנח.

34 Tikkunei Zohar describes Malchus as the "mitzvah," the performance of the commandments, which dwells in the

248 limbs.

Tikkunei Zohar 25b:14 תקוני הזהר כ"ה ב:י"ד

ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 10

35 **וכל מעשיך יהיו לש"ש**

The Kehot note cites this Zohar passage as a further source for the teaching that all one's deeds should be for the sake of Heaven.

Zohar III, 51b זח"ג נא, ב

KEHOT'S NOTE

אבות ב, יב. זח"ג נא, ב.

36 **וכל מעשיך יהיו לש"ש**

Rabbi Yosei teaches: let all your deeds be for the sake of Heaven. The Alter Rebbe uses it for the extension of prayer's life into all of a person's activities.

Pirkei Avot 2:12 משנה אבות ב:י"ב

רַבִּי יוֹסֵי אוֹמֵר, יְהִי מָמוֹן חֲבֵרְךָ חָבִיב עָלֶיךָ כְּשֶׁלְּךָ, וְהַתְקֵן עַצְמְךָ לִלְמֹד תּוֹרָה, שֶׁאֵינָהּ יְרֻשָּׁה לָךְ. וְכָל מַעֲשֶׂיךָ יִהְיוּ לְשֵׁם שָׁמָיִם:

Rabbi Yose said: Let the property of your fellow be as precious unto you as your own; Make yourself fit to study Torah for it will not be yours by inheritance; And let all your actions be for [the sake of] the name of heaven.

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

PARAGRAPH 11

37 **ה"ז כמו מכה באיזה אבר**

On that page the Alter Rebbe writes likewise that sins are called wounds and bruises, citing the same verse "From the sole of the foot to the head": each sin blemishes the soul and gives strength to the kelipos, and teshuvah brings healing, raising the soul back to holiness.

KEHOT'S NOTE

וכ"כ בלקו"ת פי' ראה כה, ג.

38 **מכף רגל ועד ראש**

Isaiah rebukes Yehudah, picturing the nation as a body with no soundness from the sole of the foot to the head, only wounds and bruises. The Alter Rebbe applies the image to the soul, wounded by sin.

Isaiah 1:6 ישעיהו א:ו

מִכַּף־רֶגֶל וְעַד־רֹאשׁ אֵין־בּוֹ מְתֹם פֶּצַע וְחַבּוּרָה וּמַכָּה טְרִיָּה לֹא־זוֹרוּ וְלֹא חֻבָּשׁוּ וְלֹא רֻכְּכָה בַּשָּׁמֶן:

From the sole of the foot even unto the head There is no soundness in it; But wounds, and bruises, and festering sores: They have not been pressed, neither bound up, Neither mollified with oil.

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KEHOT'S NOTE

ישע' א, ו. ורש"י פי' "מתום לי' תמימות שלם מאין מכאוב".

39 **מתום**

Rashi explains the word as "soundness," wholeness without pain — as the Kehot note points out.

Rashi on Isaiah 1:6 רש"י על ישעיהו א:ו

מתום. לשון תמימות שלם מאין מכאוב: פצע. מכת חרב: חבורה. לי חבלה: ומכה טריה. תירגם יונתן מרססא כתותה ומרוססת: טריה. דמיצייד"א בלע"ז ובל' גמרא יש טרייה לרישיה מנחם פי' לשון לחות כלומר לחה ורטובה תמיד נובעת מוישט"א בלע"ז: לא זורו. הנגעים האלה לא זורו ע"י רופאים אבקת סממני תחבושת לשון יזורה על נוהו גפרית (איוב י"ח:ט"ו) ומנחם פי' לשון רפואה כמו אין דן דינך למזור (ירמיהו ל':י"ג) ולא חובשו. לשון רפואה: ולא רוככה בשמן. לא רככה מכתם בשמן כמשפט שאר מכות ואין נופל כאן לומר לא רוככו בשמן שאין מרככין ...

soundness An expression of perfection, sound without pain. wounds Heb. פֶּצַע, i.e., a wound of a sword. contusions Heb. חַבּוּרָה, an expression of a bruise. [Some editions read:] Other bruises. and lacerated sores Jonathan renders: מְרַסְקָא, lacerated and crushed. and lacerated sores demarcejjre, in O.F., and in the language of the Talmud, we find, "he bumped (טָרַיֵּה) his head" (Chullin 45b). Menahem explained it as an expression of moisture, i.e., moist and wet, always oozing [muyte in O.F.]. they have not been sprinkled These lesions were not sprinkled with medicinal ...

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

40 **גדולה תשובה**

There the Alter Rebbe explains that penitents stand above the perfectly righteous: the righteous draw from the level of "holy," but teshuvah, "with greater strength" (bechila yatir), draws from "My holiness, which is above your holiness" — the same idea as "with all your might" here.

Yoma 86b:1–2 יומא פ"ו ב:א-ב'

אָמַר רַבִּי יוֹחָנָן: גְּדוֹלָה תְּשׁוּבָה שֶׁדּוֹחָה אֶת לֹא תַעֲשֶׂה שֶׁבַּתּוֹרָה, שֶׁנֶּאֱמַר: "לֵאמֹר הֵן יְשַׁלַּח אִישׁ אֶת אִשְׁתּוֹ וְהָלְכָה מֵאִתּוֹ וְהָיְתָה לְאִישׁ אַחֵר הֲיָשׁוּב אֵלֶיהָ עוֹד הֲלֹא חָנוֹף תֶּחֱנַף הָאָרֶץ הַהִיא וְאַתְּ זָנִית רֵעִים רַבִּים וְשׁוּב אֵלַי נְאֻם ה'". אָמַר רַבִּי יוֹנָתָן: גְּדוֹלָה תְּשׁוּבָה (שֶׁמְּקָרֶבֶת) אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וּבָא לְצִיּוֹן גּוֹאֵל וּלְשָׁבֵי פֶשַׁע בְּיַעֲקֹב", מָה טַעַם "וּבָא לְצִיּוֹן גּוֹאֵל" — מִשּׁוּם דְּ"שָׁבֵי פֶשַׁע בְּיַעֲקֹב".

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

KEHOT'S NOTE

יומא פו, ב ושי"נ. ראה לקו"ת נצבים נא, ג. בסה"מ תקס"ז ע' ריא מאריך למה תהא התשובה דוקא מביא רפואה לעולם, ולא מצוה אחרת זולתה, ע"ש.

41 **גדולה תשובה שמביאה רפואה לעולם**

Rabbi Chama bar Chanina says that teshuvah is great, for it brings healing to the world, citing "I will heal their back-

sliding." The Alter Rebbe uses it to identify teshuvah as the cure of the soul's "illness."

Yoma 86a:14–15 יומא פ"ו א:י"ד-ט"ו

אָמַר רַבִּי חָמָא (בַּר) חֲנִינָא: גְּדוֹלָה תְּשׁוּבָה שֶׁמְּבִיאָה רְפוּאוֹת לְעוֹלָם, שֶׁנֶּאֱמַר: "אֶרְפָּא מְשׁוּבָתָם אוֹהֲבֵם נְדָבָה". רַבִּי חָמָא (בַּר) חֲנִינָא רָמֵי, כְּתִיב: "שׁוּבוּ בָנִים שׁוֹבָבִים", דְּמֵעִיקָּרָא שׁוֹבָבִים אַתֶּם, וּכְתִיב: "אֶרְפָּא מְשׁוּבוֹתֵיכֶם"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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42 כי תשובה קדמה לעולם

Kehot's note points to Bereshit Rabbah 1:5 for these words.

Bereshit Rabbah 1:5 בראשית רבה א:ה'

KEHOT'S NOTE

ב"ר א, ה.

43 תשובה קדמה לעולם

The Midrash lists teshuvah among the things that preceded the creation of the world. The Alter Rebbe reads this as teshuvah drawing on a level above the chain of worlds.

Bereshit Rabbah 1:4 בראשית רבה א:ד'

... "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ג) "תשב אנוש עד דכא וגו'" אבל איני יודע איזה מהם קודם אם התורה קדמה לכסא הכבוד ואם כסא הכבוד קודם לתורה א"ר אבא בר כהנא התורה קדמה לכסא הכבוד שנאמר "ה' קנני ראשית דרכו [קדם מפעלו מאז]" קודם לאותו שכתוב בו "נכון כסאך מאז"". ר' הונא ור' ירמיה בשם רבי ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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PARAGRAPH 12

44 מגלה עמוקות

Job, describing G-d's power, says He "reveals deep things out of darkness." The Alter Rebbe pairs it with "from the depths" for the new light that teshuvah reveals.

Job 12:22 איוב י"ב:כ"ב

מְגַלֶּה עֲמֻקוֹת מִנִּי־חֹשֶׁךְ וַיֹּצֵא לָאוֹר צַלְמָוֶת׃

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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45 ע"י הוידוי דברים

The passage explains that uprooting the desire is not enough without verbal confession: through the letters "we have trespassed, we have betrayed" the fallen letters are raised, and since each sin creates an accuser with a "soul" (the desire) and a "body" (the deed or speech), uprooting the will removes the soul and verbal confession erases the body.

KEHOT'S NOTE

ראה לקו"ת תצא לז, א.

PARAGRAPH 13

46 התורה נקי ג"כ רפואה

The Tzemach Tzedek cites this idea — that the Torah, too, is called healing — in his discourses on Beshalach.

KEHOT'S NOTE

מובא באוה"ת בשלח ע' תקעט.

47 ולכל בשרו מרפא

Shlomo tells his son that the words of wisdom are "life to those who find them, and healing to all his flesh." The Alter Rebbe applies it to the Torah.

Proverbs 4:22 משלי ד:כ"ב

כִּי־חַיִּים הֵם לְמֹצְאֵיהֶם וּלְכָל־בְּשָׂרוֹ מַרְפֵּא׃

For they are life unto those that find them, And health to all their flesh.

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KEHOT'S NOTE

משלי ד, כב.

48 דהתורה קדמה לעולם

Reish Lakish says the Torah preceded the creation of the world by two thousand years. The Alter Rebbe infers that Torah, too, draws light from above the created order.

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

Bereshit Rabbah 8:2 בראשית רבה ח':ב'

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

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

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Zohar II, 49a זח"ב מט, א

KEHOT'S NOTE

מדרש תהלים צ, ד. — ועייג"כ כ"ר פ"ח, ב. תנחומא וישב ד. זח"ב מט, א.

49 דהתורה קדמה לעולם

The Midrash relates that the Torah was with G-d two thousand years before the world was created. It is cited by the Kehot note for the Torah's preceding the world.

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

... וְאָהֳיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם (משלי ח, ל), שְׁנֵי אֲלָפִים שָׁנָה, וּכְתִיב בָּהּ, וְאֵת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל (במדבר יט, יד). אִלּוּלֵי שֶׁהִתְקַנְתָּ מָוֶת לַבְּרִיּוֹת, הָיִיתָ כּוֹתֵב בָּהּ כָּךְ. אֶלָּא בָּאתָ לְתָלוֹת בִּי אֶת הָעֲלִילָה. הֲוֵי, נוֹרָא עֲלִילָה עַל בְּנֵי אָדָם.

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

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

PARAGRAPH 14

50 משא"כ בדיבור כו'

There the Alter Rebbe explains that speech of the supernal wisdom does not beget, whereas the "drop" drawn from the vessel of supernal Chochmah has the power to beget and create something from nothing — the same contrast between speech and the physical drop drawn here.

KEHOT'S NOTE

ראה קו"א לתניא ד"ה להבין מ"ש בפע"ח (דף קנז, א) ובליקוט פי' — חיטריק שם.

51 היום לעשותם

Moshe tells Israel to keep the commandments "which I command you today to do them." The Sages read "today to do them" as this world, the place of action; the Alter Rebbe cites it for the Torah's being clothed in physical deeds.

Deuteronomy 7:11 דברים ז:י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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52 יומשך ע"י אור חדש ממש מאור א"ס ב"ה

The Rebbe explains there that "new light" is the Infinite Light before the tzimtzum, above the light of the kav; and that in many places, even within the light before the tzimtzum, the term refers specifically to the light before the arising of the will, and higher still to the essence of the light.

KEHOT'S NOTE

"דאור חדש הוא אוא"ס שלפני הצמצום (שלמעלה מאור הקו). ויתירה מזה מבואר בכ"מ, שגם באוא"ס שלפנה"צ השם "אור חדש" קאי דוקא על האור שקודם עלות הרצון, ולמעלה יותר — על עצם האור (ראה בארוכה ספר הערכים-חב"ד כרך ג ערך אור חדש ס"ג ואילך (ע' שפח ואילך))" — ד"ה ויאמר לו יהונתן תשמ"ה — סה"מ מלוקט כרך ו ע' כג.

PARAGRAPH 15

53 אין כל חדש תחת השמש

Koheles says there is nothing new under the sun. The Alter Rebbe, following the Zohar, contrasts this with Torah, which is "above the sun."

Ecclesiastes 1:9 קהלת א:ט

מַה־שֶּׁהָיָה הוּא שֶׁיִּהְיֶה וּמַה־שֶּׁנַּעֲשָׂה הוּא שֶׁיֵּעָשֶׂה וְאֵין כָּל־חָדָשׁ תַּחַת הַשָּׁמֶשׁ:

That which hath been is that which shall be, And that which hath been done is that which shall be done; And there is nothing new under the sun.

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KEHOT'S NOTE

קהלת א, ט.

54 עמלא דאורייתא

There the Alter Rebbe cites the Zohar on "What profit has a man of all his toil under the sun" — "except the Torah, whose toil is above the sun" — explaining that the Torah's source is far above the level of "sun," and that this level was revealed only to Israel at the giving of the Torah.

KEHOT'S NOTE

ראה לקמן נו, ד.

55 מאד עמקו מחשבותיך

"How great are Your works, Havayah; Your thoughts are very deep": the psalmist's wonder in the Song for the Shabbos day. The Alter Rebbe stresses "deep": the Torah comes from the depth of Divine Thought.

Psalms 92:6 תהילים צ"ב:ו

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה' מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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56 ממעמקים

"From the depths I have called You, Havayah": the psalmist cries out to G-d from the depths of distress. The maamar reads it of teshuvah, which reaches the same depth as the Torah.

Psalms 130:1 תהילים ק"ל:א

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה'

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

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57 **ע"י התלבשות התורה בגשמיות וכמשל הני"ל**

In Shir HaShirim the Tzemach Tzedek notes on this passage: "see what is explained elsewhere on 'And you shall offer a new meal-offering'" — a Shavuos discourse on the newness brought by the Torah, found in his volume on the festivals.

KEHOT'S NOTE

באוה"ת שה"ש כרך ג ע' תתקכ מציין ע"ז: "ועמ"ש במ"א ע"פ והקרבתם מנחה חדשה". ראה אוה"ת שבועות כרך ה' ע' א'תקע.

PARAGRAPH 16

58 **יהיו בעיניך**

Rashi, citing the Sifrei, explains "which I command you today": the words of the Torah should not be in your eyes like an old decree but like a new one. The Alter Rebbe links this to the "new light" of Torah.

Rashi on Deuteronomy 6:6 רש"י על דברים ו:ו

והיו הדברים האלה. וּמַהוּ הָאַהֲבָה? והיו הדברים האלה, שֶׁמִּתּוֹךְ כָּךְ אַתָּה מַכִּיר בְּהַקָּבָ"ה וּמִדַּבֵּק בִּדְרָכָיו (ספרי): אשר אנכי מצוך היום. לֹא יִהְיוּ בְעֵינֶיךָ כִּדְיוֹטְגְמָא יְשָׁנָה שֶׁאֵין אָדָם סוֹפְנָהּ, אֶלָּא כַּחֲדָשָׁה שֶׁהַכֹּל רָצִין לִקְרָאתָהּ; דְּיוֹטְגְמָא - מִצְוֹת הַמֶּלֶךְ הַבָּאָה בְּמִכְתָּב (ספרי):

— What is the "love" that is here commanded? The next verse tells us: והיו הדברים האלה THESE WORDS [WHICH I COMMAND THEE] SHALL BE [UPON THINE HEART] — for thereby thou wilt arrive at a recognition of the Holy One, blessed be He, and wilt cleave to His ways (Sifrei Devarim 33:1). אשר אנכי מצוך היום [THESE WORDS] WHICH I COMMAND THEE THIS DAY — this day— they should not be in thine eyes as an antiquated דיוטגמא which no one minds, but as one newly given which everyone …

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)

59 **יהיו בעיניך**

The Sifrei teaches that the Torah's words should not be like an old royal decree that people ignore, but like a new one that everyone runs to read.

Sifrei Devarim 33 ספרי דברים ל"ג

60 **יהיו בעיניך**

Rashi on "This day Havayah your G-d commands you": "every day let them be in your eyes new, as if you were commanded them that very day," the closest wording to the Alter Rebbe's.

Rashi on Deuteronomy 26:16 רש"י על דברים כ"ו:ט"ז

היום הזה ה' אלקיך מצוך. בְּכָל יוֹם יִהְיוּ בְעֵינֶיךָ חֲדָשִׁים כְּאִלּוּ בּוֹ בַּיּוֹם נִצְטַוֵּיתָ עֲלֵיהֶם (תנחומא): ושמרת ועשית אותם. בַּת קוֹל מְבָרַכְתּוֹ — הֻבְאַתָּ בְּכוּרִים הַיּוֹם, תִּזְכֶּה לְשָׁנָה הַבָּאָה (שם):

היום הזה ה' אלקיך THIS DAY THE L-RD THY GOD COMMANDETH THEE — This suggests: each day they (G-d's commandments) should be to you as something new (not antiquated and something of which you have become tired), as though you had received the commands that very day for the first time (Midrash Tanchuma, Ki Tavo 1; cf. Rashi on Deuteronomy 11:13). ושמרת ועשית אותם THOU SHALT THEREFORE KEEP AND DO THEM — A heavenly voice (בת קול) pronounces by these words a blessing upon him (the worshipper): "You have …

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)

61 **בכ"י יהיו בעיניך כחדשים**

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

KEHOT'S NOTE

ספרי ורש"י דברים ו, ו.

62 **מדלג על ההרים**

The maiden hears her beloved coming, "leaping upon the mountains, skipping over the hills." Rashi reads it of G-d coming before the appointed end to redeem Israel from Egypt, as if leaping over mountains; the Alter Rebbe uses it for the new light that leaps over the chain of levels.

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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63 **ולכן בקרבנות הנשיאים הוכפל בתורה בכ"א**

Discussions by the Tzemach Tzedek of why the Torah repeats each prince's offering.

KEHOT'S NOTE

ראה אוה"ת במדבר ע' לג, פי' נשא ע' רנד. לקו"ת ברכה צח, ג.

64 **שלשים ומאה משקלה**

At the dedication of the altar each prince brought a silver bowl weighing 130 shekels, and the Torah lists the same offering twelve times. The Alter Rebbe notes that 130 is five times 26, the value of the Name Havayah.

Numbers 7:13 במדבר ז':י"ג

וְקַעֲרָתוֹ קֶעֱרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מְלֵאִים סֹלֶת בְּלוּלָה בַשָּׁמֶן לְמִנְחָה׃

and his offering was one silver dish, the weight thereof was a hundred and thirty shekels, one silver basin of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal-offering;

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65 **ממעמקים קראתיך הוי"ה**

"From the depths I have called You, Havayah." Here it describes new light drawn from the depths of the Divine essence.

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth…" (Yeshayahu …

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

KEHOT'S NOTE

סנהדרין צט, ב.

PARAGRAPH 18

66 במלך שלמה

The Rambam rules that every "Shlomo" in the Song of Songs is sacred, like the other Divine appellations, cited by the Kehot note.

Mishneh Torah, Foundations of the Torah 6:9, משנה תורה הלכות יסודי התורה ו:ט'

… כָּל מַלְכֵיָא הָאֲמוּר בְּדָנִיֵּאל חֹל חוּץ מִזֶּה (דניאל ב לז) "אַנְתְּ מַלְכָּא מָלֶךְ מַלְכַיָּא" וַהֲרֵי הוּא כְּשֵׁאָר הַכִּנּוּיִין:

All the Names mentioned in connection with Abraham, are sacred, even this one, saying: "My L-rd, if now I have found grace" (Gen. 18.3), is sacred. All the names mentioned in connection with Lot are profane, save this one: "Not so my L-rd, I pray Thee, behold if now Your servant has found grace" (Ibid. 118.19). All the Names mentioned in connection with Geboth Benjamin (Judg. 20) are sacred. All the names mentioned in connection with Micha (Ibid. 17) are profane. All the Names mentioned in connection with Naboth (I …

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

67 במלך שלמה במלך שהשלום שלו

The Talmud rules that every "Shlomo" in the Song of Songs is sacred, a name of G-d, "the One to Whom peace belongs." The Alter Rebbe interprets the verse accordingly.

Shevuot 35b:16 שבועות ל"ה ב:ט"ז

כָּל "שְׁלֹמֹה" הָאֲמוּרִין בְּשִׁיר הַשִּׁירִים – קֹדֶשׁ, שִׁיר לִמְי שֶׁהַשָּׁלוֹם שֶׁלּוֹ; חוּץ מִזֶּה: "כַּרְמִי שֶׁלִּי לְפָנָי הָאֶלֶף לְךָ שְׁלֹמֹה" – שְׁלֹמֹה לְדִידֵיהּ, "וּמָאתַיִם לְנֹטְרִים אֶת פִּרְיוֹ" – רַבָּנַן. וְיֵשׁ אוֹמְרִים, אַף זֶה חוֹל: "הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים".

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

Bamidbar Rabbah 12:4 במדבר רבה י"ב:ד'

KEHOT'S NOTE

שבועות לה, ב. במד"ר יב, ד ועוד. וראה רמב"ם הל' יסוה"ת ו, ט. ני"כ שו"ע יו"ד ססרע"ו. קטע מכאן מובא באוה"ת נ"ך כרך ב ע' תתעז.

68 העוסק בתורה משים שלום

Rabbi Alexandri says that whoever engages in Torah for its own sake makes peace in the heavenly household and the earthly household. The Alter Rebbe explains this through the new light that unites opposites.

Sanhedrin 99b:10–11 סנהדרין צ"ט ב:י'-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךָ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

69 נעוץ סופן בתחלתן

The ten Sefiros' end is wedged in their beginning. The Alter Rebbe uses this to explain that Malchus is rooted in Keser.

Sefer Yetzirah 1:7 ספר יצירה א:ז'

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

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

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

70 וכידוע בענין המשל ופחד עמו

In the name of the Maggid of Mezritch: the breaking of the vessels in Tohu came because each attribute stood alone; in Tikkun the attributes are included in one another, and opposites like Chesed and Gevurah, water and fire, can join only through the Infinite Light shining in them, which makes them nullified before it — this is "He makes peace in His heights."

KEHOT'S NOTE

בלקו"ת תזריע כג, ג בשם הרב המגיד. ביאוה"ז ח, ג. סה"מ תקס"ג ע' נב. סה"מ אתהלך לאוניא ע' יב ועוד. וראה אגה"ק סי' יב.

71 המשל ופחד עמו

Bildad the Shuhite, answering Job, says that dominion and fear are with G-d, Who makes peace in His heights. The maamar inserts "therefore": the peace flows from the dominion, Malchus.

Job 25:2 איוב כ"ה:ב'

הַמְשֶׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו:

Dominion and fear are with Him; He maketh peace in His high places.

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72 מלך שהשלום שלו היינו בחי' מלכות דא"ס

The Tzemach Tzedek explains there that this is like Tiferes rising up to Keser, which is the Malchus of the Infinite.

KEHOT'S NOTE

ראה ביהל אור ע' תקצ שזה ע"ד ת"ת עולה עד הכתר שהוא מל' דא"ס ע"ש.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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