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פרשת בראשית

Parshas Bereishis

The week's 11 maamarim of Torah Ohr and Likkutei Torah: Bereishis (10) · Shir HaShirim 1.

The Hebrew, a translation, a short explanation of every section, and the sources

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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השמים כסאי והארץ הדום רגלי אי זה בית וגו׳

"The heavens are My throne and the earth is My footstool"

◇

G-d, who has no body and no place, "sits" on the Torah, rests His "feet" on the Jewish people raised by the mitzvos, and is "housed" in prayer; each is drawn down by a person's own service, from contemplation and love to deeds and self-nullification.

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

THE MAAMAR IN BRIEF

The maamar asks how G-d, who has no body and is not in space, can have a throne and a footstool. The "heavens," fire and water, are the Torah. A person "makes" the Torah: contemplating the Shema (shem ayin) shows that everything in the worlds is only a "name," a glimmer, so the soul longs for G-d Himself; this love, an arousal from below, draws the Infinite Light into the Torah and brings it from its pre-world level into the 613 mitzvos. The Torah is thus a "throne" on which G-d's will and wisdom lower themselves into physical mitzvos. The "earth" is the practical mitzvos, above all charity, which raise the "foot," the Jewish people; since "their end is wedged in their beginning," the lowest becomes the head, and a person's deeds raise his emotions into his mind. Heaven and earth are also the Written and Oral Torah. The "house" is prayer: through bowing and self-nullification it draws down the encompassing light that heart and mind cannot contain, a light that does not look upon a person's faults.

OUTLINE

1 **The question and the Torah as "heaven"** ¶1

How can the bodiless G-d have a throne? The Torah is from heaven, and like shamayim it is fire and water.

2 **A person makes the Torah through contemplation and love** ¶2–4

Mercy grants understanding; the Shema teaches that the worlds hold only a "name" of G-d; this awakens love for G-d Himself, which draws the Infinite Light into the Torah and down into the mitzvos.

3 **The Torah as G-d's throne** ¶5

Through Moshe the Torah comes down; like sitting, it lowers G-d's "head," His will and wisdom, into physical mitzvos.

4 **The footstool: raising the foot** ¶6–10

Israel are G-d's "foot," which in the returning light becomes the head; the practical mitzvos, especially charity, raise the emotions into wisdom, above and in the human soul, so that love becomes lasting.

5 **Heaven and earth within the Torah** ¶11

The Written Torah is heaven, from above; the Oral Torah is earth, grasping G-d's will from below; three things are called "earth."

6 **The house: prayer** ¶12–14

Prayer with bowing and self-nullification draws down the encompassing light beyond the worlds, which neither heart nor mind contains, and which is present without regard to a person's faults.

KEY CONCEPTS

Memalei and sovev ממלא כל עלמין וסובב כל עלמין

The light that fills the worlds, enlivening each according to its measure, is only a "name," a glimmer; the light that encompasses them is beyond grasp and can only surround a person.

Arousal from below אתערותא דלתתא

Human love and service that draw down a divine response: "a spirit brings a spirit."

Their end is wedged in their beginning נעוץ סופן בתחלתן

In the light that returns upward, the lowest level is the highest, so the "foot," the Jewish people and their physical deeds, becomes the "head."

Integrating emotions into intellect התכללות המדות בשכל

Emotions cut off from understanding are fleeting; raised into the mind, they become stable and elevated.

Self-nullification in prayer ביטול

Bowing before G-d as before a king too exalted to approach; it draws down the encompassing light that Torah and mitzvos cannot reach.

SECTION 1 • ¶1

The question and the Torah as "heaven"

1 השמים כסאי[1,2] והארץ הדום רגלי אי זה בית וגו'. להבין איך שייך עליו יתי לומר כסאי[3] והדום רגלי.

"The heavens are My throne and the earth is My footstool; what house…," etc. [We need] to understand how it is fitting to say of Him, blessed be He, "My throne" and "My footstool."

> The maamar opens with Isaiah's verse and raises its problem: a throne and a footstool belong to someone with a body who sits in a place. How can such words be said of G-d?

שהרי אין לו דמות הגוף[4,5] ואינו בגדר מקום וכמ"ש הנה מקום אתי[6,7] שהוא מקומו של עולם ואין העולם מקומו.[8,9]

For He has no bodily form and is not within the bounds of place, as it is written, "Behold, there is a place with Me": for He is the place of the world, and the world is not His place.

> G-d has no bodily form (as the Yigdal hymn, based on Maimonides, puts it) and is not in space. The Midrash reads "Behold, there is a place with Me" as saying that G-d contains the world, not that the world contains Him; so a "throne" cannot be meant literally.

אך להבין הענין כי הנה התורה היא מן השמי' כמ"ש כי מן השמים דברתי[10] וגו'

But to understand the matter: the Torah is from heaven, as it is written, "For from heaven I spoke," etc.;

> The answer begins with the Torah, which G-d gave "from heaven." The Alter Rebbe will show that the "heavens" that are G-d's throne are the Torah.

דהיינו שהיא בחי' שמים כי שמים אש ומים.[11,12] וכך גבי התורה כתיב מימינו אש דת למו.[13]

that is, it is of the level of "heaven," for shamayim (heaven) is fire and water. And so it is written concerning the Torah, "From His right hand, a fiery law for them."

> The Sages read shamayim (heaven) as a fusion of esh (fire) and mayim (water). The Torah is likewise a blend of both, for it came "from His right hand" (the right is kindness, like water) as "a fiery law" (fire stands for strictness).

SECTION 2 • ¶2–4

A person makes the Torah through contemplation and love

2 והנה כתיב ושמרתם את חוקתי[14] ועשיתם אתם[15] אתם כתיב שהאדם הוא העושה את התורה. וכך אנו מבקשים[16] בברכת אהבת עולם אהבתנו כו׳ לשמור ולעשות ולקיים תחלה לעשותה

Now, it is written, "And you shall keep My statutes and do them (osam)"; it is written atem [— "you"]: that man is the one who makes the Torah. And so we ask in the blessing "With an everlasting love You have loved us," etc.: "to keep, to do and to fulfill" — first to do it,

> The verse "and do them" is spelled so that it can be read "and make yourselves," and in the reading here, man is the one who "makes" the Torah — brings it into being. The morning prayer before the Shema asks G-d to help us "keep, do and fulfill," and the order matters: first the Torah must be "done," made.

ואח״כ לקיימה[17] והיינו ע״י אב הרחמן[18] רחם עלינו ותן בלבנו בינה[19,20] שמבחינת רחמים עליונים נמשך בינה והתבוננות בלב להיות בה ועל ידה עשיית והתהוות התורה.

and afterwards to fulfill it. And this is through "Merciful Father, have mercy on us and put understanding in our hearts": for from the level of supernal mercy, understanding and contemplation are drawn into the heart, so that in it and through it there be the making and the coming into being of the Torah.

> Only afterwards can it be "fulfilled." The same prayer asks the "merciful Father" to "put understanding in our hearts": from G-d's supernal mercy comes Binah, the heart's understanding and contemplation, and through that contemplation the Torah is "made" and comes into being.

3 וכיצד תהי׳ התבוננות זו מבואר בק״ש שמע לשון הבנה[21] והבנה זו היא בתיבת שמע עצמה

And how this contemplation is to be is explained in the reading of the Shema: Shema is an expression of understanding, and this understanding is in the word Shema itself;

> The contemplation that "makes" the Torah is spelled out in the Shema. Shema means not only "hear" but "understand," and the word itself holds what is to be understood.

כי שמע שם ע׳[22] פי׳ כי ע״י רבתי היא בחינת לך ה׳[23] הגדולה והגבורה וכו׳

for Shema is shem ayin ("the name of the ayin"). That is: the enlarged ayin is the level of "Yours, O G-d, are the greatness and the might," etc.,

> Shema splits into shem (name) and ayin, the letter whose value is seventy and which is written large in the Torah's text of the Shema. The enlarged ayin stands for "Yours, O G-d, are the greatness, the might…": G-d's seven emotive attributes, each including ten, making seventy.

ז' מדות עליונות שהם בחינת לך דהיינו שהם בטלים אליו ונכללים במקורן שעדיין אינן בבחינת המשכה והתפשטות למטה להיות עולים בשם גדולה וגבורה וכו'

the seven supernal attributes, which are the level of "Yours": that is, they are nullified to Him and included in their source, not yet in a state of being drawn down and spreading forth below so as to go by the names of greatness, might, etc.

> "Yours" means that in their source these attributes are wholly nullified to G-d, not yet flowing downward to become distinct qualities like greatness and might that act on the world.

ואזי נקרא בשם ע' רבתי והמשכה שנמשך ומתפשט למטה הוא רק בחינת שם לבד[24] שהוא הארה בעלמא

And then it is called by the name of the enlarged ayin; and the drawing down that is drawn and spreads forth below is only the level of a "name" alone, which is a mere glimmer,

> In that hidden state they are the "enlarged ayin." What spreads down into the world is only a "name": just as a name is not the person but only how others refer to him, it is a mere glimmer of the source.

וכמאמר ברוך שם כבוד מלכותו לעולם ועד שאין זו אלא מבחינת שם ומדת מלכותו ית' כי מלכותך מלכות כל עולמים[25] כתיב.

as in the saying, "Blessed be the name of the glory of His kingdom forever and ever": this is only from the level of a "name" and of His attribute of Malchus (sovereignty), blessed be He, for it is written, "Your kingship is a kingship over all worlds."

> This is why we say "Blessed be the name of the glory of His kingdom": what reaches the world is only the "name," the attribute of Malchus (sovereignty), as the verse says, "Your kingship is a kingship over all worlds."

4 וזהו ענין בינה להבין דבר מתוך דבר[26] פי' תוך דבר נקרא בחינת ממלא כל עלמין שהיא בחינת שם דהיינו בחינת זיו והארה הנמשך תוך עלמין.

And this is the meaning of Binah (understanding): to understand one thing from within another. That is, "within" a thing is called the level of the light that fills all worlds (memalei kol almin), which is the level of a "name," that is, the level of a radiance and glimmer drawn within the worlds.

> Binah is traditionally defined as "understanding one thing from within another." Here "within" refers to memalei kol almin, the light that enters each world and enlivens it — which is only the "name," a radiance of G-d.

וצריך להבין מזה שאינו אלא זיו כנ"ל שהוא יתי הוא הסובב כל עלמין ולית מחשבה כוי[27] ולאו מכל מדות אלין כלל[28]

And one must understand from this that it is only a radiance, as mentioned above; that He, blessed be He, is the One who encompasses all worlds (sovev kol almin), and "no thought [can grasp Him]," etc., and He is "not of any of these attributes at all."

> From that inner light one is to infer what lies beyond it: if all this is only a glimmer, G-d Himself encompasses all worlds (sovev kol almin), beyond any grasp — as the Tikkunei Zohar says, "no thought can grasp You at all," and He is "not of any of these attributes."

וע"י זה נמשך להיות ואהבת את הוי"ה אלהיך ממש לדבקה בו יתי באי"ס ב"ה ממש כמ"ש מי לי בשמים[29] ועמך לא חפצתי וגו'

And through this there comes to be "And you shall love Havayah your G-d" — truly: to cleave to Him, blessed be He, to the Infinite One (Ein Sof), blessed be He, truly, as it is written, "Whom do I have in heaven? And besides You I desire nothing," etc.;

> This contemplation leads to "You shall love Havayah your G-d" in the fullest sense: a longing to cleave to the Infinite One Himself, not to any of His revelations. It is the Psalmist's cry, "Whom do I have in heaven? Besides You I desire nothing."

שיהי' רק חפצו ורצונו שהוי"ה אור א"ס ב"ה עצמו יהיה אלהיך שורה בקרבך דהיינו שיהא גילוי אור א"ס ב"ה עצמו על נפשו

that his only desire and will be that Havayah, the Infinite Light (Or Ein Sof), blessed be He, itself, be "your G-d," dwelling within you; that is, that there be a revelation of the Infinite Light, blessed be He, itself upon his soul.

> The lover wants Havayah — the Infinite Light itself — to become "your G-d," your own, resting within you and revealed in your soul.

והיינו ע"י בכל לבבך שהוא כמ"ש אם ישים אליו לבו[30] רוחו ונשמתו אליו יאסף כי רוח אייתי רוח[31] ואמשיך רוח[32] שע"י רוח האדם העולה למעלה שישים אליו

And this is through "with all your heart," which is as it is written, "If he sets his heart to Him, His spirit and His breath He will gather to him"; for "a spirit brings a spirit and draws forth a spirit": through the spirit of man that rises upward, when he "sets [his heart] to Him,"

> This happens "with all your heart." The Alter Rebbe reads Job's verse this way: when a person sets his heart toward G-d, G-d gathers His spirit to him. The Zohar's rule is that "a spirit brings a spirit": a human arousal from below draws down a divine response.

דהיינו שלבבו יכסף לדבקה בו יתי ולהמשיך בחי' גילוי אלהותו יתי על נפשו ותוך נפשו.

that is, when his heart yearns to cleave to Him, blessed be He, and to draw a revelation of His G-dliness, blessed be He, upon his soul and into his soul,

> "Setting his heart to Him" means a heartfelt yearning to cleave to G-d and to have His G-dliness revealed on and within one's soul.

אזי רוחו ונשמתו מבחינת סובב כל עלמין אליו יאסף להיות מתאסף השראתו אצלו בקרב איש ולב עמוק[33]

then "His spirit and His breath," from the level of the light that encompasses all worlds, "He will gather to him," so that His indwelling is gathered to him, "within a man and a deep heart."

> Then G-d's "spirit and breath" from the encompassing level, beyond the worlds, are gathered to the person and dwell with him, in "the depth of a man's heart."

ומזה נמשך להיות והיו הדברים האלה אשר אנכי[34] מי שאנכי[35] מצוך כו' שע"י זה נמשך גילוי אלהותו והתהוות התורה בבחינת שמים אש ומים.

And from this there comes to be "And these words which I (Anochi) — who I am — command you," etc.; for through this there is drawn down a revelation of His G-dliness and the coming into being of the Torah at the level of "heaven," fire and water.

> This is followed by the next verse of the Shema, "And these words which I (Anochi) command you": Anochi means G-d's very self, "who I am." Through love, G-dliness is revealed and the Torah comes into being as "heaven," fire and water.

כי הנה התורה קדמה אלפים שנה לעולם[36] פי' עולם נקרא בחינת אש ומים[37] והתורה גבהה מעלתה מאד בבחינת אלפים שנה שהם למעלה מבחינת עולם וכדי שתמשך לבחינת עולם

For the Torah preceded the world by two thousand years. That is: "world" is the name for the level of fire and water, and the Torah is exceedingly lofty in its standing, at the level of "two thousand years," which are above the level of "world"; and in order that it be drawn down to the level of "world,"

> The Midrash says the Torah existed two thousand years before the world. "World" here means fire and water, the attributes (kindness and restraint) that build the worlds, while the Torah's "two thousand years" stand for a level far above the world. The Torah must still be drawn down into the level of "world."

דהיינו להיות מימינו אש כו׳ שהוא רמ״ח מצות עשה שמימין ושס״ה מצות לא תעשה משמאל כו׳

that is, that there be "From His right hand, fire," etc., which is the 248 positive commandments, which are from the right, and the 365 prohibitions, from the left, etc. —

> That drawing down is "from His right hand, fire": the Torah's 248 positive commandments correspond to the right side (kindness) and its 365 prohibitions to the left (restraint).

הנה המשכה זו היא על ידי אתערותא דלתתא בואהבת בכל לבבך רוח אייתי רוח ואמשיך רוח

this drawing down is through the arousal from below in "And you shall love… with all your heart": "a spirit brings a spirit and draws forth a spirit."

> What draws the Torah down is the arousal from below — loving G-d with all one's heart — for "a spirit brings a spirit."

וע״י זה ודברת בם[38] ודברת לשון הנהגה והמשכה דהיינו להיות המשכת אור א״ס ב״ה בתורה.[39]

And through this, "and you shall speak of them": vedibarta ("and you shall speak") is an expression of leading and drawing, that is, that there be a drawing down of the Infinite Light, blessed be He, into the Torah.

> Then comes "and you shall speak of them": the word for "speak" also means "lead," as in guiding or drawing along. Speaking words of Torah draws the Infinite Light into the Torah.

SECTION 3 • ¶5

The Torah as G-d's throne

5 וזהו ענין וידבר[40] ה׳ אל משה שהמשכת הוי״ה להיות התורה צריך להיות המשכה תחלה לבחינת משה שהוא[41] מבחינת כי מן המים משיתיהו.[42]

And this is the meaning of "And G-d spoke to Moshe": that the drawing down of Havayah so that there be Torah must first be a drawing down to the level of Moshe, who is of the level of "for I drew him out of the water."

> The Torah reaches the world through Moshe: "G-d spoke to Moshe" means that the drawing down of Havayah into Torah passes first through Moshe. His name comes from "I drew him out of the water," and the Torah's water is Chochmah, so Moshe is the channel of divine wisdom.

וזהו השמים כסאי שהשמים היא התורה הרי היא כסא ע״ד[43] משל שנעשה לשבת וישיבה זו היא השפלה לגבי עמידה שכשהאדם עומד הנה הוא בעל קומה וראשו ומוחו גבוהים מעל הארץ וע״י ישיבה נשפל קומתו.

And this is "The heavens are My throne": the heavens are the Torah, and it is a throne — by way of analogy — which is made for sitting. And this sitting is a lowering compared with standing: for when a person stands he has full stature, and his head and brain are high above the ground, and through sitting his stature is lowered.

> Now the verse is explained: "The heavens," the Torah, are G-d's "throne." A throne lowers a person: standing, his head is high above the ground, while sitting lowers his stature.

כך התורה נעשה כסא לאור א״ס ב״ה לבחינת ראשו שהיא בחינת רצונו וחכמתו ובינתו דאנת חכים[44]

So the Torah is made a throne for the Infinite Light, blessed be He, for the level of His "head," which is the level of His will, His wisdom and His understanding; for "You are wise,

> Likewise the Torah is a "throne" on which G-d's "head" — His will, wisdom and understanding — "sits," that is, lowers itself. The Tikkunei Zohar says of G-d: "You are wise, but not with a knowable wisdom."

ולא בחכמה ידיעא ומבין ולא בבינה ידיעא[45] ובתורה יורדים ומשתלשלים חכמתו ובינתו בדברים גשמיים כתפילין וציצית וצדקה ותרומות ומעשרות וקרבנות[46] כו׳:

but not with a knowable wisdom, and understanding, but not with a knowable understanding"; and in the Torah His wisdom and understanding descend and come down, step by step, into physical things, such as tefillin, tzitzis, charity, terumos and tithes, and sacrifices, etc.

> Through the Torah this unknowable wisdom descends and becomes clothed in physical mitzvos — tefillin, tzitzis, charity, tithes, sacrifices.

SECTION 4 • ¶6–10

The footstool: raising the foot

6 והארץ הדום רגלי. הדום בלשון הפסוק הוא כמו שרפרף בלשון הגמרא שהוא ג״כ כסא קטן.

"And the earth is My footstool." Hadom (footstool) in the language of the verse is like shrafraf in the language of the Gemara, which is also a small seat.

> Now the second half of the verse, "the earth is My footstool." The biblical word hadom is what the Talmud calls a shrafraf: a small seat.

והוא מה שמעמידין תחת רגלי היושב להגביה הרגל מעל הארץ וע״ז אמרו בגמ׳ על פסוק כרסון רמיו אחד לכסא ואחד לשרפרף. כסא הוא הגדול שיושבין עליו ושרפרף הוא הקטן שמעמידין תחת הרגלים.[47]

It is what is set beneath the feet of one who sits, to raise the foot above the ground. And about this they said in the Gemara, on the verse "thrones were set up": one for a throne and one for a footstool. The throne is the large one on which one sits, and the footstool is the small one set beneath the feet.

> A footstool raises the feet of the one sitting. The Talmud reads the plural "thrones" in Daniel's vision as one throne and one footstool.

7 והענין כי הנה[48] כנסת ישראל נקרא רגל כמ״ש בנים אתם להי׳ אלהיכם וברא כרעא דאבוה[49] והנה כמו ע״ד משל שנמצא מעלה יתירה

And the explanation: the Community of Israel is called "foot," as it is written, "You are children to Havayah your G-d," and "a son is his father's leg." Now, by way of analogy, there is an added advantage

> Why is the earth G-d's "footstool"? Because the Jewish people are called G-d's "foot": they are His children, and the Talmud says "a son is his father's leg," an extension of the father. Now, in some ways the foot is superior to the head.

ברגל מה שאין בראש שהרגלים הם המהלכים והם נושאים את הראש ומוליכין אותו למחוז חפצו

in the foot that is not in the head: for the feet are what walk, and they carry the head and bring it to its desired destination.

> The feet carry the head and bring it where it wants to go; the head cannot get there without them.

ונמצא הראש צריך להרגל וגם גידי הראש וחיותו שהדם הוא הנפש[50] הם ברגלים וכשמקיזין דם מהרגל מתרפא הראש ומתקיים

So the head needs the foot. And also the veins of the head and its life-force — for "the blood is the soul" — are in the feet; and when blood is let from the foot, the head is healed and sustained.

> Moreover, the veins that supply the head run through the feet, and blood is the life. So bloodletting from the foot (a remedy of the time) could heal the head.

וכן כמה רפואות יש שעושין ברגלים[51] ומתרפא הראש ובבחינה זו נקרא הרגל ראש[52] והראש רגל שהוא למטה מהרגל במדרגה זו.[53]

And likewise there are several remedies that are applied to the feet, and the head is healed. And in this respect the foot is called head and the head foot, for in this degree it is below the foot.

> Other remedies applied to the feet also heal the head. In this respect the foot is the "head" and the head the "foot," since the head depends on it.

8 וכך הוא למעלה על ידי התכללות המשכות המדרגות נעוץ תחילתן בסופן[54] וסופן בתחילתן[55] אור ישר ואור חוזר[56] אור ישר נקרא מלמעלה למטה

And so it is above: through the interinclusion of the drawings-down of the levels, "their beginning is wedged in their end and their end in their beginning" — direct light and returning light. Direct light is what goes from above to below,

> The foot analogy is now applied to the spiritual levels. Sefer Yetzirah says the Sefiros have "their beginning wedged in their end and their end in their beginning." Kabbalah speaks of two flows, the first being "direct light," which descends from the highest level to the lowest.

כל מה שלמעלה הוא העליון ואור חוזר ממטה למעלה כל מה שלמטה הוא העליון וזהו נעוץ תחילתן בסופן שסופן הוא תחילתן שבחינת הרגל נקרא ראש.

[where] whatever is higher is superior; and returning light goes from below to above, [where] whatever is lower is superior. And this is "their beginning is wedged in their end": that their end is their beginning, for the level of the foot is called head.

> In direct light the higher is superior; in "returning light," rising from below, the lower is superior. So the end is also a beginning: the "foot" becomes the "head."

וישראל נקראו ראשית[57, 58, 59] וכתיב וירא ראשית לו[60] ועי״י אתערותא דלתתא נעשה למעלה תיקון אורות עליונים וזהו שמצינו במשה שבחטא העגל נטלו ממנו אלף אורות (ובשבת חוזרין[61] ונותנין אליו במתנה וזהו ישמח משה במתנת חלקו)[62]

And Israel are called "first," and it is written, "And he saw the first for himself." And through the arousal from below there comes about above a rectification of supernal lights. And this is what we find with Moshe: at the sin of the Golden Calf a thousand lights were taken from him (and on Shabbos they are given back to him as a gift; and this is "Moshe rejoices in the gift of his portion");

> Israel are called "first" (reishis), the head of creation, though they stand at the lowest level. Their service from below repairs and completes the lights above. Moshe illustrates this: when Israel sinned with the Golden Calf, he lost a thousand lights, which are restored to him each Shabbos (the Shabbos prayer "Moshe rejoices in the gift of his portion").

ועל זה רמזו רז"ל במ"ש ע"פ לך רד[63,64] רד מגדולתך כלום נתתי לך גדולה אלא בשביל ישראל והיינו לפי שהיו ישראל בבחינת הרגל שלו

and our Sages alluded to this in what they said on the verse "Go, descend": "Descend from your greatness; did I give you greatness except for the sake of Israel?" That is, because Israel were at the level of his "foot,"

> The Talmud says G-d told Moshe after the sin, "Go, descend from your greatness; I gave you greatness only for the sake of Israel." Moshe's greatness depended on Israel, because Israel were his "foot."

וכמ"ש שש מאות אלף רגלי העם[65] אשר אנכי בקרבו[66] והם היו לו בחינת מקיף ובחינת ראש אף שהם היו לו בבחינת רגל ודאי.

as it is written, "Six hundred thousand on foot are the people in whose midst I am"; and they were for him the level of the encompassing and the level of head, even though they were certainly for him at the level of foot.

> Moshe himself called the people "six hundred thousand on foot." Though they were his foot, they were also his encompassing light and his head: his elevation depended on them.

וכך הוא בכל ישראל ע"י שמתקן מעשיו שהם בכח המעשה בעשי' גשמיות בבחי' רגלים נעשה מוחו ולבו זכים[67] אלף פעמים ככה.[68]

And so it is with every Jew: through rectifying his deeds, which are in the power of action, in physical doing, at the level of the feet, his brain and heart become a thousand times as pure.

> The same holds for every Jew: his practical deeds, the "feet" of his soul, when rectified, purify his mind and heart a thousand times over.

9 והנה להיות הדום לבחינת רגל שהוא בחינת כנסת ישראל דהיינו להגביהי'[69] ולהעלותה ממטה למעלה הוא ע"י בחי' הארץ שהם מצות מעשיות וכללותן היא הצדקה

Now, for there to be a "footstool" for the level of the foot, which is the level of the Community of Israel — that is, to raise it and elevate it from below to above — is through the level of "earth," which is the practical mitzvos, and their general principle is charity.

> Now the "footstool" itself: it raises the "foot," the Jewish people. What raises them is the "earth," the practical mitzvos, and the mitzvah that sums them all up is charity.

ועל זה נאמר צדקה תרומם גוי[70] תרומם ממטה למעלה והגבהה והעלאה זו היא בבחינת גוי שהם אותיות ג'[71] ו' י' דהיינו העלאת המדות שנחלקין דרך כלל לג' בחינות חסד דין רחמים[72,73]

And of this it is said, "Charity exalts a nation (goy)": exalts from below to above. And this raising and elevation is at the level of goy, which is the letters gimmel, vav, yud: that is, the elevation of the attributes, which divide, in general, into three levels: kindness, judgment and mercy

> Proverbs says "Charity exalts a nation (goy)." The word goy is spelled gimmel, vav, yud. Its letters hint at the process: the emotional attributes, which fall into three groups — kindness, judgment and mercy — are raised up.

(כי נה"י אינו אלא התפשטות חג"ת[74] וענפיהן) והתעלותן היא לבחינת יו"ד שהיא בחינת החכמה ע"י הוא"ו שהוא הממשיך ומחבר המחשבה כו'

(for Netzach, Hod and Yesod are only the extension of Chesed, Gevurah and Tiferes and their branches); and their elevation is to the level of the yud, which is the level of Chochmah, through the vav, which is what draws down and connects the thought, etc.

> (The lower three Sefiros, Netzach, Hod and Yesod, are only extensions of the first three.) The three (gimmel) rise to the yud, which stands for Chochmah, by way of the vav, a straight line that connects and draws the thought down.

ככה ממש נעשה למטה בנפש האדם העלאת המדות בשכלו ובינתו כי כשהמדות נפרדות מהשכל הם נחשבות לדבר בפני עצמו.

Exactly so it takes place below, in the soul of man: the elevation of the attributes into his intellect and understanding. For when the attributes are separated from the intellect they are considered a thing unto itself.

> The same happens in a person: his emotions are raised into his mind. When emotions are cut off from understanding they are a separate force, acting on their own.

10 ולכן יש לך אדם שמתעורר לבו בשעת התפלה וכיוצא בה שאז היא שעת גדלות המוחין

And therefore you find a person whose heart is aroused at the time of prayer and the like, for that is a time of expanded intellect (gadlus hamochin);

> This explains a familiar experience: during prayer, when the mind is expanded by contemplation, a person's heart is stirred with love for G-d.

ואח״כ חולפת ועוברת האהבה ופונה לדרכו מהיפך להיפך באין מבין כי הם שני הפכים והיינו מפני שהמדות נפרדים מהשכל

and afterwards the love passes and goes away, and he turns to his own way, from one extreme to the other, without understanding that these are two opposites. And this is because the attributes are separated from the intellect;

> Afterwards the feeling vanishes, and he goes about his business as if it had never been, not noticing the contradiction. This happens because his emotions were not integrated with his understanding.

משא״כ בהתכללותן כו׳ והרי אז הוא עילוי המדות ביתר שאת שנעשו בחינת מוחין וזהו בכל נפשך[75] דהיינו בכל כחות הנפש אפילו בבחינת רגל שגם בחינת הרגל תרום ותגביה:[76]

whereas when they are interincluded, etc., then there is an elevation of the attributes with surpassing excellence, for they have become the level of intellect (mochin). And this is "with all your soul," that is, with all the powers of the soul, even the level of the foot — that even the level of the foot be exalted and raised.

> When emotions are integrated into the intellect they are raised to a far higher and more lasting level. This is loving G-d "with all your soul": with every power of the soul, including the lowest, the "foot," which must also be lifted up.

SECTION 5 • ¶11

Heaven and earth within the Torah

11 והנה זהו דרך כלל שנקי׳ שמים וארץ תורה ומצות ודרך פרט בתורה עצמה שמים זו תורה שבכתב שמים שם מים[77] דאורייתא מחכמה נפקת[78, 79, 80] וארץ נקרא תורה שבע״פ

Now, this is in general: that Torah and mitzvos are called heaven and earth. And in particular, within the Torah itself: "heaven" is the Written Torah — shamayim is sham mayim ("there is water"), for the Torah comes from Chochmah — and "earth" is the name for the Oral Torah,

> In general, heaven and earth are Torah and mitzvos. Within the Torah itself, "heaven" is the Written Torah: shamayim is read as sham mayim, "there is water," and water stands for Chochmah, from which the Torah comes, as the Zohar says. "Earth" is the Oral Torah.

כי ארץ מלשון רצון כמאמר רז״ל למה נקרא שמה ארץ שרצתה[81, 82] כו׳ וארץ אותיות א׳ רץ כו׳[83]

for eretz (earth) is from the word ratzon (will), as the saying of our Sages: "Why is it called eretz? Because it wished (ratz'sah)," etc.; and eretz is the letters alef, ratz ("runs"), etc.

> The Midrash says the earth is called eretz because it "wished" (ratz'sah) to do its Maker's will; the letters of eretz also form alef-ratz, "running to the Alef," the One. So "earth" means will and striving.

והענין כי תורה שבע"פ היא השגת תכלית הרצון לידע איך ומה כגון סוכה שהיא גבוה כו'

And the matter is: the Oral Torah is the grasp of the ultimate intent of the will — to know how and what, such as [the law of] a sukkah that is high, etc.,

> The Oral Torah grasps what G-d's will actually requires: exactly how and what. For example, a sukkah may not be higher than twenty cubits.

שאין זה מבואר בתורה שבכתב ותושב"כ היא רק בחי' אותיות להיות כדמותן בצלמן שהן שמותיו של הקב"ה[84]

which is not explained in the Written Torah. And the Written Torah is only the level of letters, [to be read] in their likeness and in their image, which are the Names of the Holy One, blessed be He.

> Such details are not stated in the Written Torah. The Written Torah is letters, to be read exactly as written; its words are all Names of G-d, as Nachmanides writes.

ולכן נקרא קורא בתורה כמו שקורא בשם והיינו מלמעלה למטה אבל תורה שבע"פ עיקרה ממטה למעלה ע"י השגת הרצון בנפש[85] תכלל הנפש במקורה למעלה.

Therefore one is said to "read" (kore) in the Torah, as one calls (kore) a name; and this is from above to below. But the Oral Torah is essentially from below to above: through grasping the will in the soul, the soul becomes included in its source above.

> That is why one "reads" (kore) the Torah, as one calls (kore) a name: it comes from above. The Oral Torah works from below: by grasping G-d's will with his own mind, a person's soul is absorbed into its source.

ושלשה נקראו ארץ[86] כנסת ישראל ותורה שבע"פ ומצות וכולן נרמזין במקרא אחד. ארץ ארץ ארץ שמעי דבר[87, 88] ה':

And three are called "earth": the Community of Israel, the Oral Torah and the mitzvos; and all of them are alluded to in one verse: "Land, land, land, hear the word of G-d."

> Three things are called "earth": the Jewish people, the Oral Torah and the mitzvos. Jeremiah's triple "land, land, land" alludes to all three.

SECTION 6 • ¶12–14

The house: prayer

12 אך אי זה בית[89] כו׳ כי הכסא והשרפרף אין דרכן להעמידן בחוץ אלא בתוך הבית ובחי׳ בית היינו בכל מאדך[90, 91] שהוא בבחי׳ מקיף[92]

But "what house," etc.: for a throne and a footstool are not usually set up outside, but inside the house. And the level of "house" is "with all your might," which is at the level of the encompassing,

> Now the verse's last question, "what house?" A throne and footstool stand inside a house. The "house" is "with all your might" (me'odecha, literally "your very much"), love beyond all measure, which surrounds rather than enters.

כמו ע״ד משל בית שהוא מקיף את האדם בגגו ובקירותיו[93] ובית זה הוא בית תפלה שע״י התפלה ח״י פעמים ברוך אתה כו׳

just as, by way of analogy, a house surrounds a person with its roof and its walls. And this house is the house of prayer; for through prayer — eighteen times "Blessed are You," etc. —

> A house surrounds a person with roof and walls. This house is prayer: the Amidah, with its eighteen blessings, each saying "Blessed are You."

היא המשכת מקיפין מבחי׳ סוכ״ע (והיא בחי׳ רוחו ונשמתו אליו יאסף[94] כנ״ל) שהם נמשכין ע״י כריעות והשתחויות באבות ובהודאה תחלה וסוף[95] שהם בחינת ביטול.

there is a drawing down of encompassing lights from the level of the light that encompasses all worlds (and this is the level of "His spirit and His breath He will gather to him," as mentioned above), which are drawn through the bowings and prostrations in [the blessing of] the Patriarchs and in [the blessing of] Thanksgiving, at the beginning and the end, which are the level of self-nullification (bittul).

> Prayer draws down encompassing light from sovev kol almin, the light beyond the worlds — the "spirit and breath" gathered to a person, as in paragraph 4. It is drawn through the bows at the beginning and end of the first blessing and of the blessing of thanksgiving, which express self-nullification.

והענין כי אי אפשר להיות גילוי אור א״ס ב״ה דלית מחשבה תפיסא ביה כלל[96] ולאו מכל מדות[97] וכו׳

And the matter is: it is impossible for there to be a revelation of the Infinite Light, blessed be He — which "no thought can grasp at all," and "not of any of the attributes," etc. —

> Why must this light be encompassing? Because the Infinite Light is beyond all thought and all attributes.

בבחינת פנימיות הלב רק מעט מזעיר הארה בעלמא ואפילו גילוי במוח והשגה לית מחשבה כו' רק בבחי' מקיף וסובב לבד וע"ז נאמר ואל זה אביט[98,99] שרומז על בחינת תפלה.[100]

in the inner dimension of the heart, except for a very small amount, a mere glimmer; and even a revelation in the mind, and grasp — "no thought [can grasp]," etc. — [is possible] only as encompassing and surrounding. And of this it is said, "And to this one I will look," which alludes to the level of prayer.

> The inner heart can absorb only a tiny glimmer of it, and even the mind cannot grasp it; it can be present only as a surrounding light. Of this G-d says in the next verse, "And to this one I will look," alluding to prayer.

13 ופי' הפסוק ואת כל אלה ידי עשתה[101] בחינת עשיה היינו מעשה המצות. ויהיו כל אלה נאם ה' היא בחינת תורה שבע"פ שהיא נאם ודבר ה' בחינת דבור

And the explanation of the verse: "And all these My hand has made" is the level of action, that is, the performance of the mitzvos. "And all these came to be, says G-d" is the level of the Oral Torah, which is the saying and the word of G-d, the level of speech;

> The next verse is read as three levels. "All these My hand has made": action, the performance of the mitzvos. "And all these came to be, says G-d": speech, the Oral Torah, which is G-d's word.

משא"כ אל זה אביט הוא בחינת תפלה אביט הוא בחינת הבטה היא הסתכלות בבחי' עיניך יונים[102] שהיא בחי' המחשבה לבד והיא היא בחי' מקיף וסובב

whereas "And to this one I will look" is the level of prayer. "I will look" is the level of gazing, which is looking, at the level of "your eyes are doves," which is the level of thought alone; and this is precisely the level of the encompassing and surrounding,

> "And to this one I will look" is prayer. Looking is like thought ("your eyes are doves"), and thought is encompassing.

כמו עד"מ מחשב' שמקפת מחשבתו את הדבר שחושב עליו וכן הראיה והסתכלות כו' משא"כ דבור ומעשה הם פנימיים כו'

as, by way of analogy, with thought: one's thought encompasses the thing one is thinking about; and so too sight and looking, etc. Whereas speech and action are inner, etc.

> Thought surrounds its subject, as sight takes in what it sees from outside, while speech and action are inner: they enter into and shape their object.

והבטה זו היא אל עני ונכה רוח בחינת ביטול דלית ליה מגרמיה כלום אפילו תורה ומצות לפי שהמשכה זו אי אפשר להשיג ע״י התורה ומצות שהם פנימיי׳ רק

And this gaze is "to the poor and broken of spirit": the level of self-nullification, which has nothing of its own at all, not even Torah and mitzvos; because this drawing down cannot be attained through the Torah and mitzvos, which are inner, but only

> G-d's "look" goes "to the poor and broken of spirit": someone who feels he has nothing of his own, not even his Torah and mitzvos. For this encompassing light cannot be drawn by Torah and mitzvos, which are inward.

ע״י בטול בתפלה וכריעות והשתחואות כמשל המלך שכורעים ומשתחוים לו מפני שאי אפשר להתקרב אליו מגודל מעלתו אזי ממילא נמשך אליו בחינה זו. וזהו ברוך אתה כלומר ברוך מעצמך ומאליך.[103]

through self-nullification in prayer, and bowings and prostrations — like the analogy of a king, to whom one bows and prostrates because one cannot draw near to him, owing to his great exaltedness; then this level is drawn down to him of itself. And this is "Blessed are You," that is to say, blessed of Yourself and on Your own.

> It is drawn only by self-nullification in prayer and bowing, as one bows before a king who is too exalted to approach; then the king's favor comes of itself. This is the meaning of "Blessed are You": may You be drawn down of Your own accord.

14 והנה בבחינה זו של המשכת המקיף כתיב לא הביט און ביעקב[104] שבבחינת פנימיות כתיב בוחן לבות וכליות[105]

Now, concerning this level, the drawing down of the encompassing light, it is written, "He has not looked upon iniquity in Jacob"; for concerning the inner level it is written, "He tests hearts and kidneys,"

> The maamar closes with a comforting consequence. The encompassing light drawn through prayer is not measured by a person's spiritual state: of it Bilaam said, "He has not looked upon iniquity in Jacob." The inner light, by contrast, is subject to G-d who "tests hearts and kidneys."

דהיינו להבחין התשוקה המורגשת אם הוא מקרב איש ולב עמוק באמת לאמתו משא״כ בבחינת מקיף לא הביט און וגו׳ רק ה׳ אלהיו עמו שנמשך מאליו תמיד:

that is, to examine the felt yearning, whether it is truly from "within a man and a deep heart," in absolute truth; whereas at the level of the encompassing, "He has not looked upon iniquity," etc., but only "Havayah his G-d is with him," which is drawn of itself, always.

> Inner revelation depends on whether one's yearning is genuine, from the depths of the heart. The encompassing light does not examine flaws: "Havayah his G-d is with him," it comes of itself and remains always.

IN ONE'S AVODAH

Contemplate in prayer that all that fills the worlds is only a glimmer of G-d, until the heart longs for G-d Himself; bring that love into daily life by integrating the emotions with understanding, so that it does not fade after prayer; give charity and do the practical mitzvos, which raise even the lowest powers; and pray with self-nullification, for the encompassing light it draws does not depend on one's level.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the Torah must be "made" by a person, if it was already given at Sinai?
2. How does the reading of Shema as shem ayin lead to love of G-d Himself rather than of His revelations?
3. In what sense is the "foot" higher than the "head," and how does this apply to Moshe and Israel and to every Jew's deeds?
4. Why does love aroused in prayer often fade, and how does the maamar suggest making it last?
5. Why can the encompassing light be drawn down only through self-nullification in prayer and not through Torah and mitzvos?

FOR CHILDREN · AGES 9–13

For the children at the table

G-d's throne, footstool and house

THE BIG IDEA

G-d has no body and no place, yet through our Torah learning, our mitzvos and our prayer we give Him a throne, a footstool and a house in this world.

The prophet Yeshayahu says in G-d's name, "The heavens are My throne and the earth is My footstool; what house can you build for Me?" But G-d has no body and is not in any place, so what can this mean? The maamar explains that the "heavens" are the Torah. When a person sits down, they lower themselves; so too, in the Torah, G-d's own will and wisdom "sit down" and come into physical mitzvos like tefillin, tzitzis and tzedakah. This happens when we think deeply, especially in the Shema, that the whole world holds only a tiny glimmer of G-d, until we long for G-d Himself. The "earth" is the mitzvos we do with our hands, above all giving tzedakah. They lift up the Jewish people, who are called G-d's "foot." The "house" is prayer. When we bow in davening and set ourselves aside before G-d, a light surrounds us that is too great for our mind or heart to hold. That light is drawn to every Jew, and it does not look at our faults.

THE MASHAL

The foot is the lowest part of the body, yet it walks and carries the head to where the head wants to go. So in a certain way the foot is higher than the head. The Jewish people are called G-d's "foot," and the mitzvos we do, like tzedakah, lift the foot up high.

QUESTIONS FOR THE SHABBOS TABLE

1. How can G-d, who has no body, have a throne, a footstool and a house?
2. In what way does the foot carry the head, and what does that teach about the Jewish people?
3. What tzedakah or other mitzvah with your hands can you do this week to help make a place for G-d in the world?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **השמים כסאי**

The note gives the Mitteler Rebbe's transcript of this maamar and a further explanation of it.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ה ח"ב ע' תשה. וביאור בע' תשטו. ראה לעיל ציונים והערות לכ"ק אדמו"ר זי"ע. הגהות באוה"ת בראשית כרך ג תע, א. ובכרך ו תתרכג, ב (מלקו"ת לג' פרשיות). תתרל, ב. ובמקבילו ד"ה ואשא אתכם תרל"ח ע' ריז (בספר התולדות לכ"ק אדמו"ר מהר"ש, מציין כ"ק אדמו"ר זי"ע "נתבארו הענינים דד"ה השמים כסאי וביאוריו (שבתו"א ולקו"ת לג"פ) בהרחב הביאור". וכן נזכר בד"ה ויהיו חיי שרה תרמ"ג ע' כב "שהוא השמים כסאי שבתו"א"). המאמר נאמר בשבת פ' מסעי ר"ח אב תקס"ה. ראה גם סה"מ תרס"ו ע' תקיט. ד"ה השמים כסאי תשל"ו (סה"מ מלוקט ח"ג ע' קלג). ד"ה השמים כסאי תשל"א. לכללות מאמר זה ראה ד"ה זה תשמ"א־ ש"פ תרומה תשד"מ־ ש"פ נח תשמ"ה. ד"ה כי כאשר השמים פי' ראה תשמ"ה. ד"ה בראשית ברא תשמ"ו וד"ה השמים כסאי תשמ"ו. ד"ה השמים כסאי ש"פ קרח תשמ"ז ושם ביאר שכאן בתו"א מבואר בארוכה דשמים וארץ כולל כל סדר ההשתלשלות דבשמים יש ג' דרגות וגם בארץ יש ג' דרגות, ומבואר ג' דרגות אלו כאן ובדרושים שלאחי"ז כפי שהוא בעולמות ובישראל.

2 **השמים כסאי**

G-d says through Isaiah: heaven is My throne and earth My footstool; what house could you build for Me? The whole maamar interprets this verse.

Isaiah 66:1 ישעיהו ס"ו:א׳

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

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

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KEHOT'S NOTE

ישע" סו, א.

3 **איך שייך עליו יתי לומר כסאי**

The Rebbe's discourse of 5731 on this verse, cited for its treatment of the opening question: how "My throne" can be said of G-d.

KEHOT'S NOTE

ראה ד"ה השמים כסאי תשל"א.

4 **שהרי אין לו דמות הגוף**

There the Alter Rebbe shows that G-d's making of heaven and earth is not like a craftsman's work, which only reshapes existing material and then stands without him; it is creation from nothing, which must be renewed constantly.

Tanya, Sha'ar HaYichud 2:6 תניא, חלק שני; שער היחוד והאמונה ב׳:ו׳

וְאַף שֶׁאֵין לוֹ דְּמוּת הַגּוּף - הֲרֵי מִקְרָא מָלֵא דִּבֶּר הַכָּתוּב: "וַיְדַבֵּר ה׳", "וַיֹּאמֶר ה׳", וְהִיא בְּחִינַת הִתְגַּלּוּת הַכ״ב אוֹתִיּוֹת עֶלְיוֹנוֹת לַנְּבִיאִים, וּמִתְלַבְּשׁוֹת בְּשִׂכְלָם וְהַשָּׂגָתָם בְּמַרְאֵה הַנְּבוּאָה, וְגַם בְּמַחֲשַׁבְתָּם וְדִיבּוּרָם, כְּמוֹ שֶׁכָּתוּב: "רוּחַ ה׳ דִּבֶּר בִּי, וּמִלָּתוֹ עַל לְשׁוֹנִי", וּכְמוֹ שֶׁאָמַר הָאֲרִ״י זִכְרוֹנוֹ לִבְרָכָה [בְּשַׁעַר הַנְּבוּאָה].

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KEHOT'S NOTE

פיוט יגדל. ראה רמב"ם הל' יסודי התורה פרק א ה"ז. פיהמ"ש להרמב"ם פ' חלק יסוד הגי. תניא ח"ב פ"ב. ראה אוה"ת בראשית כרך ו תתרכג, ב. אוה"ת עניינים ע' צב בשם השל"ה.

5 **אין לו דמות הגוף**

The Yigdal hymn, based on Maimonides' principles of faith, says that G-d has no bodily form; the Alter Rebbe uses its words to frame the question.

Siddur Ashkenaz, Weekday, Shacharit, Preparatory Prayers, Yigdal 7 סידור אשכנז, ימי חול, תפילת שחרית, הכנה לתפילה, יגדל ז׳

אֵין לוֹ דְּמוּת הַגּוּף וְאֵינוֹ גוּף, לֹא נַעֲרֹךְ אֵלָיו קְדֻשָּׁתוֹ׃

He is unlike the corporeal or even the non-corporeal, His holiness is beyond comparison.

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

6 **הנה מקום אתי**

G-d tells Moshe, "Behold, there is a place with Me"; the Midrash learns from it that place is subordinate to G-d.

Exodus 33:21 שמות ל"ג:כ"א

וַיֹּאמֶר ה׳ הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר׃

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT'S NOTE

שמות לג, כא.

7 **הנה מקום אתי**

The Midrash on the same verse: the verse does not say "I am in the place" but "there is a place with Me" — My place is secondary to Me, not I to it.

Shemot Rabbah 45:6 שמות רבה מ"ה:ו׳

ויאמר ה׳ הנה מקום אתי ונצבת על הצור - אמר רבי יוסי בר ר׳ חנינא: הנה אנכי במקום הזה אין כתיב כאן, אלא הנה מקום אתי. אתרי טפלה לי, ואין אני טפל לאתרי. והסירותי את כפי אמר לו הקב"ה: אני מראה לך מתן שכרן של צדיקים, שאני עתיד ליתן להם באחרית הימים. אמר רבי אסי: הסעודה של גן עדן ראו נביאים, ומתן שכרן לא ראו, שנאמר (ישעיה סד): עין לא ראתה אלקים זולתך יעשה למחכה לו. וכן דוד

אמר (תהלים לא): מה רב טובך אשר צפנת ליראיך. מה כתיב למעלה? …

"The L-rd said: Behold, there is a place with Me, and you shall stand on the rock" (Exodus 33:21). "The L-rd said: Behold, there is a place with Me, and you shall stand on the rock." Rabbi Yosei bar Rabbi Ḥanina said: "Behold I am at this place" is not written here, but rather, "there is a place with Me." My place is ancillary to Me and I am not ancillary to My place. "I will remove My hand and you will see My back, but My face will not …

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8 **שהוא . . ואין העולם מקומו**

The parallel text gives the source of this saying: the Midrash Rabbah at the beginning of Vayetzei, section 68, on "and he encountered the place," and in Ki Sisa, section 45, near its end, on "Behold, there is a place with Me."

KEHOT'S NOTE

"כמארז"ל במד"ר ר"פ ויצא תוך פס"ח ע"פ ויפגע במקום, וכ"ה בפ' תשא פמ"ה קרוב לס"פ ע"פ הנה מקום אתי" — אוה"ת בראשית כרך ו תתרכג, ב (מלקו"ת לג"פ). בסה"מ תרל"ח בד"ה ואשא אתכם ע' ריז. ראה בלקו"ת ויקרא נא, סע"ב.

9 **שהוא מקומו של עולם ואין העולם מקומו**

The Midrash explains why G-d is called "the Place": He is the place of the world, and the world is not His place, citing "Behold, there is a place with Me."

Bereshit Rabbah 68:9 בראשית רבה ס"ח:ט׳

ויפגע במקום - רבי הונא בשם רבי אמי אמר: מפני מה מכנין שמו של הקב"ה וקוראין אותו מקום? שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על …

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" – Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what …

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10 **כי מן השמים דברתי**

After the Ten Commandments G-d tells Israel, "You have seen that from heaven I spoke with you"; this shows the Torah is "from heaven."

Exodus 20:19 שמות כ׳:י״ט

וַיֹּאמֶר ה' אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל אַתֶּם רְאִיתֶם כִּי מִן־הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם׃

And the L-RD said unto Moses: Thus thou shalt say unto the children of Israel: Ye yourselves have seen that I have talked with you from heaven.

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KEHOT'S NOTE

שמות כ, יט.

11 **התורה היא מן השמים . . שמים אש ומים**

The Tzemach Tzedek notes that this needs study: in Torah Ohr, Miketz, "For with You is the source of life," and later in this maamar, the "water" of heaven is explained as Chochmah, while here fire and water are explained as Chesed and Gevurah.

KEHOT'S NOTE

ראה אוה"ת כרך ו תתרכג, ב (מלקו"ת לג׳ פרשיות א, א) שצ"ע שלקמן פ' מקץ בד"ה כי עמך מקו"ח (לד, ד) מפרש שהכוונה על חכמה, וכן לקמן במאמר זה מפרש כן, וכאן מפרש על חו"ג ע"ש.

12 **שמים אש ומים**

The Talmud explains the word shamayim: it is esh (fire) and mayim (water), which G-d blended together to make the heavens. The Alter Rebbe applies this to the Torah.

Chagigah 12a:19–20 חגיגה י״ב א׳:י״ט-כ׳

מַאי "שָׁמַיִם"? אָמַר רַבִּי יוֹסֵי בַּר חֲנִינָא: שֶׁשָּׁם מַיִם. בְּמַתְנִיתָא תָּנָא: אֵשׁ וּמַיִם, מְלַמֵּד שֶׁהֵבִיאָן הַקָּדוֹשׁ בָּרוּךְ הוּא וּטְרָפָן זֶה בָּזֶה, וְעָשָׂה מֵהֶן רָקִיעַ. שָׁאַל רַבִּי יִשְׁמָעֵאל אֶת רַבִּי עֲקִיבָא כְּשֶׁהָיוּ מְהַלְּכִין בַּדֶּרֶךְ, אָמַר לֵיקָה: אַתָּה שֶׁשִּׁמַּשְׁתָּ אֶת נַחוּם אִישׁ גַּם זוֹ עֶשְׂרִים וּשְׁתַּיִם שָׁנָה, שֶׁהָיָה דּוֹרֵשׁ כָּל "אֶתְיִן" שֶׁבַּתּוֹרָה, "אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", מָה הָיָה דּוֹרֵשׁ בָּהֶן? אָמַר לוֹ: אֵילּוּ נֶאֱמַר "שָׁמַיִם וָאָרֶץ", הָיִיתִי אוֹמֵר: "שָׁמַיִם" — שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עַכְשָׁיו שֶׁנֶּאֱמַר: …

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

13 **מימינו אש דת למו**

Moshe describes the giving of the Torah: "from His right hand, a fiery law for them." The Alter Rebbe reads the right hand as water and fire as the law, so the Torah too is "fire and water."

Deuteronomy 33:2 דברים ל״ג:ב׳

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

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

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KEHOT'S NOTE

דברים לג, ב. בבוך 1092, ובבוך 1824 לז, א, ובבוך 2044 רלד, א נוסף: שימין בחי׳ מים ומבחי׳ אש נעשה דת למו.

PARAGRAPH 2

14 **ושמרתם את חוקותי**

The Kehot note points to this verse, "You shall keep My statutes… which a man shall do," which also makes the human being the one who "does" the Torah.

Leviticus 18:5 ויקרא י״ח:ה׳

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

15 "You shall keep My statutes and do them." The spelling of the word for "them" allows the reading "you," as if one makes oneself, or here, makes the Torah.

Leviticus 20:8 ויקרא כ׳:ח׳

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וַעֲשִׂיתֶם אֹתָם אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And keep ye My statutes, and do them: I am the L-RD who sanctify you.

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16 **וכך אנו מבקשים**

A handwritten gloss on a first-edition Torah Ohr sends the reader to this passage in the Mitteler Rebbe's work on the Shema, which discusses the request in the blessing before the Shema.

KEHOT'S NOTE

"ע׳ אמרי בינה פתח השער ט, ב סי׳ ט״ו" — הג״ה בכת״י על תו״א דפוס ראשון.

17 **תחלה לעשותה ואח״כ לקיימה**

The Tzemach Tzedek explains "first to do it, then to fulfill it": first to draw the Torah from its source, the level of the "two thousand years" that preceded the world, into the level of "world." This ties the prayer to paragraph 4.

KEHOT'S NOTE

"דהיינו תחלה להמשיכה ממקורה מבחי׳ אלפים שנה שקדמה לעולם להמשיכה בבחי׳ עולם" — אוה״ת שלח ע׳ תקפא.

18 **ע״י אב הרחמן**

There the Alter Rebbe explains that the Men of the Great Assembly placed requests for mercy before the Shema — "our Father, merciful Father, have mercy on us and put understanding in our hearts," and "in Your great mercy" — because understanding comes from arousing G-d's mercy.

KEHOT'S NOTE

ראה לקו״ת ראה כה, ב.

19 **ותן בלבינו בינה**

A later discourse cited by the note on the words "put understanding in our hearts," as a parallel discussion.

KEHOT'S NOTE

ראה ד״ה כל הנקרא בשמי תרצ״ו ע׳ 107.

20 **אב הרחמן רחם עלינו ותן בלבנו בינה**

The blessing before the Shema (called Ahavas Olam in the Alter Rebbe's rite) asks: "merciful Father, have mercy on us and put understanding in our hearts… to keep, to do and to fulfill." The Alter Rebbe reads both its order and its request.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, Second Blessing before Shema, סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, אהבת ישראל

אַהֲבָה רַבָּה אֲהַבְתָּנוּ ה׳ אֱלֹקֵינוּ חֶמְלָה גְדוֹלָה וְיתֵרָה חָמַלְתָּ עָלֵינוּ: אָבִינוּ מַלְכֵּנוּ בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ וַתְּלַמְּדֵם חָקֵי חַיִּים כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ: אָבִינוּ הָאָב הָרַחֲמָן הַמְרַחֵם רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל לִשְׁמֹעַ לִלְמֹד וּלְלַמֵּד לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ: וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ …

[With] unbounded love You have loved us Adonoy, our G-d; [With] great and abundant pity have You pitied us. Our Father, our King! for the sake of our forefathers who trusted in You, and whom You taught statutes of life, so too, be gracious to us and teach us. Our Father, merciful Father, Who acts with compassion have compassion on us and put into our hearts to comprehend, and to be intellectually creative, to listen, to learn, and to teach, to preserve, to practice, and to fulfill all the words …

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

PARAGRAPH 3

21 **שמע לשון הבנה**

Shmuel says, "Speak, for Your servant hears (shomea)" — the Kehot note brings this as an example of "hearing" in the sense of understanding.

I Samuel 3:10 שמואל א ג׳:י׳

וַיָּבֹא ה׳ וַיִּתְיַצַּב וַיִּקְרָא כְּפַעַם־בְּפַעַם שְׁמוּאֵל שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דַּבֵּר כִּי שֹׁמֵעַ עַבְדֶּךָ׃

And the L-RD came, and stood, and called as at other times: 'Samuel, Samuel.' Then Samuel said: 'Speak; for Thy servant heareth.'

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KEHOT'S NOTE

כמ״ש דבר כי שומע, שמואל-א ג, י׳. נסמן לקמן לח, ב.

22 **שמע שם ע׳**

A handwritten gloss on the first edition refers here: Imrei Binah discusses "shem ayin" of the enlarged ayin, and

there, the gloss says, the verse “Yours, O G-d, are the greatness” is well explained.

KEHOT’S NOTE

”ע׳ אמרי בינה שער הקי״ש ענין שם ע׳ רבתי ומתפרש יפה פי׳ הפסוק לך ה׳ הגדולה בסי׳ ג ובסי׳ ו” — הנ״ה בכתי״ על תו״א הנ״ל. ראה לקמן קה, ג. לקו״ת ואתחנן יא, ב. ושם מציין לכאן.

23 David’s blessing, “Yours, O G-d, are the greatness and the might, the glory, the victory and the majesty,” lists the divine attributes; “Yours” shows they belong wholly to G-d.

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

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

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

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24 **ש״ה רבתי — לבד**

The manuscript reads bilvad instead of levad (“alone”); the meaning is the same.

KEHOT’S NOTE

בכוך 1824: בלבד.

25 **מלכותך מלכות כל עולמים**

“Your kingship is a kingship over all worlds”: Malchus is what extends to all the worlds, and so it is only a “name.”

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT’S NOTE

תהלים קמה, יג.

PARAGRAPH 4

26 **להבין דבר מתוך דבר . . בחי׳ ממכ״ע**

The note says this later passage in Torah Ohr refers back here for the explanation of “understanding one thing from within another” as memalei kol almin.

KEHOT’S NOTE

לקמן קיג, ג, לקו״ת בהר כה, ב מציין לכאן.

27 **ולית מחשבה כו׳**

The words here quote Tikkunei Zohar, Patach Eliyahu · 17a:10–12; the passage is shown below.

Tikkunei Zohar, Patach Eliyahu · 17a:10–12 תקוני הזהר י״ז א:י׳-י״ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ״א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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KEHOT’S NOTE

ת״ז בהקדמה (פתח אליהו).

28 **ולית מחשבה כו׳ ולאו מכל מדות אלין כלל**

Elijah’s prayer (Patach Eliyahu) says of G-d that He is not “any of these attributes at all”; just before it (17a) comes “no thought can grasp You at all.” Both show that G-d is beyond the Sefiros.

Tikkunei Zohar 17b:5–7 תקוני הזהר י״ז ב:ה׳-ז׳

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע׳ דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ״א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי׳ הגדולה והגבורה וכו׳

Constantinople, 1740 (CC-BY-NC)

29 **מי לי בשמים**

“Whom do I have in heaven? And besides You I desire nothing on earth.” The Psalmist wants G-d Himself, not any of His gifts or revelations.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT’S NOTE

תהלים עג, כה.

30 **אם ישים אליו לבו**

Elihu’s words are read here as a promise: if a person sets his heart to G-d, G-d gathers His spirit and breath to him.

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT’S NOTE

איוב לד, יד.

31 **רוח אייתי רוח**

Kehot’s note points to Zohar II, 162b for these words.

Zohar II, 162b זח״ב קסב, ב

KEHOT’S NOTE

זח״ב קסב, ב.

nursling… day by day," a day of G-d being a thousand years.

Midrash Tehillim 90:7 מדרש תהילים צ׳:ז׳

תשב אנוש עד דכא. אמר רבי אבהו גדולה תשובה שקדמה לבריאת עולם שנאמר בטרם הרים יולדו תשב אנוש עד דכא. א״ר הונא בשם ריש לקיש אלפים שנה קדמה תורה לברייתו של עולם שנאמר (שם ל) ואהיה אצלו אמון ואהיה שעשועים יום יום. ויומו של הקב״ה אלף שנה שנאמר כי אלף שנים בעיניך כיום אתמול:

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Bereshit Rabbah 8:2 בראשית רבה ח׳:ב׳

… היום של ששי שואל של חמישי וכו׳, עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם?! דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמון וגו׳. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגו׳. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. 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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Vayikra Rabbah 19 ויקרא רבה י״ט

Zohar II, 49a זח״ב מט, א

KEHOT'S NOTE

מדרש תהלים צ, ד. — ועי״ג ב״ר פ״ח, ב. ויק״ר פי״ט. תנחומא וישב ד. זח״ב מט, א. — ראה ד״ה איתא במדרש תהלים (קונטרס נט). — (הערת כ״ק אדמו״ר זי״ע בספר המאמרים ת״ש ע׳ 83). בלקו״ש חט״ו ע׳ 476 נדפס מכ׳ (מיום כג סיון תשי״ב) ביאור לד״ה זה: . . . במענה על שאלותיו, זה מכבר, בתו״א בתחלתו בד״ה השמים כסאי: א) הא דאלפיים שנה קדמה תורה לעולם ואח״כ נמשכה בשמים וארץ — אם זהו ענין אחד עם האמור בזהר באד״ר, ע״ד חד אורחא ותרי״ג ארחין דאורייתא. הנה, בכלל, האמור בזהר שייך למצות, ששרשן בכתר גלגלתא, וכמוש״כ באגה״ק ס״ר, וכ״ה ג״כ בד״ה תקעו תרצ״א ס״ו שמביאו במכתבו (משא״כ תורה שמחכמה נפקת ע״י״ש באגה״ק), כי גם התרי״ג ארחין הם בגלגלתא. ולפעמים מפרשים מאמר הזהר גם על התורה, אבל כמו ששרשה בכתר. וראה לקו״ת במדבר יא, ד. ב) מהו השייכות דבינה והתבוננות בלב לרחמים עליונים והתהוות התורה, — בלקו״ת לגי פרשיות (א, ב) מפרש ע״ז וז״ל: ועיין בתניא פמ״ה . . וגם כמו יוהכ״פ שהוא התגלות הבינה ה״ז ע״י שמעוררים רחמים. — ויעויין בתניא שם, ובהגהות הצ״צ ע״ז שנדפסו בקונטרס רשימות איכה ע׳ כ״ב. ג) מש״כ שהמדות בטלים ונכללים במקורם — אם הכוונה לע״ס הגנוזות — הכוונה למקור המדות, היינו שכל המולידם, ז״ת דאימא. ועיין בזה באריכות בלקו״ת לגי״פ (א, ג׳ ו, ג), ובהמשך ר״ה שנדפס לשנה זו. ד) התורה כבר נמסרה בעולם בשעת מ״ת ולמה צריכים לאתדל״ת — מובן ע״פ משנ״ת בחילוק התורה שלפני התפלה ושלאחרי, עיין לקו״ת ברכה (צו, ב) ובכ״מ. ה) כותב דרוחו ונשמתו אליו יאסוף בקרב איש ולב עמוק, ובסוף

32 רוח אייתי רוח ואמשיך רוח

The Zohar teaches that a spirit brings a spirit and draws forth a spirit: the arousal from below draws down a response from above.

Zohar, Terumah 66:669–678 ספר הזהר, תרומה ס״ו:תרס״ט-תער״ח

"With all thy soul"-the "all" includes all aspects of the soul, viz. nephesh, ruah, and neshamah. As to "with all thy possessions", these also have various aspects, each one different from the other. True love to the Holy One, blessed be He, consists in just this, that we give over to Him all our emotional, intellectual, and material faculties and possessions, and love Him. Should it be asked, How can a man love Him with the evil inclination? Is not the evil inclination the seducer, preventing man from approaching the …

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

33 בקרב איש ולב עמוק

The phrase "the inside of a man, and a deep heart" describes the inward place where G-d's presence is gathered.

Psalms 64:7 תהילים ס״ד:ז׳

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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34 והיו הדברים האלה אשר אנכי

"And these words which I command you today shall be on your heart" — the verse after "You shall love"; the Alter Rebbe reads "I" as G-d's very essence.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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35 אנכי מי שאנכי

There "I, who I am" is explained: no one knows and grasps the level of Anochi except "I Myself" — G-d's own essence, beyond all grasp; at 10c, it is His essence and being, not within the bounds of grasp at all.

Zohar I, 167b זח״א קסז, ב

KEHOT'S NOTE

ראה זח״א קסז, ב. לקו״ת להאריז״ל תולדות כז, יט. בלקו״ת במדבר א, ב ״פי׳ שאין מכיר ומשיג בחי׳ אנכי אלא אנכי בעצמי״. ושם י, ג ״הוא בחי׳ עצמותו ומהותו שאינו בגדר תפיסא והשגה כלל״. וראה שערי אורה שער חנוכה לא, א. שם לז, ב ״דהיינו בחי׳ סוכ״ע הכללי״. ראה לקמן ט, ג. יח, ב. לז, ב. לח, א. נא, א. נו, א. סד, ב. סו, ב. פב, ג. פד, ג. פז, ג. קט, א. ועוד.

36 התורה קדמה אלפים שנה לעולם

Reish Lakish: the Torah preceded the creation of the world by two thousand years, from "I was with Him as a

השמים כסאי והארץ הדום רגלי אי זה בית וגו׳

41 **לבחינת משה שהוא מבחי׳ כי מן המים משיתיהו**

A handwritten gloss connects this to paragraph 11 of this maamar: “shamayim is sham mayim, for the Torah comes from Chochmah.” The glossator suggests that this is why it is called “the Torah of Moshe,” since Moshe was “drawn from the water.”

KEHOT’S NOTE

”נראה דזהו ע״פ משׁ״כ לקמן בד״ה והנה זהו דרך כלל כו׳ ושם וז״ל שמים שם מים דאורייתא מחכמה נפקת, ואולי אפשר לתת טעם שנק׳ תורת משה — מטעם הזה דאורייתא מחכמה נפקת — ומשה מן המים משיתיהו וד״ל״ — הג״ה בכת״י על תו״א הנ״ל.

42 **כי מן המים משיתיהו**

Pharaoh’s daughter named him Moshe, “for I drew him out of the water.” The Alter Rebbe links Moshe to “water,” the Chochmah from which the Torah comes.

שמות ב׳:י׳ **Exodus 2:10**

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃

And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses, and said: ‘Because I drew him out of the water.’

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KEHOT’S NOTE

שמות ב, י׳.

43 **שו״ה הרי היא — כסא ע״ד**

The manuscript reads: “it is ‘My throne,’ like a throne, by way of analogy,” instead of “it is a throne, by way of analogy.”

KEHOT’S NOTE

בכת״י: הרי היא כסאי כמו כסא: עד״מ.

44 **דאנת חכים**

The words here quote Tikkunei Zohar, Patach Eliyahu · 17b:3–4; the passage is shown below.

תקוני הזהר י״ז ב׳:ג׳-ד׳ **Tikkunei Zohar, Patach Eliyahu · 17b:3–4**

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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KEHOT’S NOTE

ת״ז בהקדמה (פתח אליהו).

45 **דאנת חכים ולא בחכמה ידיעא ומבין ולא בבינה ידיעא**

Elijah’s prayer: “You are wise, but not with a knowable wisdom; You understand, but not with a knowable under-

המאמר איתא שהוא רק בבחי׳ מקיף וסובב. הרי כתב גם בסוף המאמר דמעט מזער נתפס בפני׳ הלב, וממכ״ע לגבי סוכ״ע הוא מעט מזעיר. ראה תניא פמ״ח, ועג״כ בהוספות לתו״א ד״ה אם ישים — דיאסוף היינו אורות בכלים. ו) גם המשכה דוידבר הוי׳ אל משה נעשה ע״י ואהבת גו׳, וכמוש״כ בפי׳ בלקו״ת לג״פ (יא, ג). ועי״ג״כ אמרי בינה שער הק״ש ספמ״ג. ז) הארץ הדום רגלי — מפרש דמצות מעשיות מעלים הרגל — כנס״י למעלה והאדם למטה — והיינו העלאתם והתכללות של ג׳ (נה״י דלבר מגופא, תרין שוקין, רגל) במוחין, ע״י שנכללין מקודם במדות (וא״ו) והמדות במוחין (יו״ד), ונת׳ בפרטיות בלקו״ת לג״פ (ח, א. ואילך). ח) זה שהנשמה המלובשת בגוף פועלת היחוד דאורייתא וקוב״ה — ב׳ טעמים בדבר: מפני שעסקה בניצוצות דתהו שקדם לתיקון. והעיקר — שעבודתה למטה גורם, בב״א, עבודת שרשה בכל העולמות וגם מה שלמעלה מעולמות, כי היא כחבל שראשו קשור למעלה. ועיין אגרת התשובה פ״ה, קו״א לתניא בתחילתו, הגה״ה שני׳ בתניא פ״מ. וראה ג״כ מאמר דשבת מברכין סיון ה׳תשי״ב. ט) משׁ״כ בביאור דד״ה כי כאשר השמים ספ״ד ענין ג׳ הוי״ן דויסע כו׳ — הוא לרא״י לבאר מאין ממשיכין, שהוא מהיודי״ן כו׳. ועיין תו״א ויצא ביאור דושבתי בשלום. יוד) כח הצמיחה הפרטי, דצומח פרטי, גם הוא נמצא בארץ, ולא בגרעין, אלא שהגרעין מעורר אותו, היינו, שיצמח עשב זה ולא אחר. ראה אגה״ק סוף ס״ר. ד״ה יביאו לבוש (ש״א) פכ״ו. וככה הגדול פמ״ד. ועוד.

37 **פי׳ עולם נקרא בחינת אש ומים**

The note says the idea that “world” means fire and water is mentioned there.

KEHOT’S NOTE

נזכר בלקו״ת בחוקותי מה, ב.

38 **ודברת בם**

“You shall teach them to your children and speak of them.” Speaking words of Torah is read as drawing the Infinite Light into the Torah.

דברים ו׳:ז׳ **Deuteronomy 6:7**

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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39 **עולמים — פי׳ תוך דבר**

According to the note, this passage is quoted there.

KEHOT’S NOTE

מובא בלקו״ת ואתחנן ו, ג.

PARAGRAPH 5

40 **וזהו ענין וידבר ה׳ אל משה**

A handwritten gloss on the first edition suggests that this passage is based on Iggeres HaKodesh 12, which says that the plain Name Havayah throughout the Torah refers to the attribute of Tiferes.

KEHOT’S NOTE

”לכמוני השפל הדל נראה דזה הוא עפ״י מה דאיתא באגה״ק סי׳ יב וז״ל: ולכן סתם שם הוי׳ ב״ה שבכל התורה מורה על מדת התפארת כו׳ ע״ש, ואם שגיתי ה׳ יכפר בעדי״ — הג״ה בכת״י על תו״א הנ״ל.

> standing.” G-d’s wisdom is beyond ours, yet it descends into the Torah.

Tikkunei Zohar 17b:3–4תקוני הזהר י״ז ב:ג׳-ד׳

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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46 ומעשרות וקרבנות

> The note says that the mention of tithes and sacrifices here is explained in Or HaTorah, Behaalosecha.

KEHOT’S NOTE

נתבאר באוה״ת בהעלותך ע׳ שסד.

PARAGRAPH 6

47 אמרו בגמרא על פסוק כרסון רמיו

> Daniel sees “thrones set up” and the Ancient of Days seated; the Talmud asks why the plural.

Daniel 7:9דניאל ז:ט׳

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

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

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Chagigah 14a:6חגיגה י״ד א:ו׳

קַיְבְּלַהּ מִינֵּיהּ, אוֹ לָא קַיְבְּלַהּ מִינֵּיהּ? תָּא שְׁמַע: אֶחָד לְדִין וְאֶחָד לִצְדָקָה, דִּבְרֵי רַבִּי עֲקִיבָא. אָמַר לוֹ רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: עֲקִיבָא, מָה לְךָ אֵצֶל הַגָּדָה! כְּלָךְ מִדַּבְּרוֹתֶיךָ אֵצֶל נְגָעִים וְאָהָלוֹת. אֶלָּא: אֶחָד לְכִסֵּא וְאֶחָד לְשָׁרַפְרָף. כִּסֵּא — לֵישֵׁב עָלָיו, שָׁרַפְרָף — לְהַדּוֹם רַגְלָיו, שֶׁנֶּאֱמַר: ״הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדוֹם רַגְלָי״.

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

Sanhedrin 38b:18סנהדרין ל״ח ב:י״ח

קַבְּלַהּ מִינֵּיהּ אוֹ לָא קַבְּלַהּ מִינֵּיהּ? תָּא שְׁמַע, דְּתַנְיָא: אֶחָד לְדִין וְאֶחָד לִצְדָקָה, דִּבְרֵי רַבִּי עֲקִיבָא. אָמַר לוֹ רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: עֲקִיבָא, מָה לְךָ אֵצֶל הַגָּדָה? כְּלָךְ אֵצֶל נְגָעִים וְאָהָלוֹת! אֶלָּא, אֶחָד לְכִסֵּא וְאֶחָד לִשְׁרַפְרַף: כִּסֵּא לֵישֵׁב עָלָיו, שְׁרַפְרַף לְהַדּוֹם רַגְלָיו.

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

Berakhot 10bברכות י׳ ב

KEHOT’S NOTE

דניאל ז, ט. חגיגה יד, א (ראה אוה״ת נ״ך-א ע׳ שיג ”כרסון רמיו וע״י יתיב כו׳ אחד לכסא ואחד לשרפרף שנאמר השמים כסאי כו׳”). סנהדרין לח, ב. וראה ברכות י׳, ב.

PARAGRAPH 7

48 והענין כי הנה כנס״י

> Cited by the note as a parallel for the idea that the Community of Israel is called “foot.”

KEHOT’S NOTE

ראה סה״מ תרכ״ז [הוצאת תש״ס] עמוד סז.

49 וברא כרעא דאבוה

> There “a son is his father’s leg” describes Netzach: the natural love that acts without intellect, called the “legs,” outside the body; the lowest levels of Adam Kadmon extend to the end of Asiyah, which is why even the simplest Jew can give his life to sanctify G-d’s Name.

Yevamot 3a:2–4יבמות ג׳ א:ב׳-ד׳

דְּאָמַר רָבָא: אֲמַר לִי רַב יִצְחָק בַּר אַבְדִימִי: אָתְיָא ״הֲנָה״ ״הֲנָה״, אָתְיָא ״זִמָּה״ ״זִמָּה״. הַשְׁתָּא דְּאָמְרַתְּ כָּל מִלְּתָא דְּאָתְיָא מִדְּרָשָׁא חַבִּיבָא לֵיקָה, לִיתְנֵי לַאֲחוֹת אִשָּׁה לְבַסּוֹף! אַיְידֵי דְּאַיְירֵי בְּאִיסּוּר אַחְוֹותָא, תְּנָא אֲחוֹת אִשְׁתּוֹ.

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

KEHOT’S NOTE

יונת אלם רפ״ב, ראה יבמות ג, א תוד״ה מקמי. וראה לקמן עח, ב. ובמ״מ ללקו״ת ואתחנן יב, ג.

50 שהדם הוא הנפש

> “For the blood is the soul (life).” The life of the head flows through the blood that passes through the feet.

Deuteronomy 12:23דברים י״ב:כ״ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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51 וכן כמה רפואות יש שעושין ברגלים

> There the Alter Rebbe says that the legs (Netzach and Hod) are rooted in Keser, carry the body and head, and that the head is healed through the foot — placed in hot water — because the veins of the head are in the foot, since “their end is wedged in their beginning.”

KEHOT’S NOTE

ראה לקו״ת מסעי צ, ג ”וגם לרפואת הראש הוא ע״י הרגל שמשימין במים חמין וכדומה לפי שיש גידי הראש בהרגל” ע״ש שמציין לכאן. וראה בסה״מ תרל״ב כרך ב ע׳ שעח.

52 ובבחינה זו נקרא הרגל ראש . . שסופן הוא תחילתן שבחי׳ הרגל נקרא ראש

> Chapter 36 explains that G-d desired a dwelling in the lowest realm, this physical world where His light is most hidden.

Tanya, Likkutei Amarim 36:5תניא, חלק ראשון; ליקוטי אמרים ל״ו:ה׳

וְהִנֵּה, תַּכְלִית הִשְׁתַּלְשְׁלוּת הָעוֹלָמוֹת וִירִידָתָם מִמַּדְרֵגָה לְמַדְרֵגָה - אֵינוֹ בְּשָׁבִיל עוֹלָמוֹת הָעֶלְיוֹנִים, הוֹאִיל וְלָהֶם יְרִידָה מֵאוֹר פָּנָיו יִתְבָּרַךְ, אֶלָּא

end, like a flame bound to a coal." The Alter Rebbe uses it for the superiority of the lowest level.

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)

56 אור ישר ואור חוזר

The Tzemach Tzedek notes that this is unlike the "circles," which have no head or end at all: here there are a head and an end, only from above Chochmah is the head and Malchus the end, and from below the reverse.

KEHOT'S NOTE

באוה"ת בראשית תתרכו, א מציין ע"ז "אינו דומה לבחי' עגולים, שבבחי' עגולים לא יש כלל ראש וסוף . . אבל כאן הכוונה שיש ראש וסוף רק שמלמעלה למטה החכמה ראש והמלי' סוף ומלמטלמ"ע בהיפוך". וראה באוה"ת פ' ואתחנן ע' קעד וע' רצג ואילך למה דוקא נתב"ס ולא באמצען.

57 וישראל נקראו ראשית

A handwritten gloss on the first edition of Torah Ohr refers to these discourses of the Mitteler Rebbe for Israel being called "first."

KEHOT'S NOTE

"ע' תו"ח פ' חיי שרה בד"ה והנערה טובת מראה כו' בסי' כו. בד"ה ומעתה יש להקדים עוד ענין א' כו' [##]". הג"ה בכת"י על תו"א הנ"ל.

58 וישראל נקראו ראשית

Rashi cites the Sages that the world was created "for the sake of Israel, who are called reishis (first)," from Jeremiah 2:3.

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

בראשית ברא אֵין הַמִּקְרָא הַזֶּה אוֹמֵר אֶלָּא דָּרְשֵׁנִי, כְּמוֹ שֶׁדָּרְשׁוּהוּ רַבּוֹתֵינוּ בְּשְׁבִיל הַתּוֹרָה שֶׁנִּקְרֵאת רֵאשִׁית דַּרְכּוֹ (משלי ח'), וּבְשְׁבִיל יִשְׂרָאֵל שֶׁנִּקְרְאוּ רֵאשִׁית תְּבוּאָתוֹ (ירמיה ב'); וְאִם בָּאתָ לְפָרְשׁוֹ כְּפְשׁוּטוֹ, כָּךְ פָּרְשָׁהוּ בְּרֵאשִׁית בְּרִיאַת שָׁמַיִם וָאָרֶץ, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וְלֹא בָא הַמִּקְרָא לְהוֹרוֹת סֵדֶר הַבְּרִיאָה לוֹמַר שֶׁאֱלוּ קָדְמוּ, שֶׁאִם בָּא לְהוֹרוֹת כָּךְ, הָיָה לוֹ לִכְתֹּב בָּרִאשׁוֹנָה בָּרָא אֶת הַשָּׁמַיִם וְגוֹ' שֶׁאֵין לְךָ רֵאשִׁית בַּמִּקְרָא שֶׁאֵינוֹ דָּבוּק ...

בראשית ברא IN THE BEGINNING GOD CREATED — This verse calls aloud for explanation in the manner that our Rabbis explained it: G-d created the world for the sake of the Torah which is called (Proverbs 8:22) "The beginning (ראשית) of His (G-d's) way", and for the sake of Israel who are called (Jeremiah 2:3) "The beginning (ראשית) of His (G-d's) increase''. If, however, you wish to explain it in its plain sense, explain it thus: At the beginning of the Creation of heaven and earth when the earth was ...

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

הַתַּכְלִית הוּא עוֹלָם הַזֶּה הַתַּחְתּוֹן, שֶׁכָּךְ עָלָה בִּרְצוֹנוֹ יִתְבָּרַךְ, לִהְיוֹת נַחַת רוּחַ לְפָנָיו יִתְבָּרֵךְ, כַּד אִתְפְּפָיָא סְטָרָא אָחֳרָא וְאִתְהַפַּךְ חֲשׁוֹכָא לִנְהוֹרָא – שֶׁיָּאִיר אוֹר ה' אֵין־סוֹף בָּרוּךְ־הוּא בְּמָקוֹם הַחֹשֶׁךְ וְהַסִּטְרָא אָחֳרָא שֶׁל כָּל עוֹלָם הַזֶּה כּוּלּוֹ, בְּיֶתֶר שְׂאֵת וְיֶתֶר עֹז וְיִתְרוֹן אוֹר מִן הַחֹשֶׁךְ, מֵהָאָרָתוֹ בְּעוֹלָמוֹת עֶלְיוֹנִים, שֶׁמַּאיר ...

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KEHOT'S NOTE

משמע שמעלת הרגל "בבחי' זו" היא בדוגמת מעלת הראש בבחי' הגילויים, והיינו שנעיצת תחלתן בסופן הוא באופן, שבחי' סופן — רגל, הוא כלי לבחי' תחלתן — כמו שהראש הוא כלי לשכל. וכן מובן גם מענין ד"דירה בתחתונים" מה שדוקא התחתונים הם דירה לעצמותו יתי (ובעולמות העליונים — רק גילוי, שזהו "ירידה מאור פניו יתי" (תניא פל"ו. נת' בד"ה באתי לגני תשי"א פ"ה. ושי"נ) — שזהו לא רק לפי שהגילויים שישנם בעליונים מסתירים על העצמות, ובעוה"ז — אין הסתר זה, אלא גם) לפי שההרגש שמציאותו מעצמותו — בעוה"ז, הוא בדוגמת והוא "כלי" ודירה להעצמות שמציאותו מעצמותו (אגה"ק סי' כ'. ביאוה"ז בשלח מג, ג, ביאוה"ז לצי"ע ע' ריד. וראה המשך ר"ה תרצ"ד (פי"ד. ובד"ה בסוכות שם בתחלתו), מצה זו תש"ז פ"ב. ובכ"מ). לקו"ש ח"ט ע' 75 הערה 30.

53 בנים אתה להי'

"You are children to Havayah your G-d." As children, the Jewish people are an extension of their Father, His "foot."

Deuteronomy 14:1 דברים י"ד:א'

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

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

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KEHOT'S NOTE

דברים יד, א.

PARAGRAPH 8

54 נעוץ תחילתן בסופן

There the Alter Rebbe explains that "their end is wedged in their beginning," the end having an advantage the head lacks, exists only in the world of Tikkun, where the Sefiros form full configurations, and not in Tohu.

KEHOT'S NOTE

ספר יצירה פ"א מ"ז. ראה גם לקמן נב, א. ראה לקו"ת תצא לה, ב. ביאוה"ז לצי"צ ח"ב ע' תר ומציין שם לכמה דרושים. וראה בלקו"ש ח"ו ע' 19 בהערה 57 "החידוש שבסוף מעשה במחשבה תחלה על נעוץ תחלתן בסופן". בארוכה באוה"ת כאן כרך ג תעג, ב מלקו"ת לג"פ. וראה גם בד"ה ועמדו רגליו — תר"ל ע' שכ. ובד"ה ועתה יגדל נא תרל"ב כרך ב ע' שסז ואילך. באוה"ת חנוכה תתקכט, ב כי' הטעם "שהוסד כן הוא כדי להיות קיום המשכת האור בעולמות שהרי הירידה הוא השפלה . . אך כאשר ימצא בהתחתון בחי' ומדריגה מה שאין נמצא בהעליון לכך יתקיים התלבשות העליון בתחתון" ע"ש.

55 נעוץ תחילתן בסופן וסופן בתחילתן

Sefer Yetzirah describes the ten Sefiros: "their end is wedged in their beginning and their beginning in their

mentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

59 **וישראל נקראו ראשית**

> **"Israel is holy to G-d, the first (reishis) of His produce" — the verse behind Israel's title "first."**

Jeremiah 2:3 ירמיהו ב׳:ג׳

קֹדֶשׁ יִשְׂרָאֵל לַה׳ רֵאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־ה׳

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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60 **וירא ראשית לו**

> **From Moshe's blessing of Gad, "And he saw the first for himself"; the Alter Rebbe cites the phrase for "first."**

Deuteronomy 33:21 דברים ל״ג:כ״א

וַיַּרְא רֵאשִׁית לוֹ כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן וַיֵּתֵא רָאשֵׁי עָם צִדְקַת Havayah עָשָׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל׃

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people, He executed the righteousness of the L-RD, And His ordinances with Israel. .

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KEHOT'S NOTE

דברים לג, כא.

61 **נטלו ממנו אלף אורות (ובשבת חוזרין**

> **According to the note, Likkutei Torah there cites Pri Etz Chaim, Shaar HaShabbos ch. 8, on "Moshe rejoices…": a thousand portions of light.**

KEHOT'S NOTE

בלקו״ת ברכה צג, ג ״פע״ח שער השבת פ״ח בענין ישמח משה כו׳ אלף חלקים של אור כו׳״. וראה לקו״ת להאריז״ל ס״פ תשא. שם ר״פ ויקרא. עיין בזה בספר הלקוטים בהעלותך עה״פ והאיש משה ענו מאד. ולפענ״ד נראה, שהאלף אורות או המשכה הנ״ל אין זה ענין של תוספות אור בנשמה שתוכל להוסיף כח בעבודתה אבל נשארת במדריגתה . . אלא ב׳ ענינים הנ״ל הם ע״ד השינוי מאברם לאברהם. לקו״ש ח״ו ע׳ 245 ע״ש בארוכה. קטע מכאן מובא בד״ה פסל לך תרל״ב ע׳ פב. בענין אלף אורות — ראה ד״ה ישמח משה תרל״ח. בסה״מ תרמ״ג ע׳ לא כ׳ שאין הגוף מזדכך ע״י מצות מעשיות ומפרש שכאן בתו״א ״אמר רק מוחו ולבו זכים היינו שיזדככו המוח והלב להבין גדולת אוא״ס ב״ה ויהי׳ מקושר לאלקות . . צ״ל דקדוק לשונו הק׳ שע״י מצות מעשיות נע׳ מוחו ולבו זכים אלף פעמים ככה מהו המספר אלף פעמים דוקא, ולמה מוחו ולבו דוקא״. ראה ג״כ לקו״ש חכ״ב ע׳ 349. חכ״ג ע׳ 335.

62 **(ובשבת . . חלקו)**

> **The parenthetical remark about Shabbos is found in the manuscripts as well, so it is not a later addition.**

KEHOT'S NOTE

המוסגר נמצא גם בכת״י מאמרי אדה״ז.

63 **לך רד מגדולתך**

> **Rabbi Elazar: after the Golden Calf G-d told Moshe, "Descend from your greatness! Did I give you greatness except for the sake of Israel? Now that Israel have sinned, what are you to Me?"**

Berakhot 32a:14 ברכות ל״ב א:י״ד

"וַיְדַבֵּר ה׳ אֶל מֹשֶׁה לֶךְ רֵד". מַאי "לֶךְ רֵד"? אָמַר רַבִּי אֶלְעָזָר: אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְמֹשֶׁה: מֹשֶׁה, רֵד מִגְּדוּלָּתְךָ! כְּלוּם נָתַתִּי לְךָ גְּדוּלָּה אֶלָּא בִּשְׁבִיל יִשְׂרָאֵל. וְעַכְשָׁיו יִשְׂרָאֵל חָטְאוּ — אַתָּה לָמָּה לִי? מִיָּד תָּשַׁשׁ כּוֹחוֹ שֶׁל מֹשֶׁה, וְלֹא הָיָה לוֹ כֹּחַ לְדַבֵּר. וְכֵיוָן שֶׁאָמַר "הֶרֶף מִמֶּנִּי וְאַשְׁמִידֵם", אָמַר מֹשֶׁה: דָּבָר זֶה תָּלוּי בִּי! מִיָּד עָמַד וְנִתְחַזֵּק בִּתְפִלָּה, וּבִקֵּשׁ רַחֲמִים.

"And the L-rd spake unto Moses, Go, get thee down" (Exod. xxxii. 7). What means "Go, get thee down" ? R, Eleazar said : The Holy One, blessed be He, spake to Moses, "Moses, get thee down from thy greatness. Have I given thee greatness but for the sake of Israel? And now that Israel has sinned, what art thou to Me?" Immediately the strength of Moses was weakened, and he had not the power to speak. But when He said, "Let Me alone, that I may destroy them" (Deut. …

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KEHOT'S NOTE

ברכות לב, א. פדר״א פרק מה. ראה רש״י תשא לב, ז.

64 **לך רד**

> **Rashi on "Go, descend" brings the same teaching: "from your greatness; I gave you greatness only for their sake."**

Rashi on Exodus 32:7:2 רש"י על שמות ל״ב:ז׳:ב׳

לך רד. מִגְּדֻלָּתְךָ - לֹא נָתַתִּי לְךָ גְּדֻלָּה אֶלָּא בִּשְׁבִילָם (ברכות ל״ב), בְּאוֹתָהּ שָׁעָה נִתְנַדָּה מֹשֶׁה מִפְּנֵי בֵּית דִּין שֶׁל מַעְלָה (תנחומא):

לך רד GO, GO DOWN from your high position; I have given you distinction only for their sake! (Berakhot 32a). At that moment Moses was excommunicated by a decree of the heavenly court (Midrash Tanchuma, Ki Tisa 22).

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

65 **שש מאות אלף רגלי העם**

> **Moshe says to G-d, "Six hundred thousand on foot are the people in whose midst I am." The Alter Rebbe reads "on foot" literally: Israel are Moshe's feet.**

Numbers 11:21 במדבר י״א:כ״א

וַיֹּאמֶר מֹשֶׁה שֵׁשׁ־מֵאוֹת אֶלֶף רַגְלִי הָעָם אֲשֶׁר אָנֹכִי בְּקִרְבּוֹ וְאַתָּה אָמַרְתָּ בָּשָׂר אֶתֵּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים׃

And Moses said: 'The people, among whom I am, are six hundred thousand men on foot; and yet Thou hast said: I will give them flesh, that they may eat a whole month!

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KEHOT'S NOTE

במדבר יא, כב.

66 **שו״ה שלו — בקרבו**

> **After "in whose midst I am," the manuscript adds: "that he was in their midst."**

KEHOT'S NOTE

בכת״י נוסף: שהוא הי׳ בקרבם: והם.

67 **מוחו ולבו זכים**

> The glossator comments: “like pure (zakim) water, and understand” — linking the purity of mind and heart to the image of clear water.

KEHOT’S NOTE

”כמו מים זכים והבן”. הגי”ה בכתי”י על תו”א.

68 **אלף פעמים ככה**

> the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT’S NOTE

ע׳ באוה”ת בראשית ח”ו תתרכו, ב ואילך, ובפ׳ בחוקותי ע׳ רד. ובתורת שמואל תרכ”ז ע׳ עא מוסיף: והיינו לפי שכל ישראל מעורבים זב”ז תחתון בעליון ועליון בתחתון כו׳ עכ”ל. וראה לקמן עח, ב. ובמ”מ ללקו”ת ואתחנן י”ב, ג.

PARAGRAPH 9

69 **הדום . . להגביה**

> The Tzemach Tzedek explains “to raise” the foot: that “her feet not go down to death” (see Zohar 1:221b), for when people lower themselves into physical desires the flow above is also lowered into the chambers of kelipah, since “Jacob is the rope of His inheritance”; this is the secret of the exile of the Shechinah.

KEHOT’S NOTE

באוה”ת פ׳ בראשית א, א מציין ע”ז וז”ל: ר”ל שלא יהיו רגליה יורדות מות ע׳ זח”א ויחי דף רכא, ב והיינו שמשפילים א”ע בתאוות גשמיות שמזה נמשך שגם למעלה נשפל ההמשכה בהיכלות הקליפות כי יעקב חבל נחלתו כמ”ש ע”פ ואני נתתי לכם שכם אחד וז”ס גלות השכינה” עכ”ל ע”ש. וכ”ה באוה”ת נ”ך ח”א ע׳ שיב.

70 **צדקה תרומם גוי**

> “Charity exalts a nation, but the kindness of peoples is sin.” The Alter Rebbe reads “exalts” as raising from below to above, and “goy” as its three letters.

Proverbs 14:34 משלי י”ד:ל”ד

צְדָקָה תְרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT’S NOTE

משלי יד, לד. ראה פי׳ הפסוק באוה”ת משלי נ”ך כרך א ע׳ תר.

71 **אותיות ג׳ ו׳ י׳**

> The Tzemach Tzedek writes: see “The heavens are My throne,” on “and the earth is My footstool,” which refers to the G-dly soul, and the maamar “And I will make your windows of kadkod,” which explains it as the animal soul.

KEHOT’S NOTE

באוה”ת בראשית כרך ג חנוכה תתקלא, ב מציין ”וע׳ בד”ה השמים כסאי בד”ה והארץ הדום רגלי . . דקאי על נה”א, ובד”ה ושמתי כדכד פי׳ דקאי על נה”ב”. [לקו”ת ראה כה, א ”חטאתם של ישראל הוא הגורם חסד לאומים”]. וראה שם תתרלו, ב. אוה”ת נ”ך ע׳ תר מציין לכאן. סה”מ תרל”ח ע׳ ער. ראה לקמן לח, ד שמגביה את בחי׳ היו”ד שבאה למעלה מעלה.

72 **בבחינת גוי שהם אותיות ג׳ ו׳ י׳ . . חסד דין רחמים**

> Further discussion by the Tzemach Tzedek of goy as gimmel-vav-yud and the three attributes.

KEHOT’S NOTE

ראה באוה”ת בראשית כרך א קלח, ב. כרך ו תתרלו, ב. וראה לקו”ש חל”ג ע׳ 226 הערה 27.

73 **חסד דין רחמים**

> Cited on the division of the attributes into kindness, judgment and mercy.

KEHOT’S NOTE

ראה אוה”ת ואתחנן ע׳ רצז.

74 **נה”י אינו אלא התפשטות חג”ת וענפיה**

> There Netzach, Hod and Yesod are compared to the kidneys that “advise” how to give: they do not add new attributes but determine how the flow is transmitted.

KEHOT’S NOTE

ראה לקמן נ, ד שענין נה”י הוא עד”מ כליות יועצות איך להשפיע. וראה באוה”ת שבת שובה ע׳ א׳תקכד.

PARAGRAPH 10

75 **בכל נפשך**

> “And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” “With all your soul” is read as all the soul’s powers, down to the lowest.

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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76 **שו”ה בבחינת — תרום ותגביה**

> The manuscript reverses the order of the two verbs and adds “as mentioned above”: “be raised and exalted, as above.”

KEHOT’S NOTE

בכת”י: תגביה ותרום כנ”ל.

PARAGRAPH 11

77 **שמים שם מים**

> The note says shamayim as sham mayim is explained at length there.

KEHOT’S NOTE

ע׳ באוה”ת פ׳ עקב ע׳ תרה בארוכה.

78 **דאורייתא מחכמה נפקת**

> Kehot’s note points to Zohar II, 121a for these words.

Zohar II, 121a זח”ב קכא, א

KEHOT’S NOTE

זח”ב קכא, א. וראה שם פה, א.

with will.

Bereshit Rabbah 5:8 בראשית רבה ה׳:ח׳

ויקרא אלקים ליבשה ארץ - למה נקרא שמה ארץ שרצתה לעשות רצון קונה רבי נתן בשם ר׳ אחא ורי ברכיה בשם רבי יצחק אמר אני אל שדי אני שאמרתי לשמים וארץ די שאלמלא כן היו מותחים והולכין עד עכשיו ולמקוה המים קרא ימים א״ר יוסי ב״ר חלפתא והלא ים אחד הוא ומה ת״ל ימים אלא אינו דומה טעם דג העולה מעכו לעולה מצידון ולעולה מאספמיא:

"G-d called the dry land Earth, and the gathering of the waters He called Seas, and G-d saw that it was good" (Genesis 1:10). "G-d called the dry land Earth [eretz]." Why was it called eretz? It is because it hastened [ratzeta] to perform the will of its Maker. Rabbi Natan in the name of Rabbi Aḥa, and Rabbi Berekhya in the name of Rabbi Yitzḥak said: "I am G-d Almighty [shadai]" (Genesis 17:1) - I am the One who [she] said to the heavens and the earth: Enough [dai]. ...

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83 **שו״ה א׳ רץ כו׳**

The manuscript lacks the word "etc." after "alef, ratz"; the note remarks that it seems superfluous.

KEHOT'S NOTE

בכת״י אין תי׳ ״כו״. — ולכאורה הוא מיותר.

84 **ותושב״כ . . שהן שמותיו של הקב״ה**

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

KEHOT'S NOTE

רמב״ן עה״ת בהקדמה, יונת אלם פכ״ט.

85 **שו״ה אבל תורה — בנפש**

The manuscript lacks the words "in the soul" in "through grasping the will in the soul."

KEHOT'S NOTE

בכת״י ליתא תי׳ זו.

86 **ושלשה נקראו ארץ**

The Rebbe's discourse on this verse, cited for the three things called "earth."

KEHOT'S NOTE

ראה ד״ה השמים כסאי תשמ״א. בהגי״ה בכת״י מחסיד על תו״א מעיר כאן ״ע׳ בד״ה כי כאשר השמים, עיין ותבין זאת, כי לכאורה עד כה דבריו שכנס״י נקי׳ רגל רק מצות ותושבע״פ נקי׳ ארץ״. ראה גם אוה״ת בראשית כרך ו תתרלז, א.

87 **ושלשה נקראו . . דבר ה׳**

In these manuscripts the whole sentence about the three things called "earth" appears in parentheses, as an aside.

KEHOT'S NOTE

בבוך 1092, 2044 כ״ז נמצא במוסגר.

88 **ארץ ארץ שמעי דבר ה׳**

The prophet calls "Land, land, land, hear the word of G-d"; the triple "land" is read as the three things called

79 **דאורייתא מחכמה נפקת**

The Zohar teaches that the Torah came forth from supernal Chochmah; hence it is "heaven," sham mayim, the waters of wisdom.

Zohar, Mishpatim 19:494–499 ספר הזהר, משפטים י״ט:תצ״ד-תצ״ט

80 **דאורייתא מחכמה נפקת**

The Kehot note also points to this Zohar passage for the Torah coming from Chochmah.

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

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

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

81 **למה נקרא שמה ארץ שרצתה**

The Tzemach Tzedek writes that elsewhere "The heavens are My throne" is explained as ratzo (love) and "the earth My footstool" as shov (awe), while in "As the new heavens" earth is ratzo and heaven shov.

Bereshit Rabbah 5:7 בראשית רבה ה׳:ז׳

... א״ל הקדוש ברוך הוא אמר לה האריכי הרחיבי קבלי אוכלוסיך ההי״ד (ישעיה נד) הרחיבי מקום אהלך למה כי ימין ושמאל תפרוצי וגו׳:

The way of the world is that a person empties a full vessel into an empty vessel. Can one, perhaps, pour a full vessel into a full vessel? The world in its entirety is all water, and yet you say "to one place"? But from here [we see] that a smaller space was able to contain a greater amount [than its size]. Kohelet and in Vayikra Rabba 19:9>. Similarly, "Moses and Aaron gathered the assembly [to the front of the rock]" (Numbers 20:10). It [the front of the rock] was ...

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KEHOT'S NOTE

ב״ר ה, ז. באוה״ת שה״ש כרך א ע׳ שיח כ׳: ״וכמ״כ נת׳ במ״א ענין השמים כסאי הוא רצוא אה״ר וכו׳ והארץ הדום יראה שוב, וצ״ע שבד״ה כאשר השמים החדשים נת׳ ארץ רצוא ושמים שוב וכו׳ וכן בכמה דוכתי בענין חתן וכלה דו״נ כלה כלתה נפשי וחתן חות דרגא, . . ויש לומר כי לפעמים מפרשים גבורה יראה ואז הוא בחי׳ שוב ולפעמים מפרשים גבורה רשפי אש ואז הוא רצוא, וכן חסד הפי׳ אהבה, אך יש אהבה שממטה למעלה היא רצוא ויש אהבה שמלמעלה למטה והיא בחי׳ שוב, ועמ״ש מענין ב׳ בחי׳ אהבה אלו בד״ה בהעלותך את הנרות שהוא ההפרש בין אהבה דאברהם ובין אהבה דאהרן כה״ג, ולכן ב׳ הסברות שבענין רצוא ושוב נכוני׳ והכל לפי הענין״ עכ״ל שם.

82 **למה נקרא שמה ארץ שרצתה**

The Midrash: "Why is it called eretz? Because it wished (ratz'sah) to do the will of its Maker." This links "earth"

"earth."

Jeremiah 22:29 ירמיהו כ״ב:כ״ט

אֶרֶץ אֶרֶץ אֶרֶץ שִׁמְעִי דְּבַר־ה׳

O land, land, land, Hear the word of the L-RD.

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KEHOT'S NOTE

ירמי׳ כב, כט. בבוך 1824 נוסף: שכולם הם בחי׳ דבר ה׳). בבוך הנ״ל מתי׳ ושלשה נקראו ארץ עד סיום הקטע הוא במוסגר. ושם במקום "ושלשה נקראו" נכתב (וגם נקר׳.

PARAGRAPH 12

89 **אי זה בית**

"What house could you build for Me?" — the third element of the verse, here the "house" of prayer.

Isaiah 66:1 ישעיהו ס״ו:א׳

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

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

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90 **ובחי׳ בית היינו בכל מאדך**

This passage is quoted there, in an explanation of "with all your might."

KEHOT'S NOTE

מובא באוה״ת במדבר כרך ו ע׳ א׳תתקו ע״ש בפי׳ בכל מאדך.

91 **בכל מאדך**

"With all your might" (me'odecha): love beyond measure, identified here with the encompassing "house."

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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92 **אך אי זה בית . . בכל מאדך שהוא בבחי מקיף**

The Tzemach Tzedek refers there to this passage identifying the "house" with "with all your might" as encompassing.

KEHOT'S NOTE

באוה״ת במדבר כרך ג פ׳ בלק (בהוצאה חדשה) בהוספות ע׳ 74 מציין לכאן.

93 **בגגו ובקירותיו**

In the version there, after "its roof and its walls," is added: "[and see what is written in the maamar 'A psalm, a song for the dedication of the House']."

KEHOT'S NOTE

בסה״מ תרל״ח ע׳ רמ נוסף: [ועמ״ש בד״ה מזמור שיר חנוכת הבית]. =לקו״ת ברכה צח, ד ואילך.

94 **רוחו ונשמתו אליו יאסף**

The verse from paragraph 4: G-d gathers His spirit and breath to the one who sets his heart to Him; here it describes the encompassing light drawn down in prayer.

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד. ע׳ באוה״ת פ׳ כי תצא ע׳ תתקכח.

95 **כריעות והשתחויות באבות ובהודאה תחלה וסוף**

The Talmud lists the blessings of the Amidah in which one bows: the Patriarchs (first blessing) and Thanksgiving, at the beginning and at the end.

Berakhot 34a:14 ברכות ל״ד א׳:י״ד

תָּנוּ רַבָּנָן: אֵלּוּ בְּרָכוֹת שֶׁאָדָם שׁוֹחֶה בָּהֶן: בְּ״אֲבוֹת״, תְּחִלָּה וְסוֹף. בַּ״הוֹדָאָה״, תְּחִלָּה וְסוֹף. וְאִם בָּא לְשׁוּחַ בְּסוֹף כָּל בְּרָכָה וּבְרָכָה, וּבִתְחִלַּת כָּל בְּרָכָה וּבְרָכָה — מְלַמְּדִין אוֹתוֹ שֶׁלֹּא יִשְׁחֶה.

Our Rabbis have taught : These are the benedictions at which a man bends low ; at the beginning and end of the "Patriarchs" and at the beginning and end of the "Thanksgiving." Should anyone come to bend low at the end and beginning of every benediction, we tell him not to do so.

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

96 **דלית מחשבה תפיסא ביה כלל**

Elijah's prayer: "No thought can grasp You at all."

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א׳:י׳-י״ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ״א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

97 **ולאו מכל מדות**

Elijah's prayer: G-d is "not of any of these attributes at all."

Tikkunei Zohar 17b:5–7 תקוני הזהר י״ז ב׳:ה׳-ז׳

אבל לאו דאית לך צדק ידיע דאיהו דין. ולאו משפט ידיע דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ״א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי׳ הגדולה והגבורה וכו׳

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98 **שו״ה וסובב — זה אביט . . אל זה אביט**

Several manuscripts lack the words from "and surrounding" through "And to this one I will look"; the note sug-

gests they may be an addition by the Tzemach Tzedek.

KEHOT'S NOTE

בכמה כת״י ליתא, ואולי זה הוספה מכ״ק אדמו״ר הצ״צ.

99 **ואל זה אביט**

"And to this one I will look: to the poor and broken of spirit." The next verse, which the Alter Rebbe applies to prayer.

Isaiah 66:2 ישעיהו ס״ו:ב׳

וְאֶת־כָּל־אֵלֶּה יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־ה׳ וְאֶל־זֶה אַבִּיט אֶל־עָנִי וּנְכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃

For all these things hath My hand made, and so all these things came to be, saith the L-RD; but on this man will I look, even on him that is poor and of a contrite spirit, and trembleth at My word.

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KEHOT'S NOTE

ישעי׳ סו, ב. ראה לקמן יח, ד. לקו״ת ואתחנן ג, ג. וראה אוה״ת פ׳ ויחי כרך ב תי, ב.

100 **שמצינו במשה שבחטא העגל**

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

ראה לקו״ת להאריז״ל ס״פ תשא. שם ר״פ ויקרא. פע״ח שער השבת פ״ח.

PARAGRAPH 13

101 **ואת כל אלה ידי עשתה ויהיו כל אלה נאם ה׳**

The verse after "The heavens are My throne": "All these My hand has made, and all these came to be, says G-d; and to this one I will look, to the poor and broken of spirit."

Isaiah 66:2 ישעיהו ס״ו:ב׳

וְאֶת־כָּל־אֵלֶּה יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־ה׳ וְאֶל־זֶה אַבִּיט אֶל־עָנִי וּנְכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃

For all these things hath My hand made, and so all these things came to be, saith the L-RD; but on this man will I look, even on him that is poor and of a contrite spirit, and trembleth at My word.

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102 **עיניך יונים**

"Your eyes are doves" — the gaze, here associated with thought.

Song of Songs 1:15 שיר השירים א׳:ט״ו

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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103 **וכריעות והשתחויות**

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

ראה לקמן מה, ג. ובלקו״ת שה״ש מה, ג.

PARAGRAPH 14

104 **לא הביט און ביעקב**

Bilaam's blessing: "He has not looked upon iniquity in Jacob nor seen wrongdoing in Israel; Havayah his G-d is with him." Read here as the encompassing light, which does not depend on one's merits.

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.

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KEHOT'S NOTE

במדבר כג, כא.

105 **בוחן לבות וכליות**

"He who tests hearts and kidneys is a righteous G-d." The inner light depends on this examination of a person's true feelings.

Psalms 7:10 תהילים ז׳:י׳

יִגְמָר־נָא רַע רְשָׁעִים וּתְכוֹנֵן צַדִּיק וּבֹחֵן לִבּוֹת וּכְלָיוֹת אֱלֹקִים צַדִּיק׃

Oh that a full measure of evil might come upon the wicked, And that Thou wouldest establish the righteous; For the righteous G-d trieth the heart and reins.

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Proverbs 17:3 משלי י״ז:ג׳

מַצְרֵף לַכֶּסֶף וְכוּר לַזָּהָב וּבֹחֵן לִבּוֹת ה׳

The refining pot is for silver, and the furnace for gold; But the L-RD trieth the hearts. .

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KEHOT'S NOTE

ע״פ תהלים ז, י. וראה בסה״מ תקס״ה ח״ב ע׳ תשיד שמביא הפסוק בוחן לבבות ה׳ (משלי יז, ג).

כי כאשר השמים החדשים והארץ החדשה וגו׳

"For as the new heavens and the new earth"

The world's heaven and earth are sustained by a spiritual "earth" and "heaven" — the soul's upward rush of longing (ratzo) and the drawing down of G-dliness through Torah and mitzvos (shov). In the future, the pulse of ratzo and shov will flow from G-d's own essence, heaven first, and Israel's service will be raised to stand before Him with it.

THE MAAMAR IN BRIEF

The Sages say that heaven and earth were created for the sake of Israel and the Torah; the Alter Rebbe infers that Israel and the Torah contain a spiritual heaven and earth that keep the physical ones in being. Eretz (earth) is linked to ratzon and ratz: the "running" of longing, like the chayos who "ran and returned." This ratzo is the love of the Shema, prepared for by Pesukei deZimra, a single-minded desire for G-d's essence beyond all the worlds that live from His mere "kingship." The "return" (shov) comes in the Shemoneh Esreh, Torah study and above all the practical mitzvos, which encompass the soul like the heavens around the earth. Now, amid concealment, earth must precede heaven: an arousal from below must precede the response from above. In the Time to Come, with no concealment, the "new heavens and new earth" will come from G-d alone, heaven first — as the pulse of G-d's own flow, like a heartbeat, reaches and withdraws. Yet "your seed and your name" — Israel's mitzvos and acceptance of G-d's yoke — will also stand before Him.

OUTLINE

1 **Heaven and earth in Torah and Israel** ¶1–2

Since the world exists for Israel and the Torah, they must contain a spiritual heaven and earth; eretz means both running and will.

2 **Ratzo: the running of longing** ¶3–8

The angels' and souls' yearning to be absorbed in G-d; in prayer it is the love of the Shema, prepared by Pesukei deZimra, reaching past the worlds that live from G-d's "kingship" to His essence.

3 **Shov: drawing G-dliness down** ¶9–11

The Shemoneh Esreh, Torah study and practical mitzvos draw the light into vessels; the soul "lives against its will" in the body for this purpose.

4 **Shov is heaven, ratzo is earth** ¶12–15

Torah and mitzvos encompass the soul as heaven encompasses earth; the throne and footstool, the ladder of prayer, and why earth preceded heaven in creation.

5 **Why the world exists for Torah and Israel** ¶16

The Torah (shov) and Israel's self-sacrifice (ratzo) are the spiritual heaven and earth that sustain the physical ones.

6 **The new earth of the Time to Come** ¶17–21

Present ratzo is a struggle out of concealment; in the future, without kelipah, the revelation will come from above alone, heaven before earth, not through the contractions of Elokim.

7 **Ratzo and shov within the divine flow** ¶22–26

Like a heartbeat or a flame, G-d's own flow expands and withdraws ("reaching and not reaching"); here expansion (heaven) precedes withdrawal (earth).

8 **"So shall your seed and your name stand"** ¶27–28

Israel's mitzvos and acceptance of G-d's yoke will not be eclipsed by the future revelation but raised to stand before Him.

KEY CONCEPTS

Ratzo and shov רצוא ושוב

"Running and returning": the upward rush of longing to cleave to G-d, and the return downward to draw G-dliness into the world. Here ratzo is "earth" and shov is "heaven."

Arousal from below and from above אתערותא דלתתא ואתערותא דלעילא

Human initiative that draws a divine response, and divine revelation unprompted by us. Now the first must precede the second; the new heavens and earth come from above alone.

"King" and "Unique One" מלך ויחיד

G-d as "King" — His kingship, merely a "name" and radiance — gives life to all worlds (memalei); as "Unique" He is His essence, unchanged by creation (sovev), and it is to this that Israel is bound.

Encompassing lights מקיפים

Light that surrounds rather than enters; the mitzvos become the soul's encompassing garments, so the shov of Torah and mitzvos is "heaven" around the "earth" of ratzo.

Reaching and not reaching מטי ולא מטי

The Arizal's term for the pulse of divine light that reaches into the vessels and withdraws, like a heartbeat or a flame; expansion comes first.

The Name Elokim שם אלקים

The Name of contraction and concealment through which the present world was made; the soul's ratzo "sweetens" it until it merges with Havayah.

SECTION 1 • ¶1–2

Heaven and earth in Torah and Israel

1 כי כאשר השמים[1,2] החדשים והארץ החדשה וגו'. הנה כתיב בראשית ברא אלקי' את השמים ואת הארץ וארז"ל בראשית בשביל ישראל שנקראו ראשית.[3]

"For as the new heavens and the new earth," etc. Now, it is written, "In the beginning (Bereshis) G-d created the heavens and the earth," and our Sages, of blessed memory, said: "Bereshis — for the sake of Israel, who are called 'beginning' (reishis)."

> The maamar opens with Isaiah's promise that the "new heavens and new earth" that G-d will make will endure before Him, and so will Israel's offspring and name. Before explaining it, the Alter Rebbe turns to the Torah's first verse and the Sages' reading of Bereshis as "for the sake of reishis (the first)": the world was created for the sake of Israel, who are called "first."

וגם אמרו בשביל התורה שנק' ראשית.[4] וא"כ כיון ששמים וארץ נבראו בשביל תורה וישראל מוכרח לומר שיש בחי' שמים וארץ בתורה ובעבודת ישראל שבהן ועל ידן יתקיימו שמים וארץ הגשמיים.[5]

They also said: for the sake of the Torah, which is called 'beginning.' If so, since heaven and earth were created for the sake of the Torah and Israel, we are compelled to say that there is a level of heaven and earth in the Torah and in the service of Israel, by which and through which the physical heaven and earth are sustained.

> The Sages also read it as "for the sake of the Torah," which is likewise called "first." The Alter Rebbe draws the conclusion: if the physical heaven and earth exist for the Torah and for Israel, then the Torah and Israel's divine service must themselves contain a spiritual "heaven" and "earth," and it is these that keep the physical ones in existence. The maamar now sets out to identify them.

2 והענין הוא כי הנה אמרז"ל למה נק' שמה ארץ שרצתה לעשות רצון קונה.[6] פי' שרצתה היינו ל' רץ וגם ל' רצון.[7,8]

The explanation is this: our Sages, of blessed memory, said, "Why is it called by the name eretz (earth)? Because it ran (ratzsah) to do the will (ratzon) of its Maker." That is, ratzsah is a term of running (ratz) and also a term of will (ratzon).

> The Midrash explains the name eretz (earth) by wordplay: the earth "ran" (ratzsah) to do its Maker's will. The Alter Rebbe points out that ratzsah carries two meanings at once — running (ratz) and wanting (ratzon) — and both will matter in what follows.

וכמ"ש בכה ארוץ גדוד[9] שהוא ג"כ לי' רץ וגם יש בו ג"כ ענין רצון וכמש"ת.

As it is written, "For by You I run (arutz) through a troop," which is also a term of running and also contains the idea of will, as will be explained.

David's words "by You I run through a troop" use the same root for running. The Alter Rebbe adds that the verse also carries the sense of will, which he explains later (paragraph 8), where "by You" is read as "in Your very essence."

SECTION 2 • ¶3–8

Ratzo: the running of longing

3 והענין דהנה כתיב והחיות רצוא ושוב[10] בחי' רצוא זה הוא ענין תשוקה בלב לדבקה בו יתברך והוא ג"כ לי' מרוצה

The explanation: it is written, "And the chayos ran and returned (ratzo vashov)." This level of ratzo is a longing in the heart to cleave to Him, blessed be He, and it is also a term of running (merutzah):

Ezekiel's vision describes the chayos — the angelic "living creatures" who bear the divine chariot — as "running and returning" (ratzo vashov). The Alter Rebbe defines ratzo, the "running," as the heart's longing to cleave to G-d, and notes that it shares the root of merutzah, a run.

כמו הרץ ממקומו להלאה כך הוא ענין תשוקה זו של החיות להיות יוצאים ועולים ממקומם וליבטל וליכלל באי"ס ב"ה וכעין מ"ש שרפים עומדי' ממעל לו ופי' ממעל לשכינתי'.[11,12]

just as one who runs from his place onward, so is this longing of the chayos — to go out and rise up from their place, to be nullified and absorbed into the Infinite One (Ein Sof), blessed be He. It is akin to what is written, "Seraphim stood above Him (mima'al lo)," which is explained [as] "above His Shechinah."

As a runner leaves his place and moves beyond it, the angels' longing drives them out of their own level, rising to be nullified and absorbed in the Infinite. Isaiah's seraphim who "stand above Him" are similar: they are explained as standing above the Shechinah, rising beyond the level of the Divine Presence that rests upon them.

4 והיינו שתשוקתם להכלל שם כו'. וכן בחי' כללות נש"י במקורן ושרשן יש בהן בחי' רצוא ברצון ותשוקה לדבקה בו באי"ס ב"ה וכמ"ש ואל אישך תשוקתך.[13]

That is, their longing is to be absorbed there, etc. Likewise, the souls of Israel as a whole, in their source and root, have a level of ratzo, with will and longing to cleave to Him, to the Infinite One, blessed be He, as it is written, "And your longing shall be for your husband."

> The same yearning exists in the source of all Jewish souls, the Community of Israel, which longs to cleave to the Infinite. The words said to Eve, "your longing shall be for your husband," are read as the longing of this collective soul, the "bride," for G-d.

והיינו מפני השגתה בהיותה בבחי' ארץ שהיא בחי' המדרגה התחתונה להיות עם ודבר נפרד[14] כו'

This is because of her apprehension, being on the level of "earth," which is the lowest level — to be a "people" and a separate thing, etc.

> Her longing comes from what she perceives in her position as "earth," the lowest divine level (Malchus), through which there comes to be a "people" — beings who exist as separate from their King. From that lowest place she yearns to be reunited with Him.

וכן הוא ג"כ בנפש האדם למטה המשכלת ומתבוננת בה' אחד איך שהוא יתברך מחדש בטובו[15] כו'

So too with the soul of man below, which reasons and contemplates the One G-d: how He, blessed be He, renews in His goodness, etc.,

> The same pattern repeats in the individual soul below: a person reflects with his intellect on G-d's oneness and on how He "in His goodness renews [each day the work of creation]" (from the first blessing before the Shema).

ומהווה כל העולמות מאין ליש ממש אשר ע"כ הוא ג"כ בחי' ארץ בבחי' רצוא ורצון לדבקה בו ית' ולאהבה את[16] ה' כי הוא חייך.

and brings all the worlds into being from nothing into actual something. Therefore it too is on the level of "earth," in a state of ratzo and will to cleave to Him, blessed be He, and "to love G-d, for He is your life."

> In this renewal G-d brings all worlds from nothing into real existence. Through such reflection his soul too becomes "earth": it is stirred to run toward G-d with desire and love. The verse "to love G-d, for He is your life" shows that the love grows from recognizing that G-d is one's very life.

5 והנה בחי' הרצוא הזה הוא בק"ש ובחי' השוב הוא בתפלת שמ"ע ובת"ת שהוא בחי' גילוי אלקות מלמעלה למטה כנודע.

Now, this level of ratzo is in the reading of the Shema, and the level of shov (return) is in the Shemoneh Esreh prayer and in Torah study, which is the level of the revelation of G-dliness from above to below, as is known.

> The Alter Rebbe now maps ratzo and shov onto the morning prayers. The Shema, with its declaration of G-d's oneness and its command to love Him, is the soul's running upward; the Shemoneh Esreh and the Torah study that follows are the "return," in which G-dliness is drawn down and revealed below.

ופסוד"ז שקודם ק"ש היינו לספר בשבחו של מקום כמ"ש רוממות אל בגרונם[17] ועי"ז נעשה כמו חרב פיפיות לעשות נקמה[18] כו' דהיינו לקרוע המסכים המבדילים גילוי אלקות.

The Verses of Praise (Pesukei deZimra), which precede the Shema, are to recount the praise of the Omnipresent, as it is written, "The exaltations of G-d are in their throat," and through this it becomes like "a double-edged sword, to execute vengeance," etc. — that is, to tear apart the partitions that screen off the revelation of G-dliness.

> Pesukei deZimra, the psalms and verses of praise said before the Shema, recount G-d's greatness. Psalm 149 speaks of "exaltations of G-d in their throat and a double-edged sword in their hand to execute vengeance"; the Alter Rebbe reads the praise itself as the sword, cutting through the screens that hide G-dliness.

וכ"ז הכנה בלבד לשמ"ע כי בשמ"ע הוא המשכת גילוי אלקות באמרו ברוך אתה הוי"ה אלקינו שהוא בחי' גילוי סוכ"ע בממכ"ע.

All this is only a preparation for the Shemoneh Esreh, for in the Shemoneh Esreh there is the drawing down of the revelation of G-dliness, when one says, "Blessed are You, Havayah, our G-d," which is the revelation of the light that encompasses all worlds (sovev kol almin) within the light that fills all worlds (memalei kol almin).

> Everything before it prepares for the Shemoneh Esreh, where the drawing down is explicit in each blessing's formula. "Blessed are You, Havayah, our G-d" means that the transcendent light (Havayah, sovev) becomes revealed within the light invested in the worlds ("our G-d," memalei).

אך כדי שיבא לזה צריך הוא[19] לסדר שבחו של מקום תחלה בפסוד"ז כמו בברוך שאמר והיה העולם[20]

But in order to come to this, one must first set out the praise of the Omnipresent in the Verses of Praise, as in "Blessed is He who spoke and the world came into being"

> Before this can happen, one must first set out G-d's praise in Pesukei deZimra, beginning with Baruch She'amar. As the Tzemach Tzedek observes, this seems to repeat the previous point; but here the point is that Pesukei deZimra prepares for the Shema, where the ratzo takes place. A long parenthesis follows, and the sentence resumes in part 9.

(כי עם היות שהנה"א היא בחי' ארץ שהוא בחי' רצוא אך היינו מצד שורשה יש בה בחי' השתוקקות תמיד לדבקה בו יתי'

(For although the G-dly soul is on the level of "earth," which is the level of ratzo, this is only from the standpoint of its root, [where] it has a constant yearning to cleave to Him, blessed be He.

> The parenthesis explains why preparation is needed: the G-dly soul is by nature "earth," always yearning to cleave to G-d — but that is its state in its root, above.

אבל בירידתה למטה להתלבש בגוף ונה"ב אשר הן מסתירי' על אורה כו' וממשיכים אותה אחריהם להמשך בקדרות אופל עניני עוה"ז ואז נסתר ונעלם בה התשוקה והרצוא לאלקות כנודע שלאום מלאום יאמץ וכשזה קם[21,22] כו'.

But in its descent below, to be clothed in the body and the animal soul, which conceal its light, etc., and draw it after them to be drawn into the murky darkness of the affairs of this world, then the longing and the ratzo for G-dliness become concealed and hidden within it, as is known: "one nation shall prevail over the other nation," and when this one rises, etc.

> Once it descends into a body and an animal soul, they hide its light and draw it into the darkness of worldly concerns, and its yearning for G-dliness becomes hidden. The verse about Jacob and Esau, "one nation shall prevail over the other," read by the Sages as "when one rises, the other falls," describes this contest: when the animal soul is strong, the G-dly soul's longing is concealed.

ואי לזאת כדי שתוכל לבא לבחי' הרצוא בשעת ק"ש צריכה הכנה רבה לזה והוא ענין פסוד"ז בסידור שבחו של מקום כו' והכל הכנה לבחי' השוב דשמ"ע[23] כי גם הרצוא הוא בשביל להיות שוב כנודע.

Therefore, in order that it be able to come to the level of ratzo at the time of the Shema, it needs great preparation for this, and that is [the purpose of] the Verses of Praise, in setting out the praise of the Omnipresent, etc. And all of it is a preparation for the level of shov of the Shemoneh Esreh, for the ratzo, too, is for the sake of there being shov, as is known,

> To reach the ratzo of the Shema, then, the soul needs considerable preparation, and this is the task of Pesukei deZimra. Yet the ratzo itself is not the goal: it exists for the sake of the shov, the drawing down that takes place in the Shemoneh Esreh.

כמו שהלוים היו טפלים לכהנים כו' וגם דרך פרט פסוד"ז הוא הכנה לשמ"ע ג"כ שהוא המשכה וגילוי למטה שמתחלה צריך לקרוע המסכים המבדילים ע"י פסוד"ז בכדי שיוכל להיות הגילוי למטה)

just as the Levites were subordinate to the Kohanim, etc. And also, in particular, the Verses of Praise are a preparation for the Shemoneh Esreh, which is a drawing down and revelation below, for first one must tear apart the separating partitions through the Verses of Praise, so that the revelation below can take place.)

> The ascent serves the descent the way the Levites served as assistants to the Kohanim. More specifically, Pesukei deZimra also serves the Shemoneh Esreh directly: its cutting away of the separating screens is what allows the revelation below to happen.

איך שבדבור א' בלבד נתהוו שמים וארץ[24] וכל צבאם[25] כו' וכמו שמסיים בברכה זו בישתבח מלך יחיד חי העולמים[26] ובב"ש אומרים ג"כ יחיד חי העולמים מלך.

[It recounts] how by a single utterance alone heaven and earth and all their host came into being, etc., and as one concludes this blessing in Yishtabach: "King, Unique One, Life of the worlds," and in "Blessed is He who spoke" one likewise says, "Unique One, Life of the worlds, King."

> Back to the main sentence: Pesukei deZimra praises G-d by describing how heaven, earth and all their hosts came into being through a single utterance. Both Yishtabach, which closes this section, and Baruch She'amar, which opens it, call G-d "Unique One, Life of the worlds" together with "King."

פי' שהוא יתי' הוא יחיד ומיוחד כמו קודם בריאת העולם וחי העולמים הוא רק מבחי' מלך שבחי' מלוכה היא

This means that He, blessed be He, is single and unique just as before the creation of the world, and [being] "Life of the worlds" is only from the level of "King," for the level of kingship is

> The Alter Rebbe explains the phrase: G-d is "Unique" — alone and unchanged, exactly as before creation — while being "Life of the worlds" belongs only to His aspect of "King."

רק הארה בלבד ממנו יתב' שהארה זו נמשכת ממנו יתב' להיות חיות כל העולמות עליונים ותחתונים.[27]

only a mere radiance from Him, blessed be He; this radiance is drawn forth from Him, blessed be He, to be the life-force of all the worlds, higher and lower.

> Kingship is only a faint radiance of G-d. It is this radiance, not His essence, that is drawn down to be the life-force of all the worlds. The contrast between "Unique" (G-d Himself) and "King" (a mere radiance) prepares for the next paragraphs.

6 ונודע שיש רבוי עולמות למעלה עד אין קץ ולמטה עד אין תכלית. וזהו פי' בשכמלי"ו כי ועד אין לו הפסק.[28]

It is known that there is a multitude of worlds, above without end and below without limit. This is the meaning of "Blessed be the Name of the glory of His kingdom forever and ever (le'olam va'ed)": for va'ed has no break.

> Kabbalah teaches that there is an endless multitude of worlds, both above and below. The Alter Rebbe finds this in the response to the Shema, "Blessed be the Name of the glory of His kingdom forever and ever": the Talmud teaches that wherever va'ed is used it means without interruption, so G-d's kingdom extends endlessly.

והיינו שבחי' כבוד מלכותו נמשך להחיות עולמות ונבראים אין קץ וכמ"ש היש מספר לגדודיו[29] כו' וכתיב אלף אלפין[30] ישמשוניה ורבו רבבן קדמוהי יקומון וזהו מספר גדוד[31] א' כו'.

That is, the glory of His kingdom is drawn forth to give life to worlds and creations without end, as it is written, "Is there any number to His troops?" etc., and it is written, "A thousand thousands serve Him, and myriads of myriads stand before Him" — and this is the number of one troop, etc.

> It is His kingship, "the glory of His kingdom," that flows into all these endless worlds and creatures to give them life. Job speaks of G-d's countless "troops," and Daniel of "a thousand thousands" and "myriads of myriads" of angels — yet the Talmud says Daniel's staggering figure is only the count of a single troop.

7 ועם כל הרבוי הזה מ"מ כולם נמשכים רק מבחי' מלך שהוא בחי' שם לבד כמאמר למען שמו באהבה מלך[32] כו'.

Yet with all this multitude, they are nonetheless all drawn only from the level of "King," which is merely the level of a "name," as the saying goes, "for the sake of His Name, with love. King," etc.

> Yet this entire endless multitude draws its life only from the level of "King," which is merely G-d's "Name." A name exists for others to call a person by and does not touch his essence; so too kingship is how G-d relates to others, not what He is. The first blessing of the Shemoneh Esreh places "for the sake of His Name, with love" directly beside "King."

והוא בחי' ממכ"ע ומזה נולדה בחי' התפעלות האהבה בלבבו באמרו ואהבת את[33] ה' אלקיך פי' את ה' אלקיך היינו כמש"ל שמע ישראל[34] ה' אלהינו כו'

This is the level of memalei kol almin. And from this is born the stirring of love in one's heart when he says, "And you shall love Havayah your G-d." The meaning of "Havayah your G-d" is as stated above, "Hear, O Israel, Havayah is our G-d," etc.

> This life-giving kingship is the light that fills all worlds (memalei), the divine energy within each creature. Contemplating this arouses love when one says "And you shall love Havayah your G-d," and "Havayah your G-d" means what was explained for "Havayah is our G-d": the transcendent Havayah revealed within "your G-d."

והוא מה שמעלה יתירה נודע' לנו מכל גדודי מעלה שקרבנו לשמו הגדול שהוא בחי' סוכ"ע ועצמיות אלקותו יתברך הוא בחי' יחיד שלמעלה מעלה מבחי' חי העולמים שהוא רק מבחי' מלך כו'

And this is the added superiority that is known to us over all the troops on high: that He has brought us near to His great Name, which is the level of sovev kol almin and the very essence of His G-dliness, blessed be He — the level of "Unique One," which is far, far above the level of "Life of the worlds," which is only from the level of "King," etc.

> Israel's special advantage over all the angelic hosts is that G-d "brought us near to His great Name" (from the blessing before the Shema): to sovev, His very essence, the level of "Unique One," far above "Life of the worlds," the mere level of "King" from which the angels draw.

וזהו שנק' כנ"י אחת כמ"ש אחת היא יונתי[35] כו' שהיא מקבלת מבחי' ה' אחד ממש.

And this is why the Community of Israel is called "one," as it is written, "One is she, My dove," etc., for she receives from the level of "Havayah is One" in the fullest sense.

> That is why the Community of Israel is called "one," as in the Song of Songs, "One is she, My dove": she receives from "Havayah is One" — from G-d's oneness itself, not merely from His kingship.

8 והיינו ע"י שתהי' בבחי' אחת היא לאמה[36,37] להיות שע"י ההתבוננות תבא לבחי' אחת להיות לה

That is, by her being in the state of "She is one to her mother": that through contemplation she comes to a state of oneness, having

> The verse "One is she, My dove" continues, "she is one to her mother." The Alter Rebbe explains how the soul reaches this oneness: through contemplation it comes to have a single will.

רק רצון א' לדבקה בו יתב' והוא בחי' רצוא הנ"ל לבחי' סוכ"ע לדבקה בעצמות אלקות וכמאמר מי לי בשמים כו'.

only one will — to cleave to Him, blessed be He. This is the above-mentioned level of ratzo toward the level of sovev kol almin, to cleave to the very essence of G-dliness, as in the saying, "Whom do I have in heaven," etc.

> That single will is to cleave to G-d Himself. This is the ratzo described above, now directed to sovev — G-d's transcendent essence — rather than to the life-force within the worlds; as the Psalmist says, "Whom do I have in heaven [but You]?"

וזהו ענין ואהבת שבק"ש ופי' וענין הרצוא היינו כמ"ש בכה ארוץ גדוד[38] בכה דוקא בעצמותך וארוץ גדוד היינו בחי' אלף אלפין ישמשוניה ורבו רבבן קדמוהי יקומון[39]

And this is the meaning of "And you shall love" in the Shema. The meaning and nature of the ratzo is as it is written, "For by You (bechah) I run through a troop": "bechah" specifically — in Your very essence; and "I run through a troop" refers to the level of "A thousand thousands serve Him, and myriads of myriads stand before Him"

> This is the love of "And you shall love" in the Shema. David's verse "by You I run through a troop" now receives its full meaning: bechah, "by You," means in G-d's very essence, and the "troop" is the countless angelic hosts of Daniel's vision.

(ועמ"ש במ"א ע"פ ורב כח לתבונתו אין מספר[40,41] איך ששרש כל גדוד הוא בו"ק דאצי' יעו"ש) שבכולם לא יחפוץ רק בהי' לבדו.

(and see what is explained elsewhere on the verse "Great in power, His understanding is beyond number," how the root of every troop is in the six extremities (vav ketzavos) of Atzilus; see there) — that among all of them he desires nothing but G-d alone.

> In a parenthesis, the Alter Rebbe refers to another discourse that traces the root of every angelic "troop" to the six emotive Sefiros of Atzilus. The soul runs past all these hosts because it desires nothing but G-d alone.

ואדלג שור היינו גם בחי' כל המקיפים עליונים כי שור הוא חומה כמ"ש בנות צעדה[42] עלי שור.

"I leap over a wall (shur)" refers also to the level of all the supernal encompassing lights (makifim), for shur means a wall, as it is written, "Daughters strode upon the wall (shur)."

> The second half of David's verse, "by my G-d I leap over a wall," refers to something higher still: the encompassing lights (makifim), levels too lofty to enter the worlds, which surround them as a wall surrounds a city. Shur means "wall," as in Jacob's blessing of Joseph.

ועד"מ החומה הוא מקיף לעיר גם הם אדלג כי התשוקה היא רק למהו"ע יתי' ממש

By way of analogy, a wall encompasses a city; these too "I leap over," for the longing is only for His very essence and being, blessed be He

> Even these lofty surrounding levels the soul "leaps over," because its longing is not for any revelation, however high, but for G-d's essence itself.

(שגם כל המקיפים כלא חשיב אצלו יתי' וכמ"ש במ"א בפי' אדון הנפלאות[43] כו' ולכן נק' שור כמו שהחומה נעשית מאבני' שהם רק בחי' דומם כך כתיב עשה פלא[44] שבחי' פלא ומקיפי' עליונים הוא רק כמו בחי' עשייה אצלו יתי')

(for all the encompassing lights, too, are considered as nothing before Him, blessed be He, as is explained elsewhere on the meaning of "Master of wonders," etc. That is why they are called "wall": just as a wall is made of stones, which are merely inanimate, so it is written, "He does (oseh) wonders," for the level of "wonder" and the supernal encompassing lights are only like the level of "doing" (asiyah) before Him, blessed be He).

> A second parenthesis: before G-d even the highest encompassing lights count as nothing. That is why they are called a "wall" — a wall is built of stones, inanimate matter — and why the verse says "He does wonders": from G-d's perspective even the "wonders," the supernal makifim, are a mere "doing," the lowest kind of activity.

וז"ש מי לי בשמים[45,46] ועמך לא חפצתי בארץ כו' שמים הם בחי' מקיפים וארץ הם בחי' פנימיים שזהו בחי' שור ובחי' גדוד הנ"ל וארוץ ואדלג אותם בכח התשוקה שלי בכה ממש בעצמותך:[47]

This is the meaning of "Whom do I have in heaven? And besides You I desire nothing on earth," etc.: "heaven" is the level of the encompassing lights and "earth" is the level of the inner lights — that is, the level of "wall" and the level of "troop" mentioned above — and I run past them and leap over them by the power of my longing, "bechah," truly in Your essence.

> The Psalm verse sums it up: "heaven" stands for the encompassing lights (the "wall") and "earth" for the inner lights that enter the worlds (the "troop"). The soul runs past both by the strength of its longing for bechah — G-d's very essence.

SECTION 3 • ¶9–11

Shov: drawing G-dliness down

9 והנה מבחינת רצוא הנ״ל בק״ש נעשה שוב אח״כ בתפלה. ולכן גם בסוף הק״ש הוא מסיים אני ה׳ אלהיכם

Now, from the above-mentioned level of ratzo in the Shema, there afterward comes about shov in the prayer. Therefore at the end of the Shema, too, one concludes, "I am Havayah your G-d,"

> The Shema's upward ratzo leads into the shov of the Amidah prayer. That is why even the Shema itself ends with a descent: "I am Havayah your G-d."

פי׳ אלקיכם ממש להיות בחי׳ גילוי אלקות בכל אוי״א מלמעלה למטה למהוי אחד באחד[48] כוי.[49]

meaning literally "your G-d": that there be a revelation of G-dliness in each and every one, from above to below, "to become one with the One," etc.

> "Your G-d" is meant literally: G-dliness is to be revealed within each individual, from above to below. The Zohar's phrase "to become one with the One" describes this unity, when the One above is revealed within the one below.

10 ואח״כ בשמ״ע בח״י ברכאן נמשך זה הגילוי אור בבחי׳ שוב ממש בח״י ברכות באמרו באי״י מברוך לאתה בגילוי לנוכח כידוע.

Afterward, in the Shemoneh Esreh, in the eighteen blessings, this revelation of light is drawn down in a state of actual shov — in the eighteen blessings, when one says, "Blessed are You, Havayah": from "Blessed" to "You," in revelation, in direct address, as is known.

> In the Shemoneh Esreh the revelation is drawn down in full shov through its eighteen blessings. Each begins "Blessed are You": the movement from "Blessed" (understood in Chassidus as a drawing down) to "You" addresses G-d directly, as present and revealed.

ואחר שמ״ע בלימוד התורה נמשך גילוי זה בתורה כמ״ש ותורה אור[50] כוי כי רוח אייתי רוח כוי

After the Shemoneh Esreh, in the study of Torah, this revelation is drawn into the Torah, as it is written, "and the Torah is light," etc., for "spirit brings spirit," etc.

> After prayer comes Torah study, and the same revelation is drawn into the Torah, which Proverbs calls "light." The principle "spirit brings spirit" explains the link: the spirit a person arouses in prayer brings a corresponding spirit from above into his learning.

ועי"י בחי' הרצוא הנ"ל נמשך בחי' רוח המשכה מלמעלה למטה וכמ"ש אם ישים אליו לבו רוחו ונשמתו אליו יאסף[51] כו'

Through the above-mentioned level of ratzo, the level of "spirit" is drawn down — a drawing from above to below — as it is written, "If he sets his heart toward Him, His spirit and His soul He gathers to him," etc.

> It is the ratzo of the Shema that draws this "spirit" down. Job's words "If he sets his heart toward Him, His spirit and His soul He gathers to him" are read as: when a person turns his heart to G-d, G-d's spirit is drawn to him.

ואח"כ במעשה המצות נמשך בחי' שוב זה יותר וכידוע בשרש ענין המצות שהוא להמשיך האור בכלי דוקא וכמ"ש כי נר מצוה כו'.

Afterward, in the practical performance of the mitzvos, this level of shov is drawn down further, as is known concerning the root of the mitzvos: it is to draw the light into a vessel specifically, as it is written, "For a mitzvah is a lamp," etc.

> The shov goes further still in the practical mitzvos. The root purpose of the mitzvos is to draw the divine light into a vessel — physical objects and deeds — as "a mitzvah is a lamp" suggests: a lamp is the vessel that holds the light.

11 ועל קיום המצות ארז"ל בע"כ אתה חי[52,53] פי' לפי שאחר האהבה והתשוקה במס"נ בבחי' רצוא הנ"ל אח"כ נעשה בחי' שוב להיות בע"כ אתה חי בגוף כדי להיות גילוי אור האלקי מלמעלה למטה במעשה המצות.

Concerning the fulfillment of the mitzvos, our Sages, of blessed memory, said, "Against your will you live." That is: after the love and longing with self-sacrifice (mesirus nefesh), in the above-mentioned state of ratzo, there afterward comes about the state of shov — "against your will you live" in the body — so that there be a revelation of the G-dly light from above to below through the performance of the mitzvos.

> The Mishnah's "Against your will you live" is applied to the mitzvos. After the soul's ratzo — a love so intense that it would give itself up entirely — it must "return" and go on living in the body against its will, because only there can the G-dly light be revealed below through the practical mitzvos.

וזהו פי' בכל לבבך[54] במס"נ תחילה בבחי' הרצוא ואח"כ ובכל נפשך היא בחי' שוב לקשר מחדו"מ במחדו"מ של התורה ומצות כו'.

This is the meaning of "with all your heart" — with self-sacrifice first, in the state of ratzo — and afterward, "and with all your soul," which is the level of shov: to bind thought, speech and action with the thought, speech and action of the Torah and mitzvos, etc.

> Two phrases of the Shema match the two movements: "with all your heart" is the self-sacrificing ratzo, and "with all your soul" is the shov, in which a person binds his thought, speech and action to the thought, speech and action of the Torah and its commandments.

SECTION 4 • ¶12–15

Shov is heaven, ratzo is earth

12 והנה בחי' השוב נק' שמים כי הנה בבחי' השוב הזה בתומ"צ נמשך האור למעלה בבחי' מקיף כידוע שהמצות הן בחי' מקיפי' וע"כ נעשו המצות לבושים לנשמה בג"ע כי הלבושים והמקיפי' ענין א' הם כו'.

Now, the level of shov is called "heaven," for in this level of shov, through Torah and mitzvos, the light is drawn above in the manner of an encompassing light, as is known that the mitzvos are encompassing lights (makifim). Therefore the mitzvos become garments for the soul in the Garden of Eden, for garments and encompassing lights are one thing, etc.

> Now the shov is identified with "heaven." Through Torah and mitzvos a light is drawn that encompasses the soul (a makif), as the heavens encompass the earth. This is why the mitzvos become the soul's "garments" in the Garden of Eden: a garment is a kind of encompassing.

וז"ש צרורה בצרור החיים[55,56] כו' צרור זה היינו המצות כידוע והתורה אע"פ שנק' מזון[57] מ"מ היא ג"כ בחי' לבוש

This is the meaning of "bound up in the bond of life," etc.: this "bond" is the mitzvos, as is known. And the Torah, although it is called "food," is nevertheless also a garment,

> Abigail's blessing that David's soul be "bound up in the bond of life" is read as referring to the mitzvos, which wrap the soul. The Torah is called "food," which is absorbed within like an inner light; yet it too is a garment.

כמ"ש עטה אור כשלמה[58] (ועיין דבר זה במ"א ע"פ כי ביום הזה יכפר[59,60] כו' בענין כך היא דרכה של תורה כו' אשריך וטוב לך.[61] וע"פ וראיתם אותו וזכרתם[62,63] כו' וע"פ את שבתותי תשמרו)[64]

as it is written, "He wraps [Himself in] light as a garment" (and see this matter elsewhere, on the verse "For on this day He shall atone," etc., on the theme "This is the way of the Torah… happy are you, and it is good for you"; and on the verse "And you shall see it and remember," etc.; and on the verse "My Sabbaths you shall keep").

> The verse "He wraps [Himself in] light as a garment" shows light — the Torah — as a garment. The parenthesis points to other discourses (on Yom Kippur's atonement, on the tzitzis, and on keeping Shabbos) where this is developed.

ע"כ נק' בחי' שוב זה ע"י תומ"צ בשם שמים כי כמו שהשמים מקיפי' לארץ כך בחי' השוב הזה הוא בחי' מקיף לבחי' הרצוא דארץ הנ"ל.

Therefore this level of shov, through Torah and mitzvos, is called by the name "heaven": for just as the heavens encompass the earth, so this level of shov encompasses the above-mentioned level of the ratzo of "earth."

> So the shov achieved through Torah and mitzvos is called "heaven": it surrounds the "earth" of the soul's ratzo as the heavens surround the earth.

ועוד זאת עד"מ מארץ ושמים הגשמיים הרי אנו רואים שהארץ אינה רק כגרגיר חרדל לגבי מרחב הכדור של השמים המקיפי' עליה מכל צדדיה בהשואה אחת.

Moreover, by way of analogy from the physical earth and heavens, we see that the earth is only like a mustard seed compared with the expanse of the sphere of the heavens, which surround it on all sides equally.

> A second point from the physical world: compared with the vast sphere of the heavens surrounding it equally on every side, the whole earth is no larger than a mustard seed.

כך ערך בחי' הרצוא הזה דארץ לגבי בחי' השוב דתומ"צ שנק' רצונו וחכמתו ית' הוא רק כערך גרגיר חרדל לגבי מרחב הגדול דשמי'.

So the proportion of this level of ratzo of "earth" to the level of shov of Torah and mitzvos — which are called His will and His wisdom, blessed be He — is only as the proportion of a mustard seed to the great expanse of the heavens.

> The same proportion holds spiritually. The soul's ratzo, however intense, is tiny compared with the shov of Torah and mitzvos, because Torah and mitzvos are G-d's own will and wisdom, while the ratzo is only a creature's longing.

13 וזהו השמים כסאי[65] והארץ הדום רגלי פי' הדום רגלי הוא ע"ד השרפרף לכסא שמגביה הרגלים כך הנשמות שנק' ברא כרעא דאבוה[66, 67] מתעלים ע"י בחי' ארץ הוא בחי' הרצוא.

This is [the meaning of] "The heavens are My throne and the earth is My footstool." The meaning: "My footstool" is like the footrest of a throne, which raises the feet; so the souls, which are called "the son is the leg of his father," are elevated through the level of "earth," which is the level of ratzo.

> Isaiah's verse, "The heavens are My throne and the earth is My footstool," is now read through ratzo and shov. A footstool raises the feet; the souls are called G-d's "feet" ("a son is his father's leg"), and they are raised through "earth," the upward ratzo.

ודרך פרט כל זמן שיש עליי' לבחי' ארץ העליונה היא כנס"י כמו בשבת ויו"ט דכתיב אם תשיב משבת רגלך[68] וכן הג' י"ט נק' ג' רגלים.[69, 70, 71]

And in particular, whenever there is an elevation for the level of the supernal "earth," which is the Community of Israel — as on Shabbos and festivals, as it is written, "If you turn away your foot (raglecha) because of the Shabbos," and likewise the three festivals are called the three regalim ("feet").

> In particular, the supernal "earth" is the Community of Israel, and it ascends at special times: on Shabbos, as in "If you turn away your foot because of the Shabbos," and on the three festivals, which are called regalim, "feet."

14 והשמים כסאי היינו בחי' שוב שהוא ירידה והמשכה ה"ז כמו היושב על הכסא שמשפיל קומתו. וזהו ואתה קדוש[72] יושב תהלות ישראל.

And "The heavens are My throne" is the level of shov, which is descent and drawing down; this is like one who sits on a throne, who lowers his stature. This is [the meaning of] "And You, Holy One, sit [enthroned] upon the praises of Israel."

> "The heavens are My throne" refers to the shov, the descent: one who sits on a throne lowers his height. So too "You, Holy One, sit upon the praises of Israel."

פי' שהוא יתי קדוש ומובדל מכל העולמות רק ע"י תהלות ישראל נמשך להיות יושב ונשפל למטה וכמאמר שהקב"ה יושב ועוסק בתורה[73] כו'.

The meaning: He, blessed be He, is holy and separate from all the worlds; only through the praises of Israel is He drawn to be "sitting," lowered below, as in the saying that the Holy One, blessed be He, sits and occupies Himself with Torah, etc.

> G-d is "holy" — separate and beyond all worlds; only through Israel's praises is He drawn to "sit," lowering Himself to be revealed below. The Talmud's image of G-d "sitting and occupying Himself with Torah" reflects this same descent into the Torah.

15 וזהו שנקי התפלה סולם[74] מוצב ארצה וראשו מגיע השמימה.[75] פי' הסולם הוא העליי' בבחי' רצוא

This is why prayer is called "a ladder set upon the earth, and its top reaches to heaven." The meaning: the ladder is the ascent in the state of ratzo,

> The Zohar calls prayer the ladder of Jacob's dream, "set upon the earth with its top reaching heaven." The ladder itself — the climb upward — is the ratzo.

אך ראשו מגיע השמימה שבשמו"ע מתחיל השוב כנ"ל ועיקרו אח"כ ע"י תומ"צ. וזשארז"ל לחד מ"ד דארץ קדמה[76] לשמים בבריא'.

but "its top reaches to heaven," for in the Shemoneh Esreh the shov begins, as mentioned above, and its main part comes afterward through Torah and mitzvos. This is what our Sages, of blessed memory, said, according to one opinion, that the earth preceded the heavens in creation.

> But "its top reaches heaven": the shov begins at the peak of prayer, in the Shemoneh Esreh, and is completed through Torah and mitzvos. This explains the Talmudic view that the earth was created before the heavens.

כי הרי מבואר למעלה בענין ק"ש וש"ע ותורה דבחי' הרצוא צ"ל קודם לבחי' השוב וכך היא המדה כי מאתעדל"ת דוקא נעשה אתעדל"ע

For it has been explained above, concerning the Shema, the Shemoneh Esreh and Torah, that the level of ratzo must come before the level of shov. And this is the rule: specifically from an arousal from below is an arousal from above brought about,

> As shown above, in the order of the Shema, the Shemoneh Esreh and Torah study the ratzo comes before the shov. This is a general rule: an arousal from above (the divine response) comes about only through an arousal from below (human initiative).

וכמ״ש אם ישים אליו לבו[77] ואז אח״כ רוחו ונשמתו אליו יאסף וע״כ ארץ שהוא ל׳ רצוא קדמה לשמים שהוא בחי׳ שוב.

as it is written, "If he sets his heart toward Him," and only then, afterward, "His spirit and His soul He gathers to him." Therefore "earth" (eretz), which is a term of ratzo, preceded "heaven," which is the level of shov.

> Job's verse shows the order: first "he sets his heart toward Him," then "His spirit and His soul He gathers to him." So eretz, "earth," the running, came before "heaven," the return.

SECTION 5 • ¶16

Why the world exists for Torah and Israel

16 ובכ״ז יובן משארז״ל בראשית בשביל ישראל שנק׳ ראשית וגם בשביל התורה שנק׳ ראשית. ברא אלקים את השמים ואת הארץ הגשמיים.

With all this, one will understand what our Sages, of blessed memory, said: "Bereshis — for the sake of Israel, who are called 'beginning,' and also for the sake of the Torah, which is called 'beginning' — G-d created the heavens and the earth," the physical ones.

> The Alter Rebbe returns to the question of paragraph 1: why did the Sages say that the physical heaven and earth were created "for the sake of" Israel and the Torah?

דהנה בתורה ובישראל יש בחי׳ שמים וארץ רוחניים. בתורה הוא בחי׳ שוב שהוא בחי׳ שמים כנ״ל. ובישראל בעבודתם במס״נ הוא בחי׳ רצוא בחי׳ ארץ.

For in the Torah and in Israel there is a spiritual heaven and earth. In the Torah it is the level of shov, which is the level of "heaven," as explained above; and in Israel, in their service with self-sacrifice, it is the level of ratzo, the level of "earth."

> The answer: the Torah and Israel each embody one of the two spiritual movements. The Torah is shov — G-d's will and wisdom drawn down — and so it is "heaven"; Israel, in their self-sacrificing service, embody ratzo, the upward rush, and so they are "earth."

וע״כ על ידי תורה וישראל דוקא יתקיימו שמים וארץ הגשמיי׳ דהיינו ע״י בחי׳ שמים וארץ הרוחניי׳ שהוא בחי׳ רצוא ושוב שע״י תורה וישראל

Therefore it is specifically through the Torah and Israel that the physical heaven and earth are sustained — that is, through the spiritual heaven and earth, which are the ratzo and shov that come through the Torah and Israel

> Therefore it is precisely through these spiritual counterparts — the ratzo and shov that come about through Israel and the Torah — that the physical heaven and earth continue to exist.

(וזהו ואשים דברי בפיך[78] כו' לנטוע שמים וליסוד ארץ. וגם יי"ל שבתומ"צ עצמן יש בחי' שמים וארץ כי המצות מעשיות הן בחי' ארץ כי הארץ הדום רגלי[79] שרפרף.

(and this is [the meaning of] "And I have put My words in your mouth," etc., "to plant the heavens and to lay the foundations of the earth." One may also say that within the Torah and mitzvos themselves there is a level of heaven and earth: the practical mitzvos are the level of "earth," for "the earth is My footstool," a footrest.

A parenthesis offers support and a refinement. G-d tells the prophet, "I have put My words in your mouth… to plant the heavens and lay the foundations of the earth": Torah establishes heaven and earth. Alternatively, Torah and mitzvos themselves contain heaven and earth: the practical mitzvos are "earth," the "footstool" that raises one up.

וכך צדקה תרומם גוי.[80] ותורה היא בחי' שמים והמשכה. ועי' על מאמר מזוזה מימין[81] כו'. וזהו ואשים דברי בפיך הוא בחי' תורה.

And so, "Charity exalts a nation." And the Torah is the level of "heaven" and drawing down. And see on the saying "The mezuzah on the right," etc. And this is [the meaning of] "And I have put My words in your mouth" — this is the level of Torah;

So too "Charity exalts a nation": a practical mitzvah lifts up, like the footstool. The Torah is "heaven," a drawing down. The reader is also referred to another discussion, on the saying "the mezuzah on the right." In Isaiah's verse, "I have put My words in your mouth" refers to the Torah.

ובצל ידי כסיתיך הוא בחי' מצות שעי"ז לנטוע שמים וליסוד ארץ. וא"ש דבראשית היינו בשביל התורה שנק' ראשית שיש בה עצמה בחי' שמים וארץ תומ"צ.

"and in the shadow of My hand I have covered you" — this is the level of mitzvos; and through this, "to plant the heavens and to lay the foundations of the earth." It thus fits well that Bereshis means "for the sake of the Torah, which is called 'beginning,'" for it itself contains the level of heaven and earth: Torah and mitzvos.

In the same verse, "in the shadow of My hand I have covered you" refers to the mitzvos, which surround a person like a covering; together they "plant the heavens and found the earth." So the Torah, which itself contains heaven and earth — study and mitzvos — is fittingly the "beginning" for whose sake the world was created.

לכן ע"י"ז מתקיימים שמים וארץ וכן בשביל ישראל כו' שיש בהן בחי' רו"ש. ועיין מ"ש ע"פ הזוהר פרשה שופטים[82] שמים וארץ אינון סהדין[83] כו'):[84]

Therefore through it heaven and earth are sustained; and likewise "for the sake of Israel," etc., who have within them the level of ratzo and shov. And see what is explained on the Zohar, Parshas Shoftim, "Heaven and earth are witnesses," etc.).

> Israel likewise contain ratzo and shov, so the world exists for their sake too. The parenthesis closes with a reference to the explanation of the Zohar's statement in Parshas Shoftim that "heaven and earth are witnesses."

SECTION 6 • ¶17–21

The new earth of the Time to Come

17 והנה כ"ז הוא ענין שמים וארץ דעכשיו שצ"ל תחלה בחי' ארץ רצוא. ואח"כ מקבלת מבחי' שמים השוב כו'.

Now, all this concerns the heaven and earth of the present, in which there must first be the level of "earth," ratzo, and afterward it receives from the level of "heaven," the shov, etc.

> Everything so far describes heaven and earth as they are now: first the "earth" of ratzo, and then the "heaven" of shov received in response.

אבל לע"ל כתיב הנני עושה חדשה[85] בארץ.[86] ופי' וענין התחדשות זו בבחי' ארץ. היינו משום דלע"ל לא יהיה שייך בחי' רצוא דארץ

But of the Time to Come it is written, "Behold, I am making a new thing in the earth." The meaning and substance of this newness in the level of "earth" is that in the Time to Come the ratzo of "earth" will not apply

> The prophets speak of "a new thing in the earth" in the Time to Come (the Alter Rebbe's wording joins Isaiah's "Behold, I am making a new thing" with Jeremiah's "a new thing in the earth"). The novelty will be in "earth" itself: ratzo as we know it will no longer apply.

ע"ד שהוא עכשיו שהוא ענין הרצוא והתשוקה לצאת מההפך אשר החושך יכסה ארץ[87] כו' כנ"ל בענין פסוד"ז שהוא בחי' רוממות אל בגרונם[88]

in the way it does now — which is the ratzo and longing to go out of the opposite, where "darkness covers the earth," etc., as explained above regarding the Verses of Praise, which are the level of "the exaltations of G-d in their throat,"

> Today's ratzo is a longing to break out of its opposite, a state where "darkness covers the earth." That is why, as explained above, Pesukei deZimra — "the exaltations of G-d in their throat" — are needed.

כדי שעי"ז נעשה חרב פיפיות לעשות נקמה בגוים[89] הוא נה"ב והגוף כו' דהיינו שע"י הרצוא נעשה בטול רצון בחי' אתהפכא חשוכא לנהורא.

so that through this it becomes "a double-edged sword to execute vengeance upon the nations" — which are the animal soul and the body, etc. — that is, through the ratzo there comes about a nullification of will, the level of "transforming darkness into light."

> The praises of Pesukei deZimra become the "double-edged sword" taking "vengeance on the nations," now identified as the animal soul and the body. Through ratzo, a person's own will is nullified and "darkness is transformed into light" — the forces of concealment themselves are turned to holiness.

שזה אינו שייך רק עכשיו שיש קליפות המסתירים עד שהחשך יכסה ארץ והוא בחי' לבושים המלבישים ומסתירים וכמ"ש אלביש שמים קדרות[90] כו'.

This applies only now, when there are kelipos that conceal until "darkness covers the earth"; this is the level of garments that clothe and conceal, as it is written, "I clothe the heavens in blackness," etc.

> All this belongs only to the present, when the kelipos conceal G-dliness like garments covering it, as "I clothe the heavens in blackness" describes. Where there is no darkness, there is nothing to break out of.

18 ולכן הוזהרנו בק"ש השמרו לכם[91] פן יפתה לבבכם וסרתם כו' והשתחויתם פי' שכל קליפה המסתרי' נק' אלהים אחרים ועבודת כוכבים וההשתחואה

Therefore we were warned in the Shema, "Beware, lest your heart be seduced and you turn aside," etc., "and bow down." The meaning: every concealing kelipah is called "other gods" and idol worship, and the bowing down

> Because concealment exists now, the Shema warns: "Beware lest your heart be seduced… and you bow down [to other gods]." In Chassidic terms every concealing kelipah is "other gods": anything that hides G-dliness is a kind of idolatry.

היינו בחינת המשכה כמו ע"י השתחואה בקדושה בכריעה בברוך[92] שממשיך גילוי אלקות. כך את זלעו"ז[93] כו'.

is a drawing down — just as through bowing in holiness, in the bowing at "Blessed," one draws down a revelation of G-dliness. So too, "one opposite the other [G-d made]," etc.

> Bowing means drawing down. In holiness, bowing at "Blessed" in the Amidah draws down divine revelation; and since "G-d made one opposite the other," bowing to the "other side" draws life-force down to it.

19 וזהו מארז"ל ישראל שבחוץ לארץ[94] עובדי ע"ז בטהרה הם. דהיינו כשהוא ח"ו לגמרי חוץ לארץ העליונה שהוא בחי' הרצון לה' ית' בחי' ארץ שרצתה[95] כו'

This is [the meaning of] what our Sages, of blessed memory, said: "Jews who live outside the Land are idol worshipers in purity." That is, when one is, G-d forbid, entirely "outside the land" — the supernal "land," which is the level of will for G-d, blessed be He, the level of "earth, which ran," etc. —

> The Talmud says that Jews living outside the Land of Israel "worship idols in purity" — innocently. The Alter Rebbe reads "the Land" as the supernal "earth," the will and longing for G-d ("earth, which ran to do its Maker's will"). One who is wholly "outside" this land has lost all ratzo for G-d.

רק שנמשך לגמרי אחרי הבלי עוה"ז הגם שהם דברים המותרים מבחי' טוב שבנוגה עי"ז גורם יניקה והמשכה לבחי' נוגה.

and is drawn entirely after the vanities of this world, even though they are permitted things, from the good within nogah, through this he causes nourishment and a drawing down to the level of nogah.

> Such a person is drawn entirely after worldly pleasures. Even if they are permitted things, which come from the good within nogah (the intermediate kelipah that can be raised to holiness or fall), pursuing them for their own sake feeds nogah instead of elevating it.

20 וזה נקרא השתחואה והמשכה לבחי' אלהים אחרים כו' דהיינו תוס' יניקה לחיצונים. ועי"ז ועצר את השמים[96] ולא יהיה מטר שלא יהיה ההמשכה בקדושה מבחי' שוב דשמים עליונים כו'

This is called bowing down and drawing down to the level of "other gods," etc. — that is, additional nourishment for the external forces. And through this, "He will close up the heavens and there will be no rain": there will be no drawing down in holiness from the shov of the supernal heavens, etc.

> Pursuing worldly things for their own sake is "bowing down to other gods": it gives added nourishment to the external forces (the kelipos). The consequence stated in the Shema — "He will close up the heavens and there will be no rain" — means that the shov, the drawing down of holiness from the supernal "heavens," is withheld.

ובהיות כן צריך כ"א לעורר בחי' רצוא אם ישים אליו לבו[97] לאהפכא חשוכא לנהורא ומרירו למתיקו כו'

That being so, each person must arouse the level of ratzo — "If he sets his heart toward Him" — to transform darkness into light and bitterness into sweetness, etc.,

> Therefore each person must arouse ratzo, setting his heart toward G-d, in order to transform darkness into light and bitterness into sweetness.

ולעבדו בכל לבבכם[98] כו' שזהו בחי' ארץ ועי"ז ונתתי מטר ארצכם[99] כו' הוא בחי' השוב.

and "to serve Him with all your heart," etc., which is the level of "earth"; and through this, "I will give the rain of your land," etc., which is the level of shov.

> This is "to serve Him with all your heart," the "earth" of ratzo; and in response comes "I will give the rain of your land," the shov from heaven. The second paragraph of the Shema thus describes both the problem and its remedy.

משא"כ לעתיד לבא דכתיב ואת רוח הטומאה[100] אעביר כו' ולא יהיה כלל בחי' קליפה המסתרת גילוי אלקות וכן נאמר ולא יכנף עוד מוריך[101] והיו עיניך רואות כו'.

This is not so in the Time to Come, of which it is written, "And I will remove the spirit of impurity," etc.: there will be no kelipah at all concealing the revelation of G-dliness. And it is also said, "Your Teacher will no longer be hidden, and your eyes shall see," etc.

> In the Time to Come it will be different: G-d promises to "remove the spirit of impurity," so no kelipah will conceal G-dliness, and "your Teacher will no longer be hidden; your eyes will see."

א"כ א"צ כלל ענין בחי' הביטול של היש שזהו בחי' הרצוא דעכשיו לצאת מבחי' ההפך המנגד כו'. וזהו הנני עושה חדשה בארץ.

If so, there will be no need at all for the nullification of the "something" (yesh), which is the ratzo of the present — to go out from the opposing contrary, etc. And this is [the meaning of] "Behold, I am making a new thing in the earth."

> Then there will be no need to nullify one's sense of self (yesh), which is what today's ratzo does as it breaks out of its opposite. This is the "new thing in the earth": "earth" will no longer be a ratzo of this kind.

פי' שלא יהיה כמו עכשיו בחי' רצוא ואתעדל"ת שעי"ז יהיה ההמשכה שאז כיון שיהיה הגילוי למטה כמו למעלה א"כ אין שייך רצוא כו'

That is, there will not be, as now, ratzo and an arousal from below through which the drawing down comes; for then, since the revelation below will be as it is above, ratzo does not apply, etc.

> Now the drawing down depends on our ratzo, the arousal from below. Then, because G-dliness will be revealed below as openly as above, there will be nothing to "run" toward.

(ובזה יי"ל מ"ש כי ההרים ימושו[102] כו' כי הר היינו בחי' רצוא כנודע מענין לא כאברהם שקראו הר[103] כו' ואז יתבטל בחי' זו כיון שגם למטה יהיה הגילוי ממש עין בעין יראו[104] כו')

(With this one may explain what is written, "For the mountains shall depart," etc., for "mountain" is the level of ratzo, as is known from the matter of "not like Abraham, who called it a mountain," etc.; and then this level will be annulled, since below too there will be actual revelation — "eye to eye they shall see," etc.)

A parenthesis: this explains "the mountains shall depart." A "mountain" stands for ratzo, the climb upward (the Talmud says Abraham called the Temple site a "mountain"). When G-dliness is seen "eye to eye" below, the climb is no longer needed.

וע"כ אמר שיהיה אז בחי' השמים החדשים והארץ החדשה אשר אני עושה[105] אני דוקא דהיינו מצד אתעדל"ע בלבד ולא מצד אתעדל"ת כלל כי א"צ אתעדל"ת רק לברר ולהפך מחשוכא לנהורא כנ"ל

Therefore He said that there will then be "the new heavens and the new earth that I make" — "I" specifically, that is, from an arousal from above alone and not from an arousal from below at all; for an arousal from below is needed only to refine and to transform from darkness to light, as explained above.

Hence G-d says "the new heavens and the new earth that I make" — "I," by an arousal from above alone. An arousal from below is needed only to refine the world and turn its darkness into light.

אבל לע"ל שא"צ לזה יהי' בחי' אתעדל"ע לבד ע"כ אמר אשר אני עושה והיינו שקורא אותן בשם שמים חדשים וארץ חדשה.

But in the Time to Come, when this will not be needed, there will be an arousal from above alone. Therefore He said, "that I make," and that is why He calls them "new heavens" and "a new earth."

In the Time to Come, when there is no darkness to transform, everything will come from above alone; that is why they are called "new" heavens and a "new" earth.

פי' שבאים בבחי' גילוי מלמעלה למטה מצד עצמות המאציל אשר לא היה עדיין בחי' כזו בבחי' גילוי בראשית ההשתלשלות.

The meaning: they come as a revelation from above to below, from the very Essence of the Emanator, a level such as has not yet been in a state of revelation at the beginning of the chain of descending worlds (hishtalshelus).

They are new because this revelation comes from G-d's very essence, "the Emanator," a level never revealed even at the very start of the chain of worlds.

כמו דכתיב ביום עשות[106] ה' אלקים ארץ ושמים ענין אלקים זה היינו בחי' הצמצום וההסתר.

As it is written, "On the day that Havayah Elokim made earth and heaven": this "Elokim" is the level of tzimtzum and concealment.

> By contrast, the present heaven and earth were made, as Genesis 2:4 says, by "Havayah Elokim," and "Elokim" is the Name of tzimtzum — contraction and concealment.

ששמים וארץ דעכשיו נמשכו על ידי שם אלקים כמ"ש בראשית ברא אלקים[107] כו' וע"י ארץ שהוא בחי' רצוא נמתק הדין והצמצום דשם אלקים המעלים והמסתיר.

For the present heaven and earth were drawn forth through the Name Elokim, as it is written, "In the beginning Elokim created," etc.; and through "earth," which is the level of ratzo, the judgment and the tzimtzum of the Name Elokim, which obscures and conceals, are sweetened.

> The present world came into being through the Name Elokim ("In the beginning Elokim created"). The ratzo of "earth" is what softens — literally "sweetens" — the judgment and concealment of Elokim.

21 וזהו ביום עשות[108] ה' אלקים שנכלל אלקים זה בהוי"ה וזהו פי' עשות ה' אלקים. היינו יחוד והתכללות שמות אלו יחד.

This is [the meaning of] "On the day that Havayah Elokim made": that this Elokim is absorbed into Havayah. This is the meaning of "Havayah Elokim made" — the union and merging of these Names together.

> The pairing "Havayah Elokim" in the verse expresses that the Name Elokim (contraction) is absorbed into Havayah (the infinite). "Havayah Elokim made" thus refers to the union and blending of these two Names.

וכ"ז הוא ע"י ארץ ושמים בחי' רו"ש. אך צ"ל ארץ קדמה דוקא בחי' רצוא תחלה.

All this comes through "earth" and "heaven," ratzo and shov; but "earth" must come first — the level of ratzo first.

> This union is achieved through "earth" and "heaven," ratzo and shov; and in the present order "earth" must come first, as the verse says, "earth and heaven."

אבל לעתיד שיהיו שמים חדשים וארץ חדשה הוא בחי' אשר אני עושה ולא ע"י צמצומים דשם אלקים ואז יהיו שמים קודם

But in the Time to Come, when there will be new heavens and a new earth, it is the level of "that I make," not through the contractions of the Name Elokim, and then the heavens will come first,

> In the Time to Come, the new heavens and earth will be "that I make," without the contractions of Elokim, and so "heaven" will come first.

כי א"צ לבחי' קדימת הרצוא כו' וזהו ויצא כברק חצו[109] שהוא בחי' גילוי מלמעלה למטה:

for there will be no need for the ratzo to come first, etc. And this is [the meaning of] "And His arrow shall go forth like lightning," which is the level of revelation from above to below.

> No prior ratzo will be needed then. Zechariah's "His arrow shall go forth like lightning" describes such a revelation, flashing from above to below.

SECTION 7 • ¶22–26

Ratzo and shov within the divine flow

22 אך הנה צריך להבין בענין השמים החדשים וארץ החדשה דאם הם באים רק בבחי' אתעדלי"ע לבד שזהו

But we must understand, concerning the new heavens and the new earth: if they come only through an arousal from above alone, which is

> The Alter Rebbe raises a difficulty with the maamar's verse itself. The new heavens and earth are said to come purely from an arousal from above; this is what "that I make" means.

פי' אשר אני עושה[110] כו' א"כ איך יתכן בזה בחי' ארץ בחי' רצוא מלשון רץ כנ"ל

the meaning of "that I make," etc., then how can there be in this [a level of] "earth," the level of ratzo, from the term "running" (ratz), as explained above?

> If so, how can the future include an "earth" at all, if "earth" means ratzo, a creature's running upward toward G-d?

(והרי לעתיד לא שייך בחי' רצוא כלל אפי' מלמטה כמשנת"ל. וכ"ש לכאורה דלא שייך בחי' זו בהגילוי שמלמעלה שהוא בחי' אשר אני עושה).

(For in the Time to Come ratzo will not apply at all, even from below, as explained above; and all the more so, it would seem, this level does not apply to the revelation from above, which is the level of "that I make.")

> The parenthesis sharpens the question: it was just shown that in the future even creatures below will have no ratzo; surely, then, ratzo has no place in a revelation that comes from G-d above.

ולמה אמר והארץ החדשה אשר אני עושה לא היה לו להזכיר רק בחי' שמים לבד.

Why, then, did He say "and the new earth that I make"? He should have mentioned only the level of "heaven" alone.

> So why does the verse speak of "the new earth that I make," and not only of new heavens?

אך הענין הוא דגם בבחי' אתעדלי"ע בלבד יש ב' מדרגות הללו דרו"ש רק שהשמים קדמו לארץ.

But the explanation is that even in an arousal from above alone there are these two levels of ratzo and shov, except that the heavens precede the earth.

> The answer in brief: even a flow that comes purely from above has both movements, ratzo and shov — only there, "heaven" comes before "earth." The next paragraphs explain how.

23 ולהבין איך יתכן בחי' רצוא בעצמות המאציל מאחר שאין דבר מסתיר לפניו כלל.

To understand how there can be a level of ratzo in the very Essence of the Emanator, since nothing at all conceals before Him:

> Until now ratzo was described as a creature's longing to escape concealment. How can anything like it exist in G-d's own essence, where nothing hides anything?

הנה יובן עד"מ שאנו רואים בחי' רו"ש בגוף האדם הגשמי ברוח החיים אשר בקרבו שדופק בלבו ונק' בזוהר דפיקו דלבא שהחיות שבלב הוא בא בנשימה דוקא רו"ש בהתפשטות והסתלקות

It will be understood by way of analogy. We see a level of ratzo and shov in the physical human body, in the breath of life within it, which beats in his heart and is called in the Zohar "the beating of the heart" (defiku deliba). For the life-force in the heart comes specifically by way of breathing — ratzo and shov, in expansion and withdrawal —

> An analogy from the human body: the breath of life in the heart pulses; the Zohar calls it "the beating of the heart." The heart's vitality works like breathing — it expands and withdraws, which is ratzo and shov.

וכן חוזר חלילה שמתפשט וחוזר ומסתלק וחוזר ומתפשט כדפק שביד שהחיות נמשך ומתפשט וחוזר ומסתלק וחוזר ומתפשט.

and so it repeats over and over: it expands, then withdraws again, then expands again, like the pulse in the hand, where the life-force is drawn forth and expands, then withdraws again, then expands again.

> The pulse in the wrist shows the same rhythm: the life-force spreads out, pulls back and spreads out again, continuously.

וכן הוא ממש בדפיקו דלבא[111] שהוא ענין התפשטות והסתלקות והתפשטות של רוח החיים שבלב והיינו ממש כמו בחי' רו"ש.

And so it is exactly in the beating of the heart, which is the expansion, withdrawal and expansion of the breath of life in the heart; and this is exactly like the level of ratzo and shov.

> The heartbeat is exactly this rhythm of expansion and withdrawal of the life-breath, and it matches ratzo and shov.

ונמצא רו"ש כזה הוא הכל בגוף האדם עצמו עדיין ולא מזולתו אליו (ור"ל שרו"ש זה[112] הוא כענין המשכת חיות הנפש בהגוף שסדר המשכה זו הוא ע"י התפשטות והסתלקות כו' שזהו בחי' רו"ש) וגם

Thus such ratzo and shov is still entirely within the person's body itself, and not from something else toward it (that is to say, this ratzo and shov is like the drawing of the soul's life-force into the body, the order of this drawing being through expansion and withdrawal, etc., which is the level of ratzo and shov). And also,

> Crucially, this ratzo and shov takes place entirely within the body itself; nothing outside it blocks the life-force or draws it away. It is simply how the soul's vitality flows into the body — by expanding and withdrawing.

הנה יובן עוד במשל זה שבדפיקו דלבא שאין הרצוא קודם לשוב אלא אדרבה השוב קודם לרצוא כנראה בחוש שבראשונה הוא ההתפשטות והמשכת החיות בלב שזהו כמו בחי' שוב המשכת האור בהכלי.

it will further be understood from this analogy that in the beating of the heart the ratzo does not precede the shov; on the contrary, the shov precedes the ratzo, as is plainly observed: first there is the expansion and drawing of the life-force into the heart, which is like the level of shov, the drawing of the light into the vessel.

> The analogy shows a second point: in the heartbeat, shov comes before ratzo. First the life-force expands into the heart, like shov, the light entering a vessel.

ואמנם תכף ומיד חוזר ומסתלק והוא בחי' רצוא והסתלקות האור מהכלי וחוזר ומתיישב וכן חוזר חלילה.

But immediately it withdraws again, which is the level of ratzo and the withdrawal of the light from the vessel; and it settles again, and so on over and over.

> Immediately it withdraws — like ratzo, light leaving the vessel — and then settles back again, over and over.

וכדמיון הנשימה מהבל הפה שבתחלה יתפשט ההבל והרוח ומיד יחזור בחזרה וחוזר ומתפשט. וכדוגמא הזאת יובן למשכיל למעלה בבחי' רצוא ושוב[113] שמלמעלה למטה

It is like breathing, the breath of the mouth: at first the breath and air go out, and immediately they come back, and go out again. And after this pattern the discerning will understand above, regarding ratzo and shov from above to below

> Breathing is similar: first the breath goes out, then it comes back, then it goes out again. From this the thoughtful reader can understand ratzo and shov in the flow from above to below.

(ולא בבחי' רו"ש שוהחיות רצוא ושוב של הנבראי' כו'. כ"א אדרבה ג"כ בהשפעה עליונה של א"ס ב"ה בכלים ועולמות.

(and not [only] regarding the ratzo and shov of "and the chayos ran and returned," of the creatures, etc.; but, on the contrary, also in the supernal flow of the Infinite One, blessed be He, into vessels and worlds.

> A parenthesis: ratzo and shov exist not only in creatures, like the chayos of Ezekiel's vision, but also in the flow of the Infinite into the vessels (the Sefiros) and the worlds.

וגם אפי' ממש בראשית מראשית ההמשכה מא"ס ב"ה להתלבש בשרש בחי' הכלים שהן שרש כל העולמות עליונים ותחתונים שייך ג"כ רצוא ושוב שהוא הסתלקות והתפשטות.

And also, even at the very beginning, from the very start of the drawing forth from the Infinite One, blessed be He, to be clothed in the root of the vessels, which are the root of all the worlds, higher and lower, ratzo and shov — which are withdrawal and expansion — also apply.

> Even at the very first stage, when the Infinite light is drawn to clothe itself in the root of the vessels — the source of all worlds — there is withdrawal and expansion.

כי מיד שנמשך ומתפשט צ"ל הסתלקות שאל"כ יתבטלו הכלים מהיות בחי' כלים כו' רק שההתפשטות הוא קודם. והוא כמו בחי' השוב ואח"כ הוא בחי' הסתלקות ורצוא וכן חוזר חלילה. ועמ"ש במ"א ע"פ ויקחו לי תרומה[114, 115] כו')

For as soon as it is drawn forth and expands, there must be withdrawal; otherwise the vessels would be nullified from being vessels, etc. Only, the expansion comes first. It is like the level of shov, and afterward comes the level of withdrawal and ratzo, and so on over and over. And see what is explained elsewhere on the verse "And let them take for Me an offering," etc.),

> The reason: if the light kept expanding without withdrawing, the vessels would be overwhelmed and cease to be vessels. So the flow must pulse. Still, the expansion comes first (shov), then the withdrawal (ratzo). The Alter Rebbe refers to his discourse on "And let them take for Me an offering" for more.

דשייך ג"כ בחי' רצוא. רק שהתפשטות האור קודם לבא ואח"כ מיד חוזר ומסתלק וחוזר ומתפשט.

that a level of ratzo applies as well; only, the expansion of the light comes first, and afterward it immediately withdraws again, and expands again.

> Back to the main sentence: ratzo applies even in the flow from above; only there the expansion of the light comes first, and then it immediately withdraws and expands again.

וזהו ענין קול דודי דופק[116] שהקול וההמשכה מלמעלה למטה הוא ג"כ כמו בחי' הדפק הנ"ל.

And this is the meaning of "The voice of my beloved knocks" (dofek): the voice and the drawing down from above to below is also like the pulse (dofek) mentioned above.

> This is the meaning of "The voice of my beloved knocks (dofek)" in the Song of Songs: the divine "voice" flowing down to us pulses like a heartbeat (dofek).

24 ונקי' זה בע"ח[117] בשם מטי ולא מטי[118] שהאור מטי ומתפשט וחוזר ומסתלק ולא מטי. שבחי' מטי הוא בחי' ההתפשטות קודם לבחי' לא מטי. והכל בבחי' אלקות עצמו.

In Etz Chaim this is called "reaching and not reaching" (mati velo mati): the light reaches and expands, and then withdraws again and does not reach. The level of "reaching," the expansion, precedes the level of "not reaching." And all of it is within G-dliness itself.

> Etz Chaim, the Arizal's classic, calls this pulse "reaching and not reaching" (mati velo mati): the light reaches into the vessel, then withdraws and does not reach. "Reaching" comes first. And all of this takes place within G-dliness itself, not through any outside concealment.

וזהו כי ה' אלקיך אש אוכלה הוא.[119, 120] ענין דמיון שפע האלקות לאש. הוא מפני שהאש טבעו בבחי' הסתלקות אחר ההתפשטות כדמיון דפיקו דלבא.

And this is [the meaning of] "For Havayah your G-d is a consuming fire." The reason the divine flow is likened to fire is that the nature of fire is to withdraw after expanding, like the beating of the heart.

> This is why the Torah calls G-d "a consuming fire." The nature of fire is to flare out and then pull back — it flickers — like the beating heart, and so it is an apt image for the divine flow.

25 וזהו ענין השמים החדשים והארץ החדשה. שהוא בחי' ההמשכה העליונה אשר נמשך באתעדל"ע לבד בזה יש ג"כ בחי' שמים וארץ.

And this is the meaning of the new heavens and the new earth: in the supernal drawing forth, which is drawn by an arousal from above alone, there are also the levels of heaven and earth.

> This resolves the question of paragraph 22: the new heavens and new earth, drawn purely from above, also contain "heaven" and "earth."

ההמשכה בחי' מטי נקי' שמים ובחי' ההסתלקות האור מהכלי הנקי' לא מטי זהו בחי' ארץ מלי' רצוא.

The drawing forth, the level of "reaching," is called "heaven"; and the level of the withdrawal of the light from the vessel, which is called "not reaching," is the level of "earth," from the term ratzo.

> In G-d's own flow, the drawing of light into the vessel ("reaching") is "heaven," and the withdrawal of the light from the vessel ("not reaching") is "earth" — ratzo, a running back upward.

26 ולכן כאן קדם שמים לארץ בהיות בחי' מטי קדם לבחי' לא מטי. משא"כ ברצוא ושוב דנבראים צ"ל תחלה ארץ בחי' רצוא ואח"כ שמים בחי' שוב. וכמ"ש והחיות רו"ש[121] וכתיב ביום עשות כו' ארץ ושמים[122] כנ"ל.

Therefore here "heaven" precedes "earth," since the level of "reaching" precedes the level of "not reaching." This is not so with the ratzo and shov of created beings, where there must first be "earth," the level of ratzo, and afterward "heaven," the level of shov — as it is written, "And the chayos ran and returned," and it is written, "On the day [Havayah Elokim] made," etc., "earth and heaven," as explained above.

> That is why the verse says "new heavens and new earth," with heaven first: in the divine pulse, reaching precedes not reaching. In creatures, by contrast, ratzo comes first — "the chayos ran and returned," and "earth and heaven" — as explained above.

SECTION 8 • ¶27–28

"So shall your seed and your name stand"

27 וזהו ענין כאשר השמים החדשי' והארץ החדשה כו' עומדים לפני. לפני דייקא דהיינו בבחי' הפנימיו' ועצמיות מה שאין אתעדל"ת מגעת לשם כלל. כן יעמוד זרעכם ושמכם.[123]

And this is the meaning of "For as the new heavens and the new earth," etc., "stand before Me": "before Me" (lefanai) precisely — that is, in the level of the innermost dimension and essence, where an arousal from below does not reach at all. "So shall your seed and your name stand."

> The verse continues: the new heavens and earth "stand before Me." Lefanai, "before Me," shares its root with penim, "inner," and so points to G-d's innermost essence, a level that no human arousal can reach. And yet: "so shall your seed and your name stand."

פי' זרעכם ושמכם הוא בחי' אתעדל"ת וההמשכה הנמשך ע"י אתעדל"ת. כי הנה המצות נק' בשם זריעה כמ"ש זורע צדקות.[124]

The meaning: "your seed and your name" is the level of the arousal from below and the drawing forth that is drawn through the arousal from below. For the mitzvos are called "sowing," as it is written, "He sows charity,"

> "Your seed and your name" represent the arousal from below and what it draws down. The mitzvos are called "sowing," as in the blessing before the Shema, where G-d "sows charity."

ועי"ז מצמיח ישועות בגילוי אלקות מבחי' ש"ע נהורין כו'. ושמכם הוא בחי' קבלת עומ"ש ויעש דוד שם.[125]

and through this "He causes salvations to sprout," in the revelation of G-dliness from the level of the 370 lights, etc. And "your name" is the level of accepting the yoke of the kingdom of Heaven, as it is written, "And David made a name."

> That blessing continues that G-d "causes salvations to sprout": like a seed, the mitzvah yields a growth far greater than itself, a revelation from the "370 lights" (a Zohar term for a very lofty level of divine light). "Your name" is accepting the yoke of Heaven, as in "David made a name," David being the model of kingship.

28 והנה כבר מבואר שבחי' שמים וארץ החדשים הוא גילוי מבחי' שאין אתעדל"ת מגעת לשם כלל שגילוי זה יהי' לע"ל.

Now, it has already been explained that the level of the new heavens and earth is a revelation from a level that an arousal from below does not reach at all, and that this revelation will be in the Time to Come.

> The Alter Rebbe restates: the new heavens and earth are a future revelation from a level that no arousal from below can reach.

וא"כ סד"א שההמשכה שע"י אתעדל"ת בתומ"צ בבחי' ארץ ושמים שלנו רו"ש תהי' בטילה לגמרי מחמת גילוי העצום ההוא שמבחי' אשר אני עושה.

If so, one might have thought that the drawing forth through an arousal from below, in Torah and mitzvos — in the level of our "earth and heaven," ratzo and shov — will be entirely nullified because of that tremendous revelation from the level of "that I make."

> One might conclude that our present service — Torah and mitzvos, the "earth and heaven" of ratzo and shov that we bring about — will be swallowed up and lose all significance before that overwhelming revelation.

לזה אמר כן יעמוד זרעכם ושמכם.[126] שגם בחי' זו דאתעדל"ת יתעלה להיות עומדים לפני בבחי' הפנימית ממש כמו בחי' שמים החדשים וארץ החדשה כו'.

To this He said, "So shall your seed and your name stand": this level of the arousal from below, too, will be elevated to "stand before Me," in the innermost level itself, just like the level of the new heavens and the new earth, etc.

> The verse answers: "so shall your seed and your name stand." Our arousal from below will itself be raised to "stand before Me," in the innermost level, just like the new heavens and earth.

וכמ״ש הנה ישכיל עבדי[127] ירום ונשא וגבה מאד דהיינו עבדי הוא בחי׳ אתעדל״ת בחי׳ לעבדה ולשמרה[128] כו׳. הנה בחי׳ זו ממש תתעלה בעילוי אחר עילוי עד כי גבה מאד:

As it is written, "Behold, My servant shall prosper; he shall be exalted and lifted up and be very high." That is, "My servant" is the level of the arousal from below, the level of "to work it and to guard it," etc. This very level will be elevated from ascent to ascent, until "very high."

> Isaiah's "My servant shall prosper… and be very high" says the same: "My servant" is the service of the arousal from below, like Adam's charge "to work it and to guard it." This service will rise from level to level until it is "very high."

IN ONE'S AVODAH

Through contemplation in Pesukei deZimra and the Shema a person must arouse a longing for G-d Himself, beyond anything in the worlds, and so overcome the animal soul's concealment. That longing must then "return" into Torah study and the practical mitzvos, living in the body for their sake. One who pursues even permitted pleasures for their own sake, without any longing for G-d, is "outside the land" and feeds the kelipah. And this service, done now through an arousal from below, will itself stand forever before G-d.

QUESTIONS FOR DISCUSSION

1. Why must the physical heaven and earth have spiritual counterparts in the Torah and Israel, and which is which?
2. How does the contrast between G-d as "King" and as "Unique One" shape the love of the Shema?
3. Why is the ratzo of prayer only a preparation for shov, and how does "against your will you live" express this?
4. If ratzo belongs to creatures escaping concealment, how can there be ratzo within G-d's own flow? What do the heartbeat and fire illustrate?
5. Why does the verse put heaven before earth in the future, and what does "so shall your seed and your name stand" promise about our service now?

FOR CHILDREN · AGES 9–13

For the children at the table

Running up and coming back

THE BIG IDEA

We run toward G-d with longing in our prayer, and then come back down to bring His light into the world through Torah and mitzvos.

The Torah begins, “In the beginning G-d created the heavens and the earth,” and our Sages say the world was created for the sake of the Jewish people and the Torah. So the maamar teaches that there is a spiritual “earth” and “heaven” inside our service of G-d. The Hebrew word for earth, eretz, is connected to running (ratz) and to wanting (ratzon). This is ratzo, “running”: a deep longing to come close to G-d Himself. We reach it in the Shema, after thinking in Pesukei deZimra about how G-d made the whole world with a single word. Then comes shov, “returning”: in the Shemoneh Esreh, in learning Torah and in doing mitzvos, we bring G-d’s light down into our lives. The Torah and mitzvos surround the soul the way the sky surrounds the earth. Now, we must first run up, and only then does G-d’s light come down, so earth comes before heaven. The prophet Yeshayahu promises “new heavens and a new earth” in the Time to Come, when G-d’s light will come first. Even then, the mitzvos we do now will stand before G-d forever.

THE MASHAL

Our heart beats all the time: the life in it spreads out, pulls back, and spreads out again, and we breathe out and breathe in, over and over. This running and returning happens inside us without stopping. In the same way, G-d’s own light reaches out and then pulls back, again and again.

QUESTIONS FOR THE SHABBOS TABLE

1. What is the difference between “running” toward G-d and “returning” to bring His light into the world?
2. Why does the maamar compare the Torah and mitzvos to the sky that surrounds the whole earth?
3. Before davening this week, what could you think about that would help you want to be close to G-d?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי כאשר השמים**

The note identifies an earlier transcript of this same discourse, recorded by the Mitteler Rebbe when the Alter Rebbe delivered it on Shabbos Parshas Va'eira; it lets the reader compare the wording of the maamar as first taken down.

KEHOT'S NOTE

הנחת כ״ק אדה״א — בסה״מ תקס״ז ע׳ כז, נאמרה שבת פ׳ וארא. ראה לעיל בציונים לכ״ק אדמו״ר זי״ע. הגהות ביאורים וקיצורים באוה״ת כרך ג תעח, א (זהו הנדפס בלקו״ת שהי״ש נ, ג). הסיום להגהות הנ״ל בכרך ו תתרמב, ב. ביאור בכרך ג תפא, ב (מלקו״ת לג״פ) תרפה, א. כרך ו תתרמג, א. תתרמד, ב. תתרמט, א. ראה נ״ך כרך ג׳ ע׳ א׳רנא.

2 **כי כאשר השמים**

"For as the new heavens and the new earth that I make stand before Me… so shall your seed and your name stand." The whole maamar interprets this verse, which it returns to in its closing paragraphs.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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

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KEHOT'S NOTE

ישע׳ סו, כב.

3 **בשביל ישראל שנקראו ראשית**

Rashi, following the Sages, explains that the world was created for the sake of the Torah, "the first of His way," and for the sake of Israel, "the first of His produce."

Rashi on Genesis 1:1:2 רש״י על בראשית א׳:א׳:ב׳

בראשית ברא אין המקרא הזה אומר אלא דרשני, כמו שדרשוהו רבותינו בשביל התורה שנקראת ראשית דרכו (משלי ח׳), ובשביל ישראל שנקראו ראשית תבואתו (ירמיה ב׳); ואם באת לפרשו כפשוטו, כך פרשהו בראשית בריאת שמים וארץ, והארץ היתה תהו ובהו וחשך ואמר אלקים יהי אור ולא בא המקרא להורות סדר הבריאה לומר שאלו קדמו, שאם בא להורות כך, היה לו לכתב בראשונה ברא את השמים וגו׳ שאין לך ראשית במקרא שאינו דבוק …

בראשית IN THE BEGINNING GOD CREATED — This verse calls aloud for explanation in the manner that our Rabbis explained it: G-d created the world for the sake of the Torah which is called (Proverbs 8:22) "The beginning (ראשית) of His (G-d's) way", and for the sake of Israel who are called (Jeremiah 2:3) "The beginning (ראשית) of His (G-d's) increase''. If, however, you wish to explain it in its plain sense, explain it thus: At the beginning of the Creation of heaven and earth when the earth was …

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)

4 **בראשית . . וארז״ל . . בשביל ישראל . . התורה שנק׳ ראשית**

The Torah's opening verse; the maamar reads its first word through the Midrash as "for the sake of reishis."

Genesis 1:1 בראשית א׳:א׳

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

"בְּרֵאשִׁית בָּרָא אֱלֹקִים" ששה דברים קדמו לבריאת העולם יש מהן שנבראו ויש מהן שעלו במחשבה להבראות. התורה והכסא הכבוד נבראו תורה מנין שנאמר (משלי ח, כב): "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): …

"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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Vayikra Rabbah 36:4 ויקרא רבה ל״ו:ד׳

KEHOT'S NOTE

בראשית א, א. ראה ב״ר פ״א, ד. ויק״ר פל״ו, ד. רש״י ורמב״ן בראשית א, א. נתבאר בד״ה כי עמך מקור חיים ת״ש.

5 **שמים וארץ הגשמיים**

The Tzemach Tzedek has a gloss on these very words ("the physical heaven and earth") in Or HaTorah.

KEHOT'S NOTE

באוה״ת כרך ו תתרמד, ב יש הגה״ה לכאן.

PARAGRAPH 2

6 **למה נק׳ שמה ארץ שרצתה לעשות רצון קונה**

On "G-d called the dry land eretz," the Midrash asks why it is called eretz and answers: because it ran (ratzsah) to do

the will (ratzon) of its Maker.

Bereshit Rabbah 5:8 בראשית רבה ה׳:ח׳

ויקרא אלקים ליבשה ארץ - למה נקרא שמה ארץ שרצתה לעשות רצון קונה רבי נתן בשם ר׳ אחא ורי ברכיה בשם רבי יצחק אמר אני אל שדי אני שאמרתי לשמים וארץ די שאלמלא כן היו מותחים והולכין עד עכשיו ולמקוה המים קרא ימים א״ר יוסי ב״ר חלפתא והלא ים אחד הוא ומה ת״ל ימים אלא אינו דומה טעם דג העולה מעכו לעולה מצידון ולעולה מאספמיא:

"G-d called the dry land Earth, and the gathering of the waters He called Seas, and G-d saw that it was good" (Genesis 1:10). "G-d called the dry land Earth [eretz]." Why was it called eretz? It is because it hastened [ratzeta] to perform the will of its Maker. Rabbi Natan in the name of Rabbi Aḥa, and Rabbi Berekhya in the name of Rabbi Yitzḥak said: "I am G-d Almighty [shadai]" (Genesis 17:1) – I am the One who [she] said to the heavens and the earth: Enough [dai]. …

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7 **למה נקרא שמה ארץ**

The note points to the preceding maamar in Torah Ohr, which also cites this Midrash about the name eretz.

Bereshit Rabbah 5:7 בראשית רבה ה׳:ז׳

… א״ל הקדוש ברוך הוא אמר לה האריכי הרחיבי קבלי אוכלוסיך ה״ד (ישעיה נד) הרחיבי מקום אהלך למה כי ימין ושמאל תפרוצי וגו׳:

The way of the world is that a person empties a full vessel into an empty vessel. Can one, perhaps, pour a full vessel into a full vessel? The world in its entirety is all water, and yet you say "to one place"? But from here [we see] that a smaller space was able to contain a greater amount [than its size]. Kohelet and in Vayikra Rabba 19:9>. Similarly, "Moses and Aaron gathered the assembly [to the front of the rock]" (Numbers 20:10). It [the front of the rock] was …

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KEHOT'S NOTE

ב״ר ה, ז. וראה לעיל בהמאמר הקודם.

8 **לי׳ רץ וגם לי׳ רצון**

The note points to another discourse of the Alter Rebbe where ratzsah is likewise read as both running and will; it is a parallel treatment of the wordplay.

KEHOT'S NOTE

ראה סה״מ תקס״ה ח״ב ע׳ תשיב. אוה״ת כרך ג תפא, ב.

9 **בכה ארוץ גדוד**

In David's song: "For by You I run through a troop; by my G-d I leap over a wall." The maamar will read both halves of the verse as stages of the soul's ratzo.

II Samuel 22:30 שמואל ב כ״ב:ל׳

כִּי בְכָה אָרוּץ גְּדוּד בֵּאלֹקַי אֲדַלֶּג־שׁוּר׃

For by Thee I run upon a troop; By my G-d do I scale a wall.

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KEHOT'S NOTE

שמואל-ב כב, ל.

PARAGRAPH 3

10 **והחיות רצוא ושוב**

In the vision of the chariot, "the chayos ran and returned, like the appearance of a flash." The maamar's entire discussion is built on this pair of movements.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT'S NOTE

יחזקאל א, יד.

11 **שרפים עומדים ממעל לו**

In Isaiah's vision, "seraphim stood above Him." The Alter Rebbe cites the reading "above His Shechinah" as another example of angels rising beyond their place.

Isaiah 6:2 ישעיהו ו׳:ב׳

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

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

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KEHOT'S NOTE

ישע׳ ו, ב.

12 **ממעל לשכינתי**

The passage the note points to (it begins near this column) treats a level above will, called "the encompassing of the encompassing," which below too is above a person's knowledge and will.

KEHOT'S NOTE

ראה לקו״ת ברכה צט, ד. מאמרי אדמו״ר הזקן תקס״ח ע׳ רטז. ובארוכה באוה״ת על נ״ך ישע׳ ע׳ קנט ואילך. ובביאורי הזהר לכ״ק אדמו״ר האמצעי לפ׳ אחרי עט, ב (בדף עח, א). ובביאורי הזהר לכ״ק אדמו״ר הצ״צ ע׳ שנז. בסה״מ תקס״ז ע׳ כח אינו מביא פסוק זה. וליתא עד שוי״ה יתי — והנה בחי׳ הרצוא הזה הוא בק״ש.

PARAGRAPH 4

13 **ואל אישך תשוקתך**

Said to Eve: "and your longing shall be for your husband." The maamar applies it to the longing of the Community of Israel for G-d.

Genesis 3:16 בראשית ג׳:ט״ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טז.

14 **וכן בחי' כללות נש"י . . להיות עם ודבר נפרד**

The note says this passage is copied in Likkutei Torah.

KEHOT'S NOTE

נעתק גם בלקו"ת במדבר ה, ב.

15 **מחדש בטובו**

The blessing before the Shema says that G-d "in His goodness renews each day, continually, the work of creation"; the Alter Rebbe cites these words as a theme of contemplation.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8 סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ח'

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם זְמִרוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת. עוֹשֶׂה חֲדָשׁוֹת. בַּעַל מִלְחָמוֹת. זוֹרֵעַ צְדָקוֹת. מַצְמִיחַ יְשׁוּעוֹת. בּוֹרֵא רְפוּאוֹת. נוֹרָא תְהִלּוֹת. אֲדוֹן הַנִּפְלָאוֹת: הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: כָּאָמוּר לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ: אוֹר חָדָשׁ עַל־צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ: בָּרוּךְ אַתָּה ה' יוֹצֵר הַמְּאוֹרוֹת:

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness,Deuteronomy 3:6 Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it is said: "[Give thanks to Him] Who makes the great luminaries," for His kindness …

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16 **ולאהבה את ה'**

"To love G-d… and to cleave to Him, for He is your life." It shows that love and cleaving grow from recognizing G-d as one's life.

Deuteronomy 30:20 דברים ל:כ

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

PARAGRAPH 5

17 **רוממות אל בגרונם**

"The exaltations of G-d are in their throat, and a double-edged sword in their hand." The maamar reads the praises of Pesukei deZimra as the "sword."

Psalms 149:6 תהילים קמ"ט:ו

רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

18 **לעשות נקמה**

"To execute vengeance upon the nations" — understood here as cutting through the screens that conceal G-dliness (later, in paragraph 17, as subduing the animal soul and the body).

Psalms 149:7 תהילים קמ"ט:ז

לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם תּוֹכֵחוֹת בַּלְאֻמִּים:

To execute vengeance upon the nations, And chastisements upon the peoples;

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19 **אך כדי . . צריך הוא**

The Tzemach Tzedek notes that "But in order to come to this" seems to repeat what was just said (that Pesukei deZimra prepares for the Shemoneh Esreh by tearing the screens), and explains that here the Alter Rebbe adds that Pesukei deZimra prepares for the Shema, since the ratzo is in the Shema.

KEHOT'S NOTE

ראה אוה"ת פ' בראשית כרך ו הגהות לד"ה כי כאשר השמים סע"י א' שלכאורה יש כאן כפל לשון דכבר אמר שפסוד"ז הוא הכנה בלבד לשמו"ע לקרוע המסכים כו', אם כן מה בא לחדש שנית באמרו אך כדי כו' צריך הוא כו', אך הענין הוא דכאן בא לומר, שפסוד"ז הוא הכנה לק"ש כי בחי' הרצוא הוא בק"ש כנ"ל.

20 **ברוך שאמר והיה העולם**

The blessing that opens Pesukei deZimra, praising G-d "who spoke and the world came into being"; it includes the words "Unique One, Life of the worlds, King."

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Barukh She'amar 2 סידור אשכנז, ימי חול, תפילת שחרית, פסוקי דזמרה, ברוך שאמר ב'

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם. בָּרוּךְ הוּא. בָּרוּךְ עוֹשֶׂה בְרֵאשִׁית. בָּרוּךְ אוֹמֵר וְעוֹשֶׂה. בָּרוּךְ גּוֹזֵר וּמְקַיֵּם. בָּרוּךְ מְרַחֵם עַל־הָאָרֶץ. בָּרוּךְ מְרַחֵם עַל־הַבְּרִיּוֹת. בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו. בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח. בָּרוּךְ פּוֹדֶה וּמַצִּיל. בָּרוּךְ שְׁמוֹ. בָּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאָב הָרַחֲמָן הַמְהֻלָּל בְּפִי עַמּוֹ מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו וּבְשִׁירֵי דָוִד עַבְדֶּךָ. נְהַלֶּלְךָ ה' אֱלֹקֵינוּ בִּשְׁבָחוֹת וּבְזִמִּירוֹת נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ …

Blessed is He Who spoke, and the world came into being, blessed is He; blessed is He Who maintains the creation; blessed is He Who says and does; blessed is He Who decrees and fulfills; blessed is He Who has compassion on the earth; blessed is He Who has compassion on the creatures; blessed is He Who rewards well those who fear Him, blessed is He Who lives forever and exists eternally; blessed is He Who redeems and saves blessed is His Name. Blessed are You, Adonoy, our G-d, King …

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21 **שלאום מלאום יאמץ וכשזה קם**

Rebecca is told of the twins in her womb, "one nation shall prevail over the other nation"; the maamar applies it to the G-dly soul and the animal soul.

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֵאָמֵץ וְרַב יַעֲבֹד צָעִיר׃

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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Megillah 6a:17–18 מגילה ו' א:י"ז-י"ח

רַב נַחְמָן בַּר יִצְחָק אָמַר מֵהָכָא: ״וּלְאוֹם מִלְאוֹם יֵאָמֵץ״. וְאָמַר רַבִּי יִצְחָק, מַאי דִּכְתִיב: ״יוּחַן רָשָׁע בַּל לָמַד צֶדֶק״. אָמַר יִצְחָק לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, יוּחַן עָשָׂו. אָמַר לוֹ: רָשָׁע הוּא! אָמַר לוֹ: ״בַּל לָמַד צֶדֶק״. אָמַר לוֹ: ״בְּאֶרֶץ נְכֹחוֹת יְעַוֵּל״. אָמַר לוֹ: אִם כֵּן, ״בַּל יִרְאֶה גֵּאוּת ה׳״.

R. Nahman b. Yitzchak derived the same lesson from here: "And the one nation shall be stronger than the other nation" (Genesis 25:23). R. Yitzchak also said: What is the meaning of what is written, "Let favor be shown to the wicked, yet will he not learn righteousness" (Isaiah 26:10)? Isaac said before the Holy One, blessed be He: Master of the Universe, let mercy be shown to Esau. He replied: He is wicked. He said to Him: "He has not learned righteousness." He replied: "In the land of uprightness …

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

בראשית כה, כג. מגילה ו, א.

22 **וכשזה קם**

Rashi explains that the two will never be great at the same time: "when this one rises, that one falls."

Rashi on Genesis 25:23:5 רש"י על בראשית כ"ה:כ"ג:ה'

מלאם יאמץ. לֹא יִשָּׁווּ בִּגְדֻלָּה, כְּשֶׁזֶּה קָם זֶה נוֹפֵל, וְכֵן הוּא אוֹמֵר אִמְּלְאָה הֶחֳרָבָה (יחזקאל כ"ו), לֹא נִתְמַלְּאָה צוֹר אֶלָּא מֵחָרְבָּנָהּ שֶׁל יְרוּשָׁלַיִם׃

מלאם יאמץ SHALL BE STRONGER THAN THE OTHER RACE — They will never be equally great at the same time: when one rises the other will fall. Thus it says, (Ezekiel 26:2) "[Because Tyre (colonised by Esau) says about Jerusalem] I shall be filled with her that is laid waste" — Tyre became full (powerful) only through the ruin of Jerusalem (Megillah 6a).

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)

23 **הרצוא בשעת ק"ש . . השוב דשמ"ע**

The passage the note points to (it begins near this column) explains "Set me as a seal upon your heart" through the straps of the tefillin, which stand for the supernal emotive attributes: they are drawn through the intellect but rooted above it.

KEHOT'S NOTE

ראה לקו"ת שה"ש מז, א. שער האמונה לאדה"א עז, ב.

24 **שבדבור א' בלבד נתהוו שמים וארץ**

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

KEHOT'S NOTE

אבות ה, א.

25 **שמים וארץ וכל צבאם**

"And the heavens and the earth and all their host were completed."

Genesis 2:1 בראשית ב':א

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃

And the heaven and the earth were finished, and all the host of them.

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26 **בישתבח מלך יחיד חי העולמים**

Yishtabach, which closes Pesukei deZimra, ends with G-d as "King… Life of the worlds" (the Alter Rebbe's text reads "King, Unique One, Life of the worlds").

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Yishtabach סידור אשכנז, ימי חול, תפילת שחרית, פסוקי דזמרה, ישתבח

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֶה ה' אֱלֹקֵינוּ וֵאלֹקֵי אֲבוֹתֵינוּ. שִׁיר וּשְׁבָחָה הַלֵּל וְזִמְרָה. עֹז וּמֶמְשָׁלָה. נֶצַח גְּדֻלָּה וּגְבוּרָה. תְּהִלָּה וְתִפְאֶרֶת. קְדֻשָּׁה וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד־עוֹלָם. בָּרוּךְ אַתָּה ה' אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלָאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חֵי הָעוֹלָמִים.

Praised be Your Name forever, our King, Almighty the great and holy King in heaven and on earth. For to You it is fitting [to offer] Adonoy, our G-d, and G-d of our fathers, song and praise, glorification and hymns, [to proclaim Your] strength and dominion, victory, grandeur, and might, praise and glory, holiness and sovereignty, blessings and thanksgivings, from now and forever. Blessed are You, Adonoy, Almighty, King [Who is] great in [our] praise Almighty, of [to Whom we offer our] thanksgiving, Master of [Whom we praise for His] …

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27 **ממנו יתי'**

A manuscript variant: after "from Him, blessed be He" this manuscript adds the word "bishvil" ("for the sake of").

KEHOT'S NOTE

בבוך ביאור על התורה לכן אמור לבנ"י קג, ב נוסף אח"כ תי': בשביל.

PARAGRAPH 6

28 **ועד אין לו הפסק**

Rabbi Eliezer ben Yaakov teaches that wherever the Torah says netzach, selah or va'ed, it means "without interruption, forever."

Eruvin 54a:14–15 עירובין נ״ד א:י״ד-ט״ו

תָּנָא דְּבֵי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: כָּל מָקוֹם שֶׁנֶּאֱמַר ״נֶצַח״ ״סֶלָה״ ״וָעֶד״ — אֵין לוֹ הֶפְסֵק עוֹלָמִית. נֶצַח, דִּכְתִיב: ״כִּי לֹא לָעוֹלָם אָרִיב וְלֹא לָנֶצַח אֶקְצוֹף״. סֶלָה, דִּכְתִיב: ״כַּאֲשֶׁר שָׁמַעְנוּ כֵּן רָאִינוּ בְּעִיר ה׳ צְבָאוֹת בְּעִיר אֱלֹקֵינוּ אֱלֹקִים יְכוֹנְנֶהָ עַד עוֹלָם סֶלָה״. וָעֶד, דִּכְתִיב: ״ה׳ יִמְלוֹךְ לְעוֹלָם וָעֶד״.

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KEHOT'S NOTE

עירובין נד, א.

29 **היש מספר לגדודיו**

"Is there any number to His troops?" — the angelic hosts are beyond counting.

Job 25:3 איוב כ״ה:ג׳

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֹהוּ׃

Is there any number of His armies? And upon whom doth not His light arise?

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KEHOT'S NOTE

איוב כה, ג.

30 **אלף אלפין**

In Daniel's vision, a thousand thousands serve G-d and myriads of myriads stand before Him.

Daniel 7:10 דניאל ז׳:י׳

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

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

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KEHOT'S NOTE

דניאל ז, י׳.

31 **מספר גדוד אחד**

The Talmud reconciles Daniel and Job: "a thousand thousands" is the number of one troop, but His troops are without number.

Chagigah 13b:13 חגיגה י״ג ב:י״ג

תַּנְיָא, רַבִּי אוֹמֵר מִשּׁוּם אַבָּא יוֹסֵי בֶּן דּוֹסַאי: ״אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּיהּ״ — מִסְפַּר גְּדוּד אֶחָד, ״וְלִגְדוּדָיו אֵין מִסְפָּר״. וְרַבִּי יִרְמְיָה בַּר אַבָּא אָמַר: ״אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּיהּ״, לִנְהַר דִּינוּר, שֶׁנֶּאֱמַר: ״נְהַר דִּינוּר נָגֵד וְנָפֵק מִן קָדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּיהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן״.

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KEHOT'S NOTE

חגיגה יג, ב.

PARAGRAPH 7

32 **למען שמו באהבה מלך**

The first blessing of the Shemoneh Esreh: "...for the sake of His Name, with love. King, Helper, Savior and Shield." The maamar reads the juxtaposition as "King" being the level of "Name."

Siddur Ashkenaz, Weekday, Shacharit, Amidah, Patriarchs 3 סידור אשכנז, ימי חול, תפילת שחרית, עמידה, אבות ג׳

בָּרוּךְ אַתָּה ה׳ אֱלֹקֵינוּ וֵאלֹקֵי אֲבוֹתֵינוּ אֱלֹקֵי אַבְרָהָם אֱלֹקֵי יִצְחָק וֵאלֹקֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה׃

Blessed contains eighteen expressions of praise which parallel the Eighteen Benedictions. are You, Adonoy, our G-d, and G-d of our fathers, G-d of Abraham, G-d of Isaac, and G-d of Jacob, the Almighty, the Great, the Powerful, the Awesome, most high Almighty, Who bestows beneficent kindness, Who possesses everything, Who remembers the piety of the Patriarchs, and Who brings a redeemer to their children's children, for the sake of His Name, with love.

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33 **ואהבת את ה׳**

The command to love G-d, said in the Shema; love is aroused by the contemplation described here.

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.

34 **שמע ישראל ה׳ אלהינו**

The first verse of the Shema, whose "Havayah our G-d" was explained as sovev revealed in memalei.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל Havayah אֱלֹקֵינוּ Havayah אֶחָד׃

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

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35 **אחת היא יונתי**

"One is she, My dove, My perfect one; one is she to her mother." The Community of Israel is called "one" because she receives from G-d's oneness.

Song of Songs 6:9 שיר השירים ו׳:ט׳

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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KEHOT'S NOTE

שה״ש ו, ט.

PARAGRAPH 8

36 **אחת היא לאמה**

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

KEHOT'S NOTE

המשך הפסוק אחת היא יונתי.

37 **אחת היא לאמה**

The continuation of "One is she, My dove": "she is one to her mother." The maamar reads it as the soul's single will to cleave to G-d.

Song of Songs 6:9 שיר השירים ו׳:ט׳

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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38 **בכה ארוץ גדוד**

"For by You I run through a troop; by my G-d I leap over a wall." Both halves are now interpreted as the two stages of the soul's ratzo.

II Samuel 22:30 שמואל ב כ״ב:ל׳

כִּי בְכָה אָרוּץ גְּדוּד בֵּאלֹקַי אֲדַלֶּג־שׁוּר׃

For by Thee I run upon a troop; By my G-d do I scale a wall.

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39 **אלף אלפין ישמשוניה ורבו רבבן קדמוהי יקומון**

Daniel's vision of the countless angels serving G-d, identified here with the "troop" the soul runs past.

Daniel 7:10 דניאל ז׳:י׳

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

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

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40 **ע״פ ורב כח ולתבונתו אין מספר**

This is the discourse on "great in power, His understanding is beyond number" that the Alter Rebbe mentions here, where the root of every angelic troop is traced to the six emotive Sefiros of Atzilus.

KEHOT'S NOTE

סידור עם דא״ח ס, א ואילך. וראה בליקוט פי׳ לאגהה״ק סי׳ כ בתחלתו.

41 **ורב כח לתבונתו אין מספר**

"Great is our L-rd and great in power; His understanding is beyond number." Another discourse on this verse, the Alter Rebbe notes, traces the root of the angelic troops to Atzilus.

Psalms 147:5 תהילים קמ״ז:ה׳

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

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

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42 **בנות צעדה**

In Jacob's blessing of Joseph: "daughters strode upon the wall (shur)." It shows that shur means "wall."

Genesis 49:22 בראשית מ״ט:כ״ב

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה עָלֵי־שׁוּר׃

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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KEHOT'S NOTE

בראשית מט, כב.

43 **אדון הנפלאות**

Yishtabach calls G-d "Master of wonders"; the Alter Rebbe refers to his explanation of this phrase elsewhere.

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Yishtabach סידור אשכנז, ימי חול, תפילת שחרית, פסוקי דזמרה, ישתבח

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֶה ה׳ אֱלֹקֵינוּ וֵאלֹקֵי אֲבוֹתֵינוּ. שִׁיר וּשְׁבָחָה הַלֵּל וְזִמְרָה. עֹז וּמֶמְשָׁלָה. נֶצַח גְּדֻלָּה וּגְבוּרָה. תְּהִלָּה וְתִפְאֶרֶת. קְדֻשָּׁה וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד־עוֹלָם. בָּרוּךְ אַתָּה ה׳ אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלָאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חֵי הָעוֹלָמִים.

Praised be Your Name forever, our King, Almighty the great and holy King in heaven and on earth. For to You it is fitting [to offer] Adonoy, our G-d, and G-d of our fathers, song and praise, glorification and hymns, [to proclaim Your] strength and dominion, victory, grandeur, and might, praise and glory, holiness and sovereignty, blessings and thanksgivings, from now and forever. Blessed are You, Adonoy, Almighty, King [Who is] great in [our] praise Almighty, of [to Whom we offer our] thanksgiving, Master of [Whom we praise for His] ...

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44 **עשה פלא**

"Who is like You... doing wonders?" — the "wonders" are only a "doing" before G-d.

Exodus 15:11 שמות ט״ו:י״א

מִי־כָמֹכָה בָּאֵלִם Havayah מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא׃

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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45 **ואדלג שור . . וז״ש מי לי בשמים**

The Tzemach Tzedek refers to this passage there, noting that in the maamar "Ki ka'asher hashamayim hachadashim" (which he cites as Likkutei Torah, Parshas Bereshit) "leaping over a wall" is explained as "Whom do I have in heaven."

KEHOT'S NOTE

באוה״ת שה״ש כרך א ע׳ 107 מציין לכאן. ושם ״ובד״ה כי כאשר השמים החדשים בלקו״ת פ׳ בראשית פי׳ מדלג שור היינו כמ״ש מי לי בשמים״.

46 **מי לי בשמים**

"Whom do I have in heaven? And besides You I desire nothing on earth." The maamar reads "heaven" and "earth" as the encompassing and inner lights, both of which the soul passes by.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

47 **שו״ה אותם — ממש בעצמותך**

The Tzemach Tzedek has a gloss on the words from "them" to "truly in Your essence."

KEHOT'S NOTE

באוה״ת כרך ו תתרמה, א. יש הגה״ה לכאן.

PARAGRAPH 9

48 **למהוי אחד באחד**

In the Zohar's passage on the mystery of Shabbos, the unity below joins the unity above, "to become one with the One."

Zohar II, 135a זח״ב קלה, א

KEHOT'S NOTE

זח״ב קלה, א.

49 **אני ה׳ אלהיכם**

The last verse of the Shema: "I am Havayah your G-d."

Numbers 15:41 במדבר ט״ו:מ״א

אֲנִי ה׳ אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה׳ אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 10

50 **ותורה אור**

"For a mitzvah is a lamp and the Torah is light." The Torah is the light, the mitzvah its vessel.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

51 **אם ישים אליו לבו רוחו ונשמתו אליו יאסף**

Read in Chassidus as: when a person sets his heart toward G-d (arousal from below), G-d draws His spirit to him (arousal from above).

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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PARAGRAPH 11

52 **בע״כ אתה חי**

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

KEHOT'S NOTE

אבות ד, כב.

53 **בע״כ אתה חי**

"Against your will you live" — read here as the soul's return to the body after its ratzo, for the sake of the mitzvos.

Pirkei Avot 4:22 משנה אבות ד׳:כ״ב

הוּא הָיָה אוֹמֵר, הַיְלוּדִים לָמוּת, וְהַמֵּתִים לְהֶחָיוֹת, וְהַחַיִּים לִדּוֹן. לֵידַע לְהוֹדִיעַ וּלְהִוָּדַע שֶׁהוּא אֵל, הוּא הַיּוֹצֵר, הוּא הַבּוֹרֵא, הוּא הַמֵּבִין, הוּא הַדַּיָּן, הוּא עֵד, הוּא בַעַל דִּין, וְהוּא עָתִיד לָדוּן. בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עַוְלָה, וְלֹא שְׁכְחָה, וְלֹא מַשּׂוֹא פָּנִים, וְלֹא מְקַח שֹׁחַד, שֶׁהַכֹּל שֶׁלּוֹ. וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן. וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְּׁאוֹל בֵּית מָנוֹס לְךָ, שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר, וְעַל כָּרְחֲךָ אַתָּה נוֹלָד, וְעַל כָּרְחֲךָ אַתָּה חַי, וְעַל כָּרְחֲךָ אַתָּה מֵת, וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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54 **בכל לבבך**

"With all your heart and with all your soul" — read as ratzo and shov respectively.

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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PARAGRAPH 12

55 **צרורה בצרור החיים**

Abigail blesses David that his soul be "bound up in the bond of life"; here the "bond" is the mitzvos that clothe the soul.

I Samuel 25:29 שמואל א כ"ה:כ"ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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KEHOT'S NOTE

שמואל-א כה, כט.

56 **צרורה בצרור החיים**

The Talmud applies this verse to the souls of the righteous, which are stored beneath the Throne of Glory.

Shabbat 152b:6–7 שבת קנ"ב ב:ו'-ז'

אַף הַקָּדוֹשׁ בָּרוּךְ הוּא, עַל גּוּפָן שֶׁל צַדִּיקִים אוֹמֵר: "יָבֹא שָׁלוֹם יָנוּחוּ עַל מִשְׁכְּבוֹתָם", וְעַל נִשְׁמָתָן הוּא אוֹמֵר: "וְהָיְתָה נֶפֶשׁ אֲדוֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים". עַל גּוּפָן שֶׁל רְשָׁעִים הוּא אוֹמֵר: "אֵין שָׁלוֹם אָמַר ה' לָרְשָׁעִים", וְעַל נִשְׁמָתָן הוּא אוֹמֵר: "וְאֶת נֶפֶשׁ אוֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע". תַּנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: נִשְׁמָתָן שֶׁל צַדִּיקִים גְּנוּזוֹת תַּחַת כִּסֵּא הַכָּבוֹד, שֶׁנֶּאֱמַר: "וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים". וְשֶׁל רְשָׁעִים זוֹמְמוֹת וְהוֹלְכוֹת, [וּמַלְאָךְ אֶחָד עוֹמֵד בְּסוֹף ...

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57 **התורה . . שנק' מזון**

The Talmud interprets "the support of bread" (Isaiah 3:1) as the masters of Talmud, an example of the Torah being called food.

Chagigah 14a חגיגה י"ד א

Bereshit Rabbah 43:7 בראשית רבה מ"ג:ז'

ויברכהו ויאמר ברוך אברם לאל עליון קונה שמים וארץ ממי קנאן? רבי אבא בשם רב כהנא ור' יצחק רבי אבא אמר: כאינש דאמר: פלן, עינוהי יאי, שעריה יאי. אמר רבי יצחק: היה מקבל את העוברים ואת השבים, ומשהיו אוכלים ושותין היה אומר להן: ברכו! והן אומרים לו: מה נאמר? והוא אומר להם: אמרו, ברוך אל עולם שאכלנו משלו! אמר לו הקב"ה: אני, לא היה שמי ניכר לבריותי, והכרת אותי בבריותי, מעלה אני עליך כאילו אתה שותף עמי בברייתו של עולם, הה"ד (בראשית יד): קונה שמים וארץ:

"He blessed him, and he said: Blessed is Abram to G-d, the Most High, Maker of heavens and earth" (Genesis 14:19). "He blessed him, and he said: Blessed is Abram to G-d, the Most High, Acquirer of heavens and earth" - from whom did He acquire them? Rabbi Abba in the name of Rav Kahana and Rabbi Yitzḥak, Rabbi Abba said: It is like a person who says: The eyes of so-and-so are fair, his hair is fair.does not refer to acquisition, but to one's fixing and perfecting something that ...

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KEHOT'S NOTE

ראה חגיגה יד, א. ב"ר מג, ז.

58 **עוטה אור כשלמה**

"He wraps [Himself in] light as a garment" — light, the Torah, as a garment.

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

59 **ע"פ כי ביום הזה יכפר**

This is the discourse on "For on this day He shall atone" that the Alter Rebbe cites.

KEHOT'S NOTE

לקו"ת אחרי כז, ג.

60 **כי ביום הזה יכפר**

"For on this day He shall atone for you" — the verse on which the Alter Rebbe's other discourse is based.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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61 **כך היא דרכה של תורה כו' אשריך וטוב לך**

"This is the way of the Torah... happy are you in this world, and it is good for you in the World to Come."

Pirkei Avot 6:4 משנה אבות ו':ד'

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

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

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62 **ע"פ וראיתם אותו וזכרתם**

The discourse on the tzitzis ("And you shall see it and remember") cited here as a further treatment of the mitzvos

as encompassing garments.

KEHOT'S NOTE

ראה לקו״ת שלח מד, ב.

63 **וראיתם אותו וזכרתם**

The command of tzitzis, "and you shall see it and remember," the subject of another discourse cited here.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

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

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64 **את שבתותי תשמרו**

"My Sabbaths you shall keep," the verse of a further discourse cited here.

Leviticus 19:30 ויקרא י״ט:ל׳

אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי ה׳

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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PARAGRAPH 13

65 **השמים כסאי**

"The heavens are My throne and the earth is My footstool," the verse at the heart of the previous maamar, read here as shov and ratzo.

Isaiah 66:1 ישעיהו ס״ו:א׳

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

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

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KEHOT'S NOTE

ישע׳ סו, א.

66 **ברא כרעא דאבוה**

In the previous maamar the Community of Israel is called G-d's "foot" ("the son is his father's leg"): the feet carry the head where it wants to go, and in the returning light that rises from below, the lowest level becomes the highest, "their end wedged in their beginning."

KEHOT'S NOTE

נסמן לע״ל א, ב.

67 **כרעא דאבוה**

The Talmud calls an heir "his father's leg," the source of the saying that a son is his father's leg.

Eruvin 70b:2–3 עירובין ע׳ ב:ב׳-ג׳

אוֹ דִלְמָא: יוֹרֵשׁ כַּרְעֵיהּ דַּאֲבוּהּ הוּא? אֲמַר לֵיהּ: אֲנִי אוֹמֵר מְבַטֵּל, וְהָנֵי דְּבֵי שְׁמוּאֵל תָּנוּ אֵין מְבַטֵּל. אִיתֵיבֵיהּ: זֶה הַכְּלָל, כָּל שֶׁמּוּתָּר לְמִקְצָת שַׁבָּת — הוּתַּר לְכָל הַשַּׁבָּת, וְכָל שֶׁנֶּאֱסַר לְמִקְצָת שַׁבָּת — נֶאֱסַר לְכָל הַשַּׁבָּת חוּץ מִמְּבַטֵּל רְשׁוּת.

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68 **אם תשיב משבת רגלך**

"If you turn away your foot because of the Shabbos" — Shabbos associated with the "foot."

Isaiah 58:13 ישעיהו נ״ח:י״ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצְךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה׳ מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר׃

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישע׳ נח, יג.

69 **דארץ . . גרגיר חרדל . . לגבי השמים**

The Mitteler Rebbe's Torah Chaim discusses the comparison of the earth to a mustard seed against the heavens; the note points there for a parallel treatment of the analogy in paragraph 12.

KEHOT'S NOTE

ראה תו״ח בראשית נא, ד ובהנסמן במ״מ שם.

70 **הג׳ יו״ט נק׳ ג׳ רגלים**

There the souls of Israel, called "children" (banim), become "builders" (bonim) like feet that carry the head from below upward and from above downward, raising the Oral Torah (Malchus, the "bride") to the Written Torah (Chochmah, the "groom").

KEHOT'S NOTE

ראה לקו״ת להאריז״ל ס״פ משפטים, לקו״ת פי׳ ברכה צד, ג. ד״ה נחמו נחמו תרכ״ו.

71 **ג׳ רגלים**

"Three regalim you shall celebrate for Me in the year" — the festivals are called "feet."

Exodus 23:14 שמות כ״ג:י״ד

שָׁלֹשׁ רְגָלִים תָּחֹג לִי בַּשָּׁנָה׃

Three times thou shalt keep a feast unto Me in the year.

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PARAGRAPH 14

72 **ואתה קדוש**

> **"And You, Holy One, sit [enthroned] upon the praises of Israel" — G-d "sits," descends, through Israel's praises.**

Psalms 22:4 תהילים כ״ב:ד׳

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל׃

Yet Thou art holy, O Thou that art enthroned upon the praises of Israel.

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KEHOT'S NOTE

תהלים ככ, ד.

73 **שהקב״ה יושב ועוסק בתורה**

> **The Talmud describes the first three hours of G-d's day: the Holy One, blessed be He, sits and occupies Himself with Torah.**

Avodah Zarah 3b:7 עבודה זרה ג׳ ב:ז׳

אינו? וְהָא אָמַר רַב יְהוּדָה אָמַר רַב: שְׁתֵּים עֶשְׂרֵה שָׁעוֹת הָוֵי הַיּוֹם, שָׁלֹשׁ רִאשׁוֹנוֹת — הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה, שְׁנַיּוֹת — יוֹשֵׁב וְדָן אֶת כָּל הָעוֹלָם כּוּלּוֹ, כֵּיוָן שֶׁרוֹאֶה שֶׁנֶּאֱבָד עוֹלָם כְּלָיָיה — עוֹמֵד מִכִּסֵּא דַּדִּין וְיוֹשֵׁב עַל כִּסֵּא רַחֲמִים,

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KEHOT'S NOTE

ע״ז ג, ב.

PARAGRAPH 15

74 **שנק׳ התפלה סולם**

> **The Zohar (cited by the Kehot note, together with Tikkunei Zohar 45) interprets Jacob's ladder as prayer.**

Tikkunei Zohar, Tikkun 45 תקו״ז תיקון מה

Zohar I, 266b זח״א רסו, ב

KEHOT'S NOTE

ת״ז תי׳ מה, וראה זח״א רסו, ב. זח״ג שו, ב. ראה באוה״ת ויצא כרך ה תתמ, ב ואילך. וראה לקמן פח, א.

75 **סולם מוצב ארצה וראשו מגיע השמימה**

> **Jacob's dream of "a ladder set upon the earth, and its top reaching heaven," read in the Zohar as prayer.**

Genesis 28:12 בראשית כ״ח:י״ב

וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹקִים עֹלִים וְיֹרְדִים בּוֹ׃

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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76 **לחד מ״ד דארץ קדמה**

> **Beis Hillel hold that the earth was created first and then the heavens, from "on the day G-d made earth and heaven."**

Chagigah 12a חגיגה י״ב א

KEHOT'S NOTE

חגיגה יב, א.

77 **אם ישים אליו לבו**

> **The arousal from below ("if he sets his heart toward Him") comes before the arousal from above ("His spirit… He gathers to him").**

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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PARAGRAPH 16

78 **ואשים דברי בפיך**

> **"I have put My words in your mouth and covered you in the shadow of My hand, to plant the heavens and found the earth." Read as Torah and mitzvos establishing heaven and earth.**

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע׳ נא, טז.

79 **הארץ הדום רגלי**

> **"The earth is My footstool" — the practical mitzvos, which raise up like a footrest.**

Isaiah 66:1 ישעיהו ס״ו:א׳

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

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

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80 **צדקה תרומם גוי**

> **"Charity exalts a nation" — a practical mitzvah that elevates, the "earth" within the mitzvos.**

Proverbs 14:34 משלי י״ד:ל״ד

צְדָקָה תְרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

81 **מזוזה מימין**

The Talmud rules that the Chanukah lamp is placed on the left of the doorway so that the mezuzah is on the right; the Alter Rebbe refers to his discussion of this saying.

Shabbat 22a:2 שבת כ״ב א:ב׳

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לְקַהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפָתְיֵי אָמַר: מִשְּׂמאל. וְהִילְכְתָא מִשְּׂמאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מְשָׂמאל וּמְזוּזָה מִימִין.

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82 **ע״פ הזהר פרשה שופטים**

The note identifies where the explanation of the Zohar's "heaven and earth are witnesses," mentioned in the text, is found: in the Mitteler Rebbe's explanations of the Zohar.

KEHOT'S NOTE

[זח״ג ערה, א] ביאה״ז לאדה״א קכא, ד. אוה״ת שופטים ע׳ תתמז.

83 **שמים וארץ אינון סהדין**

The Zohar in Parshas Shoftim on heaven and earth serving as witnesses; the Alter Rebbe refers to his explanation of it.

Zohar, Shoftim 3:11–4:20 ספר הזהר, שופטים ג׳:י״א-ד׳:כ׳

84 **החושך יכסה ארץ**

The words here quote Isaiah 60:2; the passage is shown below.

Isaiah 60:2 ישעיהו ס׳:ב׳

כִּי־הִנֵּה הַחֹשֶׁךְ יְכַסֶּה־אֶרֶץ וַעֲרָפֶל לְאֻמִּים וְעָלַיִךְ יִזְרַח ה׳ וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה׃

For, behold, darkness shall cover the earth, And gross darkness the peoples; But upon thee the L-RD will arise, And His glory shall be seen upon thee.

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KEHOT'S NOTE

ישע״ ס, ב.

PARAGRAPH 17

85 **הנני עושה חדשה**

"Behold, I am making a new thing; now it shall spring forth."

Isaiah 43:19 ישעיהו מ״ג:י״ט

הִנְנִי עֹשֶׂה חֲדָשָׁה עַתָּה תִצְמָח הֲלוֹא תֵדָעוּהָ אַף אָשִׂים בַּמִּדְבָּר דֶּרֶךְ בִּישִׁמוֹן נְהָרוֹת׃

Behold, I will do a new thing; Now shall it spring forth; shall ye not know it? I will even make a way in the wilderness, And rivers in the desert.

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86 **חדשה בארץ**

"For G-d has created a new thing in the earth." The Alter Rebbe's quotation combines this phrase with Isaiah's.

Jeremiah 31:22 ירמיהו ל״א:כ״ב

עַד־מָתַי תִּתְחַמָּקִין הַבַּת הַשּׁוֹבָבָה כִּי־בָרָא ה׳ חֲדָשָׁה בָּאָרֶץ נְקֵבָה תְּסוֹבֵב גָּבֶר׃

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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87 **החושך יכסה ארץ**

"For behold, darkness shall cover the earth" — the present state of concealment from which the soul's ratzo breaks out.

Isaiah 60:2 ישעיהו ס׳:ב׳

כִּי־הִנֵּה הַחֹשֶׁךְ יְכַסֶּה־אֶרֶץ וַעֲרָפֶל לְאֻמִּים וְעָלַיִךְ יִזְרַח ה׳ וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה׃

For, behold, darkness shall cover the earth, And gross darkness the peoples; But upon thee the L-RD will arise, And His glory shall be seen upon thee.

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88 **רוממות אל בגרונם**

The praises of Pesukei deZimra, which become a "double-edged sword."

Psalms 149:6 תהילים קמ״ט:ו׳

רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם׃

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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89 **לעשות נקמה בגוים**

"To execute vengeance upon the nations" — here the animal soul and the body.

Psalms 149:7 תהילים קמ״ט:ז׳

לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם תּוֹכֵחוֹת בַּלְאֻמִּים׃

To execute vengeance upon the nations, And chastisements upon the peoples;

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90 **אלביש שמים קדרות**

"I clothe the heavens in blackness" — the kelipos as garments that conceal.

Isaiah 50:3 ישעיהו נ׳:ג׳

אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם׃

I clothe the heavens with blackness, And I make sackcloth their covering.

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KEHOT'S NOTE

ישע״ נ, ג.

PARAGRAPH 18

91 **השמרו לכם**

From the second paragraph of the Shema: "Beware lest your heart be seduced and you turn aside and serve other gods and bow down to them."

Deuteronomy 11:16 דברים י״א:ט״ז

הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹקִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם׃

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

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KEHOT'S NOTE

דברים יא, טז.

92 **בכריעה בברוך**

One who prays bows at "Blessed" and straightens up at the Name.

Berakhot 12a:24–26 ברכות י״ב א:כ״ד-כ״ו

וְאָמַר רַבָּה בַּר חִינָּנָא [סָבָא] מְשֻׁמֵּיהּ דְּרַב: הַמִּתְפַּלֵּל, כְּשֶׁהוּא כּוֹרֵעַ כּוֹרֵעַ בָּרוּךְ, וּכְשֶׁהוּא זוֹקֵף — זוֹקֵף בַּשֵּׁם אָמַר שְׁמוּאֵל: מַאי טַעְמָא דְּרַב — דִּכְתִיב: ״הי׳ זוֹקֵף כְּפוּפִים״. מֵתִיבִי: ״מִפָּנַי שְׁמִי נֶחְתָּ הוּא״.

Rabbah b. Hinnana [the Elder] also said in the name of Rab : When one prays [the Tefillah] and has to bow, he should bow at the word "Blessed" ; and when returning to the erect position, he should do so on mentioning the Divine Name. Samuel asked : What is Rab's reason ? Because it is written, "The L-rd raiseth up them that are bowed down" (ibid, cxlvi. 8). Against this is quoted, "And from before My name he is afraid" (Mal. ii. 5)!

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93 **את זלעו״ז**

"G-d made this one opposite that one" — holiness and its opposite correspond, so bowing works in both.

Ecclesiastes 7:14 קהלת ז׳:י״ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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PARAGRAPH 19

94 **ישראל שבחוץ לארץ**

Rabbi Yishmael: Jews outside the Land who attend a gentile's feast are like idol worshipers, though "in purity," without intent.

Avodah Zarah 8a:17 עבודה זרה ח׳ א:י״ז

תַּנְיָא, רַבִּי יִשְׁמָעֵאל אוֹמֵר: יִשְׂרָאֵל שֶׁבְּחוּצָה לָאָרֶץ עוֹבְדֵי עֲבוֹדָה זָרָה בְּטָהֳרָה הֵן, כֵּיצַד? גּוֹי שֶׁעָשָׂה מִשְׁתֶּה לִבְנוֹ וְזִימֵּן כָּל הַיְהוּדִים שֶׁבָּעִירוֹ, אַף עַל פִּי שֶׁאוֹכְלִין מִשֶּׁלָּהֶן וְשׁוֹתִין מִשֶּׁלָּהֶן, וְשַׁמָּשׁ שֶׁלָּהֶן עוֹמֵד לִפְנֵיהֶם,

מַעֲלֶה עֲלֵיהֶם הַכָּתוּב כְּאִילּוּ אָכְלוּ מִזִּבְחֵי מֵתִים, שֶׁנֶּאֱמַר: ״וְקָרָא לְךָ וְאָכַלְתָּ מִזִּבְחוֹ״.

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KEHOT'S NOTE

ע״ז ח, א. ראה לקו״ת ש״ש סד, ב. יוהכ״פ סח, ב. סה״מ תרל״ב כרך ב ע׳ שעה.

95 **ארץ שרצתה**

"Why is it called eretz? Because it ran to do its Maker's will" — the supernal "land" is the will for G-d.

Bereshit Rabbah 5:8 בראשית רבה ה׳:ח׳

ויקרא אלקים ליבשה ארץ - למה נקרא שמה ארץ שרצתה לעשות רצון קונה רבי נתן בשם ר׳ אחא ורי ברכיה בשם רבי יצחק אמר אני אל שדי אני שאמרתי לשמים וארץ די שאלמלא כן היו מותחים והולכין עד עכשיו ולמקוה המים קרא ימים א״ר יוסי ב״ר חלפתא והלא ים אחד הוא ומה ת״ל ימים אלא אינו דומה טעם דג העולה מעכו לעולה מצידון ולעולה מאספמיא׃

"G-d called the dry land Earth, and the gathering of the waters He called Seas, and G-d saw that it was good" (Genesis 1:10). "G-d called the dry land Earth [eretz]." Why was it called eretz? It is because it hastened [ratzeta] to perform the will of its Maker. Rabbi Natan in the name of Rabbi Aḥa, and Rabbi Berekhya in the name of Rabbi Yitzḥak said: "I am G-d Almighty [shadai]" (Genesis 17:1) - I am the One who [she] said to the heavens and the earth: Enough [dai]. …

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PARAGRAPH 20

96 **ועצר את השמים**

The consequence of "bowing to other gods": the heavens are closed and there is no rain — no shov from above.

Deuteronomy 11:17 דברים י״א:י״ז

וְחָרָה אַף־הי׳ בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר הי׳ נֹתֵן לָכֶם׃

and the anger of the L-RD be kindled against you, and He shut up the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which the L-RD giveth you.

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KEHOT'S NOTE

דברים יא, יז.

97 **אם ישים אליו לבו**

The arousal from below that draws the response from above.

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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98 **ולעבדו בכל לבבכם**

> "To love G-d and to serve Him with all your heart" — the ratzo of "earth."

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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99 **ונתתי מטר ארצכם**

> "I will give the rain of your land in its season" — the shov that answers the ratzo.

Deuteronomy 11:14 דברים י״א:י״ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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100 **ואת רוח הטומאה**

> "And I will remove the spirit of impurity from the land" — in the future there will be no kelipah.

Zechariah 13:2 זכריה י״ג:ב׳

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה׳ צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי׳ יג, ב.

101 **ולא יכנף עוד מוריך**

> "Your Teacher will no longer be hidden, and your eyes shall see your Teacher" — open revelation in the future.

Isaiah 30:20 ישעיהו ל׳:כ׳

וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צַר וּמַיִם לָחַץ וְלֹא־יִכָּנֵף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רֹאוֹת אֶת־מוֹרֶיךָ׃

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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KEHOT'S NOTE

ישע׳ ל, כ.

102 **כי ההרים ימושו**

> "For the mountains may depart and the hills be moved, but My kindness shall not depart from you." Read here as the ratzo ("mountain") becoming unnecessary.

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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KEHOT'S NOTE

ישע׳ נד, י׳.

103 **לא כאברהם שקראו הר**

> The Talmud contrasts the patriarchs: Abraham called the Temple site a "mountain," Isaac a "field," and Jacob a "house."

Pesachim 88a:4 פסחים פ״ח א:ד׳

אֶלָּא, לֹא כְּאַבְרָהָם שֶׁכָּתוּב בּוֹ "הַר", שֶׁנֶּאֱמַר: "אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר ה׳ יֵרָאֶה", וְלֹא כְּיִצְחָק שֶׁכָּתוּב בּוֹ "שָׂדֶה", שֶׁנֶּאֱמַר: "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה", אֶלָּא כְּיַעֲקֹב שֶׁקָּרָאוֹ "בַּיִת", שֶׁנֶּאֱמַר: "וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל".

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

KEHOT'S NOTE

פסחים פח, א.

104 **עין בעין יראו**

> "For eye to eye they shall see when G-d returns to Zion" — revelation below as above.

Isaiah 52:8 ישעיהו נ״ב:ח׳

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב ה׳ צִיּוֹן׃

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

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105 **השמים החדשים והארץ החדשה אשר אני עושה**

> "That I make" — the Alter Rebbe stresses "I": an arousal from above alone.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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

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106 **ביום עשות ה׳ אלקים**

> "On the day Havayah Elokim made earth and heaven" — the present creation, through Elokim, with earth first.

Genesis 2:4 בראשית ב׳:ד׳

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה׳ אֱלֹקִים אֶרֶץ וְשָׁמָיִם׃

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made

earth and heaven.

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KEHOT'S NOTE

בראשית ב, ד.

107 **בראשית ברא אלקים**

The world was created through the Name Elokim, the Name of contraction.

Genesis 1:1 בראשית א׳:א׳

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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PARAGRAPH 21

108 **ביום עשות ה׳ אלקים**

"On the day Havayah Elokim made" — read as the union of the two Names.

Genesis 2:4 בראשית ב׳:ד׳

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה׳ אֱלֹקִים אֶרֶץ וְשָׁמָיִם׃

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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109 **ויצא כברק חצו**

"And His arrow shall go forth like lightning" — a revelation flashing from above to below.

Zechariah 9:14 זכריה ט׳:י״ד

וַה׳ עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה׳ בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן׃

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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PARAGRAPH 22

110 **אשר אני עושה**

"The new heavens and the new earth that I make" — both are made by G-d alone, which raises the question of how "earth" (ratzo) applies.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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

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PARAGRAPH 23

111 **הוא ממש בדפיקו דלבא**

The note says the "beating of the heart" is explained in this discourse and its explanation.

KEHOT'S NOTE

נתבאר בלקו״ת פ׳ פקודי ה, ד ואילך ובביאור שם ז, ד ובכ״מ.

112 **ור״ל שרו״ש זה**

The note points to Likkutei Torah on Parshas Chukas for a further discussion of ratzo and shov as the way the soul's life-force is drawn into the body.

KEHOT'S NOTE

ראה לקו״ת פ׳ חקת סה, א.

113 **רצוא ושוב**

"And the chayos ran and returned" — the ratzo and shov of created beings, contrasted here with the pulse within the divine flow.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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114 **ועמ״ש במ״א ע״פ ויקחו לי תרומה**

The note locates the discourse on "And let them take for Me an offering" that the Alter Rebbe mentions here: it appears in the Tzemach Tzedek's Or HaTorah on Parshas Terumah.

KEHOT'S NOTE

ראה אוה״ת תרומה ע׳ אישסח ואילך.

115 **ויקחו לי תרומה**

"And let them take for Me an offering" — the verse of another discourse where the Alter Rebbe treats this subject.

Exodus 25:2 שמות כ״ה:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לִי תְּרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ אֶת־תְּרוּמָתִי׃

'Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.

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116 **קול דודי דופק**

"The voice of my beloved knocks" — the word dofek ("knocks") also means "pulses," like the heartbeat.

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.'

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PARAGRAPH 24

117 **ונק׳ זה בע״ח**

The passage there discusses the tzimtzum and the kav — the thin line of light that breaks through the contraction, being only "a line, a thread and a mere radiance" — and contrasts it with sovev, the revelation of the Infinite Light above the kav; the note points there in connection with "reaching and not reaching."

KEHOT'S NOTE

שער מטי ולא מטי. וראה לקו״ת פ׳ מסעי צה, ג. סה״מ תרס״ו ע׳ מג ואילך.

118 **מטי ולא מטי**

The Arizal's gate "Mati VeLo Mati" in Etz Chaim describes lights that reach and do not reach.

Sefer Etz Chaim 7:1–3 עץ חיים ז׳:א׳-ג׳

שער השביעי שער מטי ולא מטי ובו ה׳ פרקים: כבר בארנו באורך בכ״מ כי האצילות העליון התחיל להיות עקודים נקודים ברודים ועתה נחזור לבאר הענין באורך ונבאר מציאות העקודים מה ענינם: הנה קודם מציאות העקודים לא היה האור העליון יכול להתלבש בשום כלי כי לא היה יכולת בכלים לסובלו ושם היה האור בלתי מתלבש בכלי עד שהגיע התפשטות האור הגדול ההוא אל בחי׳ העקודים ושם נעשה מציאות כלי א׳ אל האור הגדול ההוא ואז התחיל האצילות להיות בו איזה מציאות הגבלת האור מה שלא היה יכול להיות הדבר עד עתה.

...

Sefer Etz Chaim (Public Domain)

119 **כי ה׳ אלקיך אש אוכלה הוא**

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

KEHOT'S NOTE

ואתחנן ד, כד.

120 **כי ה׳ אלקיך אש אוכלה הוא**

"For Havayah your G-d is a consuming fire" — the divine flow likened to fire, which flares and withdraws.

Deuteronomy 4:24 דברים ד׳:כ״ד

כִּי Havayah אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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PARAGRAPH 26

121 **והחיות רו״ש**

"Ran and returned" — in creatures the running comes first.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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122 **ביום עשות כו׳ ארץ ושמים**

"On the day [Havayah Elokim] made earth and heaven" — earth first, the order of the present creation.

Genesis 2:4 בראשית ב׳:ד׳

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה׳ אֱלֹקִים אֶרֶץ וְשָׁמָיִם׃

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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PARAGRAPH 27

123 **כן יעמוד זרעכם ושמכם**

"So shall your seed and your name stand" — the second half of the maamar's verse, now expounded.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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

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124 **זורע צדקות**

The blessing before the Shema describes G-d as one who "sows charity, causes salvations to sprout."

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8 סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ח׳

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם זְמִרוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת. עוֹשֶׂה חֲדָשׁוֹת. בַּעַל מִלְחָמוֹת. זוֹרֵעַ צְדָקוֹת. מַצְמִיחַ יְשׁוּעוֹת. בּוֹרֵא רְפוּאוֹת. נוֹרָא תְהִלּוֹת. אֲדוֹן הַנִּפְלָאוֹת: הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: כָּאָמוּר לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ: אוֹר חָדָשׁ עַל־צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ: בָּרוּךְ אַתָּה ה׳ יוֹצֵר הַמְּאוֹרוֹת:

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness,Deuteronomy 3:6 Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it is said: "[Give thanks to Him] Who makes the great luminaries," for His kindness ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

125 **ויעש דוד שם**

"And David made a name" — read as accepting the yoke of Heaven.

II Samuel 8:13 שמואל ב ח׳:י״ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשׁוּבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף׃

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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PARAGRAPH 28

126 כן יעמוד זרעכם ושמכם

The promise that Israel's "seed and name" will stand like the new heavens and earth.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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

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127 הנה ישכיל עבדי

"Behold, My servant shall prosper; he shall be exalted, lifted up and very high" — service from below raised ever higher.

Isaiah 52:13 ישעיהו נ״ב:י״ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע׳ נב, יג.

128 לעבדה ולשמרה

Adam is placed in the Garden "to work it and to guard it," the paradigm of human service.

Genesis 2:15 בראשית ב׳:ט״ו

וַיִּקַּח ה׳ אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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ביאור על הנ"ל

An Explanation of the Above

Torah and mitzvos, though clothed in physical matters, are G-d's own wisdom and will, one with Him as no created soul can be; they draw the unity of Atzilus into the lower worlds, and in the Time to Come they will rise even higher, into the World of Akudim revealed in the "new heavens and new earth."

THE MAAMAR IN BRIEF

Building on Isaiah's promise that, like the new heavens and earth, "your seed and your name" will stand, the maamar asks why the soul descends into a body: above it already loved and feared G-d, and the Torah, which has descended into physical matters, seems to depend on love and awe to "fly upward." The answer distinguishes Atzilus, "called by My Name," where lights and vessels are one with the Infinite, from Beriah and below, "created for My glory," which receive G-d's light only through a garment and contain the broken vessels of Tohu. Rectifying them takes two stages: prayer's ratzo, which separates good from evil (mayin nukvin, "earth"), and Torah and mitzvos, the "limbs of the King," which draw down the unity of Atzilus (mayin dechurin, "heaven"). Since the soul is a created being while Torah and mitzvos are one with G-d, they surpass its love and awe; love and awe only reveal the Infinite Light within them. In the Time to Come the World of Akudim, the inner dimension of Atik, will be revealed as the "new heavens and earth," and Torah ("your seed") and accepting G-d's kingship ("your name") will ascend there too.

OUTLINE

1 **The question** ¶1–4

The theme verse; the soul's descent is for an ascent through Torah and mitzvos — but why are Torah and mitzvos, which descended into physicality and need love and awe to rise, greater than the soul's love and awe above?

2 **"Called by My Name" and "for My glory"** ¶5–10

Atzilus, where lights ("His life-forces") and vessels ("His organs") are one with the Infinite, versus Beriah and below, which receive G-d's light through a garment and remain separate.

3	**Tohu and Tikkun: the angels and the lower worlds** The angels' roaring service; the lower worlds hold the broken vessels of Tohu and need a new light from Atzilus, drawn through service, to be rectified.	¶11–14
4	**Two stages of refinement** Prayer's ratzo separates good from evil (mayin nukvin); Torah and mitzvos, the limbs of the King, draw down the supernal unity (mayin dechurin).	¶15–18
5	**Why Torah surpasses the soul's love and awe** The soul is created and not one with G-d; Torah and mitzvos are His wisdom and will. Love and awe reveal the Infinite Light within the Torah and "make" G-d's Name; earth (prayer) precedes heaven (Torah).	¶19–21
6	**The future: the World of Akudim** After the refinement is complete, the inner dimension of Atik — the World of Akudim, above Atzilus — will be revealed as the "new heavens and new earth," bringing new souls.	¶22–26
7	**"Your seed and your name"** Torah is the "seed" that grows; accepting G-d's kingship is the "name," rooted in Keser. Both will ascend into the World of Akudim.	¶27–28

KEY CONCEPTS

Atzilus and Beriah אצילות / בריאה

Atzilus is "called by My Name": G-d's light is received there in full unity. Beriah and below are "created for My glory": they receive the light only through a garment and remain separate.

He and His life-forces, He and His organs איהו וחיוהי חד איהו וגרמוהי חד

The Tikkunei Zohar's description of Atzilus: the lights ("life-forces") and the vessels ("organs") are both one with the Infinite.

Tohu and Tikkun תהו ותקון

The World of Tohu, whose vessels shattered and fell into the lower worlds, and the World of Tikkun (Atzilus), where lights and vessels are ordered and united; service rectifies the fallen fragments.

Mayin nukvin and mayin dechurin מ"ן ומ"ד

The "feminine waters," the arousal and refinement from below through prayer, and the "masculine waters," the flow from above through Torah and mitzvos.

Ratzo רצוא

The soul's "running" toward G-d in prayer, leaping beyond even the encompassing lights; it separates good from evil.

The World of Akudim עולם העקודים

A world above Atzilus in which all powers are "bound" in one vessel without division; the inner dimension of Atik, to be revealed in the Time to Come as the "new heavens and new earth."

Limbs of the King רמ"ח אברין דמלכא

The 248 positive commandments, vessels for G-d's own light and life-force, clothed in physical matters to elevate them.

SECTION 1 • ¶1–4

The question

1 ביאור על הנ"ל[1]

An explanation of the above.

> This maamar is presented as a further explanation of the preceding discourse in Torah Ohr. It develops the idea discussed there — how the unity that exists in the highest world, Atzilus, is to be drawn down into the lower worlds — through a verse from Isaiah about the "new heavens and the new earth."

2 כי כאשר השמים[2] החדשים והארץ החדשה אשר אני עושה עומדים לפני כן יעמוד זרעכם ושמכם.

"For as the new heavens and the new earth that I am making stand before Me, so shall your seed and your name stand."

> The verse from the end of Isaiah is the theme of the whole maamar. The prophet promises that just as the "new heavens and new earth" of the future will endure before G-d, so will Israel's "seed" and "name." Later the maamar will explain each of these terms: the new heavens and earth as a new revelation from beyond the ordinary order of the worlds, the "seed" as Torah and the "name" as accepting the yoke of the mitzvos.

הנה נודע תכלית ירידת הנשמה לגוף בעוה"ז שטרם ירידתה היתה כלולה במאצילה ב"ה באהוי"ר כו'. כי הנפש יש לה שכל ומדות[3] כו'.

Now, it is known [what] the purpose of the soul's descent into the body in this world [is]: before its descent it was included in its Emanator, blessed be He, with love and awe, etc. For the soul has intellect and emotive attributes, etc.

> The discussion begins with a well-known premise: before coming down into a body, the soul already stood in closeness to G-d, loving and fearing Him. That was possible because a soul has intellect and emotions of its own, with which it can understand G-dliness and respond with love and awe. So why did it need to descend at all?

3 וירדה ונתלבשה בגוף ונה"ב המעלימי' ומסתירי' כו' ומלבישים אותה בלבושים צואים.[4] הן המדות שמצד הקליפה כו'

And it descended and was clothed in a body and in the animal soul, which conceal and hide [it], etc., and clothe it in soiled garments — these are the emotive attributes that stem from the side of kelipah, etc.

> The soul came down and was wrapped in a body and in the animal soul, which hide its G-dly light. The "soiled garments" (an image from Zechariah's vision of the High Priest) are the emotions that come from the side of kelipah, the forces of concealment: love and fear directed to worldly things instead of to G-d.

שירידה זו צורך עליי' היא. כדי לברר בירורין ע"י המשכת התורה והמצות שבהן מלובש אור א"ס ב"ה.

[And it is known] that this descent is for the sake of an ascent: in order to effect refinements (birurim) through drawing down the Torah and the mitzvos, in which the Infinite Light, blessed be He, is clothed.

> Yet the descent serves a higher purpose. Through the Torah and the mitzvos, in which the Infinite Light is clothed, the soul refines (literally, "sorts out") the good from the bad in the world and in itself, and so rises higher than it was before.

4 ובהן ועל ידן יהי' גילוי אור א"ס ב"ה ממש על נפשו כו' כמ"ש במ"א.[5,6] ולהבין זה

And in them and through them there will be a revelation of the Infinite Light, blessed be He, itself upon his soul, etc., as is explained elsewhere. And to understand this:

> Through Torah and mitzvos the Infinite Light itself — not merely a glimmer of it — is revealed upon the soul. The Alter Rebbe now sets out to understand why this should be so.

שהרי התורה והמצות אשר לפנינו הן ג"כ בירידות והשתלשלות המדרגות מאור פניו יתי' עד שנתלבשו בענייני גשמיי' וחומריים שלכן בקשו המלאכים אשר תנה הודך על השמים[7,8] כו'. ובמה יהיה יתרון מעלתן ממעלת אהוי"ר של הנשמה.

for the Torah and the mitzvos that are before us are also [the product] of descents and the chaining-down of levels from the light of His countenance, may He be blessed, until they were clothed in physical and material matters — which is why the angels requested, "[You] Who set Your majesty upon the heavens," etc. So in what will their superiority over the level of the soul's love and awe consist?

> The difficulty: the Torah we have also came down through all the levels, until it deals with physical matters such as oxen and property. The Talmud recounts that when Moshe ascended to receive it, the angels asked G-d to keep the Torah in heaven ("Set Your majesty upon the heavens"). If the Torah has descended so far, how can it be greater than the pure love and awe the soul had above?

וגם הרי אמרו כי אורייתא בלא דו"ר[9] לא פרחת לעילא[10] שאהוי"ר הן הגדפין המעלות ומנשאות את התורה. והרי אדרבה נראה שמעלת אהוי"ר גדלה מאד ביתר שאת ממעלת התורה:

And moreover, [the Sages] said that Torah without fear and love does not fly upward, for love and awe are the wings that raise and lift up the Torah. On the contrary, then, it would appear that the level of love and awe is very much greater, and exceedingly so, than the level of the Torah.

> A second difficulty: the Tikkunei Zohar says that Torah studied without love and awe "does not fly upward." Love and awe are the wings that carry the Torah up. It seems, then, that love and awe are far greater than the Torah itself.

SECTION 2 • ¶5–10

"Called by My Name" and "for My glory"

5 אך הענין הוא דכתיב כל הנקרא בשמי[11] ולכבודי בראתיו כו'. הנקרא בשמי הוא עולם האצילות שהוא נקרא בשמי ממש.

But the matter is [as] it is written, "Everyone that is called by My Name, and for My glory I created him," etc. "That is called by My Name" is the World of Atzilus, which is called by My Name in actuality.

> The answer begins with a verse that divides creation into two kinds: "called by My Name" and "created for My glory." Atzilus, the highest world, is "called by My Name" literally: it is itself G-dly.

ששם שורה אור א"ס ב"ה ממש ומתייחדים עמו בתכלית היחוד דאיהו וחיוהי חד[12] ואיהו וגרמוהי חד שהכל בטל ונכלל באור א"ס ב"ה ממש.

For there the Infinite Light, blessed be He, itself rests, and they are united with it in the utmost unity, for "He and His life-forces are one, and He and His organs are one," for everything is nullified and included in the Infinite Light, blessed be He, itself.

> In Atzilus the Infinite Light itself dwells, and everything there is completely united with it. The Tikkunei Zohar expresses this: in Atzilus G-d is one with His "life-forces" (the lights) and with His "organs" (the vessels). Nothing there feels itself as separate.

ועל כולם נקרא שמו שכולם הם בבחי' א"ס. הגם שאין ערוך אליו יתי' (וכנודע שאדם דאצילות נקרי' אדם דעשיה בחי' עשי' גשמי') ואפילו עולם האצילות אינו אלא זיו והארה כו'.

And His Name is called upon all of them, for they are all on the level of the Infinite. [This is so] even though there is no comparison [between them and] Him, may He be blessed (and as is known, Adam of Atzilus is called Adam of Asiyah, the level of physical Asiyah), and even the World of Atzilus is only a radiance and an illumination, etc.;

> The Alter Rebbe qualifies this: Atzilus is still not comparable to G-d Himself. As is known from Kabbalah, even "Adam of Atzilus" (the Divine configuration of that world) counts, relative to G-d's essence, like the lowest, physical world. Atzilus is only a radiance of G-d, not His essence.

רק שההארה היורדת ונמשכת שם היא מתאחדת בלי שום פירוד והתחלקות עד שכולם מלאים מן ההארה ההיא. ואין שם תפיסת שום דבר זולת ההארה ההיא.

only, the illumination that descends and is drawn there is united, without any separation or division, until they are all filled with that illumination. And there, nothing at all has any hold apart from that illumination.

> What makes Atzilus unique is that this radiance is received there without any separation or division: everything in it is filled with that radiance, and nothing there exists as a thing in its own right apart from it.

כי אצילות מלשון הפרשה[13, 14] כמו ויאצל מן הרוח[15] כו' דגבי משה דתרגומו ואפריש שבודאי לא נתן כל רוחו על הזקנים עד שהגיעו למעלתו ומדרגתו ממש

For "Atzilus" is from the term for setting apart, as in "And He set apart (vayatzel) from the spirit," etc., concerning Moshe, which the Targum renders "and He separated." For certainly he did not give all of his spirit to the elders until they reached his very stature and level;

> The very name Atzilus shows this. It comes from the verse in which G-d "set apart" some of the spirit that was upon Moshe and gave it to the seventy elders; the Targum translates the word "and He separated." Moshe did not give the elders all his spirit, so that they would equal him.

אלא שהפריש מרוחו והוריד למטה שיתלבש במדת הזקנים כדי שיתעלו קצת ויוכלו שאת עמו כאחד והיו לאחדים. עם היות שאינם אחדות אחד במהותם ממש מ"מ יכולים הם להתאחד עמו.

rather, he set apart [some] of his spirit and brought it down below, to be clothed in the measure of the elders, so that they would be elevated somewhat and be able to bear [the burden] with him as one, "and they became one." Although they are not one unity in their actual essence, nevertheless they are able to be united with him.

> Rather, a portion of his spirit was brought down and fitted to the elders' capacity, so that they could share his burden and become "one" with him. They were not one with him in their essential selves, but they were united with him through the portion of his spirit they received — just as Atzilus is united with G-d through the light it receives from Him.

6 והיינו שהם מיוחדים בזיו ואור הנמשך ממנו. כך עולם האצילות הוא שהאציל אור א"ס ב"ה והפריש זיו

That is, they are united in the radiance and light that is drawn from him. So too the World of Atzilus: [G-d] emanated the Infinite Light, blessed be He, and set apart a radiance

> The elders were united with Moshe through the light of his spirit that came to them. Likewise, Atzilus is the Infinite Light "set apart": a radiance separated off from it and brought down into a world.

ואור בעולם ההוא שיהי' יכולת בהם לקבל זיו ואור אוא"ס ב"ה הזה בבחינת יחוד שיתייחד הכל בבחינת אור א"ס דהיינו בבחי' אור וזיו הנמשך ממנו.

and light in that world, so that they would have the capacity to receive this radiance and light of the Infinite Light, blessed be He, in the manner of unity, so that everything is united on the level of the Infinite Light — that is, on the level of the light and radiance drawn from Him.

> That radiance gives the beings of Atzilus the capacity to receive G-d's light in a state of unity. Everything there is united with the Infinite — not with His essence, but with the radiance drawn from Him.

7 וענין היחוד הוא בב' בחינות איהו וחיוהי איהו וגרמוהי. חיוהי הם האורות[16] דהיינו המקורות שמהן נתהוו חכמה וחסד כו'

And the unity is in two aspects: "He and His life-forces" [and] "He and His organs." "His life-forces" are the lights, that is, the sources from which Chochmah and Chesed, etc., came into being;

> The unity of Atzilus has two sides, matching the two halves of the Zohar's phrase. "His life-forces" are the lights — the sources from which the Sefiros such as Chochmah and Chesed come into being.

והמקורות הם אורו' וחיות. שבאורו' לא שייך עדיין בחי' התחלקות פרטים להיות נק' בשם חכמה או חסד כו'.

and the sources are lights and life-force. For in the lights, the aspect of division into particulars — to be called by the name Chochmah or Chesed, etc. — does not yet apply.

> Light as such is simple and undivided: on the level of the lights alone, there are not yet distinct attributes that could be named "wisdom" or "kindness."

8 וכמ"ש במ"א בענין האורות דאחליפו דוכתייהו[17] אור החסד בכלי הגבור' כו'. וגרמוהי הם הכלים המגבילים את האורות

And as is explained elsewhere concerning the lights that "exchanged their places" — the light of Chesed in the vessel of Gevurah, etc. And "His organs" are the vessels, which set bounds to the lights,

> A proof that lights in themselves are undivided: the Zohar speaks of lights that "exchanged their places," so that the light of Chesed rests in the vessel of Gevurah. This would be impossible if the light were already defined as "kindness." "His organs," by contrast, are the vessels, which give each light its bounds and definition.

שע"י הכלים הם עולים בשם חכמה[18] או חסד כו' ואעפ"כ שורה בהם אור א"ס בבחינת יחוד ונקרא חכמה דא"ס וחסד דא"ס כו'.

for through the vessels they come to bear the name Chochmah or Chesed, etc. Nevertheless, the Infinite Light rests in them in the manner of unity, and it is called the Chochmah of the Infinite and the Chesed of the Infinite, etc.

> It is only the vessel that makes a light into "Chochmah" or "Chesed." Yet in Atzilus the Infinite Light rests in the vessels in complete unity, so they are called the Chochmah of the Infinite and the Chesed of the Infinite.

שעם היות שנקרא בשם חכמה מ"מ אינה נגבלת בשם גבול ומדה אלא כמאמר אנת הוא חכים[19] ולא בחכמה ידיעא[20] כו'.

For although it is called by the name Chochmah, nevertheless it is not bounded by a name of limit and measure; rather, [it is] as the saying goes, "You are wise, but not with a known wisdom," etc.

> Even though it is given a name, the Chochmah of Atzilus is not a limited, measurable wisdom. As Eliyahu says in the Tikkunei Zohar, G-d is wise, but not with a wisdom that can be known — His wisdom is one with Him.

9 והוא המדע והוא הידוע[21,22] כו' ולכן נק' עולם האצילות הנקרא בשמי ממש. אבל עולם הבריאה וממנו ולמטה נקרא לכבודי בראתיו כו'.

And "He is the Knowledge and He is the Known," etc. Therefore the World of Atzilus is called "that is called by My Name" in actuality. But the World of Beriah, and from it downward, is called "for My glory I created him," etc.

> The Rambam writes that G-d is the Knower, the Known and the Knowledge itself — His wisdom is not something apart from Him. That is why Atzilus is "called by My Name." From Beriah downward, however, the worlds are only "created for My glory."

כבוד הוא התלבשות וכמאמר אליהו[23] לבושין תקינת לון[24] כו' כמו לבוש שאינו מתאחד עם עצמיות כו'

"Glory" is enclothement, as in the saying of Eliyahu, "You fashioned garments for them," etc. — like a garment, which is not united with the essence, etc.;

> "Glory" here means a garment. In Eliyahu's prayer, G-d "fashioned garments" for the Sefiros — the lower worlds, which relate to G-d's light as a garment relates to the person wearing it: the garment is not one with him.

אלא אדרבה שהעצמיות מתכסה ומתעלם בהן לבלתי הגלות נגלות העצמי' כמו שהוא ואין אור העצמות נראה אלא דרך לבוש זה ומ"מ לבושין תקינת לון כו'

rather, on the contrary, the essence is covered and concealed in them, so that the essence is not revealed as it is, and the light of the essence is not seen except through this garment. Nevertheless, "You fashioned (tikanta) garments for them," etc.,

> A garment even hides the one inside it, so that he is seen only through it. Yet Eliyahu's word for "fashioned" (tikanta) also means "repaired" or "rectified."

שהוא תקון כדי שיתגלה אור העצמיות דרך לבוש דוקא שבלתי לבוש לא היה עולם הבריאה יכול לקבל כו'.

which is a rectification (tikkun), so that the light of the essence will be revealed specifically through a garment; for without a garment, the World of Beriah would not be able to receive, etc.

> The garment is a benefit: without it Beriah could not receive the Divine light at all; through the garment the light can be revealed to it.

10 ולפי שבלבוש זה מתגלה אור העצמות לכך כתיב וצבא השמים[25] לך משתחוים שבטלים כו'. ומחמת שאינו מתגלה

And because the light of the essence is revealed in this garment, therefore it is written, "And the host of heaven bow down to You" — for they are nullified, etc. And because it is not revealed

> Because G-d's light is revealed through this garment, the angels of Beriah — "the host of heaven" — bow down to Him: they are nullified before the light they perceive. But since the light reaches them only through a garment...

אלא בבחי' לבוש לכך הם בבחי' פירוד ומשם יפרד[26] טורי דפרודא כו' שאינם מתאחדים כבאצילות:

except in the manner of a garment, they are therefore in a state of separateness, and "from there it is parted" — the mountains of separation, etc. — for they are not united as in Atzilus.

> ...they remain separate beings. The verse about the river that "from there is parted" into four heads is read by the Zohar as the point where the realm of separation ("the mountains of separation") begins. Unlike Atzilus, the beings of Beriah are not united with G-d.

SECTION 3 • ¶11–14

Tohu and Tikkun: the angels and the lower worlds

11 והנה נודע עבודת המלאכים[27] שעומדים מששת ימי בראשית ברום עולם ומשמיעים ביראה כו' אריה שאג[28] הוא מיכאל פני אריה אל הימין[29] וכד איהו שאיג שאגין לגבי' ש"ע אלפין אריות כו' שהן מחנה מיכאל כו'.

Now, the service of the angels is known: they stand, from the six days of Creation, in the heights of the world and proclaim with awe, etc. "A lion has roared" — this is Michael, "the face of a lion on the right"; and when he roars, three hundred and seventy thousand lions roar toward him, etc., and these are the camp of Michael, etc.

> The angels' service is described in the morning prayers: they stand "in the heights of the world" and proclaim G-d's holiness with awe. The Alter Rebbe cites a Zohar-style description: "A lion has roared" refers to the angel Michael, who in Ezekiel's vision is the lion-face on the right side of the Divine Chariot; when he roars, the 370,000 lions of his camp roar with him.

12 וצריך להבין מהו עבודתם ואיך נחשבת עבודה להם מה שבטלים בהשגתם חיותם וקיומם מאין ליש מאחר שכך היא השגתם ולמה שואגים ומרעישים. איזה חידוש נתחדש להם בהשגתם זו ומה הם משתוקקים ונכספים.

We need to understand what their service is, and how it is considered service for them that they are nullified through their comprehending [how] their life and existence [come] from nothing into something, since that is [simply] their comprehension; and why do they roar and make a tumult? What new thing has been newly revealed to them in this comprehension of theirs, and what are they yearning and longing for?

> The question: angels naturally perceive how their existence comes from G-d out of nothing, and so they are nullified before Him. If that is simply their nature, how is it "service"? And why do they roar with such tumult — what new thing do they perceive, and what are they longing for?

אך הענין הוא כי הנה עולם האצילות הוא עולם התקון שנתקן כבר להיות האורות והכלים בבחי' איהו וגרמוהי חד כו' כנ"ל. משא"כ עולמו' בי"ע הם משבה"כ שבעולם התהו שנפלו בבי"ע.

But the matter is: the World of Atzilus is the World of Tikkun (Rectification), which has already been rectified, so that the lights and the vessels are in the state of "He and His organs are one," etc., as mentioned above. This is not so with the worlds of Beriah, Yetzirah and Asiyah, which are from the breaking of the vessels of the World of Tohu, which fell into Beriah, Yetzirah and Asiyah.

> The answer begins: Atzilus is the "World of Tikkun" (rectification), where lights and vessels are already one. Beriah, Yetzirah and Asiyah, however, contain the fragments of the vessels of the prior World of Tohu (chaos), which shattered because their lights were too intense for them, and fell down into these lower worlds.

13 ולכן צ"ל עבודה תמה[30] להמשיך בהם בחי' תקון מעולם האצילות כדי שגם הם יתעלו ויתאחדו.

Therefore a complete service is needed to draw into them an aspect of rectification (tikkun) from the World of Atzilus, so that they too will be elevated and become united.

> Because the lower worlds are made of Tohu's broken fragments, they need "complete service": effort that draws the rectified order of Atzilus into them, so that they too rise and become united with G-dliness.

ולא די באור וחיות הנמשך דרך מסך והתלבשות כסדר ירידת והשתלשלו' המדר' כמו שהוטבע בטבע יצירת העולם להיות מדרגה אחר מדרגה אבי"ע שעולם הבריאה הוא בבחי' פירוד טורי דפרודא כו'.

And it is not enough [to have] the light and life-force that is drawn through a screen and enclothement according to the order of the descent and chaining-down of the levels — as was implanted in the nature of the world's formation, to be level after level, Atzilus, Beriah, Yetzirah and Asiyah — such that the World of Beriah is in a state of separateness, "the mountains of separation," etc.

> The ordinary flow of Divine life into Beriah — screened and clothed, level after level, as built into the structure of creation — is not enough. By that natural order Beriah remains a realm of separateness, the "mountains of separation."

אלא צריך להמשיך אור חדש מלמעלה עד שיוכלל עולם הבריאה בבחינת עולם האצילות ממש. כי עולמות בי"ע הם אשר ברא[31] ה' לעשות ולתקן[32,33] מה שלא נתקן כך בסדר השתלשלות בשעת בריאת עולם

Rather, it is necessary to draw down a new light from above, until the World of Beriah is included in the level of the World of Atzilus itself. For the worlds of Beriah, Yetzirah and Asiyah are [those] "which G-d created to make" — to rectify what was not rectified in this way in the order of the chaining-down at the time of the world's creation.

> What is needed is a new light from above that lifts Beriah into the unity of Atzilus itself. That is the meaning of "which G-d created to make": the lower worlds were created in order to be "made," that is, rectified, completing what the natural order of creation left unrectified.

וגם עולם העשי' שהוא התחתון מכולם מלך בעל חנן בן עכבור[34] הנה אח"ז וימלך תחתיו הדר[35] כו' שהוא עולם התקון.

And also [of] the World of Asiyah, which is the lowest of them all, [it says,] "Baal Chanan son of Achbor reigned," and behold, after this, "and Hadar reigned in his stead," etc., which is the World of Tikkun.

> Kabbalah reads the list of kings of Edom "who reigned before a king reigned over Israel" as the World of Tohu: each king "reigned and died," a collapse. The last, Hadar, is not said to have died, and marks the beginning of Tikkun. The Alter Rebbe associates Baal Chanan, the king before him, with Asiyah, the lowest world — showing that even Asiyah is destined for Tikkun.

וזהו דרך כלל כל העבודה בעולמות בי"ע להיות שהם מבחי' שבה"כ שנפלו מעולם התהו בבי"ע וצריכים תקון להתעלות ולהתכלל באצילות. והתקון הוא על ידי עבודה:

And this, in general, is all the service in the worlds of Beriah, Yetzirah and Asiyah: since they are from the breaking of the vessels, which fell from the World of Tohu into Beriah, Yetzirah and Asiyah, they need rectification in order to be elevated and included in Atzilus. And the rectification is through service.

> This sums up all service in the lower worlds: they contain the broken vessels of Tohu and must be rectified so as to rise and be included in Atzilus — and this rectification comes only through service.

14 והנה בעוה"ז הגשמי שהוא מגושם כמו עפר מן האדמה ואעפ"כ מפני שיש בו חיות רוחני מעפר העליון שבעולם התהו שלפני אצי' יש בו יכולת להתתקן.

Now, this physical world is as coarse as dust from the ground; nevertheless, because it has a spiritual life-force from the supernal dust of the World of Tohu, which precedes Atzilus, it has the capacity to be rectified.

> Even our coarse, physical world can be rectified, because its life-force derives from the "supernal dust" of Tohu — the lowest level of that very lofty world, which stands above Atzilus. The higher its source, the lower a thing falls, yet it retains the potential to be restored.

והנה ענין התקון היינו בירור הרע מן הטוב להסיר הסיגי' והפסולת כדי שיוכל הטוב לעלות.

And the meaning of rectification is the refining of the evil from the good — removing the dross and the waste — so that the good can ascend.

> Rectification means "refining": separating the good from the evil mixed with it, like smelting metal to remove the dross, so that the good can rise to its source.

SECTION 4 • ¶15–18

Two stages of refinement

15 והנה בבריאה רובו טוב[36,37] כו' עד בעשי' רובו רע ומעורב כו'. וצריך עבודה תמה גם לבחי' זו להפריד הרע ובירור זה נעשה

Now, in Beriah the majority is good, etc., until in Asiyah the majority is evil and intermixed, etc. And a complete service is needed for this level too, to separate out the evil. And this refinement is accomplished

> The lower worlds differ in how much evil is mixed into them: in Beriah the good predominates, and so on down to Asiyah, where evil predominates and is intermixed with the good. Separating out the evil demands thorough service at every level.

ע"י סדר התפלה שעד"ז נתקן כל סדר התפלה והיינו ע"י בחי' רצוא אם ישים אליו לבו[38] כו'.

through the order of prayer, for the whole order of prayer was instituted along these lines; that is, through the aspect of ratzo (running forth), [as in] "If He sets His heart upon him," etc.

> This refining is done through prayer, whose whole order was designed for it. Prayer works through ratzo, the soul's "running" toward G-d in a longing to leave its limits. The verse from Job ("if He sets His heart upon him, He gathers his spirit and soul to Himself") describes the soul's yearning to be absorbed into G-d.

16 ורצוא זה היינו מ"ש כי בכה ארוץ[39] כו' אדלג שור. שור פי' חומה דהיינו בחי' מקיפים ואדלג שור ר"ל שאדלג למעלה מבחי' כל המקיפים מחמת בחי' רצוא לדבקה בו באי"ס ב"ה ממש

And this ratzo is what is written, "For by You I run [through] a troop," etc., "I leap over a wall (shur)." Shur means a wall, that is, the level of the encompassing [lights] (makifim); and "I leap over a wall" means that I leap above the level of all the encompassing [lights], by virtue of the ratzo, to cleave to Him — to the Infinite One, blessed be He, Himself,

> King David's words "I leap over a wall" describe ratzo. The "wall" is the encompassing lights (makifim), which surround the worlds; the soul in its longing leaps even beyond them, seeking to cleave to G-d's own infinite essence.

שהוא למע' מגדר עלמין ואינו לא בבחי' ממלא ולא בבחי' סובב כו' וכל עולם האצי' עולם הברודים נקרא אדם דעשיה בלבד ואדם דיצירה עולם הנקודים כו'.

Who is above the category of worlds, and is neither on the level of memalei nor on the level of sovev, etc. And the whole World of Atzilus, the World of Berudim, is called only Adam of Asiyah; and Adam of Yetzirah [is] the World of Nekudim, etc.

> That essence is beyond all worlds — beyond both memalei, the light that fills worlds, and sovev, the light that encompasses them. Compared to it, even Atzilus (the World of Berudim, the "speckled" world of Tikkun) counts only as the lowest level, "Adam of Asiyah," and the earlier World of Nekudim is "Adam of Yetzirah."

17 ומרצוא זה יתפרדו כל פועלי און[40] כמ"ש רוממות אל בגרונם[41] וחרב פיפיות בידם לעשות נקמה בגוים[42] כו'.

And from this ratzo, "all the workers of iniquity shall be scattered," as it is written, "The exaltation of G-d is in their throats, and a two-edged sword in their hand, to execute vengeance upon the nations," etc.

> This ratzo is what separates evil from good. The Psalms describe it: "all the workers of iniquity shall be scattered," and those with "the exaltation of G-d in their throats" hold "a two-edged sword" — praising G-d's exaltedness is itself the weapon that cuts evil away.

ועד"ז הוא כל סדר תפלה שהיא בכללה רוממות אל כו' ולכן בה ועל ידה נעשה הבירור והפירוד הטוב מהרע וזו היא עבודת התפל' ברצוא שהיא בירור המ"ן.

And the whole order of prayer is along these lines, for in its entirety it is "the exaltation of G-d," etc.; therefore in it and through it the refinement and the separation of the good from the evil is accomplished. And this is the service of prayer with ratzo, which is the refinement of the mayin nukvin (feminine waters).

> All of prayer is "the exaltation of G-d," and so prayer is the means of separating good from evil. In Kabbalistic terms this is the refinement of mayin nukvin, the "feminine waters": an arousal and elevation from below.

אבל בירור המ"ד שהיא ההמשכ' עליונה שמעולם האצי' להיות ביטול והתכללות כבאצי' ממש בחי' יחוד עליון אשר שם איהו וחיוהי חד איהו וגרמוהי חד חד ממש.

But the refinement of the mayin dechurin (masculine waters) — which is the supernal drawing-down from the World of Atzilus, so that there be self-nullification and inclusion as in Atzilus itself, the level of the supernal unity, where "He and His life-forces are one, He and His organs are one," truly one —

> The complementary process is mayin dechurin, the "masculine waters": a flow from above, from Atzilus, which brings the lower worlds to the full unity of Atzilus — where the lights and vessels are completely one with G-d.

זה נעשה ע"י תורה ומצות שהן הן המשכות מבחי' יחוד עליון דאורייתא וקוב"ה כולא חד.

this is accomplished through Torah and mitzvos, which are indeed drawings-down from the level of the supernal unity, for "the Torah and the Holy One, blessed be He, are all one."

> This flow from above comes through Torah and mitzvos, because they come from that supernal unity itself: the Zohar says "the Torah and the Holy One, blessed be He, are all one."

18 ורמ"ח פקודים הם רמ"ח אברין דמלכא[43] אברין ממש שהן כלים לאור וחיות הנמשך ומלובש ומתפשט בהם מאא"ס ב"ה ממש

And the 248 commandments are the 248 "limbs of the King" — actual limbs, which are vessels for the light and life-force that is drawn, clothed and spread forth in them from the Infinite Light, blessed be He, itself;

> The Tikkunei Zohar calls the 248 positive commandments the 248 "limbs of the King." As a person's limbs are vessels for his soul, each mitzvah is a vessel for G-d's own light and life — truly His "limbs."

אלא שירדו ונתלבשו בעניינים גשמיים בשביל גשמיות העוה"ז וחומריותו כדי להעלותם ושתכלל גם חיות גשמיו' העוה"ז באור וחיות העליון ולכך הוצרך חיות העליון לירד ולהתגשם כ"כ.

only, they descended and were clothed in physical matters for the sake of the physicality and materiality of this world, in order to elevate them, and so that the life-force of this world's physicality, too, will be included in the supernal light and life-force. And therefore the supernal life-force had to descend and become so physical.

> They were clothed in physical things (leather tefillin, wool tzitzis) for a purpose: to elevate physicality itself and include its life-force in the supernal light. That is why the Divine life-force needed to descend so low.

SECTION 5 • ¶19–21

Why Torah surpasses the soul's love and awe

19 ובזה יובן יתרון ומעלת עסק התורה וקיום המצות בעוה"ז יותר מדו"ר של הנשמה טרם ירידתה

And with this, the advantage and superiority of engaging in Torah and fulfilling the mitzvos in this world, over the love and awe of the soul before its descent, will be understood.

> Now the opening question can be answered: why Torah and mitzvos in this world surpass the soul's love and awe before it came down.

כי הנשמה עם היות שהדו"ר שלה גבוהים ונעלים מאד ביתר שאת אפי' מן המלאכים שבעולם ההוא בכל עולם ועולם לפי מה שהוא כנודע שהמלאכים הם מחיצוניות העולמות והנשמות הן מבחי' פנימיות.

For the soul — although its love and awe are very lofty and exalted, exceedingly so, even beyond the angels in that world, in each and every world according to what it is, as is known that the angels are from the outer dimension of the worlds and the souls are from the level of the inner dimension —

> The soul's love and awe above are very lofty — higher even than those of the angels in each world, because angels derive from the external aspect of the worlds while souls derive from their inner aspect.

עכ"ז מאחר שהנשמה היא בחי' נברא ומחודש יש מאין אינה מיוחדת במאצילה ב"ה כיחוד תורה ומצות דאורייתא וקוב"ה כולא חד[44] ממש ורמ"ח מצות הן רמ"ח אברין דמלכא[45] ממש שהן הן חכמתו ורצונו ממש והוא המדע כו'.[46]

nevertheless, since the soul is a created being, brought into existence anew, something from nothing, it is not united with its Emanator, blessed be He, like the unity of Torah and mitzvos, for "the Torah and the Holy One, blessed be He, are all one" in actuality, and the 248 mitzvos are the 248 limbs of the King in actuality, for they are His very wisdom and will, and "He is the Knowledge," etc.

> Nevertheless, a soul is a created being, brought into existence from nothing, and so it is not one with G-d. Torah and mitzvos, however, are G-d's own wisdom and will, one with Him as "He is the Knowledge" is one with Him. Therefore the Torah and mitzvos in this world bring a unity with G-d that no created soul, however lofty, could achieve on its own.

20 ומ"מ אורייתא בלא דו"ר לא פרחא לעילא[47,48] כי מאחר שירדה ונתלבשה בעניינים גשמיים הרי היא מקושרת למטה והרי היא בבחי' ירידה מאור פניו ית'.

Nevertheless, Torah without fear and love does not fly upward. For since it descended and was clothed in physical matters, it is bound below, and it is in a state of descent from the light of His countenance, may He be blessed.

> Now the second question: why does Torah without love and awe not "fly upward"? Because the Torah descended and clothed itself in physical matters, it is bound to the world below and stands in a state of descent from G-d's countenance.

אבל ע"י דו"ר הנה הוא ממשיך אור א"ס ב"ה המלובש בתורה בבחי' יחוד גמור להיות אורייתא וקוב"ה כולא חד וכנודע מ"ש במ"א בענין עסק התורה לשמה דע"ז אמרו מעלה אני עליהם כאלו עשאוני.[49]

But through fear and love one draws down the Infinite Light, blessed be He, that is clothed in the Torah, in a state of complete unity, so that "the Torah and the Holy One, blessed be He, are all one." And [this is] as is known from what is explained elsewhere concerning engaging in Torah for its own sake, of which [the Sages] said, "I account it to them as if they had made Me."

> Love and awe draw the Infinite Light hidden in the Torah into revelation and full unity with G-d. So love and awe are not greater than the Torah; they are the means that reveal the G-dliness already within it. The Sages' teaching about Torah study "for its own sake" is cited: G-d says, "I account it as if they made Me."

עשאוני ממש שע"י עסק התורה נמשך הוי"ו של שם הוי"ה בי"ה שהוא ת"ת וע"י המצות וכללותן היא מצות הצדקה נמשך ה"א של שם הוי"ה כנודע ודרך כלל

"Made Me" literally: for through engaging in Torah the vav of the Name Havayah, blessed be He, which is Tiferes, is drawn down; and through the mitzvos — and their sum total is the mitzvah of charity — the hei of the Name Havayah is drawn down, as is known. And in general,

> The Alter Rebbe takes "made Me" literally: Torah study draws down the vav of the Divine Name Havayah (Tiferes), and the mitzvos — summed up in charity — draw down its final hei (Malchus). Thus Torah and mitzvos "build" the Divine Name.

ע"י תורה ועבודי' וגמ"ח נמשכו ג' קווין חח"ן בימין כו' והן ג' וי"ן מויסע ויבא ויט כו' שהוי"ן הם המשכות מהיודי"ן שבראש הוי"ן כו':

through Torah, service and acts of kindness, the three lines — Chochmah, Chesed and Netzach on the right, etc. — are drawn down; and these are the three vavs of "Vayisa," "Vayavo," "Vayet," etc., for the vavs are drawings-down from the yuds at the head of the vavs, etc.

> More generally, the three pillars of the world — Torah, service (prayer) and acts of kindness — draw down the three "lines" of the Sefiros, such as the right line of Chochmah, Chesed and Netzach. These correspond to the three verses beginning "Vayisa," "Vayavo," "Vayet" (Exodus 14:19-21), each of which begins with the letter vav, whose shape is a drawing-down of the yud at its head.

21 והנה בבחי' זו ארץ קדמה לשמים.[50] ארץ הוא בחי' רצוא שבתפלה דהיינו בירור המ"ן תחלה

Now, in this respect, the earth preceded the heavens. "Earth" is the aspect of ratzo in prayer, that is, the refinement of the mayin nukvin, first;

> The Sages debated whether heaven or earth was created first; Beis Hillel said earth came first. In service, "earth" — the ratzo of prayer, the refining of mayin nukvin from below — must indeed come first.

ואח"כ שמים היינו השפעת המ"ד ע"י תו"מ כי השמים הם בחי' משפיעים כמ"ש המכסה שמים בעבים[51] המכין לארץ מטר כו'

and afterwards "heavens," that is, the bestowal of the mayin dechurin through Torah and mitzvos. For the heavens are the aspect of those that bestow, as it is written, "Who covers the heavens with clouds, Who prepares rain for the earth," etc.,

> "Heavens" comes afterwards: the influence from above, mayin dechurin, drawn down by Torah and mitzvos. Heaven is by nature a giver, as the verse describes the heavens sending rain upon the earth.

למטר השמים[52] כו' להיות המ"ד מברר את המ"ן להעלות עד שיוכלל גם בחי' העשיה בבחי' אציי' דאיהו וחיוהי חד כו'.

[and] "of the rain of heaven," etc. — so that the mayin dechurin refine the mayin nukvin to raise [them], until even the level of Asiyah will be included in the level of Atzilus, where "He and His life-forces are one," etc.

> The land of Israel "drinks water of the rain of heaven." The flow from above refines what the service from below raised up, until even Asiyah becomes included in the unity of Atzilus.

SECTION 6 • ¶22–26

The future: the World of Akudim

22 וצ"ל קדימת בירור המ"ן תחלה כדי שאח"כ יבא בירור המ"ד לברר את המ"ן משא"כ בלי העלאת מ"ן אין כח במ"ד לברר כו'.

And the refinement of the mayin nukvin must come first, so that afterwards the refinement of the mayin dechurin will come to refine the mayin nukvin; whereas without the raising of mayin nukvin, the mayin dechurin have no power to refine, etc.

> The order matters: the arousal from below (mayin nukvin, the ascent through prayer) must come first. Without it, the flow from above (mayin dechurin, through Torah and mitzvos) has nothing to act upon and cannot refine.

וזו היא עבודתינו כל ימי משך הגלות שהרע גובר וצ"ל בירור הרע ולהפרידו מן הטוב.

And this is our service all the days of the duration of the exile, when evil prevails, and there must be a refinement of the evil and a separating of it from the good.

> This two-stage work is our task throughout the exile, when evil is strong and must be separated from the good.

אבל לע"ל בביאת משיח ב"ב כשיושלם ויוגמר כל הבירור ויקויים בלע המות לנצח[53] ואת רוח הטומאה אעביר[54] כו' שאז יהי' הכל בבחי' עולם התקון כבאצי' ממש שיהי' יחוד והתכללות למטה כמו למעלה.

But in the Time to Come, with the coming of Mashiach, speedily in our days, when all the refinement will be completed and finished, and "He will swallow up death forever" and "I will remove the spirit of impurity," etc., will be fulfilled — for then everything will be in the state of the World of Tikkun, as in Atzilus itself, so that there will be unity and inclusion below as above —

> When Mashiach comes, the refining will be complete: death will be abolished and impurity removed, as the prophets promised. Then the whole of creation will be in the state of Tikkun, united with G-d below just as Atzilus is above.

הנה התכלית הוא שיאיר ויתנוצץ גילוי אור עולם העקודים שלמעלה מעולם האצי' כמ"ש הנה ישכיל עבדי[55] ירום ונשא וגבה מאד.

behold, the ultimate purpose is that the revelation of the light of the World of Akudim, which is above the World of Atzilus, will shine and sparkle forth, as it is written, "Behold, My servant shall be wise; he shall be exalted and lifted up and be very high."

> Yet even that is not the final goal. The ultimate purpose is the revelation of the World of Akudim, a level higher than Atzilus. Isaiah's description of Mashiach as "exalted, lifted up and very high" — three ascending terms — alludes to this revelation beyond Atzilus.

23 וזהו פנימי' עתיק שיתגלה ואז יהי' התנוצצות נשמות חדשות שאין בהם בחי' בירור.

And this is the inner dimension of Atik, which will be revealed; and then there will be the sparkling forth of new souls in which there is no aspect of refinement.

> The World of Akudim corresponds to the "inner dimension of Atik" — the innermost level of the Divine will, which has never been revealed. Its revelation will bring "new souls," souls that were never part of the mixture of good and evil and so need no refining.

דהנה כל הנשמות אשר מעולם הן שנכללו באדה"ר[56] שצריכים בירור ותקון והן הן שירדו מחיצוני' עתיק שנשתלשלו כסדר המדרגות ומה שהוא מסודר כבר בסדר ההשתלשלות אין זה חידוש

For all the souls there have ever been are those that were included in Adam, the first man, which need refinement and rectification; and they are the ones that descended from the outer dimension of Atik, chained down according to the order of the levels. And what is already arranged in the order of the chaining-down is not a new thing;

> All souls until now were included in Adam, the first man, and were affected by his sin, so they need refining. They descended from the external aspect of Atik through the ordered chain of levels. What already exists within that order is, by definition, nothing new.

אבל חידוש נשמות הוא מלמעלה מן ההשתלשלות מה שלא ירד ונשתלשל עדיין והוא מפנימי' עתיק שלא בא לידי גילוי בסדר השתל'

but newness of souls is from above the chaining-down — what has not yet descended and been chained down — and this is from the inner dimension of Atik, which has not come to revelation in the order of the chaining-down.

> Truly "new" souls must come from above the chain of descent — from the inner dimension of Atik, which has never been revealed within it.

כי סדר ההשתלשלות הוא שמחיצוניות שבעליון נעשה פנימי' למטה. אבל פנימי' עליון אינו יורד ומשתלשל כלל.

For the order of the chaining-down is that from the outer dimension of the higher [level] the inner dimension of the lower [level] is made; but the inner dimension of the higher [level] does not descend and chain down at all.

> The rule of the chain of descent is that only the outer aspect of a higher level becomes the inner core of the level below it. The inner aspect of the highest level never descends at all — so its revelation would be something utterly new.

24 ולע"ל יהי' גילוי אור חדש הזה שלמעלה מסדר ההשתלשלות. והוא עולם העקודים שלפני האצי'. כי באצי' שהוא עולם התיקון נתקן ונסדר

And in the Time to Come there will be a revelation of this new light, which is above the order of the chaining-down; and this is the World of Akudim, which precedes Atzilus. For in Atzilus, which is the World of Tikkun, [everything] was rectified and arranged

> The new light of the future is the World of Akudim, which preceded Atzilus. In Atzilus, the World of Tikkun, everything is arranged in the orderly way needed for the chain of descent.

כמו שראוי להיות השתלשלות בהתחלקות המדרגות חכמה וחסד כו' כמאמר אנת הוא חכים[57,58] אלא ולא בחכמה ידיעא שנמשך אור א"ס בחכמה.

as is fitting for the chaining-down to be, with the division into levels, Chochmah and Chesed, etc., as the saying goes, "You are wise," only "not with a known wisdom" — [meaning] that the Infinite Light is drawn into Chochmah.

> That order means division into distinct attributes, Chochmah, Chesed and so on. Eliyahu's words "You are wise" describe the Infinite Light clothed in Chochmah; "not with a known wisdom" means that in Atzilus this wisdom is still one with Him.

25 וזהו אנת הוא אור א"ס ב"ה שנתלבש בבחי' חכים כו'. וכן בכל הבחי' אנת הוא מבין כו' צדיק ה' בכל דרכיו[59] וחסיד כו'.

And this is [the meaning of] "You are": the Infinite Light, blessed be He, which was clothed in the level of "wise," etc. And so with all the levels: "You are understanding," etc.; "G-d is righteous in all His ways, and kind," etc.

> "You are wise" means that the Infinite One is clothed in the attribute of wisdom; likewise for understanding and the other attributes. The verse "G-d is righteous in all His ways, and kind in all His deeds" likewise names distinct attributes.

והן מקורות לחכמה וחסד דבריאה שהן חכמה ידיעא וחסד ידיעא כו' אבל עולם העקודים הוא התכללות כל הכחות וכל הבחי' ועקוד בכלי א' כו'

And these are sources for the Chochmah and Chesed of Beriah, which are a known wisdom and a known kindness, etc. But the World of Akudim is the inclusion of all the powers and all the levels, bound together (akud) in one vessel, etc.,

> These attributes of Atzilus are the sources of the Chochmah and Chesed of Beriah, which are a "known," definable wisdom and kindness. The World of Akudim, by contrast, holds all powers "bound together" (akud) in a single vessel.

בלי התחלקות שם חכמה וחסד כלל וגילוי זה נקרא שמים חדשים וארץ חדשה אשר אני עושה.

without any division of the names Chochmah and Chesed at all. And this revelation is called "the new heavens and the new earth that I am making."

> In Akudim there is no division into separate attributes at all. This revelation is what Isaiah calls "the new heavens and the new earth."

אני דייקא הוא המאציל עליון ברוך הוא. שלהיות כח ההתחדשות זה הוא מא"ס ב"ה עצמו כנודע ואעפ"כ נקרא בשם שמים וארץ.

"I" specifically — this is the supernal Emanator, blessed be He. For this power of renewal is from the Infinite One, blessed be He, Himself, as is known. And nevertheless it is called by the name "heavens and earth,"

> The word "I" ("which I am making") is emphatic: this renewal comes from the Emanator Himself, since only the Infinite One can bring about something genuinely new. Still, the prophet calls it "heavens and earth."

כי מאחר שהוא בבחי' איזה גילוי להיות אפי' מקור דמקור לסדר השתלשלות מוכרח להיות שם איזה בחי' שהיא דוגמת ההשתלשלות.

for since it is in a state of some revelation, so as to be even a source of the source for the order of the chaining-down, there must necessarily be some aspect there that resembles the chaining-down.

> Since Akudim is a revelation — the source of the source of the whole chain of worlds — it must contain something that resembles the structure of that chain, like heaven and earth.

26 ומאחר שבהשתלשלות נעשה שמים וארץ מוכרח להיות גם שם בחינות הללו אלא דשם נק' שמים וארץ שמים תחלה דהיינו מטי ולא מטי.[60]

And since in the chaining-down heavens and earth came into being, these aspects must necessarily be there as well. Only, there it is called "heavens and earth" — heavens first — that is, "it reaches and does not reach."

> Since heaven and earth exist in the chain of descent, they must have a counterpart in Akudim. But there the order is "heavens first": the flow from above takes the lead. This is described by the Zohar's term "it reaches and does not reach."

מטי שרוצה להשפיע ולא מטי שאין הכלי יכול לסבול (משא"כ ממטה למעלה רצוא תחלה מים תחתונים בוכין כו') ולכן נקרא שמים וארץ הללו עומדים לפני פי' עומדים שעומדים תמיד.

"It reaches," for it wishes to bestow; "and does not reach," for the vessel cannot bear [it] (whereas from below to above, ratzo comes first: "the lower waters weep," etc.). And therefore these heavens and earth are called "standing before Me": "standing" means that they stand always.

> "Reaches" — the light seeks to give; "does not reach" — the vessel below cannot contain it. In service from below, the order is reversed: first comes ratzo, as the "lower waters" wept to be close to G-d. Because there the giving comes first, from above, these new heavens and earth are said to "stand" — forever.

שהרי גם היום יש בחי' זו דעולם העקודים אלא שהיא בהעלם. ולע"ל יתגלה. והם לפני. פי' בבחי' פנימיות דהיינו פנימית עתיק כנ"ל:

For even today this level of the World of Akudim exists, only it is in concealment; and in the Time to Come it will be revealed. And "they are before Me (lefanai)" means in the manner of the inner dimension (pnimiyus), that is, the inner dimension of Atik, as mentioned above.

> Akudim exists even now, but hidden; in the future it will be revealed. "Before Me" (lefanai, related to penim, "inner") means that it belongs to the innermost level, the inner dimension of Atik.

SECTION 7 • ¶27–28

"Your seed and your name"

27 ובישר הנביא זה לומר שכן יעמוד זרעכם ושמכם.[61] זרעכם הוא בחי' זריעת המ"ד ע"י התורה שהתורה שנתלבשה בעניינים גשמיים היא כמו זריעת הגרעין בעפר שעם היות שגוף הגרעין נרקב מ"מ הכח שבו מצמיח

And the prophet announced this, saying that so too "your seed and your name shall stand." "Your seed" is the aspect of the sowing of the mayin dechurin through the Torah. For the Torah, which was clothed in physical matters, is like the sowing of a seed in the soil: although the body of the seed rots, nevertheless the power within it makes [the plant] grow;

> Isaiah adds that Israel's "seed" and "name" will endure like the new heavens and earth. "Seed" is the flow from above through Torah. Torah clothed in physical matters is like a seed planted in soil: the seed itself decays, yet its inner power makes the plant grow.

ולכן אינו צומח אלא דוגמת הגרעין ומזרע דגן אינו צומח אתרוג כו' וכמ"ש למינהו[62] כו'.

and therefore nothing grows except what is like the seed — from a seed of grain an esrog does not grow, etc. — and as it is written, "after its kind," etc.

> A seed produces only its own kind, as the Torah says of the plants of Creation, "after its kind." So too the Torah's power produces growth of its own spiritual kind.

כך התורה אע"פ שנתלבשה בעניינים גשמיים (ויש מאן דאמר מצות בטילות לע"ל) מכל מקום אור התורה הוא המצמיח ופועל ישועות בקרב הארץ[63] לברא את המ"ן ולהעלותו למעלה מעלה.

So too the Torah: although it was clothed in physical matters (and there is an opinion that the mitzvos will be annulled in the Time to Come), nevertheless the light of the Torah is what makes [things] grow and "works salvations in the midst of the earth," to refine the mayin nukvin and raise them ever higher.

> Although the Torah is clothed in physical matters — and the Talmud even holds that the mitzvos will be annulled in the future — its light is what makes things grow, refining and raising the good from below.

ושמכם הוא בחי' קבלת עול מ"ש שמקבלים במצותיו ית' ונק' בחי' שם שנקרא שמו יתברך על ישראל בקבלת מלכותו עליהם וזהו ומלכותו ברצון קבלו עליהם

And "your name" is the aspect of accepting the yoke of the Kingdom of Heaven, which they accept in His mitzvos, may He be blessed. And it is called the aspect of "name" because His Name, may He be blessed, is called upon Israel through their accepting His sovereignty upon themselves; and this is [the meaning of] "and His sovereignty they willingly accepted upon themselves."

> "Name" is accepting the yoke of Heaven through the mitzvos. By accepting G-d's sovereignty, Israel have His Name called upon them. The evening prayer praises Israel for accepting His sovereignty "willingly."

משא"כ על העכו"ם הוא מושל ולא מלך כי אין נקרא מלך אלא ברצון וזהו ענין כתר מלכות שעיקר המלכו' הוא הכתר שמכתירין אותו וכתר היינו בחי' רצון

Whereas over the nations He is a ruler and not a king, for one is called a king only [when accepted] willingly. And this is the meaning of "the crown of sovereignty": the essence of sovereignty is the crown with which he is crowned, and Keser is the aspect of will;

> A king, as opposed to a ruler, reigns by the people's consent. The Kabbalistic term "crown of sovereignty" (keser malchus) expresses this: the crown the people place on the king is their will, and Keser is the level of will.

וזהו נעוץ תחלתן בסופן[64] שהמשכ' המל' הוא מן הכתר שהוא הרצון כו'. ולכך נק' בבחי' שמכם.[65]

and this is [the meaning of] "their beginning is wedged in their end": the drawing-down of Malchus is from Keser, which is the will, etc. And therefore it is called the aspect of "your name."

> Sefer Yetzirah says the Sefiros' "beginning is wedged in their end": Malchus, the last Sefirah, draws from Keser, the first — the level of will. That is why accepting G-d's kingship is called "your name."

28 והנה זרעכם ושמכם שהן הן המשכות תורה ומצות שבעוה"ז הן המשכת המ"ד מעולם האצי' שהוא עולם התקון כדי לברר המ"ן שעולה מהעשי' שיוכלל באצי' כנ"ל.

Now, "your seed" and "your name," which are the drawings-down of Torah and mitzvos in this world, are the drawing-down of the mayin dechurin from the World of Atzilus, which is the World of Tikkun, in order to refine the mayin nukvin that rise from Asiyah, so that it will be included in Atzilus, as mentioned above.

> "Your seed" and "your name" — Torah and mitzvos — are the flow from Atzilus that refines what rises from Asiyah and includes it in Atzilus.

וא"כ לע"ל כשיושלם ויוגמר הבירור ויהי' הכל עולם התקון ויתנוצץ ויתגלה גילוי אור חדש העליון מבחי' שמים חדשים וארץ חדשה סד"א שלא יהי' עליי' עוד להתורה ומצות.

If so, in the Time to Come, when the refinement is completed and finished and everything is the World of Tikkun, and the revelation of the new supernal light, from the level of "new heavens and new earth," sparkles forth and is revealed, it might have entered your mind that there will no longer be an ascent for the Torah and mitzvos,

> One might therefore think that once the refining is complete in the future and the higher light of Akudim is revealed, Torah and mitzvos will have finished their role and have no further ascent.

רק ישארו בעולם האצי'. ולכן מבשר הנביא שבאמת לא כן הוא רק גם זרעכם ושמכם יעמוד שם.

[but that] they will only remain in the World of Atzilus. Therefore the prophet announces that in truth it is not so; rather, "your seed and your name," too, "shall stand" there.

> One might think they would stay at the level of Atzilus, their source. So the prophet promises that Torah and mitzvos too will "stand" in the new heavens and earth.

כי גם אחר שיושלמו כל הבירורים ויוכללו באצי' עוד זאת תהיה מעלה יתירה בעילוי אחר עילוי שיתעלו גם בעולם העקודים:

For even after all the refinements are completed and included in Atzilus, there will yet be this additional superiority, ascent after ascent: that they will be elevated into the World of Akudim as well.

> Even after all refining is done, Torah and mitzvos will rise further still, into the World of Akudim, higher than Atzilus. This answers the maamar's theme: the enduring value of Torah and mitzvos in the future.

IN ONE'S AVODAH

Prayer must come first: through the soul's ratzo, the exaltation of G-d in prayer, a person separates good from evil in himself and his world. Then the Torah and mitzvos he performs, animated by love and awe, draw G-d's own light into this world and unite it with Him. Engaging in Torah for its own sake and fulfilling the mitzvos — above all charity — "makes" G-d's Name, and this service will retain and increase its value in the Time to Come.

QUESTIONS FOR DISCUSSION

1. If the soul already loved and feared G-d before its descent, what does it gain by coming into a body? How does the maamar answer this?
2. What is the difference between being "called by My Name" and being "created for My glory"? How does the image of a garment explain both the concealment and the benefit of Beriah?
3. Why must prayer ("earth," mayin nukvin) come before Torah and mitzvos ("heaven," mayin dechurin)? What would happen without it?
4. How can Torah, which needs love and awe to "fly upward," still be greater than love and awe?
5. What will be new about the "new heavens and new earth," and why does the prophet need to promise that "your seed and your name" will stand there too?

FOR CHILDREN · AGES 9–13

For the children at the table

Why the soul comes down

THE BIG IDEA

A soul comes down into a body because Torah and mitzvos are G-d's own wisdom and will, and through them it can come closer to G-d than it ever could above.

Before a soul comes into this world, it is in heaven, loving and fearing G-d. So why does it come down into a body? The answer is Torah and mitzvos. The maamar asks a strong question: the Torah has come down into physical things, and the Sages say that Torah learned without love and fear of G-d "does not fly upward." So love and fear seem greater. But a soul, however holy, is something G-d created. The Torah and the mitzvos are different: they are G-d's own wisdom and will, one with Him. The 248 mitzvos are called the "limbs of the King." Love and fear are like wings; they reveal the G-dly light already hidden inside the Torah we learn. The maamar also explains that prayer comes first, to separate good from bad in ourselves, and then Torah and mitzvos draw G-d's light down, just as rain comes from the heavens to the earth. When Mashiach comes, a new, even greater light will be revealed, and the Torah we learn and our acceptance of G-d as our King will rise with it.

THE MASHAL

When a farmer plants a seed, the seed itself rots in the ground, yet the power inside it makes a whole plant grow. And only what is like the seed grows: a grain seed will never grow an esrog. So too the Torah is planted in physical things, and its light makes good things grow in the world.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is a soul in a body, learning Torah, able to come closer to G-d than a soul in heaven?
2. How is the Torah like a seed planted in the ground?
3. Before you learn this week, how could you remind yourself that the Torah is G-d's own wisdom?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור על הנ"ל**

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

Numbers 2:2 במדבר ב':ב'

אִישׁ עַל־דִּגְלוֹ בְּאֹתֹת לְבֵית אֲבֹתָם יַחֲנוּ בְּנֵי יִשְׂרָאֵל מִנֶּגֶד סָבִיב לְאֹהֶל־מוֹעֵד יַחֲנוּ׃

'The children of Israel shall pitch by their fathers'houses; every man with his own standard, according to the ensigns; a good way off shall they pitch round about the tent of meeting.

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

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ז ע' לב. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. עם הגהות באוה"ת כרך ו תתרמה, ב (מלקו"ת לג"פ יט, ב). קיצורים תתרנ, א. מה שנתבאר בהמאמר יחוד העליון שבאצי' שיהי' מתגלה עד"ז בבי"ע — מצויין לכאן בלקו"ת צו יז, א. במדבר ב, ב. שלח נ, ד.

PARAGRAPH 2

2 **כי כאשר השמים**

Isaiah's closing prophecy compares the permanence of Israel's seed and name to that of the new heavens and earth G-d will make. The maamar interprets every phrase of this verse in terms of the future revelation and the enduring value of Torah and mitzvos.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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

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KEHOT'S NOTE

ישע' סו, כב.

3 **הנפש יש לה שכל ומדות**

In Vayera the Alter Rebbe explains that the soul in itself is simple light without division, and that its intellect and emotions are its "garments" (tikkunim) — not separate garments, but like the vessels of Atzilus, which are one with the light.

KEHOT'S NOTE

ראה לקמן פ' וירא יג, ג. ושי"נ. לקמן פ' תצוה פד, ב. לקו"ת ויקרא ד, ב. אוה"ת פ' בראשית כרך ו תתרה, ב. ד"ה ואלה המשפטים עת"ר. באוה"ת בראשית כרך ו תתרמה, ב מבאר זה "והיינו שלא מיבעי שעצם הנפש דבוקה במאצילה, אלא שגם כחות הנפש ג"כ דבוקי' במאצילן". ע"ש בארוכה.

PARAGRAPH 3

4 **וירדה ונתלבשה . . ומלבישים אותה בלבושים צואים**

The Tzemach Tzedek comments that this descent is of the essence of the soul too, not only of its powers, which is why it says "they clothe it"; though the Yechidah of the soul suffers no blemish at all — it may be said that it departs before one sins.

KEHOT'S NOTE

וירידה זו היינו גם עצם הנפש ולא כחותי' לבד, וזהו שא' ומלבישים אותה בלבושים צואים, היינו שמלבישי' ר"ל גם עצם הנפש, והגם שבבחי' יחידה שבנפש אין שום פגם כלל . . י"ל שמסתלקת טרם יחטא — אוה"ת כרך ו תתרמה, ב.

PARAGRAPH 4

5 **כמ"ש במ"א**

the passage shares nothing with the note

KEHOT'S NOTE

"והיינו כמ"ש בסש"ב פ"ה מענין מקיף ומוקף" — אוה"ת כרך ו תתרמו, א.

6 **כמ"ש במ"א**

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

ראה לקו"ת שה"ש ד, ג ובכ"מ.

7 **תנה הודך על השמים**

The verse praises G-d "Who set Your majesty upon the heavens"; in the Talmud's account the angels quote it to argue that the Torah belongs in heaven.

Psalms 8:2 תהילים ח':ב'

ה' אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם׃

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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KEHOT'S NOTE

תהלים ח, ב.

8 **בקשו המלאכים אשר תנה הודך על השמים**

The Talmud relates that when Moshe ascended to receive the Torah, the ministering angels protested, citing "Who set Your majesty upon the heavens," that the treasured Torah should stay above. The Alter Rebbe uses this to show that the Torah descended into earthly matters.

Shabbat 88b:7 שבת פ"ח ב:ז'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לְפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מַה לִּילוּד אִשָּׁה בֵּינֵינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנָיו: חֶמְדָּה גְנוּזָה שֶׁגְּנוּזָה לְךָ תְּשַׁע מֵאוֹת וְשִׁבְעִים וַאֲרְבָּעָה דּוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, אַתָּה מְבַקֵּשׁ לִיתְּנָהּ לְבָשָׂר

His organs, which is not so in the Sefiros of Beriah. The Alter Rebbe uses it to define the unity of Atzilus.

Tikkunei Zohar 3b:2–3 תקוני הזהר ג ב:ב'-ג'

... דְּלָא לְמִשְׁמַע בְּהוֹן קָלָא, דְּתַמָּן קוֹל דְּמָמָה דַקָּה (מ"א יט יב), קֹדֶשׁ הַקָּדָשִׁים דְּאִיהוּ בְּעַמִּידָה, בְּגִין דְּתַמָּן קָאָתָא מַלְכָּא. דְּהָא בְּרוּחַ גְּדוֹלָה וּבָרַעַשׁ וּבָאֵשׁ, דְּאִשְׁתַּמְעוּן בְּהוֹן גַּדְפֵּי חֵיוָון לָא אָתָא מַלְכָּא, אֶלָּא בְּקוֹל דְּמָמָה דַקָּה, דְּאִיהִי בָּתַר רוּחַ רַעַשׁ אֵשׁ, וְאִיהִי רְבִיעָאָה לוֹן, וַעֲלַיְהוּ אָמַר יְחֶזְקֵאל (א ד), וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן הַצָּפוֹן, עָנָן גָּדוֹל, וְאֵשׁ מִתְלַקַּחַת, הָא אִינּוּן תְּלַת, דְּרָכִיבִין בְּהוֹן תְּלַת אַתְוָון הו"ה, קוֹל דְּמָמָה דַקָּה דָא ״ מִן הוה״, וְאִיהִי ״ מִן אדנ״, תַּמָּן ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ג, ב). וראה אגה"ק סי' כ ובהנסמן בליקוט פי' שם.

13 אצילות מלשון הפרשה

The passage contrasts the coming-into-being of Atzilus, through the tzimtzum of the Infinite Light, with that of Beriah, Yetzirah and Asiyah, which come about through a "curtain" (parsa) between the worlds — explaining further what is distinctive about Atzilus.

KEHOT'S NOTE

ראה פרדס שט"ז פ"א. לקמן יד, א. ד"ה החודש הזה תרס"ו ואילך.

14 אצילות מלשון הפרשה

Rabbi Moshe Cordovero derives the word Atzilus from "I will set apart (ve'atzalti) from the spirit," explaining that the emanated receives the Emanator's power without diminishing Him, like lighting a candle from a candle.

Pardes Rimmonim 16:5–6 פרדס רמונים ט"ז:ה'-ו'

... ואחר שהגיענו הקב"ה אל הדרוש הזה ראוי שנבאר ענין היחוד הזה שהוא ע"י המלאך הזה מה טיבו. שאין לומר שיכנס המלאך הזה בתוך האצילות לייחד הספירות שעם היות שקודם הסתלקו מן העולם היה בשר ודם ומצד זה הוכרח היות לו נשמה אצולה מלמעלה כמונו, עכ"ז סוף סוף מפני מה תשתנה נשמה זו שתייחדו על ידה הספירות משאר נשמת הצדיקים והנביאים הטובים והנעימים שלא יעלו במדרגה הזאת בנשמתם אחר אשר היחוד הזה הוא ע"י נשמה עד שלפי האמת היא מתייחדת בבעלה על ידי נשמת הצדיקים כאשר נבאר ולא מפני זה ...

Pardes Rimonim (Public Domain)

15 ויאצל מן הרוח

G-d set apart some of the spirit that was upon Moshe and placed it on the seventy elders. The Alter Rebbe uses this to illustrate how Atzilus receives a portion of G-d's light and is thereby united with Him.

Numbers 11:25 במדבר י"א:כ"ה

וַיֵּרֶד ה' בֶּעָנָן וַיְדַבֵּר אֵלָיו וַיָּאצֶל מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזְּקֵנִים וַיְהִי כְנוֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסָפוּ׃

And the L-RD came down in the cloud, and spoke unto him, and took of the spirit that was upon him, and put it upon the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more.

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וָדָם? "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? "ה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם"!

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

9 אורייתא בלא דו"ר

The words here quote Tikkunei Zohar, Tikkun 10 · 25b:12–14; the passage is shown below.

Tikkunei Zohar, Tikkun 10 · 25b:12–14 תקו"ז תיקון י'

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

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KEHOT'S NOTE

ת"ז תי' י'.

10 אורייתא בלא דו"ר לא פרחת לעילא

Tikkunei Zohar (Tikkun 10) states that Torah without fear and love does not fly upward. The Alter Rebbe cites it as a second reason to think love and awe greater than Torah; he resolves it later in the maamar.

Tikkunei Zohar 25b:12–14 תקוני הזהר כ"ה ב:י"ב-י"ד

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

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PARAGRAPH 5

11 כל הנקרא בשמי

G-d speaks of "everyone that is called by My Name, and for My glory I created him, formed him and made him." The Alter Rebbe reads "called by My Name" as Atzilus and "for My glory I created" as Beriah and below.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

12 דאיהו וחיוהי חד

The introduction to Tikkunei Zohar states that in the ten Sefiros of Atzilus the King is one with His life-forces and

KEHOT'S NOTE

במדבר יא, כה. במים רבים תרל"ו פרק עב מוסיף: שהוא בחי' גילוי הארה כו', ע"ש.

PARAGRAPH 7

16 **חיוהי הם האורות**

There the Alter Rebbe states explicitly that "His life-forces" are the lights and "His organs" are the vessels of the ten Sefiros of Atzilus.

KEHOT'S NOTE

ראה אגה"ק סי' כ, ובד"ה מים רבים תרלו פרק קנא.

PARAGRAPH 8

17 **וכמ"ש במ"א בענין האורות דאחליפו דוכתייהו**

The Alter Rebbe explains at length the Zohar's statement that the lights "exchanged their places," so that the light of Chesed rests in the vessel of Gevurah and the light of Gevurah in the vessel of Chesed, and applies it to the first two paragraphs of the Shema.

KEHOT'S NOTE

נתבאר בארוכה בלקו"ת ואתחנן יב, ד. סידור עם דא"ח קג, ג. סה"מ תקס"ז ע' רפה ואילך. ובשרש מצות התפלה קכ, א. אוה"ת בשלח ע' תקנז. המשך תער"ב ע' כ ואילך. ובספר הערכים-חב"ד כרך ד ע' רח. וראה באוה"ת בראשית כרך ו תתרמו, ב, בפי' תי' "דוכתייהו".

18 **שע"י הכלים הם עולים בשם חכמה או חסד**

The Tzemach Tzedek clarifies that the name Chochmah or Chesed is applied to the light and the vessel together.

KEHOT'S NOTE

שקריאת שם זה הוא על האור והכלי — אוה"ת בראשית כרך ו תתרמו, ב.

19 **אנת הוא חכים**

The words here quote Tikkunei Zohar, Patach Eliyahu · 17b:3–4; the passage is shown below.

Tikkunei Zohar, Patach Eliyahu · 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

20 **אנת הוא חכים ולא בחכמה ידיעא**

In Eliyahu's prayer (Patach Eliyahu) in the introduction to Tikkunei Zohar, G-d is addressed as "wise, but not with a known wisdom." The Alter Rebbe cites it to show that even the Sefiros of Atzilus remain unlimited because the Infinite is one with them.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 9

21 **והוא המדע והוא הידוע**

Tanya ch. 2 explains that the souls of Israel are drawn from G-d's wisdom, for He is wise "but not with a known wisdom" — He and His wisdom are one, as the Rambam wrote; the gloss adds that according to the Arizal this holds for the Infinite Light as clothed in the vessels of Atzilus, not above it.

Tanya, Likkutei Amarim 2:4–5 תניא, חלק ראשון; ליקוטי אמרים ב':ד'-ה'

שֶׁהוּא הַמַּדָּע וְהוּא הַיּוֹדֵעַ כו', וְדָבָר זֶה אֵין בִּיכוֹלֶת הָאָדָם לַהֲבִינוֹ עַל בּוּרְיוֹ כו', כְּדִכְתִיב: "הַחֵקֶר אֱלוֹהַּ תִּמְצָא", וּכְתִיב: "כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְגוֹ'". וְאַף שֶׁיֵּשׁ רִבְבוֹת מִינֵי חִלּוּקֵי מַדְרֵגוֹת בַּנְּשָׁמוֹת, גָּבוֹהַּ מַעַל גָּבוֹהַּ לְאֵין קֵץ, כְּמוֹ גוּפָל מַעֲלַת נִשְׁמוֹת הָאָבוֹת וּמֹשֶׁה רַבֵּינוּ עֲלֵיהֶם־הַשָּׁלוֹם, עַל נִשְׁמוֹת דּוֹרוֹתֵינוּ אֵלֶּה דְּעִקְבֵי מְשִׁיחָא, שֶׁהֵם בְּחִינַת עֲקֵבִיים מַמָּשׁ לְגַבֵּי הַמּוֹחַ וְהָרֹאשׁ; וְכֵן בְּכָל דּוֹר וָדוֹר יֵשׁ רָאשֵׁי אַלְפֵּי יִשְׂרָאֵל, שֶׁנִּשְׁמוֹתֵיהֶם הֵם בְּחִינַת רֹאשׁ ...

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KEHOT'S NOTE

רמב"ם הל' יסוה"ת ב, י. וראה תניא פ"ב בהגהה. מצות האמנת אלקות פי"ד.

22 **והוא המדע והוא הידוע**

The Rambam writes that G-d is the Knower, the Known and the Knowledge itself, all one. The Alter Rebbe uses it to explain why Atzilus, where G-d's wisdom is one with Him, is "called by My Name."

Mishneh Torah, Foundations of the Torah 2:10 משנה תורה, הלכות יסודי התורה ב':י'

הַקָּדוֹשׁ בָּרוּךְ הוּא מַכִּיר אֲמִתּוֹ וְיוֹדֵעַ אוֹתָהּ כְּמוֹ שֶׁהִיא. וְאֵינוֹ יוֹדֵעַ בְּדֵעָה שֶׁהִיא חוּץ מִמֶּנּוּ כְּמוֹ שֶׁאָנוּ יוֹדְעִין. שֶׁאֵין אָנוּ וְדַעְתֵּנוּ אֶחָד אֶלָּא הַבּוֹרֵא יִתְבָּרַךְ הוּא וְדַעְתּוֹ וְחַיָּיו אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יְחוּד. שֶׁאִלְמָלֵי הָיָה חַי בַּחַיִּים וְיוֹדֵעַ בְּדֵעָה חוּץ מִמֶּנּוּ הָיוּ שָׁם אֱלֹהוּת הַרְבֵּה הוּא וְחַיָּיו וְדַעְתּוֹ, וְאֵין הַדָּבָר כֵּן אֶלָּא אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יְחוּד. נִמְצָאתָ אַתָּה אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיָּדוּעַ וְהוּא הַדֵּעָה עַצְמָהּ הַכֹּל אֶחָד. וְדָבָר זֶה אֵין ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this,

He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life …

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

23 **וכמאמר אליהו**

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

KEHOT'S NOTE

ת"ז בהקדמה.

24 **לבושין תקינת לון**

In Patach Eliyahu, G-d is said to have fashioned garments for the Sefiros, from which souls fly forth to people. The Alter Rebbe reads these garments as the worlds of Beriah and below, which are "for My glory."

Tikkunei Zohar 17a:15–16 תקוני הזהר י"ז א:ט"ו-ט"ז

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 10

25 **וצבא השמים**

The Levites' prayer declares that the host of heaven bow down to G-d. The Alter Rebbe uses it for the self-nullification of the angels of Beriah.

Nehemiah 9:6 נחמיה ט':ו

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

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

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KEHOT'S NOTE

נחמי' ט, ו.

26 **ומשם יפרד**

The river that goes out of Eden to water the garden "from there is parted" into four heads. In the Chassidic reading, this is where separate existence begins — the world of Beriah.

Genesis 2:10 בראשית ב':י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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PARAGRAPH 11

27 **והנה נודע עבודת המלאכים**

The Tzemach Tzedek remarks there that this passage requires study in light of what Torah Ohr writes later (86a) about the angels.

KEHOT'S NOTE

ראה באוה"ת פ' יתרו ע' תשמח שצ"ע למה שכתוב לקמן פו, א. וראה בסידור שער הק"ש בד"ה להבין ההפרש בין ק"ש לתפלה.

28 **ארי שאג**

Amos says: "A lion has roared; who will not fear?" The Alter Rebbe applies the words to the roaring of the angel Michael and his camp.

Amos 3:8 עמוס ג':ח

אַרְיֵה שָׁאָג מִי לֹא יִירָא אֲדֹנָי ה' דִּבֶּר מִי לֹא יִנָּבֵא׃

The lion hath roared, Who will not fear? The L-rd GOD hath spoken, Who can but prophesy?

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KEHOT'S NOTE

ע"פ עמוס ג, ח. ראה לקמן עו, ב.

29 **פני אריה אל הימין**

In Ezekiel's vision of the Chariot, the living creatures had the face of a lion on the right. Here the lion on the right is identified with Michael, the angel of Chesed.

Ezekiel 1:10 יחזקאל א':י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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PARAGRAPH 13

30 **ולכן צ"ל עבודה תמה**

A discourse of the Alter Rebbe on the verse "And you shall serve [the L-rd your G-d]," cited as a parallel discussion of what makes service "complete."

KEHOT'S NOTE

ראה במאמרי אדמו"ר הזקן תקס"ח בד"ה ועבדתם, ובאוה"ת פ' משפטים ד"ה ועבדתם ע' א'רכב.

31 **אשר ברא ה' לעשות**

The Torah says G-d rested from all His work "which G-d created to make." The Alter Rebbe reads "to make" as "to rectify": the lower worlds were created to be perfected.

Genesis 2:3 בראשית ב':ג

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating

had made.

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32 **לעשות ולתקן**

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

KEHOT'S NOTE

ראה פרש"י לבראשית רבה יא, ז.

33 **לעשות ולתקן**

The Midrash teaches that everything created in the six days of Creation requires further work — mustard must be sweetened, wheat ground, and even man needs tikkun. The Kehot note points to Rashi's comment on this Midrash, which explains "to make" as "to rectify."

Bereshit Rabbah 11:6 בראשית רבה י"א:ו'

פילוסופוס אחד שאל את רבי הושעיה, א"ל אם חביבה היא המילה מפני מה לא נתנה לאדם הראשון? א"ל מפני מה אותו האיש מגלח פאת ראשו, ומניח את פאת זקנו? א"ל מפני שגדל עמו בשטות, א"ל אם כן יסמא את עינו ויקטע את ידיו וישבר את רגליו על ידי שגדלו עמו בשטות, א"ל ולאלין מיליא אתינן, אתמהא, א"ל להוציאך חלק אי אפשר אלא כל מה שנברא בששת ימי בראשית צריכין עשייה, כגון החרדל צריך למתוק, התורמוסים צריך למתוק, החיטין צריכין להטחן, אפילו אדם צריך תיקון.

A certain philosopher once asked Rabbi Hoshaya, saying to him: 'If circumcision is so dear to Him [G-d], why was it not given to Adam the first man?' He said to him: 'Why does this man [the philosopher] shave the corner of [the hair on] his head but leave the corner of his beard?' He replied: 'It is because this [the head hair] grew with him in his period of foolishness.' He said to him: 'If so, he should put out his eye, sever his hands, and break his legs, ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

34 **מלך בעל חנן בן עכבור**

Baal Chanan son of Achbor is the seventh of the kings who reigned in Edom; in Kabbalah the kings of Edom represent the World of Tohu.

Genesis 36:38 בראשית ל"ו:ל"ח

וַיָּמָת שָׁאוּל וַיִּמְלֹךְ תַּחְתָּיו בַּעַל חָנָן בֶּן־עַכְבּוֹר׃

And Shaul died, and Baal-hanan the son of Achbor reigned in his stead.

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KEHOT'S NOTE

בראשית לו, לח.

35 **וימלך תחתיו הדר**

After Baal Chanan died, Hadar reigned in his place; unlike the kings before him, no death is recorded for Hadar, and Kabbalah sees in him the beginning of the World of Tikkun.

Genesis 36:39 בראשית ל"ו:ל"ט

וַיָּמָת בַּעַל חָנָן בֶּן־עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו הֲדַר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת־מַטְרֵד בַּת מֵי זָהָב׃

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

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PARAGRAPH 15

36 **בריאה רובו טוב**

The passage near this column speaks of the "lower waters" — the revealed worlds — which weep, saying "we want to be before the King," because their comprehension shows them how far they have descended; this longing parallels the ratzo of prayer described here.

KEHOT'S NOTE

עץ חיים שער מ"ב פ"ד, שם שער מ"ז פ"ד. לקו"ת במדבר ג, ד. ובכ"מ (לקוטי שיחות ח"א ע' 52).

37 **בבריאה רובו טוב**

The Arizal's Etz Chaim discusses the mixture of good and evil in each of the lower worlds; a gloss there records the view that Beriah is mostly good and only a minority evil. The Alter Rebbe uses this scale to explain why Asiyah requires the most refining.

Sefer Etz Chaim 47:4–5 עץ חיים מ"ז:ד'-ה'

... רחמים ודכורא כנודע כי אור וחושך הם דכורא ונוקבא. אמנם העשיה היא פחותה מכולן כי הבריאה היא דינין אבל העשיה הוא מדור הקליפות ואלקים אחרים. גם בזה תבין מ"ש בתקונים ל"ו כי האצילות רובו טוב ומיעוטו רע ואפי' אותו רע אינו מעורב עם הטוב והבריאה חציו טוב וחציו רע. [הגהה - מוהרש"ו צ"ע דלקמן שמ"ח פ"ג כתב להיפך מזה כי הבריאה רובו טוב ומיעוטו רע אמנם הם מעורבים ועיין לעיל שמ"ג פ"א]: אבל אינן מתערבין יחד וביצירה חציו טוב וחציו רע והם מעורבים יחד והעשיה רובו רע ומעוטו טוב ...

Sefer Etz Chaim (Public Domain)

38 **אם ישים אליו לבו**

Elihu says that if G-d set His heart upon man, He would gather his spirit and soul to Himself. Chassidus uses the verse for the soul's ratzo, its yearning to expire into its source.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשֵׂם אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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PARAGRAPH 16

39 **כי בכה ארוץ**

In his song of thanks David says: "For by You I run through a troop; by my G-d I leap over a wall." The Alter

Rebbe reads the running and the leaping as the soul's ratzo beyond all encompassing lights.

II Samuel 22:30 שמואל ב כ"ב:ל'

כִּי בְכָה אָרוּץ גְּדוּד בֵּאלֹקַי אֲדַלֶּג־שׁוֹר׃

For by Thee I run upon a troop; By my G-d do I scale a wall.

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KEHOT'S NOTE

שמואל-ב כב, ל.

PARAGRAPH 17

40 **יתפרדו כל פועלי און**

The psalm for Shabbos declares that G-d's enemies will perish and "all workers of iniquity shall be scattered." The Alter Rebbe applies it to the separation of evil achieved by the ratzo of prayer.

Psalms 92:10 תהילים צ"ב:י'

כִּי הִנֵּה אֹיְבֶיךָ ה' כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃

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

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KEHOT'S NOTE

תהלים צב, י.

41 **רוממות אל בגרונם**

The pious have the exaltation of G-d in their throats and a two-edged sword in their hands. Here the praise of G-d is itself the sword that separates good from evil.

Psalms 149:6 תהילים קמ"ט:ו'

רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם׃

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

42 **לעשות נקמה בגוים**

The verse continues: "to execute vengeance upon the nations" — understood here as the elimination of evil through prayer.

Psalms 149:7 תהילים קמ"ט:ז'

לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם תּוֹכֵחוֹת בַּלְאֻמִּים׃

To execute vengeance upon the nations, And chastisements upon the peoples;

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PARAGRAPH 18

43 **ורמ"ח פקודים הם רמ"ח אברין דמלכא**

Tikkunei Zohar (Tikkun 30) describes the 248 positive commandments as a mitzvah of Havayah in each limb of the King. The Alter Rebbe uses this to show that the mitzvos are vessels for G-d's very light.

Tikkunei Zohar 74a:5 תקוני הזהר ע"ד א:ה'

אַדְהָכִי הָא קָלָא סָלִיק וּמִתְפּוֹצֵץ בְּרוּמֵי רְקִיעִין, וַהֲוָה אָמַר, מַשְׁרְיָין קַדִּישָׁאן דְּמִתִּיבְתָּא דִּרְקִיעָא דִּלְעֵילָּא וְתַתָּא, אִזְדָּרְזוּ וְאִתְקָנוּ לְקַדְמוּת מַטְרוֹנִיתָא, דְּקָא אַתְיָא לְמֵיעָאל קֳדָם מַלְכָּא, בְּכַמָּה קִשׁוּטִין דְּפִקוּדִין דַּעֲשָׂה, קוּמוּ מַשְׁרְיָין לְקַדְמוּתָהּ, אַדְהָכִי הָא קָלָא תִּנְיָנָא הֲוָה מִתְעָרָא לְגַבֵּי מָארֵי מַפְתְּחָן, הָא שְׁכִינְתָּא קָא אַתְיָא לְמֵיעָאל לְהֵיכָלָא דִּילָהּ, אדנ"י שְׂפָתַי תִּפְתָּח.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 19

44 **דאורייתא וקוב"ה כולא חד**

There the Alter Rebbe explains that "the Torah and the Holy One, blessed be He, are all one" refers to the Holy One Himself — the level that is holy and utterly separate from the realm of worlds — so that through Torah and mitzvos one is bound with G-d as He is beyond the worlds.

KEHOT'S NOTE

נסמן לקמן נז, ג.

45 **רמ"ח מצות הן רמ"ח אברין דמלכא**

Tikkunei Zohar (Tikkun 30) links the 248 commandments to the limbs of the King; the Alter Rebbe cites this to show the mitzvos are G-d's own will.

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

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֶשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רַמַ"ח פִּקּוּדִין, אִיהִי מִצְוֹת יהוי"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

46 **ורמ"ח פקודין הם רמ"ח אברין**

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 דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֶשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רַמַ"ח פִּקּוּדִין, אִיהִי מִצְוֹת יהוי"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

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KEHOT'S NOTE

ראה ת"ז תי' ל.

אוֹר", רוּחַ וּמַיִם — דִּכְתִיב: "וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם", מִדַּת יוֹם וּמִדַּת לַיְלָה — דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹּקֶר יוֹם ...

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

51 המכסה שמים בעבים

G-d covers the heavens with clouds and prepares rain for the earth. The heavens illustrate the giver who bestows upon the earth.

Psalms 147:8 תהילים קמ"ז:ח'

הַמְכַסֶּה שָׁמַיִם בְּעָבִים הַמֵּכִין לָאָרֶץ מָטָר הַמַּצְמִיחַ הָרִים חָצִיר:

Who covereth the heaven with clouds, Who prepareth rain for the earth, Who maketh the mountains to spring with grass.

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KEHOT'S NOTE

תהלים קמז, ח.

52 למטר השמים

The land of Israel drinks water from the rain of heaven. Here it illustrates the flow from above (mayin dechurin) that refines the earth.

Deuteronomy 11:11 דברים י"א:י"א

וְהָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבְקָעֹת לִמְטַר הַשָּׁמַיִם תִּשְׁתֶּה־מָּיִם:

but the land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water as the rain of heaven cometh down;

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PARAGRAPH 22

53 בלע המות לנצח

Isaiah prophesies that G-d will swallow up death forever. The Alter Rebbe cites it as a sign that the refinement of evil will be completed in the messianic era.

Isaiah 25:8 ישעיהו כ"ה:ח'

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲד־נָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֵּר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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KEHOT'S NOTE

ישע' כה, ח.

54 ואת רוח הטומאה אעביר

Zechariah foretells that G-d will remove the spirit of impurity from the land. It signals the end of the mixture of good and evil.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ:

PARAGRAPH 20

47 אורייתא בלא דו"ר לא פרחא לעילא

The words here quote Tikkunei Zohar, Tikkun 10 · 25b:12–14; the passage is shown below.

Tikkunei Zohar, Tikkun 10 · 25b:12–14 תקו"ז תיקון י'

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

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KEHOT'S NOTE

ת"ז תי' י.

48 אורייתא בלא דו"ר לא פרחא לעילא

The statement that Torah without fear and love does not fly upward, cited at the start of the maamar, is now explained: love and awe reveal the Infinite Light clothed in the Torah.

Tikkunei Zohar 25b:12–14 תקוני הזהר כ"ה ב:י"ב-י"ד

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

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49 מעלה אני עליהם כאלו עשאוני

The Zohar (on "and you shall do them") reads the verse as "you shall make Me," as if those who keep the Torah make G-d. The Alter Rebbe interprets this as drawing down the letters of G-d's Name.

Zohar III, 113a זח"ג קיג, א

Vayikra Rabbah 35:7 ויקרא רבה ל"ה:ז'

KEHOT'S NOTE

זח"ג קיג, א. ראה ויק"ר לה, ז.

PARAGRAPH 21

50 ארץ קדמה לשמים

Beis Hillel holds that the earth was created first and then the heavens, citing "on the day G-d made earth and heaven." The Alter Rebbe applies this order to service: prayer (earth) precedes Torah and mitzvos (heaven).

Chagigah 12a:5–6 חגיגה י"ב א:ה'-ו'

וְאָמַר רַב יְהוּדָה אָמַר רַב: עֲשָׂרָה דְּבָרִים נִבְרְאוּ בְּיוֹם רִאשׁוֹן, וְאֵלּוּ הֵן: שָׁמַיִם וָאָרֶץ, תֹּהוּ וָבֹהוּ, אוֹר וְחֹשֶׁךְ, רוּחַ וּמַיִם, מִדַּת יוֹם וּמִדַּת לַיְלָה. שָׁמַיִם וָאָרֶץ — דִּכְתִיב: "בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", תֹּהוּ וָבֹהוּ — דִּכְתִיב: "וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ", אוֹר וְחֹשֶׁךְ, חֹשֶׁךְ — דִּכְתִיב: "וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם", אוֹר — דִּכְתִיב: "וַיֹּאמֶר אֱלֹקִים יְהִי

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי' יג, ב.

55 הנה ישכיל עבדי

Isaiah describes G-d's servant, understood as Mashiach, as exalted, lifted up and very high. The Alter Rebbe cites it for the revelation of the World of Akudim, above Atzilus.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע' נב, יג.

PARAGRAPH 23

56 כל הנשמות . . שנכללו באדה"ר

A handwritten marginal gloss in Torah Ohr points to this maamar.

KEHOT'S NOTE

בהגי"ה כת"י בתו"א על הגליון מציין לעיין בלקו"ת פ' צו בד"ה ואכלתם אכול.

PARAGRAPH 24

57 אנת הוא חכים

The words here quote Tikkunei Zohar, Patach Eliyahu · 17b:3–4; the passage is shown below.

Tikkunei Zohar, Patach Eliyahu · 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

58 אנת הוא חכים

Eliyahu's prayer in Tikkunei Zohar says, "You are wise, but not with a known wisdom." Here it describes the Infinite Light clothed in the Chochmah of Atzilus.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 25

59 צדיק ה' בכל דרכיו

The psalm praises G-d as righteous in all His ways and kind in all His deeds. The Alter Rebbe cites it as an example of G-d described through distinct attributes.

Psalms 145:17 תהילים קמ"ה:י"ז

צַדִּיק ה' בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו׃

The L-RD is righteous in all His ways, And gracious in all His works.

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KEHOT'S NOTE

תהלים קמה, יז.

PARAGRAPH 26

60 מטי ולא מטי

The Tzemach Tzedek discusses there the concept of "reaches and does not reach," cited as a further explanation of this term.

KEHOT'S NOTE

ראה אוה"ת פ' תרומה ד"ה ויקחו לי ע' אישנח.

PARAGRAPH 27

61 שכן יעמוד זרעכם ושמכם

The second half of the maamar's theme verse: Israel's seed and name will endure like the new heavens and earth.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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

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KEHOT'S NOTE

ישע' סו, כב.

62 למינהו

The earth brought forth plants yielding seed "after its kind." The Alter Rebbe uses this to illustrate that a seed produces only its own kind.

Genesis 1:12 בראשית א':י"ב

וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה־פְּרִי אֲשֶׁר זַרְעוֹ־בוֹ לְמִינֵהוּ וַיַּרְא אֱלֹקִים כִּי־טוֹב׃

And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and G-d saw that it was good.

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63 **ופועל ישועות בקרב הארץ**

The psalm describes G-d as working salvations in the midst of the earth. Here it describes the light of the Torah causing growth and refinement below.

Psalms 74:12 תהילים ע"ד:י"ב

וֵאלֹקִים מַלְכִּי מִקֶּדֶם פֹּעֵל יְשׁוּעוֹת בְּקֶרֶב הָאָרֶץ׃

Yet G-d is my King of old, Working salvation in the midst of the earth.

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64 **נעוץ תחלתן בסופן**

Sefer Yetzirah says of the ten Sefiros that their end is wedged in their beginning and their beginning in their end. The Alter Rebbe applies it to Malchus drawing from 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)

65 **ויש מ"ד מצות בטילות לע"ל**

Rav Yosef derives from a law about burial shrouds that the mitzvos will be annulled in the Time to Come. The Alter Rebbe mentions this opinion in passing.

Niddah 61b:3–4 נדה ס"א ב:ג'-ד'

תָּנוּ רַבָּנַן: בָּגֶד שֶׁאָבַד בּוֹ כִּלְאַיִם — הֲרֵי זֶה לֹא יִמְכְּרֶנּוּ לְגוֹי, וְלֹא יַעֲשֶׂנּוּ מַרְדַּעַת לַחֲמוֹר, אֲבָל עוֹשֶׂה מִמֶּנּוּ תַּכְרִיכִין לְמֵת. אָמַר רַב יוֹסֵף: זֹאת אוֹמֶרֶת — מִצְוֹת בְּטֵלוֹת לֶעָתִיד לָבֹא. אֲמַר לֵיהּ אַבָּיֵי, וְאִי תֵּימָא רַב דִּימִי: וְהָא אָמַר רַבִּי מָנִי אֲמַר רַבִּי יַנַּאי, לֹא שָׁנוּ אֶלָּא לְסָפְדוֹ, אֲבָל לְקוֹבְרוֹ אָסוּר. אֲמַר לֵיהּ: לָאו אִיתְּמַר עֲלַהּ, אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ לְקוֹבְרוֹ.

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

Zohar III, 124b זח"ג קכד, ב

KEHOT'S NOTE

נדה סא, ב. זח"ג קכד, ב. וע' באגה"ק סי' כו.

להבין הטעם שנשתנה יצירת גוף האדם משאר כל...

To understand the reason why the formation of man's body differs...

Plants and animals came forth whole, body and soul together, because their levels are adjacent; man's body was first made as lifeless dust because only the highest soul, rooted in supernal Chochmah, can descend into the lowest, inanimate body — and from there raise all of creation.

THE MAAMAR IN BRIEF

The maamar asks why man's body was formed first as lifeless dust, while plants and animals emerged from the earth complete with their life. The four classes of creation — inanimate, vegetative, animal and speaking — correspond to the four letters of the Name Havayah. The vegetative and the animal are adjacent levels, so an animal's body and soul could come into being together; the speaking soul is far removed from the vegetative, and could be joined only to the inanimate. This serves man's purpose: like a jack lifting a wall from its lowest beam, the soul enters the lowest matter in order to raise the sparks in all creation. The same pattern appears in the soul (letters, emotions, intellect) and in the Sefiros: the emotions grow from Binah by cause and effect, but Malchus, the "letters," comes directly from Chochmah — "With Chochmah He founded the earth." Angels, whose bodies and souls are close, cannot transform a physical body; the souls of Israel, from the inner dimension, can. Adam's soul is from supernal Chochmah, the Name Av, and the two Names "Havayah Elokim" join Chochmah with Malchus.

OUTLINE

1 **The question: why man's body was made differently** ¶1–6

Plants and animals came forth whole by G-d's word; man's body was first lifeless dust. The four levels of creation correspond to the letters of Havayah; vegetative and animal are adjacent and could emerge together, but the speaking is too far from the vegetative.

2 Why the body is inanimate: raising all of creation ¶7–9

Man is the purpose of creation, elevating the sparks in the lower realms; like lifting a wall from its lowest beam, the soul enters the lowest matter. The Yud connects with the final Hei, for the beginning is wedged in the end.

3 "With Chochmah He founded the earth" and the two Names ¶10–12

The earth (inanimate) is founded with Chochmah and the heavens (vegetative) with Tevunah; hence Adam, whose soul is from supernal Chochmah, began as a golem, and his formation required two Names.

4 The four levels in the soul and in the Sefiros ¶13–17

In the soul, letters are inanimate, emotions vegetative, intellect living; above, Malchus, Z'eir Anpin and Imma. Emotions gestate and nurse from the intellect, but letters bear no relation to it; only the highest can descend to the lowest.

5 Angels and souls: the purpose of self-nullification ¶18–23

Angels have more spiritual bodies of fire and air. The purpose of creation is the nullification of 'something' to 'nothing,' the union of lights and vessels in Tikkun. Only souls from the inner dimension of the vessels can transform a physical body; angels' bodies and souls came forth together from Malchus of Atzilus.

6 Malchus and the letters come from a higher source ¶24–29

From Chochmah down to the emotions is a chain of cause and effect, but the letters come from the soul's essence and can express opposite ideas. So Malchus is founded directly by Chochmah ("Abba founded the daughter"); two levels of Chochmah and two kinds of 'Adam' are distinguished.

7 Adam as supernal Chochmah; the pattern in every realm ¶30–32

Adam is supernal Chochmah, the Name Av, and so his body was inanimate; the two Names join Chochmah with Malchus. Above and below alike, adjacent levels arise together, while the highest soul enters the lowest body afterward.

KEY CONCEPTS

Inanimate, vegetative, animal, speaking דומם צומח חי מדבר

The four classes of creation, corresponding to the four letters of Havayah, which the maamar finds also in the soul (letters, emotions, intellect) and in the Sefiros (Malchus, Z'eir Anpin, Binah, Chochmah).

Chain of cause and effect השתלשלות עילה ועלול

The gradual descent in which each level flows from the one above it, as the emotions flow from the intellect; Malchus and the letters do not arise this way.

Their beginning is wedged in their end נעוץ תחלתן בסופן

From Sefer Yetzirah: the highest level connects directly with the lowest, which is why Chochmah founds the 'earth' and the highest soul enters the lowest body.

Nullification of the 'something' ביטול היש

The purpose of the descent of the worlds: that created existence be nullified before G-d, as lights and vessels unite in the World of Tikkun.

Outer and inner dimension of the vessels חיצוניות ופנימיות הכלים

Angels' souls come from the outer dimension and cannot transform a physical body; the G-dly soul comes from the inner dimension and can.

Two kinds of Adam שם מ"ה ושם ע"ב

'Adam' as Tiferes, the Name Mah of Z'eir Anpin, and Adam the first man as supernal Chochmah, the Name Av.

SECTION 1 • ¶1–6

The question: why man's body was made differently

1 להבין הטעם שנשתנה יצירת גוף האדם[1] משאר כל הנבראים כמו הצומח והחי שכולם נברא גופם ע"י מאמר[2] ה'

To understand the reason why the formation of man's body differs from all the other creatures, such as the vegetative and the animal, whose bodies were all created through G-d's utterance,

> The maamar opens with its question: why was man's body made differently from every other creature? Plants and animals came into being directly through G-d's spoken word (His "utterance"), body and life together.

כמ"ש ביום ג' תדשא הארץ דשא עשב מזריע כו' עץ עושה פרי כו' ויהי כן[3] וכן ביום חמישי ישרצו המים שרץ נפש חיה[4] כו'.

as it is written of the third day, "Let the earth sprout vegetation, herbs yielding seed…, fruit trees yielding fruit…, and it was so"; and likewise on the fifth day, "Let the waters swarm with swarms of living creatures…."

> The proof-texts: on the third day G-d said "Let the earth sprout vegetation" (Genesis 1:11), and on the fifth "Let the waters swarm" (Genesis 1:20). In each case the living thing arises complete from its element at G-d's command.

2 וכן בכולם הרי שהארץ הוציאה את העשבים ואת האילנות כאו"א כמו שהוא אח"כ עם הנפש הצומחת שבו

And so with all of them: the earth brought forth the grasses and the trees, each one just as it is afterward, with the vegetative soul within it.

> Each plant came out of the ground already in its final form, together with its "vegetative soul" — the life-force that makes it grow.

וכן גם הבע"ח הוציאה הארץ ג"כ כמו שהן חיים את הדוב ואת הארי כו' וגם המים שרצו כן שרץ נפש חיה[5] הם הם הדגים ג"כ

And likewise the earth also brought forth the animals just as they are, alive — the bear and the lion, etc.; and the waters too swarmed in this way with "swarms of living creatures," which are the fish, likewise

> The same holds for land animals and for fish: the earth and the waters produced them already alive, as the finished creatures we know.

כמו שהן דהיינו הגוף עם הנפש החיונית שבתוכו יחד ע"י מאמר ה' שאמר תוצא הארץ[6] כו'

as they are, that is, the body together with the vital soul within it, through the utterance of G-d, who said, "Let the earth bring forth...,"

> "As they are" means body and animating soul together, produced by a single divine utterance, "Let the earth bring forth living creatures" (Genesis 1:24).

ישרצו המים כו' והוא צוה ונבראו[7] כמו שהן עתה וכמארז"ל בקומתן נבראו.[8] משא"כ בבריאת האדם שנעשה גופו תחלה בפ"ע עפר בלי שום נפש חיונית בתוכו.

"Let the waters swarm...." He commanded and they were created as they are now, as our Sages, of blessed memory, said: "They were created in their full stature." This is not so in the creation of man, whose body was first made by itself, of dust, without any vital soul within it.

> The Sages teach that all the works of creation were made "in their full stature," fully formed. Man is the exception: his body was made first, on its own, as lifeless dust.

3 וכמ"ש וייצר ה' אלקים את האדם[9] עפר מן האדמה וכמארז"ל שעה ראשונה צבר עפרו[10] כו' ומתחלה היה גולם

As it is written, "And Havayah Elokim formed the man of dust from the ground"; and as our Sages, of blessed memory, said: "In the first hour his dust was gathered..."; and at first he was an unformed mass (golem),

> The verse says man was formed "of dust from the ground" (Genesis 2:7), and the Talmud describes Adam's creation hour by hour: in the first hour his dust was gathered, and only afterward was it shaped. Before receiving life he was a golem, a shaped but lifeless mass.

כמ"ש גלמי ראו עיניך[11] עד שאח"כ ויפח באפיו נשמת חיים הרי שלא יצא גופו מן הארץ על דרך שהוא עתה בהיות בו נפש החיונית והמדברת אלא שלקח עפר ועשה ממנו גוף.

as it is written, "Your eyes saw my unformed mass," until afterward "He blew into his nostrils the breath of life." Thus his body did not come forth from the earth in the way it is now, with the vital and speaking soul within it; rather, He took dust and made a body of it.

> Psalm 139:16, "Your eyes saw my unformed mass," is read as referring to that lifeless stage. Only afterward did G-d breathe life into him, so man's body did not arise alive from the earth as the animals did; it was made from dust as a separate step.

4 ואח"כ נפח נשמה באפו כו'. וזהו בחי' שפלות לגבי האדם שהרי הגוף שלו נמוך במדרגה[12] יותר מגופות הבע"ח שנתהווה בבחינת דומם עד שאח"כ ויפח באפיו[13] כו'.[14]

And afterward He blew a soul into his nostrils, etc. And this is a mark of lowliness with respect to man, for his body is lower in level than the bodies of the animals, since it came into being on the level of the inanimate, until afterward "He blew into his nostrils...."

> Being made first as lifeless dust is a mark of lowliness: in its origin man's body stands lower than an animal's, since it began at the level of the inanimate (domem), like earth or stone.

עם היותו מובחר בנבראים[15] וז"ש אחור וקדם[16] כו'. אך להבין זה על מה ולמה נהייתה כן.

[This,] although he is the choicest of the creatures. And this is what is written, "Behind and before...." But we must understand this: why and for what reason did it come to be so?

> Yet man is the choicest of creatures. Both sides are hinted at in "Behind and before You formed me" (Psalms 139:5): in body he is last and lowest, in soul first and highest. The question now is why G-d made him this way.

הענין הוא כי הנה ד' בחי' דצח"ם[17] הם כנגד ד' אותיות דשם הוי"ה. הדומם הוא כמו עפר ואבנים ומתכות שאין לו גידול והצומח הם אילנות ועשבים[18] כו'

The explanation is that the four levels — inanimate, vegetative, animal and speaking — correspond to the four letters of the Name Havayah. The inanimate is such as dust, stones and metals, which have no growth; the vegetative are trees and grasses, etc.;

> The answer begins with the four classes of creation — inanimate, vegetative, animal and speaking (human) — which correspond to the four letters of the Name Havayah (Yud, Hei, Vav, Hei). Inanimate things such as dust, stone and metal do not grow; plants do.

ובע"ח יש להם כ"ז ונוסף ע"ז נפש החי' הרוחני'.[19] ובמדבר נוסף עוד על כולם נפש השכלית נפש המדברת כו'.[20]

animals have all this, and in addition to it the spiritual animal soul. And in the speaking [being] there is added, beyond all of them, the intellectual soul, the speaking soul, etc.

> Animals have growth and, beyond it, a spiritual animating soul. The human, the "speaking" being, adds an intellectual soul, which expresses itself in speech.

5 והנה דרך כלל הבע"ח הם כלולים מב' דברים הגוף שבו הוא בחי' צומח[21] שהרי נולד קטן ונעשה גדול והנפש שבו היא נפש החי' למינה.

Now, in general, animals are made up of two things: the body within them, which is on the level of the vegetative, for it is born small and becomes large; and the soul within them, which is the animal soul of its species.

> An animal is made of two components: a body, which belongs to the vegetative level since it grows from small to large, and a soul of the animal level, particular to its species.

ומה ששניהם יצאו ביחד מן הארץ. דהיינו הגוף עם נפש החי' שבו ע"י מאמר ה' כו'

And as for the fact that both came forth together from the earth — that is, the body with the animal soul within it — through G-d's utterance, etc.:

> The question is why these two came out of the earth together, at a single divine command.

היינו משום שבחי' צומח וחי עם היותם ב' מדריגות זו למעלה מזו אבל הם[22] סמוכי' זה לזה.

this is because the levels of the vegetative and the animal, although they are two levels, one above the other, are nevertheless adjacent to each other.

> The reason: the vegetative and the animal are two distinct levels, one above the other, yet they are adjacent — nothing stands between them.

6 ולכן יכולים להתחבר יחד דהיינו שיהיה התהוותם בבת אחת כיון שבחי' צומח הוא סמוך לבחי' חי ואין ביניהם הפסק עוד מדרגה אחרת

Therefore they can be joined together, that is, they can come into being at once, since the level of the vegetative is adjacent to the level of the animal, with no further level interrupting between them.

> Because no intermediate level separates the vegetative from the animal, the two can be joined and come into being in one act.

לכן נתהוו הבע"ח גופם ונפשם החיונית בבת אחת כנ"ל. משא"כ המדבר רחוק בדילוג הערך מהצומח ולכן לא הי' יכול לצאת עם הגוף כאחד:[23]

Therefore the animals came into being, their bodies and their vital souls, at once, as said above. But the speaking [being] is distant from the vegetative by a leap in rank, and therefore it could not come forth together with the body as one.

> So the animal's body and life emerged at once. But the human, "speaking" soul is removed from the vegetative by a leap — the animal level lies in between — so it could not come forth together with a body.

SECTION 2 • ¶7–9

Why the body is inanimate: raising all of creation

7 ואמנם מה שגופו היה דומם דוקא הוא כי היות ידוע דהאדם הוא תכלית הבריאה[24] והיינו להיות הוא מעלה הנצוצות שנפלו בדצ"ח

However, the fact that his body was specifically inanimate is because it is known that man is the purpose of creation, namely, that he is to elevate the sparks that fell into the inanimate, vegetative and animal [realms]

> Now the maamar explains why man's body had to be specifically inanimate. Man is the purpose of creation: his task is to raise the "sparks" — the fragments of divine light hidden in all things — that fell into the mineral, plant and animal realms.

ע"י שנטפלים לצרכיו לחם לאכול ובגד ללבוש והוא יש בו דעת לעבוד את ה' כו'.

by their being made subordinate to his needs — bread to eat and clothing to wear — while he has the understanding (daas) to serve G-d, etc.

> He does this by using them for his needs, eating bread and wearing clothing, while he has the understanding to serve G-d; when what he uses fuels his service, it is elevated with him.

8 ועד"מ כשצריכים להגביה איזה דבר מן הארץ ע"י כלי ההגבהה הנקרא ליווע"ר[25] צריכים לאחוז בחלקים התחתונים שבו דוקא

By way of analogy: when one needs to lift something from the ground by means of the lifting device called a "levar" [jack], one must take hold of specifically its lowest parts,

> An analogy from lifting heavy things: with a jack (the Yiddish "levar"), one must grip the object at its lowest part.

כמו בהגבהת כותלי בית שצריכים להתחיל להגביה הקורה התחתון דוקא ואז ממילא יוגבהו גם העליונים הימנו.

as in raising the walls of a house, where one must begin by raising specifically the lowest beam, and then the ones above it are automatically raised as well.

> When raising the walls of a house, one lifts the bottom beam, and everything resting on it rises along with it.

משא"כ אם היה מתחיל מאמצע הכותל לא היה מגביה התחתונים. כמו"כ נשמת האדם נתלבשה בגוף שמבחי' דומם היותר תחתון מכולם ויעלה אותו וממילא יתעל' גם הצומח שהוא למעלה מדומם כו'

But if one were to begin from the middle of the wall, he would not raise the lower ones. So too, the soul of man was vested in a body of the inanimate level, the lowest of them all, and it will raise it, and automatically the vegetative, which is above the inanimate, is also elevated, etc.

> Lifting from the middle would leave the lower part behind. So the human soul was placed in a body drawn from the very lowest level, the inanimate, so that by raising it everything above it, beginning with the vegetative, is raised too.

וע"ש זה נק' מדבר מלשון ידבר עמים[26] כלומר שהוא המנהיג את כולם בהיותו מעלה אותם ע"י עבודתו כו'.

And on account of this he is called "medaber" (speaking), from the expression "He leads (yadber) peoples," that is, he is the leader of them all, since he elevates them through his service, etc.

> Hence man is called medaber, "speaker," related to yadber in "He leads peoples under us" (Psalms 47:4), a term for leading and governing: man leads all of creation by lifting it up through his service of G-d.

9 והנה נשמת האדם דוקא יען היותו בחי' מדבר הגבוה שבכולם יתלבש בדומם דוקא ולא בצומח

Now the soul of man specifically, because it is the level of the speaking, the highest of them all, is vested specifically in the inanimate, and not in the vegetative.

> The human soul, being the highest level ("speaking"), is vested specifically in the inanimate, not in the vegetative.

כי צומח רחוק מבחי' מדבר רק לבחינת החי הוא סמוך כנ"ל שהם בחי' ו' ובחי' ה' עלאה דשם הוי"ה הסמוכה לוי"ו

For the vegetative is distant from the level of the speaking; it is adjacent only to the level of the animal, as said above, for they are the level of the Vav and the level of the upper Hei of the Name Havayah, which is adjacent to the Vav.

> The vegetative is far from the speaking level and close only to the animal. In the letters of Havayah these are the Vav and the upper (first) Hei, which stand side by side.

אבל בחינת מדבר הוא יו"ד וקש"י שלמעלה מעלה מן הוי"ו אלא בבחינת ה' תתאה שהוא מקור בחינת דומם הוא מתלבש כי נעוץ תחלתן בסופן[27,28] דוקא.

But the level of the speaking is the Yud and the tip of the Yud, which are far, far above the Vav; rather, it is vested in the level of the lower Hei, which is the source of the level of the inanimate, for "their beginning is wedged in their end" specifically.

> The speaking level corresponds to the Yud and the tip of the Yud, far above the Vav. It enters instead into the final Hei, the source of the inanimate, because, as Sefer Yetzirah says, the beginning is "wedged" into the end: the highest connects directly with the lowest.

SECTION 3 • ¶10–12

"With Chochmah He founded the earth" and the two Names

10 והענין דכתיב בחכמה יסד ארץ[29] כונן שמים בתבונה ושמים וארץ הם רוחניות וגשמיות שהם דרך כלל דומם וצומח

And the explanation: it is written, "With Chochmah He founded the earth; He established the heavens with Tevunah (understanding)." Heaven and earth are spirituality and physicality, which are, in general, the inanimate and the vegetative.

> Proverbs 3:19 says the earth was founded with Chochmah (wisdom) and the heavens established with Tevunah (understanding, i.e., Binah). Heaven and earth stand for the spiritual and the physical — broadly, the vegetative and the inanimate.

כי הדומם הוא הגשם היותר אחרון והצומח יש בו איזה רוחניות ולמעלה היינו זו"נ שהמדות נק' צומח שיש בהן קטנות וגדלות אבל האותיות הם בחי' דומם שאין בהם גידול כו'.

For the inanimate is the very last [degree of] physicality, while the vegetative has some spirituality in it. And above, this is Z'eir Anpin and Nukva: the emotive attributes are called "vegetative," for they have smallness and greatness, but the letters are the level of the inanimate, which has no growth, etc.

> The inanimate is the most physical; the vegetative has a measure of spirit, since it lives and grows. Above, in the Sefiros, this is Z'eir Anpin and Nukva: the emotions are "vegetative" since they grow from small to large, while the letters (speech, Malchus) are "inanimate," fixed and without growth.

11 והנה שמים עם היותם נעלים במדרגה הוא כוננם בתבונה שלמטה מהחכמה ובחכמה יסד ארץ[30] שלמטה במדרגה משמים. ולכאורה נהפוך הוא.

Now the heavens, although they are exalted in level, He established with Tevunah, which is below Chochmah; and with Chochmah He founded the earth, which is lower in level than the heavens. Seemingly, it should be the reverse!

> The puzzle: the heavens are higher, yet they were made with Tevunah, which is below Chochmah, while the lower earth was made with the higher Chochmah. One would expect the reverse.

אבל הענין מטעם הנ"ל כי היא הנותנת שבחי' המדות מקבלים מהבינה שמהתבוננות מתפעל והוא בחי' חי וצומח משא"כ החכמה היא למעלה מערך זה

But the matter is for the reason stated above; this is exactly what dictates it: the level of the emotive attributes receives from Binah, for from contemplation one is stirred, and this is the level of the animal and the vegetative; whereas Chochmah is above this category.

> The answer follows the principle already stated: the emotions come from Binah, since contemplating an idea stirs feeling; this is a gradual, adjacent relationship, the "animal and vegetative" kind. Chochmah is beyond that kind of relationship altogether.

אבל בה יסד ארץ משום דנתחב"ס כו' ולכן הי' גוף האדם מתחלה דומם דוקא ולא כשאר בע"ח שנתהווה גופם בבחי' צומח מתחלתם ולא הי' דומם

Yet with it He founded the earth, because "their end is wedged in their beginning," etc. And therefore the body of man was at first specifically inanimate, and not like the other animals, whose bodies came into being on the level of the vegetative from their very beginning and were not inanimate.

> Precisely because Chochmah is so high, it can found the lowest, for "their end is wedged in their beginning." That is why man's body began as inanimate, unlike the animals, whose bodies were vegetative from the outset.

משא"כ אדה"ר דכתיב בי' גלמי ראו עיניך[31] בחי' גולם ודומם ואח"כ ויפח[32] כו' לפי שנשמתו מבחי' ח"ע ובחכמה יסד ארץ.

Not so Adam, the first man, of whom it is written, "Your eyes saw my unformed mass" — the level of an unformed mass and of the inanimate — and afterward "He blew...," because his soul is from the level of supernal Chochmah, and "with Chochmah He founded the earth."

> Adam's body began as a golem, lifeless and inanimate, before G-d breathed life into it, because his soul derives from supernal Chochmah — and it is Chochmah that founds the "earth," the inanimate.

12 ובזה יובן מ״ש בבריאת האדם וייצר ה׳ אלקים בב׳ שמות כי להיות התחברות נפשו וגופו מדבר ודומם הרחוקים זמ״ז בערך יותר מריחוק הגוף מהנפש שבשאר כל הבע״ח כנ״ל שצומח וחי סמוכים יחד

With this we will understand what is written of the creation of man, "And Havayah Elokim formed," with two Names: since it is the joining of his soul and his body — speaking and inanimate — which are farther apart from each other in rank than the body is from the soul in all the other animals, for, as said above, the vegetative and the animal are adjacent to each other;

> This explains why the verse about man's formation uses two divine Names, Havayah and Elokim. Man's soul (speaking) and body (inanimate) are much farther apart than an animal's soul and body, which belong to adjacent levels.

משא״כ הדומם עם המדבר שרחוקים זמ״ז מהקצה אל הקצה ולכן כדי שיתחברו יחד הוא ע״י ב׳ שמות:[33]

whereas the inanimate and the speaking are distant from each other, from one extreme to the other. Therefore, in order that they be joined together, it is through two Names.

> Speaking and inanimate stand at opposite extremes, so joining them requires two Names working together; later (paragraph 30) the maamar says that through these two Names Chochmah is joined with Malchus.

SECTION 4 • ¶13–17

The four levels in the soul and in the Sefiros

13 ולהבין בתוס׳ ביאור[34] ענין וייצר ה׳ אלקים את האדם עפר מן האדמה ואח״כ ויפח באפיו נ״ח[35] שהגוף שלו בתחלתו הי׳ בלא נפש עדיין והי׳ דומם מעפר גשמי

To understand with further explanation the matter of "And Havayah Elokim formed the man of dust from the ground," and afterward "He blew into his nostrils the breath of life" — that his body at first was still without a soul, and was inanimate, of physical dust,

> The maamar begins a second, deeper explanation of the same verse: man's body was first lifeless, inanimate dust, and only afterward received a soul.

ואח״כ נתלבשה בו נפש חיה המדברת כו׳ משא״כ בשאר כל הנבראי׳ דצומח וחי שגופם ונפשם יצאו כא׳ מן הארץ כו׳.

and afterward the living, speaking soul was vested in it, etc.; whereas in all the other creatures, vegetative and animal, their bodies and souls came forth together from the earth, etc.

> In contrast, plants and animals received body and soul together from the earth.

הענין יובן בהקדם דכמו שיש בגשמיות ד' בחי' דצח"מ. ככה גם ברוחניו' נמצאים ד' בחי' אלו.

The matter will be understood by first stating that just as in physicality there are four levels — inanimate, vegetative, animal and speaking — so too in spirituality these four levels are found.

> The key premise: the four levels of the physical world (inanimate, vegetative, animal, speaking) have counterparts in the spiritual realm — in the human soul and in the Sefiros above.

14 ועד"מ בנפש האותיות הן בחי' דומם[36] שאין בהם גידול כו' והמדות הן בחי' צומח שהרי התפעלות קטנה בתחלתה מתלהבת אח"כ עד שתהי' שלהבת עזה כו'

By way of analogy, in the soul: the letters are the level of the inanimate, which have no growth, etc.; and the emotive attributes are the level of the vegetative, for an emotional arousal that is small at first later blazes up until it becomes a mighty flame, etc.

> In the human soul, the letters of thought and speech are "inanimate": a word stays what it is and does not grow. The emotions are "vegetative": a feeling starts as a small stirring and grows into a strong flame.

וצמיחותם הוא מן השכל כמו שהצומח גשמי הי' בתחלה צפון וטמון בארץ ואח"כ יוצא וצומח לחוץ כן המדות הם כלולים ונעלמים תחלה בשכל המולידם ואח"כ יוצאים בגילוי.

And their growth is from the intellect: just as the physical plant was at first hidden and buried in the ground, and afterward comes out and sprouts outward, so the emotive attributes are at first contained and concealed in the intellect that gives birth to them, and afterward they come out into revelation.

> Emotions grow out of the intellect as a plant grows out of the ground: first hidden within the idea that gives birth to them, then emerging into the open.

15 ובנמשל למעלה המל' נק' דומם וז"א דאצי' שהוא המדות נק' צומח והיינו שצומח מן אימא עלאה שהוא בחי' השכל העליון שנק' בשם חי

And in the analogue above: Malchus is called "inanimate," and Z'eir Anpin of Atzilus, which is the emotive attributes, is called "vegetative," meaning that it grows from the supernal Imma, which is the level of the supernal intellect, called by the name "living,"

> Applied above to the Sefiros of Atzilus: Malchus (divine speech) is "inanimate"; Z'eir Anpin, the divine emotions, is "vegetative," growing out of the supernal Imma ("mother"), that is, Binah, the supernal intellect, which is called "living."

כמ"ש בחוה כי היא היתי אם כל חי[37] וגם החכ' נק' חיה כדכתיב והחכמה תחי'[38] כו'.

as it is written of Chavah, "for she was the mother of all life"; and Chochmah too is called "life," as it is written, "And wisdom gives life…," etc.

> Binah is called "living" after Chavah, "the mother of all life" (Genesis 3:20), since Imma, the mother, is Binah; and Chochmah too is associated with life, for "wisdom gives life" (Ecclesiastes 7:12).

16 ונמצא שהצומח עם החי הם סמוכים זל"ז בלי דילוג והפסק מדריגה אחרת אמצעית ביניהן והם מתאחדים ומתדבקים זב"ז מצד עצמותן[39] ומהותן

It turns out that the vegetative and the animal are adjacent to each other, without a leap or the interruption of another, intermediate level between them, and they unite and cleave to each other by virtue of their very essence and nature.

> So the vegetative (the emotions) and the animal (the intellect) are adjacent, with nothing between them, and bonded by their very nature.

שהרי מתחלה הי' הצומח כלול בחי ממש שהוא ענין העלם המדות בבחי' עבור בהשכל כולד הצפון בבטן האם דירך אמו[40] הוא ממש

For at first the vegetative was contained within the animal itself — this is the concealment of the emotive attributes in a state of gestation within the intellect, like a fetus hidden in the mother's womb, which is literally "its mother's thigh";

> At first the emotions exist hidden within the intellect, a stage called "gestation," like a fetus in the womb, which the Talmud regards as part of the mother's body ("a fetus is its mother's thigh").

וגם אח"כ ביציאתן לחוץ עדיין צריכין לאמן הם בימי יניקה שהשכל מחי' ומגדל את המדות והוא קיומן ממש.

and even afterward, when they come out, they still need their mother in the days of nursing: the intellect enlivens and grows the emotive attributes, and it is their very sustenance.

> Even after they emerge, the emotions still depend on the intellect as an infant depends on nursing: the intellect keeps nourishing and growing them.

17 ולכן גם בגשמיו' במאמר תוצא הארץ נפש חיה[41] יצא גוף הבהמות ונפשותן שהם בחי' צומח וחי כאחד מן הארץ על היותן סמוכים ומתאחדי' זע"ז גם בשרשן כנ"ל.

Therefore in physicality too, by the utterance "Let the earth bring forth living creatures," the bodies of the animals and their souls, which are the levels of the vegetative and the animal, came forth together from the earth, since they are adjacent and united with each other in their root as well, as said above.

> That is why, at "Let the earth bring forth living creatures," the animals' bodies (vegetative) and souls (animal) came forth together: they are united even at their root.

משא"כ הדומם רחוק מן החי ביותר שהרי בחי' צומח מפסיק ביניהן. ועד"מ האותיות אין להם שייכות כלל להשכל שאינן כמו המדות שהם בערך וסוג קרוב עם השכל.

But the inanimate is very far from the animal, for the level of the vegetative interrupts between them. By way of analogy: the letters have no connection at all to the intellect, for they are not like the emotive attributes, which are of a kind and category close to the intellect.

> The inanimate, however, is far from the animal, with the vegetative in between. In the soul, the letters bear no relation to the intellect, while the emotions are of a kindred nature with it.

וראוי הוא שיהי' התהוות ההתפעלות מן השכל כמ"ש לפי שכלו יהולל איש.[42] וע"כ הם סמוכים זל"ז כנ"ל.

And it is fitting that the emotional arousal come into being from the intellect, as it is written, "A man is praised according to his intellect." Therefore they are adjacent to each other, as said above.

> Feelings naturally arise from understanding — "a man is praised according to his intellect" (Proverbs 12:8) — so intellect and emotion are adjacent.

אבל האותיות הן הנה ממהות וסוג אחר כי הם גשמיים ממש ואין להם שייכות כלל למהות השכל (ועמש"ל בד"ה בכ"ה בכסליו[43] גבי נרות וקטורת)

But the letters are of another essence and category, for they are actually physical and have no connection at all to the essence of the intellect (and see what is written above in the discourse beginning "On the twenty-fifth of Kislev," regarding the lamps and the incense).

> The letters, though, are of a different order entirely; the Alter Rebbe refers to his Chanukah discourse, on the lamps and the incense, for more on this.

ולכן גוף האדם שהי' דומם וגולם נתהווה כמו שהוא בלא נפש החיונית כי לא יכלה נפש החיה כלל להתחבר עמו.[44]

Therefore man's body, which was inanimate and an unformed mass, came into being as it is, without the vital soul, for the animal soul could not join with it at all.

> Therefore man's body, being inanimate, came into being without any life; even the animal soul could not join with it.

אמנם אח"כ נתלבשה בו נפש האדם עם היותה בחי' מדבר שהוא למעלה בערך גם מן החי.[45]

However, afterward the soul of man was vested in it, though it is the level of the speaking, which is above in rank even the animal.

> Yet the human soul, higher even than the animal soul, did afterward enter it — which seems surprising.

אבל הענין כי היא הנותנת שבבחי' שלמטה מטה ביותר א"א שירד וישפיל א"ע שם רק מי שהוא גבוה בערך ביותר

But the matter is that this is exactly what dictates it: into the very lowest level, none can descend and lower himself there except one who is highest in rank.

> The principle: only something of the very highest rank can descend to the very lowest place.

ולכן בגוף שמבחי' דומם היותר נמוך במדרגה נתלבשה נפש המדברת הגבוה מכולן משא"כ בצומח שלא נתלבשה בו רק נפש החיה.

Therefore into the body of the inanimate level, the lowest in rank, the speaking soul, the highest of them all, was vested; whereas into the vegetative only the animal soul was vested.

> So the lowest body received the highest soul, while the vegetative body received only the animal soul.

רק שאותה הנפש יצאה כאחד עם הגוף אבל בדומם אינו כן שלא יצאה הנפש המדברת עמו כא' רק שאח"כ נתלבשה בו כו':

Only, that soul came forth together with the body; but with the inanimate it is not so, for the speaking soul did not come forth together with it; rather, afterward it was vested in it, etc.

> The difference: the animal soul came forth together with its body, while the speaking soul entered the inanimate body only afterward.

SECTION 5 • ¶18–23

Angels and souls: the purpose of self-nullification

18 וביאור כל זה הנה יובן ע"פ ענין ההפרש שבין מלאכים[46] לנשמות. כי הנה המלאכים נק' בשם חיות ובהמות[47] כמ"ש פני אריֵ אל הימין[48] ופני שור מהשמאל כו'.

The explanation of all this will be understood through the difference between angels and souls. For the angels are called by the names of beasts and animals, as it is written, "The face of a lion on the right, and the face of an ox on the left…," etc.

> To clarify all this, the maamar compares angels with souls. Angels are called "beasts" (chayos) and animals, as in Ezekiel's vision of the divine chariot, with the faces of a lion and an ox.

והם מורכבים ג"כ מגוף ונפש ונק' חומר וצורה[49] כמו בנ"א. רק שההפרש ביניהם לבנ"א הוא שגופם רוחני יותר.[50]

And they too are composed of a body and a soul, called matter and form, as with human beings; only, the difference between them and human beings is that their body is more spiritual.

> Angels too have a "body" and a "soul" — matter and form — as humans do, but their body is more spiritual.

19 וכמ"ש הרמב"ן[51] ע"פ עושה מלאכיו רוחות משרתיו אש לוהט[52] שמרוחניות שני היסודות אלו אש ורוח[53] נעשה גופות המלאכים יש מהן שגויתם מבחי' רוח והוא כמו מחנה מיכאל ויש שמבחי' אש וכמו מחנה גבריאל[54] כו'.

As the Ramban writes on the verse "He makes His angels winds, His ministers a flaming fire": the bodies of the angels are made from the spirituality of these two elements, fire and air; some have bodies of the level of air, such as the camp of Michael, and some of the level of fire, such as the camp of Gavriel, etc.

> The Ramban explains "He makes His angels winds, His ministers a flaming fire" (Psalms 104:4) to mean that angels' bodies are made of the spiritual essence of two elements, fire and air (ruach, also "wind"). The camp of Michael is of air, that of Gavriel of fire.

משא"כ גופות בנ"א הם מגשמיות ד' יסודות ארמ"ע. אמנם הסבה לזה למה נתנו להם גופות רוחניות מלישראל.

Whereas the bodies of human beings are of the physicality of the four elements: fire, air, water and earth. But the reason for this — why they were given bodies more spiritual than Israel —

> Human bodies, by contrast, are made of all four physical elements: fire, air, water and earth. Why, then, did the angels receive more spiritual bodies than the Jewish people, who are higher?

כי הנה תכלית הירידה[55] בהשתלשלות העולמות הוא רק כמ"ש ולכבודי בראתיו[56] כו' דהיינו להיות ביטול היש

is that the purpose of the descent in the chain of the worlds is only as it is written, "And for My glory I created him…," namely, that there be the nullification of the "something."

> The answer starts from the purpose of the whole descent of the worlds, "For My glory I created him" (Isaiah 43:7): that the "something" (yesh) — creation's sense of being a separate existence — be nullified before G-d.

וזהו עיקר ענין עולם התקון יחוד והתכללות אורות וכלים שהן דרך כלל בחי' אין ויש

And this is the essential point of the World of Tikkun (rectification): the union and inclusion of lights and vessels, which are, in general, the levels of "nothing" and "something."

> That is the core of the World of Tikkun (rectification): lights and vessels are united and blended together. The lights are "nothing" (ayin), selfless; the vessels are "something," defined and distinct.

כי האורות הן בחי' הארו' והמשכות א"ס ב"ה והן בבחי' ביטול והכלים הם בחי' יש חו"ב חו"ג.[57,58]

For the lights are the level of the illuminations and emanations of the Infinite One, blessed be He, and they are in a state of self-nullification; and the vessels are the level of "something": Chochmah and Binah, Chesed and Gevurah.

> The lights are rays of the Infinite One and remain wholly nullified; the vessels are the defined Sefiros — Chochmah and Binah, Chesed and Gevurah — each with its own distinct character.

20 והנה בעולם התהו לא יכלו הכלים להכיל את האורות דהיינו שלא הי' היש נכלל ובטל אל

Now in the World of Tohu (chaos) the vessels could not contain the lights; that is, the "something" was not included and nullified into

> In the World of Tohu ("chaos"), the stage before the ordered world, the vessels could not hold the lights: the "something" did not merge into the "nothing."

האין ועיקר ענין התקון הוא להיות התכללות האורות עם הכלים וכן להיות התכללות חו"ג שמאלא וימינא כו' שהוא בחי' ביטול היש לאין.

the "nothing." And the essential point of Tikkun is that there be the inclusion of the lights with the vessels, and likewise the inclusion of Chesed and Gevurah, left and right, etc., which is the nullification of the "something" to the "nothing."

> Tikkun means that lights and vessels are blended, and that the opposing attributes, Chesed (right) and Gevurah (left), include one another; this integration is itself the nullification of "something" to "nothing."

21 וגם המלאכים יש להם עבודה זו לבטל היש והגוף שלהם ע"י נשמתם שהיא מבחי' אין ונלקחה מחיצוניות הכלים.

The angels too have this service: to nullify the "something," their body, through their soul, which is of the level of "nothing" and was taken from the outer dimension of the vessels.

> The angels too serve by nullifying their "something," their body, through their soul, which is "nothing"; but their soul comes from the outer dimension of the vessels.

וכן גם ישראל צריכין לבטל היש שהוא הגוף הגשמי שלהם ע"י נפשם האלקית שהיא בעצמה א"צ תקון לפי שהיא בבחי' אין כו' ונלקחו מפנימי' הכלי' הגבה למעל' ממקור מחצב נפשות המלאכים.

And so too Israel must nullify the "something," which is their physical body, through their G-dly soul, which in itself needs no rectification, since it is in a state of "nothing," etc., and was taken from the inner dimension of the vessels, higher than the quarry from which the souls of the angels were hewn.

> The Jewish people likewise must nullify their physical body through the G-dly soul, which needs no rectification itself; it comes from the inner dimension of the vessels, a source higher than that of the angels' souls.

22 ולכך יכולה להפוך ולכבש[59] גם גוף גשמי משא"כ המלאכי' אילו היה להם גוף גשמי לא היו יכולים להפכו כלל ולהיות בביטול היש אלא היו נופלים ממדרגתם לגמרי.

Therefore it can transform and subdue even a physical body; whereas the angels, had they a physical body, could not transform it at all and bring it to the nullification of the "something"; rather, they would fall from their level entirely.

> Because the G-dly soul is rooted so high, it can transform and master even a coarse physical body. An angel placed in a physical body could not refine it; it would simply be dragged down from its level.

רק נשמות האדם דוקא מצד מעלת נשמתם עלו במחשב'[60] כו' יכולים להפוך גם גוף גשמי.

Only the souls of man specifically, by virtue of the loftiness of their soul — they "arose in [G-d's] thought," etc. — can transform even a physical body.

> Only human souls, which "arose in G-d's thought" before creation (Bereshit Rabbah 1:4), have the power to transform physical matter.

23 וכמשל מדורת אש גדולה שמאירה למרחוק יותר מקטנה כו'. ונמצא מובן עכ"פ שגוף ונפש של המלאכים הן קרובים בערך זל"ז ונתהוו כאחד ממש ממקורם היא בחי' מל' דאצי'

It is like the analogy of a large bonfire, which shines farther than a small one, etc. It is understood, in any case, that the body and soul of the angels are close in rank to each other and came into being truly as one from their source, which is the level of Malchus of Atzilus,

> As a large fire lights up farther, a greater soul reaches further down. Angels' bodies and souls, being close in rank, came into being as one from their source, Malchus of Atzilus.

שהיא אם כל חי[61] דבי"ע שע"ז נאמר תוצא הארץ נפש חיה[62] פי' ארץ העליונה שהיא המל' תוצא נפש כל חיה הם המלאכים שנק' חיות ויצאו ביחד גופם עם נשמתם

which is "the mother of all life" of [the worlds of] Beriah, Yetzirah and Asiyah. Of this it is said, "Let the earth bring forth living creatures": meaning, the supernal earth, which is Malchus, shall bring forth the soul of every living being — these are the angels, who are called "beasts" — and their bodies came forth together with their souls,

> Malchus of Atzilus is "the mother of all life" for the three lower worlds, Beriah, Yetzirah and Asiyah. "Let the earth bring forth living creatures" is read on this level: the "supernal earth," Malchus, brings forth the angels, called "beasts," body and soul together.

כי הגוף שהוא בחי' צומח[63] הוא אצל וסמוך לבחי' החי כנ"ל שהצומח הי' כלול בחי בבחי' עבור כו':

for the body, which is the level of the vegetative, is beside and adjacent to the level of the animal, as said above, that the vegetative was contained in the animal in a state of gestation, etc.

> Their bodies are of the vegetative level, adjacent to the animal level of their souls, since the vegetative was first contained in the animal as in gestation.

SECTION 6 • ¶24–29

Malchus and the letters come from a higher source

24 וכמו"כ יובן גם למעלה יותר בחיון עלאין שהם האבות שהן הן המרכבה[64] והיינו בבחי' אצי' והיו כלולים מתחלה ג"כ בבטן אימא עלאה בחי' עבור ואח"כ יצאו לגילוי.

And so too it will be understood even higher, regarding the supernal beasts, which are the Patriarchs — "they are the Chariot" — that is, on the level of Atzilus: they too were at first contained in the womb of the supernal Imma, in a state of gestation, and afterward came out into revelation.

> The same pattern holds higher, in Atzilus: the "supernal beasts" of the divine Chariot are the Patriarchs, that is, the divine emotions that Avraham, Yitzchak and Yaakov embodied. These emotions first gestated within the supernal Imma (Binah) and then emerged.

ואז הם בבחי' יניקה כו' והיינו ענין צומח וחי הסמוכים זה לזה שנמשכים זמ"ז בדרך השתלשלות עו"ע כו'.

And then they are in the state of nursing, etc. And this is the matter of the vegetative and the animal, which are adjacent to each other, being drawn from one another by way of a chain of cause and effect, etc.

> After emerging they "nurse" from the intellect. This is the adjacent vegetative-animal relationship: each level flows from the one above by cause and effect.

משא"כ בחי' הדומם שהיא בחי' המל' היא מובדלת בערך מהם ואינה נמשכת בבחי' השתלשלות עו"ע כדרך המשכת המדות מהשכל.

But the level of the inanimate, which is the level of Malchus, is separated in rank from them and is not drawn by way of a chain of cause and effect, in the way the emotive attributes are drawn from the intellect.

> Malchus, the "inanimate," is different: it is not simply an effect of the level above, as the emotions are an effect of understanding.

כי מן החכמה ולמטה הוא בחי' השתלשלות עו"ע חכ' ואח"כ בינה ואח"כ דעת עד שאח"כ נמשכים המדות כו'

For from Chochmah downward it is a chain of cause and effect: Chochmah, and afterward Binah, and afterward Daas, until afterward the emotive attributes are drawn, etc.,

> From Chochmah downward the Sefiros form a causal chain: Chochmah produces Binah, then Daas, and these produce the emotions.

עד בחי' המל' ולא עד בכלל כי התהוות המל' שהיא בחי' אותיות דבר ה' אינן מסוג וערך הבחינה שלמעלה ממנה עד שיתכן לומר שתהא

down to the level of Malchus, but not including it. For as to the coming into being of Malchus, which is the level of the letters of the word of G-d — they are not of the kind and rank of the level above it, that it could be said that it is

> But the chain stops short of Malchus. Malchus is the "letters" of G-d's word, His speech, and letters are not the same kind of thing as the level above them.

נמשכת בדרך עו"ע וכמשל האותיות הגשמיים שאינן מערך המדות והשכל כו' אלא שהתהוותן הוא מלמעלה יותר והיינו מעצמיות הנפש שקבועים בה כ"ב אותיות אלו.

drawn by way of cause and effect. It is like the analogy of the physical letters, which are not of the rank of the emotive attributes and the intellect, etc.; rather, their coming into being is from higher up, namely, from the very essence of the soul, in which these twenty-two letters are fixed.

> Likewise human letters are not a product of one's feelings or ideas. They come from something higher, the very essence of the soul, in which the twenty-two letters are inherently fixed.

כי הגם דאחה"ע מהגרון[65] כו' היינו שהם באים ומתלבשים במוצאות אלו אבל שרשם בנפש כידוע ומבואר באגהה"ק ע"פ ויעש דוד שם.[66, 67]

For although the letters Alef, Ches, Hei, Ayin are from the throat, etc., this means that they come and are vested in these points of articulation; but their root is in the soul, as is known and explained in Iggeres HaKodesh on the verse "And David made a name," see there.

> The throat letters (Alef, Ches, Hei, Ayin) and the other groups are only expressed through the organs of speech; their root is in the soul itself, as explained in Iggeres HaKodesh, Epistle 5.

25 ולכן אותיות שוים יכולים להורות על ב' שכליים הפכים רק בשינוי הצרופים בהקדמת ואיחור אות זה מזה

Therefore the same letters can express two opposite concepts, merely through a change in their combinations, by placing one letter before or after another,

> Proof that the letters are not tied to ideas: the same letters can express opposite ideas merely by being rearranged.

אע"פ שהן הן אותן האותיות ממש ויהיה שינוי גדול בההשכלה מהפוך להפוך כמו מאש למים שזהו חסד וזהו גבורה כו'.

although they are the very same letters, and there will be a great change in the concept, from one extreme to its opposite, as from fire to water — this is Chesed and this is Gevurah, etc.

> The same letters, reordered, can yield concepts as opposite as fire and water, one expressing kindness (Chesed) and the other severity (Gevurah).

26 והטעם מפני שבאמת גוף ועצם האותיות אין להם שייכות למהות השכל כלל עד שיתכן לומר שאותיות אלו שייכים לשכל זה דוקא ולשכל שכנגדו יצטרכו אותיות אחרים כדרך

The reason is that in truth the body and substance of the letters have no connection at all to the essence of the intellect, such that one could say that these letters belong specifically to this concept, and that for the opposite concept other letters would be needed, as is the case

> The reason: the letters themselves have no inherent connection to any particular idea, so no idea "owns" certain letters.

שהוא במדות שיש שכל נוטה כלפי חסד ואינו נוטה כלפי גבורה ויש שכל נוטה כלפי גבורה כו' לפי שהן נמשכים בבחי' השתלשלות עו"ע כו'.

with the emotive attributes, where there is a concept that inclines toward Chesed and does not incline toward Gevurah, and there is a concept that inclines toward Gevurah, etc., because they are drawn by way of a chain of cause and effect, etc.

> Emotions are different: a given line of reasoning naturally leads toward kindness or toward severity, because emotions flow from ideas by cause and effect.

27 וכמו"כ למעלה התהוות האותיות אינו בהשתלשלות עו"ע. וכמו שהמדות נמשכים מבינה כי אינם מערך זה כו'.

So too above, the coming into being of the letters is not by way of a chain of cause and effect, [as] the emotive attributes are drawn from Binah, for they are not of this rank, etc.

> Above too, Malchus (the "letters") does not come into being as a link in the causal chain, the way the emotions come from Binah; it is not of that category.

אבל מ"מ לזאת הנה יש בהם מעלה יתירה שהתהוות' הוא ממקו' יותר עליון שמשם דוקא הוא שיכול להיות השפלה זו להיות התהוות מדת המל'.

But nevertheless, for this very reason, they have an added superiority: their coming into being is from a higher place, for only from there can there be this lowering — the coming into being of the attribute of Malchus.

> Yet this very independence is a virtue: it comes from a higher source, and only a higher source could produce such a "lowering" as Malchus, the attribute through which the worlds are created.

28 והוא מ"ש בחכמה יסד ארץ[68] כונן שמים בתבונה שבחי' ארץ נמשכת מהחכמה דוקא שהיא למעלה משכל המושג הנק' תבונה שבו כונן שמים שהם המדות.

And this is what is written, "With Chochmah He founded the earth; He established the heavens with Tevunah": the level of "earth" is drawn specifically from Chochmah, which is above the comprehended intellect called Tevunah, with which He established the heavens, which are the emotive attributes.

> This is the meaning of Proverbs 3:19: "earth" (Malchus) comes from Chochmah, which is above comprehensible intellect (Tevunah, Binah), while the "heavens" (the emotions) come from Tevunah.

אע"פ דגם המדות נמשכים מחכ' היינו ששם הוא מקורם אבל עיקר התהוותם להיות בהתחלקות כמו שהן עתה הוא מן התבונה.

Although the emotive attributes too are drawn from Chochmah, this means that their source is there; but the main part of their coming into being, to be differentiated as they are now, is from Tevunah.

> The emotions are rooted in Chochmah too, but their actual formation as distinct attributes comes from Tevunah.

כי החכמה נק' יו"ד שהיא למעלה מהתחלקות עדיין כנקודה שהיא בלתי מתחלקת כידוע והשפעת המדות משם הוא ג"כ בבחי' כללות והוא כדמיון חלק הבן שמהאב נמשך טפה א' לבד רק שהיא כוללת כל גופו

For Chochmah is called Yud, which is still above differentiation, like a point, which is indivisible, as is known; and the flow of the emotive attributes from there is also in an all-inclusive form. It is like the analogy of the son's share: from the father only a single drop is drawn, yet it includes his whole body;

> Chochmah is symbolized by the Yud, a mere point, undivided. Whatever it gives the emotions is compressed and general, like the father's single drop, which contains the whole future child in potential.

אבל עיקר בנינו בגידול אבריו להיות בציור פרצוף אדם בהתחלקות האברים הוא מהאם ע"י עבור בבטן האם.

but the main part of his building, in the growth of his limbs into the form of a human figure with differentiated limbs, is from the mother, through gestation in the mother's womb.

> The development into a formed body with distinct limbs comes from the mother, during gestation; likewise Binah develops the emotions into distinct attributes.

29 וכך הוא יתי כונן שמים שיהיו המדות מתכוננים היטב כפי שצ"ל בבחי' פרצוף הוא בתבונה דוקא

And so He, blessed be He, "established the heavens" — that the emotive attributes be well established as they should be, in the form of a complete configuration (partzuf) — specifically "with Tevunah."

So "establishing the heavens" — shaping the emotions into a complete, structured configuration (partzuf) — is the work of Tevunah.

והיינו ענין עבור המדות בבינה ואח"כ יש ימי יניקה ומוחין כו' והוא ענין צומח וחי שהם סמוכים זל"ז כנ"ל.

And this is the matter of the gestation of the emotive attributes in Binah, and afterward there are the days of nursing and [of] intellect, etc., which is the matter of the vegetative and the animal, which are adjacent to each other, as said above.

That process is gestation in Binah, then nursing and maturity of intellect: the adjacent vegetative-animal relationship.

משא"כ המל' הנה בחכמה דוקא יסודה ממש וכמ"ש בזוהר אבא יסד ברתא[69,70] דהיינו שכמו שהחכמה נמשכת מאין ליש שלא בדרך השתלשלות.

But Malchus is founded specifically with Chochmah itself, as it is said in the Zohar, "Abba founded the daughter"; that is, just as Chochmah is drawn from nothing to something, not by way of a chain of descent,

Malchus, however, is founded directly by Chochmah, as the Zohar says, "Abba (Chochmah) founded the daughter (Malchus)." Chochmah itself emerges "from nothing to something," not as a product of anything before it.

כך גם המל' שהיא בחינת אותיות יש בזה בחי' זו במה שנמשכת ג"כ מבחי' אין שהרי עפ"י השתלשלות לא היה ראוי להיות התהוות האותיות מהשכל או מהמדות כו'

so too Malchus, which is the level of the letters, has this quality, in that it too is drawn from the level of "nothing"; for according to the chain of descent it would not be fitting for the letters to come into being from the intellect or from the emotive attributes, etc.

In the same way Malchus, the letters, also comes "from nothing," not as an effect of the intellect or the emotions; by the causal chain alone, letters could never have emerged from them.

(ומש"ל דגם חכמה נקרא חי' כמ"ש והחכמה תחיה[71] היינו כי בחכמה יש ב' מדרגות בחי' אבא עלאה והוא יו"ד של שם הוי"ה ח"ע אבל בחינה ב' הוא נק' ישראל סבא ומרומז באות ה' כמ"ש במשנת חסידים מסכת או"א.

(And as for what was said above, that Chochmah too is called "living," as it is written, "And wisdom gives life": this is because in Chochmah there are two levels: the level of supernal Abba, which is the Yud of the Name Havayah, supernal Chochmah; but the second level is called Yisrael Saba, and is alluded to in the letter Hei, as written in Mishnas Chassidim, Tractate Abba and Imma.

> A parenthetical note: Chochmah was earlier called "living" ("wisdom gives life"). That is because Chochmah has two levels: supernal Abba, the Yud of Havayah; and a second level, Yisrael Saba, alluded to in the Hei, as the Kabbalistic work Mishnas Chassidim explains.

והנה בחי' ה' הוא בחי' מקור לבחי' חי כמש"ל שארבעה אותיות שם הוי"ה הן מקור בחי' דצחי"מ לכך בחי' זו הב' דחכמה נקרא ג"כ חי וזהו והחכמה תחיה אבל בחי' ראשונה נקרא מדבר)

Now the level of Hei is the source of the level of the animal, as explained above that the four letters of the Name Havayah are the source of the levels of inanimate, vegetative, animal and speaking; therefore this second level of Chochmah is also called "living," and this is "And wisdom gives life"; but the first level is called "speaking.")

> Since the Hei is the source of the "animal" level, the second level of Chochmah is called "living," while the first level, the Yud, is "speaking."

ולכן אדה"ר היה גופו דומם ממש. כי יש ב' מיני אדם. א' הוא בחי' שם מ"ה שנק' אדם

Therefore Adam, the first man, had a body that was truly inanimate. For there are two kinds of "Adam": one is the level of the Name Mah, which is called "Adam,"

> Therefore Adam's body was truly inanimate. The maamar distinguishes two kinds of "Adam"; the first is the Name Mah, the spelling of Havayah whose numerical value, 45, equals that of אדם ("man").

כמ"ש כתפארת אדם לשבת בית[72] שבחי' ת"ת שהוא כללות ז"א הנק' שם מ"ה נקרא אדם.

as it is written, "Like the beauty of a man, to dwell in the house": the level of Tiferes, which is the totality of Z'eir Anpin, called the Name Mah, is called "Adam."

> This "Adam" is Tiferes, representing all of Z'eir Anpin, as in "like the beauty (tiferes) of a man" (Isaiah 44:13). The second, higher "Adam" is explained in the next paragraph.

SECTION 7 • ¶30–32

Adam as supernal Chochmah; the pattern in every realm

30 ואמנם בחי' אדה"ר היינו בחי' ח"ע[73] שהיא ראשית האצי' ממש והוא בחי' שם ע"ב. ולכן הוא דוקא שהיה גופו דומם.

However, the level of Adam, the first man, is the level of supernal Chochmah, which is the very beginning of Atzilus, and it is the level of the Name Av. Therefore it was specifically he whose body was inanimate.

> The second, higher "Adam" — Adam the first man — corresponds to supernal Chochmah, the very beginning of Atzilus, and to the Name Av (Havayah spelled out with Yuds, numerical value 72). That is precisely why his body was inanimate.

כי בחכמה דוקא יסד ארץ[74] שמהחכמה הוא שיכול להיות התהוות הדומם ואדרבה בדומם דוקא מתלבשת החכמה משא"כ בצומח שהרי כונן שמים הוא בתבונה בלבד.

For specifically "with Chochmah He founded the earth": it is from Chochmah that the inanimate can come into being; on the contrary, Chochmah is vested specifically in the inanimate — not so in the vegetative, for "He established the heavens" only "with Tevunah."

> Since "with Chochmah He founded the earth," Chochmah produces the inanimate and even vests itself specifically in it, whereas the vegetative, the "heavens," comes only from Tevunah.

משא"כ נפש החי לא יכלה להתלבש בגוף שמבחי' דומם שהרי מהבינה לא יכול להיות רק בחי' השתלשלות בלבד עו"ע

Whereas the animal soul could not be vested in a body of the inanimate level, since from Binah there can be only a chain of cause and effect,

> The animal soul, which derives from Binah, could not enter an inanimate body, because Binah can only produce things in a gradual chain of cause and effect.

והוא בחי' צומח ולא התהוות בחי' המל' הנקרא דומם שזה אינו אלא מח"ע דוקא כו'.

which is the level of the vegetative, and not the coming into being of the level of Malchus, called "inanimate," which is only from supernal Chochmah specifically, etc.

> Such a chain yields the vegetative level, not Malchus, the "inanimate"; Malchus comes only from supernal Chochmah.

וז"ש בבריאת האדם דוקא וייצר ה' אלקים בב' שמות. שבהן ועל ידן הוא התחברות החכ' עם המל' כו':[75]

And this is why it is written specifically in the creation of man, "And Havayah Elokim formed," with two Names: for in them and through them is the joining of Chochmah with Malchus, etc.

> Hence the two Names in "Havayah Elokim formed man": through them Chochmah is joined with Malchus — the highest soul with the lowest body.

31 ונמצא מובן מכ"ז עכ"פ בטוב טעם ודעת מה שנפש החיה יש לה גוף שמבחינת צומח דוקא ונפש המדברת היותר עליונה יש לה גוף מבחינת דומם.

It turns out that from all this we understand, at any rate, with good reason and understanding, why the animal soul has a body specifically of the vegetative level, while the speaking soul, which is higher, has a body of the inanimate level.

> Summary: the animal soul has a vegetative body; the higher, human soul has an inanimate body.

כי אדרבה היא הנותנת כי נשמה גבוה היא שיכולה להתלבש בגוף נמוך דוקא כו'.

For, on the contrary, this is exactly what dictates it: it is a high soul that can be vested specifically in a low body, etc.

> This is not despite the soul's height but because of it: only a high soul can enter a low body.

וזהו בין למעלה ובין למטה כלומר בין בעולמות עליונים שיש שם דצח"מ והם בחי' מלאכים הנק' בשם חיות ועופות כנ"ל

And this is so both above and below; that is, both in the higher worlds, where there are inanimate, vegetative, animal and speaking — these being the angels, who are called by the names of beasts and birds, as mentioned above,

> The same pattern holds "above" as well: in the higher worlds too there are the four levels; the angels, called beasts and birds, correspond to the animal level.

כמ"ש פני אריה[76] ופני שור ופני נשר כו' ויש שם בחינת מדבר. ונשמת אדה"ר כולל כל נש"י[77, 78, 79] כו'. וכולם נולדים מהארץ שהיא מל' דאצילות.

as it is written, "The face of a lion and the face of an ox and the face of an eagle...," etc. — and there is the level of the speaking there. And the soul of Adam, the first man, includes all the souls of Israel, etc. And they are all born from the "earth," which is Malchus of Atzilus.

> This is seen in Ezekiel's vision of the faces of a lion, an ox and an eagle. There is also a "speaking" level there: the soul of Adam, which contained all the souls of Israel. All of them are born from the supernal "earth," Malchus of Atzilus.

32 והנה במאמר תוצא הארץ נפש חיה[80] ועוף יעופף[81] שהוא ענין התהוות נפש החיה אזי הגוף שלה יצא כאחד עם הנפש דהיינו שהיה הגוף בחינת צומח ויצא ביחד עם הנפש.

Now, by the utterance "Let the earth bring forth living creatures... and let birds fly...," which is the coming into being of the animal soul, its body came forth together with the soul; that is, the body was of the vegetative level and came forth together with the soul.

> Above: when Malchus of Atzilus produced the angels ("living creatures" and "birds"), their bodies came forth together with their souls; their body is of the vegetative level.

והיינו מפני שגם הנפש נלקחה מחיצוניות הכלים דמל' לכן גופו ג"כ רוחני והוא בחי' צומח כו'.

This is because the soul too was taken from the outer dimension of the vessels of Malchus; therefore its body too is spiritual, and it is the level of the vegetative, etc.

> This is because the angels' souls come from the outer dimension of Malchus' vessels, so their bodies are correspondingly spiritual.

אבל נפש המדברת של האדם לא נתהוית ביחד עם הגוף רק שאח"כ מתלבשת בגוף דומם דוקא היותר נמוך.

But the speaking soul of man did not come into being together with the body; rather, afterward it is vested specifically in an inanimate body, the lowest.

> The human soul, in contrast, did not come into being with its body; it later entered the lowest, inanimate body.

כי להיותה בעצמה עליונה ביותר ע"כ יכלה לסבול גם גוף גשמי כו' (וכמ"ש ג"כ במ"א שזהו ענין ההפרש בין זיווג נשיקין[82] שממנו התהוות המלאכים שהוא רוחני ביותר.

For since it is in itself exceedingly high, it could therefore bear even a physical body, etc. (As is also written elsewhere, that this is the difference between the "union of kisses," from which the angels came into being, which is exceedingly spiritual —

> Being so high in itself, it can bear a physical body. The parenthesis explains this in Kabbalistic imagery: angels are born of the "union of kisses," a purely spiritual union between the Sefiros.

ומ"מ הוא רק השפעה חיצוני' ולכן לא יכולים להתלבש בגוף גשמי. אבל זיווג גופני שממנו נשמות עם היותו השפעה גשמית אבל שרשו בפנימי' דייקא וע"כ מתלבשים בגופות כו')

nevertheless, it is only an external influence, and therefore they cannot be vested in a physical body; but the physical union, from which the souls [come], although it is a physical influence, has its root specifically in the inner dimension, and therefore they are vested in bodies, etc.)

> That union conveys only an outer influence, so angels cannot be vested in physical bodies. Souls are born of the "physical union" (in Kabbalistic terms), which though more "physical" is rooted in the innermost dimension; therefore souls enter physical bodies.

ובין למטה דהיינו בהתהוות דצח"מ גשמיים מהארץ הלזו שנפש החיה יצאה מהארץ ממש דהיינו שחומר וצורה של החי

And [so it is] below, that is, in the coming into being of the physical inanimate, vegetative, animal and speaking from this earth: the animal soul came forth from the earth itself, that is, the matter and form of the animal —

> Below, in the physical world, the same holds: the animal's matter and form — its body and its vital soul — came out of the earth itself.

שהוא ענין נפשו החיונית וגופו יצאו שניהם מן הארץ כמו שיצא הצומח בחומר וצורה שלו ויצאו שניהם כאי' להיות סמוכים וקרובים בערך כנ"ל.

which is its vital soul and its body — both came forth from the earth, just as the vegetative came forth in its matter and form; and both came forth together, being adjacent and close in rank, as said above.

> They came out both together, just as the plant emerges with its matter and form, because they are adjacent in rank.

אבל במדבר אינו כן כנ"ל שהגוף נתהווה מן הארץ בבחי' דומם ואח"כ נתלבשה בו נפש מלמעלה והיא הנפש המדברת שלא יכלה לשכון בבחי' צומח רק בדומם גשמי כו'.

But with the speaking it is not so, as said above: the body came into being from the earth on the level of the inanimate, and afterward a soul from above was vested in it — this is the speaking soul, which could not dwell in the vegetative level, but only in the physical inanimate, etc.

> Not so man: his body came from the earth as inanimate matter, and afterward a soul from above entered it; the speaking soul cannot dwell in the vegetative, only in inanimate matter.

והיינו כי גם למעלה מעלה בבחי' אצי' הוא כמו"כ שהחי מתלבש בצומח והם סמוכים כאחד והוא מ"ש כונן שמים בתבונה[83] וארץ יסודתה בהררי קדש[84] ח"ע כו':

And this is because even far above, on the level of Atzilus, it is likewise so: the animal is vested in the vegetative, and they are adjacent as one. And this is what is written, "He established the heavens with Tevunah," and the earth — "its foundation is in the holy mountains," [that is,] supernal Chochmah, etc.

> The root of all this is in Atzilus: the animal (Binah) is vested in the vegetative (the emotions), adjacent to it, as "He established the heavens with Tevunah"; while the "earth" is founded "in the holy mountains" (Psalms 87:1), which the Alter Rebbe identifies with supernal Chochmah.

IN ONE'S AVODAH

Man was placed in the lowest, most physical body precisely so that he can raise everything above it: by using bread and clothing for his needs while serving G-d with understanding, he elevates the sparks in the inanimate, vegetative and animal realms; and through his G-dly soul he must nullify and transform his physical body, something even the angels cannot do.

QUESTIONS FOR DISCUSSION

1. Why could an animal's body and soul come into being together, while man's body had to be formed first as lifeless dust?
2. How does the analogy of lifting a wall from its lowest beam explain man's role as the purpose of creation?
3. In what sense are the letters of speech "inanimate," and what does the ability of the same letters to express opposite ideas show about their source?
4. Why does "With Chochmah He founded the earth" assign the lowest level to the highest attribute?
5. What can the G-dly soul do with a physical body that an angel could not, and why?

FOR CHILDREN · AGES 9–13

For the children at the table

Why Adam began as dust

THE BIG IDEA

A person's body was made from the lowest thing, lifeless dust, so that the soul, coming in at the very bottom, can lift up the whole world.

When G-d made the plants and the animals, He said, "Let the earth bring forth," and they came out of the ground whole and alive. But the first man, Adam, was made differently: first his body was formed from lifeless dust, and only afterward did G-d breathe a soul into it. Why? The world has four levels: things that do not grow, like stones; plants, which grow; animals, which are alive; and people, who can speak. Plants and animals are next to each other, so an animal's body and life could come together. But a person's soul is so high that it could be joined only to the very lowest level, lifeless dust. Only the highest can come down all the way to the lowest. And there is a purpose in it. A person is called medaber, "speaking," which also means "leader." When we eat bread and wear clothing in order to serve G-d, we lift up all the levels of creation with us. Even the angels cannot make a body holy; a Jewish soul can.

THE MASHAL

To lift the walls of a house with a jack, you must begin with the lowest beam, and then all the beams above it rise too. If you began from the middle, the lower ones would stay behind. So the soul was placed in a body of the lowest level, so that by lifting it up, everything above it is lifted too.

QUESTIONS FOR THE SHABBOS TABLE

1. Why was Adam's body made first as lifeless dust, and not together with his soul like the animals?
2. What does the jack that lifts the lowest beam of a wall teach us about the soul?
3. How can eating, sleeping or getting dressed this week become a way of serving G-d?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **להבין הטעם שנשתנה יצירת גוף האדם**

Another transcript of this same discourse, printed from a copyist's manuscript proofread in the Tzemach Tzedek's handwriting; according to the note it explains these matters at length.

KEHOT'S NOTE

הנחה אחרת בס' מאמרי אדה"ז פרשיות ע' טו. בהתחלה: וייצר ה' אלקים [נדפס מכת"י מעתיק מוגה בגוכתי"ק כ"ק הצ"צ] מבאר הענינים בארוכה. ראה לעיל בציונים והערות לכ"ק אדמו"ר זי"ע. המאמר עם הגהות באוה"ת בראשית כרך ו תתרנא, א (מלקו"ת לג"פ כג, ד). חלק מהמאמר נמצא גם בסה"מ תרל"ג ע' רעא. בד"ה כל שמעשיו מרובים תרנ"ג ע' רכ ואילך. בסה"מ תרנ"ד ע' רנו ואילך. קונטרס ומעין מאמר טו. ראה ד"ה ויגש אליו יהודה תרס"ח (בהמשך תרס"ו ע' תצד). המאמר נמצא בגוכתי"ק כ"ק הצ"צ משנת תקע"א-ב. ד"ה זה נזכר לקמן מד, א. לקו"ת ראה לא, א. ביאוה"ז להצ"צ כרך א ע' תכג.

2 **הצומח — ע"י מאמר ה'**

There the Rebbe Rashab adds here: "and therefore their body and soul were created as one."

KEHOT'S NOTE

בתרס"ו שם נוסף: "ולכן נברא גופם ונפשם כא'".

3 **תדשא הארץ דשא . . עץ עושה פרי . . ויהי כן**

The command on the third day by which the earth brought forth grasses and fruit trees. The Alter Rebbe cites it to show that plants arose, fully formed, by G-d's word.

Genesis 1:11 בראשית א:י"א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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KEHOT'S NOTE

בראשית א, יא. א, כד. א, כ. — בסדר זה הובא גם בספר המאמרים ת"ש ע' 61, ומציין ע"ז כ"ק אדמו"ר זי"ע שם בהערה וי"ל דשינה סדר הפסוקים, כדי לסמוך מעשה ארץ ולי"ז עכ"ל.

4 **ישרצו המים שרץ נפש חיה**

The command on the fifth day by which the waters brought forth fish and other living creatures. It shows that animal life, too, arose complete from its element at G-d's word.

Genesis 1:20 בראשית א:כ'

וַיֹּאמֶר אֱלֹקִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם:

And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

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PARAGRAPH 2

5 The waters brought forth swarms of living creatures, the fish, likewise complete with their life.

Genesis 1:20 בראשית א:כ'

וַיֹּאמֶר אֱלֹקִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם:

And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

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6 **תוצא הארץ**

"Let the earth bring forth living creatures after their kind." The land animals came forth from the earth alive, body and soul at once.

Genesis 1:24 בראשית א:כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן:

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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7 **והוא צוה ונבראו**

"For He commanded and they were created." The phrase is borrowed to stress that the creatures came into being at once, just as they are, through G-d's command.

Psalms 148:5 תהילים קמ"ח:ה'

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ:

Let them praise the name of the L-RD; For He commanded, and they were created.

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8 **וכמארז"ל בקומתן נבראו**

The Talmud states that all the works of creation were created in their full stature. The Alter Rebbe uses this to show that plants and animals came into being in their final form.

Rosh Hashanah 11a ראש השנה י"א א

Chullin 60a:9–10 חולין ס' א:ט'-י'

מסייע ליה לרי יהושע בן לוי דאמר ריב"ל כל מעשה בראשית בקומתן נבראו בדעתן נבראו בצביונם נבראו שנאמר (בראשית ב, א) ויכולו השמים והארץ וכל צבאם אל תקרי צבאם אלא צביונם דרש רבי חנינא בר פפא (תהלים קד, לא) יהי כבוד ה' לעולם ישמח ה' במעשיו פסוק זה שר העולם אמרו בשעה שאמר הקב"ה (בראשית א, יב) למינהו באילנות נשאו דשאים קל וחומר בעצמן

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KEHOT'S NOTE

ראה ר"ה יא, א. חולין ס, א. בתרס"ו שם ע' תצה מוסיף "מפני שהכל נברא במאמר וכפי שבא הציווי בהמאמר באופן בריאת הנברא כן נתהווה מהמאמר כוי".

PARAGRAPH 3

9 **וייצר ה' אלקים את האדם**

"And G-d formed man of dust from the ground, and blew into his nostrils the breath of life." The verse separates the forming of the body from the giving of the soul.

Genesis 2:7 בראשית ב':ז'

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

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

בראשית ב, ז.

10 **שעה ראשונה צבר עפרו**

The Talmud lists the hours of Adam's first day: in the first his dust was gathered, in the second he was made a golem, and so on. It shows that his body existed for a time without a soul.

Sanhedrin 38b:2 סנהדרין ל"ח ב:ב'

אָמַר רַבִּי יוֹחָנָן בַּר חֲנִינָא: שְׁתִּים עֶשְׂרֵה שָׁעוֹת הָוֵי הַיּוֹם. שָׁעָה רִאשׁוֹנָה – הוּצְבַּר עֲפָרוֹ, שְׁנִיָּה – נַעֲשָׂה גּוֹלֶם, שְׁלִישִׁית – נִמְתְּחוּ אֵבָרָיו, רְבִיעִית – נִזְרְקָה בּוֹ נְשָׁמָה, חֲמִישִׁית – עָמַד עַל רַגְלָיו, שִׁשִּׁית – קָרָא שֵׁמוֹת, שְׁבִיעִית – נִזְדַּוְּגָה לוֹ חַוָּה, שְׁמִינִית – עָלוּ לַמִּטָּה שְׁנַיִם וְיָרְדוּ אַרְבָּעָה, תְּשִׁיעִית – נִצְטַוָּה שֶׁלֹּא לֶאֱכוֹל מִן הָאִילָן, עֲשִׂירִית – סָרַח, אַחַת עֶשְׂרֵה – נִידוֹן, שְׁתֵּים עֶשְׂרֵה – נִטְרַד וְהָלַךְ לוֹ, שֶׁנֶּאֱמַר: "אָדָם בִּיקָר בַּל יָלִין".

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

KEHOT'S NOTE

סנהדרין לח, ב.

11 **גלמי ראו עיניך**

"Your eyes saw my unformed mass." The Alter Rebbe reads it as describing Adam's lifeless, unformed stage before the soul entered.

Psalms 139:16 תהילים קל"ט:ט"ז

גָּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יֻצָּרוּ וְלוֹ אֶחָד בָּהֶם׃

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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KEHOT'S NOTE

תהלים קלט, טז. בתרס"ו שם ע' תצה מוסיף "גולם הי' מוטל אדה"ר מסוף העולם ועד סופו כוי". וראה בקונטרס ומעיין מאמר טו פרק א.

PARAGRAPH 4

12 **שהרי הגוף שלו נמוך במדרגה**

There the Rebbe Rashab notes that although Torah Ohr explains that man's body is lower than the animals' (vegetative) bodies, since it is inanimate, still, as regards the soul, the speaking soul is far higher than the animal and vegetative souls.

KEHOT'S NOTE

בד"ה סמכוני תר"ס ע' פד "הגם שבתו"א מבואר שגוף האדם למטה במדרי' מגופי הבע"ח שהן מבחי' צומח וגוף האדם הוא דומם כו' מ"מ הרי מצד הנפש הרי הנפש המדברת הוא גבוה הרבה מנפש החי ונפש הצומחת כוי" ע"ש.

13 Man's body was lifeless until G-d breathed the soul into it; this is the "lowliness" of his bodily origin.

Genesis 2:7 בראשית ב':ז'

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

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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14 **בבחינת — עד שאח"כ ויפח באפיו כו'**

There the Rebbe Rashab adds that man's body was not created by an utterance as other creatures were: "Let us make man" is not a command like "Let there be light" but a description of how man would come to be.

Genesis 2:4 בראשית ב':ד'

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם׃

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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KEHOT'S NOTE

בראשית ב, ד. בתרס"ו שם מוסיף "הרי שגופו לא נברא במאמר כמו גופות שארי הנבראים, ומ"ש נעשה אדם הרי לא נאמר יהי' אדם כמו יהי' אור יהי רקיע או כמו תוצא הארץ כו', כ"א הוא כמו סיפור דברים שיהי' התהוות האדם באופן כך וכך כו' ונברא גופו עפר מן האדמה ולא הי' בו נפש החיונית כ"א נעשה מן העפר והי' גולם בלי שום חיות ואח"כ ויפח באפיו נשמת חיים כו' שזהו בחי' שפלות אל האדם לגבי שארי בע"ח, ומובן מזה שגופו הוא למטה במדריגה מגופות הבע"ח, דהרי גוף האדם הוא בבחי' דומם שהרי נעשה מעפר כנ"ל וגופי הבע"ח מאחר שנבראו יחד עם נפשם צ"ל שהם בערך זל"ז דאל"כ איך יתהווה יחד". וראה שם בארוכה. ראה במאמרי אדה"ז פרשיות ע' טז.

15 **מובחר בנבראים**

A variant reading: "הנבראים" in place of "בנבראים," i.e., "the choicest of the creatures"; the sense is unchanged.

KEHOT'S NOTE

בהגהת ר' אשר: הנבראים.

בֵּין הֶאָרַת וְהַמְשָׁכַת אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא, שֶׁהוּא פְּנִימִיּוּת רְצוֹנוֹ יִתְבָּרֵךְ בְּלִי הֶסְתֵּר פָּנִים ...

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KEHOT'S NOTE

ע' בד"ה חביב אדם בספר המאמרים תש"ג ע' 162. ראה תניא פל"ח.

18 שו"ה הם — ועשבים

There it adds that the vegetative corresponds to the Vav of the Name Havayah, for the emotive attributes grow from smallness to greatness.

KEHOT'S NOTE

בתרנ"ד שם "נגד וא"ו דשם הוי' שהמדות צומחין מקטנות לגדלות כוי".

19 שו"ה הם — החי' הרוחני'

There it adds that the animal corresponds to the first Hei of the Name Havayah, Binah, which is the level of "life," as said of Chavah, "the mother of all life."

KEHOT'S NOTE

בתרנ"ד שם: "נגד אות ה' ראשונה דשם הוי' דבינה הוא בחי' חי כמ"ש בחוה אם כל חי" ע"ש עוד.

20 שו"ה הוי"ה — שאין לו גידול

There it adds that the inanimate corresponds to the final Hei of the Name Havayah, like the letters, which are "inanimate."

KEHOT'S NOTE

בתרנ"ד ע' רנז נוסף "והוא נגד ה' אחרונה דשם הוי', וכמו אותיות שהן דוממין כוי".

PARAGRAPH 5

21 הגוף שבו הוא בחי' צומח

This point, that the animal's body belongs to the vegetative level, is mentioned there.

KEHOT'S NOTE

נזכר בהמשך תער"ב סעי' קמה.

22 אבל הם סמוכים זה לזה

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

ראה לקו"ת קרח נב, ג. אוה"ת יתרו ע' א'ב.

PARAGRAPH 6

23 ולכן — עם הגוף כאחד

There the Rebbe Rashab adds that the angels, too, have body and soul comparable to each other, like the vegetative and animal, whereas in man the soul is the highest level (speaking) and the body the lowest (inanimate), so they are far apart.

KEHOT'S NOTE

בסה"מ תרנ"ד שם "וכמו בצומח וחי גופם ונפשם בערך זל"ז ולכן יצאו כאחד ממאמר א', כמו"כ מלאכים גופם ונפשם בערך זל"ז . . משא"כ באדם גופו ונפשו רחוקים זמ"ז, דהנפש הוא בחי' היותר עליונה מדבר דוקא והגוף הוא דומם בחי' היותר תחתונה".

16 אחור וקדם

"Behind and before You formed me." The Alter Rebbe reads it as man being both last and first among the creatures.

Psalms 139:5 תהילים קל"ט:ה

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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Bereshit Rabbah 8:1 בראשית רבה ח':א'

ויאמר אלקים נעשה אדם בצלמנו כדמותנו. רבי יוחנן פתח: (תהלים קלט): אחור וקדם צרתני וגו' אמר רבי יוחנן: אם זכה אדם, אוכל שני עולמות, שנאמר: אחור וקדם צרתני, ואם לאו הוא בא ליתן דין וחשבון, שנאמר (שם): ותשת עלי כפכה. אמר רבי ירמיה בן אלעזר: בשעה שברא הקדוש ברוך הוא את אדם הראשון, אנדרוגינוס בראו, הדא הוא דכתיב: זכר ונקבה בראם. אמר רבי שמואל בר נחמן: בשעה שברא הקב"ה את אדם הראשון, דיו פרצופים בראו ונסרו ועשאו גביים, גב לכאן וגב לכאן. איתיבון ליה, והכתיב: ויקח אחת מצלעותיו?! אמר להון: ...

"And G-d said: Let us make Man in our image, in our likeness, and let them dominate over the fish of the sea, and over the birds of the heavens, and over the animals, and over all the earth, and over every crawling creature that crawls upon the earth" (Genesis 1:26). "And G-d said: Let us make Man in our image, in our likeness." Rabbi Yoḥanan began: "Back and front [aḥor vakedem], You shaped me..." (Psalms 139:5) - Rabbi Yoḥanan said: If a person merits, he partakes of two worlds, ...

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KEHOT'S NOTE

תהלים קלט, ה. וראה ב"ר פ"ח א'. ראה באוה"ת כרך ו תתרנא, ב. בתרס"ו שם "דמצד הגוף הוא אחור למע"ב ולמטה מכולם כו', ומצד הנשמה הוא קדם למע"ב שקדום לכולם כו' הרי דנפש וגוף האדם ה"ה רחוקים ומובדלים זמ"ז לגמרי דנפשו הוא בתכלית העילוי ומצד גופו הוא שפל במדריגה מכולם כו', ובכדי שיתחברו שני דברים רחוקים כאלו על זה אמר ויפח באפיו נשמת חיים דהיינו דבכדי שנפש האדם שהיא בצלם אלקים יבוא ויתלבש בגוף חומרי השפל במדריגה בתכלית כוי מוכרח להיות ע"י מדריגה גבוה ביותר וזהו"ע הנפיחה בכח דמאן דנפח מתוכו ופנימיותו נפח מבחי' פנימיות ועצמות אוא"ס, דהיינו מבחי' שרשו ומקורו. . ." ע"ש עוד.

17 ד' בחי' דצח"ם

A discourse that also treats the four levels of inanimate, vegetative, animal and speaking.

Tanya, Likkutei Amarim 38:7-8 תניא, חלק ראשון; ליקוטי אמרים ל"ח:ז'-ח'

וְדָרְךְ כְּלָל, נֶחְלָקוֹת לְאַרְבַּע מַדְרֵגוֹת: דּוֹמֵם, צוֹמֵחַ, חַי, מְדַבֵּר כְּנֶגֶד ד' אוֹתִיּוֹת שֵׁם הַוָ"ה בָּרוּךְ־הוּא, שֶׁמִּמֶּנּוּ מוּשְׁפָּעִים. וּכְמוֹ שֶׁאֵין עֵרֶךְ וְדִמְיוֹן הַהֶאָרָה וְהַמְשָׁכַת הַחַיּוּת שֶׁבְּדוֹמֵם וְצוֹמֵחַ, לְהַהֶאָרָה וְהַמְשָׁכַת הַחַיּוּת הַמְלוּבָּשֶׁת בְּחַי וּמְדַבֵּר, אַף שֶׁבְּכוּלָּן אוֹר אֶחָד שָׁוֶה בְּבְחִינַת הֶסְתֵּר פָּנִים, וּמְלוּבָּשׁ בִּלְבוּשׁ אֶחָד בְּכוּלָּן שֶׁהוּא לְבוּשׁ נוֹגַהּ, כָּךְ, אֵין עֵרֶךְ וְדִמְיוֹן כְּלָל

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)

PARAGRAPH 7

24 **דהאדם הוא תכלית הבריאה**

Cited in the Kehot notes as a source for the principle that man is the purpose of creation.

Zohar I, 205b זח"א רה, ב

KEHOT'S NOTE

ראה זח"א רה, ב. וראה גם מו"נ ח"ג פי"ג. האמונות והדיעות לרס"ג מאמר ד' פי"א. ובארוכה באוה"ת פ' בלק ע' אכח ושם מציין לעבודת הקודש חלק התכלית פ"א ופרק כג ופרק סג. וראה גם סה"מ תש"ח ע' 136.

PARAGRAPH 8

25 **ועד"מ כשצריכים להגבי' . . הנקרא ליווע"ר**

The analogy is brought there in the name of the Maggid: "When the lowest beam of a building is raised, the whole building is raised."

KEHOT'S NOTE

במאמרי אדה"ז ענינים ע' תה ובאוה"ת ענינים ע' שכו מביא זה בשם המגיד זי"ל וז"ל: "כשמגביהין עץ התחתון מהבנין אזי נתעלה כל הבנין כולו". ראה גם בספר השיחות תנש"א כרך ב ע' 758 הערה 80.

26 **ידבר עמים**

"He leads peoples under us." The Alter Rebbe reads ידבר as "to lead," so that "medaber" (the speaking being) means the one who leads and elevates all of creation.

Psalms 47:4 תהילים מ"ז:ד'

יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ׃

He subdueth peoples under us, and nations under our feet.

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KEHOT'S NOTE

תהלים מז, ד. ראה גם לקמן נו, א. סח, ב. פב. ג.

PARAGRAPH 9

27 **כי נעוץ תחלתן בסופן**

At this point that discourse refers to the later passage in this maamar explaining that from Chochmah downward is a chain of cause and effect.

KEHOT'S NOTE

בסה"מ תרל"ג ע' רעג ובסה"מ תרנ"ג ע' רכב מציינים כאן למה שנתבאר לקמן ד, ג כי מחכמה ולמטה הוא בחי' השתלשלות.

28 **נעוץ תחלתן בסופן**

"Their end is wedged in their beginning and their beginning in their end," said of the ten Sefiros. The Alter Rebbe uses it for the bond between the highest level and the lowest.

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

PARAGRAPH 10

29 **דכתיב בחכמה יסד ארץ**

"G-d founded the earth with wisdom; He established the heavens with understanding." The Alter Rebbe reads it as the source of earth (inanimate) in Chochmah and of heaven (vegetative) in Binah.

Proverbs 3:19 משלי ג:י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

PARAGRAPH 11

30 **ובחכמה יסד ארץ**

The earth, the lowest, is founded with Chochmah, the highest; the heavens with Tevunah.

Proverbs 3:19 משלי ג:י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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31 **גלמי ראו עיניך**

Read as Adam's lifeless, unformed stage before the soul was breathed into him.

Psalms 139:16 תהילים קל"ט:ט"ז

גֻּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יֻצָּרוּ וְלוֹ אֶחָד בָּהֶם׃

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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32 **ויפח**

The soul was breathed into Adam only after his body was formed.

Genesis 2:7 בראשית ב:ז'

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

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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PARAGRAPH 12

33 **וייצר ה' אלקים**

The verse on man's formation uses both Names, Havayah and Elokim; the Alter Rebbe reads the double Name as the force needed to join soul and body.

Genesis 2:7 בראשית ב׳:ז׳

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

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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PARAGRAPH 13

34 **ולהבין בתוס' ביאור**

Another transcript of this section, apparently the one recorded by the Mitteler Rebbe.

KEHOT'S NOTE

הנחה אחרת [כנראה הנחת כ"ק אדה"א] במאמרי אדה"ז פרשיות ע' כב. בארוכה בתו"ח בראשית כג, ב. הגהות באוה"ת בראשית כרך ו תתרנב, ב (מלקו"ת לג"פ פרשיות). נמצא בגוכת"ק הצ"צ בבוך מאמרים משנת תקע"א-ב.

35 **וייצר ה' אלקים את האדם עפר מן האדמה ואח"כ ויפח באפיו נ"ח**

Man's body was formed from dust first, and only afterward was the breath of life blown into it.

Genesis 2:7 בראשית ב׳:ז׳

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

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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PARAGRAPH 14

36 **האותיות הן בחי' דומם**

Another passage in Likkutei Torah that treats the letters as the "inanimate" level, to which the note points.

KEHOT'S NOTE

ראה גם בלקו"ת חקת נח, א. תו"ח בראשית יט, ד ואילך. ד"ה חביבין ישראל תרצ"ו. איזהו חכם תשי"ב פי"ה. לקוטי שיחות ח"ו ע' 113 הערה 54.

PARAGRAPH 15

37 **כי היא היתה אם כל חי**

Adam names his wife Chavah "because she was the mother of all life." The Alter Rebbe applies it to Binah, the supernal mother, as the level of "life."

Genesis 3:20 בראשית ג׳:כ׳

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה אֵם כָּל־חָי׃

And the man called his wife's name Eve; because she was the mother of all living.

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KEHOT'S NOTE

בראשית ג, כ.

38 **והחכמה תחי'**

"Wisdom gives life to those who possess it." It shows that Chochmah too is called "life."

Ecclesiastes 7:12 קהלת ז׳:י״ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

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

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KEHOT'S NOTE

קהלת ז, י״ב.

PARAGRAPH 16

39 **שו"ה ומתדבקים — עצמותן**

A variant reading: "עצמיותן" (their essentiality) in place of "עצמותן" (their essence); the meaning is the same.

KEHOT'S NOTE

בגוכת"ק הצ"צ: עצמיותן.

40 **כולד . . דירך אמו**

The Talmud's principle that a fetus is "its mother's thigh," part of her body. It illustrates how the emotions, while hidden in the intellect, are one with it.

Gittin 23b גיטין כ"ג ב

KEHOT'S NOTE

גיטין כג, ב. ושי"נ.

PARAGRAPH 17

41 **תוצא הארץ נפש חיה**

The animals' bodies and souls came forth together from the earth at this command.

Genesis 1:24 בראשית א׳:כ״ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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42 **לפי שכלו יהולל איש**

"A man is praised according to his intellect." The Alter Rebbe uses it to show that a person's feelings follow from his understanding.

Proverbs 12:8 משלי י״ב:ח׳

לְפִי־שִׂכְלוֹ יְהֻלַּל־אִישׁ וְנַעֲוֵה־לֵב יִהְיֶה לָבוּז׃

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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KEHOT'S NOTE

משלי יב, ח.

43 **בד"ה בכ"ה בכסלו**

The Chanukah discourse, which asks why the miracle was commemorated with lamps and explains the Menorah and the incense of the Temple; the Alter Rebbe points there for the distinction between the letters and the intellect.

KEHOT'S NOTE

לקמן כט, א.

44 **שו"ה החי' — עמו**

A variant reading: "עמו כו'" ("with it, etc."), adding "etc."

KEHOT'S NOTE

בגוכתי"ק הצ"צ: עמו כו'.

45 **עם היותה בחי' מדבר שהוא למעלה בערך גם מן החי**

The Tzemach Tzedek notes that this maamar explains man's soul to be from supernal Chochmah, so that "Adam" is Chochmah; and where "Adam" is explained elsewhere as will (ratzon), this is because Abba receives from Mazal and forms the letters of ratzon.

KEHOT'S NOTE

ראה אוה"ת דרושים לר"ה ע' א'שלז שכאן נתבאר שנשמת האדם הוא מבחי' ח"ע, א"כ בחי' אדם הוא חכמה, ומה שנתבאר שאדם הוא רצון "היינו כי אבא מקבל ממזל ונוצר אותיות רצון" ע"ש.

PARAGRAPH 18

46 **ההפרש שבין מלאכים ונשמות**

There the Alter Rebbe explains that the bodies of the angels are "something" created from the outer dimension of the vessels, while the souls of angels come from the "union of kisses" and human souls from the union of Z'eir Anpin and Nukva.

KEHOT'S NOTE

ראה אגה"ק סי' כ (קל, א). ביאוה"ז לכ"ק אדהאמ"צ ב, א. צח, ג. לקו"ת שה"ש לט, ד. אוה"ת בראשית א קלו, ב. ענינים ע' קנ. ושם מבאר כי המלאכים נלקחים מחיצוניות הכלים ולכך אין להם תורה, אבל נש"י נלקחים מפנימיות הכלים ולכך יש להם תורה ע"ש.

47 **המלאכים נק' בשם חיות ובהמות**

There the angels are called beasts and animals because they have no free choice and their love and awe are natural to them; therefore the righteous are greater than they.

Tanya, Likkutei Amarim 39:1-2 תניא, חלק ראשון; ליקוטי אמרים ל"ט:א'-ב'

וּמִפְּנֵי זֶה גַּם כֵּן, נִקְרָאִים הַמַּלְאָכִים בְּשֵׁם חַיּוֹת וּבְהֵמוֹת, כְּדִכְתִיב: "וּפְנֵי אַרְיֵה אֶל הַיָּמִין וְגוֹ' וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל וְגוֹ'", לְפִי שֶׁאֵינָם בַּעֲלֵי בְּחִירָה, וְיִרְאָתָם וְאַהֲבָתָם הִיא טִבְעִית לָהֶם, כְּמוֹ שֶׁכָּתוּב בְּ"יַרְעָא מְהֵימְנָא" פָּרָשַׁת פִּנְחָס. וְלָכֵן מַעֲלַת הַצַּדִּיקִים גְּדוֹלָה מֵהֶם, כִּי, מִדּוֹר נִשְׁמוֹת הַצַּדִּיקִים - הוּא בְּעוֹלַם הַבְּרִיאָה, וּמִדּוֹר הַמַּלְאָכִים - בְּעוֹלַם הַיְצִירָה. הגהה וְהֵיכָנוּ בְּסָתָם מַלְאָכִים, אֲבָל יֵשׁ מַלְאָכִים עֶלְיוֹנִים בְּעוֹלַם הַבְּרִיאָה שֶׁעֲבוֹדָתָם בְּדַחִילוּ וּרְחִימוּ שִׂכְלִיִּים, כְּמוֹ ...

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KEHOT'S NOTE

ראה תניא רפל"ט. וראה גם אוה"ת תבא ע' תתש.

48 **פני ארי' אל הימין**

In Ezekiel's vision the holy beasts of the chariot have the face of a lion on the right and an ox on the left; hence angels are called by the names of animals.

Ezekiel 1:10 יחזקאל א:י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

49 **מגוף ונפש ונק' חומר וצורה**

Tanya ch. 40 cites Rabbi Chaim Vital that all angels are composed of matter and form.

KEHOT'S NOTE

ראה תניא פרק מ.

50 **שגופם רוחני יותר**

There the Alter Rebbe says that the angels were created with soul and body at once, their body being a garment of their spiritual power, whereas man's soul is from the higher beings and his body from the lower.

KEHOT'S NOTE

ראה במאמרי אדה"ז ענינים ע' קסז "ומה גם שבריאתם בא כאחד נשמתם וגופם בבת א' שגופם לבוש הכח הרוחני שבהם, משא"כ האדם נשמתו מן העליונים וגופו מן התחתונים"

PARAGRAPH 19

51 **וכמ"ש הרמב"ן**

The source of the Ramban's statement that the angels' bodies are made of the spiritual elements of fire and air.

KEHOT'S NOTE

בסוף שער הגמול. מובא גם בהפירוש על הרמב"ם פ"ח מהלי' תשובה. ראה אוה"ת בראשית כרך ג תקנו, ב. דרך מצותיך סא, ב. סה"מ תרמ"ג ע' עא.

52 **עושה מלאכיו רוחות משרתיו אש לוהט**

"He makes His angels winds, His ministers a flaming fire." Following the Ramban, the Alter Rebbe reads it as describing angelic bodies made of spiritual air and fire.

Psalms 104:4 תהילים ק"ד:ד'

עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט׃

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

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53 **שמרוחניות שני היסודות אלו אש ורוח**

There the angels' bodies are described as made "from the

simple element of air and the simple element of fire."

KEHOT'S NOTE

ראה בלקו"ת ברכה צח, א "מיסוד הרוח הפשוט ומיסוד האש הפשוט". וראה גם בהמשך חי"ב אדם לברך פרק יא נדפס בסה"מ תרל"ח ע' קיג.

54 **מחנה מיכאל . . מחנה גבריאל**

Cited in the Kehot notes for the camps of Michael and Gavriel.

Zohar III, 118b זח"ג קיח,

Tikkunei Zohar, Tikkun 70 · 123a:1 תקו"ז תיקון ע

... אֵ"ל אַחֲזֵי עַל אֱלָהוּ"ת דְּעִלַּת עַל כָּל הָעִלּוֹת, וַעֲלֵיהּ אָמַר אִיּוֹב (איוב ה ח) אֲנִי אֶדְרוֹשׁ אֶל אֵ"ל, אֶל אלהי"י הָאלקיי"ם, וְכַד רָכִיב עַל אֵ"ל אִשְׁתְּמוֹדְעִין לֵיהּ כָּל אלקיי"ם, וּמְזַדַּעְזְעִין מִנֵּיהּ, וְכָל מַלְאָכַיָּא דְּאִתְקְרִיאוּ בְּהַאי אֵ"ל כְּגוֹן מִיכָאֵ"ל גַּבְרִיאֵ"ל, כֻּלְּהוּ מְזַדַּעְזְעִין מֵהַאי אֵ"ל דְּאִיהוּ אלהי"י הָאלקיי"ם, וּמָאן דִּקְרָא לוֹן בְּקֹה, מִיָּד עוֹנִין לֵיהּ בְּכָל שַׁעֲתָא, וְהָכִי כָּל מַלְאָכַיָּא דְּאִתְקְרִיאוּ קָלִין בַּשְׁמָא דְּיהוי"ה, כָּל מָאן דִּקְרָא לוֹן בְּיהוי"ה בְּעִלַּת עַל כָּל הָעִלּוֹת מִיָּד עוֹנִין לֵיהּ בָּקָלֵיהּ, דְּעִלַּת עַל כָּל ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה זח"ג קיח, ב. ת"ז תי' ע.

55 **כי הנה תכלית הירידה**

A passage beginning here is quoted there.

KEHOT'S NOTE

קטע מכאן מובא בסה"מ תרל"ג כרך א ע' עדר.

56 **ולכבודי בראתיו**

"Everyone called by My Name, and for My glory I created him." The Alter Rebbe reads G-d's "glory" as the nullification of created existence before Him.

Isaiah 43:7 ישעיהו מ"ג:ז

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

57 **בד"ה פדה בשלום עזר"ת ע' צט כתב וז"ל**

It writes there: it seems that when the Rambam says the angels are form without matter, he means not the matter of Asiyah but spiritual matter.

KEHOT'S NOTE

וני דכוונת הרמב"ם מ"ש שהן צורה בלא גולם היינו לא גולם דעשי' אלא גולם רוחני, עכ"ל ע"ש. מובא גם בלקו"ת ברכה צח, א ובעוד כמה מקומות. וראה בלקו"ש ח"ט ע' 405. ובהנסמן במאמרי אדה"א בראשית ע' קיב. סה"מ תר"ם ח"א ע' רצב הע' 18.

58 **והכלים הם בחי' יש חו"ב חו"ג**

An explanation there of what is said here, that the vessels are the level of "something": Chochmah and Binah, Chesed and Gevurah.

KEHOT'S NOTE

ראה בסה"מ תרל"ג כרך א ע' עדר ביאור בענין מה שמבואר כאן דהכלים דבי"ע הם בחי' יש חו"ב חו"ג. ע"ש.

PARAGRAPH 22

59 **שו"ה ולכבש**

A spelling variant: "ולכבוש" in place of "ולכבש" ("and to subdue"); the meaning is unchanged.

KEHOT'S NOTE

בהגהת הרה"ח ר' אשר: ולכבוש.

60 **עלו במחשבי'**

The Midrash lists things that preceded the creation of the world, among them that Israel "arose in [G-d's] thought." The Alter Rebbe uses it for the lofty root of the souls.

Bereshit Rabbah 1:4 בראשית רבה א:ד'

PARAGRAPH 23

61 **אם כל חי**

The phrase said of Chavah is applied to Malchus of Atzilus as the source of all life in the lower worlds.

Genesis 3:20 בראשית ג:כ'

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה אֵם כָּל־חָי׃

And the man called his wife's name Eve; because she was the mother of all living.

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62 **תוצא הארץ נפש חי'**

Read here on a higher plane: the "supernal earth," Malchus of Atzilus, brings forth the angels, who are called "beasts."

Genesis 1:24 בראשית א:כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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KEHOT'S NOTE

בראשית א, כד.

63 **הם המלאכים שנק' חיות . . כי הגוף שהוא בחי' צומח**

The Tzemach Tzedek asks there: are not the angels' bodies of fire and air, which are also not the vegetative level?

KEHOT'S NOTE

באוה"ת פ' בראשית כרך ו בד"ה להבין הטעם שנשתנה יצירת גוף האדם סע' ה (מלקו"ת לג"פ כה, ב) שלכאורה צ"ל הלא גוף המלאכים הם מבחי' אש ורוח שהם ג"כ אינם בחי' צומח. ראה גם אוה"ת תבא ע' תתש.

PARAGRAPH 24

64 **האבות שהן הן המרכבה**

The Midrash states that "the Patriarchs are the Chariot," vehicles for G-d's presence. The Alter Rebbe applies it to

the emotive attributes of Atzilus, the "supernal beasts."

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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Zohar I, 210b זח"א רי, ב

Zohar III, 182a זח"ג קפב, א

KEHOT'S NOTE

ב"ר פמ"ז, ו. זח"א רי, ב. זח"ג קפב, א.

65 **דאחה"ע מהגרון**

The Rebbe notes there that the correct order is אחה"ע, not אהח"ע, and suggests this may be explained by Zohar 3:123a.

KEHOT'S NOTE

ס"י פ"ב מ"א. ראה הערות ותיקונים לתניא (קז, ב): אחה"ע, לא אהח"ע. וי"ל עפמש"כ בזח"ג קכג, א.

66 **באגה"ק ע"פ ויעש דוד שם**

The epistle on "And David made a name" explains that the letters of speech are rooted in the soul itself and only expressed through the five organs of speech.

Tanya, Iggeres HaKodesh 5:1 תניא, אגרת הקדש ה':א

וַיַּעַשׂ דָּוִד שֵׁם. וּפֵירֵשׁ בַּזֹּהַר הַקָּדוֹשׁ, מִשּׁוּם שֶׁנֶּאֱמַר: "וַיְהִי דָּוִד עוֹשֶׂה מִשְׁפָּט וּצְדָקָה לְכָל עַמּוֹ כוי", "בָּכָה רַבִּי שִׁמְעוֹן וְאָמַר: מַאן עָבִיד שְׁמָא קַדִּישָׁא בְּכָל יוֹמָא מַאן דְּיָהִיב צְדָקָה לְמִסְכְּנֵי כוי".

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67 **ויעש דוד שם**

The verse that opens Iggeres HaKodesh, Epistle 5, to which the Alter Rebbe refers.

II Samuel 8:13 שמואל ב ח':י"ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשׁוּבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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PARAGRAPH 28

68 **בחכמה יסד ארץ**

The earth (Malchus) is founded with Chochmah and the heavens (the emotions) with Tevunah; the Alter Rebbe now explains why.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

PARAGRAPH 29

69 **אבא יסד ברתא**

Kehot's note points to Zohar III, 248a for these words.

Zohar III, 248a זח"ג רמח, א

Tikkunei Zohar, Tikkun 21 · 61b:4–5 תקו"ז תיקון כא

וכד אית בישראל משכילים בחכמה דאיהי י' מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. ההי"ד יי' בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ו'. דאבנא דאיהי תגא. עטר' על רישיה עטרה דס"ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גבייהו.

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KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. רנח, א. ת"ז תי' כא.

70 **אבא יסד ברתא**

"Abba founded the daughter": Chochmah (Abba) directly founds Malchus (the daughter). The Alter Rebbe uses it to show that Malchus comes straight from Chochmah, not through the chain of descent.

Zohar, Pinchas 108:751–111:761 ספר הזהר, פנחס קי"ח:תשנ"א-קי"א:תשס"א

71 **והחכמה תחיה**

"Wisdom gives life"; explained here as referring to the second level of Chochmah, alluded to in the Hei.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכֶּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ:

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

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72 **כתפארת אדם לשבת בית**

"Like the beauty of a man, to dwell in the house." It links Tiferes with "Adam," the first kind of Adam, the Name

Mah.

Isaiah 44:13 ישעיהו מ"ד:י"ג

חָרַשׁ עֵצִים נָטָה קָו יְתָאֲרֵהוּ בַשֶּׁרֶד יַעַשֵּׂהוּ בַּמַּקְצֻעוֹת וּבַמְּחוּגָה יְתָאָרֵהוּ וַיַּעֲשֵׂהוּ כְּתַבְנִית אִישׁ כְּתִפְאֶרֶת אָדָם לָשֶׁבֶת בָּיִת׃

The carpenter stretcheth out a line; He marketh it out with a pencil; He fitteth it with planes, And he marketh it out with the compasses, And maketh it after the figure of a man, According to the beauty of a man, to dwell in the house.

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KEHOT'S NOTE

ישעי' מד, יג.

PARAGRAPH 30

73 **אדה"ר היינו בחי' ח"ע**

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

ראה לקמן עג, א. ובאוה"ת פ' בראשית כרך ג תקסז, א ובלקו"ת לג"פ לח, א. בספר הערכים-חב"ד ערך אדם הראשון הערה 10 מצויין שכאן בתו"א משמע שזהו לפני החטא, אמנם ממ"ש באוה"ת ובלקו"ת לג"פ הנ"ל ובד"ה חייב אדם לברך תרל"ח פל"ו בענין אלף שנה, מוכח שהכוונה לאדה"ר אחרי החטא.

74 **בחכמה דוקא יסד ארץ**

The earth (Malchus, the inanimate) is founded with Chochmah, while the heavens are established only with Tevunah.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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75 **וייצר ה' אלקים**

The two Names in the verse on man's formation are read as the means by which Chochmah is joined with Malchus.

Genesis 2:7 בראשית ב':ז

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

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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PARAGRAPH 31

76 **פני אריי**

The faces of the holy beasts of the Chariot; hence angels are called beasts and birds.

Ezekiel 1:10 יחזקאל א':י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

77 **ונשמת אדה"ר כולל כל נש"י**

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

KEHOT'S NOTE

שער המצות פ' תצא, שער הגלגולים הק' ו, ז, יב. שער הפסוקים בראשית דרוש ג.

78 **ונשמת אדה"ר כולל כל נש"י**

The Arizal distinguishes souls that were included in Adam's soul when he was created ("old" souls) from truly new souls.

Sha'ar HaGilgulim 7:11–12 שער הגלגולים ז':י"א-י"ב

... וכד זכה לשנת הכ', יהבין ליה נשמתא, וכדין כתיב עליה כי בן הייתי לאבי וכו'. מדבר במדרגה הראשונה, שהם הנשמות החדשות לגמרי, שמעולם לא נכללו בנשמת אדה"ר: המדרגה השלישית, והם הנשמות שנפלו בקליפות, אחר שחטא אדה"ר, אשר מהם היתה נשמת שת בן אדם וזולתו, אשר אלו נקראים נשמות ישנות בכל הבחי' הנה הם גרועים מכולם, לפי שכיון שנשרו מן אדם, נפרדו לנצוצות ולחלקים רבים מחמת חטאו של אדם, ולכן באותו הפעם שהיו באדם, היו נקראות ישנות מגלגול אחר בלבד, וכאשר תבא איזו נשמה מהם מאז ואילך בפעם א' בגוף ...

Shaar HaGilgulim (Public Domain)

79 **ונשמת אדה"ר כולל כל נש"י**

The Arizal states that all souls were at first included in Adam, and when he sinned his limbs fell away and his stature was diminished.

Sha'ar HaGilgulim 12:2–3 שער הגלגולים י"ב:ב'-ג'

... ולמטה מהם היה מדרגה אחרת, והם הנשמות שנשתיירו כלולות בו, ולא נשרו ממנו, ואלו נקראים ג"כ חדשות, אבל לא בערך הראשונות הנז"ל. והנה כאשר אלו הנשמות שממדרגה ב', יבאו בגוף בגלגול, אחר שמת אדה"ר ונפרדו ממנו, עדיין אז יקראו חדשות. והטעם הוא, לפי שיצירת האדם הא' היתה בבחי' זווג עליון אחור באחור ולכן עד שתחזור לבא עם ההיא בבחי' זווג עליון דפנים בפנים, אז תקרא פעם א' שבאה לעולם, ונקראת חדשה, ואם גם אחר מיתת אדה"ר, לא זכתה הנשמה ההיא לבא פעם אחרת בעולם, אלא בבחינת זווג אחור באחור, ...

Shaar HaGilgulim (Public Domain)

PARAGRAPH 32

80 **תוצא הארץ נפש חיה**

Read both above (Malchus bringing forth the angels) and below (the earth bringing forth the animals, body and soul

together).

Genesis 1:24 בראשית א:כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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81 **ועוף יעופף**

"And let birds fly"; the birds too came forth with body and soul together, and angels are called "birds."

Genesis 1:20 בראשית א:כ'

וַיֹּאמֶר אֱלֹקִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם׃

And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

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82 **שזהו ענין ההפרש בין זיווג נשיקין**

The difference between the "union of kisses" and the physical union is explained there at length.

KEHOT'S NOTE

בארוכה נתבאר בביאה"ז לכ"ק אדמו"ר האמצעי א, ד. ובביאה"ז לצ"צ כרך ב ע' תריב. וראה גם בד"ה וביום שמחתכם תרנ"ו ע' רמז.

83 **כונן שמים בתבונה**

The heavens (the emotions) are established with Tevunah, which vests itself in them as the animal in the vegetative.

Proverbs 3:19 משלי ג:י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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84 **יסודתה בהררי קדש**

"Its foundation is in the holy mountains." The Alter Rebbe reads the "holy mountains" as supernal Chochmah, the foundation of the "earth."

Psalms 87:1 תהילים פ"ז:א'

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהַרְרֵי־קֹדֶשׁ׃

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

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לא טוב היות האדם לבדו
אעשה לו עזר כנגדו

It is not good that the man be alone; I will make him a helper opposite him

The concealment of the Name Elokim, which seems to oppose G-d's revealed light, is itself the "helper": like the silver backing of a mirror, it turns the light back upward as reflected light that rises even higher than its source.

THE MAAMAR IN BRIEF

The maamar opens with "For a sun and a shield is Havayah Elokim." Havayah is the light that brings all into being; revealed as it is, creatures would be utterly nullified. Elokim is its shield, concealing the light so that separate beings — a "people" for the King — can exist, and this concealing power is the Shechinah, G-d's presence within creation. The purpose is that the created "something" then nullify itself; when divine light sustains powers that never do, that is the exile of the Shechinah. Scripture calls the Shechinah a mirror: a thin silver coating blocks sight and produces reflected light that shows what direct sight cannot. So Elokim's concealment produces a reflected light rising above Havayah, as "a woman of valor is the crown of her husband." Hence "the man alone" is unhindered revelation, and "a helper opposite him" is the concealment — body and animal soul — from which the higher light comes. After the sin the covering became coarse, "garments of skin," kelipas nogah; serving G-d is like tanning hides. The wedding blessings express the same pattern.

OUTLINE

1 **Havayah and its shield, Elokim** ¶1–2

Havayah is the creative light; unveiled, it would nullify creation. Elokim conceals it so that separate beings can exist, making possible G-d's kingship and His dwelling (Shechinah) within creation.

2 **The purpose of descent and the exile of the Shechinah** ¶3–4

The light descends into separate beings so that they will nullify themselves; this is G-d's gratification. When it sustains the seventy princes, who remain independent, it is the exile of the Shechinah.

3 **The mirror and reflected light** ¶5–6

A mirror's thin silver coating blocks sight and reflects it back. Likewise Elokim's concealment produces reflected light that rises above the source of Havayah, as the wife becomes her husband's crown and the soul descends for the sake of ascent.

4 **The helper opposite him** ¶7–8

"The man alone" is total revelation and nullification; the "helper opposite him" is the concealment that forms body and animal soul, from which higher light comes — the source of the future laughter and delight beyond Havayah.

5 **Garments of skin and the service of refinement** ¶9–11

After the sin the covering became coarse: kelipas nogah, the "garments of skin" through which the external forces feed. Serving G-d is like tanning hides; Chanoch made shoes from the refined skin.

6 **The partition before and after the sin** ¶12–14

Even before the sin there was a helper opposite him: elevating what is below the partition present in every world. After the sin it is refining kelipas nogah, which is still thin enough to yield reflected light.

7 **Groom and bride** ¶15

The wedding blessings move from "groom and bride" to "the groom with the bride": the bride, Malchus, first receives, then adds light and becomes her husband's crown.

KEY CONCEPTS

Havayah and Elokim הוי"ה ואלקים

Havayah is the light that brings all into being; Elokim is the shield that conceals it, making separate existence possible.

Reflected light אור חוזר

Light that returns upward when blocked, like light off a mirror's silver; it rises higher than the direct light's source.

Exile of the Shechinah גלות השכינה

When divine light sustains powers that do not nullify themselves before G-d, contrary to the purpose of creation.

Helper opposite him עזר כנגדו

The concealment that seems to oppose revelation, which through its refinement becomes the source of a greater light.

Garments of skin כתנות עור

The coarse concealment after the sin, kelipas nogah; man's service is to "tan" it, transforming darkness into light.

Kelipas nogah קליפת נוגה

The "glowing husk" of mixed good and evil that gives life to permitted things, whose good can be elevated.

The partition פרסא

The divide present in every world, like the diaphragm in the body and the boundary between Atzilus and Beriah, below which lies what must be elevated.

SECTION 1 • ¶1–2

Havayah and its shield, Elokim

1 לא טוב היות האדם לבדו[1,2] אעשה לו עזר כנגדו. כתיב כי שמש ומגן הוי"ה אלקים.[3]

"It is not good that the man be alone; I will make him a helper opposite him." It is written, "For a sun and a shield is Havayah Elokim."

> The maamar opens with G-d's words before creating Chavah (Genesis 2:18) and pairs them with Psalms 84:12, "For a sun and a shield is Havayah Elokim." The two Names will be likened to the sun and its protective shield.

פי' הוי"ה הוא גילוי והמשכת ההארה להיות מקור להתהוות העולמות כי הוי"ה מלשון התהוות[4] כנודע.

Meaning: Havayah is the revelation and drawing forth of the illumination to be the source for the coming into being of the worlds, for Havayah is from the expression "bringing into being," as is known.

> Havayah, the Tetragrammaton, is linked to hava'ah, "bringing into being": it is the divine light that is the source of all existence.

אך אם היה הארה זו מתגלית ונמשכת להיות חיות לנבראים כמו שהיא בעצמותה לא היו הנבראים כלל על אופן שהם עתה כי לא היה יכול להיות מציאות יש ונפרד

But if this illumination were revealed and drawn forth to be life-force for the creatures as it is in its essence, the creatures would not exist at all in the manner they are now, for there could not be an existence that is "something" and separate

> If that creative light were revealed as it truly is, creatures could not exist as independent-seeming, separate beings ("something," yesh).

כמו שהוא עתה מאחר שאור וחיות המהוה היה מאיר עליו בגילוי אלא היו בבחי' ביטול המציאות מכל וכל כמו שהוא קמי' ית' דכולא כלא חשיבי.[5]

as it is now, since the light and life-force that brings it into being would shine upon it openly; rather, they would be in a state of utter nullification of existence, as it is before Him, blessed be He, before whom "all is considered as nothing."

> Exposed to the light that creates them, they would be utterly nullified, just as before G-d Himself "all is considered as nothing."

2 ולזאת עשה השי"ת מגן ונרתק לשם הוי"ה והוא בחי' שם אלקים[6] שמעלים ומסתיר תוקף ההארה

Therefore G-d, blessed be He, made a shield and a sheath for the Name Havayah, and this is the level of the Name Elokim, which conceals and hides the intensity of the illumination,

> So G-d made a "shield" or sheath for Havayah — the Name Elokim — which conceals the intensity of the light, as a sheath shades the sun.

והיינו ע"י גבורות וצמצומים ואז יכול להיות התהוות היש ונפרד וזהו פי' שם אלקים לשון שררה כי אין מלך בלא עם.[7,8]

namely, through severities and contractions; and then the coming into being of the "something" and the separate can take place. And this is the meaning of the Name Elokim, an expression of rulership, for "there is no king without a people."

> Elokim works through severities (gevuros) and contractions (tzimtzumim), making room for separate beings. That is why Elokim connotes rulership: a king needs a people, subjects who are distinct from him.

ובחי' זו הוא הנק' ג"כ בשם שכינה כי שכינה הוא מלשון ושכנתי בתוכם[9] שע"י מדה זו הוא מתלבש בנבראים

And this level is also called by the name Shechinah, for Shechinah is from the expression "And I will dwell in their midst," for through this attribute He is vested in the creatures;

> This same concealing power is the Shechinah, from "I will dwell (veshachanti) in their midst" (Exodus 25:8): through it G-d dwells within, and is clothed in, created things.

משא"כ אם היה ההארה מתגלית כמו שהיא בעצמותה לא היו הנבראים יכולים להכיל אותה כלל וכנ"ל.

whereas if the illumination were revealed as it is in its essence, the creatures could not contain it at all, as said above.

> Without it, creatures could not hold the light at all.

SECTION 2 • ¶3-4

The purpose of descent and the exile of the Shechinah

3 והנה נז' בדרז"ל ענין גלות השכינה כמו שאמרו גלו לאדום שכינה עמהם גלו לבבל כו'.[10]

Now, the matter of the exile of the Shechinah is mentioned in the words of our Sages, of blessed memory, as they said: "They were exiled to Edom — the Shechinah was with them; they were exiled to Babylon…," etc.

> The Sages speak of the "exile of the Shechinah": wherever Israel was exiled, to Babylon or to Edom (Rome), the Divine Presence went with them.

וענין גלות זה הוא כך בהיות כי תכלית ירידת והמשכת אור אלקותו יתי' שנמשך להתלבש בנבראים ולהחיותן ע"י צמצום דשם אלקים כנ"ל עד שיהיו מתהוים באופן שהם בחי' יש ונפרד.

And the matter of this exile is as follows: the purpose of the descent and drawing forth of the light of His G-dliness, blessed be He, which is drawn down to be vested in the creatures and give them life through the contraction of the Name Elokim, as said above, until they come into being in such a way that they are "something" and separate —

> To explain it: G-d's light descends and is clothed in creatures through the contraction of Elokim, so that they come to exist as separate beings.

הוא בשביל שאח"כ יתבטל היש לאין ע"ד מ"ש וצבא השמים[11] לך משתחוים שכל המלאכים צבא מעלה מיכאל וגבריאל כו' עם שהם בחי' יש ודבר[12] אבל הם בטלים אל האין.

is so that afterward the "something" be nullified to the "nothing," in the manner of what is written, "And the host of heaven bow down to You": all the angels, the host above, Michael and Gavriel, etc., although they are "something" and an entity, are nullified to the "nothing."

> The goal of that descent is that this "something" then nullify itself to the "nothing," its divine source, just as the angels, though they are real entities, bow down to G-d (Nehemiah 9:6).

4 וזהו נח"ר לפניו יתי' שיהיה יש ושיתבטל ובזאת דוקא הוא חפץ. ובשביל זה היה ירידת הארת אלקותו ע"י העלמים והסתרים עד שיהיה התהוות היש כנ"ל וכדכתיב כל הנקרא בשמי[13] ולכבודי בראתיו וגו'.

And this is the gratification before Him, blessed be He: that there be a "something" and that it be nullified; and in this specifically He desires. And for this reason there was the descent of the illumination of His G-dliness through concealments and hidings, until the "something" comes into being, as said above; and as it is written, "Everyone that is called by My Name, and for My glory I created him…."

> G-d's "gratification" is precisely this: that there be a "something" that nullifies itself. For that, His light descended through concealments, as "for My glory I created him" (Isaiah 43:7).

אבל בחי' גלות השכינה הוא כשנמשך הארת אלקותו יתי' הנקי' בשם שכינה ומתלבשת בע' שרים להחיותן והם יש ודבר בפ"ע לי יאורי[14] כו'

But the exile of the Shechinah is when the illumination of His G-dliness, blessed be He, which is called by the name Shechinah, is drawn down and vested in the seventy princes to give them life, and they are "something" and an entity in their own right — "My river is mine…," etc. —

> The exile of the Shechinah is when the divine light is drawn into the "seventy princes" — the spiritual patrons of the seventy nations — giving them life, while they consider themselves independent, like Pharaoh boasting, "My river is mine" (Ezekiel 29:3).

רק דקרו ליה אלקא דאלקיא.[15] אשר זהו בחי' גלות ממש מאחר שלא נעשה בחי' ביטול אח"כ מירידה זו.

only they call Him "the G-d of gods." This is actual exile, since no nullification came about afterward from this descent.

> They acknowledge G-d only as "the G-d of gods" (Menachos 110a), a supreme power above their own, not as the One before whom they are nothing. Since this descent produces no nullification, it is true exile.

וזהו הפך הכוונה כנ"ל והוא סוד גלות השכינה שהארת אלקות מקור חי העולמים נשפלת ונגלית עד תחתית המדרגות שהם מדור הקליפות והיכלות החיצונים וכנודע:

And this is the opposite of the intention, as said above; and it is the mystery of the exile of the Shechinah: that the illumination of G-dliness, the source of the life of the worlds, is lowered and revealed down to the lowest of levels, which are the abode of the kelipos and the outer chambers, as is known.

> It defeats the purpose of creation: the light that is the source of all life sinks to the lowest levels, the domain of the kelipos, the forces of concealment, and their "outer chambers."

SECTION 3 • ¶5-6

The mirror and reflected light

5 והנה השכינה נקראת בכתוב בשם מראה. כמ"ש במראה אליו אתודע.[16] והענין שהוא עד"מ כמו המראה הגשמית שפעולתה להראות לאדם מה שמלאחוריו

Now the Shechinah is called in Scripture by the name "mirror," as it is written, "In a vision (mar'ah) I make Myself known to him." The matter is, by way of analogy, like a physical mirror, whose function is to show a person what is behind him.

> Scripture calls the Shechinah a "mirror": "In a vision (mar'ah, which also means 'mirror') I make Myself known to him" (Numbers 12:6). A mirror shows a person what is behind him.

והיינו ע"י שהזכוכית מצופה בצפוי כסף שהוא מכסה ומסתיר על הזכוכית ומונע את הראות בלתי תוכל להתפשט עוד להלאה.

This is because the glass is coated with a silver coating, which covers and conceals the glass and blocks the sight, so that it cannot extend any farther.

> It works because the glass is backed with silver, which blocks the line of sight from continuing through.

ומחמת העכוב והמניעה נעשה אור חוזר עד שתפול הראות גם לאחוריו (והוא מכח הזכוכית והצפוי) מה שלא היה יכול לראות אם לא היה צפוי זה.

And because of the obstruction and blocking, reflected light is produced, until the sight falls even behind him (and this is by the power of the glass and the coating) — what he could not have seen were it not for this coating.

> Blocked, the light is reflected back, letting one see what lies behind — something impossible without the coating.

אך מ"מ היינו דוקא כשהיא מצופה ומכוסה בכסוי דק וקלוש כמו הכסף אבל כשהיא מכוסה בכיסוי עב וחשוך לא יראה בה כלום.

However, this is specifically when it is coated and covered with a thin, fine covering such as silver; but when it is covered with a thick and dark covering, nothing will be seen in it.

> But the coating must be thin, like silver; a thick, dark covering reflects nothing.

6 וכך יובן הנמשל. והוא כי הנה שם הוי"ה הוא בבחי' המשכה מלמעלה למטה כנ"ל ובחי' מל' לת'

And so is the analogue to be understood. The Name Havayah is the level of drawing down from above to below, as said above; and the level of His Malchus, blessed be He,

> Applied: Havayah is the light flowing downward, while Malchus, G-d's sovereignty, holds it back.

שהוא הנק' בשם אלקים היינו בחי' צמצום והסתר שבה מסתתר' ומתעלמת ההארה בלתי תתפשט ותתגלה עוד כנ"ל.

which is called by the Name Elokim, is the level of contraction and concealment, in which the illumination is hidden and concealed, so that it does not extend and become revealed any further, as said above.

> Malchus is called Elokim, and it is the concealing "coating" that stops the light from spreading further.

ומחמת צמצום והעלם זה נעשה אור חוזר שהוא חוזר ועולה למעלה מעלה יותר מכפי ערך כח מקור ההארה המתפשטת דשם הוי"ה

And because of this contraction and concealment, reflected light is produced, which returns and ascends far higher than the measure of the power of the source of the extending illumination of the Name Havayah;

> Because of that concealment, "reflected light" (or chozer) arises — a light that rises back upward, reaching even higher than the source of the direct light of Havayah.

וכמ"ש אשת חיל עט"ב[17] וכתיב והיה אור הלבנה[18] כאור החמה כו'. והיינו כמשל המראה שע"י הכיסוי המסתיר ומונע התפשטות ההארה נעשה או"ח עד למרחק ודי"ל.

as it is written, "A woman of valor is the crown of her husband," and it is written, "And the light of the moon shall be like the light of the sun…," etc. This is like the analogy of the mirror: through the covering that conceals and blocks the extension of the illumination, reflected light is produced, reaching far; and this suffices for the discerning.

> Hence "a woman of valor is her husband's crown" (Proverbs 12:4), and in the future "the light of the moon will be like the light of the sun" (Isaiah 30:26): the receiving, concealing aspect — Malchus, the "wife," the "moon" — will rise to and above the giver.

וז"ש עולת שבת בשבתו.[19] וכן מ"ש רז"ל (כתובות סא) ע"פ בעולת בעל[20] בעלייתו של בעל[21] עולה עמו כו'.

And this is what is written, "The burnt-offering of Shabbos on its Shabbos." And likewise what our Sages, of blessed memory, said (Kesubos 61) on "a husband's wife": "she rises with the rising of her husband," etc.

> So too "the burnt-offering (olas, from 'ascent') of Shabbos" (Numbers 28:10), and the Sages' reading of be'u-las ba'al ("a husband's wife") as "she rises with her husband's rising" (Kesubos 61a).

ועמ"ש ע"פ הראיני את מראיך[22,23] כו' שזהו ג"כ ענין ירידת הנשמה בגוף המסתיר שהוא צורך עליה לחזור ממטה למעלה להתכלל באור ה' כו'.

And see what is written on the verse "Show me your appearance...," that this too is the matter of the descent of the soul into the body that conceals, which is for the sake of an ascent, to return from below to above and be included in the light of G-d, etc.

> The Alter Rebbe refers to his discourse on "Show me your appearance" (Song of Songs 2:14): the soul's descent into a concealing body is likewise for the sake of a greater ascent back into G-d's light.

SECTION 4 • ¶7–8

The helper opposite him

7 והוא ג"כ מ"ש ויעש ה' אלקים לאדם ולאשתו כתנות עור[24] וילבשם שהוא בחי' לבוש המכסה ומעלים וע"י לבוש והעלם זה נעשה אח"כ הכאת האור חוזר כנ"ל.

And this is also what is written, "And Havayah Elokim made for Adam and his wife garments of skin, and clothed them": this is the level of a garment that covers and conceals, and through this garment and concealment there is afterward produced the striking of the reflected light, as said above.

> The same idea appears in "Havayah Elokim made for Adam and his wife garments of skin" (Genesis 3:21): a garment covers and conceals, and through it the reflected light "strikes" back upward.

וזהו לא טוב היות האדם לבדו.[25] פי' וענין היות האדם לבדו היינו להיות הכל המשכה בבחי' גילוי מלמעלה שז"ס אדם העליון שם מ"ה על הכסא דמות כמראה אדם[26] כו'

And this is "It is not good that the man be alone." Meaning: the matter of "the man being alone" is that everything would be a drawing forth in a revealed manner from above — which is the mystery of the supernal Adam, the Name Mah, "upon the throne, a likeness as the appearance of a man…," etc. —

> Now the opening verse: "the man alone" would mean all divine light flowing down openly. That light is the "supernal Adam," the Name Mah, which Ezekiel saw as "the likeness of the appearance of a man" upon the throne (Ezekiel 1:26).

שיהיה בבחי' גילוי מאליו ומעצמו למטה שאז היה הכל בבחי' ביטול כמו שהוא למעלה בבחי' יחו"ע[27] דכולא כלא חשיבי כאין ואפס וזהו היות האדם לבדו ר"ל שהי' הכל בביטול אליו ית'.[28]

that it would be revealed below of itself and by itself; for then everything would be in a state of nullification, as it is above, on the level of the higher unity, where "all is considered as nothing," as naught and nil. And this is "the man being alone": that is, that all would be in nullification to Him, blessed be He.

> In that state the light would be revealed below by itself. Then all would be nullified, as in the "higher unity," where everything is as nothing before G-d. That is "the man alone": only G-d, with nothing else felt to exist.

אעשה לו עזר כנגדו שיהיה עזר וסיוע מבחי' כנגדו[29] דוקא דהיינו מבחי' הצמצום וההסתר המנגד להתפשטות ההארה כנ"ל שמחמת זה מתהווה הגוף ונפש הבהמית

"I will make him a helper opposite him": that there be help and assistance specifically from the level of "opposite him," that is, from the level of the contraction and concealment that opposes the extension of the illumination, as said above, because of which the body and the animal soul come into being,

> "I will make him a helper opposite him": the help comes precisely from what opposes — the contraction and concealment that resists the spread of light, which is what brings about the body and the animal soul.

שהם בחי' יש ונפרדים כנ"ל ומזה דוקא יהיה העזר כי מהעלם זה נעשה אח"כ או"ח למעלה מעלה.

which are "something" and separate, as said above; and specifically from this will come the help, for from this concealment there is afterward produced reflected light, far above.

> The body and the animal soul are separate "somethings." From this very concealment comes reflected light that rises higher still; this is the "help."

8 וכמ"ש צחוק עשה לי אלקים[30] שעיקר הצחוק והתענוג לע"ל ישמח ה' במעשיו נמשך משם אלקים

And as it is written, "Elokim has made laughter for me": the essence of the laughter and delight in the Time to Come — "G-d will rejoice in His works" — is drawn from the Name Elokim,

> Sarah's words at Yitzchak's birth, "Elokim has made laughter for me" (Genesis 21:6), show that the ultimate laughter and delight of the future — when "G-d will rejoice in His works" (Psalms 104:31) — come through the Name Elokim, the power of concealment.

כמ"ש במ"א שעי"ז יהיה אח"כ הגילוי מבחי' שלמעלה משם הוי"ה כמ"ש עד יעבור עמך[31] הוי"ה והוא בחי' אשר לא ישב אדם שם[32] כמ"ש ע"פ בעטרה שעטרה לו אמו[33, 34] כו'.[35, 36]

as explained elsewhere, that through this there will afterward be the revelation from the level that is above the Name Havayah, as it is written, "Until Your people pass over, Havayah"; and this is the level "where no man has dwelt," as explained on the verse "With the crown with which his mother crowned him," etc.

> Through the concealment of Elokim will come a revelation from beyond even Havayah: "until Your people pass over, Havayah" (Exodus 15:16) is read as passing beyond Havayah, to a level "where no man (adam) has dwelt" (Jeremiah 2:6), beyond even the "supernal Adam."

SECTION 5 • ¶9–11

Garments of skin and the service of refinement

9 והנה אחר חטא אדה"ר[37] כתיב כתנות עור בעי"ן. כי מקודם החטא היה כסוי וההעלם דק ביותר[38] דהכתיב ויניחהו בגי"ע[39] כו'

Now after the sin of Adam, the first man, it is written "garments of skin," with an Ayin. For before the sin the covering and concealment was exceedingly fine, as it is written, "And He placed him in the Garden of Eden…,"

> After the sin, Adam's garments are called "skin" (עור, with an Ayin). Before the sin the concealing layer was very fine, suited to the Garden of Eden in which G-d placed him (Genesis 2:15).

אבל אחר החטא הוא בחי' הכנגדו ביותר שהוא בחי' קליפת נוגה וזהו ענין כתנות עור.

but after the sin it is the level of "opposite him" to the greatest degree, which is the level of kelipas nogah; and this is the matter of the "garments of skin."

> After the sin the "opposition" became much coarser: kelipas nogah, the "glowing husk" that mixes good and evil. That is the "garments of skin."

כי הנה עיקר[40] ענין יניקת החיצונים הוא ע"י העור כי יניקתם הוא מבחי' השערות כמ"ש כרחל לפני גוזזיה נאלמה[41] (עמ"ש פ' פנחס ע"פ צו את קרבני[42] כו')

For the main nurture of the external forces is through the skin, since their nurture is from the level of the hairs, as it is written, "Like a ewe that is dumb before her shearers" (and see what is written in Parshas Pinchas on the verse "Command… My offering…"),

> Skin is where the "external forces" (the kelipos) draw nourishment, since they feed from the level of "hairs," as in "like a ewe that is dumb before her shearers" (Isaiah 53:7); the Alter Rebbe refers to his discourse in Pinchas.

ועיקר צמיחת השערות הוא ע"י העור שיש בו גומות שמהם השערות צומחות כו' כמ"ש גבי פרה אדומה[43] היו בה שתי שערות בתוך גומא[44] א' פסולה כו'

and the main growth of the hairs is through the skin, which has follicles from which the hairs grow, etc., as it is said regarding the red heifer: "If it had two hairs in one follicle, it is invalid," etc.;

> Hair grows from follicles in the skin; halachah recognizes this, for a red heifer with two hairs from one follicle is invalid (Mishnah Parah 2:5).

ובפרק העור והרוטב[45] נקב שאין הדיו עובר עליו כו' ולכן העבודה הוא עד"מ עבוד עורות.[46]

and in the chapter "Ha'or Veharotev": "a hole over which the ink does not pass," etc. Therefore the service is, by way of analogy, the tanning of hides.

> The Talmud likewise notes that a hide has perforations through which hairs grow (ruling that a perforation the ink passes over is not considered a hole). Hence divine service is compared to tanning hides — working the coarse "skin" until it is usable.

10 וזה נקי' עובד אלקים[47] שמתקן הסתר בחי' העור הנ"ל הנמשך משם אלקים להיות אתהפכא חשוכא לנהורא כו'.

And this is called "one who serves Elokim": one who rectifies the concealment of the level of the skin mentioned above, which is drawn from the Name Elokim, so that there be "the transformation of darkness into light," etc.

> Such a person is called an "oved Elokim" — one who serves, and in the sense of the previous paragraph "works" like a tanner, the Name Elokim: he refines the concealment of "skin" that stems from Elokim, turning darkness into light.

ולכן נאמר ויעש ה' אלקים לאדם ולאשתו כתנות עור[48] שני שמות כו'. וגם הפי' דשני שמות קאי לאדם ולאשתו לאדם עשה שם הוי"ה ולאשתו שם אלקים.

Therefore it is said, "And Havayah Elokim made for Adam and his wife garments of skin" — two Names, etc. And the interpretation is also that the two Names refer to "Adam and his wife": for Adam, the Name Havayah made [them], and for his wife, the Name Elokim.

> That is why the verse says "Havayah Elokim made… garments of skin," with both Names. Alternatively, the two Names match "Adam and his wife": Havayah made Adam's garment and Elokim his wife's.

11 וחנוך היה תופר מנעלים[49] פי' לאחר שנתקן בחי' עור הנ"ל ע"י כתנות עור דאדם וחוה תפר מהם חנוך מנעלים כמ"ש ענין זה ע"פ מה יפו פעמיך בנעלים[50, 51] כו' ע"ש.

"And Chanoch was a stitcher of shoes": meaning, after the level of skin mentioned above was rectified through the garments of skin of Adam and Chavah, Chanoch stitched shoes from them, as this matter is explained on the verse "How beautiful are your steps in sandals…," etc.; see there.

> A tradition says that Chanoch (Enoch) was a stitcher of shoes. Once the "skin" was refined through the garments of Adam and Chavah, Chanoch made shoes from it; see the discourse on "How beautiful are your steps in sandals" (Song of Songs 7:2).

ומ"מ גם אילו לא חטא אדה"ר ולא היה קליפת נוגה מ"מ היה שייך עזר מבחי' כנגדו רק שהיה בחי' הכנגדו בדקות יותר.

Nevertheless, even had Adam, the first man, not sinned, and had there been no kelipas nogah, a help from the level of "opposite him" would still have been relevant; only, the level of "opposite him" would have been more refined.

> Even without the sin, and without kelipas nogah, there would have been a role for the "helper opposite him," only in a subtler form.

SECTION 6 • ¶12–14

The partition before and after the sin

12 והוא שהיתה העבודה להעלות מתחת הפרס׳ כי יש בחי׳ פרסא בכל העולמות שמה שתחת הפרסא אינו ממהות שלמעלה מן הפרסא

That is, the service would have been to elevate from beneath the partition; for there is a level of partition in all the worlds, such that what is beneath the partition is not of the essence of what is above the partition;

> Before the sin, man's service would have been to elevate what lies "beneath the partition" (parsa). Every world has such a partition, and what lies beneath it is of a different nature from what lies above.

כמו באדם יש בחי׳ פרסא שהוא חצר הכבד המפסיק ומבדיל והרי כל בחי׳ האדם המוח והלב וכל החושים הן למעלה מן הפרסא.

as in man there is a partition, which is the diaphragm, which interrupts and separates; and indeed all the [chief] aspects of man — the brain and the heart and all the senses — are above the partition.

> In the human body the diaphragm is that partition: the brain, the heart and the senses — the higher faculties — are above it.

13 ומה שלמטה מן הפרסא אינו ע״ד מהות הכחות המעולים שלמעלה מהפרסא. ועד״ז יובן למעלה בענין בחינת פרסא שיש בעולמות דקדושה עצמן בין אצי׳ לבריאה כו׳.

And what is below the partition is not of the nature of the essence of the superior faculties that are above the partition. And in this way it will be understood above, regarding the level of partition that exists within the worlds of holiness themselves, between Atzilus and Beriah, etc.

> What is below the partition is of a lesser nature than the higher faculties above it. Similarly above, even within holiness, a partition separates Atzilus (divine emanation) from Beriah (created existence).

לכן היה שייך להעלות מתחת הפרסא אף גם בבחי׳ היותו קודם החטא וזה היה ענין העזר כנגדו בכוונת הבריאה. אבל אחר החטא הוא עזר כנגדו ענין בירור קליפת נוגה.

Therefore it was relevant to elevate from beneath the partition even in the state before the sin, and this was the matter of the "helper opposite him" in the intention of creation. But after the sin, the "helper opposite him" is the matter of the refinement of kelipas nogah.

> So even before the sin there was work to raise what lies below the partition; that was the "helper opposite him" built into the plan of creation. After the sin, the "helper opposite him" became the refinement of kelipas nogah.

14 וזהו ענין ויגרש את האדם[52] כו' ומ"מ גם בחי' זו נמשל לצפוי דק וקלוש שיוכל להיות ממנו אור חוזר.

And this is the matter of "And He drove out the man…," etc. Nevertheless, this level too is likened to a thin and fine coating, from which reflected light can come.

> The expulsion from Eden (Genesis 3:24) reflects this coarser state. Yet even kelipas nogah counts as a "thin coating," like a mirror's silver, from which reflected light can arise.

כי ק"נ היא כלולה מטו"ר והוא חיות כל דברים המותרים כו' שנק' היתר שאינו אסור וקשור בידי החיצו' ויוכל להעלות הטוב בבחי' אור חוזר כו'.

For kelipas nogah is composed of good and evil, and it is the life-force of all permitted things, etc., which are called "heter" (released), for it is not forbidden and bound in the hands of the external forces, and one can elevate the good as reflected light, etc.

> Kelipas nogah mixes good and evil and gives life to all permitted things. They are called heter, "released," because they are not "bound" (assur, "forbidden") in the hands of the external forces, so their good can be elevated as reflected light.

SECTION 7 • ¶15

Groom and bride

15 ובכ"ז יובן מה שאומרים בברכת חתנים בברכת שמח תשמח משמח חתן וכלה[53] ובברכה אחרונה שהיא אשר ברא אומרים משמח חתן עם הכלה

And with all this will be understood what is said in the wedding blessings: in the blessing "Grant abundant joy" [we say] "who gladdens groom and bride," and in the last blessing, which is "Who created," we say "who gladdens the groom with the bride."

> This explains a detail of the wedding blessings: the sixth blessing ends "who gladdens groom and bride," while the last ends "who gladdens the groom with the bride."

פי' כי הכלה היא בחי' מל'. תחלה היא מקבלת האור מהחתן שנמשך מעלמא דדכורא בעלמא דנוקבא. וזהו חתן וכלה.

Meaning: the bride is the level of Malchus. First she receives the light from the groom, drawn from the world of the masculine into the world of the feminine; and this is "groom and bride."

> The bride represents Malchus. First she receives light from the groom, flowing from the "world of the masculine" to the "world of the feminine" — "groom and bride," each in their role.

אמנם אח"כ הוא משמח חתן עם הכלה שע"י הכלה הוא משמח את החתן שהרי נעשה לו עזר ממש ותוספת אור מבחי' כנגדו כנ"ל. וזהו שנעשית עטרה לבעלה:[54]

However, afterward it is "who gladdens the groom with the bride": through the bride He gladdens the groom, for she becomes for him an actual help and an addition of light from the level of "opposite him," as said above. And this is how she becomes "the crown of her husband."

> Afterward, "the groom with the bride": through her the groom is gladdened, since she becomes a true "helper opposite him," adding light by reflection. Thus she becomes "the crown of her husband."

IN ONE'S AVODAH

A person should not see the body, the animal soul and the permitted things of this world only as obstacles: they are the "helper opposite him." By serving G-d through them — "tanning the hide," refining kelipas nogah and elevating its good — one transforms darkness into light and brings about a reflected light that rises higher than revelation alone; so too the soul's descent into a concealing body is for the sake of a greater ascent.

QUESTIONS FOR DISCUSSION

1. Why would the unveiled light of Havayah make a separate world impossible, and how does Elokim make it possible?
2. What distinguishes the intended descent of divine light from the "exile of the Shechinah"?
3. How does the mirror analogy explain that concealment can produce a light higher than its source, and why must the coating be thin?
4. In what sense is the body and animal soul a "helper opposite" the G-dly soul?
5. How do the two endings of the wedding blessings express the relationship between giver and receiver described in the maamar?

FOR CHILDREN · AGES 9–13

For the children at the table

The mirror that sends light higher

THE BIG IDEA

What seems to hide G-d's light, like our body and the world around us, is really a helper: through it the light shines back even higher.

The maamar begins with the verse, "It is not good that the man be alone; I will make him a helper opposite him," and another verse, "For a sun and a shield is G-d." G-d's light is like the sun, which brings everything into being. If that light were fully revealed, nothing could exist as a separate thing, just as no one can look straight at the sun. So G-d made a shield, a covering that hides the light, and this is the meaning of the Name Elokim. Because of it there can be a world, and a people who choose to make G-d their King. The purpose is that we, who feel separate, choose to give ourselves over to G-d. Then something wonderful happens: the light that was hidden shines back upward, even higher than before. That is the "helper opposite him." Our body and the everyday things of this world can seem to stand in the way of serving G-d. But when we use them for good, they help us reach a light higher than we could reach without them. A soul comes down into a body for the sake of going up.

THE MASHAL

A mirror is glass with a thin coat of silver behind it. The silver blocks our sight, and because it blocks it, the light turns back, and we can see what is behind us, which we could never see without it. If the coating were thick and dark, we would see nothing; it must be thin and fine.

QUESTIONS FOR THE SHABBOS TABLE

1. How can something that hides G-d's light end up helping it shine even higher?
2. What does the silver behind a mirror teach us about the things in our life that seem to get in the way?
3. What is one ordinary thing, like food or a toy, that you can use this week to serve G-d?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **לא טוב היות האדם לבדו**

The maamar is from the year 5571.

KEHOT'S NOTE

המאמר הוא משנת תקע"א. ב' הנחות אחרות במאמרי אדה"ז פרשיות ע' מד, בשינוים קלים ממה שנדפס כאן עם איזה הגהות מהצ"צ. ונוסחא שני' שם ע' מז באריכות. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות באוה"ת בראשית כרך ו תתרנה, א (מלקו"ת לג' פרשיות כו, א). סיום המאמר נזכר בלקו"ת שמע"צ צב, סע"ב.

2 **לא טוב היות האדם לבדו**

G-d's words before creating the woman. The maamar reads "alone" as unhindered revelation and the "helper opposite him" as the concealment that brings a greater light.

Genesis 2:18 בראשית ב':י"ח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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KEHOT'S NOTE

בראשית ב, יח.

3 **כי שמש ומגן הוי"ה אלקים**

"For a sun and a shield is Havayah Elokim." Havayah is likened to the sun and Elokim to the shield that screens it.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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4 **הוי' מלשון התהוות**

There the Alter Rebbe explains "For a sun and a shield is Havayah Elokim": as a sheath shields the sun so that creatures can bear it, the Name Elokim shields the Name Havayah, which means that He brings everything into being from nothing, continuously.

Tanya, Sha'ar HaYichud 4:1 תניא, חלק שני; שער היחוד והאמונה ד':א'

כִּי הִנֵּה כְּתִיב: "כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים", פֵּירוּשׁ, "מָגֵן" – הוּא נָרָתֵק לַשֶּׁמֶשׁ, לְהָגֵן שֶׁיּוּכְלוּ הַבְּרִיּוֹת לְסָבְלוֹ, כְּמַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "לָעָתִיד לָבֹא הַקָּדוֹשׁ־בָּרוּךְ־הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, רְשָׁעִים נִידּוֹנִין בָּהּ כּוּי". וְכָמוֹ שֶׁהַנַּרְתִּיק מֵגִין בְּעַד הַשֶּׁמֶשׁ, כָּךְ שֵׁם "אֱלֹקִים" מֵגִין לְשֵׁם הֲוָיָ"ה בָּרוּךְ־הוּא.

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KEHOT'S NOTE

תניא ח"ב פ"ד. ובאריכות בהמשך תרס"ו ע' תעו. ראה סה"מ ת"ש ע' 40. ובספר הערכים-חב"ד כרך ג ע' תנח. במאמרי אדה"ז פרשיות בתיקון בגוכתי"ק הצ"צ: מלשון "מהוה".

5 **דכולא כלא חשיבי**

The Zohar's statement that before G-d all is considered as nothing; the Alter Rebbe uses it for the state creation would be in if the light of Havayah were revealed.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

R. Simeon then opened his discourse on the precepts of the Torah. He said: 'The precepts of the Torah which the Holy One has given to Israel are all laid down in the first chapter of Genesis in summary. In the Beginning G-d created.1The remainder of this chapter is more in the style of the Ra'yah Mehemnah than of the Zohar. This contains the first precept of all, to wit, the fear of the L-rd, as it is written: "The fear of the L-rd is the beginning of wisdom" (Ps. ...

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

PARAGRAPH 2

6 **שם אלקים מלשון שררה**

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

KEHOT'S NOTE

ראה רש"י בראשית ל, ב.

7 **כי אין מלך בלא עם**

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

Tanya, Sha'ar HaYichud 6:7–8 תניא, חלק שני; שער היחוד והאמונה ו':ז'-ח'

אַךְ בֶּאֱמֶת, אֵין הַמָּשָׁל דּוֹמֶה לַנִּמְשָׁל כְּלָל, כִּי הַנְּשָׁמָה וְהַגּוּף הֵם בֶּאֱמֶת נִפְרָדִים זֶה מִזֶּה בְּשָׁרְשָׁם, כִּי אֵין הִתְהַוּוּת שֹׁרֶשׁ הַגּוּף וְעַצְמוּתוֹ – מִנְּשָׁמָתוֹ, אֶלָּא – מִטִּפּוֹת אָבִיו וְאִמּוֹ, וְגַם אַחֲרֵי כֵן, אֵין גִּידּוּלוֹ מִנְּשָׁמָתוֹ לְבַדָּהּ, אֶלָּא עַל יְדֵי אֲכִילַת וּשְׁתִיַּת אִמּוֹ כָּל תִּשְׁעָה חֳדָשִׁים, וְאַחַר כָּךְ עַל יְדֵי אֲכִילָתוֹ וּשְׁתִיָּתוֹ בְּעַצְמוֹ, מַה־שֶּׁאֵין־כֵּן הַשָּׁמַיִם וְהָאָרֶץ, שֶׁכָּל עַצְמוּתָם וּמַהוּתָם נִתְהַוָּה מֵאַיִן וְאֶפֶס הַמּוּחְלָט – רַק בִּדְבַר ה' וְרוּחַ פִּיו יִתְבָּרַךְ, וְגַם עַדַיִן נִצָּב דְּבַר ה' ...

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KEHOT'S NOTE

בחיי וישב לח, ל. עמק המלך שער שעשועי המלך רפ"א, תניא ח"ב פ"ו. וראה במ"מ למאמרי אדה"ז פרשיות לע' תרלא. ראה באוה"ת סוכות ע' א'תשלא. האזינו ע' א'תרמא שמציין לכמה מקומות. ראה לקמן נג, ד. במאמרי אדה"ז פרשיות ע' מד נוסף כאן הגה"ה מהצ"צ: "והתהוות בחי' עם ונפרדי' הוא ע"י המגן ונרתק שמבחי' ש' אלקים וכמ"ש בלק"א ח"ב פ"ד לכן שם אלקי' הוא לי' שררה כי ע"י שם זה הוא שנעשה בחי' המלוכה שהיא על בחי' עם ונפרדי' דייקא". ובאוה"ת בראשית כרך ו תתרנה, א (מלקו"ת לג"פ) "וזהו הקדמה למה שמפרש אח"כ שגם הביטול היש נמשך משי' אלקי' והיינו שהמכוון שנעשה יש ודבר נפרד, לא שישארו כך כ"א שיהיו בבחי' ביטול היש, וזהו הכוונה שאין מלך בלא עם" ע"ש.

8 **כי אין מלך בלא עם**

Rabbeinu Bachya explains that the Name Elokim in the creation story is the King of the world, "for there is no king without a people."

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל"ח:ל'

9 **ושכנתי בתוכם**

"Make Me a Sanctuary and I will dwell in their midst." The Alter Rebbe derives the name Shechinah from this verb: G-d's presence dwelling within creation.

Exodus 25:8 שמות כ"ה:ח'

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְתוֹכָם׃

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

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KEHOT'S NOTE

שמות כה, ח.

PARAGRAPH 3

10 **גלו לאדום שכינה עמהם, גלו לבבל כו'**

The Talmud teaches that wherever Israel was exiled the Shechinah went with them. It introduces the concept of the exile of the Shechinah.

Megillah 29a:4 מגילה כ"ט א:ד'

תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁבְּכָל מָקוֹם שֶׁגָּלוּ — שְׁכִינָה עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "הַנִּגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם וגו'". גָּלוּ לְבָבֶל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה". וְאַף כְּשֶׁהֵן עֲתִידִין לִיגָּאֵל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "וְשָׁב ה' אֱלֹקֶיךָ אֶת שְׁבוּתְךָ". "וְהֵשִׁיב" לֹא נֶאֱמַר, אֶלָּא "וְשָׁב". מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלְיוֹת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

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KEHOT'S NOTE

ספרי מטות לה, לד. מגילה כט, א. ראה גם לקמן יא, א. לח, א. נא, א. ראה גם קטז, ג. קיח, א.

11 **וצבא השמים**

"And the host of heaven bow down to You." The angels, though real beings, nullify themselves before G-d — the model of "something" nullified to "nothing."

Nehemiah 9:6 נחמיה ט':ו'

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

הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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KEHOT'S NOTE

נחמי' ט, ו.

12 **שו"ה בחי' — יש ודבר**

A variant reading: "something and an entity set apart (in several manuscripts: separate) from His G-dliness."

KEHOT'S NOTE

בפרשיות ע' מה: "יש ודבר נבדל [בכמה כת"י — נפרד] מאלקותו ית'".

PARAGRAPH 4

13 **כל הנקרא בשמי**

"Everyone that is called by My Name, and for My glory I created him." G-d's "glory" is the nullification of the created "something" before Him.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

14 **לי יאורי**

Pharaoh's boast, "My river is mine, and I made myself" — the stance of a power that considers itself independent of G-d.

Ezekiel 29:3 יחזקאל כ"ט:ג'

דַּבֵּר וְאָמַרְתָּ כֹּה־אָמַר אֲד־נָי ה' הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ־מִצְרַיִם הַתַּנִּים הַגָּדוֹל הָרֹבֵץ בְּתוֹךְ יְאֹרָיו אֲשֶׁר אָמַר לִי יְאֹרִי וַאֲנִי עֲשִׂיתָנִי׃

speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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KEHOT'S NOTE

יחזקאל כט, ג.

15 **דקרו לי' אלקא דאלקיא**

The Talmud says the nations call G-d "the G-d of gods," acknowledging Him as supreme while still ascribing independence to their own powers.

Menachot 110a:5–6 מנחות ק"י א:ה'-ו'

איתיביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבואו גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו

"ascent," alluding to the ascent of reflected light.

Numbers 28:10 במדבר כ"ח:י'

עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ׃

This is the burnt-offering of every sabbath, beside the continual burnt-offering, and the drink-offering thereof.

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KEHOT'S NOTE

במדבר כח, י.

20 **בעולת בעל**

"She is a husband's wife" — the phrase that the Sages expound in Kesubos.

Genesis 20:3 בראשית כ':ג'

וַיָּבֹא אֱלֹקִים אֶל־אֲבִימֶלֶךְ בַּחֲלוֹם הַלָּיְלָה וַיֹּאמֶר לוֹ הִנְּךָ מֵת עַל־הָאִשָּׁה אֲשֶׁר־לָקַחְתָּ וְהִוא בְּעֻלַת בָּעַל׃

But G-d came to Abimelech in a dream of the night, and said to him: 'Behold, thou shalt die, because of the woman whom thou hast taken; for she is a man's wife.'

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21 The Sages read "a husband's wife" as "she rises with her husband's rising." The Alter Rebbe uses it for the ascent of the receiver (Malchus).

Ketubot 61a:3 כתובות ס"א א:ג'

וּפָשֵׁיטְנָא לַקּהּ מֵהָא: עוֹלָה עִמּוֹ וְאֵינָהּ יוֹרֶדֶת עִמּוֹ. אָמַר רַב הוּנָא: מַאי קְרָאָה — "וְהִיא בְּעוּלַת בָּעַל", בַּעֲלֶיהָ שֶׁל בַּעַל, וְלֹא בִּירִידָתוֹ שֶׁל בַּעַל. רַבִּי אֶלְעָזָר אָמַר מֵהָכָא: "כִּי הִיא הָיְתָה אֵם כָּל חָי", לְחַיִּים נִיתְּנָה, וְלֹא לְצַעַר נִיתְּנָה.

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22 **ע"פ הראיני את מראיך**

The discourse referred to: "Show me your appearance" is advice to the soul to remember that it is only a "reflection" that descended for the sake of ascent and return; this arouses great compassion for the divine spark in it, and through teshuvah its Torah and mitzvos become sweeter and more radiant.

KEHOT'S NOTE

ראה לקו"ת שה"ש יז, ג. בלקו"ת שמע"צ צב, סע"ב מציין לכאן.

23 **הראיני את מראיך**

"Show me your appearance." In the discourse referred to, it is read as the soul remembering that it descended into the body as a "reflection," for the sake of ascent.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאַיִךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

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KEHOT'S NOTE

מנחות קי, א.

PARAGRAPH 5

16 **במראה אליו אתודע**

"In a vision I make Myself known to him," said of the prophets. The Alter Rebbe reads mar'ah as "mirror," a name for the Shechinah.

Numbers 12:6 במדבר י"ב:ו'

וַיֹּאמֶר שִׁמְעוּ־נָא דְבָרָי אִם־יִהְיֶה נְבִיאֲכֶם ה' בַּמַּרְאָה אֵלָיו אֶתְוַדָּע בַּחֲלוֹם אֲדַבֶּר־בּוֹ׃

And He said: 'Hear now My words: if there be a prophet among you, I the L-RD do make Myself known unto him in a vision, I do speak with him in a dream.

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KEHOT'S NOTE

במדבר יב, ו.

PARAGRAPH 6

17 **אשת חיל עט"ב**

"A woman of valor is the crown of her husband." The receiver (Malchus) rises to become the crown above the giver.

Proverbs 12:4 משלי י"ב:ד'

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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KEHOT'S NOTE

משלי יב, ד.

18 **והי' אור הלבנה**

In the future the moon's light will equal the sun's: the receiving, reflecting light will rise to the level of the source.

Isaiah 30:26 ישעיהו ל':כ"ו

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

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

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KEHOT'S NOTE

ישעי' ל, כו.

19 **עולת שבת בשבתו**

The Shabbos offering; olah ("burnt-offering") also means

PARAGRAPH 7

24 **ויעש ה' אלקים לאדם ולאשתו כתנות עור**

G-d clothed Adam and Chavah in garments of skin; the Alter Rebbe reads the garment as concealment that produces reflected light.

Genesis 3:21 בראשית ג׳:כ״א

וַיַּעַשׂ ה' אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם:

And the L-RD G-d made for Adam and for his wife garments of skins, and clothed them.

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KEHOT'S NOTE

בראשית ג, כא. במאמרי אדה״ז פרשיות ע׳ מה נוסף הגהת הצ״צ: ״והוא ענין כתנות אור באלף״. וראה במאמרי אדה״ז כתובים ח״א ע׳ קכט, ועי׳ קלא. כתובים כרך ב ע׳ נט. אוה״ת נ״ך כרך ג ע׳ אישנ. וראה של״ה רצו, ב.

25 **לא טוב היות האדם לבדו**

Now interpreted: "alone" is total revelation and nullification; the "helper opposite him" is the concealment that generates a higher light.

Genesis 2:18 בראשית ב׳:י״ח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ:

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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26 **על הכסא דמות כמראה אדם**

Ezekiel sees upon the throne "a likeness as the appearance of a man" — the "supernal Adam," the Name Mah.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

27 **פי׳ ענין היות האדם לבדו . . למעלה בבחי׳ יחו״ע**

The Rebbe discusses this interpretation of "the man alone" as the state of the higher unity.

KEHOT'S NOTE

ראה לקו״ש ח״ה ע׳ 22.

28 **שו״ה בביטול — אליו יתי׳**

The Tzemach Tzedek's gloss there: "This is the meaning of 'alone' (levado): that there be nullification, as in truth there is none else besides Him (milevado)."

KEHOT'S NOTE

במאמרי אדה״ז פרשיות ע׳ מו הגה״ה מהצ״צ: ״שזהו פי׳ לבדו שיהי׳ בחי׳ ביטול כמו שבאמת אין עוד מלבדו״.

29 **שיהי׳ עזר וסיוע מבחי׳ כנגדו**

A further discussion of help coming from the opposing side, to which the note points (together with Pardes Rimonim, entry "Maarav").

KEHOT'S NOTE

ראה פרדס ערך מערב. ובאוה״ת פ׳ מסעי ע׳ אישצו.

PARAGRAPH 8

30 **צחוק עשה לי אלקים**

Sarah's words at the birth of Yitzchak. The Alter Rebbe reads them as the future laughter and delight coming through the Name Elokim.

Genesis 21:6 בראשית כ״א:ו׳

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו. מכאן עד סיום המאמר יש שינויים בפרשיות ע׳ מו. וראה שם ההוספה מכת״י ב.

31 **עד יעבור עמך ה'**

From the Song at the Sea; read here as a revelation that "passes beyond" the Name Havayah.

Exodus 15:16 שמות ט״ו:ט״ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ Havayah עַד־יַעֲבֹר עַם־זוּ קָנִיתָ:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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KEHOT'S NOTE

שמות טו, טז.

32 **לא ישב אדם שם**

"A land where no man has dwelt"; read as a level beyond "Adam," the Name Mah.

Jeremiah 2:6 ירמיהו ב׳:ו׳

וְלֹא אָמְרוּ אַיֵּה ה' הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרָיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם:

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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KEHOT'S NOTE

ירמי׳ ב, ו.

33 **כמ״ש ע״פ בעטרה שעטרה לו אמו**

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

KEHOT'S NOTE

אולי הכוונה ללקו"ת במדבר ד, ג. שה"ש כב, ב. הענין מובא בכ"מ בדא"ח.

34 **בעטרה שעטרה לו אמו**

"With the crown with which his mother crowned him"; the Alter Rebbe refers to his explanation of this verse for the level beyond Havayah.

Song of Songs 3:11 שיר השירים ג:י"א

צְאֶינָה 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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35 **ישמח ה' במעשיו . . כמ"ש במ"א**

There: the present work is to serve Elokim, transforming darkness into light; at the completion of the refinements "G-d will rejoice in His works" and the laughter and delight will be revealed, which is why Yitzchak is named for the future.

KEHOT'S NOTE

ראה לקמן יח, א. לקו"ת שמע"צ פד, א ואילך. פח, ד ואילך.

36 **ישמח ה' במעשיו**

"G-d will rejoice in His works": the divine delight of the Time to Come.

Psalms 104:31 תהילים ק"ד:ל"א

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו׃

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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PARAGRAPH 9

37 **והנה אחר חטא אדה"ר**

A parallel discussion of the garments after Adam's sin.

KEHOT'S NOTE

ראה גם סה"מ אדה"ז כתובים כרך א ע' קכט. ספר החקירה סח, ב.

38 **הי' הכסוי וההעלם דק ביותר**

The Tzemach Tzedek comments that the fine covering before the sin was like the partition between Atzilus and Beriah, which was of the level of chashmal.

KEHOT'S NOTE

בספר החקירה סח, ב ובאוה"ת בראשית תלח, ב מציין כ"ק אדמו"ר הצ"צ ע"ז "ע"ד הפרסא שבין אצילות לבריאה שהי' מבחי' חשמל" ע"ש. ראה במאמרי אדה"ז כתובים-א ע' קכט.

39 **ויניחהו בג"ע**

G-d placed Adam in the Garden of Eden; before the sin the covering was fine enough for Eden.

Genesis 2:15 בראשית ב:ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

40 **כי הנה עיקר יניקת החיצונים**

A passage from here is quoted there.

KEHOT'S NOTE

בסה"מ תקע"א ע' נו מובא קטע מכאן. ראה אוה"ת נ"ך ע' אישלא. בספר החקירה ובאוה"ת שם: "ולעיל נתי' שע"י העור הוא הבירור וי"ל שניהם אמת היינו שע"י העור יוצא הפסולת לחוץ והפנימית נשאר בפנים". עכ"ל שם.

41 **כרחל לפני גוזזי' נאלמה**

"Like a ewe that is dumb before her shearers"; the shearing of wool alludes to the hairs through which the external forces draw nourishment.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנָה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע' נג, ז. בספר החקירה ובאוה"ת שם מציין ע"ז "וכמ"ש מזה בלקו"ת פ' צו ופ' פנחס בד"ה את קרבני לחמי, ובד"ה אלה מסעי".

42 **צו את קרבני**

The verse of the daily offering, on which the Alter Rebbe's discourse in Pinchas explains the ewe, its wool and its skin.

Numbers 28:2 במדבר כ"ח:ב'

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

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

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43 **כמ"ש גבי פרה אדומה**

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

KEHOT'S NOTE

פרה ב, ה.

44 **היו בה שתי שערות בתוך גומא אי' פסולה**

A red heifer with two black or white hairs growing from one follicle is invalid; it shows that hairs grow from follicles in the skin.

Mishnah Parah 2:5 משנה פרה ב':ה'

הָיוּ בָהּ שְׁתֵּי שְׂעָרוֹת שְׁחוֹרוֹת אוֹ לְבָנוֹת בְּתוֹךְ גֻּמָּא אַחַת, פְּסוּלָה. רַבִּי יְהוּדָה אוֹמֵר, אֲפִלּוּ בְתוֹךְ כּוֹס אֶחָד. הָיוּ בְתוֹךְ שְׁנֵי כוֹסוֹת וְהֵן מוֹכִיחוֹת זוֹ אֶת זוֹ, פְּסוּלָה. רַבִּי עֲקִיבָא אוֹמֵר, אֲפִלּוּ אַרְבַּע, אֲפִלּוּ חָמֵשׁ, וְהֵן

מְפָזָרוֹת, יִתְלֹשׁ. רַבִּי אֱלִיעֶזֶר אוֹמֵר, אֲפִלּוּ חֲמִשִּׁים. רַבִּי יְהוֹשֻׁעַ בֶּן בְּתֵירָא אוֹמֵר, אֲפִלּוּ אַחַת בְּרֹאשָׁהּ וְאַחַת בִּזְנָבָהּ, פְּסוּלָה. הָיוּ בָהּ שְׁתֵּי שְׂעָרוֹת, עֶקָּרָן מַשְׁחִיר וְרֹאשָׁן מַאְדִּים, עֶקָּרָן מַאְדִּים וְרֹאשָׁן מַשְׁחִיר, הַכֹּל הוֹלֵךְ אַחַר הַנִּרְאֶה, דִּבְרֵי רַבִּי מֵאִיר. ...

If it had two black or white hairs growing within one follicle, it is invalid. Rabbi Judah said: within one kos; if they grew within two kosot that were adjacent to one another, it is invalid. Rabbi Akiva says: even if there were four or five but they were dispersed, they may be plucked out. Rabbi Eliezer says: even as many as fifty. Rabbi Joshua ben Batera says: even if it had but one on its head and one on its tail, it is invalid. If it had two hairs ...

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45 **ובפרק העור והרוטב**

The Talmud notes that a hide has perforations through which the hairs penetrate and rules that a perforation the ink passes over is not considered a hole. It illustrates the relation between skin and hair.

Chullin 119b חולין קי״ט ב

KEHOT'S NOTE

חולין קיט, ב.

46 **צו . . את קרבני**

The discourse referred to: the lambs of the daily offering embody compassion, "like a ewe before her shearers"; wool cannot grow from the flesh except through the interruption of the skin, and above, the "hairs" are letter-combinations vested in the lower worlds to become separate beings, through a separating screen.

KEHOT'S NOTE

לקו״ת פנחס עח, ג. וראה גם באוה״ת משפטים ע׳ א׳רכא.

PARAGRAPH 10

47 **עובד אלקים**

"Between one who serves G-d and one who does not serve Him." The Alter Rebbe reads "serves" (oved) as "works" (as in tanning), the refining of the concealment of Elokim.

Malachi 3:18 מלאכי ג׳:י״ח

וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ׃

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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48 **ויעש ה׳ אלקים לאדם ולאשתו כתנות עור**

The two Names in the verse are read as the refining of the skin, or as corresponding to Adam and his wife.

Genesis 3:21 בראשית ג׳:כ״א

וַיַּעַשׂ ה׳ אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם׃

And the L-RD G-d made for Adam and for his wife garments of skins, and clothed them.

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PARAGRAPH 11

49 **וחנוך הי׳ תופר מנעלים**

There the name "Chanoch" is explained as from chinuch (education), and its connection specifically to the shoe.

KEHOT'S NOTE

ראה עמק המלך שער קריית ארבע פצ״ד בשם מדרש. בענין שם "חנוך" ראה באוה״ת בראשית כרך ב דרושים לחנוכה שב, ב שהוא מלשון "חינוך" והשייכות דוקא לנעל.

50 **ע״פ מה יפו פעמיך בנעלים**

The discourse referred to: it explains the saying that Sandal[fon] binds crowns for his Master from the prayers of Israel, noting that "sandal" is the Targum's word for a shoe.

KEHOT'S NOTE

לקו״ת שה״ש מג, ג ואילך.

51 **מה יפו פעמיך בנעלים**

"How beautiful are your steps in sandals." The Alter Rebbe refers to his discourse on this verse for the meaning of the shoe.

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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PARAGRAPH 14

52 **ויגרש את האדם**

Adam's expulsion from Eden, which reflects the coarser concealment after the sin.

Genesis 3:24 בראשית ג׳:כ״ד

וַיְגָרֶשׁ אֶת־הָאָדָם וַיַּשְׁכֵּן מִקֶּדֶם לְגַן־עֵדֶן אֶת־הַכְּרֻבִים וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים׃

So He drove out the man; and He placed at the east of the garden of Eden the cherubim, and the flaming sword which turned every way, to keep the way to the tree of life.

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KEHOT'S NOTE

בראשית ג, כד.

PARAGRAPH 15

53 **משמח חתן וכלה**

The text of the wedding blessings: the sixth concludes "who gladdens groom and bride," the seventh "who gladdens the groom with the bride."

Ketubot 8a:5–6 כתובות ח׳ א:ה׳-ו׳

"שַׂמֵּחַ תְּשַׂמַּח רֵעִים הָאֲהוּבִים, כְּשַׂמֵּחֲךָ יְצִירְךָ בְּגַן עֵדֶן מִקֶּדֶם, בָּרוּךְ אַתָּה ה׳, מְשַׂמֵּחַ חָתָן וְכַלָּה". "בָּרוּךְ אַתָּה ה׳, אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר

בָּרָא שָׁשׁוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחְוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׁשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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

54 **עטרה לבעלה**

> **"A woman of valor is the crown of her husband": the receiver who adds light becomes the crown of the giver.**

Proverbs 12:4 משלי י״ב:ד׳

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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ויאמר ה' אלקים הן האדם היה כאחד ממנו...

"And the L-rd G-d said: Behold, man has become like one of us"

Knowing evil is harmless 'above,' where knowledge is encompassing and keeps evil apart, but for man, whose knowing is inner, it means becoming mixed with evil; therefore G-d forbade the Tree of Knowledge, kept man from eternal life once he was mixed with evil, and sent him to refine the world through struggle instead of through sheer light.

THE MAAMAR IN BRIEF

The maamar asks why the Tree of Knowledge 'opened their eyes,' why G-d kept man from the Tree of Life, and how the serpent knew what eating would do. The answer turns on the difference between encompassing (makif) and inner (pnimi) knowledge. Above, good and evil are known only in an encompassing way, so evil stays separate, as the frankincense gives life to the other spices without mixing with them. Man is an inner being: whatever he knows becomes part of him, so knowing evil meant becoming mixed with it, which began the long war between good and evil in every generation. G-d had wanted man to stay wholly holy and refine the world by drawing down so much light that the fallen sparks would be absorbed of themselves, like a candle before a torch. After the sin, eternal life from the Tree of Life, which stems from Keser, above distinctions, would have made the evil in him eternal too, so man was sent to 'work the ground' and refine it through labor, prayer and the separating power of Chochmah. The serpent, itself rooted in the Tree of Knowledge, understood all this and told Eve a cunning truth.

OUTLINE

1 **The questions** ¶1–2

Why did the Tree of Knowledge open their eyes, why keep man from the Tree of Life, and how did the serpent know? The answer begins: above, good and evil are known but not mixed.

2 **Encompassing and inner knowledge** ¶3–4

Knowledge above is encompassing and keeps evil separate (the spider in the king's palace, Havdalah, the frankincense); the Tree of Knowledge is inner knowledge, where good and evil truly mix.

3 **Man's inner nature and the war with evil** ¶5–7

Because man absorbs what he knows, knowing evil mixed him with it, producing a see-saw struggle through the generations and, on the plain level, the awareness of desire.

4 **Why man was kept from the Tree of Life** ¶8–9

The Tree of Life, rooted above the shattering in Keser, would have made the evil in him eternal; evil must instead be separated through Chochmah and its gevuros until death is swallowed up forever.

5 **Expulsion and the work of refinement** ¶10–11

Incense alone cannot remove guilt; man was sent to work the ground and refine the sparks, whereas originally he would have absorbed them through the light of the 248 positive commandments, like a candle before a torch.

6 **Refinement by light and by war** ¶12

In Temple times and for Adam before the sin, sparks were drawn in of themselves; after the sin they must be won through labor and prayer, 'the time of prayer is the time of battle.'

7 **How the serpent knew** ¶13

The serpent, rooted in the Tree of Knowledge, understood the prohibition and, to avoid being absorbed into Adam's light, drew man into war by telling a cunning truth.

8 **Addendum: Adam in the chambers; Judah's descent** ¶14

From the Arizal: Adam fell by agreeing merely to look into the chambers of impurity; from Rabbi Avraham son of the Maggid: Judah 'turned aside' into the realm of the kelipos to raise sparks.

KEY CONCEPTS

Encompassing and inner (makif and pnimi) מקיף ופנימי

Encompassing knowledge or light acts on something from above without entering it and so stays separate from it; inner knowledge is absorbed and becomes part of the knower. The maamar's key to why knowing evil harms man but not the higher realms.

The Tree of Knowledge of good and evil עץ הדעת טוב ורע

The level of mixture, where good and evil draw on each other and are fused; it arises from the shattering of the vessels.

Refinements (beirurim) בירורים

The work of separating the sparks of holiness from the evil they are trapped in and elevating them, man's task after the sin, carried out through labor, eating, prayer and mitzvos.

A candle before a torch כנר בפני האבוקה

The image for refinement through light: when enough holiness is revealed, the fallen sparks are absorbed into it of themselves, without a battle.

Chochmah as judgment חכמה נקראת דין

Because 'through Chochmah they are refined,' Chochmah contains gevuros that separate good from evil, unlike Keser, which is simple mercy and makes no distinction.

Sparks of holiness נצוצי קדושה

The holy vitality that fell into the realm of evil and sustains it; when it is withdrawn and elevated, the kelipah ceases to exist.

SECTION 1 • ¶1–2

The questions

1 ויאמר ה' אלקים הן האדם[1,2] היה כאחד ממנו לדעת טוב ורע ועתה פן ישלח ידו כו'. יי"ל א' מהו שע"י עה"ד נפקחו עיניהם להיות כאלקים יודעי טו"ר.[3]

"And the L-rd G-d said: Behold, man has become like one of us, knowing good and evil; and now, lest he put forth his hand, etc." There is room to ask: first, what is it that through the Tree of Knowledge their eyes were opened, to be like G-d, knowing good and evil?

> The maamar opens with G-d's words after Adam and Eve ate from the Tree of Knowledge. The first question: why should eating a fruit 'open their eyes' and make them 'like G-d, knowing good and evil'? What kind of knowing is this, and why would it come from eating?

וגם מ"ש ה' אלקים ועתה פן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעולם ומה איכפת לו בזה הרי מה שצוה אותו שלא לאכול הוא ג"כ כדי שלא ימות.

And also [we must understand] what the L-rd G-d said, "And now, lest he put forth his hand and take also from the Tree of Life, and eat, and live forever" — why should this concern Him? After all, what He commanded him not to eat was also so that he would not die.

> The second question: G-d then expels man so that he will not eat from the Tree of Life and live forever. But G-d's original prohibition was itself meant to keep man alive ('on the day you eat from it you shall die'); why then should G-d now be concerned to prevent him from living forever?

2 ועוד והוא העיקר מאין ידע הנחש מזה אשר ביום אכלכם ממנו ונפקחו עיניכם[4] שלפי האמת כן הוא.

Further, and this is the main [question]: from where did the serpent know of this — "that on the day you eat from it your eyes will be opened" — which in truth is so?

> The main question: the serpent told Eve that eating would open their eyes, and the maamar will show that this was actually true. How did the serpent know something that G-d had not told man?

ואם אדם ששמע הצווי מהקב"ה לא הכיר בזה רק כפשוטו שאמר לו ה' אלהים כי ביום אכלך ממנו מות תמות[5] והנחש לא נזכר כלל ששמע הצווי הזה

For Adam, who heard the command from the Holy One, blessed be He, did not recognize this, but [understood it] only according to its plain sense — that the L-rd G-d told him, "For on the day you eat from it you shall surely die"; and the serpent is not mentioned at all as having heard this command.

> Adam heard the command directly from G-d, yet understood only its plain meaning, the warning of death. The serpent is never described as having heard the command at all.

וגם אם שמע כשנצטווה אדם מאין היה בו בינה יתירה להבין דבר מתוך דבר יותר מהאדם עצמו. אם לא שנאמר שגבוה הוא מהאדם וכ"ז פלאי.[6]

And even if it heard [it] when Adam was commanded, from where did it have extra understanding, to infer one thing from another, more than Adam himself? Unless we say that it is higher than man — and all this is astonishing.

> Even if the serpent overheard it, how could it deduce more from it than Adam himself? That would imply the serpent is higher than man, which is astonishing, since man was the crown of creation.

הנה תחלה יתבאר מ"ש האדם היה כאחד ממנו לדעת טו"ר[7] שהוא מאמר ה' להמלאכים ומשמע שלמעלה יודעים את הטוב ואת הרע גם שניהם.

Now, first let us explain what is said, "Man has become like one of us, knowing good and evil," which is G-d's statement to the angels; and it implies that above they know good and evil, both of them.

> The Alter Rebbe begins his answer with the phrase 'like one of us.' G-d is speaking to the angels, the higher beings, and the phrase implies that they, 'above,' also know both good and evil.

אבל מ"מ אינן מעורבים זה בזה כי גלוי וידוע שזה טוב וזה רע ומובדל הרע מן הטוב אע"פ שידוע שם הטו"ר.

Nevertheless, they are not mixed with one another, for it is revealed and known that this is good and this is evil, and the evil is separated from the good, even though good and evil are known there.

> Yet above, knowing evil does not mean being mixed with it: each is clearly recognized for what it is, and evil stays apart from good.

משא"כ בחי' עה"ד טו"ר היינו בחי' תערובת הטוב עם[8] רע שהרע יונק מהטוב והטוב מהרע והיו לאחדים.

This is not so with the level of the Tree of Knowledge of Good and Evil, which is the level of a mixture of the good with evil, where the evil draws nourishment from the good and the good from the evil, and they become one.

> The Tree of Knowledge is a different kind of knowing: good and evil are blended, each feeding off the other until they are fused. This is what man took in by eating.

SECTION 2 • ¶3-4

Encompassing and inner knowledge

3 וצ"ל דהרי פי' עץ הדעת טוב ורע היינו לשון ידיעה וא"כ למה נעשה תערובת טו"ר מחמת הדעת בטו"ר הלא למעלה ג"כ ידוע הטו"ר.

Now this needs [explanation]: for the meaning of "the Tree of Knowledge of good and evil" is a term of knowing; if so, why did a mixture of good and evil come about because of the knowledge of good and evil? Above, too, good and evil are known!

> A difficulty: 'Tree of Knowledge' means knowing. If knowing good and evil causes them to mix, why does it not cause a mixture above, where good and evil are also known?

אך ההפרש בזה הוא ענין ההפרש בין מקיף לפנימי כי בחי' ידיעת הטו"ר שלמעלה היא בבחי' מקיף בלבד

But the difference here is the matter of the difference between the encompassing (makif) and the inner (pnimi): for the knowledge of good and evil above is only in the manner of the encompassing.

> The answer is the distinction between makif, 'encompassing,' and pnimi, 'inner.' Something known in an encompassing way is grasped from outside and above without being absorbed; something known in an inner way is taken into oneself. Above, the knowledge of good and evil is only encompassing.

ולכן יכול להיות הבדלה בין טוב לרע שידע את הרע ולא יחליפנו ולא ימירנו[9] בטוב ח"ו.

And therefore there can be a separation between good and evil, so that He knows the evil and yet will not exchange it nor substitute it for good, heaven forbid.

> Because it is only encompassing, knowledge above keeps good and evil apart: evil can be known without being confused with good. The phrasing borrows the Torah's law that one may not exchange a consecrated animal, good for bad or bad for good.

כענין שממית בידים תתפש[10] והיא בהיכלי מלך שאע"פ שהיא בהיכלי מלך אבל יודע הוא ומכירה ששממית היא.

As in the matter of "The spider you can catch with the hands, yet it is in the king's palaces": even though it is in the king's palaces, he knows it and recognizes that it is a spider.

> The verse about the spider in the king's palace illustrates this: a spider may be found even in a palace, yet one who sees it knows it is only a spider. Being present in the same place does not blur its identity.

4 ויש הבדלה בין טוב לרע כמאמר המבדיל בין קודש לחול.[11] והיינו מצד שיודע טו"ר בבחינת מקיף עליהם ולכן אינם מתערבים יחד.

And there is a separation between good and evil, as the saying [goes], "Who separates between holy and profane." That is, because He knows good and evil in the manner of encompassing them, they therefore do not mix together.

> The separation between good and evil above is like the Havdalah blessing, 'Who separates between holy and profane.' Because G-d's knowledge of them encompasses them from above, they remain distinct.

וכענין בחינת לבונה זכה[12] שבי"א סממני הקטורת[13] שהעשרה סממנים הם י' נצוצי קדושה המובלעים בקליפות והי"א היא לבונה היא בחינת מקיף עליהם ואינה מתלבשת בפנימיותם.[14]

It is like the level of the pure frankincense among the eleven spices of the incense: the ten spices are ten sparks of holiness that are swallowed up in the kelipos, and the eleventh, the frankincense, is the level that encompasses them and does not become enclothed in their inner being.

> A second illustration: the Temple incense had eleven spices. The ten are compared to sparks of holiness swallowed inside kelipos (the husks of concealment), while the eleventh, frankincense, stands for a light that encompasses them without entering their inner being.

(ולבונה היא ג"כ חיות להם אבל לפי שהחיות הזה שהיא מחיה אותם הוא רק ע"י שהיא בבחי' מקיף בלבד עליהם ע"כ אינה מתערבת עמם כלל וכולה טוב).

(And the frankincense is also a life-force for them; but since this life-force by which it gives them life is only through its being solely encompassing over them, therefore it does not mix with them at all, and it is entirely good.)

> Frankincense too gives them life, yet because it does so only from outside, as an encompassing light, it never mixes with them and remains wholly good.

והנה המקיף הוא גם דוחה את החיצונים כנראה בציור האילן[15] שבפרד"ס במקיפים ופנימיים שמעמד ומצב הקליפות אחוריהם אל המקיף כו'. משא"כ בחי' עה"ד טו"ר הוא בחי' פנימי[16] ואז הטוב מעורב עם הרע ממש.

Now, the encompassing [light] also repels the external forces, as is seen in the diagram of the Tree in the Pardes, in the encompassing and inner [lights], where the position and stance of the kelipos is with their backs toward the encompassing, etc. This is not so with the level of the Tree of Knowledge of Good and Evil, which is the level of the inner, and then the good is actually mixed with the evil.

> The encompassing light even pushes away the external (negative) forces: in a Kabbalistic diagram of the Tree of the Sefiros, the kelipos are drawn with their backs to the encompassing lights. By contrast the Tree of Knowledge is inner knowledge, and there good and evil are truly mixed.

SECTION 3 • ¶5–7

Man's inner nature and the war with evil

5 וז"ש הן האדם היה כאחד ממנו.[17] פי' שהוא היה ג"כ כאחד ממנו פי' כמו שבבחי' אחדות דהיינו למעלה ידוע הטו"ר כן היה גם הוא ע"י שטעם מעה"ד המעורב טו"ר.

This is [the meaning of] what is said, "Behold, man has become like one of us." That is, he too became like one of us — meaning: just as in the level of oneness, that is, above, good and evil are known, so too was he, through having tasted from the Tree of Knowledge, which is mixed of good and evil.

> Now the verse is explained: 'like one of us' means that man, by eating from the Tree of Knowledge, came to know good and evil just as they are known above, in the realm of oneness.

אבל לו הדבר מזיק כי הרי האדם הוא מבחי' פנימי' ומיד שידע הוא מן הרע ע"י שטעם מעה"ד הרי יתערב עמו ויהי' הוא ממש מעורב ברע.

But for him the matter is harmful, for man is of the level of the inner, and as soon as he knows of evil, through having tasted from the Tree of Knowledge, he will become mixed with it, and he will actually be mixed with evil.

> But for man this is harmful, because man is a 'pnimi' being: what he knows he takes into himself. Once he knew evil, it became part of him.

לא כמו שהוא למעלה שאעפ"י שיודעים גם את הרע מ"מ מובדל הוא ומרוחק מן הטוב ואין לו התקרבות כו' לפי שהוא בבחי' מקיף.

Not as it is above, where, even though they also know the evil, nevertheless it is separated and distant from the good and has no closeness [to it], etc., because it is in the manner of the encompassing.

> Above it is different: evil is known but remains distant from the good, because the knowing there is encompassing.

אבל האדם שהוא מבחי' פנימי כשידע גם הוא מן הרע אזי יתערב הוא גם הוא ממש[18] עם הרע

But man, who is of the level of the inner — when he too knows of the evil, then he too will actually become mixed with the evil.

> Man, being inward, cannot know evil from a distance; knowing it means becoming mixed with it.

כי בבחי' פנימי' א"א להיות כ"כ מובדל הרע כנ"ל ואז הוא קשה מאד להפריד את הרע אלא מלחמה עצומה היא ולאם מלאם יאמץ[19] פעמים זה גובר ופעמים שכנגדו גובר.

For in the level of the inner it is impossible for the evil to be so separated, as explained above; and then it is very hard to separate out the evil, but rather it is a tremendous war, "and one nation shall be mightier than the other nation": at times this one prevails, and at times its opponent prevails.

> Once evil is mixed within him, separating it is very difficult; it becomes a constant war, like Rivkah's twins, where 'one nation shall be mightier than the other': when one rises, the other falls.

כאשר מצאנו ראינו בנשמות ישראל מראש הדורות עד עתה שהיו כמה עתים משונים פעמים בדור א' היו נשמות שבמעלה עליונה ונצחו את הרע.

As we have found and seen in the souls of Israel from the first generations until now, that there have been many differing periods: at times, in one generation, there were souls of an exalted level who vanquished the evil,

> History bears this out: some generations had lofty souls who overcame evil.

6 ובדור אחר היו רשעים גדולים שגבר הרע מאד. והיינו כי כולם נמשכים מאדה"ר והיה בו ג"כ שינויים אלו פעמים גבר הוא ופעמים גבר הרע עליו.

and in another generation there were great wicked men, in whom the evil prevailed greatly. This is because they all derive from Adam, the first man, and these changes were in him as well: at times he prevailed, and at times the evil prevailed over him.

> Other generations had great wicked men. This alternation is inherited from Adam, the root of all souls, who himself had times when he prevailed and times when evil prevailed over him.

וכ"ז היה לפי שהוא בבחי' פנימיות ומיד שידע מן הרע נתערב עמו ממש וא"כ הוא מלחמה גדולה וקשה להפרידו מאד אלא עת כך ועת כך כנ"ל.

All this was because he is of the level of the inner dimension, and as soon as he knew of evil he became actually mixed with it; and if so, it is a great war and very hard to separate it, but rather [there is] a time [for] this and a time [for] that, as explained above.

> All this comes from man's inner nature: once he knew evil, it was truly mixed into him, and the struggle to separate it goes back and forth, 'a time for this and a time for that.'

7 וכן גם עפ"י פשוט שמקודם היו ערומים והיו עסוקים בתשמיש להוליד בנים ולא יתבוששו[20] כמו שהיו אוכלים ושותים

So too according to the plain [sense]: beforehand they were naked, and they engaged in marital relations to beget children and "they were not ashamed," just as they would eat and drink,

> The same point on the simple level: before the sin Adam and Eve were naked and unashamed, and they related to marital union to have children the way one eats and drinks, as a simple act.

כי מצות ה' היא ולא היו יודעים כלל שיש תאוה בזה[21] אבל אחר שאכל עה"ד וידעו שיש תאוה בזה אזי קשה לפרוש כו'.

for it was G-d's commandment, and they did not know at all that there is desire in this; but after he ate from the Tree of Knowledge and they knew that there is desire in this, then it is hard to withdraw, etc.

> For them it was simply fulfilling G-d's command to be fruitful; they knew nothing of lust. After eating from the Tree of Knowledge they became aware of desire, and from then on it is hard to hold back.

SECTION 4 • ¶8–9

Why man was kept from the Tree of Life

8 ולכן לא רצה הקדוש ברוך הוא שיטעם האדם מעה"ד כי לו הדבר מזיק כנ"ל והיה רוצה שלא ידע ממציאת הרע כלל ויהיה כולו קדוש ולא רצה להכניסו במלחמה עצומה הזאת.

Therefore the Holy One, blessed be He, did not want man to taste from the Tree of Knowledge, for to him the matter is harmful, as explained above. He wanted him not to know of the existence of evil at all and to be entirely holy, and He did not want to bring him into this tremendous war.

> This answers the first question. G-d forbade the Tree of Knowledge not merely as a test but because knowing evil would harm man, who absorbs what he knows. G-d wanted man to remain wholly holy, never drawn into the struggle with evil.

אבל אחר שכבר טעם מעה"ד ונתערב ברע אז אמר פן ישלח ידו ולקח גם מעה"ח ואכל וחי לעלם.[22]

But after he had already tasted from the Tree of Knowledge and become mixed with evil, then He said, "Lest he put forth his hand and take also from the Tree of Life, and eat, and live forever."

> Only after man had already eaten and become mixed with evil did G-d express concern about the Tree of Life.

פי' שחשש עוד מעתה שכבר נתערב ברע ולקח גם מעה"ח ששרשו מבחי' שלמעלה מהשבירה שמשם הוא שהיה התחלת המיתה והתהוות עה"ד טו"ר משא"כ מה שלמעלה מהשבירה הוא עה"ח ואם יאכל גם ממנו וחי לעולם.

That is, He was further concerned, now that he had already become mixed with evil, [that he would] take also from the Tree of Life, whose root is from the level that is above the shattering — for it is from there that the beginning of death and the coming into being of the Tree of Knowledge of good and evil came about, whereas what is above the shattering is the Tree of Life — and if he eats from it too, he will live forever.

> The Tree of Life is rooted above the 'shattering of the vessels' (the primordial cosmic breakage from which evil and death originate in Kabbalah). The Tree of Knowledge, with its mixture of good and evil, comes from the shattering; the Tree of Life comes from a level untouched by it, and eating from it grants eternal life.

פי' כי הרי באמת בבחי' זו נאמר אם צדקת מה תתן לו (איוב לה) ורבו פשעיך מה תעשה לו[23] ואע"כ אף שמעורב ברע הרי גם אם רבו פשעיך כו'

That is: for in truth, of this level it is said, "If you are righteous, what do you give Him" (Job 35), "[and if] your transgressions are many, what do you do to Him?" If so, even though he is mixed with evil, still, even "if your transgressions are many," etc.,

> At that lofty level, sin makes no difference: as Job says, man's righteousness gives G-d nothing and his sins do nothing to Him. So even a man full of sins could receive eternal life from it.

ויכול להיות וחי לעולם ואז גם הרע שבו יהיה לו קיום לעולם מאחר שהוא בבחי' פנימי' והרע מעורב כו'

he could "live forever"; and then the evil within him too would have existence forever, since he is of the level of the inner and the evil is mixed [in him], etc.,

> But since evil is now mixed inside man, eternal life for man would mean eternal life for the evil within him as well.

וא"א לו להפרידו מעליו. א"כ כשיהיה הוא חי לעולם אזי גם הרע שבו יהיה לו קיום לעולם.[24]

and it is impossible for him to separate it from himself. If so, when he lives forever, the evil within him too will have existence forever.

> Man cannot peel the evil away from himself, so if he were to live forever, the evil would also be preserved forever.

9 וזהו היפך הכוונה שהרי צ"ל בלע המות לנצח[25] שיהיה ובערת הרע[26] כמאמר והרשעה כולה בעשן תכלה שזה יהיה לימות המשיח.

And this is the opposite of the intention, for there must be [the fulfillment of] "He will swallow up death forever," that there be "you shall eradicate the evil," as the saying [goes], "and all wickedness will vanish like smoke" — which will be in the days of Mashiach.

> Eternal life for evil contradicts G-d's purpose, which is that evil and death be abolished: 'He will swallow up death forever,' and 'all wickedness will vanish like smoke' (a phrase from the High Holiday prayers), in the days of Mashiach.

כי בכל משך הגלות הוא עת הבירורים והפרדת הרע והיינו ע"י בחי' חכמה דבחכמה אתברירו[27,28] להפריד הרע מהטוב

For the entire duration of the exile is the time of the refinements and of separating the evil; and this is through the level of Chochmah, for "through Chochmah they are refined," to separate the evil from the good.

> Until then, the exile is the time of 'refinements' (beirurim): sorting the good out of the mixture and separating it from evil. This is done through Chochmah, as the Zohar says, 'through Chochmah they are refined.'

ולכן נק' החכמה דין. שלא כמו שדימו המקובלים הראשונים שהחכ' כולה חסד שהרי היא מקור חסד.

Therefore Chochmah is called judgment — not as the early Kabbalists imagined, that Chochmah is entirely kindness, since it is the source of Chesed.

> Because it separates, Chochmah is called 'judgment' (din), which differentiates and sets limits. Earlier Kabbalists had thought Chochmah was pure kindness, since Chesed flows from it.

והחייט[29] המציא שיש בה ג"כ דין ושבחו האר"י ז"ל[30] שכך מבואר בזוהר באדרא כחמרא דשקיט[31] ושכיך על דורדיי כו'.

The Chayat innovated that there is judgment in it as well, and the Arizal, of blessed memory, praised him, for so it is explained in the Zohar, in the Idra: "like wine that is still and settled on its lees," etc.

> Rabbi Yehudah Chayat (a Kabbalist of the Spanish expulsion, commentator on Maarechet HaElokut) taught that Chochmah contains judgment too, and the Arizal endorsed this, citing the Zohar's image of settled wine resting on its dregs: the clear wine is separated from the sediment below it.

כי מאחר שיש בירורים להפריד הרע וזהו ע"י גבורות וע"ז נאמר (תהלים צד) אשרי הגבר[32] אשר תיסרנו יה שגם היסורים שהם לתועלת העברת הרע הוא מבחי' י"ה וכידוע שהיסורים הם לתועלת הפרדת הרע.

For since there are refinements to separate the evil, and this is through gevuros, and of this it is said (Psalms 94), "Fortunate is the man whom You, Yah, chasten" — that the sufferings too, which serve to remove the evil, are from the level of Yah; and as is known, sufferings serve to separate the evil.

> Separating evil is done through gevuros (forces of severity). The verse 'Fortunate is the man whom You, Yah, chasten' shows that even suffering, which serves to remove evil, comes from the Name Yah (whose letters Yud-Hei correspond to Chochmah and Binah).

כי הקליפות נמשלים לעלוקה שכשמוצצת דם אזי מיד מתה וז"ש (משלי ל) לעלוקה שתי בנות[33].[34]

For the kelipos are likened to a leech, which, when it sucks blood, immediately dies; and this is [the meaning of] what is said (Proverbs 30), "The leech has two daughters."

> The kelipos (forces of concealment) are like a leech: once it sucks its fill of blood it dies. So too, when the kelipah receives its portion, it is thereby detached and falls away.

וזהו ג"כ ענין שעיר המשתלח.[35] וכן וישלח יעקב[36] וגו' מנחה לעשו אחיו[37] עזים מאתים[38] כו' שבזה שנותן לו חלקו הוא מפרידו.

And this is also the matter of the goat that is sent away. So too, "And Jacob sent," etc., "a gift to Esau his brother: two hundred she-goats," etc. — for by giving him his portion he separates him.

> This is the idea behind the goat sent to Azazel on Yom Kippur, and Jacob's gift of goats to Esau: giving evil its due portion separates it from holiness.

וכך צ"ל לאחר שכבר טעם האדם מעה"ד ונתערב ברע אזי צריך לבירורי' עד שיפרידו ע"י שיקחו כל נצוצי קדושה שבו כו'.

So too, after man has already tasted from the Tree of Knowledge and become mixed with evil, there must be refinements until it is separated, by taking all the sparks of holiness in it, etc.

> Likewise, once man has become mixed with evil, a process of refinement is needed until the evil is separated from him, by extracting all the sparks of holiness from it.

וכ"ז הוא ע"י החכ' שבחכ' אתברירו. לפי שיש בה גם בחי' גבורות להיות תיסרנו יה וכמ"ש (דברים ח) כאשר ייסר איש[39] את בנו[40] כו'.

And all this is through Chochmah, for "through Chochmah they are refined," since there is in it also the level of gevuros, so that there be "You, Yah, chasten," and as it is written (Deuteronomy 8), "As a man chastens his son," etc.

> This refining is done by Chochmah, which contains gevuros; hence 'You, Yah, chasten,' and 'as a man chastens his son,' that is, chastening that comes from love and aims to purify.

משא"כ בחינת כתר שלמעלה מחכמה הוא רחמים פשוטים וכחשיכה כאורה[41] ולכן פן ישלח ידו ולקח גם מעה"ח ואז וחי לעולם מאחר דאם צדקת מה תתן לו[42] כו'

This is not so with the level of Keser, which is above Chochmah: it is simple mercy, and "darkness is like light." Therefore [He said], "lest he put forth his hand and take also from the Tree of Life," and then "live forever," since "if you are righteous, what do you give Him," etc.

> Keser (the Crown), above Chochmah, is simple mercy that makes no distinctions: to it 'darkness is like light.' The Tree of Life stems from there, so it would give eternal life regardless of man's deeds.

ולפי שהוא מבחי' פנימית וא"כ הרע קשור ואדוק בו ויהי' גם לו קיום ולא זו היא הכוונה כנ"ל.

And since he is of the inner level, the evil is therefore bound and attached to him, and it too would have existence — and this is not the intention, as explained above.

> Since the evil is bound up inside man, it too would gain permanence, which is the opposite of G-d's intention.

SECTION 5 • ¶10–11

Expulsion and the work of refinement

10 וכמ"ש בזוהר גבי רבי אחא[43] מכפר טרשא שכיפר בקטורת על מקום שהיה הנגף שם ואמרו לו שלא הועיל כי עדיין בחיובא אשתכח.

As it is stated in the Zohar concerning Rabbi Acha of Kefar Tarsha, who atoned with incense for a place where there was a plague, and they told him that it did not help, for "they are still found guilty."

> The Zohar tells that Rabbi Acha came to Kefar Tarsha during a plague and used the incense to stop it; he was told this did not truly help, because the people were still guilty. Burning incense can hold off the destroyer, but it does not remove the evil itself.

בשלמא אם היו עושין תשובה כו'. ולכן מיד וישלחהו מג"ע[44] לעבד את האדמה אשר לקח משם.[45]

"It would be well if they had done teshuvah," etc. Therefore, immediately, "He sent him out of the Garden of Eden, to work the ground from which he was taken."

> Only teshuvah would have truly helped. Likewise, man could not simply be made immortal with his evil; therefore G-d immediately sent him out of Eden to 'work the ground from which he was taken.'

דהיינו עבודת הבירורים ע"י זריעה חרישה וקצירה ואח"כ באכלו ממנו ואו' אחד ואהבת הוא מברר ומעלי כו'.

That is, the work of refinements through sowing, plowing and reaping; and afterwards, when he eats from it and says "One" and "You shall love," he refines and elevates [it], etc.

> 'Working the ground' is the work of refinement: through plowing, sowing and reaping, man produces food, and when he eats it and then serves G-d, saying the Shema ('One,' 'You shall love'), he refines and elevates the sparks in that food.

11 ואז צריך לילך ממש על האדמה אשר לקח משם[46] ושמה יאכל ושמה יברר הבירורים.

And then he must actually go upon the ground from which he was taken, and there he will eat, and there he will carry out the refinements.

> After the sin man must actually go down to the ground, the place of the mixture, eat there and refine there.

אך צ"ל איך היה מתחלה כוונתו יתי כשלא ידע האדם מטו"ר כלל מאחר שיש מציאת הרע בעולם א"כ איך יתבררו הבירורים שזה צ"ל ע"י האדם.

But we must understand: what was His original intention, may He be blessed, when man did not know of good and evil at all? Since there is the existence of evil in the world, how, then, would the refinements be refined, which must be done by man?

> A question: evil already existed in the world before the sin. If Adam was never meant to know evil, how were the sparks trapped in it supposed to be refined, since that is man's task?

אך הענין כי אז היה באופן אחר ממש שלא בדרך מלחמה אלא ע"ד מ"ש ויניחהו בגי"ע לעבדה[47] זה[48] רמ"ח מ"ע להמשיך אור א"ס בגי"ע וע"י רבוי התגלות האור

But the matter is that then it was in an entirely different manner, not by way of war, but in the manner of what is written, "And He placed him in the Garden of Eden to work it" — these are the 248 positive commandments — to draw the Infinite Light into the Garden of Eden; and through the abundant revelation of the light,

> Before the sin refinement was to happen in a completely different way, without war. Adam was placed in Eden 'to work it,' which the Zohar and Targum explain as the 248 positive commandments; through them he would draw the Infinite Light into Eden.

ממילא יתעלו נצוצי[49] קדו' שנפלו ונתערבו ברע ויהיו נכללים בתוך האורות עליונים שימשיך האדם כנר בפני האבוקה שאם האבוקה קטנה אזי נר הסמוך לה יוכלל[50] בה

the sparks of holiness that fell and became mixed with evil would rise of themselves and be absorbed within the supernal lights that man would draw down, like a candle before a torch: if the torch is small, a candle close to it is absorbed in it,

> The sheer intensity of that revealed light would automatically draw the fallen sparks upward and absorb them, as a small candle is swallowed up in the flame of a torch.

ואם ירחיקוהו מעט לא יתכלל בה מפני שהאבוקה קטנה. אבל אם תהיה[51] האבוקה גדולה אזי אע"פ שיהיה הנר רחוק יהיה מתכלל בה.

but if it is moved a little away, it is not absorbed in it, because the torch is small. But if the torch is large, then even if the candle is far away, it is absorbed in it.

> The larger the torch, the farther away a candle can be and still be absorbed. Adam's light was so great that it would have drawn in even distant sparks, without him ever having to confront evil.

SECTION 6 • ¶12

Refinement by light and by war

12 וע"ד שהיה בזמן שבהמ"ק היה קיים שהרי ארז"ל לא גלו ישראל[52] אלא כדי שיתוספו עליהם גרים דהיינו להעלות נצוצות ומה היה נעשה אם לא חטאו ולא היו גולים.

It is like what was at the time when the Holy Temple stood. For our Sages, of blessed memory, said, "Israel was exiled only so that converts would be added to them," that is, to elevate sparks. What, then, would have happened had they not sinned and not been exiled?

> An illustration from Jewish history. The Talmud says Israel was exiled so that converts would join them, which Chassidus reads as the elevation of sparks of holiness scattered among the nations. So how would those sparks have been elevated had Israel never sinned and been exiled?

אלא ע"כ צ"ל שאז היו נכללים הנצוצות[53] ממילא כנר בפני האבוקה כמו נעמה העמונית[54] וכן כל העמים באו לשמוע חכמת שלמה וכמ"ש במלכת שבא[55] כו'.

Necessarily we must say that then the sparks were absorbed of themselves, like a candle before a torch — like Naamah the Ammonite; and so too all the nations came to hear the wisdom of Solomon, and as is written of the Queen of Sheba, etc.

> The answer: in Temple times the sparks were drawn in of themselves, like a candle swallowed up by a torch. Naamah the Ammonite (a wife of King Solomon, whom the Talmud counts as a 'good dove' from Ammon) joined Israel, and all the nations, including the Queen of Sheba, came to hear Solomon's wisdom.

והיינו לפי שאז היה אבוקה גדולה עד"מ ע"כ ממילא מתכללים בה הנצוצות ואם היה נמשך בהמ"ק כן יותר היו כולם מתבררים עד"ז

That is, because then there was a great torch, so to speak, the sparks were therefore absorbed in it of themselves; and had the Holy Temple continued so longer, they would all have been refined in this way,

> The Temple was a 'great torch' of revealed G-dliness, so the sparks were absorbed of themselves. Had that state lasted, all the sparks would have been refined this way, without exile.

וכמ"ש לע"ל (צפניה ג') אז אהפוך אל עמים שפה ברורה[56] כו'. והלכו גוים לאורך[57] כו'.

as is written of the Time to Come (Zephaniah 3), "For then I will turn to the peoples a clear language," etc., and "Nations shall walk by your light," etc.

> This is what will happen in the Messianic future, as the prophets foretell: the nations will turn to G-d with a clear language and walk by Israel's light, drawn by the revealed light itself.

וכך היה ענין האדם כשלא היה חוטא שהיה כולו קדוש כי גם גופו נלקח[58] ממקום המזבח[59, 60] וממנו נעשו[61] רמ"ח אבריו בלול בשמן כו'

And so was the matter of man when he had not sinned: he was entirely holy, for his body too was taken from the place of the altar, and from it his 248 limbs were made, "mixed with oil," etc.

> Adam before the sin was the same: entirely holy. The Midrash says his body was taken from the place of the altar, and his 248 limbs were made 'mixed with oil,' like a meal-offering, i.e., his very body was sacred.

והיה עומד בג"ע ושם היה מוסיף אורות וממילא היו הקליפות כלים ע"י שהיו הנצוצי קדושה כלים מהם אבל הדבר היה[62] שלא ע"י מלחמה כו'.

He stood in the Garden of Eden, and there he would add lights, and of themselves the kelipos would cease to be, through the sparks of holiness ceasing from them; but the matter was not through war, etc.

> In Eden he would have added light, and the kelipos would have faded away as the sparks of holiness that sustain them were drawn out, without any battle.

משא"כ אחר שחטא אזי צ"ל הבירורים ע"י עבודה ומלחמה שעת צלותא שעת קרבא כנ"ל וצריך לירד אל מקום הקליפות ושם יבררם וזהו את האדמה אשר לקח משם.[63]

This is not so after he sinned: then the refinements must be through labor and war — "the time of prayer is the time of battle" — as explained above; and he must go down to the place of the kelipos and refine them there. And this is "the ground from which he was taken."

> After the sin, refinement requires toil and war. The Zohar's phrase 'the time of prayer is the time of battle' describes prayer as the arena of this struggle. Man must descend to the place of the kelipos, 'the ground from which he was taken,' and refine them there.

SECTION 7 • ¶13

How the serpent knew

13 ובזה יובן גם מה שהנחש ידע מזה. כי הנה אדה"ר עצמו שהיה כולו קדוש למעלה מעה"ד טו"ר לא ידע ממציאת הרע כלל כנ"ל.

With this we will also understand how the serpent knew of this. For Adam, the first man, himself, who was entirely holy, above the Tree of Knowledge of good and evil, did not know of the existence of evil at all, as explained above.

> Now the main question is answered: how did the serpent know what eating would do? Adam, entirely holy and above the Tree of Knowledge, knew nothing of evil's existence.

אבל הנחש שהוא עצמו נלקח מבחי' עה"ד טו"ר וידע מזה וידע שמה שצוה[64] לאדם שלא יאכל[65] ממנו היה בכדי שלא יהיה לו ידיעה[66] ברע כלל שלא יצטרך לכנוס עמו במלחמה כלל.

But the serpent, which was itself taken from the level of the Tree of Knowledge of good and evil, knew of this; and it knew that [G-d's] commanding Adam not to eat from it was so that he would have no knowledge of evil at all, so that he would not need to enter into war with it at all.

> The serpent, however, came from the Tree of Knowledge itself, the realm where good and evil are mixed, so it understood what Adam did not: that the prohibition was meant to keep Adam from any knowledge of evil and so spare him the war with it.

וחרה לו מאד על שכ"כ נשמרים ממנו אף שלא לידע ממנו שלא יכשל בו והשיא עצות בנפשו שמוטב לו שיכנס האדם בזה ויהיה מלחמה ואז פעמים שיגבור גם הוא

And it was very vexed that they guard themselves so much from it — even not to know of it, so as not to stumble in it; and it took counsel in its soul that it would be better for it that man enter into this and there be a war, for then at times it too would prevail,

> The serpent resented being so completely avoided. It reasoned that if man entered the mixture and there was a war, the serpent would at least sometimes win.

וכמ"ש (קהלת ח) עת אשר שלט האדם באדם[67] כו' משלא ידע האדם מזה כלל ואז יהיה הטוב המעורב בו נכלל באדה"ר כנר בפני האבוקה והוא ימות ויפסד לגמרי ובא בערמומית לחוה

as is written (Ecclesiastes 8), "A time when man rules over man," etc. — rather than that man not know of this at all, for then the good mixed in it would be absorbed into Adam like a candle before a torch, and it would die and perish entirely. So it came with cunning to Eve,

> 'A time when man rules over man to his harm' is read as the times when the evil in man prevails. But if man never knew evil, his great light would absorb the good within the serpent, 'like a candle before a torch,' and the serpent, left with no life, would perish. So it approached Eve with cunning.

וכמ"ש (בפר"א פי"ג) בא ס"מ ורכב על הנחש[68] כו'. ואמר[69] כי ידע אלקים כי ביום אכלכם ממנו[70] וגו' והייתם כאלקים ידעי טו"ר.

as is stated (in Pirkei deRabbi Eliezer, ch. 13), "Samael came and rode upon the serpent," etc. And it said, "For G-d knows that on the day you eat from it," etc., "and you will be like G-d, knowing good and evil."

> The Midrash says Samael (the angel of evil) rode upon the serpent, i.e., used it as his vehicle. The serpent told Eve that eating would make them 'like G-d, knowing good and evil.'

וכן הוא עפ"י האמת ולא אמר שקר כנ"ל רק שבערמה דבר זה כי הוא אמר והייתם כאלקים למעליותא. אבל באמת זהו חסרון.

And so it is according to the truth, and it did not speak a lie, as explained above; only it said this with cunning, for it said "and you will be like G-d" as an advantage, but in truth this is a deficiency.

> This was true; the serpent did not lie. Its cunning lay in presenting as an advantage what was really a flaw.

אף שיהי' יודע טו"ר כאלקים הנה למעלה אין זה פוגם כלל אף שיודע טו"ר מ"מ הרע נבדל לפי שלמעלה הוא בחי' מקיף משא"כ אם האדם שהוא מבחי' פנימי[71] יהי' יודע מטו"ר לו יהי' הדבר מזיק כנ"ל:[72]

Even though he would know good and evil like G-d — above, this is no blemish at all: even though good and evil are known, nevertheless the evil is separate, since above is the level of the encompassing; but if man, who is of the level of the inner, would know of good and evil, for him the matter would be harmful, as explained above.

> Knowing good and evil is harmless 'above,' where knowledge is encompassing and evil stays separate. For man, whose knowing is inner, it means being mixed with evil, as explained earlier.

SECTION 8 • ¶14

Addendum: Adam in the chambers; Judah's descent

14 בלק"ת מהאר"י ז"ל נת' הענין שאדה"ר היה הולך בהיכלות[73] כי בחי' אדם היה למעלה גם מרשב"י[74] כי היה בערך אחר ממש שהרי היה יציר כפיו של הקב"ה.

In Likkutei Torah of the Arizal, of blessed memory, the matter is explained that Adam, the first man, would walk through the chambers, for the level of Adam was higher even than Rabbi Shimon bar Yochai, since he was of an entirely different order, for he was the handiwork of the Holy One, blessed be He.

> A supplement from the Arizal's Likkutei Torah: before the sin, Adam's soul was so exalted, being G-d's own handiwork, that he could walk through the heavenly 'chambers' (heichalos). His level was of a different order entirely, beyond even Rabbi Shimon bar Yochai, author of the Zohar.

ובהיכלות הטומאה לא רצה להביט כלל והשיאו הנחש שעכ"פ יביט מה יש בהם[75] ועי"ז נכשל ונפל בתאוה אליהן.

Into the chambers of impurity he did not want to look at all; and the serpent enticed him that he should at least look at what is in them, and through this he stumbled and fell into desire for them.

> He avoided looking into the chambers of impurity, but the serpent persuaded him at least to look at what was there. Merely looking, even with a lofty intention, led him to stumble and fall into desire for them.

וכן שמעתי מהקי' ר'[76] אברהם בן ה"מ ז"ל ע"פ ויט יהודה עד איש עדולמי ושמו חירה[77] שמחמת מעשה דיוסף אזי ויט.

So too I heard from the holy Rabbi Avraham, son of the Maggid, of blessed memory, on [the verse] "And Judah turned aside to an Adullamite man whose name was Chirah": that because of the episode of Joseph, therefore "he turned aside."

> A parallel teaching from Rabbi Avraham 'the Angel,' son of the Maggid of Mezritch: Judah 'turned aside' to the Adullamite after the sale of Joseph.

פי' ויט היינו שנטה למטה בהיכלות הקליפות[78] עד איש עדולמי כדי להעלות נצוצות משם[79] וזהו ענין הכוונה דנפילת אפים כו':

The explanation: "he turned aside" means that he inclined downward into the chambers of the kelipos, "to an Adullamite man," in order to elevate sparks from there; and this is the matter of the intention of the falling on the face, etc.

> Judah descended into the realm of the kelipos to raise sparks from there. This is also the inner meaning of 'falling on the face' (nefilas apayim, the Tachanun prayer), in which one descends in order to raise sparks from below.

IN ONE'S AVODAH

After the sin, a person is inwardly mixed with good and evil, so his life is a struggle in which at times one side prevails and at times the other. His task is to 'work the ground from which he was taken': to engage the physical world, eat and work in it, and through prayer ('the time of prayer is the time of battle'), the Shema and the mitzvos refine and elevate the sparks of holiness within it. The Adam story also teaches caution: Adam fell by agreeing merely to look into the chambers of impurity.

QUESTIONS FOR DISCUSSION

1. What is the difference between encompassing and inner knowledge, and why does knowing evil harm man but not the angels?
2. Why would eternal life from the Tree of Life have been harmful after the sin, and how does this relate to Keser being 'simple mercy'?
3. How does the image of a candle before a torch describe the original way the world was to be refined, and how does it differ from refinement 'by war'?
4. Why is Chochmah called 'judgment,' and what does this say about suffering and purification?
5. In what sense did the serpent tell the truth, and where did its cunning lie?

FOR CHILDREN · AGES 9–13

For the children at the table

Why the Tree of Knowledge was forbidden

THE BIG IDEA

G-d wanted us to stay wholly good, and now that good and bad are mixed in us, our work is to sort them out through prayer, Torah and mitzvos.

After Adam ate from the Tree of Knowledge, G-d said, "Behold, man has become like one of us, knowing good and evil." But the angels above also know good and evil, so why was this bad for man? The maamar explains that there are two ways of knowing. Above, knowing is "encompassing" (makif): it stays around a thing, not inside it, so good and bad stay apart. A person's knowing is "inner" (pnimi): whatever we know becomes part of us. So when Adam came to know evil, good and evil became mixed inside him, and life became a struggle in which sometimes the good wins and sometimes the bad. That is why G-d did not want him to taste the fruit at all. G-d's first plan was that Adam would do the mitzvos and draw down so much light that everything around him would become holy by itself. Now we must "work the ground": live in the world, eat, work and pray, and lift up the sparks of holiness hidden in it. The serpent knew all this and told Eve a clever half-truth: it called a harm an advantage.

THE MASHAL

When a small torch stands near a candle, the candle's flame is swallowed into the torch; if the candle is moved a little away, it is not. But when the torch is very large, even a far-off candle is swallowed into its light. Before the sin, Adam's light was meant to be so great that the hidden sparks of holiness in the world would join it by themselves.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is knowing something "from the inside" different from knowing it "from around it"?
2. What does the picture of the candle and the great torch teach about how light changes the world?
3. What ordinary thing this week, like eating, working or helping at home, can you do in a way that brings out its holiness?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ויאמר . . הן האדם היי כאחד ממנו**

The note first sends the reader to the Rebbe's own source notes on this maamar, printed earlier in the volume, for its sources and parallels.

KEHOT'S NOTE

ראה לעיל בציונים והערות לכ"ק אדמו"ר זי"ע. עם הגהות באוה"ת בראשית כרך ו תתרנז, א (מלקו"ת לג"פ כז, כב). נמצא בגוכתי"ק הצ"צ בבוך משנת תקע"א-ב, ומתחיל "הן האדם". ומאמר זה הוא משבת פ' בראשית תקע"ב. ראה לקמן בהערה לדף ו, א ד"ה "שאדה"ר". כמה שינויים נרשמו לקמן וכן ציונים אחדים בשולי הגליון. להתחלת המאמר ראה אוה"ת ואתחנן ע' קמג. בענין עה"ד טו"ר המבואר במאמר זה מצויין בלקו"ת שלח מג, א. קרח נב, ב.

2 **ויאמר ה' אלקים הן האדם**

The verse in which G-d, after the sin, says that man has become 'like one of us, knowing good and evil' and must be kept from the Tree of Life; it is the text the whole maamar explains.

Genesis 3:22 בראשית ג:כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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KEHOT'S NOTE

בראשית ג, כב.

3 **נפקחו עיניהם להיות כאלקים יודעי טו"ר**

The serpent's promise that eating would open their eyes and make them 'like G-d, knowing good and evil'; the Alter Rebbe asks what this knowledge is.

Genesis 3:5 בראשית ג:ה'

כִּי יֹדֵעַ אֱלֹקִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹקִים יֹדְעֵי טוֹב וָרָע:

for G-d doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as G-d, knowing good and evil.'

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PARAGRAPH 2

4 The serpent's words to Eve; the Alter Rebbe asks how it knew this was true.

Genesis 3:5 בראשית ג:ה'

כִּי יֹדֵעַ אֱלֹקִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹקִים יֹדְעֵי טוֹב וָרָע:

for G-d doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as G-d, knowing good and evil.'

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5 **כי ביום אכלך ממנו מות תמות**

G-d's command to Adam as he heard it: a plain warning of death, with no mention of knowledge.

Genesis 2:17 בראשית ב:י"ז

וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.'

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6 **אם לא שנאמר שגבוה הוא מהאדם וכ"ז פלאי**

The note points to a talk of the Rebbe that takes up the question raised here, whether the serpent could be higher than man.

KEHOT'S NOTE

ראה בלקו"ש חי"י ע' 16.

7 **האדם היה כאחד ממנו לדעת טו"ר**

The phrase 'like one of us' is read as addressed to the angels, showing that knowledge of good and evil exists above.

Genesis 3:22 בראשית ג:כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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8 **עה"ד טו"ר היינו בחי' תערובת הטוב עם הרע**

Other discourses of the Alter Rebbe that discuss at length the Tree of Knowledge as a mixture of good and evil.

KEHOT'S NOTE

ראה מאמרי אדה"א דברים ח"ד ע' איקעו ואילך. סה"מ תרמ"ח ע' קצח ואילך. ד"ה כי אתם עוברים תרנ"א ע' קצז. ובארוכה ד"ה ושבתה במאמרי אדה"א ויקרא ח"ב ע' תדש. ובסה"מ תרס"ב ע' ש ואילך. סה"מ עזר"ת ע' פט. ד"ה בלע המות תשכ"ה בתחלתו.

PARAGRAPH 3

9 **ולא יחליפנו ולא ימירנו**

The law that one may not exchange or substitute a consecrated animal, 'good for bad or bad for good'; the Alter

Rebbe borrows its language to say that above evil is never confused with good.

Leviticus 27:10 ויקרא כ"ז:י

לֹא יַחֲלִיפֶנּוּ וְלֹא־יָמִיר אֹתוֹ טוֹב בְּרָע אוֹ־רַע בְּטוֹב וְאִם־הָמֵר יָמִיר בְּהֵמָה בְּבְהֵמָה וְהָיָה־הוּא וּתְמוּרָתוֹ יִהְיֶה־קֹדֶשׁ׃

He shall not alter it, nor change it, a good for a bad, or a bad for a good; and if he shall at all change beast for beast, then both it and that for which it is changed shall be holy.

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10 **שממית בידים תתפש**

The spider that is found even in the king's palace; used as an image for evil that is present above, yet recognized for what it is.

Proverbs 30:28 משלי ל':כ"ח

שְׂמָמִית בְּיָדַיִם תִּתָּפֵשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ׃

The spider thou canst take with the hands, Yet is she in kings'palaces.

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KEHOT'S NOTE

משלי ל, כח.

PARAGRAPH 4

11 **המבדיל בין קודש לחול**

The Havdalah blessing, whose order of separations the Talmud discusses; cited as an example of good and evil kept apart.

Pesachim 104a:7–8 פסחים ק"ד א:ז'-ח'

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: הַמַּבְדִּיל צָרִיךְ שֶׁיֹּאמַר מֵעֵין הַבְדָּלוֹת הָאֲמוּרוֹת בַּתּוֹרָה. מֵיתִיבִי: סֵדֶר הַבְדָּלוֹת הֵיאַךְ? אוֹמֵר: "הַמַּבְדִּיל בֵּין קוֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחוֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, וּבֵין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה, בֵּין טָמֵא לְטָהוֹר, בֵּין הַיָּם לֶחָרָבָה, בֵּין מַיִם הָעֶלְיוֹנִים לְמַיִם הַתַּחְתּוֹנִים, בֵּין כֹּהֲנִים לִלְוִיִּם וְיִשְׂרְאֵלִים". וְחוֹתֵם בְּ"סֵדֶר בְּרֵאשִׁית". וַאֲחֵרִים אוֹמְרִים: בְּ"וַיְצַו בְּרֵאשִׁית". רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: חוֹתֵם "מְקַדֵּשׁ יִשְׂרָאֵל". וְאִם אֵיתָא, הָא "בֵּין ...

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

12 **לבונה זכה**

The 'pure frankincense' among the incense spices listed in the Torah; the Alter Rebbe uses it as the image of an encompassing light.

Exodus 30:34 שמות ל':ל"ד

וַיֹּאמֶר ה' אֶל־מֹשֶׁה קַח־לְךָ סַמִּים נָטָף וּשְׁחֵלֶת וְחֶלְבְּנָה סַמִּים וּלְבֹנָה זַכָּה בַּד בְּבַד יִהְיֶה׃

And the L-RD said unto Moses: 'Take unto thee sweet spices, stacte, and onycha, and galbanum; sweet spices with pure frankincense; of each shall there be a like weight.

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13 **י"א סממני הקטורת**

The Talmud's list of the incense spices (pitum haketores), which includes the frankincense among the eleven.

Keritot 6a:22–23 כריתות ו' א:כ"ב-כ"ג

אֶלָּא אָמַר רַב יוֹסֵף: בְּאֶחָד מִסַּמְמָנֵי הַקְּטֹרֶת. תָּנוּ רַבָּנָן: קְטֹרֶת הָיְתָה נַעֲשֵׂית שְׁלֹשׁ מֵאוֹת שִׁשִּׁים וּשְׁמוֹנָה מָנֶה, שְׁלֹשׁ מֵאוֹת שִׁשִּׁים וַחֲמִשָּׁה כְּנֶגֶד יְמוֹת הַחַמָּה, שְׁלֹשָׁה מָנִין יְתֵירִין, שֶׁמֵּהֶן מַכְנִיס כֹּהֵן גָּדוֹל מְלֹא חָפְנָיו בְּיוֹם הַכִּיפּוּרִים, וְהַשְּׁאָר נִיתֶּנֶת לָאוּמָנִין בִּשְׂכָרָן.

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14 **וכענין בחי' לבונה זכה**

There the Alter Rebbe explains that the life-force drawn into the kelipos is swallowed inside them, while the frankincense of the incense is an encompassing light over them from above their awareness, and that it connects the ten holy Sefiros to shine on the ten impure ones.

KEHOT'S NOTE

ראה לקמן כ, ג. אוה"ת שמות כרך ז ע' ב'תקסח. ובהמשך ואת חנוכת המזבח תר"מ פרק י"ז שאפשר שנק' זכה ע"ש ז"ך אותיות שהרי זהו האותיות הנמשכים להחיות הקליפות בבחי' מקיף, ע"ש. ראה לקו"ת תזריע כג, ד. המשך תער"ב פרק רי.

15 **ציור האילן**

The note suggests that the 'diagram of the Tree' mentioned here is apparently the Kabbalistic diagram printed at the end of this book.

KEHOT'S NOTE

הכוונה לכאורה לציור שבסוף ספר פעמון ורימון (אמ"ד תכ"ח). וראה הנסמן בסידור עם דא"ח ריב, א הערה 99. הערות וביאורים אהלי תורה גליון איקל בסופו.

16 **שו"ה אחוריהם — עה"ד טו"ר הוא בחי' פנימי**

Likkutei Torah cites this passage, summarizing it: the Tree of Knowledge of good and evil is Daas in the inner mode, whereas Daas in the encompassing mode, on the contrary, repels the nurture of the external forces.

KEHOT'S NOTE

בלקו"ת בלק סט, ב מציין לכאן: "שעה"ד טו"ר הוא הדעת שבבחי' פנימי' משא"כ הדעת שבבחי' מקיף הוא אדרבה דוחה יניקת החיצונים".

PARAGRAPH 5

17 **הן האדם היה כאחד ממנו**

The verse now explained: man became 'like one of us' in knowing good and evil.

Genesis 3:22 בראשית ג':כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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18 **אבל האדם . . אזי יתערב הוא גם הוא ממש**

The note points to a parallel discussion in the Tzemach Tzedek's explanations of the Zohar of how man, once he

knows evil, becomes mixed with it.

KEHOT'S NOTE

ראה ביאוה"ז לצ"צ כרך ב ע' תרמח.

19 **ולאם מלאם יאמץ**

G-d's words to Rivkah about her twins, that one nation will be stronger than the other; applied to the see-saw struggle of good and evil within man.

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֶאֱמָץ וְרַב יַעֲבֹד צָעִיר׃

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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PARAGRAPH 7

20 **ולא יתבוששו**

'They were both naked, the man and his wife, and they were not ashamed'; before the sin there was no sense of desire or shame.

Genesis 2:25 בראשית ב':כ"ה

וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּוֹשָׁשׁוּ׃

And they were both naked, the man and his wife, and were not ashamed.

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21 **ולא היו יודעים כלל שיש תאוה בזה**

The note points to a footnote in a talk of the Rebbe that refers to this point, that before the sin Adam and Eve knew nothing of desire.

KEHOT'S NOTE

ראה בלקוטי שיחות ח"ו ע' 199 הערה 28.

PARAGRAPH 8

22 **פן ישלח ידו ולקח גם מעה"ח ואכל וחי לעלם**

G-d's concern after the sin that man might also eat of the Tree of Life and live forever.

Genesis 3:22 בראשית ג':כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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23 **ורבו פשעיך מה תעשה לו**

The parallel half: man's many sins do nothing to G-d. At this level even a sinner could receive eternal life.

Job 35:6 איוב ל"ה:ו׳

אִם־חָטָאתָ מַה־תִּפְעָל־בּוֹ וְרַבּוּ פְשָׁעֶיךָ מַה־תַּעֲשֶׂה־לּוֹ׃

If thou hast sinned, what doest thou against Him? And if thy transgressions be multiplied, what doest thou unto Him?

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24 Elihu's words that man's righteousness gives G-d nothing; applied to the level of the Tree of Life, which is beyond being affected by man's deeds.

Job 35:7 איוב ל"ה:ז׳

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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PARAGRAPH 9

25 **בלע המות לנצח**

The prophecy that G-d will swallow up death forever; the goal that would be defeated if evil gained eternal life.

Isaiah 25:8 ישעיהו כ"ה:ח׳

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֵּר׃

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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KEHOT'S NOTE

ישעי' כה, ח.

26 **ובערת הרע**

'You shall eradicate the evil from your midst'; used here for the removal of evil that is the purpose of creation.

Deuteronomy 13:6 דברים י"ג:ו׳

וְהַנָּבִיא הַהוּא אוֹ חוֹלֵם הַחֲלוֹם הַהוּא יוּמָת כִּי דִבֶּר־סָרָה עַל־ה' אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפֹּדְךָ מִבֵּית עֲבָדִים לְהַדִּיחֲךָ מִן־הַדֶּרֶךְ אֲשֶׁר צִוְּךָ ה' אֱלֹקֶיךָ לָלֶכֶת בָּהּ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against the L-RD your G-d, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the L-RD thy G-d commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

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27 **דבחכמה אתבריר**

Iggeres HaKodesh 28 quotes the Zohar's 'through Chochmah they are refined' and explains that the world of Tikkun is refined and rectified through the hidden Chochmah of Arich Anpin.

KEHOT'S NOTE

הובא באגה"ק סכ"ח בשם זוה"ק וראה ע"ח שי"ח פי"ה, של"ט ד"א. סהמ"צ להצ"צ מצות מחצית השקל, שם איסור אכילת בעל מום (הערת כ"ק אדמו"ר זי"ע בספר המאמרים תש"א ע' 79, ובסה"מ תש"ח ע' 206). וראה גם אוה"ת נ"ך כרך ב ע' תתקפא.

28 **דבחכמה אתברירו**

The Zohar's phrase 'through Chochmah they are refined,' quoted in Iggeres HaKodesh 28 in the name of the Zohar, as the Kehot note says.

Tanya, Iggeres HaKodesh 28:5 תניא, אגרת הקדש כ"ח:ה'

... "חָכְמָה עִילָּאָה" וּ"מוֹחָא סְתִימָאָה" דַּ"אֲרִיךְ אַנְפִּין", וַעֲלָה אִיתְמַר בְּדוּכְתֵּי טוּבָא בַּזּוֹהַר הַקָּדוֹשׁ: "בְּחָכְמָה אִתְבְּרִירוּ", וְ"אִתְהַפָּכָא חֲשׁוֹכָא לְנְהוֹרָא", דְּהַיְינוּ עוֹלַם הַתִּיקוּן, שֶׁנִּתְבָּרֵר וְנִתְתַּקֵּן עַל־יְדֵי "מוֹחָא סְתִימָאָה" דַּ"אֲרִיךְ אַנְפִּין", מֵעוֹלַם הַתֹּהוּ וּשְׁבִירַת הַכֵּלִים, שֶׁנָּפְלוּ בִּבְרִי"אָה־יְצִי"רָה־עֲשִׂי"הָ וְכוּ', כַּנּוֹדָע. וְלָזֹאת - מְטֻהֶרֶת טוּמְאַת הַמֵּת, אַף שֶׁהוּא אֲבִי אָבוֹת וְכוּ', וּלְמַטָּה מַטָּה מִנּוֹגַהּ:

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29 **והחייט**

The note identifies 'the Chayat' as Rabbi Yehudah Chayat, whose commentary on Maarechet HaElokut contains the teaching that Chochmah is din.

KEHOT'S NOTE

פי' לספר מערכת האלקות לר' יהודא ב"ר יעקב חייט מערכת אלקות פי"ד. מובא גם בלקו"ת פ' ראה לא, א. בענין חכמה נק' דין ראה ביאוה"ז להצ"צ כרך ב ע' תשיח ואילך. וראה לקמן קז, ג ובמ"מ לשם. ובתורת חיים בראשית לא, ד.

30 **ושבחו האר"י ז"ל**

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

KEHOT'S NOTE

ע"ח שי"ג פי"ה.

31 **בזהר באדרא כחמרא דשקיט**

Kehot's note points to Zohar III, 288a for these words.

Zohar III, 288a זח"ג רפח, א

KEHOT'S NOTE

זח"ג רפח, א.

32 Fortunate is the man whom Yah chastens; shows that purifying suffering comes from the Name Yah, i.e., from Chochmah.

Psalms 94:12 תהילים צ"ד:י"ב

אַשְׁרֵי הַגֶּבֶר אֲשֶׁר־תְּיַסְּרֶנּוּ קָּה וּמִתּוֹרָתְךָ תְלַמְּדֶנּוּ:

Happy is the man whom Thou instructest, O L-RD, And teachest out of Thy law;

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33 The leech with its two daughters; the kelipos are compared to a leech that dies once it has sucked its fill.

Proverbs 30:15 משלי ל':ט"ו

לָעֲלוּקָה שְׁתֵּי בָנוֹת הַב הַב שְׁלוֹשׁ הֵנָּה לֹא תִשְׂבַּעְנָה אַרְבַּע לֹא־אָמְרוּ הוֹן:

The horseleech hath two daughters: 'Give, give.' There are three things that are never satisfied, Yea, four that say not: 'Enough':

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34 **שו"ה שתי בנות**

The manuscript adds here: 'that by sucking the blood of the enemies of Israel, the kelipos immediately die.'

KEHOT'S NOTE

בגוכתי"ק נוסף "שע"י שמוצצי' דם שונאיהם של ישראל אזי מיד מתים הקליפות".

35 **שעיר המשתלח**

The goat sent away to Azazel on Yom Kippur, another case of giving evil its portion in order to send it off.

Leviticus 16:10 ויקרא ט"ז:י'

וְהַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַעֲזָאזֵל יָעֳמַד־חַי לִפְנֵי ה' לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּרָה:

But the goat, on which the lot fell for Azazel, shall be set alive before the L-RD, to make atonement over him, to send him away for Azazel into the wilderness.

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36 **וישלח יעקב**

The words here quote Genesis 32:4; the passage is shown below.

Genesis 32:4 בראשית ל"ב:ד'

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

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

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KEHOT'S NOTE

בראשית לב, ד.

37 **מנחה לעשו אחיו**

Jacob took from what he had 'a gift for Esau his brother'; the Alter Rebbe reads the gift as giving evil its portion in order to separate it.

Genesis 32:14 בראשית ל"ב:י"ד

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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38 **עזים מאתים**

Jacob's gift of two hundred she-goats to Esau; giving the other side its portion separates it.

Genesis 32:15 בראשית ל"ב:ט"ו

עִזִּים מָאתַיִם וּתְיָשִׁים עֶשְׂרִים רְחֵלִים מָאתַיִם וְאֵילִים עֶשְׂרִים:

two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

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39 G-d chastens Israel as a father chastens his son; chastening as a loving means of purification.

Deuteronomy 8:5 דברים ח':ה'

וְיָדַעְתָּ עִם־לְבָבֶךָ כִּי כַּאֲשֶׁר יִיַּסֵּר אִישׁ אֶת־בְּנוֹ ה' אֱלֹקֶיךָ מְיַסְּרֶךָּ:

And thou shalt consider in thy heart, that, as a man chasteneth his son, so the L-RD thy G-d chasteneth thee.

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40 **כאשר ייסר איש את בנו**

The manuscript reads instead 'as a father reproves the son' (כאב את בנו יוכיח), a different verse with the same idea of loving chastisement.

KEHOT'S NOTE

בגוכתי"ק: כאב את בנו יוכיח.

41 **וכחשיכה כאורה**

To G-d 'darkness is like light'; describes Keser, which makes no distinction between good and evil.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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42 **דאם צדקת מה תתן לו**

Man's righteousness gives G-d nothing; the level of Keser and the Tree of Life is unaffected by man's deeds.

Job 35:7 איוב ל"ה:ז'

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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PARAGRAPH 10

43 **וכמ"ש בזהר גבי רבי אחא**

The Zohar's story of Rabbi Acha, who stopped a plague with the incense but was told the people were still guilty and only teshuvah would truly help.

Zohar I, 101a זח"א קא, א

KEHOT'S NOTE

זח"א קא, א.

44 **ולכן מיד וישלחהו מג"ע . . ושמה יברר הבירורים**

The Rebbe Maharash quotes this passage and refers there to Iggeres HaKodesh 26, that the main occupation with Torah and mitzvos is to refine the sparks.

KEHOT'S NOTE

מובא בסה"מ תרל"ד ע' קמג ושם מציין לאגה"ק סי' כו שעיקר עסק התורה והמצות הוא לברר הניצוצות.

45 **וישלחהו מג"ע לעבד את האדמה אשר לקח משם**

G-d sends Adam out of Eden to work the ground from which he was taken; read as the mission of refining the sparks.

Genesis 3:23 בראשית ג':כ"ג

וַיְשַׁלְּחֵהוּ ה' אֱלֹקִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם׃

Therefore the L-RD G-d sent him forth from the garden of Eden, to till the ground from whence he was taken.

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PARAGRAPH 11

46 **את האדמה אשר לקח משם**

The ground from which man was taken, where he must now eat and carry out the refinements.

Genesis 3:23 בראשית ג':כ"ג

וַיְשַׁלְּחֵהוּ ה' אֱלֹקִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם׃

Therefore the L-RD G-d sent him forth from the garden of Eden, to till the ground from whence he was taken.

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47 **לעבדה**

Another Zohar passage cited in the Kehot note that interprets 'to work it' in terms of the commandments.

Zohar, Terumah 74:734–76:742 ספר הזהר, תרומה ע"ד:תשל"ד-ע"ו:תשמ"ב

48 **ויניחהו בג"ע לעבדה זה [בגוכתי"ק: זו] רמ"ח מ"ע**

G-d placed man in the Garden of Eden 'to work it and to guard it.'

Genesis 2:15 בראשית ב':ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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Zohar I, 27a זח"א כז, א

Zohar II, 165b זח"ב קסה, ב

KEHOT'S NOTE

בראשית ב, טו. ראה תרגום יונתן בן עוזיאל שם. זח"א כז, א. זח"ב קסה, ב. ת"ז סוף ת"י נד. ילקוט ראובני בשם מדרש.

49 **וע"י רבוי התגלות האור ממילא יתעלו נצוצי קדושה**

The passage given speaks of the 'lower waters' that weep to be close to the King and of arousing compassion for the G-dly spark that descended from its place; the note points there for the elevation of sparks.

KEHOT'S NOTE

ראה גם בלקו"ת במדבר ג, ד. וראה גם לקו"ש ח"כ ע' 215 הערה 32.

50 **שו"ה כנר — יוכלל**

The manuscript reads 'יכלה' (will be consumed) instead of 'יוכלל' (will be absorbed): the candle's light disappears in the torch.

KEHOT'S NOTE

בגוכתי"ק: יכלה.

51 **שו"ה תהיה — תהיה**

The manuscript reads 'יהי'' instead of 'תהיה', a grammatical variant with no change of meaning.

KEHOT'S NOTE

בגוכתי"ק: יהי'.

PARAGRAPH 12

52 **לא גלו ישראל**

The Talmud says the Holy One exiled Israel among the nations only so that converts would be added to them; read here as the elevation of sparks.

Pesachim 87b:14 פסחים פ"ז ב:י"ד

וְאָמַר רַבִּי אֶלְעָזָר: לֹא הִגְלָה הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת יִשְׂרָאֵל לְבֵין הָאוּמּוֹת אֶלָּא כְּדֵי שֶׁיִּתּוֹסְפוּ עֲלֵיהֶם גֵּרִים, שֶׁנֶּאֱמַר: "וּזְרַעְתִּיהָ לִי בָּאָרֶץ". כְּלוּם אָדָם זוֹרֵעַ סְאָה אֶלָּא לְהַכְנִיס כַּמָּה כּוֹרִין.

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Zohar I, 244a זח"א רמד, א

KEHOT'S NOTE

פסחים פז, ב. זח"א רמד, א. ראה גם לקמן יא, א. כ, ג. כו, ד. קיז, ב. ובלקו"ש חכ"ה ע' 154 הערה 43 "ובביאוה"ז (ויגש ע' קלו, א ואילך) בפי' מארז"ל זה. ובביאוה"ז להצ"צ (ח"ב ע' תשכו. תשל) מבאר מחז"ל זה גרים כפשוטו (ולא ניצוצי קדושה בכלל). וכ"ה בתו"א כ, ג" עכ"ל. וראה בספר השיחות תשנ"ב ח"א ע' 175.

53 **שו"ה אם — היו נכללים הנצוצות**

The manuscript reads 'הי' נכלל הנצוצים', in the singular, with the same meaning.

KEHOT'S NOTE

בגוכתי"ק: הי' נכלל הנצוצים.

54 **נעמה העמונית**

The Talmud names Naamah the Ammonite (and Ruth the Moabite) as the 'two good doves' for whose sake Ammon and Moab were spared; an example of a spark drawn into Israel.

Bava Kamma 38b:2–3 בבא קמא ל"ח ב:ב'-ג'

אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא: לֹא כְּשֶׁעָלְתָה עַל דַּעְתְּךָ עָלְתָה עַל דַּעְתִּי, שְׁתֵּי פְּרִידוֹת טוֹבוֹת יֵשׁ לִי לְהוֹצִיא מֵהֶן - רוּת הַמּוֹאֲבִיָּה וְנַעֲמָה הָעַמּוֹנִית. וַהֲלֹא דְּבָרִים קַל וָחוֹמֶר, וּמָה בִּשְׁבִיל שְׁתֵּי פְּרִידוֹת טוֹבוֹת - חָס הַקָּדוֹשׁ בָּרוּךְ הוּא עַל שְׁתֵּי אוּמּוֹת גְּדוֹלוֹת וְלֹא הֶחֱרִיבָן; בִּתּוֹ שֶׁל רַבִּי - אִם כְּשֶׁרָה הִיא וּרְאוּיָה הִיא לָצֵאת מִמֶּנָּה דָּבָר טוֹב, עַל אַחַת כַּמָּה וְכַמָּה דַּהֲוָה חַיָּה.

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55 **וכמ"ש במלכת שבא**

The Queen of Sheba heard of Solomon's fame and came to test him; an example of the nations drawn by the light of the Temple era.

I Kings 10:1 מלכים א י':א'

וּמַלְכַּת־שְׁבָא שָׁמְעָה אֶת־שֵׁמַע שְׁלֹמֹה לְשֵׁם ה' וַתָּבֹא לְנַסֹּתוֹ בְּחִידוֹת:

And when the queen of Sheba heard of the fame of Solomon because of the name of the L-RD, she came to prove him with hard questions.

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KEHOT'S NOTE

מלכים-א י', א. ראה ד"ה בלע המות תשכ"ה הערה 17 "דזה שנתעורר בה לבוא לשלמה הוא מצד הביטול שנעשה בה [בהיותה עדיין בארצה] ע"י ששמעה את שמעו". ראה סה"מ תרנ"ט ע' קסב "דמצד גדולת שמו שנשמע למרחוק גם באיים הרחוקים מתבטלים כולם אליו ונמשכים אליו.

56 In the future G-d will turn the nations to a clear language to call on His Name; the sparks will be refined by revealed light.

Zephaniah 3:9 צפניה ג':ט'

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד:

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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57 **והלכו גוים לאורך**

Nations will walk by your light; the nations drawn in by Israel's light.

Isaiah 60:3 ישעיהו ס':ג'

וְהָלְכוּ גוֹיִם לְאוֹרֶךָ וּמְלָכִים לְנֹגַהּ זַרְחֶךָ:

And nations shall walk at thy light, And kings at the brightness of thy rising.

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58 **גופו נלקח**

The Zohar says Adam's body was gathered from the four corners of the world; the Kehot note cites it alongside the Midrash.

Zohar, Chayei Sara 17:133–19:205 ספר הזהר, חיי שרה י"ז:קל"ג-י"ט:ר"ה

59 **גופו נלקח ממקום המזבח**

The Talmud gives a different tradition, that Adam's body was taken from Babylon; the Kehot note cites it for comparison.

Sanhedrin 38b סנהדרין ל"ח ב

KEHOT'S NOTE

פרקי דר"א פרק יב. וראה סנהדרין לח, ב שגופו מבבל. בזוה"א קל, ב. שגופו מד' רוחות העולם.

60 **גופו נלקח ממקום המזבח**

The Midrash says G-d created Adam in a pure place, the place of the Holy Temple; the Alter Rebbe cites it to show that Adam's body was holy.

Pirkei DeRabbi Eliezer 12:1 פרקי דרבי אליעזר י"ב:א'

חִבָּה יְתֵרָה חִבַּב הַקָּדוֹשׁ בָּרוּךְ הוּא לְאָדָם הָרִאשׁוֹן, שֶׁבָּרָאוֹ בְּמָקוֹם טָהוֹר, בְּמָקוֹם בֵּית הַמִּקְדָּשׁ, וְהִכְנִיסוֹ לְאַפְּדָנוֹ. שֶׁנֶּאֱמַר (בראשית ב, טו): "וַיִּקַּח ה' אֱלֹקִים אֶת הָאָדָם וַיַּנִּחֵהוּ בְגַן עֵדֶן". מֵאַי זֶה מָקוֹם לְקָחוֹ? מִבֵּית הַמִּקְדָּשׁ, וְהִכְנִיסוֹ לְפַלְטִין שֶׁלּוֹ - זֶה גַּן עֵדֶן. שֶׁנֶּאֱמַר: "וַיַּנִּחֵהוּ בְגַן עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ". וְשָׁמָּא תֹּאמַר כִּי יֵשׁ מְלָאכָה בְּגַן עֵדֶן לְהַתֵּחַ וּלְשַׁדֵּד אֶת הָאֲדָמָה. וְלֹא כָל הָאֵילָנוֹת נִצְמָחִין מֵאֲלֵיהֶן?

ADAM IN PARADISE WITH love abounding did the Holy One, blessed be He, love the first man, inasmuch as He created him in a pure locality, in the place of the Temple, and He brought him into His palace, as it is said, "And the L-rd

G-d took the man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2:15). From which place did He take him? From the place of the Temple, and He brought him into His palace, which is Eden, ...

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61 **שו"ה וממנו — נעשו**

The manuscript reads 'עשו' (they made) in place of 'נעשו' (were made).

KEHOT'S NOTE

בגוכתי"ק: עשו.

62 **שו"ה אבל — הדבר היה**

The words 'the matter was' are absent in the manuscript.

KEHOT'S NOTE

בגוכתי"ק ליתא.

63 **את האדמה אשר לקח משם**

The ground from which man was taken: the place of the kelipos to which he must descend after the sin.

Genesis 3:23 בראשית ג:כ"ג

וַיְשַׁלְּחֵהוּ ה' אֱלֹקִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם:

Therefore the L-RD G-d sent him forth from the garden of Eden, to till the ground from whence he was taken.

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PARAGRAPH 13

64 **שו"ה עצמו — שמה שצוה**

The manuscript reads 'שאשר ציוו' in place of 'שמה שצוה', with the same meaning.

KEHOT'S NOTE

בגוכתי"ק: שאשר ציוו.

65 **שו"ה יאכל — היה**

The word 'היה' (was) is absent in the manuscript.

KEHOT'S NOTE

בגוכתי"ק בהכתי" ליתא.

66 **שו"ה יאכל — ידיעה**

The manuscript reads 'נגיעה' (contact) in place of 'ידיעה' (knowledge): the prohibition was so that Adam would have no contact with evil at all.

KEHOT'S NOTE

בגוכתי"ק: נגיעה.

67 'A time when man rules over man to his harm'; read as the times when evil in man prevails, which the serpent hoped for.

Ecclesiastes 8:9 קהלת ח:ט'

אֶת־כָּל־זֶה רָאִיתִי וְנֹתֵן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ:

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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68 **בא ס"מ ורכב על הנחש**

The Midrash says Samael took the serpent, which looked like a camel, and mounted and rode upon it to lead Eve astray.

Pirkei DeRabbi Eliezer 13:2 פרקי דרבי אליעזר י"ג:ב'

וְהָיָה סָמָאֵל שַׂר גָּדוֹל בַּשָּׁמַיִם, וְהַחַיּוֹת מֵאַרְבַּע כְּנָפַיִם וּשְׂרָפִים מִשֵּׁשׁ כְּנָפַיִם, וְסָמָאֵל מִשְּׁנֵים עָשָׂר כְּנָפַיִם. מֶה עָשָׂה סָמָאֵל? לָקַח כַּת שֶׁלּוֹ וְיָרַד וְרָאָה כָּל הַבְּרִיּוֹת שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ, וְלֹא מָצָא בָּהֶם חָכָם לְהָרַע כַּנָּחָשׁ, שֶׁנֶּאֱמַר: "וְהַנָּחָשׁ הָיָה עָרוּם". וְהָיָה דְמוּתוֹ כְּמִין גָּמָל, וְעָלָה וְרָכַב עָלָיו. וְהַתּוֹרָה הָיְתָה צוֹעֶקֶת וְאוֹמֶרֶת: מָה סָמָאֵל? עַכְשָׁו נִבְרָא הָעוֹלָם, עֵת לִמְרֹד בַּמָּרוֹם? בְּעֵת בַּמָּרוֹם תְּמִידָיָא? רִבּוֹן כָּל הָעוֹלָמִים "תִּשְׂחַק לְסוּסוֹ וּלְרָכְבוֹ".

Sammael was the great prince in heaven; the Chajjôth had four wings and the Seraphim had six wings, and Sammael had twelve wings. What did Sammael do? He took his band and descended and saw all the creatures which the Holy One, blessed be He, had created in His world and he found among them none so skilled to do evil as the serpent, as it is said, "Now the serpent was more subtil than any beast of the field" (Gen. 3:1). Its appearance was something like that of the ...

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69 **שו"ה ואמר — ידע . . וגו'**

The manuscript reads 'יודע' (as in the verse) in place of 'ידע', and lacks 'וגו'".

KEHOT'S NOTE

בגוכתי"ק: יודע . . ליתא.

70 **כי ידע אלקים כי ביום אכלכם ממנו**

The serpent's words to Eve, which the Alter Rebbe shows were literally true.

Genesis 3:5 בראשית ג:ה'

כִּי יֹדֵעַ אֱלֹקִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹקִים יֹדְעֵי טוֹב וָרָע:

for G-d doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as G-d, knowing good and evil.'

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71 **שו"ה פנימי — לו**

The manuscript reads 'ולו' (and for him) in place of 'לו'.

KEHOT'S NOTE

בגוכתי"ק: ולו.

72 **שו"ה כי — למעליותא . . שיהיה יודע**

The manuscript reads 'למעלה' in place of 'למעליותא' (as an advantage), and 'שיהיו יודעי' (that they would be knowers) in place of 'שיהיה יודע'.

KEHOT'S NOTE

בגוכתי"ק הנ"ל: למעלה . . שיהיו יודעי.

PARAGRAPH 14

73 **שאדה"ר הי' הולך בהיכלות**

The Tzemach Tzedek writes that he heard this from the Alter Rebbe: Adam walked in the chambers, being above the Baal Shem Tov, the Arizal and even Rabbi Shimon bar Yochai, as G-d's own handiwork; in Vayeshev he adds that these words were heard on Parshas Bereshit 5572.

KEHOT'S NOTE

באוה"ת ענינים ע' פו: "וכן שמעתי הלשון מרבינו ז"ל שאמר בענין אדה"ר, שאדה"ר הי' הולך בהיכלות כי בחי' אדם הוא למעלה מהבעש"ט והאריז"ל וגם מרשב"י כי הי' בערך אחר ממש שהרי הי' יציר כפיו של הקב"ה ע"כ", ע"ש. המשך וככה תרלו פרק קכט. סה"מ תרס"ח ע' קצד. ובאוה"ת וישב כרך ו תתרפה, ב מסיים "כזה"ל שמענו מרבינו ז"ל פ' בראשית תקע"ב". ענין זה נזכר בלקו"ת צו ח, ג. יז, ד.

74 **גם מרשב"י**

Or HaTorah says Adam was far above the Baal Shem Tov, the Arizal and Rabbi Shimon bar Yochai, and discusses three kinds of 'man' in its Balak volume.

KEHOT'S NOTE

ראה באוה"ת פ' וישב כרך ו שם שהי' למעלה מעלה מהבעש"ט והאריז"ל וגם מרשב"י. וראה גם בדרוש ג' מיני אדם באוה"ת פ' בלק ע' תתקע, ובלקו"ת פ' צו ח, ג כי הרי אפילו הנשמות הגבוהות מאד שמיחוד או"א דאצילות שוהו נשמה דאצילות הוא כערך הבריאה לגבי אצילות ממש נגד נשמת אדה"ר כנ"ל (ועיין בזהר תרומה דף קס"ז ע"ב). עכ"ל. ובדף ח, ב מביא שם בשם ספר הגלגולים פי"ט שאדם הראשון קודם החטא הי' לו נשמה לנשמה מאצילות ע"ש. בהגה"ה כת"י על תו"א מציין ללקו"ת פ' צו ח, ב בהביאור ואכלתם אכול דשם נמצא בשינוי לשון קצת.

75 **והשיאו הנחש שעכ"פ יביט מה יש בהם**

Kehot's note points to Zohar II, 193b for these words.

Zohar II, 193b זח"ב קצג, ב

KEHOT'S NOTE

להעיר מזח"א נב, א. זח"ב קצג, ב.

76 **וכן שמעתי מהק' ר' [בגוכי"ק: מר'] אברהם בן ההי"מ**

The teaching of Rabbi Avraham son of the Maggid on 'And Judah turned aside' also appears there.

KEHOT'S NOTE

וכ"ה גם באוה"ת בראשית כרך ו שם.

77 **ויט יהודה עד איש עדולמי ושמו חירה**

Judah went down from his brothers and turned aside to an Adullamite named Chirah; read as a descent to raise sparks.

Genesis 38:1 בראשית ל"ח:א'

וַיְהִי בָּעֵת הַהִוא וַיֵּרֶד יְהוּדָה מֵאֵת אֶחָיו וַיֵּט עַד־אִישׁ עֲדֻלָּמִי וּשְׁמוֹ חִירָה׃

And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

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78 **פי' ויט היינו שנטה למטה בהיכלות הקליפות**

Or HaTorah cites the Zohar there that Judah inclined down to the level of the serpent, supporting the reading of 'he turned aside' as a descent into the realm of the kelipos.

KEHOT'S NOTE

באוה"ת חנוכה כרך ב שכו, א מציין לזח"א קפו סע"א שנטה עד דרגא דחויא, ע"ש.

79 **כדי להעלות נצוצות משם**

According to the note, it explains there that this descent to raise sparks is the matter of the exile of the Shechinah.

KEHOT'S NOTE

ראה בסה"מ תרכ"ט ע' יא [בהוצאת תשנ"ב ע' יג] שז"ע גלות השכינה ע"ש. בענין יהודה ותמר ראה במאמרי אדה"ז על מאמרז"ל ע' רכד שכ' שגם ביהודה לא היה כוונה רק לש"ש בלבד . . בכדי שיתגבר עליו אח"כ בניצוח גדול יותר. וראה גם ביאוה"ז להצ"צ כרך א ע' קלו. דרך מצותיך לב, ב. סה"מ תרס"ט ע' קכג.

להבין ענין הברכות כי הנה אנשי כנה"ג תקנו...

"To understand the matter of the blessings"

A blessing's opening 'Baruch' draws G-d's hidden Infinite Light into revelation, and its closing 'Baruch,' the 'seal,' guards that revelation so that it stays in holiness and does not feed the forces of evil; the same structure shapes the wedding blessings, Torah study and the love of G-d in prayer.

THE MAAMAR IN BRIEF

The maamar asks why blessings were instituted only in the Second Temple era: in the First Temple, faith in G-d was openly revealed in the souls, while later it had to be drawn down, 'baruch' meaning 'drawn.' The formula traces this descent: 'Havayah our G-d' in Jewish souls, then 'King of the world.' The mitzvos, which sanctify and join us to G-d, give us the power to do so. The Jerusalem Talmud's rule that short blessings open with 'Baruch' while long ones also seal with it is explained through the hidden and revealed worlds. Like seed and fetus, the hidden world holds everything in unity, while the revealed world unfolds into particulars and produces 'waste' on which evil feeds; so a long blessing needs a seal, like the seal on a letter. The first two wedding blessings correspond to Adam and Eve, the Written and Oral Torah, supernal and lower Chochmah. Torah study can be an elixir of life or of death depending on intention, and love in prayer has an inner 'day' and an outer 'night.' In both, the seal from above, earned through our own effort, keeps holiness from the kelipos.

OUTLINE

1 **Why blessings were instituted** ¶1–2

Faith is above reason; in the First Temple it shone openly in the souls, but in the Second Temple blessings were needed to draw it down ('baruch' = drawn).

2 **The order of the blessing** ¶3–4

'Havayah our G-d' is G-d revealed in Jewish souls, above angels and world; 'King of the world' is His sovereignty. The mitzvos, which sanctify and join us to G-d, give the blessing its power.

3	**Hidden and revealed worlds** Short blessings open with 'Baruch'; long ones also seal with it. Like seed and fetus, the hidden world holds all in unity, while the revealed world's differentiation produces 'waste' on which evil feeds.	¶5–8
4	**The seal** The closing 'Baruch' is like a seal on a letter: an encompassing protection that reserves the revealed flow for holiness; Ne'ilah is the seal of all Israel.	¶9–10
5	**The wedding blessings: Written and Oral Torah** 'Yotzer ha'adam' (Adam) and 'Asher yatzar' (Eve) correspond to the Written Torah, supernal Chochmah, a hidden point, and the Oral Torah, lower Chochmah, which reveals it in detail; 'Day to day pours forth, night to night expresses knowledge.'	¶11–13
6	**'In His image… an everlasting edifice'** Forming as revealing; the added 'es' and doubled 'image' mean revelation after revelation; the revealed world is built 'from Himself,' contracted so that worlds can exist, for G-d's reign and His desire for a dwelling below.	¶14–20
7	**Torah study: elixir of life or death** Because the Oral Torah is clothed in physical matters, learning for self-importance gives the kelipos a hold; learning as G-d's word draws His light, and the 'seal' keeps it in holiness.	¶21–23
8	**The two hearts and the seal in prayer** The inner 'day' love of the G-dly soul is one with its source; the outer 'night' love, clothed in body and animal soul, reveals it but needs a seal; chosam is techum, a boundary on what one gives the animal soul.	¶24–30

KEY CONCEPTS

Blessing as drawing down ברוך ונמשך

'Baruch' is read as 'drawn down': a blessing draws the hidden Infinite Light into revelation, so that faith becomes as vivid as sight.

The hidden world and the revealed world עלמא דאתכסיא ועלמא דאתגליא

The hidden world contains everything in unified potential, like a seed; the revealed world unfolds it into particulars, like a formed fetus, and in doing so produces 'surplus' that evil can feed on.

The seal חותם

The closing 'Baruch' of a long blessing: an encompassing protection that keeps the revealed flow in holiness and limits the other side to its bare surplus; chosam has the letters of techum, 'boundary.'

Supernal and lower Chochmah חכמה עלאה וחכמה תתאה

The Written Torah, a concentrated 'point' of wisdom, and the Oral Torah, which spells out its hidden content in detailed law; symbolized by Adam and Eve.

Higher and lower unity יחודא עילאה ויחודא תתאה

The higher unity sees the world as nothing before G-d; the lower unity sees G-d as giving life within an apparently real world. The inner love of the heart comes from the first, the outer love from the second.

Arousal from below אתערותא דלתתא

A person's own intention and effort, which evoke a corresponding response from above; the seal too depends on it.

SECTION 1 • ¶1–2

Why blessings were instituted

1 להבין ענין הברכות[1] כי הנה אנשי כנה"ג תקנו הברכות בזמן בית שני אבל בזמן בית ראשון לא[2] היו מברכים.

To understand the matter of the blessings: the Men of the Great Assembly instituted the blessings in the time of the Second Temple, but in the time of the First Temple they did not recite blessings.

> The maamar sets out to explain what a blessing (berachah) does. It starts from a historical fact: the fixed blessings were instituted by the Men of the Great Assembly (the sages at the start of the Second Temple era); in First Temple times there were no such formal blessings. Why were they needed later?

והענין כי הנה כל ישראל מאמינים בני מאמינים[3] כו' מה שנלאו חכמי הפילוסופים והמחקרים להבין בשכלם

The matter is this: all Israel are believers, sons of believers, etc. — [believing in] what the philosophers and investigators wearied themselves to understand with their intellect.

> Every Jew has an inborn faith in G-d, 'believers, sons of believers,' as the Talmud puts it. Jews simply believe what philosophers struggled, and failed, to reach through reasoning.

כי האמונה היא למעלה מן ההשגה והשכל[4] ואפי' מההשגה שבשרש נפש האלקית שבישראל דמזליה חזי[5] כו' שהרי לית מחשבה תפיסא ביה[6] והוא רם ונשא[7] למעלה ממזלייהו.[8]

For faith is above comprehension and intellect, even above the comprehension that is in the root of the G-dly soul in Israel, of which [it is said] "its mazal sees," etc.; for no thought can grasp Him, and He is exalted and lofty above their mazal.

> Faith is higher than understanding, higher even than the lofty perception in the soul's own root above (its 'mazal,' which 'sees' what the person does not). G-d Himself is beyond all thought, so He can be reached by faith, not by comprehension.

2 והנה בזמן בית ראשון היו נשמות ישראל במעלה העליונה והי' אוא"ס שורה ומתגלה בנפשם להיות אצלם גילוי אמונה זו כאילו רואה[9] כו'.

Now, in the time of the First Temple the souls of Israel were of the highest level, and the Infinite Light rested and was revealed in their souls, so that this faith was revealed to them as if one sees, etc.

> In the First Temple era the souls were so lofty that G-d's Infinite Light shone openly in them; their faith was revealed, as vivid as sight.

אך בזמן בית שני לא היו הנשמות במעלה עליונה כ"כ תקנו אנשי כה"ג הברכות להמשיך גילוי אמונה זו להיות ברוך ונמשך הוי' אוא"ס ב"ה בגילוי למטה.

But in the time of the Second Temple, when the souls were not of so high a level, the Men of the Great Assembly instituted the blessings, to draw down the revelation of this faith: that Havayah, the Infinite Light, blessed be He, be "blessed" and drawn down in revelation below.

> In the Second Temple era souls were lower and faith became hidden, so the sages instituted blessings. 'Baruch' ('blessed') is read as 'drawn down' (as in grafting a vine): a blessing draws G-d, the Infinite Light, down into revelation.

SECTION 2 • ¶3–4

The order of the blessing

3 וסדר השתלשלות המשכת הגילוי הוא מתחלה להיות הוי"ה אלקינו[10] הוא גילוי אוא"ס ב"ה בנשמות ישראל להיות אלקינו ממש בבחי' ביטול לפי שהם מפנימיות העולמות.

The order of the progression of the drawing down of the revelation is: first, "Havayah our G-d" — the revelation of the Infinite Light, blessed be He, in the souls of Israel, that He be actually "our G-d," in a state of self-nullification, because they are from the inner dimension of the worlds.

> The blessing's words describe the stages of the drawing down. 'Havayah our G-d' (Elokeinu) comes first: G-d revealed in Jewish souls, who are from the 'inner dimension' of the worlds and so are nullified to Him, making Him truly 'our' G-d.

משא"כ המלאכים הם מחיצוניות העולמות שעליהם נאמר ומשם יפרד[11] והיה לארבעה ראשים. ארבעה נהרות הם ארבע מחנות השכינה[12] מחנה מיכאל כו'. וזש"א רז"ל[13] (ברכות ד:) מיכאל באחת[14].

This is not so with the angels, who are from the outer dimension of the worlds, of whom it is said, "And from there it divided and became four heads" — four rivers, which are the four camps of the Shechinah: the camp of Michael, etc. And this is what our Sages, of blessed memory, said (Berachos 4b), "Michael in one."

> Angels come from the 'outer dimension.' The Garden's river that 'divided into four heads' alludes to the four angelic camps around the Shechinah (Michael, Gabriel, etc.). The Talmud says Michael crosses the world in one flight.

ולא אמרו איזה שיעור על נשמות ישראל לפי שענין טיסה שטסים את העולם לא שייך גבי נשמות כלל שהעולם ומלואו אינן תופסין מקום כלל נגדם.[15]

They did not state any measure for the souls of Israel, because the matter of flying, in which they fly across the world, does not apply to souls at all, for the world and all it contains takes up no space at all in relation to them.

> The Talmud gives measures of flight for angels but none for souls, since for a soul the whole world occupies no space at all.

משא"כ לגבי המלאכים תופס העולם איזה מקום אלא שמיכאל די לו בטיסה אחת וגבריאל בשתים כו' ואליהו בארבע עם גופו שהיה תחלה גשמי ונהפך כו'.[16]

Whereas in relation to the angels, the world does take up some space; only, Michael needs just one flight, Gabriel two, etc., and Elijah four — with his body, which at first was physical and was transformed, etc.

> For angels the world does occupy some space: Michael needs one flight, Gabriel two, and Elijah four, because his body began physical and was transformed.

ואח"כ מלך העולם שעל העולם הוא גילוי מלכותו ית' בלבד שאין מלך בלא עם[17] כו'.

And afterwards, "King of the world," which is over the world, is only the revelation of His sovereignty, may He be blessed, for "there is no king without a people," etc.

> Then comes 'King of the world': this is only G-d's sovereignty (Malchus), a lower level relating to the world, since 'there is no king without a people.'

4 והנה ע"י הברכה ממשיך ברכה והמשכה להיות גילוי אור א"ס בנפש כלל ישראל שתתחזק אמונת ה' בלבם בבחי' גילוי כאלו רואה כו'.

Now, through the blessing one draws down blessing and drawing-down, that there be a revelation of the Infinite Light in the soul of the community of Israel, so that faith in G-d be strengthened in their heart in a revealed manner, as if one sees, etc.

> The purpose of a blessing is to draw down a revelation of the Infinite Light into the souls of all Israel, so that their faith becomes as strong and vivid as sight.

אך המוקדם לברכה והמשכת השראת גילוי זה הוא המברך שהוא הוא העושה המצוה לפי שהמצות הם כלים להשראת אא"ס ממש כו' ובהם ועל ידם ממשיך אא"ס למטה.

But what precedes the blessing and the drawing down of the indwelling of this revelation is the one who blesses — he is the one who does the mitzvah — because the mitzvos are vessels for the indwelling of the Infinite Light itself, etc., and in them and through them one draws the Infinite Light below.

> But the drawing down depends first on the one blessing, who is doing the mitzvah. The mitzvos are 'vessels' for G-d's Infinite Light; through them the light is drawn below.

וזהו אשר קדשנו במצותיו. אשר מלשון דהא[18,19] שהוא נתינת טעם לדבר כלומר לפי שקדשנו במצותיו.

And this is "Who has sanctified us with His commandments." "Asher" has the sense of "for," which gives the reason for something; that is to say, because He has sanctified us with His commandments.

> Hence the formula 'Who has sanctified us with His commandments': 'asher' here means 'because.' We can draw down the light because He has made us holy through the mitzvos.

וצונו מלשון צוותא והתקשרות[20] באוא"ס ב"ה שרש המצות למעלה לכך יש לנו כח להמשיך גילוי אור א"ס ב"ה בברכה זו:[21]

"And has commanded us" (vetzivanu) is from the term tzavta, joining, and connection with the Infinite Light, blessed be He, the root of the mitzvos above; therefore we have the power to draw down the revelation of the Infinite Light, blessed be He, with this blessing.

> 'Vetzivanu' ('and commanded us') is read as from tzavta, 'joining': the mitzvos bind us to the Infinite Light, their root above. This bond gives us the power to draw down its revelation through the blessing.

SECTION 3 • ¶5–8

Hidden and revealed worlds

5 והנה אמרו בירושלמי[22] (פ"ק דברכות הלכה ח') מטבע קצר פותח בברוך ואינו חותם בברוך ומטבע ארוך פותח בברוך וחותם בברוך.[23]

Now, it is said in the Jerusalem Talmud (Berachos, ch. 1, halachah 8): A short formula opens with "Baruch" and does not seal with "Baruch"; a long formula opens with "Baruch" and seals with "Baruch."

> A Talmudic rule about blessings: a short blessing (like one over food) begins with 'Baruch' and does not end with one; a long blessing (like those of the Amidah or Grace after Meals) both begins and ends with 'Baruch.'

ולהבין זה גם להבין מהו לשון חותם[24] והל"ל ומסיים. הענין כי הנה נודע שיש ב' בחינות בחי' עלמא דאתכסי' ובחי' עלמא דאתגליא.

To understand this — and also to understand what the term "seal" means; it should have said "end" — the matter is that, as is known, there are two levels: the level of the hidden world and the level of the revealed world.

> Why is the closing called a 'seal' (chasimah) rather than simply an 'ending'? The answer uses two realms: the 'hidden world' (alma de'iskasya), where everything is still concealed and unified, and the 'revealed world' (alma de'isgalya), where it becomes manifest.

והנה על עלמא דאתגליא נאמר (בראשית ב) ומשם יפרד[25] והי' לארבעה ראשים ארבעה נהרות כנגד ארבע מחנות השכינה שהיא מתלבשת בבי"ע כו'

Of the revealed world it is said (Genesis 2), "And from there it divided and became four heads" — four rivers, corresponding to the four camps of the Shechinah, which enclothes itself in Beriah, Yetzirah and Asiyah, etc.

> The revealed world is the Eden river that 'divides into four heads,' the four camps of the Shechinah as it enclothes itself in the lower worlds of Beriah, Yetzirah and Asiyah.

ובהשתלשלות וירידות המדרגות מדריגה אחר מדריגה בהתלבשותה בע' שרים כו' נעשה עלמא דפרודא כו' ושם יש אחיזה ויניקה לקליפות וסט"א לינק מהקדושה כביכול.

And in the progression and descent of the levels, level after level, as it enclothes itself in the seventy princes, etc., there comes to be the world of separation, etc.; and there the kelipos and the sitra achra have a hold and nurture, to draw from holiness, as it were.

> As the Divine flow descends step by step and passes through the seventy angelic 'princes' of the nations, it becomes a 'world of separation,' where the forces of evil can latch on and draw nourishment from holiness.

אך אין יניקתם אלא מותרי השפע ופסולת כו' ולא מעיקר הקדושה ח"ו וענין התהוות מותרי השפע ופסולת בעל' דאתגלי' היינו

But their nurture is only from the surplus of the flow and the waste, etc., and not from the essence of holiness, heaven forbid. And the matter of how the surplus of the flow and the waste come into being in the revealed world is this:

> Yet they draw only from the leftovers and waste of the flow, never from its core. How does such waste arise?

כי הגם שגם עלמא דאתגלי' מצד עצמה באמת אינה[26] דבר נפרד ח"ו וכמ"ש (דברים ד) כי הוי"ה הוא האלקים כו'

Even though the revealed world, too, of itself, is in truth not a separate thing, heaven forbid — as it is written (Deuteronomy 4), "For Havayah is Elokim," etc. —

> The revealed world is not truly separate from G-d, as the verse says 'Havayah is Elokim': the G-d who transcends and the G-d hidden in nature are one.

אלא שהוא בחי' גילוי מה שהי' בהעלם בעל' דאתכסיא וכמשל הולד שמצטייר בבטן הנקבה בהתחלקות עצמות וגידין כו' שהם מטפת הזכר לובן שממנו עצמות[27] כו'.

it is rather the revelation of what was hidden in the hidden world; like the analogy of the fetus, which is formed in the womb of the female with a differentiation into bones and sinews, etc., which come from the drop of the male, the white, from which [come] the bones, etc.

> The revealed world only unfolds what was hidden in the hidden world. The analogy is a fetus: its bones and sinews develop in the womb, yet they come from the father's seed, the 'white' from which bones are formed, as the Talmud says.

אלא שבטפת הזכר לא הי' התחלקות עצמות וגידין בפועל ממש רק שהי' בכח הטפה ההיא בהעלם וע"י שהייתה בבטן הנקבה ט' חדשים מצטייר בציור הולד ויוצא מהעלם אל הגילוי.[28]

Only, in the drop of the male there was no actual differentiation of bones and sinews; they were only in the potential of that drop, in concealment; and through its being in the womb of the female nine months, it takes on the form of the fetus and emerges from concealment to revelation.

> The seed contains everything only in potential; it takes nine months in the womb for the differentiated form of the child to emerge. So too the hidden world contains all, and the revealed world makes it manifest.

6 והנה כמו במשל הולד כאשר נתגדל ונגמר ציור כל האברים אזי דוחה ממנו מותרות שערות וצפרנים[29] שזהו סימן גידול הולד[30] שהוא בשלימות כשגמרו שערו וצפרניו כו'

Now, as in the analogy of the fetus: when it has grown and the formation of all the limbs is complete, it then pushes out from itself surpluses, hair and nails; this is the sign of the fetus's growth, that it is complete when its hair and nails are completed, etc.

> Continuing the analogy: once the fetus has grown and all its limbs are formed, it produces 'surpluses,' hair and nails; their completion is the sign that the fetus is fully formed.

ובצאתו מרחם אמו[31] דוחה פסולת יותר ע"י פתיחת נקביו כו' מה שלא הי' פסולת זה בטפה כי אין הולד נוצר אלא מברור שבה.

And when it leaves its mother's womb it expels more waste through the opening of its orifices, etc. —waste that was not in the drop, for the fetus is formed only from the refined part of it.

> At birth, more waste is expelled through the body's openings. None of this waste existed in the seed, since the fetus is formed only from its refined part; waste appears only with differentiated development.

כך עד"מ בהגלות נגלות סדר ההשתלשלות בעלמא דאתגליא מהעלם אל הגלוי ברבוי התחלקות המדרגות להיות ציור פרטי העולמות במזגם ותכונתם

So too, by way of analogy, when the order of the chain of descent is revealed in the revealed world, from concealment to revelation, in a great division of levels, so that there be the form of the particulars of the worlds in their blend and character,

> So too in the revealed world: the chain of worlds unfolds from concealment into many distinct levels, each world with its particular character.

אזי נעשה בחי' מותרי שפע ופסולת שדוחה לחוץ והוא מעבר השפע להיות יניקה ואחיזה לס"א.

then there come to be surpluses of the flow and waste, which it pushes outward; and this is the overflow of the flow, [giving] nurture and a hold to the sitra achra.

> As this happens, surpluses and waste are produced and pushed outward. This spill-over is what gives the sitra achra (the 'other side,' the forces opposed to holiness) its hold and nourishment.

משא"כ בבחי' עלמא דאתכסיא שהוא בהתכללות כו' ושם חביון עזו[32] ואין שטן ופי"ר[33] ח"ו כו'.

This is not so with the hidden world, which is in a state of inclusion, etc.; and "there is the hiding of His strength," and there is "no adversary and no evil occurrence," heaven forbid, etc.

> In the hidden world, where everything is included and unified, there is no waste: it is 'the hiding place of His strength,' where there is 'no adversary and no evil occurrence.'

7 והנה מטבע קצר רומז לעלמא דאתכסיא[34] שהוא בחי' טפה לבד בהתכללות בבחי' העלם ובכח ולכן הוא מטבע קצר שכולל הכל בלשון קצר וא"צ

Now, the short formula alludes to the hidden world, which is the level of the drop alone, in inclusion, in concealment and potential; therefore it is a short formula, which includes everything in brief language, and it needs

> Now the rule is explained. The short blessing corresponds to the hidden world, like the seed that holds everything in potential and unity; so its wording is brief and inclusive.

אלא לפתוח בברוך להיות ברכה והמשכה מאור א"ס ב"ה עצמו שהברכה הוא להיות השראה וגילוי מעצמות אור א"ס ב"ה שאינו בגדר עלמין כלל כנ"ל.

only to open with "Baruch," so that there be blessing and drawing-down from the Infinite Light itself, blessed be He; for the blessing is to be an indwelling and revelation from the essence of the Infinite Light, blessed be He, which is not within the category of worlds at all, as explained above.

> It need only open with 'Baruch,' drawing down blessing from the essence of the Infinite Light, which is beyond all worlds.

8 ומאחר שתמשך שם ברכה והמשכה זו היא בל תמוט עולם ועד[35] כי אין שם יניקה לס"א ח"ו.

And since this blessing and drawing-down will be drawn there, "it shall never be moved," for there is no nurture there for the sitra achra, heaven forbid.

> A blessing drawn into the hidden world 'shall never be moved': no seal is needed, since there is nothing there for evil to feed on.

אבל מטבע ארוך רומז לעלמא דאתגליא שהיא בחי' גילוי ההתהוות לפרטי פרטים בהתחלקות רבות ועצומות וכך הוא מטבע ארוך באריכות הדברי' בפרטי פרטיות הדברים רבים שנאמרו ונשנו בה.

But the long formula alludes to the revealed world, which is the level of the revelation of creation into its minutest particulars, in many and vast divisions; and so is the long formula, with length of words, in the many detailed particulars of the things that are said and repeated in it.

> The long blessing corresponds to the revealed world, which unfolds into countless particulars; so its wording is long, full of detailed matters.

SECTION 4 • ¶9–10

The seal

9 והנה בעלמא דאתגליי' אחר שמשם יפרד[36] בבחי' התחלקות הפרטים יש יניקה לסי"א ח"ו וצריך להפרידם שלא יינקו מעיקר הקדושה ח"ו רק דרך מעבר השפע ממותרות ופסולת כו' לכן צי"ל ג"כ חותם בברוך.

Now, in the revealed world, after "from there it divided" into the level of the division of particulars, there is nurture for the sitra achra, heaven forbid; and they must be separated, so that they do not draw from the essence of holiness, heaven forbid, but only by way of the overflow of the flow, from the surpluses and waste, etc. Therefore it must also seal with "Baruch."

> This explains why a long blessing needs a closing 'Baruch.' In the revealed world, where the flow divides into particulars, the forces of evil can feed. They must be kept from drawing on the core of holiness and limited to the spill-over, the 'surpluses and waste'; the closing blessing, the 'seal,' does this.

10 וענין החותם הוא כמו לשון חותם שעל האגרת מבחוץ כדי שלא יקרא באגרת הזאת איש זר אשר אין רצונו שידע הכתוב שם.

The matter of the seal is like the term "seal" [used for the one] on the outside of a letter, so that no stranger reads this letter, one whom [the writer] does not want to know what is written there.

> The word 'seal' (chosem) is explained by the seal on the outside of a letter, which keeps outsiders from reading what is not meant for them.

כך הוא החותם הזה מן הברכה וההמשכה אשר ימשיך עוד אחר המטבע הארוך שהמשכה זו שהיא גלוי ההעלם תהי' רק בבחי' הקדושה לבדה ואין לזרים אתה חלק ונחלה

So too is this seal of the blessing and drawing-down that one draws further after the long formula: that this drawing-down, which is the revelation of the hidden, be only in the realm of holiness alone, and that strangers have no portion or inheritance in it.

> Likewise, the closing of a long blessing ensures that the revelation drawn down stays within holiness alone and that 'strangers,' the forces of evil, get no share of it.

וזהו ההפרש שבין פתיחת הברכה לחתימתה כי פתיחת הברכה הוא המשכת הגילוי לבד להיות ברוך ונמשך[37] ה' אלקי ישראל מעולם עד עולם.

And this is the difference between the opening of the blessing and its seal: the opening of the blessing is the drawing down of the revelation alone, that "blessed" and drawn down be "the L-rd, the G-d of Israel, from world to world."

> The opening 'Baruch' only draws the revelation down, as in the verse 'Blessed is the L-rd, the G-d of Israel, from world to world.'

אבל החתימה היא שתהי' המשכה זו בקדושה דוקא. הבוחר בעמו ישראל באהבה. (מלאכי א) ואהב את יעקב ואת עשו שנאתי.[38] (תהלים מז) יבחר לנו את נחלתנו את גאון יעקב אשר אהב כו'.

But the seal is that this drawing-down be specifically in holiness: "Who chooses His people Israel with love"; (Malachi 1) "And I loved Jacob, and Esau I hated"; (Psalms 47) "He chooses our inheritance for us, the pride of Jacob whom He loved," etc.

> The seal directs that revelation specifically to holiness. Hence closings like 'Who chooses His people Israel with love,' and verses of G-d choosing Jacob and rejecting Esau: the light is reserved for Israel and kept from the forces Esau represents.

ולכן נק' בלשון חותם כמו שחותמין על האגרת שלא יקרא אחר וכמו חותם ממגע זר שהוא שמירה כו'.

Therefore it is called by the term "seal," as one seals a letter so that another will not read it, and like a seal against the touch of a stranger, which is a safeguard, etc.

> So it is called a 'seal,' like a sealed letter, or like the seal that protects wine or food from a stranger's touch.

ולכן חותמין בברוך שהיא המשכה מבחי' המקיף שהיא שמירה מלמעלה כמ"ש (שם קכא) ה' שמרך ה' צלך[39] כו'

And therefore one seals with "Baruch," which is a drawing down from the level of the encompassing, which is a protection from above, as it is written (ibid. 121), "The L-rd is your guardian, the L-rd is your shade," etc.

> The seal uses 'Baruch' because this second drawing-down comes from the encompassing (makif) level, which guards from above, as in 'G-d is your guardian, G-d is your shade.'

ולכן החותם של כללות ישראל הוא בנעילת יו"כ שאז זוכים למעלה העליונה (ויקרא טז) לפני הוי"ה תטהרו למעלה מבחי' הוי"ה כו' וכמ"ש במ"א:[40,41,42]

Therefore the seal of the community of Israel as a whole is at Ne'ilah of Yom Kippur, for then they merit the highest level: (Leviticus 16) "Before Havayah you shall be purified" — above the level of Havayah, etc., as explained elsewhere.

> The seal for all of Israel is Ne'ilah, the closing prayer of Yom Kippur (when G-d's judgment is 'sealed'). Then Israel reaches the highest level: 'Before Havayah you shall be purified' is read as a purification from a level above even Havayah.

SECTION 5 • ¶11–13

The wedding blessings: Written and Oral Torah

11 ועתה נבא לביאור ענין ב' ברכות ראשונות של נשואין שהם יוצר האדם ואשר יצר את האדם[43] בצלמו[44].

Now we will come to the explanation of the matter of the first two blessings of marriage, which are "Who forms man" and "Who formed man in His image."

> The maamar now applies this to the wedding blessings (sheva berachos). The first two creation blessings are 'Who forms man' (Yotzer ha'adam) and 'Who formed man in His image.'

הראשונה פותחת בברוך ואינה חותמת והשניה פותחת בברוך וחותמת בברוך.[45] והענין כי הנה בגמרא (כתובות ח' א' ע"ש)

The first opens with "Baruch" and does not seal, and the second opens with "Baruch" and seals with "Baruch." The matter is that in the Gemara (Kesubos 8a; see there)

> The first is short: it opens with 'Baruch' and has no seal. The second is long and ends with 'Baruch... Yotzer ha'adam.' The Talmud in Kesubos discusses why there are two.

אמרו שב' יצירות הללו כנגד שתי יצירות שהי' באדה"ר[46] תחלה נברא האדם לבדו בדו פרצופין ואח"כ נסר הקב"ה את חוה[47] כו'.

they said that these two formations correspond to the two formations that there were with Adam, the first man: first, man was created alone, with two faces, and afterwards the Holy One, blessed be He, sawed off Eve, etc.

> The two blessings correspond to two stages in Adam's creation: first he was created with two faces, male and female joined, and afterwards G-d separated Eve from him.

וביאור הדבר הנה אדם וחוה רומזים לתושב"כ ותושבע"פ תושב"כ בחי' אדם בחי' טפת הזכר לובן שממנו עצמות כו'

The explanation of the matter: Adam and Eve allude to the Written Torah and the Oral Torah. The Written Torah is the level of Adam, the level of the drop of the male, the white, from which [come] the bones, etc.

> Adam and Eve represent the Written Torah and the Oral Torah. The Written Torah is 'Adam,' like the father's seed, the 'white' from which bones are formed: it contains everything in concentrated, hidden form.

כי תושב"כ היא בחי' חכמה עלאה שאינה אלא בחי' טפה ונקודה שהחכמה היא בחי' ברק המבריק במוחו שעדיין לא באה לידי אורך ורוחב ההשגה

For the Written Torah is the level of supernal Chochmah, which is only the level of a drop and a point; for Chochmah is the level of lightning that flashes in one's mind, which has not yet come to the length and breadth of comprehension,

> The Written Torah is supernal Chochmah (wisdom), which is only a 'point,' like the flash of insight that has not yet been developed into full understanding.

להבין ולהשיג כל דרכי החכמה בכלל ובפרט רק שהוא כברק בעלמא שמתנוצץ ומאיר במוחו כח ההשכלה ואינו מתגלה

to understand and grasp all the paths of the wisdom in general and in particular; rather, it is like mere lightning that sparkles and illuminates the power of intellect in his mind, and it is not revealed

> A flash of insight lights up the mind for a moment but does not yet spell out the idea's details, general or particular.

אלא בחי' נקודה אלא שאח"כ מתפשטת הנקודה באורך ורוחב ובאה לידי השגה ואזי נקראת בשם בינה כו'

except as a point; but afterwards the point expands in length and breadth and comes to comprehension, and then it is called by the name Binah, etc.

> Only later does the point expand 'in length and breadth' into detailed understanding, which is called Binah.

וכך היא בחי' תושב"כ שאין בה גילוי ההשגה שהרי ר"ע הי' דורש על כל קוץ וקוץ תלי תלים של הלכות.[48]

And so is the level of the Written Torah, in which there is no revelation of comprehension; for Rabbi Akiva would expound on each and every thorn mounds upon mounds of laws.

> So too the Written Torah does not spell out its content. The Talmud says Rabbi Akiva expounded 'mounds upon mounds of laws' from every little crown on the letters.

שההלכות הללו אינן מבוארות ונגלות בגילוי ההשגה בקוץ ההוא רק שכל קוץ וקוץ כלול מכמה תלי

These laws are not explained and revealed in manifest comprehension in that thorn; rather, each and every thorn includes many mounds

> Those laws are not visible in the crown itself, though each crown includes many mounds of them.

תלים של ההלכות הכלולים ונעלמים בקוץ ההוא מבחי' העלם והרי אין בקוץ זה אלא רמז בעלמא ובחי' נקודה והקוצין הן בחי' תגין.

upon mounds of laws, which are included and hidden in that thorn in a state of concealment; and in this thorn there is only a mere hint and the level of a point. And the thorns are the level of the crowns (tagin).

> They are contained in it in hidden form. The crown is only a hint, a point. The 'thorns' are the tagin, the small crowns on certain letters of a Torah scroll.

12 וכן עד"ז בכל בחי' טנת"א הכל רמוזים לכמה ענינים וכמה סודות מופלאים. וכל זה הוא בתושב"כ בבחי' העלם ובכח

And so too, in this manner, in all the aspects of the cantillation marks, vowels, crowns and letters: all allude to many matters and many wondrous secrets. And all this is in the Written Torah in a state of concealment and potential,

> Every aspect of the Torah's text, its cantillation marks, vowels, crowns and letters, hints at many matters and wondrous secrets, but in the Written Torah they are all hidden and in potential.

ולא בפועל וגילוי וכמשל טפת הזכר הכלולה מכל הבחי' שבולד לובן שממנו עצמות וגידין וכו' שבטפה ההיא אין התחלקות העצמות וגידים כו' נגלים בפו"מ רק שהם בהעלם ובכח.

and not in actuality and revelation — like the analogy of the drop of the male, which includes all the aspects that are in the fetus, the white, from which [come] the bones, sinews, etc.; in that drop the differentiation of the bones and sinews, etc., is not revealed in actual fact; they are only in concealment and potential.

> This is like the father's seed, which contains all the parts of the child without their being differentiated in actual fact.

ויציאתם מהעלם אל הגילוי הוא ע"י שהייה ט"ח בבטן הנקבה ששם מצטייר הולד והיא מוציאתו לידי גילוי בהתחלקות האברים פרטיים נגלים.

And their emergence from concealment to revelation is through remaining nine months in the womb of the female, where the fetus takes form; and she brings it out to revelation, in the differentiation of particular, revealed limbs.

> The fetus takes form over nine months in the mother's womb, and she brings it out into revelation with distinct limbs.

וכך הוא עד"מ יציאת ההעלם מתושב"כ שהיא בחי' ח"ע לידי גילוי הוא ע"י תושבע"פ (ור"ע הי' דורש כו' כי ר"ע הי' מקור תושבע"פ כמו שאמרו סתם ספרי כו' וכולהו אליבא דר"ע)[49] שהיא בחי' חכמה תתאה.

And so, by way of analogy, the emergence of the concealed of the Written Torah, which is the level of supernal Chochmah, into revelation is through the Oral Torah (and Rabbi Akiva would expound, etc., for Rabbi Akiva was the source of the Oral Torah, as they said, "an anonymous Sifrei," etc., "and all of them follow Rabbi Akiva"), which is the level of lower Chochmah.

> So the Oral Torah (the level of 'lower Chochmah') brings out what is hidden in the Written Torah. Rabbi Akiva is the source of the Oral Torah: the Talmud says the anonymous opinions of the Mishnah, Tosefta, Sifra and Sifrei all follow his approach.

שממאמר א' שבתושב"כ כמו ענין שמירת שבת שנאמרה בתו' בכלל נעשה מסכת שלימה שהוא גילוי פרטי הלכות שבת מה הן האבות מלאכות וכיצד מתחייב בהן וכל עניניהם בכל פרטיהן ודקדוקיהן.

For from one statement in the Written Torah, such as the matter of keeping Shabbos, which was stated in the Torah in general terms, a complete tractate is made, which is the revelation of the particulars of the laws of Shabbos: what the primary categories of labor are, and how one becomes liable for them, and all their matters in all their particulars and fine points.

> For example, the one general command to keep Shabbos becomes a whole tractate in the Oral Torah, detailing the primary labors, when one is liable, and every fine point.

ולכן נק' תושבע"פ בשם חוה כי חוי"ה בגימטריא המילוי של[50] הוי"ה (שהוא עולה י"ט) כי המילוי הוא גילוי ההעלם כמ"ש במ"א וגם חוה לשון גילוי כי תרגום ויגד וחוי.[51]

Therefore the Oral Torah is called by the name Chavah, for Chavah is numerically equal to the filling of Havayah (which amounts to 19), for the filling is the revelation of the concealed, as explained elsewhere. Also, Chavah is a term of revelation, for the Targum of "and he told" is "vachavi."

> Hence the Oral Torah is called Chavah (Eve). Chavah's letters (ח-ו-ה) equal 19, which is the 'filling' of Havayah: spelling the Name's letters out in full (as 45) adds 19 to its basic value of 26. The filling reveals what is hidden in the letters. Also, 'chavah' means to tell: the Aramaic Targum renders 'and he told' as 'vachavi.'

והגדה לשון המשכה שנמשך מהעלם אל הגילוי וז"ש ויקרא האדם שם אשתו חוה[52] כי היא היתה אם כל חי ולכאורה א"כ למה קרא שמה חוה הי' לו לקרא שמה חיה

And telling is a term of drawing down, drawing from concealment to revelation. And this is [the meaning of] what is written, "And the man called his wife's name Chavah, because she was the mother of all living." Seemingly, then, why did he call her Chavah? He should have called her Chayah!

> Telling draws something from hiddenness into the open. This explains the verse 'Adam called his wife Chavah because she was the mother of all living': why not 'Chayah,' the direct word for life?

אלא לפי שחוה לי' גילוי וזהו כי היא היתה אם כל חי פי' ולכך הוציאתם מהעלם אל הגילוי כמו אם הבנים שהולד מצטייר בקרבה והיא מוציאתו מההעלם:

Rather, because Chavah is a term of revelation; and this is "because she was the mother of all living," meaning: and therefore she brought them out from concealment to revelation, like the mother of children, in whom the fetus takes form and she brings it out from concealment.

> Because 'Chavah' means revelation: as a mother, she brings children from concealment into revealed existence, just as the Oral Torah brings out the hidden content of the Written Torah.

13 וזהו יום ליום[53] יביע אמר ולילה ללילה יחוה דעת פי' יום ליום בחי' תושב"כ יביע אמר אמ"ר ר"ת אש מים רוח ובבחי' תושב"כ יביע כמעיין הנובע ממקורו

And this is [the meaning of] "Day to day pours forth speech, and night to night expresses knowledge." Explanation: "Day to day" is the level of the Written Torah; "pours forth omer" — omer is an acronym of fire (esh), water (mayim), air (ruach); and in the level of the Written Torah it "pours forth" like a spring that flows from its source,

> A verse from Psalms illustrates the two Torahs. 'Day' is the Written Torah. The word omer ('speech') is read as an acronym for the three basic elements: fire (esh), water (mayim) and air (ruach). 'Yabia' ('pours forth') describes a spring bubbling up from its source.

שהוא עדיין דבוק במקורו ומתאחד עמו לפי שתושב"כ היא בחי' ח"ע ושם שורה ומתגלה אוא"ס הוי"ה בחכי'

which is still attached to its source and one with it; because the Written Torah is the level of supernal Chochmah, and there the Infinite Light, Havayah, rests and is revealed in Chochmah.

> A spring is still attached to and one with its source. So too the Written Torah, as supernal Chochmah, is where G-d's Infinite Light itself rests and is revealed.

ולכן שם יביע כמעיין הנובע שנובע מן המקור ואינו הולך ומתפשט באורך ורוחב רק נביעו דחכמתא בלבד שהיא בחי' נקודה וברק המבריק והאמ"ר

Therefore there [it says] "pours forth," like a flowing spring, which flows from the source and does not go and spread out in length and breadth, but is only the flowing of Chochmah, which is the level of a point and a flashing lightning; and the omer,

> The spring does not yet spread out in breadth; it is only the first welling-up of wisdom, the 'point' and 'flash of lightning' described earlier.

שהוא ר"ת אש מים רוח כלולים ומתעלים בו בהעלם ובכח ולא בגלוי ובפו"מ שאין שם התחלקות בחי' אש רוח מים ממש

which is the acronym of fire, water, air, is included and elevated in it in concealment and potential, and not in revelation and in actual fact; for there is no differentiation there of the levels of fire, air and water as such,

> The elements (fire, water, air), the building blocks of all created things, exist in it only in potential; they are not yet distinguished from one another.

כמו שהם אחר שנפרטו ובאו לידי גילוי רק הם בבחי' נביעו בלבד כהתכללות המעיין הנובע ממקורו ומתאחד ונכלל במקורו הוא א"ס ב"ה הוי"ה בחכ'.

as they are after they have been particularized and come to revelation; they are only in the level of the flowing alone, like the inclusion of the spring that flows from its source and is united and included in its source, which is the Infinite One, blessed be He, Havayah in Chochmah.

> They exist only as the spring's flow, still merged with its source, the Infinite One revealed in Chochmah, rather than as the distinct elements they become once creation is spelled out.

ולילה ללילה בחי' תושבע"פ יחוה דעת בבחי' גילוי לבאר ולפרט פרטי התחלקות ההתהוות כמו שהם בסדר ההשתלשלות במדרגות רבות ועצומות (וזהו שמשרע"ה למד ביום מקרא ובלילה משנה כשהי' בהר[54] כו'):

"And night to night" is the level of the Oral Torah, "expresses knowledge" in revelation, to explain and detail the particulars of the division of creation as they are in the order of the chain of descent, in many and vast levels. (And this is why Moses our teacher, peace be upon him, learned Scripture by day and Mishnah by night when he was on the mountain, etc.)

> 'Night' is the Oral Torah, which 'expresses (yechaveh) knowledge,' the same root as Chavah, i.e., reveals and details all the particulars of creation at every level. Hence the Midrash says that on Sinai Moses learned Scripture by day and Mishnah by night.

SECTION 6 • ¶14–20

'In His image… an everlasting edifice'

14 והנה ברכה ראשונה כנגד אדה"ר שהיא בחי' ח"ע תושב"כ[55] דהיינו כדי להמשיך אור א"ס בחכמה כו' ופי' יוצר

Now, the first blessing corresponds to Adam, the first man, who is the level of supernal Chochmah, the Written Torah — that is, to draw down the Infinite Light into Chochmah, etc. And the meaning of "Yotzer" (Who forms)

> The first wedding blessing, 'Who forms man,' corresponds to Adam, i.e., supernal Chochmah, the Written Torah; its purpose is to draw the Infinite Light into Chochmah.

כמו צר צורה עד"מ שהוא מצייר תמונת החומר. ותמונה זו היא ג"כ גילוי בערך החומר שהי' חומר פשוט כמו גוף גולמת המתכת.

is like "forming a form," by way of analogy, one who fashions the shape of the material. And this shape too is a revelation in relation to the material, which was simple material, like the body of a raw lump of metal.

> 'Forming' (yetzirah) is like a craftsman shaping raw material: a lump of metal is given a form. The form is itself a revelation of the material, which was shapeless before.

15 ומראהו ומעשהו או הצורה שמציירין עליו הוא גילוי החומר שנעשה על תמונה זו דוקא והרי ציור זה אינו דבר נפרד ואין הציור נראה דבר בפ"ע

Its appearance and its workmanship, or the form that is fashioned upon it, is the revelation of the material, which was made into this particular shape; and this form is not a separate thing, nor is the form seen as a thing in itself;

> The form given to the metal is simply the metal made visible in a specific shape. The form is not a separate thing that can be seen by itself.

אלא שע"י הציור מתראה תבנית הכלי באופן יותר נאות מכמות שהי' גולמו. וגולמת הכלי עצמו הוא שנצטייר ונתגלה.

rather, through the form the structure of the vessel appears in a more fitting way than it was in its raw state; and it is the raw material of the vessel itself that was formed and revealed.

> The form merely shows the raw material in a more fitting way; it is the raw material itself that has been formed and revealed.

כך הנה בנמשל האדם שהוא תושב"כ הוא ג"כ בבחי' גילוי אל החומר הראשון שהוא כח ההיולי שלא נתפס בו שום גילוי שעליו נאמר (תהלים יח)

So too in the analogue: "Adam," which is the Written Torah, is also in the level of revelation relative to the primordial matter, which is the hylic potential, in which no revelation at all is grasped, of which it is said (Psalms 18),

> Likewise, 'Adam,' the Written Torah, is a revelation of the 'primordial matter,' the hylic potential (a philosophical term for formless matter that holds all forms in potential), in which nothing is revealed at all.

ישת חשך סתרו וחומר ההיולי הוא נק' בשם אדם דבריאה וראשית הגילוי הוא בחכמה תושב"כ ונק' אדם דיצי'.

"He made darkness His hiding place." The hylic matter is called by the name "Adam of Beriah," and the beginning of revelation is in Chochmah, the Written Torah, and it is called "Adam of Yetzirah."

> Of that hidden level it is said, 'He made darkness His hiding place.' The formless potential is called 'Adam of Beriah,' and its first revelation, in Chochmah, the Written Torah, is called 'Adam of Yetzirah,' formed man.

וברכה שניה נגד חוה בחי' תושבע"פ. ולכן נתוסף בה תיבת את. אשר יצר את האדם.[56]

And the second blessing corresponds to Eve, the level of the Oral Torah. Therefore the word "es" is added in it: "Who formed es ha'adam."

> The second blessing corresponds to Eve, the Oral Torah. That is why it adds the word 'es' ('Who formed es ha'adam').

את פי' בחי' אותיות מא' ועד תי"ו שהאותיות הן מבחי' עלמא דאתגליא כי האותיות הן גילוי השכל.[57]

"Es" means the level of the letters, from alef to tav, for the letters are of the level of the revealed world, since the letters are the revelation of the intellect.

> 'Es' (spelled alef-tav) stands for all the letters from alef to tav. Letters belong to the revealed world, because they reveal and express the intellect.

16 והיינו גילוי חכמה תתאה שהיא בחי' גילוי לחכמה עלאה תושב"כ כנ"ל והוא גילוי אחר גילוי שהח"ע הוא גילוי חומר הראשון ההיולי כנ"ל.

That is, the revelation of lower Chochmah, which is the level of revelation of supernal Chochmah, the Written Torah, as explained above; and it is a revelation after a revelation, for supernal Chochmah is the revelation of the primordial hylic matter, as explained above.

> Lower Chochmah (the Oral Torah) reveals supernal Chochmah (the Written Torah), which itself reveals the formless potential. So the Oral Torah is a second revelation built on the first.

וזהו בצלמו בצלם דמות תבניתו.[58] כי צלם לשון ציור וגלוי וכפל בצלמו בצלם. פי' גילוי אחר גילוי.

And this is "in His image, in the image of the likeness of His form." For "image" is a term of form and revelation, and the doubling, "in His image, in the image," means revelation after revelation.

> This explains the blessing's wording 'in His image, in the image of the likeness of His form.' 'Image' (tzelem) means form and revelation, and its doubling indicates revelation upon revelation.

גילוי הראשון להיות אור א"ס בחכמ' עלאה בבחי' יביע ואח"כ גילוי חכמה תתאה והיא היא דמות תבניתו דהיינו בחי' עלמא דאתגלי'[59] ממש.

The first revelation is that the Infinite Light be in supernal Chochmah in the manner of "pours forth"; and afterwards [comes] the revelation of lower Chochmah, and it is "the likeness of His form," that is, the level of the actual revealed world.

> The first revelation is the Infinite Light welling up in supernal Chochmah ('pours forth'); the second is lower Chochmah, 'the likeness of His form,' which is the fully revealed world.

17 והתקין לו ממנו בנין עדי עד[60] שבחי' עלמא דאתגלי' אע"פ שרגלי' יורדות[61] כו' מ"מ איננה דבר נפרד ח"ו

"And prepared for him from himself an everlasting edifice": the revealed world, even though "her feet go down," etc., nevertheless is not a separate thing, heaven forbid,

> The blessing continues 'and prepared for him from himself an everlasting edifice' (Eve built from Adam's own side). The revealed world descends far, as the verse says of the woman, 'her feet go down,' yet it is not separate from its source.

אלא והתקין לו ממנו בעצמו כי גילוי חכמה תתאה הוא גילוי הארת אור א"ס ב"ה עצמה שבחכ' עלאה

but rather "and prepared for him from himself" — from himself; for the revelation of lower Chochmah is the revelation of the radiance of the Infinite Light itself, blessed be He, that is in supernal Chochmah.

> 'From himself': lower Chochmah is the very light of the Infinite that was in supernal Chochmah, now revealed.

אלא לפי שבה נפרטו ונתחלקו בבחי' רבוי המדרגות בדרך פרט מה שהיו כלולים בח"ע בהעלם בדרך כלל

Only, since in it there were particularized and divided, in a multitude of levels, in particular form, what had been included in supernal Chochmah in concealment, in general form,

> What was included in general and hidden form in supernal Chochmah is spelled out in lower Chochmah into many distinct levels.

הנה האור שבה הוא מצומצם ומלובש בכמה מיני צמצומים והתלבשות שונות כדי להאיר ולהתגלות בכל מדרגה ומדרגה לפי מה שהיא להיות המדרגות ההם נראים ונגלים ולא יתבטלו במציאות.

the light in it is contracted and enclothed in many kinds of contractions and various enclothings, in order to shine and be revealed in each and every level according to what it is, so that those levels be seen and revealed and not be nullified out of existence.

> So the light there is contracted and enclothed in many garments, so that each level receives it according to its capacity and can exist as a visible level, rather than being nullified out of existence by overwhelming light.

18 וכ"כ נתצמצם האור ונתמעט עד שירד מדרגה אחר מדרגה בסתר המדרגות שהלבוש מסתיר ומכסה על האור ההוא ונעשה מקור לעלמא דפרודא להיות משם יפרד כו'.

And the light was contracted and diminished so much, until it descended level after level into the hiddenness of the levels, where the garment hides and covers that light, and it became a source for the world of separation, that "from there it divides," etc.

> The light contracted so far, level after level, that the 'garment' fully conceals it; this became the source of the 'world of separation,' where things feel separate from G-d.

אבל עיקר צמצום האור הוא כדי שיהיה בנין העולמות שלא יתבטלו במציאות וזהו בנין עדי עד

But the main purpose of the contraction of the light is that there be the edifice of the worlds, that they not be nullified out of existence; and this is "an everlasting edifice,"

> But the main purpose of the contraction is positive: to allow the worlds to exist as a stable 'edifice' rather than dissolve in G-d's light. This is the 'everlasting edifice.'

דהיינו להיות לעדי עד ימלוך[62] להיות מדת מלכותו עדי עד למעלה עד אין קץ ולמטה עד אין תכלית.

that is, that "He shall reign forever and ever": that the attribute of His sovereignty be forever, above without end and below without limit.

> 'Everlasting' points to G-d's sovereignty, which requires existing subjects, being eternal, extending without end above and without limit below.

19 והיא התגלות מלכותו בבחי' א"ס ממש רק שכדי שיהי' גילוי א"ס ב"ה בבחי' מלכותו הוצרך להיות בחי' בנין.

And this is the revelation of His sovereignty in the level of the actual Infinite; only, in order that there be a revelation of the Infinite One, blessed be He, in the level of His sovereignty, there had to be the level of an edifice,

> This sovereignty is the revelation of the Infinite itself. But for the Infinite to be revealed as King, an 'edifice,' a structured world, was needed.

דהיינו להיות הסתר האור וצמצומו והתלבשותו בכמה מיני לבושין עד שיאיר ויתגלה אור זה בבחי' זו דוקא.

that is, the concealment of the light, its contraction and its enclothing in many kinds of garments, until this light shines and is revealed in this level specifically.

> That means concealing and contracting the light in many garments, until it can shine at this specific level of sovereignty.

כי אור א"ס מצד עצמו כשמו כן הוא אין לו סוף כו' ולאו מכל מדות כלל[63]

For the Infinite Light in itself is as its name: it has no end, etc., and is not of any of the attributes at all,

> In itself, the Infinite Light is truly without end and beyond all attributes, as the Tikkunei Zohar says.

כמ"ש במ"א ואפי' אור א"ס שבח"ע הוא בבחי' צמצום ולבוש שח"ע נק' בשם לבוש לאור א"ס כו'.

as explained elsewhere; and even the Infinite Light that is in supernal Chochmah is in a state of contraction and garment, for supernal Chochmah is called a garment for the Infinite Light, etc.

> Even the Infinite Light in supernal Chochmah is already contracted, for Chochmah is called a 'garment' for the Infinite Light.

20 וכל מה שירד האור ונתגלה גילוי אחר גילוי ירידה היא זו. ומיעוט האור והתלבשותו וירידה זו היא כדי שיאיר אור א"ס ב"ה גם במדרגות התחתונות.

And to whatever extent the light descended and was revealed, revelation after revelation, this is a descent. And this diminution of the light and its enclothing, and this descent, are so that the Infinite Light, blessed be He, shine also in the lower levels.

> Each successive revelation is a descent, a diminishing and enclothing of the light, whose purpose is that the Infinite Light should shine even in the lowest levels.

כי נתאוה הקב"ה להיות לו דירה בתחתונים[64, 65] ואי"כ תכלית המכוון מבחי' מלכותו להחיות עולמות נפרדים אינה להיות נפרד ח"ו רק אדרבה להיות בנין עדי עד כי והתקין לו ממנו כו' כנ"ל:

For the Holy One, blessed be He, desired to have a dwelling place among the lower realms; and if so, the ultimate intent of His sovereignty in giving life to separate worlds is not that they be separate, heaven forbid, but on the contrary, that there be "an everlasting edifice," for "and prepared for him from himself," etc., as explained above.

> For G-d desired a 'dwelling place among the lower realms' (the Midrash's statement of the purpose of creation). So His sovereignty over separate worlds is not meant to separate them from Him but to build an 'everlasting edifice' that is 'from Himself.'

SECTION 7 • ¶21–23

Torah study: elixir of life or death

21 אך הנה ארז"ל זכה נעשה לו סם חיים[66] כו' דבזכותא תליא מילתא ואחר כוונת הלב של העוסק בתורה נאמרו הדברים

However, our Sages, of blessed memory, said, "If he merits, it becomes for him an elixir of life," etc. — for the matter depends on merit, and the words were said with regard to the intention of the heart of the one who occupies himself with Torah.

> Now the 'seal' is applied to Torah study. The Talmud says the Torah can be an elixir of life to one who 'merits' and an elixir of death to one who does not. Which it becomes depends on the inner intention of the learner.

כי לפי שעוסק בתושבע"פ שהיא חכמה תתאה שירדה לעלמא דפרודא ונתלבשה בדברי' גשמיי' שהם מהע' שרים שנתלבשה בהם ברבוי השתלשלות המדרגות ליתן בהם כח וממשלה על הדברים הגשמיים ההם והדבר הגשמי שעוסק בו

For since he occupies himself with the Oral Torah, which is lower Chochmah, which descended into the world of separation and enclothed itself in physical things, which are from the seventy princes, in which it enclothed itself through the great chain of descent of the levels, to give them power and dominion over those physical things — and the physical thing with which he occupies himself,

> The Oral Torah is 'lower Chochmah,' which descended into the world of separation and enclothed itself in physical matters (the objects and cases the laws deal with). These physical things come under the seventy angelic 'princes' who govern the nations and the natural world.

שהוא תחת ממשלת השרים הוא המסתיר ומכסה על קדושת אור א"ס הנמשך מחכמה עלאה ומתלבש בחכמה תתאה לכך יכול להמשיך את האדם ולהורידו ולהפילו למטה בל יראה גאות[67] ה' והוד מעטה לבושו

which is under the dominion of the princes, is what hides and covers the holiness of the Infinite Light that is drawn from supernal Chochmah and enclothed in lower Chochmah — therefore it can draw a person and bring him down and make him fall below, so that "he not see the majesty of G-d" and the splendor of the mantle of His garment,

> The physical subject matter conceals the holiness of G-d's light within the law. So it can pull the learner down, so that he no longer perceives G-d's majesty clothed in it.

שהוא התלבשות אור א"ס ב"ה הנמשך ומתלבש בחכמה תתאה בפסק הלכה הערוכה בדברים הגשמיים ההם. כי דבר ה' זו הלכה[68] והיא חכמתו ורצונו כו'.

which is the enclothing of the Infinite Light, blessed be He, that is drawn down and enclothed in lower Chochmah, in the ruling of the law as it is set forth concerning those physical things. For "the word of G-d" — this is halachah, and it is His wisdom and His will, etc.

> Yet what is clothed there is the Infinite Light itself, expressed in the practical ruling; the Talmud says 'the word of G-d' is halachah, which is G-d's wisdom and will.

22 ולכך לא זכה ונמשך אחר עלמא דפרודא וגורם להפריד עלמא דאתגלי' היא חכמה תתאה ממקורה ושרשה היא ח"ע ונותן יד וממשלה להיות שליטה ואחיזה לקליפות וס"א שיהי' יניקתם ואחיזתי' מעיקר הקדושה[69] כו'

Therefore, [if] he did not merit and is drawn after the world of separation, he causes the separation of the revealed world, which is lower Chochmah, from its source and root, which is supernal Chochmah; and he gives a hand and dominion for there to be rule and a hold for the kelipos and the sitra achra, so that their nurture and hold be from the essence of holiness, etc.,

> One who does not 'merit' and is drawn after the world of separation causes a split between the revealed world, lower Chochmah, and its root in supernal Chochmah. This gives the kelipos (forces of concealment) a hold on the very core of holiness.

ולא מן השמרים ופסולת אשר ניתן להם כדי חיותם מלמעלה מחכמה תתאה היא מלכותו ית' בהתלבשות' בהשרי' כו'

and not from the dregs and waste that were given to them for their life-force from above, from lower Chochmah, which is His sovereignty, may He be blessed, in its enclothing in the princes, etc.,

> Normally they receive only the 'dregs and waste' allotted to them from above, from lower Chochmah, G-d's sovereignty as it is clothed in the angelic princes.

דרך ירידת והשתלשלות המדרגות מדרגה אחר מדרגה עד שירדה בסתר המדרגות שנמשך להם חיות מעט מן השמרים והפסולת דרך יניקת שערות וצפרנים מותרי השפע כו'.

by way of the descent and chain of the levels, level after level, until it descended into the hiddenness of the levels, so that a little life-force is drawn to them from the dregs and waste, by way of the nurture of hair and nails, the surplus of the flow, etc.

> That allotment reaches them only after a long descent through hidden levels, as a meager life-force from the surplus, like the 'hair and nails' described earlier.

כי מאחר שנמשך אחר גשמית הדברים שהן מהשרים כו' ומחשיב אותם ליש ועיקר הרי מעורר כך למעלה כביכול

For since he is drawn after the physicality of things, which are from the princes, etc., and regards them as something existing and primary, he thereby arouses the same above, as it were.

> But when a person is drawn after physicality and treats it as real and primary, he evokes the same response above, as it were: the separate existence of things is strengthened.

ולכך נעשה לו סם המות ממש שלוקח חיותו מהקליפות הנקרא מות ומשם נופל לו מחשבות רעות מהיכלות הקליפות וס"א להחזיק א"ע ליש ודבר במה שלומד כו'

And therefore it becomes for him an actual "elixir of death," for he takes his life-force from the kelipos, which are called death; and from there evil thoughts fall upon him from the chambers of the kelipos and sitra achra, to regard himself as something existing and significant through what he learns, etc.

> Then the Torah becomes an actual 'elixir of death': his vitality comes from the kelipos, called 'death,' and from them come thoughts of self-importance about his own learning.

[ועי' ביומא ד' ע"ב ב' ע"פ וזאת התורה אשר שם משה זכה[70] כו' ובזוהר ר"פ חקת בענין וזאת ועי' בפ' בהר דף ק"י ע"ב[71] בענין ועשה טוב כו'

[And see Yoma 72b, on "And this is the Torah that Moses placed": "If he merits," etc.; and in the Zohar at the beginning of Parshas Chukas, on the matter of "And this"; and see Parshas Behar, folio 110b, on the matter of "And do good," etc.;

A bracketed reference: the Talmud's statement in Yoma, the Zohar on 'And this is the Torah' at the start of Chukas, and the Zohar in Behar on 'Do good' treat the same theme.

ע"ש] וזהו האומר אין לי אלא תורה[72] כו' שאומר אין לי לעצמי מפני שהוא בבחי' לא זכה ורוצה להיות לעצמו יש ודבר נפרד.

see there.] And this is "one who says, 'I have nothing but Torah,'" etc.: that he says "I have" for himself, because he is in the state of "did not merit" and wants to be, for himself, something existing and a separate thing.

The Talmud says 'one who says I have nothing but Torah' does not even have Torah. The Alter Rebbe reads this as one who learns for himself, to be 'something' in his own right, the mark of 'not meriting.'

23 ולכן אפי' תורה אין לו שהתורה היא נשפעת ונמשכת במקום קדושה דוקא כי אין אור א"ס שורה

Therefore "even Torah he does not have," for the Torah is bestowed and drawn down specifically in a place of holiness, for the Infinite Light rests

So such a person 'does not even have Torah': the Torah's light flows only into a place of holiness.

אלא במי שבטל[73] כו' והיינו סטרא דקדושה ולכן כל השפעת הקדושה היא ממנה ולזולתה דהיינו שאינו רוצה לעצמו

only on one who is nullified, etc.; and this is the side of holiness. Therefore all the bestowal of holiness is from itself and to another, that is, one does not want [it] for oneself.

G-d's light rests only on one who is nullified (bittul) before Him. Holiness by nature gives to others and seeks nothing for itself.

משא"כ סטרא דקליפה הרי כל טיבו דעבדין[74] לגרמייהו[75] וכו' ולכן אי על דואג ואחיתופל[76] דלא מסקי שמעתתא אליבא דהלכתא

This is not so with the side of kelipah, for "all the good that they do, they do for themselves," etc. Therefore it is said of Doeg and Achitophel that they did not bring their learning to accord with the halachah,

Kelipah, by contrast, does everything for itself. The Talmud says Doeg and Achitophel, great scholars in their day, never arrived at the correct halachah in their learning.

אבל בדהע"ה כתי' והי' עמו שהלכה כמותו[77] בכ"מ[78] והיינו לפי שהמשכת התורה היא דוקא במקום קדושה ואחר כוונת הלב של העוסק בתורה.

but of David, king of Israel, peace be upon him, it is written, "And G-d was with him" — that the halachah follows him in every place. And this is because the drawing down of the Torah is specifically in a place of holiness, and according to the intention of the heart of the one who occupies himself with Torah.

> Of King David, 'G-d was with him,' which the Talmud reads as 'the halachah follows him everywhere.' The Torah's light flows to the learner according to his holiness and inner intention.

כי כפי מה שהוא באתעדל"ת. כך מעורר למעלה שיערה עליו רוח ממרום[79] באתעדל"ע אם זכה ומדבק א"ע באור א"ס הנמשך בתורה

For according to how he is in the arousal from below, so he arouses above, that "a spirit from on high be poured upon him" in an arousal from above — if he merits and cleaves to the Infinite Light that is drawn down in the Torah,

> As a person's 'arousal from below' (his own effort and intent), so is the 'arousal from above': if he cleaves to the Infinite Light in the Torah, a 'spirit from on high' is poured upon him.

וכמ"ש וכל בניך למודי[80] ה'. דהיינו שיהא לימוד הלכה זו מפני שהיא דבר ה' כו'.

as it is written, "And all your children shall be taught of G-d"; that is, that his learning of this halachah be because it is the word of G-d, etc.

> This is 'All your children will be taught of G-d': learning the law because it is the word of G-d.

אך הכח הזה להיות המשכת אור א"ס שבתורה בקדושה דוקא הוא הוא מבחי' החותם שלמעלה

But this power, that the drawing down of the Infinite Light that is in the Torah be specifically in holiness, is from the level of the seal above,

> The power that keeps the Torah's light within holiness comes from the 'seal' above.

וכמ"ש חתום תורה בלימודי[81] שפי' בלימודי להיות למודי ה' דוקא וחותם זה הוא המפריד הקליפות שלא יינקו מעיקר הקדושה ח"ו כנ"ל.

as it is written, "Seal the Torah among My disciples" — the meaning of "among My disciples" being that they be "taught of G-d" specifically; and this seal is what separates the kelipos, so that they not draw from the essence of holiness, heaven forbid, as explained above.

> The verse 'seal the Torah among My disciples' means the Torah is sealed for those who are 'taught of G-d.' This seal keeps the kelipos from drawing on the core of holiness.

ולכן אנו חותמין בברוך שלא יהיה יניקה ואחיזה לקליפות ע"י לא זכה כי גם חותם זה באתעדל"ת תליא מילתא.[82,83]

Therefore we seal with "Baruch," so that there be no nurture or hold for the kelipos through "did not merit"; for this seal too depends on the arousal from below.

> This is why a long blessing ends with 'Baruch': to prevent the kelipos from gaining a hold through learning without merit. Yet this seal too depends on the person's own arousal from below.

SECTION 8 • ¶24–30

The two hearts and the seal in prayer

24 והנה מבקשי ה' יבינו כל שכמו שהוא לענין תורה כך כיוצא בזה הוא לענין עבודת הלב באהוי"ר כו'.

Now, those who seek G-d will understand that just as it is with regard to Torah, so, similarly, it is with regard to the service of the heart, in love and awe, etc.

> The same applies to prayer, the 'service of the heart,' with love and awe: here too there is a seal.

כי הנה בי'[84] בחינות יש בלב דהיינו פנימיות הלב וחיצוניותו. בחי' פנימית הלב היא התלהטות והתלהבות האהבה לה' בשמחה וטוב לבב מרוב כל[85]

For there are two levels in the heart: the inner dimension of the heart and its outer dimension. The level of the inner dimension of the heart is the blazing and flaming of love for G-d, with joy and gladness of heart, more than anything,

> The heart has an inner and an outer dimension. The inner dimension is a blazing love for G-d, with joy and gladness of heart 'more than anything' (the Torah's phrase for serving G-d joyfully).

שהיא שמחת הנפש האלקית המשכלת ומתבוננת באור א"ס ב"ה מקור חוצבה ושרשה שהיתה כלולה במאצילה ב"ה טרם ירידתה לעוה"ז.

which is the joy of the G-dly soul, which intellectually grasps and contemplates the Infinite Light, blessed be He, the source from which it was hewn and its root, in which it was included in its Emanator, blessed be He, before its descent into this world.

> This is the joy of the G-dly soul, which contemplates the Infinite Light, the source from which it was 'hewn,' where it was included before it descended into this world.

25 וגם עתה כן הוא כל חפצה וכל ישעה להתענג על ה' הוא אור א"ס ב"ה ממש אהבה בתענוגים[86] בגילוי אוא"ס ב"ה בחכמה שבנפש כח מ"ה כו'.

And now, too, it is so: all its desire and all its delight is to delight in G-d, that is, the actual Infinite Light, blessed be He — love in delights, in the revelation of the Infinite Light, blessed be He, in the Chochmah that is in the soul, the koach mah, etc.

> Even now in the body, the G-dly soul desires only to delight in G-d Himself, 'love in delights,' through the revelation of the Infinite Light in the soul's Chochmah, which Chassidus reads as koach mah, the 'power of what,' i.e., the capacity for selflessness.

ואיזהו חכם הרואה את הנולד[87] מאין כו' שאין העולם מעלים ומסתיר על אור א"ס ב"ה שאינו בגדר עלמין כלל וכולא קמי' כלא[88] וכאין ממש.[89]

"Who is wise? One who sees what is born" — from nothing, etc.; for the world does not conceal and hide the Infinite Light, blessed be He, which is not within the category of worlds at all, and all before Him is as nothing and truly as naught.

> 'Who is wise? One who sees what is born' is read as seeing everything being born from nothing. To such a person the world does not hide G-d, since everything is as nothing before Him.

26 ואי לזאת תהי' דביקות הנפש בשרשה באלקי' חיים בהתכללות ויחוד עצום כמו שהיתה כלולה ומיוחדת טרם ירידתה וע"ז נאמר יום ליום יביע[90] כמעיין הנובע ממקורו שמתאחד עמו

And therefore there will be a cleaving of the soul to its root in the living G-d, in a tremendous inclusion and unity, as it was included and united before its descent; and of this it is said, "Day to day pours forth," like a spring that flows from its source and is united with it.

> As a result, the soul cleaves to its root in the living G-d, as united as it was before it descended. This is 'Day to day pours forth,' a spring still one with its source.

ומזה תהי' שמחת הנפש בה' עושה הוא אור א"ס ב"ה השורה ומתגלה בחכמה ותהי' השמחה גדולה לאלהים

And from this will come the soul's rejoicing in G-d its Maker, that is, the Infinite Light, blessed be He, which rests and is revealed in Chochmah; and the joy will be great, for G-d,

> From this comes the soul's joy in its Maker, the Infinite Light revealed in Chochmah, a great joy directed to G-d.

בהתלהבות והתלהטות הנפש מחמת קרבת ה' הטוב לה[91] ובשמחתה לא יתערב זר[92] ח"ו כי אין בנמצא שמחה זו כמוה וכדוגמתה בזה לעו"ז כלל.

with the flaming and blazing of the soul because of the nearness of G-d, which is good for it; "and in its joy no stranger shares," heaven forbid, for there exists no joy like it or resembling it in this world at all.

> The soul blazes with the closeness of G-d that is 'good for it.' 'No stranger shares in its joy': the forces of evil have no part in it, for no worldly joy resembles it.

שהיא מבחי' יחידה שבנפש שאינה מלובשת כלל בלבושי הגוף והנפש הבהמית רק שתתמלא הנפש אורה ושמחה להי' לבדו.

For it is from the level of yechidah in the soul, which is not enclothed at all in the garments of the body and the animal soul; rather, the soul is filled with light and joy for G-d alone.

> It comes from the yechidah, the soul's innermost essence, which is not clothed in the body or the animal soul, so it is filled with light and joy for G-d alone.

27 וזוהי מדת יום ואור כמ"ש יום ליום יביע. אבל חיצוניות הלב היא מדת לילה וחשך שיש בו העלם והסתר מלבושי הגוף ונה"ב שמנוגה שמלבישים את הנפש.

And this is the quality of day and light, as it is written, "Day to day pours forth." But the outer dimension of the heart is the quality of night and darkness, in which there is concealment and hiding from the garments of the body and the animal soul, which is from nogah, which clothe the soul.

> The inner love is 'day and light,' like the spring one with its source. The outer dimension of the heart is 'night and darkness': there the soul is clothed in the body and the animal soul, which stem from kelipas nogah (the 'glowing husk,' the realm that mixes good and evil), and these garments conceal G-d.

וכמו שהמדות שבנפש אלקית אהוי"ר כו' כך הם בזה לעו"ז כי אהבה זו היא מבחי' יחודא תתאה שנראה העולם ליש כו'

And just as [there are] the emotive attributes in the G-dly soul, love and awe, etc., so they are [also], "one corresponding to the other"; for this love is from the level of the lower unity, in which the world appears as something existing, etc.,

> Parallel to the G-dly soul's love and awe there are corresponding emotions in the outer heart. This outer love belongs to the 'lower unity,' a perspective in which the world seems to exist in its own right, and G-d is sensed as giving it life from within.

מחמת התלבשות אור א"ס בהשתלשלות וירידת המדרגות עד שנעשה עוה"ז הגשמי כו' ולכן צריך מלחמה ולאם מלאם יאמץ[93] ואלמלא הקב"ה[94] כו'

because of the enclothing of the Infinite Light in the chain of descent and the descent of the levels, until this physical world came to be, etc. Therefore war is needed, "and one nation shall be mightier than the other nation," and "were it not that the Holy One, blessed be He," etc.,

> This is because the Infinite Light is clothed in a long chain of descending levels down to the physical world. So this love requires a war between the two souls ('one nation shall be mightier than the other'), which, as the Talmud says, one could not win without G-d's help.

שיש בכח נפשו לעורר את האהבה עד שתחפץ להתפשט מלבושי' לפי שבאמת אינה דבר נפרד כו' רק היחוד הוא מבחי' יחו"ת כו'

for it is in the power of his soul to arouse the love until it desires to divest itself of its garments, because in truth it is not a separate thing, etc.; only, the unity is of the level of the lower unity, etc.

> Still, the soul has the power to arouse love so strongly that it wants to shed its garments, since it is not truly separate from G-d; its unity is simply of the 'lower' kind.

(ועמ"ש ע"פ שיר השירים בענין ב' בחי' כלה משם יובן מ"ש כאן ועיין עוד מ"ש ע"פ צאנה וראנה[95] בענין שאו ידיכם כו') וע"ז התפלל דהע"ה יחד לבבי.[96]

(And see what is explained on "Shir HaShirim," on the matter of the two levels of "kallah"; from there what is said here will be understood. And see further what is explained on "Tze'enah u're'enah," on the matter of "Lift up your hands," etc.) And for this David, king of Israel, peace be upon him, prayed, "Unite my heart."

> The Alter Rebbe refers to other discourses in Likkutei Torah on Song of Songs. For the unity of the two dimensions of the heart King David prayed, 'Unite my heart.'

כי אע"פ שהם שני לבבות מדת יום ומדת לילה אינן נפרדים בעצמותן ח"ו רק מדת הלילה היא בחי' גילוי לעצמיות המדה

For even though they are two hearts, the quality of day and the quality of night, they are not separate in their essence, heaven forbid; only, the quality of night is the level of revelation of the essence of the attribute,

> The two 'hearts,' day and night, are not separate in essence. The 'night' is the way the essential 'day' love becomes revealed.

שהיא מדת יום כדי שתבא בבחי' גילוי בפו"מ מהעלם ומצפוני בינת הלב לידי גילוי הלב בפו"מ שיהא הלב כלי ומשכן להשראת אהבה זו.[97]

which is the quality of day, so that it come into revelation in actual fact, from the concealment and hidden recesses of the understanding of the heart into the revelation of the heart in actual fact, so that the heart be a vessel and dwelling place for the indwelling of this love.

> The 'night' brings that love out of the hidden depths of the heart's understanding into actual, felt emotion, so that the physical heart becomes a vessel and dwelling for it.

28 וכן אהבה עליונה הבאה מלמעלה מן השתלשלות בחי' אהבה בתענוגים[98] מבחי' יחודא עילאה תהיה בגילוי הנפש באהבת הלב המלובשת בגוף ונפש הבהמית

So too, the supernal love that comes from above the chain of descent, the level of love in delights, from the level of the higher unity, is to be revealed in the soul in the love of the heart that is enclothed in the body and the animal soul,

> Likewise, the highest love, 'love in delights,' which comes from above the chain of worlds and the 'higher unity' (where the world is nothing before G-d), is meant to be revealed in the heart's love as it is clothed in body and animal soul.

שהיא האהבה מיחודא תתאה ואין גילוי המדה דבר נפרד מעצמיות המדה רק והתקין לו ממנו[99] כו'.

which is the love from the lower unity; and the revelation of the attribute is not a thing separate from the essence of the attribute, but rather "and prepared for him from himself," etc.

> That love of the heart is the love of the 'lower unity.' The revealed emotion is not separate from its essence; as the wedding blessing says, it is fashioned 'from himself.'

אלא שא"א שתבא בחי' אהבה עליונה לידי גלוי רק ע"י מדת לילה וחשך שהוא צמצום

Only, it is impossible for the level of supernal love to come to revelation except through the quality of night and darkness, which is the contraction

> But the higher love can only become revealed through 'night and darkness,' the contraction of the light.

האור והתלבשותו בירידתו מדרגה אחר מדרגה עד שקנה שם לעצמו מדת לילה ויחו"ת ונראה כאלו הוא דבר נפרד לכן התפלל יחד לבבי[100] כו'.

of the light and its enclothing in its descent, level after level, until it acquired for itself the name "the quality of night" and "the lower unity," and it appears as if it were a separate thing. Therefore he prayed, "Unite my heart," etc.

> The light contracts as it descends step by step until it is called 'night' and the 'lower unity,' and seems separate. That is why David prayed, 'Unite my heart.'

29 והנה בגילוי המדות מאחר שנרא' כאלו הוא נפרד ויש שם התלבשות הגוף ונפש הבהמית שמנוגה המעלימים ומסתירים כו'

Now, in the revelation of the attributes, since it appears as if it is separate, and there is there the enclothing of the body and the animal soul, which is from nogah, which conceal and hide, etc.,

> Revealed emotions seem separate and are clothed in the body and animal soul, which conceal G-d.

לכך יש אחיזה לקליפות וסט"א להתאחז ולינק מעיקר הקדושה ח"ו ולזאת צ"ל המשכת החותם דהיינו להיות המשכה וברכה עליונה להפריד הקליפות ושלא תהיינה גילוי המדות כי אם ליחודו ג"כ וכמ"ש יחד לבבי.[101]

therefore the kelipos and the sitra achra have a hold, to take hold and draw from the essence of holiness, heaven forbid. And for this there must be the drawing down of the seal, that is, that there be a supernal drawing-down and blessing to separate the kelipos, and that the revelation of the attributes be only for His unity as well, as it is written, "Unite my heart."

> Because of this, the kelipos can latch on to them and draw on the core of holiness. So here too a 'seal' is needed: a blessing drawn from above that keeps the kelipos out, so that even revealed emotions serve only G-d's unity: 'Unite my heart.'

30 וחות"ם אותיות תחו"ם כלומר עד פה תבא ולא תוסיף[102] שלא תהיה תוספת חיות יותר משיעור המוגבל כו'

And chosam (seal) has the letters of techum (boundary); that is to say, "Thus far you shall come, and no further" — that there be no addition of life-force beyond the limited measure, etc.,

> The word chosam ('seal') has the same letters as techum ('boundary'). A seal sets a limit, like 'thus far you shall come and no further': the other side may receive no more life-force than its fixed measure.

דהיינו שלא יוסיף האדם תת כחו וכל יגיעתו לנפשו הבהמית רק כמ"ש יגיע כפיך[103] כו' וכמ"ש במ"א.

that is, that a person not add to giving his strength and all his toil to his animal soul, but only as it is written, "The toil of your hands," etc., and as explained elsewhere.

> In practice, a person should not devote more strength and effort to his animal soul than necessary: 'the toil of your hands,' only the hands, not one's whole heart and mind.

ובזה מעורר למעלה באתעדל"ת שלא יומשך להם אלא מותרי שפע שערות וצפרנים כו' וכמאן דשדי בתר כתפוי[104] כו' שאינו נותן מרצונו הטוב דרך אהבה וחיבה רק

And by this he arouses above, through the arousal from below, that there be drawn to them only the surplus of the flow, hair and nails, etc., and "like one who throws [it] over his shoulder," etc., who does not give of his good will, by way of love and affection, but only

> By limiting himself below, he causes a limit above: the kelipos receive only the 'surplus,' like hair and nails, given reluctantly, 'as one throws something over his shoulder' to an enemy, not with love.

כמ"ש ואת עשו שנאתי[105] וכ"ז באתעדל"ת תליא מלתא. והכח לאתעדל"ת זו שיהא תלוי בזה אתעדל"ע הוא מבחי' חותם הנ"ל:

as it is written, "And Esau I hated." And all this depends on the arousal from below. And the power for this arousal from below — that the arousal from above should depend on it — is from the level of the seal explained above.

> As in 'And Esau I hated.' All this depends on the person's arousal from below, and the power for that arousal to evoke a response from above comes from the 'seal.'

IN ONE'S AVODAH

Study Torah as G-d's word, not for self-importance: the same learning becomes an elixir of life or of death according to one's intention. In prayer, draw the inner love of the G-dly soul into the felt emotions of the heart ('Unite my heart'), and set a boundary on what one gives the animal soul, giving material needs only 'the toil of your hands,' so that the forces of evil receive only the bare surplus.

QUESTIONS FOR DISCUSSION

1. Why were blessings unnecessary in First Temple times, and what does the word 'Baruch' do according to the maamar?
2. How does the analogy of seed and fetus explain the difference between the hidden and revealed worlds, and where does 'waste' come from?
3. Why does a long blessing need a 'seal,' and how is it like the seal on a letter?
4. In what sense are the Written and Oral Torah like Adam and Eve, and what does 'from himself' teach about the revealed world?
5. How do the ideas of the seal and the boundary (chosam/techum) apply to Torah study and to the love of G-d in prayer?

FOR CHILDREN · AGES 9–13

For the children at the table

The opening and the seal of a blessing

THE BIG IDEA

When we say "Baruch" we draw G-d's hidden light down into the world, and the closing "Baruch" seals it so that it stays holy.

In the time of the First Beis HaMikdash, faith in G-d shone openly in the Jewish people, almost as if they could see it. Later, when souls were not on so high a level, the Men of the Great Assembly set the blessings we say. The word "Baruch" means "drawn down": each blessing brings G-d's light down to us, first as "our G-d," close to each Jew, and then as "King of the world." We have the power to do this because G-d "sanctified us with His mitzvos," and a mitzvah joins us to Him. Some blessings are short and only open with "Baruch." Long blessings also end with "Baruch," called the "seal." A long blessing speaks about the world in all its many details, and where things spread out into details, holiness needs protection so that it is not used for the wrong things. The same is true of Torah learning: when we learn it as G-d's word, not to feel important, it gives life. In prayer too, the love of G-d that we feel deep inside should come out into our heart and our actions, and stay pure.

THE MASHAL

A person who writes a letter puts a seal on the outside so that no stranger can open it and read what is inside. The closing "Baruch" of a blessing is like that seal: it keeps the light that was drawn down for holiness alone.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does a long blessing need a "seal" at its end when a short one does not?
2. The maamar says "Baruch" means "drawn down." What is being drawn down when we say a brachah?
3. Which brachah will you say more slowly this week, thinking that you are drawing G-d's light into the world?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 להבין ענין הברכות

The note first refers to the Rebbe's own source notes on this maamar, printed earlier in the volume.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות נדפס באוה"ת בראשית כרך ג תקנא, א [מלקו"ת לג"פ] תקעג, א. באוה"ת סידור (תפלה) ע' רה נדפס ד"ה להבין שורש ענין הברכות דיוצר האדם (בכותרת מהר"י ריבלין "ביאור לד"ה להבין ענין הברכות שנדפס בת"א"). ראה המשך חייב אדם לברך תרל"ח בסה"מ תרל"ח ע' פז ואילך. והנחת כ"ק אדמו"ר מהורש"ב שם ע' שפה ואילך. לכללות מאמר זה ראה ד"ה להבין ענין ברכת חתנים בסידור קלב, ג. ובמאמרי אדה"א דרושי חתונה כרך א ע' קסח שמיוסד על מאמר זה בשינוי הסדר. וראה שם במ"מ שמאמר זה הוא משנת תקס"ד.

2 בזמן בית ראשון לא היו מברכים

A discussion of why there were no blessings in First Temple times, to which the note refers together with the Rebbe Maharash's hemshech.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך ג תקנא, ב, ובד"ה חייב אדם לברך תרל"ח פרק ד ואילך שעיקר הברכה הוא להמשיך מבחי' סוכ"ע המאיר בבינה בשם ה' דממכ"ע המאיר במל', והרי בבית ראשון הי' מאיר מעצמו בחי' אור הבינה . . אלא בבית שני שהוא בחי' מל' אשר אין בה אור הבינה . . אז דוקא תקנו הברכות לברך את השם. ובד"ה חייב הנ"ל ע' ח מוסיף "ומ"ש רבינו אדמ"ו נ"ע נמשך אחר דעת המקובלים שבית ראשון הוא בחי' בינה ולכן לא היו צריכים לברך . . ואפ"ל לפי פי' רבינו אדמ"ו נ"ע שמה שדוד תיקן מאה זהו לפי שראה ברוה"ק שבב"ש לא יאיר אור הבינה לכן תיקן מאה ברכות ודוחק" ע"ש.

3 מאמינים בני מאמינים

G-d tells Moshe that Israel are 'believers, sons of believers'; the source of the idea that faith is inborn in every Jew.

Shabbat 97a:4–5 שבת צ"ז א:ד'-ה'

אָמַר רֵישׁ לָקִישׁ: הַחוֹשֵׁד בְּכֹשְׁרִים — לוֹקֶה בְּגוּפוֹ, דִּכְתִיב: "וְהֵן לֹא יַאֲמִינוּ לִי וְגוֹ'", וְגַלְיָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא דִּמְהֵימְנֵי יִשְׂרָאֵל. אָמַר לוֹ: הֵן מַאֲמִינִים בְּנֵי מַאֲמִינִים, וְאַתָּה אֵין סוֹפְךָ לְהַאֲמִין. הֵן מַאֲמִינִים, דִּכְתִיב: "וַיַּאֲמֵן הָעָם". בְּנֵי מַאֲמִינִים — "וְהֶאֱמִין בַּיי". אַתָּה אֵין סוֹפְךָ לְהַאֲמִין, שֶׁנֶּאֱמַר: "יַעַן לֹא הֶאֱמַנְתָּם בִּי וְגוֹ'". מְמַאי דְּלָקָה, דִּכְתִיב: "וַיֹּאמֶר ה' לוֹ עוֹד הָבֵא נָא יָדְךָ בְּחֵיקֶךָ וְגוֹ'".

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KEHOT'S NOTE

שבת צז, א. שמו"ר פ' בשלח פכ"ג, ועוד. ראה אוה"ת פ' ראה ע' תשכח. לקמן קיא, א. ראה סה"מ תרל"ח ע' צא.

4 כי האמונה היא למעלה מן ההשגה והשכל

The Tzemach Tzedek's notes on Tanya discuss faith as being above comprehension.

KEHOT'S NOTE

ראה קיצורים והערות לתניא ע' קא. ובתניא ליקוט פירושים ומ"מ — חיטריק לפרק יח.

5 דמזליה חזי

The Talmud says that even when a person does not see, 'his mazal sees'; the soul's root above perceives what the person below does not.

Megillah 3a:13–14 מגילה ג' א:י"ג-י"ד

וְכִי מֵאַחַר דְּלָא חֲזוֹ, מַאי טַעְמָא אִיבְּעִיתוּ? אַף עַל גַּב דְּאִינְהוּ לָא חֲזוֹ, מַזָּלַיְיהוּ חֲזוֹ. אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעִית, אַף עַל גַּב דְּאִיהוּ לָא חֲזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לֵיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאִים בְּמָקוֹם הַטָּנוֹפֶת — לֵינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עֵיזָא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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KEHOT'S NOTE

מגילה ג, א.

6 לית מחשבה תפיסא ביה

Elijah's prayer (Patach Eliyahu): 'no thought can grasp You at all'; G-d is beyond intellect, hence reached by faith.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

7 והוא רם ונשא

'Thus says the High and Lofty One'; G-d is exalted above even the soul's highest perception.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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8 **רם ונשא למעלה ממזלייהו**

Quoting this passage, the Rebbe Rashab adds: 'and elsewhere [it is explained] that the strength of faith is because their mazal sees.'

KEHOT'S NOTE

בסה"מ תער"ב ח"ג ע' א'ת מוסיף: ובמ"א דתוקף האמונה היא משום דמזלייהו חזי.

PARAGRAPH 2

9 **להיות אצלם גילוי אמונה זו כאילו רואה**

As quoted in the note, the Mitteler Rebbe spells this out: in First Temple times Israel were of the highest level by virtue of the root of G-dly light received at Sinai, so they did not need blessings over mitzvos, since the mitzvah itself drew the revelation of the Infinite Light into their souls.

KEHOT'S NOTE

במאמרי אדה"א דרושי חתונה ח"א ע' קפא מפרט "ובזמן בית המקדש ראשון היו כנס"י במעלה עליונה מצד שרש האור אלקי שקבלו במ"ת דוקא לא היו צריכים לברכת המצות כי ע"י המצוה עצמה נמשך גילוי אא"ס בנפשם".

PARAGRAPH 3

10 **להיות הוי"ה אלקינו**

A discussion of 'Havayah our G-d' to which the note refers.

KEHOT'S NOTE

ע' באוה"ת פ' עקב ע' תקעד.

11 **ומשם יפרד**

The river from Eden that divides into four heads; read as the four camps of angels, the 'outer dimension' of the worlds.

Genesis 2:10 בראשית ב:י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

12 **הם ארבע מחנות השכינה**

The Kehot note cites the Zohar for the four camps of the Shechinah.

Zohar I, 26b זח"א כו, ב

KEHOT'S NOTE

ראה זח"א כו, ב.

13 **וזש"א רז"ל**

A discourse on blessings that discusses the Sages' statement about the angels' flights.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ג תקנז, א ד"ה חי"ב אדם לברך פרק יא שם.

14 'Michael in one [flight], Gabriel in two, Elijah in four'; the Talmud's measures for angels crossing the world.

Berakhot 4b:26 ברכות ד' ב:כ"ו

תָּנָא: מִיכָאֵל — בְּאַחַת, גַּבְרִיאֵל — בִּשְׁתַּיִם, אֵלִיָּהוּ — בְּאַרְבַּע, וּמַלְאַךְ הַמָּוֶת — בִּשְׁמֹנֶה. וּבְשָׁעַת הַמַּגֵּפָה, בְּאֶחָת.

It has been taught : Michael flew in one flight, Gabriel in two, Elijah in four, and the Angel of Death in eight; but in the time of plague [the Angel of Death flies] in one.

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

15 **אינן תופסין מקום כלל נגדם**

As quoted in the note, the Mitteler Rebbe proves this from the ascent of tzaddikim's souls in sleep to the earthly Garden of Eden, a great distance away on the equator, which takes not even a moment, since on waking the spirit returns at once.

KEHOT'S NOTE

במאמרי אדה"א דרושי חתונה כרך א ע' קפב מביא ראי' לזה "מעליות הנשמות דצדיקים בשינתם בג"ע הארץ שהוא בקו השוה מהלך רב ואין כאן שהי' גם כמעט רגע שהרי מיד כשניעור תשוב רוחו אליו ג"כ בלא שהי' כלל וכלל".

16 **ואליהו . . עם גופו שהיה תחלה גשמי ונהפך כו'**

The note gives this Kabbalistic work as the source for Elijah's body having been transformed from physical.

KEHOT'S NOTE

פרדס שער היכלות. וראה בספר הלקוטים ממאמרי הצ"צ ערך אליהו.

17 **שאין מלך בלא עם**

There the Alter Rebbe explains that the Name Elokim is a shield for the Name Havayah, concealing its light so that separate beings can exist; 'Elokim' means rulership, 'for there is no king without a people,' and this is the Shechinah dwelling within creation.

KEHOT'S NOTE

נסמן לעיל ה, א.

PARAGRAPH 4

18 **אשר מלשון דהא**

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

KEHOT'S NOTE

ראה שפתי חכמים בהעלותך יא, יב.

19 **אשר מלשון דהא**

Siftei Chakhamim notes that a word can serve in the sense of 'דהא' (for, because); the Kehot note cites it for reading 'asher' as giving a reason.

Siftei Chakhamim, Numbers 11:12 שפתי חכמים, במדבר י"א:י"ב

שאתה אומר אלי. ובא עתיד במקום בינוני. אבל לא עתיד כמשמעו דאם כמשמעו מאין ידע זה. ומלת כי משמש הכא לשון דהא שהוא לי אשר: שיהיו סוקלים. ר"ל שתהיו סובלים מהם: לשאתם בחקי. דקשה לרש"י דקרא הכי משמע כאשר ישא האומן את היונק על האדמה, וכי

אומן נושא את היונק על האדמה אשר נשבע, ומתרץ דעל האדמה וגו' קאי אשאהו בחיקך:

That You say to me. The future tense is used in place of the present tense. But its meaning is not in the future tense as is implied, because if so, how did he know this. The word כי here is used in the sense of דהא ("that" in Aramaic) which has the sense of אשר (that). That they stone you. Meaning that you will suffer through them. To carry them in my lap. Rashi is answering the question: The verse implies "as a nurse carries an infant to the ...

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY) • Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY)

20 **וצונו מלשון צוותא והתקשרות**

There the journeys of Israel in the desert are compared to the blessing over mitzvos: as each journey had a setting out and an encampment, so every mitzvah involves an ascent and a drawing down of the Infinite Light, which is what the blessing accomplishes.

KEHOT'S NOTE

ראה לקו"ת מסעי צב, ג.

21 **יש לנו כח להמשיך גילוי אור א"ס ב"ה בברכה זו**

As quoted in the note, the Rebbe Maharash adds that this drawing down is from the hidden world into the revealed world, so that the revelation of faith be drawn down, 'as if one actually sees.'

KEHOT'S NOTE

בד"ה חייב אדם לברך תרל"ח סעיף ב מוסיף כ"ק מהר"ש: והמשכה זו היא מעלמא דאתכסי' בבחי' עלמא דאתגלייא שיהי' נמשך גילוי האמונה זו להיות ברוך ונמשך גילוי אוא"ס ב"ה כאילו רואה ממש כו'.

PARAGRAPH 5

22 **והנה אמרו בירושלמי**

The Rebbe Maharash discusses this rule of the Jerusalem Talmud about short and long blessings.

KEHOT'S NOTE

ראה בד"ה חייב אדם לברך תרל"ח פרק יח. בלקו"ת תזריע כב, ד. ראה יט, ב — מציין לכאן.

23 **מטבע קצר פותח בברוך ואינו חותם בברוך ומטבע ארוך פותח בברוך וחותם בברוך**

The Jerusalem Talmud's rule about short and long blessing formulas (cited in the text as ch. 1, halachah 8; this is its place on Sefaria).

Jerusalem Talmud Berakhot 1:5 תלמוד ירושלמי ברכות א:ה

24 **מהו לשון חותם**

The wedding discourses in the Siddur also explain the term 'seal' (chosem).

KEHOT'S NOTE

ע' בסידור בדרושים לחתונה בד"ה להבין שרש הדברים. בענין מטבע קצר — ראה באוה"ת נ"ך שופטים ע' יד שמציין לכאן.

25 The division of the river into four heads, read as the revealed world dividing into the four camps of the Shechinah.

Genesis 2:10 בראשית ב:י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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26 **שו"ה והפסולת כו' ולא מעיקר . . באמת אינה**

The manuscript reads more briefly: 'etc., for in truth it is not,' without the intervening words about their not drawing from the essence of holiness.

KEHOT'S NOTE

בבוך 414: כו' כי באמת אינה.

27 **לובן שממנו עצמות**

The father contributes the 'white,' from which bones, sinews and nails are formed; used as the image of the hidden world containing all in potential.

Niddah 31a:9 נדה ל"א א:ט

תָּנוּ רַבָּנַן: שְׁלֹשָׁה שׁוּתָּפִין יֵשׁ בָּאָדָם — הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ. אָבִיו מַזְרִיעַ הַלּוּבָן, שֶׁמִּמֶּנּוּ עֲצָמוֹת, וְגִידִים, וְצִפָּרְנַיִם, וּמוֹחַ שֶׁבְּרֹאשׁוֹ, וְלוּבָן שֶׁבָּעַיִן. אִמּוֹ מַזְרַעַת אוֹדֶם, שֶׁמִּמֶּנּוּ עוֹר, וּבָשָׂר, וּשְׂעָרוֹת, וְשָׁחוֹר שֶׁבָּעַיִן. וְהַקָּדוֹשׁ בָּרוּךְ הוּא נוֹתֵן בּוֹ רוּחַ, וּנְשָׁמָה, וּקְלַסְתֵּר פָּנִים, וּרְאִיַּית הָעַיִן, וּשְׁמִיעַת הָאוֹזֶן, וְדִבּוּר פֶּה, וְהִלּוּךְ רַגְלַיִם, וּבִינָה, וְהַשְׂכֵּל.

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KEHOT'S NOTE

נדה לא, א.

28 'Havayah is Elokim': the revealed world, governed by Elokim, is not truly separate from Havayah.

Deuteronomy 4 דברים ד'

PARAGRAPH 6

29 **אזי דוחה ממנו מותרות שערות וצפרניים**

The Tzemach Tzedek quotes this point about hair and nails as surpluses there.

KEHOT'S NOTE

מובא בביאוה"ז להצ"צ כרך ב ע' תתקח.

30 **והנה כמו במשל הולד . . שזהו סימן גידול הולד**

The Tzemach Tzedek quotes this analogy of the fetus there.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך א ע' קכז.

31 The phrase 'when he comes out of his mother's womb' echoes the verse.

Numbers 12:12 במדבר י"ב:י"ב

אַל־נָא תְּהִי כַּמֵּת אֲשֶׁר בְּצֵאתוֹ מֵרֶחֶם אִמּוֹ וַיֵּאָכֵל חֲצִי בְשָׂרוֹ׃

Let her not, I pray, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.'

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32 **ושם חביון עזו**

'And there is the hiding of His strength'; describes the hidden world, where all is concealed and unified.

Habakkuk 3:4 חבקוק ג׳:ד׳

וְנֹגַהּ כָּאוֹר תִּהְיֶה קַרְנַיִם מִיָּדוֹ לוֹ וְשָׁם חֶבְיוֹן עֻזּוֹ׃

And a brightness appeareth as the light; rays hath He at His side; and there is the hiding of His power.

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KEHOT'S NOTE

חבקוק ג, ד.

33 **ואין שטן ופי"ר**

'There is no adversary and no evil occurrence'; there is no hold for evil in the hidden world.

I Kings 5:18 מלכים א ה׳:י״ח

וַעֲתָּה הֵנִיחַ ה' אֱלֹקַי לִי מִסָּבִיב אֵין שָׂטָן וְאֵין פֶּגַע רָע׃

But now the L-RD my G-d hath given me rest on every side; there is neither adversary, nor evil occurrence.

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PARAGRAPH 7

34 **והנה מטבע קצר רומז לעלמא דאתכסיא**

According to the note, Or HaTorah explains the short formula there in a different way.

KEHOT'S NOTE

ע׳ באוה"ת דרושים לר"ה ע׳ איש שמפרש בענין אחר ע"ש. ובד"ה בראשית בראא תרע"ח ע׳ נ. בביאוה"ז לצ"צ כרך ב ע׳ תשסו מעתיק מתי' "והנה מטבע קצר . . בהתחלקות רבות ועצומות" ומפרש שזהו כלל ופרט.

PARAGRAPH 8

35 **בל תמוט עולם ועד**

'It shall never be moved'; a blessing in the hidden world is secure, since evil has no hold there.

Psalms 104:5 תהילים ק״ד:ה׳

יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד׃

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever;

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PARAGRAPH 9

36 **שמשם יפרד**

The river that 'from there divided'; the revealed world of particulars, where evil can take hold.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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PARAGRAPH 10

37 **ברוך ונמשך ה' אלקי ישראל מעולם עד עולם**

'Blessed is the L-rd, the G-d of Israel, from world to world'; the opening of a blessing as drawing down.

Psalms 41:14 תהילים מ״א:י״ד

בָּרוּךְ ה' אֱלֹקֵי יִשְׂרָאֵל מֵהָעוֹלָם וְעַד הָעוֹלָם אָמֵן וְאָמֵן׃

Blessed be the L-RD, the G-d of Israel, from everlasting and to everlasting. Amen, and Amen.

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38 **ואת עשו שנאתי**

'And Esau I hated'; the forces Esau represents are excluded from the light.

Malachi 1:3 מלאכי א׳:ג׳

וְאֶת־עֵשָׂו שָׂנֵאתִי וָאָשִׂים אֶת־הָרָיו שְׁמָמָה וְאֶת־נַחֲלָתוֹ לְתַנּוֹת מִדְבָּר׃

But Esau I hated, And made his mountains a desolation, And gave his heritage to the jackals of the wilderness.

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39 'G-d is your guardian, G-d is your shade'; the encompassing light that protects from above.

Psalms 121 תהילים קכ״א

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃ עֶזְרִי מֵעִם ה' עֹשֵׂה שָׁמַיִם וָאָרֶץ׃ אַל־יִתֵּן לַמּוֹט רַגְלֶךָ אַל־יָנוּם שֹׁמְרֶךָ׃ הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃ ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ׃ יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃ ה' יִשְׁמָרְךָ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשֶׁךָ׃ Havayah יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם׃

A Song of Ascents. I will lift up mine eyes unto the mountains: From whence shall my help come? My help cometh from the L-RD, Who made heaven and earth. He will not suffer thy foot to be moved; He that keepeth thee will not slumber. Behold, He that keepeth Israel Doth neither slumber nor sleep. The L-RD is thy keeper; The L-RD is thy shade upon thy right hand. The sun shall not smite thee by day, Nor the moon by night. The L-RD shall keep thee from all ...

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40 G-d chooses Jacob's inheritance; the choice of Israel expressed in the seal of the blessing.

Psalms 47:5 תהילים מ״ז:ה׳

יִבְחַר־לָנוּ אֶת־נַחֲלָתֵנוּ אֶת־גְּאוֹן יַעֲקֹב אֲשֶׁר־אָהֵב סֶלָה׃

He chooseth our inheritance for us, the pride of Jacob whom He loveth. Selah

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41 'Before Havayah you shall be purified'; read as purification from above the level of Havayah, the highest level reached at Ne'ilah.

Leviticus 16 ויקרא ט״ז

42 'And I loved Jacob'; the seal directs the light to Israel.

Malachi 1:2 מלאכי א׳:ב׳

אָהַבְתִּי אֶתְכֶם אָמַר ה' וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו לְיַעֲקֹב נְאֻם־ה' וָאֹהַב אֶת־יַעֲקֹב׃

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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PARAGRAPH 11

43 **ב' ברכות ראשונות של נשואין שהם יוצר האדם ואשר יצר את האדם**

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

KEHOT'S NOTE

ראה רש"י כתובות

44 The Talmud gives the text of the wedding blessings, including 'Yotzer ha'adam' and 'Asher yatzar,' and discusses whether there were one or two formations of man.

Ketubot 8a:3–4 כתובות ח' א:ג'-ד'

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

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45 **והשניה פותחת בברוך וחותמת בברוך**

Likkutei Torah refers to this maamar ('Lehavin inyan haberachos'): the last blessing, corresponding to Eve, who is Malchus, seals with 'Baruch' because Malchus descends into the worlds where there are kelipos, whereas the first, corresponding to Adam, who is Z'eir Anpin, needs no seal.

KEHOT'S NOTE

בלקו"ת ראה לא, א מציין לכאן: גבי ברכה אחרונה שכנגד חוה שהיא המל' חותם בברוך מה"ט, משא"כ בברכה ראשונה שכנגד אדם שהוא ז"א א"צ לחתום.

46 **שב' יצירות הללו כנגד שתי יצירות שהי' באדה"ר**

Rashi explains that 'Yotzer ha'adam' was instituted for the first formation of Adam, discussing the view that there were two formations; the Kehot note refers to Rashi here.

Rashi on Ketubot 8a רש"י על כתובות ח' א

47 **תחלה נברא האדם לבדו בדו פרצופין ואח"כ נסר הקב"ה את חוה**

Rabbi Yirmiyah ben Elazar: G-d created Adam with two faces (du partzufin); Eve was later separated from him.

Berakhot 61a:14 ברכות ס"א א:י"ד

בְּשִׁלְמָא לְמַאן דְּאָמַר פַּרְצוּף, הַיְינוּ דִּכְתִיב "זָכָר וּנְקֵבָה בְּרָאָם", אֶלָּא לְמַאן דְּאָמַר זָנָב, מַאי "זָכָר וּנְקֵבָה בְּרָאָם"? כִּדְרַבִּי אֲבָהוּ, דְּרַבִּי אֲבָהוּ רָמֵי: כְּתִיב: "זָכָר וּנְקֵבָה בְּרָאָם", וּכְתִיב "כִּי בְּצֶלֶם אֱלֹקִים עָשָׂה אֶת הָאָדָם"! הָא כֵּיצַד? — בַּתְּחִלָּה עָלָה בְּמַחְשָׁבָה לִבְרֹאת שְׁנַיִם, וּלְבַסּוֹף לֹא נִבְרָא אֶלָּא אֶחָד.

It is quite right according to him who says that it was a face ; that is what is written, "Male and female created He them" (Gen. 5:2). But according to him who said it was a tail, what means "Male and female created He them"? It is [to be explained] according to R. Abbahu who asked : It is written "Male and female created He them," and it is written, "For in the image of G-d made He man" (ibid. ix. 6). How is this? At first He planned ...

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48 **ר"ע הי' דורש על כל קוץ וקוץ תלי תלים של הלכות**

G-d tells Moshe that Rabbi Akiva will expound heaps upon heaps of laws on every crown of the letters; the Written Torah contains the Oral Torah in hidden form.

Menachot 29b:3–4 מנחות כ"ט ב:ג'-ד'

אמר רב יהודה אמר רב בשעה שעלה משה למרום מצאו להקב"ה שיושב וקושר כתרים לאותיות אמר לפניו רבש"ע מי מעכב על ידך אמר לו אדם אחד יש שעתיד להיות בסוף כמה דורות ועקיבא בן יוסף שמו שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות אמר לפניו רבש"ע הראהו לי אמר לו חזור לאחורך הלך וישב בסוף שמונה שורות ולא היה יודע מה הן אומרים תשש כחו כיון שהגיע לדבר אחד אמרו לו תלמידיו רבי מנין לך אמר להן הלכה למשה מסיני נתיישבה דעתו

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PARAGRAPH 12

49 **סתם ספרי כו' וכולהו אליבא דר"ע**

The anonymous Mishnah, Tosefta, Sifra and Sifrei 'all follow Rabbi Akiva'; so Rabbi Akiva is the source of the Oral Torah.

Sanhedrin 86a:3–4 סנהדרין פ"ו א:ג'-ד'

לָא סָלְקָא דַּעְתָּךְ, דְּאָמַר רַבִּי יוֹחָנָן: סְתָם מַתְנִיתִין - רַבִּי מֵאִיר, סְתָם תּוֹסְפְתָּא - רַבִּי נְחֶמְיָה, סְתָם סִפְרָא - רַבִּי יְהוּדָה, סְתָם סִפְרֵי - רַבִּי שִׁמְעוֹן, וְכוּלְהוּ אַלִּיבָּא דְּרַבִּי עֲקִיבָא. הַגּוֹנֵב בְּנוֹ - מַאי טַעְמָא דְּרַבָּנַן?

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KEHOT'S NOTE

סנהדרין פו, א.

50 **חו"ה בגימטריא המילוי של הוי'**

There, citing the Zohar HaRakia, the Alter Rebbe explains that 'Adam' equals 45, the Name Havayah with its filling, and the filling of 19 equals Chavah, which is Malchus, the Name ב"ן; he refers the reader to this maamar for the matter of Chavah.

KEHOT'S NOTE

ראה לקו"ת ויקרא ג, ד בשם זהר הרקיע מציין שם לכאן ע"ש. ובאוה"ת תולדות קמב, א.

51 **ויגד וחוי**

Kehot's note points to Genesis 14:13 for these words.

Genesis 14:13 בראשית י"ד:י"ג

וַיָּבֹא הַפָּלִיט וַיַּגֶּד לְאַבְרָם הָעִבְרִי וְהוּא שֹׁכֵן בְּאֵלֹנֵי מַמְרֵא הָאֱמֹרִי אֲחִי אֶשְׁכֹּל וַאֲחִי עָנֵר וְהֵם בַּעֲלֵי בְרִית־אַבְרָם:

And there came one that had escaped, and told Abram the Hebrew—now he dwelt by the terebinths of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram.

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KEHOT'S NOTE

בראשית יד, יג.

52 **ויקרא האדם שם אשתו חוה**

> Adam names his wife Chavah, 'mother of all living'; interpreted as the one who brings the hidden into revelation.

Genesis 3:20 בראשית ג:כ

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה אֵם כָּל־חָי׃

And the man called his wife's name Eve; because she was the mother of all living.

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KEHOT'S NOTE

בראשית ג, ב.

PARAGRAPH 13

53 **יום ליום**

> 'Day to day pours forth speech, and night to night expresses knowledge'; read as the Written Torah (day) and the Oral Torah (night).

Psalms 19:3 תהילים י"ט:ג

יוֹם לְיוֹם יַבִּיעַ אֹמֶר וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת׃

Day unto day uttereth speech, and night unto night revealeth knowledge;

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KEHOT'S NOTE

תהלים יט, ג. ראה ביהל אור עה"פ ע' סא ואילך שכאן מבואר שזהו"ע חכמה עילאה וחכמה תתאה אשר פי' חכמה תתאה שהוא גילוי וביאור הדברים של חכמה עילאה. בלקו"ת בהעלותך לה, א מציין לכאן.

54 **שמשרע"ה למד ביום מקרא ובלילה משנה כשהי' בהר**

> During the forty days on the mountain Moses read Scripture by day and reviewed Mishnah by night, matching day and night to the Written and Oral Torah.

Pirkei DeRabbi Eliezer 46:2–3 פרקי דרבי אליעזר מ"ו:ב'-ג'

רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה אוֹמֵר: אַרְבָּעִים יוֹם עָשָׂה מֹשֶׁה בָּהָר, קוֹרֵא בַּדָּת מִקְרָא בַּיּוֹם וְשׁוֹנֶה בַּדָּת מִקְרָא בַּלַּיְלָה. וּלְאַחַר אַרְבָּעִים יוֹם לָקַח אֶת הַלּוּחוֹת וְיָרַד אֶל הַמַּחֲנֶה, וּבִשְׁבָעָה עָשָׂר בְּתַמּוּז שִׁבֵּר אֶת הַלּוּחוֹת וְהָרַג אֶת לֵיטֵי יִשְׂרָאֵל, וְעָשָׂה אַרְבָּעִים יוֹם בַּמַּחֲנֶה עַד שֶׁשָּׂרַף אֶת הָעֶגֶל וְכִתְּתוֹ כַּעֲפַר הָאָרֶץ וְהָרַג אֶת כָּל אֲשֶׁר נָשַׁק לָעֶגֶל וְהִכְרִית עֲבוֹדָה זָרָה מִיִּשְׂרָאֵל וְהִתְקִין כָּל שֶׁבֶט בִּמְקוֹמוֹ. וּבְרֹאשׁ חֹדֶשׁ אֱלוּל אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא (שמות כד, יב): "עֲלֵה אֵלַי הָהָרָה", ...

Rabbi Joshua, son of Ḳorchah, said: Forty days was Moses on the mountain, reading the Written Law by day, and studying the Oral Law by night. After the forty days he took the tables (of the Law) and descended into the camp on the 17th of Tammuz, and he broke in pieces the tables, and slew the sinners in Israel. He then spent forty days in the camp, until he had burnt the calf, and powdered it like the dust of the earth, and he had destroyed the idol worship ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

PARAGRAPH 14

55 **ברכה ראשונה . . תושב"כ**

> the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

ראה לקו"ת שה"ש כה, ב.

PARAGRAPH 15

56 **אשר יצר את האדם**

> The text of the second wedding blessing, 'Who formed es ha'adam in His image,' with its added word 'es.'

Ketubot 8a:3–4 כתובות ח' א:ג'-ד'

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

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57 'He made darkness His hiding place'; describes the formless primordial potential in which nothing is revealed.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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PARAGRAPH 16

58 **בצלמו בצלם דמות תבניתו**

> The words of the blessing 'Asher yatzar,' whose doubled 'image' is read as revelation after revelation.

Ketubot 8a:3–4 כתובות ח' א:ג'-ד'

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

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59 **דמות תבניתו . . בחי' עלמא דאתגלי'**

> The Tzemach Tzedek's philosophical work discusses 'the likeness of His form' as the revealed world, to which the note refers.

KEHOT'S NOTE

ראה ספר החקירה סה, ב.

PARAGRAPH 17

60 **והתקין לו ממנו בנין עדי עד**

> The conclusion of the blessing 'Asher yatzar': G-d prepared for Adam, from himself, an everlasting edifice (Eve).

Ketubot 8a:3–4 כתובות ח' א:ג'-ד'

וַ"אֲשֶׁר יָצַר אֶת הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם דְּמוּת תַּבְנִיתוֹ, וְהִתְקִין לוֹ מִמֶּנּוּ בִּנְיַן עֲדֵי עַד. בָּרוּךְ אַתָּה ה', יוֹצֵר הָאָדָם". "שׂוֹשׂ תָּשִׂישׂ וְתָגֵל הָעֲקָרָה,

בְּקִבּוּץ בָּנֶיהָ לְתוֹכָהּ בְּשִׂמְחָה. בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ".

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61 **רגלי יורדות**

> **'Her feet go down to death'; applied to the revealed world, whose lowest levels descend into the realm of separation.**

Proverbs 5:5 משלי ה':ה

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

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

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PARAGRAPH 18

62 **לעדי עד ימלוך**

> **'G-d will reign forever and ever'; the everlasting edifice is the eternal reign of G-d's sovereignty.**

Exodus 15:18 שמות ט"ו:י"ח

Havayah יִמְלֹךְ לְעֹלָם וָעֶד׃

The L-RD shall reign for ever and ever.

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PARAGRAPH 19

63 **ולאו מכל מדות כלל**

> **Elijah's prayer says G-d is 'not of any of these attributes at all'; the Infinite Light in itself is beyond the Sefiros.**

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 20

64 **נתאוה הקב"ה להיות לו דירה בתחתונים**

> **The parallel Midrash: from the first day of creation G-d desired to dwell with His creatures in the lower realms.**

Bamidbar Rabbah 13:6 במדבר רבה י"ג:ו'

KEHOT'S NOTE

ראה תנחומא נשא טז. במד"ר פי"ג, ו. לקוטי שיחות ח"ו ע' 21 ובהערות לשם.

65 **נתאוה הקב"ה להיות לו דירה בתחתונים**

> **When G-d created the world He desired to have a dwelling place among the lower realms as among the higher ones; the purpose of all the descents.**

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

... בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה (שה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ:

מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לֵקֶה הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתָךְ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ ...

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

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

PARAGRAPH 21

66 **זכה נעשה לו סם חיים**

> **'If he merits, [the Torah] becomes for him an elixir of life; if not, an elixir of death'; the effect of Torah study depends on the learner.**

Yoma 72b:14 יומא ע"ב ב':י"ד

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, מַאי דִּכְתִיב: "וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה", זָכָה — נַעֲשֵׂית לוֹ סַם חַיִּים, לֹא זָכָה — נַעֲשֵׂית לוֹ סַם מִיתָה. וְהַיְינוּ דְּאָמַר רָבָא: דְּאוֹמֵן לַהּ — סַמָּא דְּחַיָּיא, דְּלָא אוֹמֵן לַהּ — סַמָּא דְּמוֹתָא.

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KEHOT'S NOTE

יומא עב, ב. בלקו"ת שה"ש יב, ג ואוה"ת נ"ך כרך א ע' קעט מציינים לכאן. ראה באוה"ת נ"ך כרך א ע' קעט "דסם ג' מאה ולהיות סם חיים זהו ע"י מאה פעמים ואחד שיהיי כוונתו לבחי' אחד" ע"ש. וראה באוה"ת פ' חקת לד"ה קח את המטה ע' תתכח מעתיק קטע מכאן ומבאר הקושיא ותוכן התירוץ ע"ש.

67 **בל יראה גאות ה'**

> **'He will not see the majesty of G-d'; the physical subject matter can hide G-d's presence from the learner.**

Isaiah 26:10 ישעיהו כ"ו:י'

יָחֹן רָשָׁע בַּל־לָמַד צֶדֶק בְּאֶרֶץ נְכֹחוֹת יְעַוֵּל וּבַל־יִרְאֶה גֵּאוּת ה׃

Let favour be shown to the wicked, yet will he not learn righteousness; In the land of uprightness will he deal wrongfully, And will not behold the majesty of the L-RD.

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68 **דבר ה' זו הלכה**

> **The Talmud interprets 'the word of G-d' as halachah; practical law is itself the word, wisdom and will of G-d.**

Shabbat 138b:11–12 שבת קל"ח ב':י"א-י"ב

"דְּבַר ה'" — זוֹ הֲלָכָה, "דְּבַר ה'" — זֶה הַקֵּץ, "דְּבַר ה'" — זוֹ נְבוּאָה. וּמַאי "יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה'"? אָמְרוּ: עֲתִידָה אִשָּׁה שֶׁתִּטּוֹל כְּכָר שֶׁל תְּרוּמָה וְתַחֲזוֹר בְּכָמָּה כְּנָסִיּוֹת וּבְכָמָּה מִדְרָשׁוֹת לֵידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מֵבִין.

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KEHOT'S NOTE

כל טיבו דעבדין לגרמייהו 75

The Tanya quotes 'all the good they do, they do for themselves' (citing Etz Chaim, Shaar 49) as the nature of kelipah.

Tanya, Likkutei Amarim 1:18 תניא, חלק ראשון; ליקוטי אמרים א':י"ח

מַה שֶּׁאֵין כֵּן נְפָשׁוֹת אוּמּוֹת הָעוֹלָם, הֵן מִשְּׁאָר קְלִיפּוֹת טְמֵאוֹת, שֶׁאֵין בָּהֶן טוֹב כְּלָל, כְּמוֹ שֶׁכָּתוּב בְּעֵץ חַיִּים שַׁעַר מ"ט פֶּרֶק ג'. וְכָל טִיבוּ דְּעָבְדִין הָאוּמּוֹת לְגַרְמַיְיהוּ עָבְדִין, וְכִדְאִיתָא בַּגְּמָרָא עַל פָּסוּק: "וְחֶסֶד לְאוּמִּים חַטָּאת" -שֶׁכָּל צְדָקָה וְחֶסֶד שֶׁאוּמּוֹת הָעוֹלָם עוֹשִׂין, אֵינָן אֶלָּא לְהִתְיַיהֵר כוּ':

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דואג ואחיתופל 76

The Talmud's statement about Doeg (and Achitophel), great scholars who did not reach the true halachah.

Sanhedrin 106b:12 סנהדרין ק"ו ב:י"ב

אָמַר רַבִּי: אַרְבַּע מְאָה בַּעֲיֵי בְעוֹ דּוֹאֵג וַאֲחִיתוֹפֶל בְּמִגְדָּל הַפּוֹרַחַ בָּאֲוִיר, (וְלָא אִיפְּשַׁט לְהוּ חַד). אָמַר רָבָא: רְבוּתָא לְמִבְעֵי בַּעֲיֵי? בִּשְׁנֵי דְּרַב יְהוּדָה כּוּלֵּי תַּנּוֹיֵי בִּנְזִיקִין, וַאֲנַן קָא מַתְנֵינַן טוּבָא בְּעוּקְצִין!

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KEHOT'S NOTE

סנהדרין קו, ב.

שהלכה כמותו בכל מקום 77

Kehot's note points to Sanhedrin 92b for these words.

Sanhedrin 92b סנהדרין צ"ב ב

KEHOT'S NOTE

סנהדרין צב, ב.

וה' עמו שהלכה כמותו בכ"מ 78

'And G-d was with him' — the halachah follows David everywhere; Torah's light flows to one who is holy.

Sanhedrin 93b:3 סנהדרין צ"ג ב:ג'

וְאָמַר רַב יְהוּדָה אָמַר רַב: כָּל הַפָּסוּק הַזֶּה לֹא אֲמָרוֹ דּוֹאֵג אֶלָּא בְּלָשׁוֹן הָרָע. "יֹדֵעַ נַגֵּן" - שֶׁיּוֹדֵעַ לִישָׁאֵל, "גִּבּוֹר" - שֶׁיּוֹדֵעַ לְהָשִׁיב, "אִישׁ מִלְחָמָה" - שֶׁיּוֹדֵעַ לִישָׁא וְלִיתֵּן בְּמִלְחַמְתָּהּ שֶׁל תּוֹרָה, "אִישׁ תֹּאַר" - שֶׁמַּרְאֶה פָּנִים בַּהֲלָכָה, "וּנְבוֹן דָּבָר" - שֶׁמֵּבִין דָּבָר מִתּוֹךְ דָּבָר, "וַה' עִמּוֹ" - שֶׁהֲלָכָה כְּמוֹתוֹ בְּכָל מָקוֹם.

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שיערה עליו רוח ממרום 79

'Until a spirit is poured upon us from on high'; the arousal from above that answers the learner's intention.

Isaiah 32:15 ישעיהו ל"ב:ט"ו

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֵחָשֵׁב׃

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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וכל בניך למודי ה' 80

'All your children will be taught of G-d'; learning halachah

שבת קלח, ב.

PARAGRAPH 22

מעיקר הקדושה 69

A discussion of the kelipos drawing from the essence of holiness, to which the note refers.

KEHOT'S NOTE

ראה אוה"ת פי' מטות ע' אישו.

70 The Talmud expounds 'And this is the Torah that Moses placed': if he merits it is an elixir of life, if not, an elixir of death.

Yoma 72b:14 יומא ע"ב ב:י"ד

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, מַאי דִּכְתִיב: "וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה", זָכָה — נַעֲשֵׂית לוֹ סַם חַיִּים, לֹא זָכָה — נַעֲשֵׂית לוֹ סַם מִיתָה. וְהֵיכִי דְּאָמַר רָבָא: דְּאוֹמַן לַהּ — סַמָּא דְּחַיָּיא, דְּלָא אוֹמַן לַהּ — סַמָּא דְּמוֹתָא.

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בפ' בהר דף ק"י ע"ב 71

The Tzemach Tzedek cites this Zohar passage there.

KEHOT'S NOTE

ומובא ביהל אור ע' שלא. לקו"ת בלק עג, ד.

האומר אין לי אלא תורה 72

'One who says he has nothing but Torah does not even have Torah'; read as one who studies for himself.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּחַ דּוֹץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשָׂיָה יֵשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב. וראה לקו"ת דברים כג, ג.

PARAGRAPH 23

אור א"ס שורה אלא במי שבטל 73

The Tanya develops the principle that G-d's light rests only on what is nullified to Him and explains why even love and awe that leave a sense of self are not complete bittul.

KEHOT'S NOTE

ראה תניא פרק לה.

כל טיבו דעבדין 74

The Tanya cites this saying (from Etz Chaim, Shaar 49) to describe kelipah: all the good done by those rooted in it is done for their own sake.

KEHOT'S NOTE

ע"ח שמ"ט פ"ז. תניא פרק א.

as the word of G-d.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

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

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KEHOT'S NOTE

ישעי' נד, יג.

81 **חתום תורה בלימודי**

'Seal the Torah among My disciples'; the seal keeps the Torah's light within holiness.

Isaiah 8:16 ישעיהו ח':ט"ז

צוֹר תְּעוּדָה חֲתוֹם תּוֹרָה בְּלִמָּדָי׃

'Bind up the testimony, seal the instruction among My disciples.'

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KEHOT'S NOTE

ישעי' ח, טז.

82 **באתעדל"ת תליא מילתא**

Kehot's note points to Zohar I, 235a for these words.

Zohar I, 235a זח"א רלה, א

KEHOT'S NOTE

זח"א רלה, א.

83 **באתעדל"ת תליא מילתא**

The Zohar's principle that the matter depends on the arousal from below.

Zohar, Vayechi 53:517–528 ספר הזהר, ויחי נ"ג:תקי"ז-תקכ"ח

PARAGRAPH 24

84 **כי הנה ב' בחי' יש בלב**

The Tzemach Tzedek quotes this passage on the two dimensions of the heart.

KEHOT'S NOTE

מובא באוה"ת תבוא ע' תתרנה.

85 **בשמחה ובטוב לבב מרוב כל**

The Torah's call to serve G-d 'with joy and gladness of heart, more than anything'; describes the inner dimension of the heart.

Deuteronomy 28:47 דברים כ"ח:מ"ז

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

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

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KEHOT'S NOTE

דברים כח, מז. וראה לקמן קז, א.

PARAGRAPH 25

86 **אהבה בתענוגים**

'Love in delights'; the highest love, delight in G-d Himself.

Song of Songs 7:7 שיר השירים ז':ז

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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87 **ואיזהו חכם הרואה את הנולד**

'Who is wise? One who sees what is born'; read as seeing all things coming into being from nothing.

Tamid 32a:7 תמיד ל"ב א:ז

אָמַר לָהֶם: אֵידֵין מִתְקְרֵי חַכִּים? אֲמַרוּ לֵיקַּה: אֵיזֶהוּ חָכָם - הָרוֹאֶה אֶת הַנּוֹלָד. אָמַר לָהֶם: אֵידֵין מִתְקְרֵי גִּבּוֹר? אָמְרוּ לוֹ: אֵיזֶהוּ גִּבּוֹר - הַכּוֹבֵשׁ אֶת יִצְרוֹ. אָמַר לָהֶן: אֵידֵין מִתְקְרֵי עָשִׁיר? אֲמַרוּ לֵיקַּה: אֵיזֶהוּ עָשִׁיר - הַשָּׂמֵחַ בְּחֶלְקוֹ.

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KEHOT'S NOTE

תמיד לב, א. ראה תניא פרק מג.

88 **וכולא קמי' כלא**

The Zohar's statement that all before Him is as nothing.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

89 **שו"ה הנפש — ויחוד עצום**

The Or HaTorah version adds: 'and the complete ending of all foreign desires; this is the level of kallah and the supernal Shechinah mentioned in the verse in Song of Songs, kallah from kilayon, since nothing else has reality; and this is yichuda ila'ah.'

KEHOT'S NOTE

באוה"ת תבוא ע' תתרנה נוסף: (וכליון כל הרצונות זרות לגמרי וזהו בחי' כלה ושכינתא עילאה הנזכר בפסוק שיר השירים דהיינו כלה לשון כליון מחמת שאין עוד ממש וזהו בחי' יחו"ע).

PARAGRAPH 26

90 **יום ליום יביע**

'Day to day pours forth'; applied to the soul's union with its source.

Psalms 19:3 תהילים י"ט:ג

יוֹם לְיוֹם יַבִּיעַ אֹמֶר וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת׃

Day unto day uttereth speech, and night unto night revealeth knowledge;

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91 **קרבת ה' הטוב לה**

'Nearness to G-d is good for me'; the source of the soul's

blazing joy.

Psalms 73:28 תהילים ע"ג:כ"ח

וַאֲנִי קִרְבַת אֱלֹקִים לִי־טוֹב שַׁתִּי בַאדֹנָי Havayah מַחְסִי לְסַפֵּר כָּל־מַלְאֲכוֹתֶיךָ׃

But as for me, the nearness of G-d is my good; I have made the L-rd GOD my refuge, That I may tell of all Thy works.

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92 **ובשמחתה לא יתערב זר**

'In its joy no stranger shares'; evil has no part in this joy.

Proverbs 14:10 משלי י"ד:י׳

לֵב יוֹדֵעַ מָרַת נַפְשׁוֹ וּבְשִׂמְחָתוֹ לֹא־יִתְעָרַב זָר׃

The heart knoweth its own bitterness; And with its joy no stranger can intermeddle.

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PARAGRAPH 27

93 **ולאם מלאם יאמץ**

'One nation shall be mightier than the other'; the see-saw war between the G-dly and animal souls.

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֶאֱמָץ וְרַב יַעֲבֹד צָעִיר׃

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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94 **ואלמלא הקב"ה**

'Were it not that the Holy One, blessed be He, helps him, he could not overcome it'; the struggle with the evil inclination needs G-d's help.

Sukkah 52b:1 סוכה נ"ב ב:א׳

רַע כָּל הַיּוֹם". אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמְבַקֵּשׁ לַהֲמִיתוֹ, שֶׁנֶּאֱמַר: "צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ", וְאִלְמָלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁעוֹזֵר לוֹ — אֵינוֹ יָכוֹל לוֹ, שֶׁנֶּאֱמַר: "ה' לֹא יַעַזְבֶנּוּ בְיָדוֹ וְלֹא יַרְשִׁיעֶנּוּ בְּהִשָּׁפְטוֹ".

evil all the day" (Genesis 6:5). R. Shimon b. Lakish stated: The Evil Inclination of a person grows in strength from day to day and seeks to kill him, as it is said, "The wicked watches the righteous and seeks to slay him" (Psalms 37:32); and were it not that the Holy One, blessed be He, is his help he would not be able to withstand it, as it is said, "The L-rd will not leave him in his hand, nor suffer him to be condemned when he is judged" ...

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KEHOT'S NOTE

סוכה נב, ב.

95 **ע"פ צאנה וראינה**

The maamar 'Tze'enah u're'enah' (Go out and see, daughters of Zion), which the Alter Rebbe cites for 'Lift up your hands'; its opening explains the name 'the Holy One, blessed be He' as the drawing of G-d's holiness into both the light that fills and the light that encompasses the worlds.

KEHOT'S NOTE

לקו"ת שה"ש כא, ב ואילך.

96 **יחד לבבי**

David's prayer, 'Unite my heart to fear Your Name'; read as uniting the inner and outer dimensions of the heart.

Psalms 86:11 תהילים פ"ו:י"א

הוֹרֵנִי ה' דַּרְכֶּךָ אֲהַלֵּךְ בַּאֲמִתֶּךָ יַחֵד לְבָבִי לְיִרְאָה שְׁמֶךָ׃

Teach me, O L-RD, Thy way, that I may walk in Thy truth; Make one my heart to fear Thy name. .

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97 **ע"פ שה"ש בענין ב' בחי' כלה**

There 'kallah' is explained from kilayon, 'ending': all one's own desires are nullified until no will remains except for G-d; this sheds light on the love that desires to shed its garments described here.

KEHOT'S NOTE

לקו"ת שה"ש א, א.

PARAGRAPH 28

98 **אהבה בתענוגים**

'Love in delights'; the supernal love from above the chain of worlds.

Song of Songs 7:7 שיר השירים ז':ז׳

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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99 **והתקין לו ממנו**

The words of the wedding blessing, 'and prepared for him from himself'; the revealed love is not separate from its essence.

Ketubot 8a:3–4 כתובות ח' א:ג'-ד׳

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

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100 **יחד לבבי**

'Unite my heart'; the prayer that the revealed love remain one with its source.

Psalms 86:11 תהילים פ"ו:י"א

הוֹרֵנִי ה' דַּרְכֶּךָ אֲהַלֵּךְ בַּאֲמִתֶּךָ יַחֵד לְבָבִי לְיִרְאָה שְׁמֶךָ׃

Teach me, O L-RD, Thy way, that I may walk in Thy truth; Make one my heart to fear Thy name. .

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KEHOT'S NOTE

תהלים פו, יא.

But Esau I hated, And made his mountains a desolation, And gave his heritage to the jackals of the wilderness.

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PARAGRAPH 29

101 **יחד לבבי**

> **'Unite my heart'; the seal keeps the revealed emotions devoted to G-d's unity.**

Psalms 86:11 תהילים פ״ו:י״א

הוֹרֵנִי ה׳ דַּרְכֶּךָ אֲהַלֵּךְ בַּאֲמִתֶּךָ יַחֵד לְבָבִי לְיִרְאָה שְׁמֶךָ׃

Teach me, O L-RD, Thy way, that I may walk in Thy truth; Make one my heart to fear Thy name. .

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PARAGRAPH 30

102 **עד פה תבא ולא תוסיף**

> **G-d sets a limit to the sea: 'Thus far you shall come and no further'; the seal as a boundary on the life-force of the other side.**

Job 38:11 איוב ל״ח:י״א

וָאֹמַר עַד־פֹּה תָּבוֹא וְלֹא תֹסִיף וּפֹא־יָשִׁית בִּגְאוֹן גַּלֶּיךָ׃

And said: 'Thus far shalt thou come, but no further; And here shall thy proud waves be stayed'?

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103 **יגיע כפיך**

> **'The toil of your hands, when you eat'; only one's hands, not one's full strength, should be given to material needs.**

Psalms 128:2 תהילים קכ״ח:ב׳

יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ׃

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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KEHOT'S NOTE

תהלים קכח, ב.

104 **וכמאן דשדי בתר כתפוי**

> **The Tanya uses this image for G-d's unwilling giving of life to the sitra achra, 'like one who throws over his shoulder' to an enemy.**

Tanya, Likkutei Amarim 22:5 תניא, חלק ראשון; ליקוטי אמרים כ״ב:ה׳

אֲבָל הַסִּטְרָא אָחֳרָא וְהַטּוּמְאָה – הִיא תּוֹעֲבַת ה׳ אֲשֶׁר שָׂנֵא, וְאֵינוֹ מַשְׁפִּיעַ לָהּ חַיּוּת מִפְּנִימִית הָרָצוֹן וְחֶפְצוֹ הָאֲמִיתִי אֲשֶׁר חָפֵץ בָּהּ חַס וְשָׁלוֹם, כִּי אִם, כְּמַאן דְּשָׁדֵי בָּתַר כַּתְפּוֹי לְשׁוֹנְאוֹ שֶׁלֹּא בִּרְצוֹנוֹ, רַק כְּדֵי לְהַעֲנִישׁ אֶת הָרְשָׁעִים, וְלִיתֵּן שָׂכָר טוֹב לַצַּדִּיקִים דְּאַכְפָּיִן לְסִטְרָא אָחֳרָא; וְזֶה נִקְרָא בְּחִינַת "אֲחוֹרַיִם" דְּרָצוֹן הָעֶלְיוֹן בָּרוּךְ־הוּא.

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105 **ואת עשו שנאתי**

> **'And Esau I hated'; the other side receives its life-force without love.**

Malachi 1:3 מלאכי א׳:ג׳

וְאֶת־עֵשָׂו שָׂנֵאתִי וָאָשִׂים אֶת־הָרָיו שְׁמָמָה וְאֶת־נַחֲלָתוֹ לְתַנּוֹת מִדְבָּר׃

יבל הוא היה אבי יושב אהל ומקנה

"Yaval — he was the father of those who dwell in tents"

Every ascent to a higher level comes through "song," the nullification of one's existing self, as a seed must rot before it sprouts. Yuval with his harp is that song; Yaval, "father of tent-dwellers and cattle," is its source, an encompassing light beyond division that can be drawn down even into the lowest things.

THE MAAMAR IN BRIEF

The maamar reads the verses about Lamech's sons, Yaval and Yuval, through the Mishnah "all that have a shir go out with the shir," taking shir as "song." Song is bittul, the nullification of one's "something": nothing rises to a new level unless it first becomes "nothing," like a seed that must decompose before it grows. Souls and angels ascend from one comprehension to a greater one only by setting aside the first; this is the "pillar" joining the lower and higher Gardens of Eden, and the reason song accompanied the Temple sacrifices. Nullification has grades — a single song of bare self-effacement, and double, triple and quadruple songs blended with love, awe and compassion — illustrated by the pillar's colors, the four winds and the sun's daily circuit. Yuval, "the one who conveys," is this song that carries upward. Yaval is its source: the "tent" G-d set for the sun, an encompassing light in which everything blends and which, having no above and below, reaches even to "cattle," as Jacob, who dwelt in tents, drew that lofty level into his shepherding.

OUTLINE

1 **Song as the way of ascent** ¶1–2

"All that have song go out with song": every ascent requires nullifying one's existing self and comprehension, like a seed that rots before it grows; this is the pillar between the Gardens of Eden and the song at the sacrifices.

2 **Grades of song** ¶3

Single, double, triple and quadruple song: bare nullification, or nullification blended with love, awe and more, illustrated by the pillar's colors, the four winds and the sun's path.

3 **Yuval: the harp that carries upward** ¶4

Yuval, from "conveying," is song, which carries the soul upward.

4 **Yaval: the tent and the cattle** ¶5

The "tent" is an encompassing light, the source of nullification; being beyond division, it reaches down even to "cattle," as with Jacob the tent-dweller who became a shepherd.

KEY CONCEPTS

Song שיר

In this maamar, the self-nullification by which a soul or angel leaves its present level and rises to a higher one.

Nullification of the "something" ביטול היש

Setting aside one's existing self and understanding; a new, greater "something" can come only from a state of "nothing."

The pillar in the Garden of Eden עמוד שבין ג"ע התחתון לג"ע העליון

The Zohar's pillar by which souls rise from the lower to the higher Garden of Eden; here it is the state of nullification itself.

Single, double, triple and quadruple song שיר פשוט, כפול, משולש, מרובע

Grades of nullification: bare self-effacement, or self-effacement blended with one, two or more emotions such as love, awe and compassion.

Encompassing light מקיף

Light that surrounds rather than enters, symbolized by the "tent"; it is above division, blends everything, and so can be drawn even to the lowest levels.

SECTION 1 • ¶1–2

Song as the way of ascent

1 יבל הוא[1,2] היה אבי[3] יושב אהל ומקנה. ושם אחיו יובל הוא היה אבי כל תופש כנור ועוגב. הנה ארז"ל כל בעלי השיר יוצאין בשיר[4] כו'.

"Yaval — he was the father of those who dwell in tents and [keep] cattle. And his brother's name was Yuval; he was the father of all who handle the harp and the pipe." Now, our Sages, of blessed memory, said: "All that possess song (shir) go out with song," etc.

> The maamar opens with the verses about Lamech's sons: Yaval, "father of those who dwell in tents and [keep] cattle," and his brother Yuval, "father of all who handle the harp and pipe." It then cites a Mishnah on which animals may go out on Shabbos, "all that have a shir go out with the shir": in the Mishnah a shir is a chain collar, but the Alter Rebbe reads the word in its other sense, "song."

פי' שכל בחי' העלאה ממהות למהות כמו מג"ע התחתון לג"ע העליון וכדומה הוא ע"י השיר

The meaning: every elevation from one state of being to another — such as from the lower Garden of Eden to the higher Garden of Eden, and the like — is through song,

> He explains: every ascent from one level of existence to a higher one — for instance, a soul's rise from the lower Garden of Eden to the higher Garden of Eden — takes place through "song."

שהוא בחי' בטול היש וכנודע שלא יוכל להתהוות מיש ליש[5] אא"כ נעשה היש תחילה בחי' אין אז יוכל להתהוות ממנו יש אחר בתוס' ברכה.

which is the level of the nullification of the "something" (bittul hayesh). As is known, a "something" cannot come into being from a "something" unless the "something" first becomes a state of "nothing"; then another "something" can come into being from it, with added blessing.

> Song is the nullification of one's "something" — one's own existence and self-awareness. A general rule: nothing new comes from a thing while it remains what it is; it must first become "nothing," and then a new, greater existence can emerge from it.

כמשל הגרעין הנזרע בארץ שצריך להיות נרקב בארץ[6] ואח"כ יכול לצמוח מזה הרבה גרעיני'.

It is like the seed sown in the ground, which must rot in the ground, and afterward many seeds can grow from it.

> A seed planted in the ground illustrates this: it must first decompose and lose its form, and only then can a plant bearing many seeds grow from it.

2 וכמו"כ למעלה בנשמות ומלאכים כדי שיהיה לו עלייה בתוספת השגה צריך מקודם להיות בבחי' בטול היש והשגה ראשונה[7] שהיה לו

So too above, in souls and angels: in order for one to have an ascent with added comprehension, he must first be in a state of nullification of his "something" and of the first comprehension he had,

> The same rule holds for souls and angels above: to rise to a greater comprehension of G-dliness, one must first set aside one's own existence and the comprehension one already had.

ואח"כ יוכל לעלות השגה יותר גדולה וזהו בחי' עמוד שבין ג"ע התחתון לג"ע העליון[8,9] הוא בחי' בטול כנ"ל

and afterward he can rise to a greater comprehension. And this is the level of the pillar between the lower Garden of Eden and the higher Garden of Eden: it is the level of nullification, as mentioned above.

> Only then can one attain a greater understanding. This is the meaning of the "pillar" that, in the Zohar, joins the lower and higher Gardens of Eden: the pillar by which souls ascend is the state of nullification.

וזהו כל בעלי השיר יוצאין בהשגתם ונמשכים לעלות למעלה ע"י השיר ולכן בשעת הקרבת הקרבן היה צריך להיות ג"כ שיר[10]

And this is [the meaning of] "All that possess song go out": in their comprehension, and are drawn to rise upward through song. Therefore at the time the sacrifice was offered there also had to be song,

> So "all that have song go out" — they go beyond their present comprehension — "and are drawn" upward through song. This is why song accompanied the offering of sacrifices in the Temple.

כי ענין הקרבנות הוא העלאה ממטה למעלה אשה ריח ניחוח וצריך לזה ג"כ בחי' שיר בחי' בטול כנ"ל שיוכל להתעלות:[11]

for the matter of the sacrifices is an elevation from below to above, "a fire-offering, a pleasing fragrance"; and for this, too, there must be the level of song, the level of nullification, as mentioned above, so that it can be elevated.

> A sacrifice is an elevation from below to above ("a fire-offering, a pleasing fragrance"), and elevation requires song, that is, nullification.

SECTION 2 • ¶3

Grades of song

3 והנה יש שיר פשוט ושיר כפול[12] וכנודע שבהעמוד יש ג׳ גוונים[13] חיור וסומק שהוא בחי׳ חו״ג וירוק בחי׳ התכללות כו׳. כי הנה בבחי׳ בטול יש הרבה מדרגות.

Now, there is a single song and a double song. As is known, in the pillar there are three colors: white and red, which are Chesed and Gevurah, and green, the level of integration, etc. For within the level of nullification there are many levels.

> Nullification has many levels, and so does song. The Alter Rebbe distinguishes a "single" and a "double" song, recalling that the pillar in the Garden of Eden has three colors: white (Chesed, kindness), red (Gevurah, restraint), and green, which blends them.

יש בחי׳ בטול פשוט נקודה אחת בחי׳ יו״ד ויש בחי׳ בטול שנכלל בזה גם מדות בחי׳ אהבה או יראה וכו׳ וכן בחיצוניות המדות שהן חו״ג יש התכללות ג״כ חסד שבגבורה

There is a level of simple nullification, a single point, the level of Yud; and there is a level of nullification in which emotive attributes are also included — the level of love or awe, etc. And so too in the outer dimension of the emotive attributes, which are Chesed and Gevurah, there is also integration: Chesed within Gevurah,

> The simplest nullification is a single "point," like the letter Yud: bare self-effacement. A fuller nullification includes an emotion as well, such as love or awe. Even the outward expressions of kindness and restraint can be blended, with kindness contained within severity.

כמו המכה את בנו שהוא בחי׳ גבורה ונכלל בזה בחי׳ חסד ואהבה שמחמת אהבה רצונו להדריכו בדרך הישר ולכן מכה דייקא בנו ולא אחר כי את אשר יאהב יוכיח[14].

like one who strikes his son, which is the level of Gevurah, and within it is included the level of Chesed and love: out of love he wishes to guide him in the straight path, and therefore he strikes specifically his son and not another, "for whom He loves He rebukes."

> A father who strikes his son acts with severity, but out of love, to set him on the right path; that is why he strikes his own son and not another's child. As Proverbs says, "whom He loves He rebukes."

וכשהבטול הוא בטול פשוט נקרא שיר פשוט וכשיש בזה עוד מדה אחת אהבה או יראה

When the nullification is simple nullification, it is called a single song; and when there is in it one more attribute, love or awe

> Bare nullification is a "single song." Above it is nullification joined with one emotion, love or awe.

(עמ"ש בפי' הזהר פ' קרח[15] ע"פ קרואי מועד)[16,17] נקרא שיר כפול וכשיש התכללות המדות (אהוי"ר גם שניהם בהבטול) נק' שיר משולש ועד"ז יש ג"כ שיר מרובע[18]

(see what is explained on the Zohar, Parshas Korach, on the verse "called to the assembly"), it is called a double song; and when there is an integration of the attributes (love and awe, both of them together in the nullification), it is called a triple song; and in the same way there is also a quadruple song

> Nullification joined with one emotion is a "double song." When love and awe are both joined in the nullification, it is a "triple song," and likewise there can be a "quadruple song." The parenthesis refers to the Alter Rebbe's explanation of the Zohar on Korach's men "called to the assembly."

(עמ"ש בענין תכלת וארגמן ותולעת שני ושש[19] משזר שהן התכללות ד' בחי' יחד אהוי"ר ורחמנות ובחי' שש הוא האהבה מוסתרת כו')[20]

(see what is explained on the matter of the blue wool, purple wool, scarlet wool and twisted linen (shesh), which are the integration of four levels together: love, awe and compassion, and the level of shesh is the hidden love, etc.),

> The four materials of the Tabernacle's tapestries — blue, purple and scarlet wool and twisted linen — stand for four blended qualities: love, awe, compassion, and shesh, the hidden love (the innate love every Jewish soul has for G-d).

כי כארבע רוחות[21,22] השמים פרשתי אתכם[23] שהוא התכללות מצפון לדרום ע"י הרוח המנשב מצפון לדרום

for "As the four winds of the heavens I have spread you out," which is the integration from north to south through the wind that blows from north to south,

> The quadruple blending is like Zechariah's "four winds of heaven": a wind blowing from north to south blends the qualities of those two directions.

וכן ממזרח למערב כו' (ולפעמים יש התכללות כל הד' בחי' מזרח מערב צפון ודרום ע"י הרוח המנשב כך כו')

and likewise from east to west, etc. (and sometimes there is an integration of all four levels — east, west, north and south — through the wind blowing thus, etc.).

> A wind from east to west does the same; sometimes a wind blends all four directions together.

וזהו ג"כ ענין הליכת השמש ממזרח למערב הוא ג"כ ענין בטול והוא בחי' נפש שבשמש

This is also the matter of the sun's movement from east to west: it too is a matter of nullification, and it is the level of the soul within the sun,

> The sun's daily path from east to west is also an expression of nullification. It comes from the "soul" of the sun, its awareness of its Creator.

שהוא בחי' השגתהומחמת זה גוף השמש הולך תמיד בגשמיות בבחי' בטול (כמבואר בענין שמש בגבעון דום[24] כו' בדרוש דחרבות צורים).[25,26]

which is its comprehension; and because of this the body of the sun moves constantly, physically, in a state of nullification (as explained regarding "Sun, stand still in Givon," etc., in the discourse on "Knives of flint").

> Because of this awareness the sun's physical body moves constantly in self-nullification. The Alter Rebbe refers to his discourse on "Knives of flint," where the sun's standing still at Givon is explained.

ויש בזה ב' דעות בהליכתה אם הוא מצד אהבה ותשוקה או מצד בטול הפשוט. ובאמת יש לפעמים בטול פשוט ולפעמים יש בזה ג"כ בחי' אהבה כנ"ל

There are two views about its movement: whether it is out of love and longing or out of simple nullification. In truth, sometimes there is simple nullification and sometimes there is also the level of love in it, as mentioned above

> There are two views on what drives the sun's movement: love and longing, or bare nullification. In truth both occur: sometimes simple nullification, sometimes nullification with love.

(וז"ש וזרח השמש[27,28] כו' הולך אל דרום וסובב אל צפון[29] כו' וכדפי' ע"ז בזהר ר"פ ויצא שהוא להיות בחי' התכללות ד' בחי' מזרח ומערב צו"ד כו' וזרח ובא הן מזרח ומערב):

(and this is [the meaning of] "And the sun rises," etc., "goes toward the south and circles toward the north," etc., as the Zohar explains on this at the beginning of Parshas Vayetzei, that it is so that there be the integration of the four levels — east and west, north and south, etc.; and "rises" and "sets" are east and west).

> Ecclesiastes describes the sun rising and setting (east and west) and going south and circling north. The Zohar at the beginning of Vayetzei explains that this circuit blends all four directions — a "quadruple song."

SECTION 3 • ¶4

Yuval: the harp that carries upward

4 וזהו ענין יובל אבי כל תופש כנור[30] כו' פי' יובל לשון הולכה שמוביל וממשיך למעלה ע"י כנור ועוגב בחי' שיר כנ"ל שע"י השיר הוא העלייה יוצאין בשיר[31] כו'.

And this is the meaning of "Yuval, the father of all who handle the harp," etc. The meaning: Yuval is a term of conveying, for he conveys and draws upward through the harp and the pipe, the level of song mentioned above; for through song there is the ascent — "they go out with song," etc.

> Now the verse about Yuval is explained. The name Yuval is related to hovalah, "conveying" (movil, "he carries"): he carries and draws the soul upward through the harp and pipe — through song, nullification. This is the ascent of "they go out with song."

SECTION 4 • ¶5

Yaval: the tent and the cattle

5 ויבל הוא היה אבי יושב אהל[32] ומקנה[33] כי כתיב לשמש שם אהל בהם[34] פי' כדי שיהיה להשמש בחי' זו שיהיה לה בחי' בטול ותשוקה[35] הוא ע"י אהל בהם.

"And Yaval was the father of those who dwell in tents and [keep] cattle": for it is written, "For the sun He set a tent in them." The meaning: in order that the sun have this quality — that it have nullification and longing — this is through "a tent in them."

> Yaval, the other brother, represents the source of that nullification. The Psalmist says G-d "set a tent for the sun in them": the sun's nullification and longing, described above, come from this "tent."

אהל הוא בבחי' מקיף מלמעלה נמשך הארה זו שתהיה תמיד בבחי' בטול[36] וזהו בחי' יבל לשון ויבל לחמורים[37] שהוא ענין בלבול ותערובות

A tent is in the manner of an encompassing [light]: from above this radiance is drawn so that it be constantly in a state of nullification. And this is the level of Yaval, from the term "and he gave fodder (vayavel) to the donkeys," which is a matter of mixing and blending.

> A tent surrounds whatever is within it, so it represents an encompassing light (makif) from above, which keeps the sun constantly in nullification. The name Yaval recalls "he gave fodder (vayavel) to the donkeys" — mixed fodder — and so means blending and mixing.

פי' שהיא הארה מבחי' מקיף ששם הוא בלי התחלקות ויוכל להתערב הכל שיומשך הארה גם למטה שיוכל להיות אח"כ בחי' יובל אבי כל תופש כנור שהוא בחי' בטול כנ"ל

The meaning: it is a radiance from the level of the encompassing [light], where there is no division and everything can be blended, so that the radiance be drawn also below, so that afterward there can be the level of "Yuval, the father of all who handle the harp," which is the level of nullification, as mentioned above.

> An encompassing light is above all divisions, so everything can be "blended" in it, and its radiance can reach even below. This makes possible the next stage, Yuval and his harp — the nullification of song.

וזהו אבי יושב אהל ומקנה שבחי' אהל הוא בחי' מקיף כנ"ל ולכן יוכל להיות גם למקנה להמשיך למטה

And this is [the meaning of] "the father of those who dwell in tents and [keep] cattle": the level of "tent" is the level of the encompassing [light], as mentioned above, and therefore it can also be for cattle — to draw down below

> So Yaval is "father of those who dwell in tents" — the encompassing light — and for that very reason he can also be "father of cattle," drawing that light down into the lowest things.

(כי המקיף אין בו מעלה ומטה כמ"ש ומתחת זרועות עולם)[38] כמו יעקב שהיה רועה צאן מקל לבנה לח[39,40] כו'

(for the encompassing [light] has no above and below, as it is written, "and beneath are the everlasting arms"). Like Jacob, who was a shepherd of sheep — "a rod of fresh poplar," etc.

> An encompassing light has no "above" and "below"; it surrounds everything equally, as in "beneath are the everlasting arms," so it can reach down too. Jacob is the example: he shepherded flocks using rods of fresh poplar and other woods.

(התכללות חג"ת ע' זהר ויצא) שאדם אחר רועה צאן הוא רועה בגשמיות משא"כ יעקב שהיה יושב אהלים המשיך מבחי' מקיפים להיות רועה צאן

(the integration of Chesed, Gevurah and Tiferes; see the Zohar, Vayetzei). For another man who is a shepherd of sheep is a shepherd in a physical way; but Jacob, who was one who "dwelt in tents," drew down from the level of the encompassing lights to be a shepherd of sheep.

> The Zohar sees these rods as a blend of Chesed, Gevurah and Tiferes. An ordinary shepherd tends sheep in a purely physical way; but Jacob, who "dwelt in tents" — connected to the encompassing lights — drew from that lofty level into his shepherding.

וזהו יושב אהל ומקנה כנ"ל[41] (ועמ"ש מענין יובל בפ' שלח ע"פ מקושש[42, 43] ועיין עוד מענין מקנה בפ' ויצא ע"פ ושש שנים בצאנך[44, 45] כו' וע"פ ואלה המשפטים[46, 47] כו'):[48, 49]

And this is [the meaning of] "dwell in tents and [keep] cattle," as mentioned above. (And see what is explained about Yuval in Parshas Shelach, on the verse "gathering [wood]," and see further about "cattle" in Parshas Vayetzei, on the verse "and six years for your flock," etc., and on the verse "And these are the ordinances," etc.)

> This is "dwell in tents and [keep] cattle." The closing parenthesis refers to other discourses: on Yuval (Parshas Shelach, on the man "gathering wood"), and on "cattle" (Vayetzei, "six years for your flock," and Mishpatim, "And these are the ordinances").

IN ONE'S AVODAH

To grow in understanding and closeness to G-d, a person must be ready to set aside his present self and even his previous grasp of G-dliness, as a seed must rot before it sprouts; this nullification, which may be bare or filled with love and awe, is the "song" that lifts him higher. And like Jacob, who dwelt in tents yet tended flocks, one can bring that lofty level down into ordinary, practical work.

QUESTIONS FOR DISCUSSION

1. Why must a "something" first become "nothing" before a greater "something" can come from it? How does the seed illustrate this?
2. How can giving up a comprehension one already has lead to a greater one? What does this suggest about learning Chassidus?
3. What distinguishes a single song from a double, triple or quadruple song, and what does the father who strikes his son teach about blended attributes?
4. Why does the sun serve as an example of nullification, and what are the two views of its motion?
5. How does the "tent," an encompassing light, make it possible to reach down to "cattle," and how did Jacob exemplify this?

FOR CHILDREN · AGES 9–13

For the children at the table

Rising higher through song

THE BIG IDEA

To grow closer to G-d we must first set aside what we already are, and this humble setting aside is the "song" that lifts us higher.

The Torah tells of two brothers: Yaval, "the father of those who dwell in tents and keep cattle," and Yuval, "the father of all who play the harp and the pipe." The maamar explains them with a teaching of our Sages: "All that have song go out with song." Here "song" (shir) means bittul, setting ourselves aside before G-d. Nothing can rise to a new, higher level while it holds on to what it already is. Even souls and angels, to understand G-d more deeply, must first let go of their earlier understanding. That is why the Levi'im sang when an offering was brought in the Beis HaMikdash: an offering goes up, and going up needs song. Some song is plain humility; some is joined with love of G-d, or with awe, or with both. Yuval, whose name means "one who carries," is this song that carries a person upward. Yaval is its source: the "tent," a light that surrounds everything and is not divided into high and low. Because of this, it can reach even the "cattle," the plainest things, just as Yaakov, who "dwelt in tents," brought that holiness into his work as a shepherd.

THE MASHAL

A seed planted in the ground must first rot and stop being a seed. Only then does a new plant grow from it, with many more seeds than before. So too a person must first set aside their old self to grow into something greater.

QUESTIONS FOR THE SHABBOS TABLE

1. Why must something let go of what it already is before it can rise higher?
2. What does the seed in the ground teach us about growing in our learning and our Yiddishkeit?
3. How can you bring the feeling of davening or learning into an ordinary job this week, the way Yaakov did as a shepherd?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **יבל הוא הי' אבי יושב**

The note identifies the Mitteler Rebbe's transcript of this maamar, which opens with "And Adah bore Yaval"; it allows comparison with the version printed in Torah Ohr.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ח כרך א ע' תקנג, בהתחלה "ותלד עדה את יבל". בתו"א לעמבערג ב, ב הנחה אחרת משנת תקס"ט. ראה במפתח המאמרים משנת הניל. באחד מהכת"י כותרת: על חתונת בנו. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם ביאורים והגהות באוה"ת כרך ג תקפה, א (מלקו"ת לג"פ מה, א). וביאור שם תקפו, א. הגהות בדף תקפט, א. לכללות מאמר זה ראה ד"ה כל המאריך באחד — מאמרי אדה"ז על מארז"ל ע' כב ואילך.

2 **יבל הוא הי'**

"And his brother's name was Yuval; he was the father of all who handle the harp and the pipe."

Genesis 4:21 בראשית ד':כ"א

וְשֵׁם אָחִיו יוּבָל הוּא הָיָה אֲבִי כָּל־תֹּפֵשׂ כִּנּוֹר וְעוּגָב׃

And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

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

KEHOT'S NOTE

בראשית ד, כא.

3 "And Adah bore Yaval; he was the father of those who dwell in tents and [keep] cattle."

Genesis 4:20 בראשית ד':כ'

וַתֵּלֶד עָדָה אֶת־יָבָל הוּא הָיָה אֲבִי יֹשֵׁב אֹהֶל וּמִקְנֶה׃

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

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

4 **כל בעלי השיר יוצאין בשיר**

The Mishnah rules that animals wearing a shir (a chain collar) may go out with it on Shabbos and be led by it; Chassidus reads shir as "song."

Shabbat 51b:8–10 שבת נ"א ב:ח'-י'

וְכָל בַּעֲלֵי הַשִּׁיר יוֹצְאִין בְּשִׁיר וְנִמְשָׁכִין בְּשִׁיר. וּמַזִּין עֲלֵיהֶן, וְטוֹבְלָן בְּמְקוֹמָן. גְּמ' מַאי "נָאקָה בַּחֲטָם"? אָמַר רַבָּה בַּר בַּר חָנָה: נָאקְתָּא חִיוְרְתִי בַּזְמָמָא דְמַרְזְלָא. "וְלוּבְדְקִים בְּפְרוּמְבְיָא" — אָמַר רַב הוּנָא: חֲמָרָא לוּבָא בְּפַגֵּי דְמַרְזְלָא.

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

KEHOT'S NOTE

שבת נא, ב. ראה לקמן לז, ד. צח, א. קיג, ב. ראה מאמרי אדה"א דרושי חתונה כרך ב ע' תקיח.

5 **להתהוות מיש ליש**

A manuscript variant: the Buch reads "for a something to come into being from a something" (לְהִתְהַוּוֹת דָּבָר יֵשׁ מִיֵּשׁ).

KEHOT'S NOTE

בבוך אדה"ז — יבל אבי יושב: להתהוות דבר יש מיש. ראה ג"כ מאמרי אדה"ז תקס"ז ע' נג ואילך. אוה"ת בראשית ט, ב ואילך. המשך וככה תרל"ז פמ"ב ואילך.

6 **להיות נרקב בארץ**

A textual variant: Or HaTorah reads "to rot first" instead of "to rot in the ground."

KEHOT'S NOTE

באוה"ת בראשית כרך ג תקפה, א ובלקו"ת לג"פ מה, א: להתרקב מקודם. במאמרי אדה"ז על מארז"ל ע' כג "שיתרקב תחלה וישאר כח התענוג שבגרעין בחי' אין", וכתב שם עוד דוגמא מהוולד שנוצר מטפה, ומאפרוח. וראה תו"ח בראשית לד, א שמבאר בי' המשלים.

PARAGRAPH 2

7 **והשגה ראשונה**

A manuscript variant: the manuscript reads "from the first comprehension" instead of "and the first comprehension."

KEHOT'S NOTE

בכת"י הניל מהשגה ראשונה.

8 **וזהו בחי' עמוד שבין ג"ע התחתון לג"ע העליון**

The Zohar describes a pillar of three colors standing in the Garden of Eden, by which souls ascend.

Zohar I, 219a זח"א ריט, א

Zohar II, 211a זח"ב ריא, א

KEHOT'S NOTE

ראה זח"א ריט, א. זח"ב ריא, א. נתבאר באוה"ת חיי שרה קלב, א. וראה לקמן ק, ב ובמ"מ לשם. בכמה מקומות מובא זה בשם ספר הבהיר. וראה לקמן פא, ג "ענין שנזכר בספרים". ראה לקו"ת בשלח ב, א. סה"מ תקס"ח ע' שפ. ביאוה"ז לאדה"א עא, א. ובעוד.

9 **עמוד שבין ג"ע התחתון לג"ע העליון**

The Zohar describes the pillar standing in the middle of the Garden, by which souls rise upward through the opening of the firmament.

Zohar, Vayakhel 24:308–316 ספר הזהר, ויקהל כ"ד:ש"ח-שט"ז

10 **בשעת הקרבת הקרבן היה צריך להיות ג"כ שיר**

The Talmud derives the Levites' song at the offerings from the Torah and teaches that song is said only over the wine libation.

Arakhin 11a ערכין י"א א

11 "A fire-offering to G-d, a pleasing fragrance" — the sacrifice as an ascent from below to above.

Leviticus 23:13 ויקרא כ"ג:י"ג

וּמִנְחָתוֹ שְׁנֵי עֶשְׂרֹנִים סֹלֶת בְּלוּלָה בַשָּׁמֶן אִשֶּׁה לַה' רֵיחַ נִיחֹחַ וְנִסְכּהּ יַיִן רְבִיעִת הַהִין:

And the meal-offering thereof shall be two tenth parts of an ephah of fine flour mingled with oil, an offering made by fire unto the L-RD for a sweet savour; and the drink-offering thereof shall be of wine, the fourth part of a hin.

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PARAGRAPH 3

12 **שיר פשוט ושיר כפול**

The Tzemach Tzedek cites this passage and adds: "One may say that a single song is like the level of yechidah, simple will; and when the love and will are drawn through Chochmah and Binah it is called a double song."

KEHOT'S NOTE

באוה"ת פ' ויקהל ע' ב'קפז מציין ע"ז: "וי"ל דשיר פשוט זהו כענין בחי' יחידה רצון פשוט וכשהאהבה והרצון נמשך ע"י חו"ב נק' שיר כפול" עכ"ל. ראה מאמרי אדה"ז על מארז"ל ע' כה.

13 **וכנודע שבהעמוד יש ג' גוונים**

The Zohar speaks of "the pillar of three colors" in the Garden of Eden.

Zohar I, 219a זח"א ריט, א

Zohar II, 211a זח"ב ריא, א

KEHOT'S NOTE

ראה זח"א ריט, א. זח"ב ריא, א. ובענין הגוונין ראה באוה"ת בלק ע' תתקא בשם מהרב הקדוש אברהם בן המגיד נ"ע. בסה"מ תקס"ח ח"א ע' תקנו מבאר ד' גוונין שבעמוד ע"ש.

14 "For whom G-d loves He rebukes, as a father the son he favors" — severity that contains love.

Proverbs 3:12 משלי ג':י"ב

כִּי אֶת־אֲשֶׁר יֶאֱהַב Havayah יוֹכִיחַ וּכְאָב אֶת־בֵּן יִרְצֶה:

For whom the L-RD loveth He correcteth, Even as a father the son in whom he delighteth.

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15 **בפי' הזהר פ' קרח**

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

KEHOT'S NOTE

קעו, ב.

16 **קרואי מועד**

Korach's followers are described as "called to the assembly."

Numbers 16:2 במדבר ט"ז:ב'

וַיָּקֻמוּ לִפְנֵי מֹשֶׁה וַאֲנָשִׁים מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמָאתָיִם נְשִׂיאֵי עֵדָה קְרִאֵי מוֹעֵד אַנְשֵׁי־שֵׁם:

and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

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17 **קרואי מועד**

The Zohar on Parshas Korach expounds "called to the assembly"; the Alter Rebbe refers to his explanation of this passage.

Zohar, Korach 1:5–4:15 ספר הזהר, קרח א':ה'-ד':ט"ו

18 **שו"ה אחר — וכשהביטול . . ועד"ז יש ג"כ שיר מרובע**

The Tzemach Tzedek quotes this passage — from "another" through "a quadruple song" — in Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ז תתתג, א.

19 **תכלת וארגמן ותולעת שני ושש**

The materials of the Tabernacle: blue, purple and scarlet wool and linen — read as four blended qualities.

Exodus 25:4 שמות כ"ה:ד'

וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים:

and blue, and purple, and scarlet, and fine linen, and goats' hair;

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20 **שו"ה התכללות — האהבה מוסתרת כו'**

A manuscript addition: after the passage on the blending of the attributes and the hidden love, this manuscript adds, "and one may say that it is the level of nullification, etc."

KEHOT'S NOTE

בכוך מכתבים סלונים סג, א באוה"ת בראשית כרך ג תקפה, ב (מלקו"ת לג"פ מה, א) נוסף: וי"ל שהוא בחי' הביטול כו'.

21 **כי כארבע רוחות**

In Rabbi Asher's gloss the words "[And this is also the matter of]" are added before "For as the four winds."

KEHOT'S NOTE

בהגהת הרה"ח ר' אשר נוסף: [וזהו ג"כ ענין].

22 כי כארבע רוחות

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

KEHOT'S NOTE

זכרי', ב, י.

23 כי כארבע רוחות השמים פרשתי אתכם

"For as the four winds of the heavens I have spread you out" — the blending of the four directions.

Zechariah 2:10 זכריה ב:י

הוֹי הוֹי וְנָסוּ מֵאֶרֶץ צָפוֹן נְאֻם־ה' כִּי כְאַרְבַּע רוּחוֹת הַשָּׁמַיִם פֵּרַשְׂתִּי אֶתְכֶם נְאֻם־ה'

Ho, ho, flee then from the land of the north, saith the L-RD; for I have spread you abroad as the four winds of the heaven, saith the L-RD.

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24 שמש בגבעון דום

Joshua commands the sun to stand still at Givon; the Alter Rebbe refers to his explanation of it.

Joshua 10:12 יהושע י:יב

אָז יְדַבֵּר יְהוֹשֻׁעַ לַה' בְּיוֹם תֵּת ה' אֶת־הָאֱמֹרִי לִפְנֵי בְנֵי יִשְׂרָאֵל וַיֹּאמֶר לְעֵינֵי יִשְׂרָאֵל שֶׁמֶשׁ בְּגִבְעוֹן דּוֹם וְיָרֵחַ בְּעֵמֶק אַיָּלוֹן׃

Then spoke Joshua to the L-RD in the day when the L-RD delivered up the Amorites before the children of Israel; and he said in the sight of Israel: 'Sun, stand thou still upon Gibeon; And thou, Moon, in the valley of Aijalon.'

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25 בדרוש דחרבות צורים

The note locates the discourse on "Knives of flint," where "Sun, stand still in Givon" is explained, in the Siddur's section on circumcision.

KEHOT'S NOTE

בסידור שער המילה ובאוה"ת דרושים לחג השבועות ד"ה תורת ה' תמימה ע' קט.

26 חרבות צורים

"Make knives of flint" — the verse on which the discourse referred to here is based.

Joshua 5:2 יהושע ה:ב

בָּעֵת הַהִיא אָמַר ה' אֶל־יְהוֹשֻׁעַ עֲשֵׂה לְךָ חַרְבוֹת צֻרִים וְשׁוּב מֹל אֶת־בְּנֵי־יִשְׂרָאֵל שֵׁנִית׃

At that time the L-RD said unto Joshua: 'Make thee knives of flint, and circumcise again the children of Israel the second time.'

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27 וזרח השמש

"And the sun rises and the sun sets" — east and west.

Ecclesiastes 1:5 קהלת א:ה

וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשָּׁמֶשׁ וְאֶל־מְקוֹמוֹ שׁוֹאֵף זוֹרֵחַ הוּא שָׁם׃

The sun also ariseth, And the sun goeth down, And hasteth to his place where he ariseth.

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KEHOT'S NOTE

קהלת א, ה.

28 וזרח השמש

At the opening of Vayetzei the Zohar expounds these verses from Ecclesiastes, describing the sun's journey through the directions, right and left.

Zohar, Vayetzei 1:1–7 ספר הזהר, ויצא א:א-ז

AND JACOB WENT OUT PROM BEER-SHEBA AND WENT TOWARD HARAN. R. Hiya drew a parallel between this statement and the verse: The sun ariseth, and the sun goeth down, and hasteth to his place where he ariseth (Eccles. 1, 5). 'The sun arising', he said, 'is parallel to Jacob when in Beersheba; and "the sun going down" to Jacob on his way to Haran, when, as we read, "he tarried there all night, because the sun was set"; and as the "sun hasteth to his place where he ariseth", so ...

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

29 הולך אל דרום וסובב אל צפון

"Going toward the south and circling toward the north" — the sun's path through all four directions.

Ecclesiastes 1:6 קהלת א:ו

הוֹלֵךְ אֶל־דָּרוֹם וְסוֹבֵב אֶל־צָפוֹן סוֹבֵב סֹבֵב הוֹלֵךְ הָרוּחַ וְעַל־סְבִיבֹתָיו שָׁב הָרוּחַ׃

The wind goeth toward the south, And turneth about unto the north; It turneth about continually in its circuit, And the wind returneth again to its circuits.

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PARAGRAPH 4

30 יובל אבי כל תופש כנור

Yuval, father of all who play the harp and pipe — here, song that carries the soul upward.

Genesis 4:21 בראשית ד:כא

וְשֵׁם אָחִיו יוּבָל הוּא הָיָה אֲבִי כָּל־תֹּפֵשׂ כִּנּוֹר וְעוּגָב׃

And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

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31 יוצאין בשיר

"They go out with the shir" — the ascent through song.

Shabbat 51b:8–10 שבת נ"א ב:ח-י

וְכָל בַּעֲלֵי הַשֵּׁיר יוֹצְאִין בְּשֵׁיר וְנִמְשָׁכִין בְּשֵׁיר. וּמַזִּין עֲלֵיהֶן, וְטוֹבְלָן בְּמִקּוֹמָן. גְּמָ' מַאי "נָאקָה בַּחֲטָם"? אָמַר רַבָּה בַּר בַּר חָנָה: נָאקְתָּא חִיוָּרְתִּי בְּזָמָּא דְּפַרְזְלָא. "יְלוּבְּדִקִים בְּפְרוּמְבְיָא" — אָמַר רַב הוּנָא: חֲמָרָא לוּבָא בְּפַגֵּי דְּפַרְזְלָא.

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

PARAGRAPH 5

32 **יושב אהל**

"Jacob was a simple man, dwelling in tents."

Genesis 25:27 בראשית כ"ה:כ"ז

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יֹדֵעַ צַיִד אִישׁ שָׂדֶה וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים:

And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a quiet man, dwelling in tents.

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33 **יבל הוא היה אבי יושב אהל ומקנה**

Yaval, father of tent-dwellers and cattle-keepers — read as the encompassing light drawn down below.

Genesis 4:20 בראשית ד':כ'

וַתֵּלֶד עָדָה אֶת־יָבָל הוּא הָיָה אֲבִי יֹשֵׁב אֹהֶל וּמִקְנֶה:

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

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34 **לשמש שם אהל בהם**

"For the sun He set a tent in them" — the encompassing light that keeps the sun in nullification.

Psalms 19:5 תהילים י"ט:ה'

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם:

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun,

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KEHOT'S NOTE

תהלים י"ט, ה.

35 **בטול ותשוקה**

In the Tzemach Tzedek's commentary on Psalms this passage is quoted with an addition: "(namely, its circling, bowing toward the west in nullification)."

KEHOT'S NOTE

ביהל אור ע' 64 נוסף: (דהיינו ענין סיבובה בהשתחוואה למערב בבחי' ביטול) עכ"ל שם.

36 **בבחי' בטול**

Yahel Ohr adds a Kabbalistic reading from Emek HaMelech: Z'eir Anpin and Nukva of Atzilus rise within Abba and Imma, which cover them like a wedding canopy, and "For the sun He set a tent in them" means within Abba and Imma.

KEHOT'S NOTE

ביהל אור שם: "ובעמה"מ שער ששי פרק ס"ה דל"ז ע"א פי' וזו"נ דאצילות נתעלו בתוך או"א ומכסים עליהם כמו חופת חתן וכלה ועז"נ לשמש שם אהל בהם ר"ל בהם בתוך או"א עכ"ל".

37 **ויבל לחמורים**

"And he gave fodder to the donkeys" — the root of Yaval, meaning mixing.

Judges 19:21 שופטים י"ט:כ"א

וַיְבִיאֵהוּ לְבֵיתוֹ וַיָּבָל לַחֲמֹרִים וַיִּרְחֲצוּ רַגְלֵיהֶם וַיֹּאכְלוּ וַיִּשְׁתּוּ:

So he brought him into his house, and gave the asses fodder; and they washed their feet, and did eat and drink.

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KEHOT'S NOTE

שופטים י"ט, כא.

38 **ומתחת זרועות עולם**

"And beneath are the everlasting arms" — the encompassing reaches below as well as above.

Deuteronomy 33:27 דברים ל"ג:כ"ז

מְעֹנָה אֱלֹקֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד:

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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KEHOT'S NOTE

דברים ל"ג, כא.

39 **מקל לבנה לח**

Jacob took rods of fresh poplar, almond and plane tree to breed Laban's flocks.

Genesis 30:37 בראשית ל':ל"ז

וַיִּקַּח־לוֹ יַעֲקֹב מַקַּל לִבְנֶה לַח וְלוּז וְעַרְמוֹן וַיְפַצֵּל בָּהֶן פְּצָלוֹת לְבָנוֹת מַחְשֹׂף הַלָּבָן אֲשֶׁר עַל־הַמַּקְלוֹת:

And Jacob took him rods of fresh poplar, and of the almond and of the plane-tree; and peeled white streaks in them, making the white appear which was in the rods.

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40 **מקל לבנה לח**

The Zohar reads Jacob's rods as the white grade of the right side and the red grade of the left, joined together.

Zohar, Vayetzei 31:305–32:310 ספר הזהר, ויצא ל"א:ש"ה-ל"ב:ש"י

Thus all that Jacob did contained a deep symbolic purpose. Further it is written: AND JACOB TOOK RODS OF FRESH POPLAR, ETC. R. Eleazar discoursed here on the verse: For the L-rd hath chosen Jacob unto himself and Israelfor his own treasure (Ps. 135, 4). 'From the actual words of the original', he said, 'we could not tell whether it was the L-rd who chose Jacob or vice-versa. That the former is meant we know from the parallel verse which says: "For the portion of the L-rd is his people, ...

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

41 **יושב אהל ומקנה כנ"ל**

The manuscript ends the maamar with a further passage: song is said only over wine; since sacrifices are an elevation they too need song, nullification; and wine "gladdens Elokim" because song over wine brings nullification and revelation, uniting Havayah with Elokim.

KEHOT'S NOTE

סיום המאמר בבוך אדהי"ז — יבל אבי יושב א, א "וזהו אין אומרים שירה אלא על היין שנאמר יין המשמח כו' אם אנשים משמח כו' מכאן כו' כי ענין הקרבנות הוא ג"כ העלאה ממטה למעלה הוצרך לזה ג"כ בחי' שיר בחי' ביטול שיוכל להיות העלאה, וזהו המשמח אלקים כו' פי' כי הוי' הוא בחי' גילוי ואלקים הוא בחי' הסתר וע"י השיר על היין נעשה בחי' ביטול וגילוי לכן הוא משמח בחי' אלקים בחי' הסתר להיות יחוד הוי' באלקים, אשה בעלה משמחה נכנס יין יצא סוד כוי".

42 **ועמ"ש . . ע"פ מקושש**

The discourse on the man "gathering wood," where the Alter Rebbe discusses Yuval; the text refers to it here.

KEHOT'S NOTE

לקו"ת שלח מב, ד. ובאוה"ת בראשית כרך ג תקפו, א מעתיק הלשון מהלקו"ת עם תוס' ביאור.

43 **מקושש**

The man "gathering wood" on Shabbos, the verse of the discourse referred to here.

Numbers 15:32 במדבר ט"ו:ל"ב

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת׃

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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44 **בפ' ויצא ע"פ ושש שנים בצאנך**

There Jacob's six years of work for Laban's flock are the six orders of the Mishnah; the "flock" (tzon) is what "goes out" (yotzei) from the supernal delight beyond the chain of worlds, and Jacob drew down "many flocks" from a very lofty level.

KEHOT'S NOTE

לקמן כג, ג ואילך.

45 **ושש שנים בצאנך**

Jacob to Laban: "and six years for your flock."

Genesis 31:41 בראשית ל"א:מ"א

זֶה־לִּי עֶשְׂרִים שָׁנָה בְּבֵיתֶךָ עֲבַדְתִּיךָ אַרְבַּע־עֶשְׂרֵה שָׁנָה בִּשְׁתֵּי בְנֹתֶיךָ וְשֵׁשׁ שָׁנִים בְּצֹאנֶךָ וַתַּחֲלֵף אֶת־מַשְׂכֻּרְתִּי עֲשֶׂרֶת מֹנִים׃

These twenty years have I been in thy house: I served thee fourteen years for thy two daughters, and six years for thy flock; and thou hast changed my wages ten times.

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46 **ע"פ ואלה המשפטים**

The explanation on "And these are the ordinances" opens with "the seed of man and the seed of beast," reading "beast" (behemah) as the souls of Beriah and "man" (adam) as the souls of Atzilus; it thus develops the meaning of "cattle" referred to here.

KEHOT'S NOTE

ראה לקמן עו, ב.

47 **ואלה המשפטים**

"And these are the ordinances," the verse of another discourse referred to here.

Exodus 21:1 שמות כ"א:א'

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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48 **ע' בזהר ויצא**

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

KEHOT'S NOTE

קסא, ב.

49 Kehot's note points to Exodus 21:1–24:18 for these words.

Exodus 21:1–24:18 שמות כ"א:א'-כ"ד:י"ח

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.

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. 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, Shema, rooted in 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.

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 ג) צאינה וראינה[1,2] וגו׳. ביום חתונתו זה[3] מתן תורה וביום שמחת לבו זה בנין בהמ״ק.

(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 Solomon 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 ליום חתונתו[4] ובנין בהמ״ק 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׳ ע״פ ולעבדו בכל לבבכם[6] איזהו עבודה שבלב זו תפלה ולכן בהמ״ק 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 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] שכנס״י נק׳ לב דהנה עד״מ הלב[12] באדם ששופע החיות לכל האברים

And the matter is: it is written, "You have captured My heart, 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 G-d's words to Israel, "You have captured My heart, My sister, My bride." The Community of Israel is 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 sinews and the arteries, to the extremity of the whole body, so that even in the toenails the life-force of the blood, which is the soul, arrives, as is known.

> The heart sends life to every limb through the blood vessels, reaching even the tips of the toes. The Torah says "the blood is the soul," so the blood carries the soul's life-force throughout the body.

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. וה״ז כדמיון כל הנחלים הולכים אל הים

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. And this is like "all the rivers go to the sea,"

> New blood made from food and drink also goes first to the heart and only then out to the body. The pattern resembles Ecclesiastes' description of the rivers flowing into the sea…

ואח״כ חוזר חלילה ויוצאים המים מהים אל הנהרות ע״י גידי הארץ כו׳ ולכן הים איננו מלא[14] כו׳.

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.

> ...and returning to their sources through underground channels, so that "the sea is never full." Both images describe a continual cycle of ascent to a center and return outward.

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

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.,

> 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 G-d... with all your heart."

בכל לבבך[15] והי״ז כמו קבוץ הדמים מהאברים אל הלב וזהו שמע ישראל[16] שמע לי׳ אסיפה וקבוץ לבחי׳ ע׳ רבתי הוא כללות השבע מדות.

"with all your heart" — 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 totality of the seven emotive attributes.

> Gathering all one's energies into love of G-d in prayer is like the blood flowing back from the limbs to the heart. The word Shema ("Hear") also means "gather." Its ayin is written large in the Torah; the ayin, numerically 70, stands for the seven emotional attributes (each composed of ten), all gathered together.

5 ואהבה זו נמשכת ונולדה ע״י התבוננות בפסוד״ז ובשמע ישראל. ופי׳ שמע ישראל ה׳ אלקינו הוא בחי׳ יחוד חו״ב 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, G-d 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 and the Shema. "G-d is our G-d" in the Shema refers to the union of Chochmah and Binah, the two intellectual Sefiros, which the Zohar calls "Thought" and "Jubilee."

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; the Rosh Hashanah liturgy speaks of G-d surveying all generations "in a single glance." Time — past, present and future — originates only on the level of the Divine emotional attributes…

וכמ״ש אלף שנים בעיניך[22] כיום אתמול וששת ימ״ב שרשן מששה 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, "For 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 new months and days and hours, etc.

> …as the psalm says, a thousand years are for G-d "like yesterday": each of the six attributes that underlie the six days of Creation becomes, when expressed through Divine "speech," a thousand years, subdivided further into months, days and hours.

אבל בבחי׳ המחשבה עלאה שלמעלה מהדבור ואפי׳ 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 space and soul, for they are "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׳ הוי״ה אלקיך שיהי׳ 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 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.

וענין פסוד״ז שלפני ק״ש היינו בהיות שעד ק״ש הוא בחי׳ העלאה לבא לבחי׳ בכל לבבך עד״מ העלאה וקבוץ הדמים מהאברים ללב ע״כ תקנו לומר מזמורים

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

> 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 arranged them as they did…

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

specific psalms, 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,

> ...with each psalm raising a different "limb." The Arizal teaches that the final psalms beginning "Halleluyah" correspond to the ten Sefiros of the World of Yetzirah, each psalm to a particular Sefirah, beginning with Malchus.

8 ובמזמור שני נגד יסוד דיצירה כו' ע"ש. וכ"ז הוא בחי' רצוא והעלאה ואח"כ שמו"ע באי"י 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, in Atzilus, 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, which corresponds to the World of Atzilus, is shov, "returning": drawing Divine light back 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 Jacob"); therefore this is like the analogy of the spreading and drawing of the blood from the heart to all the 248 limbs.

> The Sages say a mitzvah without intention is like 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 כמו ירידת הדם מהלב עד צפורני הרגלים וירידתה זו לברר רפ״ח ניצוצים

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;

> The same cycle exists above. Malchus, the Divine "Community of Israel," descends each night into the lower worlds, like blood reaching the toes, in order to refine the 288 sparks of holiness that fell there in the breaking of the vessels.

ואח״כ מחצות לילה מתחלת לעלות והוא כמו שהדמים עולים אל הלב ועי״ז נמשך מהמוח ללב והוא ענין יחוד או״א וזו״נ בק״ש ותפלה כו׳.

and afterwards, from midnight on, she begins to ascend, and this is like the blood rising to the heart; 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.

> From midnight Malchus begins to rise again, like blood returning to the heart; and this ascent brings down a flow "from the brain to the heart" — the unions of the Divine configurations (Abba and Imma, Z'eir Anpin and Nukva) effected by the Shema and the prayers.

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

And this is why the Community of Israel is called "My heart": "You have captured My heart, My sister, [My] bride" (and see what is explained on the verse "and my heart is awake," etc., "knocks," etc., and "and G-d 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": like a heart, it is the center through which Divine life circulates. The Alter Rebbe refers the reader to his other discourses and to Iggeres HaKodesh 31.

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׳.

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,

> If there is a blockage or a wound anywhere that obstructs or reduces the circulation of the blood…

אזי נפסק או מתמעט הקשר הלז המקשר כל האברים אל הלב ואזי נופל האדם למשכב וחולי ה״י 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.

> …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 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 רמ״ח אברים וגם לכל מעשה האדם ע״ד וכל מעשיך[34,35] יהיו לש״ש.

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."

> …carrying the love aroused in prayer 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 ח״ו כמו מכה באיזה אבר[36] 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[37] אין בו מתום[38] פצע וחבורה כו׳ ואין תקנה כ״א ע״י תשובה שנקראת רפואה

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. And there is no remedy except through teshuvah, which is called healing,

> This is spiritual illness, which Isaiah describes in the image of a body wounded from head to foot. The only cure is teshuvah (return to G-d), which the Sages call "healing."

כמארז״ל גדולה תשובה[39] שמביאה רפואה לעולם[40] והיא בחי׳ בכל מאדך שמבחי׳ זו נמשך רפואה אם ח״ו יש קלקול בבחי׳ אהבה דבכל לבבך.

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 Talmud says teshuvah 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[41,42] 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 chaining-down of the worlds — 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׳ עולם שנה נפש בחי׳ מל׳ מכ״ע שנק׳ לבי כנ״ל וכיון

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, memalei kol almin, which is called "My heart," as mentioned above. And since

> 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."

שע״י תשובה נמשך בחי׳ ממעמקי׳ מגלה עמוקות[43] מה שהוא נמשך אור חדש ומחודש ע״כ חוזר ומחדש החיות כו׳ (ותקון המכה הוא ע״י הוידוי דברים[44] אשמנו בגדנו כו׳):

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.)

> Teshuvah calls out "from the depths" to the G-d Who "reveals deep things": it draws a new, renewed light, and so it can restore life where it was cut off. The specific 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 נקי׳ ג״כ רפואה[45] לנפש כמ״ש ולכל בשרו מרפא[46] והיינו ג״כ משום דהתורה קדמה לעולם[47,48] 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 chaining-down.

> 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 פי׳ כי התפלה נקי׳ עבודה שבלב והוא ענין שמחת לבו ובלב הוא יסוד האש שהוא העלאה מלמטה למעלה

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”; and in the heart is the element of fire, which is ascent from below to above;

> Now the maamar returns to its opening verse. Prayer, the service of the heart, is “the joy of His heart.” The heart is associated with the element of fire, which rises upward — an ascent from below.

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

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.

> Water, however, is associated with the brain, the seat of the soul’s delight: water makes all delights grow. Delight is a deeper level than joy. The giving of the Torah, the “wedding,” belongs to this deeper level.

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

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,

> An analogy from human reproduction: the seed is drawn from the "water" of the brain and carries the very essence of the father's intellect and delight; that is why it can create a new being like him. It can do so only by being clothed in a physical drop.

משא״כ בדבור כו׳[49] כמו״כ ע״י התלבשות התורה בעשיי׳ גשמיות היום לעשותם[50] יומשך ע״י אור חדש ממש מאור א״ס ב״ה[51] מלמעלה מההשתלשלות.

which is not so with speech, etc. 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 chaining-down.

> Speech, though it too expresses a person, cannot give birth to a new being. Likewise, when Torah is clothed in physical deeds — "today to do them," in this world — it draws a genuinely 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 אין כל חדש תחת השמש[52] משא״כ עמלא דאורייתא[53] 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 אי צופה ומביט כו׳ והתורה היא מבחי׳ מאד עמקו מחשבותיך[54] עמקו דוקא בחי׳ עומק המחשבה וכמו גבי תשובה כתיב ממעמקים[55] והיינו דוקא ע״י התלבשות התורה בגשמיות וכמשל הנ״ל.[56]

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 הוא נמשך מבחי׳ הקו״ח והוא נמשך ע״י צמצום ומק״פ 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 chaining-down 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 and the vacated space at first, and afterwards only a line was 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 שלמעלה מהחלל והקו נק׳ אור חדש וכמארז״ל על ד״ת בכ״י יהיו בעיניך כחדשים[59, 58, 57] 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[60] בחי׳ דילוג מלמעלה מהשתלשלות כו׳ ולכן בקרבנות הנשיאים הוכפל בתורה בכ״א[61] ולא אמר וכן הקריב נשיא פלוני

And therefore he is called chasan (bridegroom) — chus darga ("descend a level") — "leaping upon the mountains," the aspect of leaping from above the chaining-down, etc. And therefore, with the offerings of the princes, the Torah repeated [the account] for each one, and did not say, "And so did prince so-and-so offer,"

> The bridegroom (chasan) is related to the Aramaic chus darga, "descend a level": in marriage something comes down from above. It is like the Beloved "leaping over the mountains" — a leap from above the chain of levels. That is also why the Torah repeats the identical offerings of each of the twelve princes, rather than saying "and so did the next prince."

אלא משום דאעפ״י שצירופי האותיות שבכל קרבן של כל הנשיאים שוין הן ממש מ״מ האור המלובש בהן הוא בכ״א בחי׳ אור חדש ממש וכמו שלשים ומאה משקלה[62] שהם ה׳ שמות הוי״ה

but rather [it 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:

> Although the words — the letter-combinations — of each offering are identical, the light clothed in each was new. For example, the silver bowl weighing 130 shekels corresponds to 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:[63]

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 like the one who calls "from the depths" and reaches something new each time.

SECTION 5 • ¶17–18

“Go forth” and “the King to Whom peace belongs”

17 וזהו צאנה וראנה פי׳ צאנה ממקום שרשם למעלה בג״ע 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[64] במלך שהשלום שלו[65] פי׳ ע״י שנמשך אור חדש מלמעלה מהשתלשלות נעשה בחי׳ שלום והתחברות ב׳ הפכים משפיע ומקבל אש ומים. ולכן ארז״ל העוסק בתורה משים שלום[66] בפמשמ״ע ובפמשמ״ט.

“Upon King Solomon (Shlomo)” — upon the King to Whom peace (shalom) belongs. The explanation: through a new light being drawn from above the chaining-down, 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 statement that Torah study makes peace in the heavenly and the earthly realms.

כי הנה מלכות דאצי׳ נעשה עתיק לבריאה ומחבר אצי׳ עם בריאה אף שאצי׳ ובריאה הם ב׳ הפכים והכח הזה בבחינת מל׳ דאצי׳ הוא להיות

For Malchus of Atzilus becomes Atik of Beriah and joins Atzilus with Beriah, even though Atzilus and Beriah are two opposites. And this power exists in the level of Malchus of Atzilus

> An example of this peace: Malchus, the lowest level of Atzilus, becomes Atik, 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.

כי נעוץ סופן בתחלתן[67] ושרשה מבחי׳ כתר שהוא בחי׳ תחתונה שבמאציל ע״כ ביכולתה לחבר אצי׳ עם בי״ע.

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 can do this 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[68] ע״כ עושה שלום במרומיו[69] כו׳. וזהו מלך שהשלום שלו היינו בחי׳ מלכות דא״ס[70] שכל השלומות נמשכים משם:

And as is known concerning "Dominion and fear are with Him; He makes peace in His heights," etc. And this is "the King to Whom peace belongs," namely, the level of the Malchus of the Infinite, from which all [forms of] peace are drawn.

> Job says, "Dominion and fear are with Him; He makes peace in His heights": 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.

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 Solomon — 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**

"Go forth and gaze, O daughters of Zion, upon King Solomon, with the crown with which his mother crowned him on the day of his wedding and on the day of the joy of his heart." The whole maamar interprets this verse.

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, יא.

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' בִּשְׁלֹשָׁה פְּרָקִים בָּשָׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ'. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אִיכָּא מוּסָף? חַסּוֹרֵי מִיחַסְּרָא, וְהָכְתִי 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).

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

KEHOT'S NOTE

ברכות כו, ב.

6 **ולעבדו בכל לבבכם**

The verse from the second paragraph of the Shema commands to love G-d and serve Him with all your heart; the Talmud reads this service as 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 a report about the conduct of prayer in the synagogue of his followers, which he calls "this minor Sanctuary" — showing the gravity he attached to communal prayer as a Sanctuary.

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 כְנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת שֶׁבְּבָבֶל. וְרַבִּי אֶלְעָזָר אָמַר: זֶה בֵּית רַבֵּינוּ שֶׁבְּבָבֶל. דָּרֵשׁ רָבָא,

מַאי דִּכְתִיב: "ה' מָעוֹן אַתָּה הָיִיתָ לָנוּ", אֵלּוּ בָּתֵּי כְּנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת. אָמַר אַבָּיֵי: מֵרֵישׁ חֲזַאי גָּרִיסְנָא בְּבֵיתָא וּמְצַלֵּינָא בְּבֵי כְּנִישְׁתָּא, כֵּיוָן דְּשָׁמַעִית לְהָא דְּקָאָמַר דָּוִד: "ה' אָהַבְתִּי מְעוֹן בֵּיתֶךָ", חֲזַאי גָּרִיסְנָא 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 ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

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 says, "You have captured my heart, my sister, my bride." The Alter Rebbe reads it as G-d calling the Community of Israel His heart.

Song of Songs 4:9 שיר השירים ד':ט

לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי בְאַחַת 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.

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KEHOT'S NOTE

שה"ש ד, ט.

12 **דהנה עד"מ הלב**

There too the Alter Rebbe explains, citing the Tikkunim, that health and illness depend on the spreading and flow of life from the heart to all the limbs, clothed in the blood that goes out from the heart and circulates back — the same analogy developed here.

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 All the rivers flow into the sea, yet the sea is not full; to the place where the rivers go, they return again. The Alter Rebbe uses this 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.

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PARAGRAPH 4

15 **ואהבת כו' בכל לבבך**

"You shall love G-d your G-d with all your heart." The Alter Rebbe notes that the arousal of love in prayer takes place specifically in the heart.

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**

The opening words of the Shema, in which the ayin of Shema is traditionally written large. The Alter Rebbe interprets Shema as "gathering" the seven attributes.

Deuteronomy 6:4 דברים ו':ד

שְׁמַע יִשְׂרָאֵל Havayah אֱלֹקֵינוּ Havayah 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," terms for Chochmah and Binah. The Alter Rebbe uses them to interpret "G-d 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 משש מדות עליונות.

22 **אלף שנים בעיניך**

Moshe's psalm says a thousand years in G-d's eyes are like yesterday. The Alter Rebbe reads it as each Divine attribute (a "day") becoming 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 וריאה 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 דְּאַבָּא דְּאִיהוּ רא״ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֶשֶׁ״ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מְתַרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֻּטָּר כָּל רֶחֶם, פִּתְיחוּ דְּרֶחֶם, דְּאִיהוּ רְמַ״ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו״ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מְצָוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

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 דְּאַבָּא דְּאִיהוּ רא״ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֶשֶׁ״ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מְתַרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֻּטָּר כָּל רֶחֶם, פִּתְיחוּ דְּרֶחֶם, דְּאִיהוּ רְמַ״ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו״ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מְצָוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

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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; it begins to answer that the eighteen blessings correspond to the eighteen vertebrae through which the life-force is drawn, as the 248 limbs of a person receive life.

KEHOT'S NOTE

לקו״ת בלק ע, ד.

31 **לא הביט און ביעקב**

Bilam's blessing, "He has not beheld iniquity in Jacob," is the verse on which the Alter Rebbe's discourse on prayer as the intention of the mitzvos is based.

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 **ע״פ ולבי ער . . וה׳ פקד**

The passage explains that the elevation of the Shechinah that descended among the nations is an ongoing process of refinement after refinement throughout our days in this world, called "eating" above — paralleling the nightly descent of Malchus into the lower worlds to refine the sparks.

KEHOT'S NOTE

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

33 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

34 **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.

35 **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.

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PARAGRAPH 11

36 **ה"ז כמו מכה באיזה אבר**

The note says the Alter Rebbe writes likewise there.

KEHOT'S NOTE

וכ"כ בלקו"ת פי' ראה כה, ג.

37 **מכף רגל ועד ראש**

Isaiah describes the sinful 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 blockage sin causes in the soul.

Isaiah 1:6 ישעיהו א:ו

מִכַּף־רֶגֶל וְעַד־רֹאשׁ אֵין־בּוֹ מְתֹם פֶּצַע וְחַבּוּרָה וּמַכָּה טְרִיָּה לֹא־זֹרוּ 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".

38 **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 מרסקא כתותה ומרוססת: טריה. דמיצייד"א בלע"ז ובלי 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 (טָרְיֵה) 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)

39 **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".

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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.

40 **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 backsliding." 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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41 **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.

42 **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

43 **מגלה עמוקות**

G-d "reveals deep things out of darkness." The Alter Rebbe pairs it with "from the depths" to describe 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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44 **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

45 **התורה נק' 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.

46 **ולכל בשרו מרפא**

Solomon says of the words of wisdom that they are life to those who find them and healing to all their 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.

47 **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 ב"ר פ"ח, ב. תנחומא וישב ד. זח"ב מט, א.

48 **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'

... וְאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם (משלי ח, ל), שְׁנֵי אַלְפִּים שָׁנָה, וּכְתִיב בָּהּ, זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל (במדבר יט, י"ד). אִלּוּלֵי שֶׁהִתְקַנָּתָ מָוֶת לַבְּרִיּוֹת, הָיִיתָ כּוֹתֵב בָּהּ כָּךְ. אֶלָּא בָּאתָ לְתָלוֹת בִּי אֶת הֲעֲלִילָה. 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

49 **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.

50 **היום לעשותם**

"Keep the commandment… which I command you today to do them." The Sages read "today to do them" as referring to 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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51 **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

52 **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.

53 **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.

54 **מאד עמקו מחשבותיך**

"How great are Your works, O G-d; Your thoughts are very deep." The Alter Rebbe identifies the Torah with 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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55 **ממעמקים**

"From the depths I have called You, G-d." It describes 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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56 **ע"י התלבשות התורה בגשמיות וכמשל הנ"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' אתקע.

PARAGRAPH 16

57 **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.

58 **בכ"י יהיו בעיניך כחדשים**

Rashi, citing the Sifrei, explains that 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? וְהִיו הַדְּבָרִים הָאֵלֶּה, שֶׁמִּתּוֹכָהּ כָּךְ אַתָּה מַכִּיר בְּהַקָּבָּ"ה וּמְדַבֵּק בִּדְרָכָיו (ספרי): אשר אנכי מצוך היום. לֹא יִהְיוּ בְעֵינֶיךָ כִּדְיוֹטְגְמָא יְשָׁנָה שֶׁאֵין אָדָם סוֹפְנָהּ, אֶלָּא כַּחֲדָשָׁה שֶׁהַכֹּל רָצִין לִקְרָאתָהּ; דְּיוֹטְגְמָא - מִצְוַת 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 **בכ"י יהיו בעיניך כחדשים**

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 **מדלג על ההרים**

"The voice of my beloved, behold he comes, leaping upon the mountains." The Alter Rebbe uses it for the leap of the new light 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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61 **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, פ' נשא ע' רנד. לקו"ת ברכה צח, ג.

62 **שלשים ומאה משקלה**

Each prince brought a silver bowl weighing 130 shekels. The Alter Rebbe notes that 130 equals five times the value of the Name Havayah.

Numbers 7:13 במדבר ז':י"ג

וְקָרְבָּנוֹ קַעֲרַת־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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63 **ממעמקים קראתיך הוי"ה**

"From the depths I have called You, G-d." Here it illustrates the drawing of new light 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.

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PARAGRAPH 18

64 **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 מַלְכֶיָּא הָאֲמוּר בְּדָנֵיֵאל 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)

65 **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" – שְׁלֹמָה 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. נ"כ שו"ע יו"ד ססרע"ו. קטע מכאן מובא באוה"ת נ"ך כרך ב ע' תתעז.

66 **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 בְּמַמְלָיָא שֶׁל מַעְלָה וּבְמַמְלָיָא 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".

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.

67 **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)

68 **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 לאזניא ע' יב ועוד. וראה אנה"ק סי' יב.

69 **המשל ופחד עמו ע"כ עושה שלום במרומיו**

Bildad says that dominion and fear are with G-d, Who makes peace in His heights. The Alter Rebbe uses it for peace as flowing from G-d's sovereignty.

Job 25:2 איוב כ"ה:ב'

הַמָּשֵׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו:

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

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70 **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.

בעטרה שעטרה לו אמו כי מצות התורה הן...

"With the crown with which his mother crowned him"

◇

The mitzvos, done with lowly physical things, become a crown that draws down G-d's will and delight; for now that delight is hidden and brings joy, but in the Time to Come it will be seen and bring true delight.

THE MAAMAR IN BRIEF

The maamar reads Song of Songs 3:11 phrase by phrase. The "crown" is the 620 commandments, which reach Keser, above the chain of worlds; like gems, prized because inanimate stone shines, the mitzvos draw down Keser because physical matter, refined through them, becomes nullified before G-d. Following the Mishnah, "the day of his wedding" is the Giving of the Torah, which drew down G-d's wisdom and the delight within His will, and "the gladness of his heart" is the Temple. The Alter Rebbe then distinguishes joy from delight: a rich man rejoices over a treasure he cannot see, but delight requires seeing. So the mitzvos now bring joy, since we know G-d's delight is in them without grasping it; the Temple and prayer, too, reach only the existence of the light, not its essence. In the Time to Come the delight will be revealed: "and see." Finally, Malchus is G-d's "heart," circulating life to the worlds and receiving their service back; the sacrifices opened that heart, the Flood generation blocked it ("He was saddened to His heart"), and Noach's offering reopened it.

OUTLINE

1 **The crown of mitzvos** ¶1–2

The 620 commandments are a crown reaching Keser; like gems, whose worth lies in the marvel of a shining stone, mitzvos done with physical things draw down Keser when matter is refined and nullified.

2 **The wedding and the gladness of heart** ¶3

The Giving of the Torah drew down G-d's wisdom and delight; the Temple is the opening of the heart, while exile is a lovesickness healed by the Torah.

3 **Joy and delight** ¶4–6

Joy comes from knowing a hidden good exists, delight only from seeing it; the mitzvos, the Temple and prayer now bring joy, while in the Time to Come G-d's delight will be seen.

4 **G-d's heart, the Flood and Noach's offering** ¶7–8

Malchus is the heart that gives life to the worlds and receives their service back; sacrifices open it, the Flood generation blocked it, and Noach's sacrifice reopened it.

KEY CONCEPTS

Keser (the Crown) כתר

The level above intellect: G-d's will and delight. The 620 mitzvos (620 is the numerical value of the word keser) draw it down.

Birur (refinement) בירור

Elevating physical matter from kelipas nogah by using it for a mitzvah, so that it becomes nullified before G-d.

Joy and delight שמחה ותענוג

Joy is felt over a good one knows exists even when hidden; delight comes only when the good is actually seen.

Malchus as the heart לב — מלכות

G-d's sovereignty, through which life-force flows to the worlds and to which their service returns, like blood circulating from and back to the heart.

Mayin nukvin and mayin duchrin מ"ן ומ"ד

The upward arousal from below and the divine flow downward that answers it; the sacrifices raised the first and drew down the second.

SECTION 1 • ¶1–2

The crown of mitzvos

1 בעטרה שעטרה לו אמו כי מצות התורה הן תרי"ג מצות דאורייתא וז' מצות דרבנן שהם תר"ך עמודי אור בחי' כתר ועטרה והוא מה שלמעלה מהשתלשלות.

"With the crown with which his mother crowned him": for the commandments of the Torah are the 613 Biblical commandments and the seven Rabbinic commandments, which are the 620 pillars of light, the level of Keser (the Crown) and a crown; and this is what is above the chain of descending worlds (hishtalshelus).

> The maamar opens with Song of Songs 3:11, where King Solomon is crowned by his mother. The "crown" is the mitzvos: 613 from the Torah plus the seven Rabbinic ones make 620, the numerical value of the word keser (crown), so the commandments are called 620 "pillars of light." Keser is the level of G-d's will, above the ordered chain of worlds and levels.

והנה עד"מ העטרה היא עשויה מאבנים טובות מאירים ומבהיקים מאד והרי גוף האבנים הם רק בחי' דומם אלא שמזככים אותם.[1]

Now, by way of analogy: the crown is made of precious stones that shine and sparkle greatly; yet the substance of the stones themselves is only of the level of the inanimate, except that they are refined.

> To show how mitzvos can form such a crown, the Alter Rebbe turns to a real crown. Its jewels glitter, yet in themselves they are only stones, the lowest, inanimate category of creation; they shine only because they have been cut and polished.

2 ולפי שהוא דבר פלא שהדומם כאבן יאיר[2] כ"כ ע"כ הם יקרים מאד ולכך ניתן לתכשיט על הראש אעפ"י שהראש מעלתו נכבדת להיות שבו שוכן אור החכמה כו'

And because it is a wondrous thing that something inanimate, like a stone, should shine so much, therefore they are very precious; and so it is placed as an ornament on the head, even though the head is of honored standing, since in it dwells the light of Chochmah (wisdom), etc.

> Why are gems so precious? A candle that gives light is nothing new, but a lifeless stone that gives light is a marvel. That is why a gem sits on the head, even though the head is the noblest part of the body, the seat of the mind: something even higher than the mind rests on it.

וכך המצות נעשים בעניינים גשמיים מבחי' ק"נ אלא ע"י הבירור נעשה זה דבר הפלא שהיש גשמי יהיה בטל לכן נעשה מזה עטרה ובחי' המשכת הכתר והוא לעילא מן שמשא כו':

So too, the commandments are performed with physical things, from the level of kelipas nogah; but through the refinement (birur) this wondrous thing comes about: that the physical "something" becomes nullified. Therefore a crown is made from this, and the level of the drawing down of Keser, which is "above the sun," etc.

> The analogue: mitzvos are done with physical things such as wool, leather and food, which belong to kelipas nogah, the neutral realm that can go either to holiness or to its opposite. When a mitzvah refines that material, the physical, self-standing "something" becomes nullified before G-d, and this marvel is what draws down Keser. "Above the sun" (an Aramaic phrase) means above nature, in contrast to what is "under the sun."

SECTION 2 • ¶3

The wedding and the gladness of heart

3 ביום חתונתו זו מ"ת[3] כבר מבואר למעלה הטעם שנק' ביום חתונתו שהיא המשכת ח"ע מוחא כו'

"On the day of his wedding" — this is the Giving of the Torah. It has already been explained above why it is called "the day of his wedding": that it is the drawing down of supernal Chochmah, the "brain," etc.

> The Mishnah reads the next words of the verse: "the day of his wedding" is the Giving of the Torah. An earlier maamar explained that the Torah draws down supernal Chochmah, G-d's own wisdom, called the "brain."

ובזה מתלבש כח התענוג שהוא פנימי' הרצון כנ"ל. ושמחת לבו זה בנין בהמ"ק פי' פתיחת הלב נק' שמחת לבו

And in this is enclothed the power of delight, which is the inner dimension of the will, as mentioned above. "And [on the day of] the gladness of his heart" — this is the building of the Holy Temple. That is, the opening of the heart is called "the gladness of his heart,"

> Within that wisdom is clothed G-d's delight, which is the innermost core of His will. The Mishnah continues: "the gladness of his heart" is the building of the Holy Temple. Gladness, the Alter Rebbe says, means the heart opening up.

משא"כ בגלות נק' חולת אהבה שאין הסיבוב והילוך רוח החיים מהלב אל האברים כדבעי וע"כ אומרת סמכוני כו' ע"י התורה שנק' רפואה כנ"ל.[4]

whereas in exile [she] is called "sick with love," for the circulation and flow of the spirit of life from the heart to the limbs is not as it should be; and therefore she says, "Sustain me," etc. — through the Torah, which is called healing, as mentioned above.

> In exile the Jewish people, the bride of the Song of Songs, is "sick with love": like a body whose blood does not circulate properly from the heart to the limbs. So she asks, "Sustain me," and the remedy is the Torah, which an earlier maamar explained is called healing.

SECTION 3 • ¶4–6

Joy and delight

4 והנה התענוג והשמחה לכאורה ענין א' הם אבל באמת ב' ענינים המה כי עד"מ עשיר שיש לו מטמון

Now, delight and joy seem to be one matter, but in truth they are two matters. For, by way of analogy, a rich man who has a treasure

> The Alter Rebbe now distinguishes two feelings that seem alike: delight (taanug) and joy (simchah). He illustrates with a rich man and his treasure.

כסף וזהב באוצרו הוא שמח וטוב לב אעפ"י שאינו רואה אותו וגם אעפ"י שהממון רחוק ממנו כמה מאות פרסאות.

of silver and gold in his storehouse is joyful and glad of heart even though he does not see it, and even though the money is several hundred parsaos away from him.

> A rich man is happy about his hoard even when he is not looking at it and even when it is hundreds of parsaos away (a parsah is an ancient measure of distance, several kilometers).

אך להיותו יודע שישנם בשלימות בודאי אעפ"י שמכוסה ונעלם הוא מעיניו עתה ישמח לבו מאד וזהו ענין ומהות השמחה שיכול להיות על הטוב אף כשהוא נעלם ומכוסה מעיניו.

But because he knows that it is certainly there, whole, even though it is covered and hidden from his eyes now, his heart rejoices greatly. And this is the matter and essence of joy: that it can be over the good even when it is hidden and covered from one's eyes.

> What makes him glad is the knowledge that the treasure is surely there and intact. That is the nature of joy: it can be felt over something good that is out of sight.

אבל ענין התענוג והשעשועים אינו אלא דוקא כשרואה הדבר שמתענג ממנו בעיניו ממש כמו שעשוע האב עם בנו הוא דוקא כשרואהו בעיניו

But delight and delectation come only when one sees with one's very eyes the thing in which one delights — like a father's delight in his son, which is specifically when he sees him with his eyes;

> Delight is different: it needs the thing itself to be seen. A father takes delight in his child when the child is in front of him.

משא"כ מרחוק אינו שייך תענוג רק שמחה ולכן מברכין ברכת הראיה כשרואה אדם החביב לו[5] כו'.

whereas from afar delight does not apply, only joy. And therefore one says the blessing over seeing when one sees a person dear to him, etc.

> From a distance there can be joy but not delight. This is why the Sages instituted a blessing when one sees a dear friend after a long absence: the seeing itself brings a new delight.

5 והנמשל יובן בענין שמחה של מצוה דהנה טעמי תורה לא נתגלו עתה שאין עתה הגילוי רק שכך רצונו יתי'.

The analogue will be understood in the matter of the joy of a mitzvah. For the reasons of the Torah have not been revealed now; for now there is no revelation, only that such is His will, blessed be He.

> Now the analogy is applied to the joy of doing a mitzvah. At present we do not know the inner reasons of the mitzvos; we do them because this is G-d's will.

ולע"ל יתגלו טעמי תורה בחי' ענג עליון שיש בכל מצוה אמנם גם עתה ידוע לנו שמלובש ונמשך בהמצוה מבחי' תענוג העליון

And in the Time to Come the reasons of the Torah will be revealed — the level of supernal delight that is in every mitzvah. However, even now it is known to us that [something] of the level of the supernal delight is enclothed and drawn down into the mitzvah,

> In the Time to Come (the era of Moshiach) those reasons will be revealed, and they are G-d's own delight in each mitzvah. Even now we know that this delight is clothed in the mitzvah.

רק שאין מהותו מושג ולכן יכול להיות מזה בחי' שמחה גדולה וכמ"ש בשמחה ובטוב לבב מרוב כל.[6]

only its essence is not grasped; and therefore great joy can come from this, as it is written, "with joy and with gladness of heart, from the abundance of everything."

> We know it is there but cannot grasp what it is, like the rich man with his hidden treasure; that knowledge can bring great joy. Hence the Torah demands service of G-d "with joy and with gladness of heart."

כמו שהעשיר שמח מהמטמון אף שאינו רואהו בעיניו כו'. אך לע"ל יתגלה מהות התענוג העליון וזהו ישקני מנשיקות פיהו.[7]

Just as the rich man rejoices over the treasure even though he does not see it with his eyes, etc. But in the Time to Come the essence of the supernal delight will be revealed; and this is "Let him kiss me with the kisses of his mouth."

> In the future, the delight itself will be revealed, and this is the meaning of "Let him kiss me with the kisses of his mouth": an intimate, direct closeness in place of knowing from afar.

6 ולכן בהמ"ק נק' שמחת לבו שהיה האור ג"כ מוסתר בארון וכפורת כו'. וכן תפלה באהוי"ר הוא ג"כ רק השגת המציאות ולא המהות.

And therefore the Holy Temple is called "the gladness of his heart," for there too the light was hidden in the Ark and the Kapores (the Ark's cover), etc. And likewise prayer with love and awe is also only a grasp of the existence, and not of the essence.

> This explains why the Temple is called only "the gladness of his heart" and not his delight: even there the divine light was concealed within the Ark and its cover. Likewise, love and awe in prayer reach only the knowledge that G-d is there, not a perception of what He is; so they bring joy, not delight.

אך ביום חתונתו זו מתן תורה נמשך בחי' תענוג אלא שמ"מ עכשיו אין התענוג בגלוי

But "on the day of his wedding" — this is the Giving of the Torah — the level of delight was drawn down; except that, nevertheless, now the delight is not revealed,

> At the Giving of the Torah, "the day of his wedding," G-d's delight itself was drawn down into the Torah and mitzvos; yet at present it is not openly revealed.

שמלובש ג"כ בהתלבשות בענינים גשמיים כ"א לע"ל יתגלה מתוך הלבושים וע"ז נאמר וראנה[8] בבחי' ראי' ממש כמ"ש ולא יכנף עוד[9] כו' והיו עיניך רואות כו':

for it too is enclothed in a garment, in physical things; rather, in the Time to Come it will be revealed from within the garments. And about this it is said "and see," in the sense of actual seeing, as it is written, "And [your Teacher] will no longer hide [Himself]," etc., "and your eyes shall see," etc.

> It is hidden in the physical garments of the mitzvos, and in the future it will shine out of them. That is why the verse says "go out and see": actual seeing, as Isaiah promises that G-d will no longer be hidden and "your eyes shall see."

SECTION 4 • ¶7-8

G-d's heart, the Flood and Noach's offering

7 ועפ"ז יובן המדרש (בפי' בראשית פי' כ"ז) ע"פ ויתעצב אל לבו[10] אמר רבי ברכיה משל למלך שבנה פלטין ע"י אדריכל ראה אותה

According to this, the Midrash (on Parshas Bereshis, section 27) will be understood, on the verse "and He was saddened to His heart": Rabbi Berechiah said: A parable of a king who built a palace through an architect; he saw it

> The Alter Rebbe now applies the theme of G-d's "heart" to a Midrash in Bereshis Rabbah on Genesis 6:6, where G-d, seeing the corruption before the Flood, "was saddened to His heart."

ולא ערבה לו על מי יש לו להתכעס לא על אדריכל[11] כך ויתעצב אל לבו ע"כ.

and it did not please him. With whom should he be angry, if not with the architect? So too, "and He was saddened to His heart." End of quote.

> Rabbi Berechiah's parable: a king whose palace, built by an architect, displeases him blames the architect. So G-d was grieved "to His heart": the heart is, so to speak, the architect of the world.

כי ממש"ל בענין וביום שמחת לבו זה בנין בהמ"ק[12] שמדת מלכותו ית' נקראת לב שממנו נמשך החיות לכל האברים

For, according to what was explained above regarding "and on the day of the gladness of his heart — this is the building of the Holy Temple": that His attribute of Malchus (sovereignty), blessed be He, is called "heart," from which life-force is drawn to all the limbs,

> To explain the parable he recalls paragraph 3: G-d's Malchus (sovereignty), the attribute through which He creates and rules the worlds, is called "heart," because like a heart it sends life to all the limbs.

ואח"כ חוזרים הדמים מכל האברים אל הלב כך בחי' מלכותך הוא מכ"ע[13] שממנה נמשך השפעת החיות לבי"ע והוא בחי' ממכ"ע

and afterwards the blood returns from all the limbs to the heart. So too the level of "Your Kingship" is "the kingship of all worlds," from which the flow of life-force is drawn to [the worlds of] Beriah, Yetzirah and Asiyah; and this is the level of the light that fills all worlds (memalei kol almin).

> In a body the blood also returns from the limbs to the heart. Likewise Malchus, "Your Kingship, the kingship of all worlds," sends life-force to the three lower worlds, Beriah, Yetzirah and Asiyah; this is the light that fills all worlds, which gives life to each according to its measure.

ואח"כ עולה האתעדל"ת מבי"ע לבחי' מלכות ואתעדל"ת זו הוא מ"ש ואהבת את הוי"ה אלקיך בכל לבבך[14] כו'

And afterwards the arousal from below rises from Beriah, Yetzirah and Asiyah to the level of Malchus; and this arousal from below is what is written, "And you shall love Havayah your G-d with all your heart," etc.

> The return flow is the "arousal from below": human service rising from those worlds back to Malchus. Its model is loving G-d "with all your heart," the human heart answering the divine "heart."

ולכן בנין בהמ"ק שבו מקריבים הקרבנות שהוא ענין העלאת מ"ן מבירור ק"נ ונפש הבהמית נק' שמחת לבו שהשמחה היא פתיחת הלב שעי"ז המ"ן נמשך מ"ד מבחי' סוכ"ע בממכ"ע.

And therefore the building of the Holy Temple, in which the sacrifices are offered — which is the raising of mayin nukvin from the refinement of kelipas nogah and the animal soul — is called "the gladness of his heart"; for gladness is the opening of the heart, through which the mayin nukvin draws down mayin duchrin from the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds.

> The Temple sacrifices were such a return: elevating mayin nukvin ("feminine waters," the upward striving of the lower) by refining physical animals and the animal soul. That is why the Temple is "the gladness of his heart": gladness opens the heart, and in response mayin duchrin ("masculine waters," the divine flow downward) is drawn from the light that encompasses all worlds into the light that fills them.

8 ולכן ההפוך מזה היה בדור המבול שהיו מכעיסין ובאין. ה"ז עד"מ כמו שיש ח"ו קלקול בהאברים המונע סיבוב והילוך הדם מהלב אל האברים ומהאברים אל הלב כו' וע"ז לא נמשך ג"כ מהמוח בהלב ונפסק הקשר כו'.

And therefore the opposite of this took place in the generation of the Flood, who kept provoking [Him]. This is, by way of analogy, like when there is, G-d forbid, a damage in the limbs that prevents the circulation and flow of the blood from the heart to the limbs and from the limbs to the heart, etc.; and through this [the flow] from the brain into the heart is not drawn either, and the connection is cut off, etc.

> The generation of the Flood did the opposite of the Temple's service: instead of raising their hearts to G-d they kept provoking Him. In the analogy, a damaged limb blocks circulation in both directions, and then the brain's influence no longer reaches the heart either.

וכך הוא ענין ויתעצב אל לבו שלא נמשך האור בגילוי מבחי' סוכ"ע אל בחי' ממכ"ע הוא בחי' מלכות כו'.

And this is the meaning of "and He was saddened to His heart": that the light was not drawn in revelation from the level of the light that encompasses all worlds to the level of the light that fills all worlds, which is the level of Malchus, etc.

> This is the meaning of "He was saddened to His heart": the higher, encompassing light was no longer drawn openly into Malchus, the light that fills all worlds, since the upward flow from below had stopped.

ולכן בפ' נח אחר שהקריב קרבן וכתיב וירח ה' את ריח הניחוח[15] כתי' ויאמר ה' אל לבו כו' והוא ע"ד מעין שנקרא בנין בהמ"ק מקום הקרבנות שמחת לבו כנ"ל:[16]

And therefore in Parshas Noach, after he offered a sacrifice, and it is written, "And G-d smelled the pleasing fragrance," it is written, "And G-d said to His heart," etc. And this is in the manner of a likeness of what is called the building of the Holy Temple, the place of the sacrifices, "the gladness of his heart," as mentioned above.

> After the Flood Noach offered a sacrifice, G-d smelled its pleasing fragrance, and the verse says "G-d said to His heart" that He would not again curse the earth. Noach's offering restored the flow and was a small likeness of the Temple, the place of sacrifices, "the gladness of his heart."

IN ONE'S AVODAH

A person should serve G-d with great joy in the mitzvos, knowing that G-d's own delight is clothed in them even though it is not yet seen; and by refining physical things through mitzvos and loving G-d "with all your heart," one raises an arousal from below that opens the flow of divine light into the world.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that a gem's value lies in the marvel of a stone that shines, and how does this explain the power of physical mitzvos?
2. What is the difference between joy and delight, and why can the mitzvos now bring only joy?
3. Why are both the Temple and prayer with love and awe described as grasping only the existence of the light and not its essence?
4. How does the analogy of the heart and the circulation of blood explain "He was saddened to His heart" and G-d's response to Noach's sacrifice?

FOR CHILDREN · AGES 9–13

For the children at the table

The crown of mitzvos: joy now, delight later

THE BIG IDEA

Every mitzvah holds G-d's own delight; today we cannot see it, so it brings us joy, and in the Time to Come we will see it.

The maamar explains a verse in the Song of Songs: "With the crown with which his mother crowned him, on the day of his wedding and on the day of the gladness of his heart." The crown is the mitzvos. A real crown is made of precious stones. A stone is only a lifeless thing, yet when it is polished it shines, and because that is so wonderful, it is placed on the head. Mitzvos are done with ordinary physical things, and when a physical thing is used for a mitzvah, it becomes nullified to G-d, given over completely to Him. That is a wonder too, so the mitzvos become a crown that reaches Keser, the "Crown," a level higher than all the worlds. Then the Alter Rebbe teaches that joy and delight are different. Joy can come from knowing that something good is there, even when it is hidden. Delight comes only from seeing it. Today we know that G-d's delight is inside every mitzvah, but we cannot see it, so we do the mitzvos with joy. In the Time to Come that delight will be seen.

THE MASHAL

A rich man has a treasure of silver and gold stored far away. He cannot see it, but he knows it is safely there, so he is happy. A father, though, has real delight in his son only when he sees him with his own eyes. So too, we are joyful in the mitzvos now, and we will have delight when G-d's delight in them is seen.

QUESTIONS FOR THE SHABBOS TABLE

1. What is the difference between being joyful about something and delighting in it?
2. Why does the maamar say that a shining stone is a good picture of a mitzvah done with a physical thing?
3. Which mitzvah could you do this week with extra joy, knowing that G-d's delight is hidden inside it?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 The verse calls the daughters of Zion to go out and see King Solomon "with the crown with which his mother crowned him on the day of his wedding and on the day of the gladness of his heart." The whole maamar interprets its phrases one by one.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶינָה 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.

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

PARAGRAPH 2

2 **ולפי שהוא דבר פלא שהדומם כאבן יאיר**

The note quotes this work explaining the same point: when a candle shines it is no novelty at all, but when a stone, which is inanimate, shines, it is a great novelty.

KEHOT'S NOTE

במאמרי אדה״ז על מארז״ל ע׳ קו מסביר זה ״כי כשהנר מאיר אין זה חידוש כלל, אך כשהאבן שהוא בחי׳ דומם מאיר הוא דבר חידוש גדול״. וראה גם לקו״ת נשא כג, ג.

PARAGRAPH 3

3 **ביום חתונתו זו מ״ת**

The Mishnah ends with Song of Songs 3:11 and explains: "on the day of his wedding" is the Giving of the Torah, and "on the day of the gladness of his heart" is the building of the Holy Temple. The Alter Rebbe builds on both identifications.

Mishnah Ta'anit 4:8 משנה תענית ד׳:ח׳

... וְכֵן הוּא אוֹמֵר, צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ (שיר השירים ג). בְּיוֹם חֲתֻנָּתוֹ, זֶה מַתַּן תּוֹרָה. וּבְיוֹם שִׂמְחַת לִבּוֹ, זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. אָמֵן׃

Rabbon Simeon hen Gamaliel says, "Never were more joyous festivals in Israel than the 15th of Ab and the day of atonement, for on them the maidens of Jerusalem used to go out dressed in white garments—borrowed ones, in order not to cause shame to those who had them not of their own; —these clothes were also to be previously immersed, and thus they went out and danced in the vineyards, saying, Young men, look and observe well whom you are about to choose [as a spouse]; regard not beauty [alone], ...

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4 "Sustain me with flagons, comfort me with apples, for I am sick with love." Here the lovesick bride is Israel in exile, who asks to be sustained by the Torah.

Song of Songs 2:5 שיר השירים ב׳:ה׳

סַמְּכוּנִי בָּאֲשִׁישׁוֹת רַפְּדוּנִי בַּתַּפּוּחִים כִּי־חוֹלַת אַהֲבָה אָנִי׃

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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PARAGRAPH 4

5 **מברכין ברכת הראיה כשרואה אדם החביב לו**

Rabbi Yehoshua ben Levi rules that one who sees a friend after thirty days says the blessing Shehecheyanu, and after twelve months, "Who revives the dead." The Alter Rebbe uses it to show that seeing a loved one brings a delight that knowing about him from afar does not.

Berakhot 58b ברכות נ״ח ב

PARAGRAPH 5

6 **בשמחה ובטוב לבב מרוב כל**

The Torah rebukes Israel for not serving G-d "with joy and with gladness of heart, from the abundance of everything." Here it illustrates the great joy that comes from knowing that G-d's delight is in the mitzvah.

Deuteronomy 28:47 דברים כ״ח:מ״ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה׳ אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

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

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7 **ישקני מנשיקות פיהו**

The opening plea of the Song of Songs, "Let him kiss me with the kisses of his mouth," is read here as the revelation of the essence of G-d's delight in the Time to Come.

Song of Songs 1:2 שיר השירים א׳:ב׳

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

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

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PARAGRAPH 6

8 **וראנה**

The verse begins "Go out and see, O daughters of Zion." The Alter Rebbe reads "see" as the actual seeing of G-d's

delight in the Time to Come.

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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9 **ולא יכנף עוד**

"Your Teacher will no longer hide Himself, and your eyes shall see your Teacher." The Kehot note gives this source; it describes the open revelation that the word "see" refers to.

Isaiah 30:20 ישעיהו ל:כ׳

וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צַר וּמַיִם לָחַץ וְלֹא־יִכָּנֵף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רֹאוֹת אֶת־מוֹרֶיךָ׃

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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KEHOT'S NOTE

ישעי׳ ל, כ.

PARAGRAPH 7

10 **ויתעצב אל לבו**

Before the Flood, "G-d regretted that He had made man on the earth, and He was saddened to His heart."

Genesis 6:6 בראשית ו:ו׳

וַיִּנָּחֶם ה׳ כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל־לִבּוֹ׃

And it repented the L-RD that He had made man on the earth, and it grieved Him at His heart.

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11 **ויתעצב אל לבו אמר רבי ברכיה משל למלך שבנה פלטין ע״י אדריכל ראה אותה ולא ערבה לו על מי יש לו להתכעס לא על אדריכל**

Rabbi Berechiah's parable on Genesis 6:6: one whose palace built by an architect displeases him is angry at the architect; so "He was saddened to His heart." The Alter Rebbe identifies the "heart" with Malchus.

Bereshit Rabbah 27:4 בראשית רבה כ״ז:ד׳

... מתנחם אני שעשיתי אותו וניתן בארץ. ויתעצב אל לבו אמר רבי ברכיה: משל לשר שבנה פלטין על ידי אדריכל, ראה אותה ולא ערבה לו. על מי יש לו להתכעס, לא על אדריכל?! כך, ויתעצב אל לבו. אמר ר׳ אסי: משל לשר שעשה סחורה ע״י סרסור והפסיד. על מי יש לו להתרעם. לא על הסרסור?! כך ויתעצב אל לבו. אפיקורס אחד שאל את רבי יהושע בן קרחה אמר לו: אין אתם אומרים שהקדוש ברוך הוא רואה את הנולד?! אמר לו: הן. והא כתיב ויתעצב אל לבו?! אמר לו: נולד לך ...

"The L-rd regretted that He had made man on the earth, and He was saddened in His heart" (Genesis 6:6). "The L-rd regretted [vayinaḥem] that He had made man on the earth" – Rabbi Yehuda and Rabbi Neḥemya, Rabbi Yehuda said: [G-d said:] 'There was regret before Me that I created him below ["on the earth"], for had I created him on High, he would never have rebelled against Me.' Rabbi Neḥemya said: [G-d said:] 'I take solace [mitnaḥem] in the fact that I created him below ["on the earth"], ...

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12 **ושמחת לבו זה בנין בהמ״ק**

The Mishnah's identification of "the gladness of his heart" with the building of the Temple, recalled here.

Mishnah Ta'anit 4:8 משנה תענית ד׳:ח׳

... וְכֵן הוּא אוֹמֵר, צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ (שיר השירים ג). בְּיוֹם חֲתֻנָּתוֹ, זֶה מַתַּן תּוֹרָה. וּבְיוֹם שִׂמְחַת לִבּוֹ, זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. אָמֵן׃

Rabbon Simeon hen Gamaliel says, "Never were more joyous festivals in Israel than the 15th of Ab and the day of atonement, for on them the maidens of Jerusalem used to go out dressed in white garments—borrowed ones, in order not to cause shame to those who had them not of their own; —these clothes were also to be previously immersed, and thus they went out and danced in the vineyards, saying, Young men, look and observe well whom you are about to choose [as a spouse]; regard not beauty [alone], ...

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13 **מלכותך הוא מכ״ע**

"Your kingship is a kingship over all worlds": Malchus is the attribute that gives life to all the worlds.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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14 **ואהבת את הוי״ה אלקיך בכל לבבך**

The commandment to love G-d with all one's heart is presented as the arousal from below that rises back to Malchus.

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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PARAGRAPH 8

15 **וירח ה׳ את ריח הניחוח**

After Noach's offering, "G-d smelled the pleasing fragrance, and G-d said to His heart: I will not again curse the

ground because of man."

Genesis 8:21 בראשית ח׳:כ״א

וַיָּרַח ה׳ אֶת־רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר ה׳ אֶל־לִבּוֹ לֹא־אֹסִף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בַּעֲבוּר הָאָדָם כִּי יֵצֶר לֵב הָאָדָם רַע מִנְּעָרָיו וְלֹא־אֹסִף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי׃

And the L-RD smelled the sweet savour; and the L-RD said in His heart: 'I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

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16 **ועפ״ז . . שמחת לבו כנ״ל**

In this manuscript the whole section from "According to this, the Midrash will be understood" to "the gladness of his heart, as mentioned above" is absent.

KEHOT'S NOTE

כל הקטע ליתא בבוך 35 [ובאוה״ת שה״ש כרך ג ע׳ תתקכב בכמה שינויים ע״ש], ובמקומו נמצא קטע דלהלן: עוד י״ל בדרך אפשר [באוה״ת שם — בדרך אחר] שהתורה נק׳ רפואה דהנה כתיב כל המחלה כו׳ לא אשים כו׳ כי אני ה׳ רופאך והקשו אם לא אשים החולי רפואה למה, והתירוץ הוא כמו מלך ישר [באוה״ת שם — או שר] מחזיק אצלו רופא המורה לו הנהגה טובה שלא יבא לידי חולי ר״ל, וזהו נקרא ג״כ בלשון רפואה וזהו הרפואה ע״י התורה, אך אם כבר הגיע הקלקול אזי הרפואה ע״י התשובה, וב׳ הדרכים אמת שיש תורה ויש תורה ע״ד מעיקרא כי קעביד אינש אדעתי׳ דנפשי׳ קעביד היא רק רפואה ע״ד הב׳, אבל יש בחי׳ עוסק בתורה לשמה ואז ממשיך אור חדש ממש, [באוה״ת שם נוסף — כמ״ש ממושבותיכם תביאו כו׳ לכן היא רפואה] לכן רפואה כמו תשובה דכמו שתלמוד מביא לידי מעשה כך ג״כ לידי תשובה, והאור שבתורה מחזירו למוטב, וב׳ הבחי׳ אלו שבתורה נק׳ גשם וטל כמ״ש יערוף כמטר כו׳ ותיזל כטל.

שיר השירים אשר לשלמה
ישקנו מנשיקות פיהו כי...

The Song of Songs, which is Solomon's

The Jewish people are G-d's bride in two ways, by self-sacrifice that consumes the self and by yearning love in which a self remains, and these draw down two "grooms": G-d's great Name clothed in the Torah's supernal wisdom, and the Torah and mitzvos brought into the lower worlds. G-d's love revealed through them reaches His very essence, and so it is "better than wine," better than any revelation that comes out of concealment.

THE MAAMAR IN BRIEF

The maamar reads the opening verses of the Song of Songs as the wedding of G-d, the groom who "descends a level," and Israel, His bride. Kallah, bride, has two meanings: kilayon, being consumed, and kalsah, yearning. They match the two self-sacrifices of the Shema: at "One," where contemplating G-d's absolute unity nullifies the self entirely (the higher unity), and in "You shall love... with all your soul," where a self remains and longs to be absorbed (the lower unity). "Blessed be the name of the glory of His kingdom" is said between them, because G-d's kingship, His Name Elokim that conceals, is what gives creatures a self that can love. These two brides call down two grooms. The first is "His great Name," G-d's capacity to radiate, which is above the chain of worlds and enters the Torah as its "song" and cantillation notes, carrying G-d's delight. The second carries the Torah into the lower worlds and the physical mitzvos, whose roots in Tohu are higher than man. The song of the worlds rising from below (the feminine shirah) unites with the song descending from above (the masculine shir), like a kiss that reveals an inner love. Finally, wine stands for revelation after concealment, but "your love" reveals G-d's essence, before whom darkness and light are equal.

OUTLINE

1 **The groom, the bride and the two meanings of kallah** ¶1

G-d is the groom descending into Torah, Israel the bride; kallah means both being consumed and yearning, matching two self-sacrifices in the Shema, and the question is how love can follow total self-nullification.

2 Two self-sacrifices, two unities ¶2–3

Self-sacrifice at "One" consumes all personal will (the higher unity); the love of "with all your soul" keeps a self that longs for G-d, made possible by "Blessed be the name," the lower unity, since Elokim, the concealment, is G-d Himself. These are the Higher and Lower Shechinah, the two brides of the Song.

3 His great Name and the song of the Torah ¶4–5

Two brides produce two grooms. "His great Name" is G-d's capacity to radiate, above the chain of worlds, from which the worlds live only through tzimtzum, so He is unchanged; it clothes itself in the Torah as its song and notes, G-d's own delight.

4 Song of Songs, which is Solomon's ¶6–8

The rising songs of the worlds (the bride) call down the higher song (the groom); "Solomon's" means peace, the union of opposites, giver and receiver; and "Let him kiss me" is the inner love that bypasses the chain of worlds, as in "by day His kindness, at night His song."

5 The second groom: Torah and mitzvos below ¶9–11

The second groom brings the Torah into the lower worlds and the physical mitzvos, whose roots in Tohu are higher than man; self-sacrifice draws the first groom and yearning love the second, and every revelation of the groom needs first the encompassing chuppah.

6 Better than wine ¶12–16

Wine is revelation after concealment, as in birth, sowing and the long exile before the future revelation; but G-d's love, drawn through Torah and mitzvos, reveals His essence, for which darkness and light are the same.

KEY CONCEPTS

Kallah (bride): consumption and yearning — כלה כליון, כלתה נפשי

The two meanings of "bride": the self entirely consumed in G-d, and a self that remains and longs to be absorbed in Him.

Chassan (groom): chas darga חתן — חות דרגא

G-d as groom is G-d "descending a level," drawing His light down into the Torah and then into the lower worlds.

Self-sacrifice (mesirus nefesh) at "One" and in "with all your soul" מסירות נפש באחד ובכל נפשך

The two self-sacrifices of the Shema: total self-nullification from contemplating G-d's unity, and a yearning love that still has someone who loves.

The higher unity and the lower unity יחודא עילאה ויחודא תתאה

"Hear, O Israel": nothing exists but G-d. "Blessed be the name of His kingdom": G-d present within a world that seems to exist, through His kingship.

Higher and Lower Shechinah שכינתא עילאה ושכינתא תתאה

The Kabbalistic names for the two levels of bride, the roots of the two self-sacrifices.

His great Name שמו הגדול

Not G-d's essence but His capacity to radiate, above the chain of worlds; it gives life to the worlds only through tzimtzum, so G-d Himself does not change.

The song of the Torah and its notes (ta'amim) רננא דאורייתא, טעמי התורה

The level of the Torah above its revealed wisdom: G-d's delight in Himself, clothed in supernal Chochmah.

Shir and shirah שיר ושירה

Masculine song descending from above and feminine song rising from below; the bride's song calls down the groom's.

Kisses נשיקין

An inner love too great for words or any vessel, revealed only through a great contraction; so G-d's light reaches the worlds by a leap, not step by step.

Wine preserved in its grapes יין המשומר בענביו

Revelation after concealment: the deeper the hiding, the greater the revelation, as with the long exile and the future redemption.

SECTION 1 · ¶1

The groom, the bride and the two meanings of kallah

1 שיר השירים[1,2] אשר לשלמה ישקנו מנשיקות פיהו[3] כי טובים דודיך מיין. הנה נודע שהקב"ה נקרא חתן.

"The Song of Songs, which is Solomon's. Let him kiss me with the kisses of his mouth, for your love is better than wine." Now, it is known that the Holy One, blessed be He, is called a groom (chassan).

> The maamar opens with the first two verses of the Song of Songs, which it will explain phrase by phrase. It begins from a familiar idea: the Song is a love song between G-d, the groom, and the Jewish people, His bride.

וכנ"י נקרא בשם כלה.[4] והיינו ע"ש המשכת והשפעת התורה לישראל. וכמארז"ל ביום חתונתו זה מ"ת.[5]

And the Congregation of Israel (Knesses Yisrael) is called by the name "bride" (kallah). This is on account of the drawing down and bestowal of the Torah to Israel, as our Sages said: "'On the day of his wedding': this is the Giving of the Torah."

> The Jewish people as a whole is called G-d's bride, and the wedding is the Giving of the Torah at Sinai. The Sages read the verse "on the day of his wedding" as referring to that day, when G-d gave Himself to Israel through the Torah.

ולכן המשמח את החתן זוכה לתורה[6] שניתנה בה' קולות בפ"ק דברכות[7] כי חתן חות דרגא.[8]

Therefore "one who gladdens the groom merits the Torah, which was given with five voices" (in the first chapter of Berachos), for chassan [means] chas darga, "descending a level."

> The Talmud says that one who brings joy to a groom merits the Torah, which was given with five "voices." The word chassan (groom) is read as chas darga, "coming down a level": a groom is one who descends toward his bride.

דהיינו ירידת והמשכת אור א"ס ב"ה להתלבש בתורה. וכנס"י היא מקור נשמות ישראל וכן כל ניצוץ וניצוץ מישראל בפרט הוא בבחי' כלה.

That is, the descent and drawing down of the Infinite Light (Or Ein Sof), blessed be He, to be clothed in the Torah. And the Congregation of Israel is the source of the souls of Israel; and likewise each and every individual spark of Israel is in the aspect of a bride.

> G-d as groom means the Infinite Light coming down and clothing itself in the Torah so that it can be given to us. The bride is Knesses Yisrael, the collective root of all Jewish souls, and each individual Jew, a "spark" of that root, is also a bride in this sense.

והנה כלה יש בו ב' פירושים.[9] האי מלשון כליון שמכלה ומבלה הכל מלשון כלה. (וכמו כלה שארי)[10] (בתהלים ע"ג) דתרגם יונתן[11] אשתיצא גושמי

Now, kallah has two meanings. The first is from the term kilayon, "consumption," for she consumes and wears away everything, from the word kalah, "consumed." (As in "my flesh is consumed [kalah]") (in Psalms 73), which Targum Yonasan renders "my body is spent,"

> The Alter Rebbe now gives the word kallah (bride) two meanings, which will organize the whole maamar. The first comes from kilayon, "being consumed, used up": the verse "my flesh is consumed" is translated by the Targum as "my body is spent."

דהיינו לשון כליון וכן (בישעיה ט"ז ד') וכך ג"כ בכלה בפתח י"ל הפי' ג"כ עד"ז וכ"ה בזהר פ' אחרי (דע"ב) ע"פ כי כלתו היא שצייתא כו'.

that is, a term of consumption; and so too (in Isaiah 16:4). And likewise with kallah pointed with a patach, one may say that the meaning is also along these lines. And so it is in the Zohar, Parshas Acharei (folio 72), on the verse "for she is his daughter-in-law (kallaso)": "the consummation (shetzisa)...," etc.

> The same sense of ending and consuming appears in Isaiah, and the Alter Rebbe suggests that kallah with a patach (the word for bride) can carry it too. The Zohar on the verse "for she is his daughter-in-law (kallaso)" reads the word as "consummation" or "completion" (shetzisa).

כי מלת כלה היא שם דבר המורה על הפעולה כמו רכה זכה דקה ונק' כלה ע"ש שמכלה כו'.

For the word kalah is a noun denoting the action, like rakah, zakah, dakah ["soft," "pure," "fine"], and she is called kallah because she consumes, etc.

> Grammatically, kalah is a noun that names an action, like the words for "soft," "pure" and "fine." So the bride is named for what she does: she consumes, bringing everything to its end.

וכן איתא ברבות שנתכלו. והב' מלשון כלתה נפשי[12] כו' (תהלים פ"ד) והיינו תשוקת הנפש לידבק[13] ולילכל באורו ית'

And so it is found in the Midrash Rabbah: "that they were consumed (nitkallu)." The second [meaning] is from the term "my soul yearns (kalsah)," etc. (Psalms 84), meaning the yearning of the soul to cleave to and be absorbed in His light, may He be blessed.

> The Midrash also uses this root for being consumed. The second meaning is from "my soul yearns (kalsah)": the soul's longing to cleave to G-d and be absorbed in His light.

(וכמו דת"י שם תאיבת נפשי שהוא לשון תשוקה כמו ואל אישך תשוקתך[14] ותרגומו תיאובתיך) והענין דהנה בק"ש יש ב' בחי' מס"נ.[15]

(As the Targum Yonasan renders there, "my soul longs [te'ivas]," which is a term of yearning, as in "and your desire (teshukasech) shall be to your husband," which the Targum renders "te'uvtich.") The explanation is this: in the reading of the Shema there are two levels of self-sacrifice (mesirus nefesh).

> The Targum's rendering "my soul longs" confirms that kalsah means longing, the same word the Targum uses for Chavah's desire for her husband. The Alter Rebbe then turns to the Shema, where he finds two kinds of self-sacrifice (mesirus nefesh) that match the two meanings of kallah.

הא' למסור נפשו באחד.[16] והב' ואהבת בכל נפשך[17] אפי' נוטל את נפשך[18] כו'. ולהבין ענינם וההפרש שביניהם.

The first is to give over one's soul at [the word] "One." The second is "You shall love... with all your soul," even if He takes your soul, etc. We need to understand what they are and the difference between them.

> The first self-sacrifice is at the word "One" (Echad) of the Shema, where one resolves to give up one's life for G-d's unity. The second is in "You shall love G-d... with all your soul," which the Mishnah explains as loving Him even if He takes your life; the maamar will ask how these two differ.

ועוד צ"ל איך שייך ואהבת בכל לבבך. אחר בחי' מס"נ באחד שהרי באהבה כתיב ס"פ נצבים לאהבה כו' כי הוא חייך.[19]

We must further understand how "You shall love... with all your heart" is relevant after the level of self-sacrifice at "One." For of love it is written at the end of Parshas Nitzavim, "to love, etc., for He is your life."

> A second question: love belongs to a living, feeling person, as the Torah says "to love... for He is your life." How can love come after a self-sacrifice that has already given up life itself?

אבל המס"נ הוא להשליך חייו מנגד שהוא ביטול במציאות לאור א"ס ב"ה ממש (וע' בפ' שמות בד"ה להבין מארז"ל ע"פ כי טובים דודיך[20] ובד"ה חייב אינש לבסומי בפוריא).[21]

But self-sacrifice means casting away one's life, which is a nullification of one's very existence before the Infinite Light, blessed be He, itself. (See in Parshas Shemos, in the discourse beginning "To understand the saying of our Sages on 'For your love is better than wine,'" and in the discourse beginning "A person is obligated to become intoxicated on Purim.")

> Self-sacrifice at "One" means setting one's life aside entirely, a nullification of one's very existence before G-d. The parenthesis refers the reader to two discourses in Torah Ohr that treat this theme.

וא"כ איך אחר מעלת ומדרגת הביטול דמס"נ באחד יהי' שייך בחי' ואהבת יש מי שאוהב והענין כי

If so, how, after the virtue and level of the self-nullification of self-sacrifice at "One," can there be room for the level of "You shall love," where there is someone who loves? The explanation is that

> The difficulty is stated sharply: after total self-nullification, how can there be "You shall love," which assumes someone who exists and loves? The answer now begins.

הנה הבחי' הא' למסור נפשו באחד הוא מחמת שמע ישראל[22] כו' כי שמע מלשון הבנה[23] שהיא התבוננות בגדולת א"ס ב"ה איך שהוא אחד

the first level, to give over one's soul at "One," comes from "Hear, O Israel," etc. For "hear" (shema) denotes understanding, which is contemplation of the greatness of the Infinite One (Ein Sof), blessed be He: how He is One

> The self-sacrifice at "One" is the result of "Hear, O Israel": "hear" here means "understand," so it comes from contemplating G-d's greatness. The person reflects on how G-d is truly One.

כמו קודם שנברא העולם בלי שום שינוי כמ"ש אני הוי' לא שניתי[24] כו' אתה הוא עד שלא נברא כו' אני ראשון ואני אחרון ומבלעדי אין אלקים.[25]

just as before the world was created, without any change whatsoever, as it is written, "I, Havayah, have not changed," etc.; "You were [the same] before [the world] was created," etc.; "I am the first and I am the last, and besides Me there is no Elokim."

> G-d is One now exactly as He was before creation: creation made no change in Him. Three verses and a line from the prayers say this, ending with "besides Me there is no Elokim."

פי' אלקים המעלים ומסתיר כו' כי לפניו יתי' אין שום העלם מעלים ומסתיר כלל כי כולא קמיה כלא חשיב[26] כו'.[27]

Elokim means that which conceals and hides, etc. For before Him, may He be blessed, there is no concealment that conceals and hides at all, since all before Him is considered as nothing, etc.

> Elokim is the Name of G-d associated with concealment, the power that hides G-d so a world can seem to exist. But from G-d's own perspective nothing hides Him at all, since everything before Him is as nothing.

SECTION 2 · ¶2-3

Two self-sacrifices, two unities

2 ואי לזאת ולא תחללו את שם קדשי[28] כו' שלא לעשות מקום חלל כו' להיות דבר נפרד ממנו ית' ח"ו וממילא בטלים כל התאוות והישות ולגרמיה כו'

Accordingly, "and you shall not profane (sechalelu) My holy Name," etc.: not to make an empty space (makom chalal), etc., so that something would be separate from Him, may He be blessed, G-d forbid. And consequently all the desires, the sense of self and [living] for oneself, etc., are nullified.

> The verse "you shall not profane (sechalelu) My holy Name" is read as "do not make a chalal, an empty space" where something could exist apart from G-d. Whoever truly grasps that G-d is One has no room left for his own desires, ego or living for himself.

וזהו לשון כליון שמכלה לגרמיה כו' שיתבטלו כל רצונותיו ולא ישאר שום רצון רק אליו י"ת

This is the term kilayon, "consumption": consuming the self-for-oneself, etc., so that all his wishes are nullified and no will at all remains except toward Him, may He be blessed.

> This is the first meaning of kallah, consumption: the self that lives for itself is used up. All personal wishes fall away, and only the will for G-d remains.

(וזהו ענין כלה שארי ולבבי[29] כמו שת"י אשתיצא גושמי וכמ"ש בזהר פ' אחרי הנ"ל שצייתא דעלמא היא כליון כל הרצונות.

(This is the meaning of "my flesh and my heart are consumed," as Targum Yonasan renders, "my body is spent," and as stated in the Zohar, Parshas Acharei, cited above, that "the consummation (shetzisa) of the world" is the consumption of all wishes.

> The verse "my flesh and my heart are consumed" and the Zohar's "consummation of the world" both describe this: the end of all one's own wishes.

וע"ד שנת' במ"א ע"פ כי תצא להיות נקודת פנימי' הלב עולה ונכלל באור א"ס ב"ה ולא מהעוה"ז לבד כו' אלא אפי' מג"ע התחתון והעליון וכמ"ש מי לי בשמים[30] כו' כלה שארי כו')

It is along the lines of what is explained elsewhere on the verse "When you go out": that the point of the heart's inwardness rises and is absorbed in the Infinite Light, blessed be He, and not only from this world, etc., but even from the lower and the upper Gan Eden, as it is written, "Whom do I have in heaven," etc.; "my flesh is consumed," etc.)

> Elsewhere the Alter Rebbe explains that the innermost point of the heart rises and is absorbed in G-d's light. It then wants nothing, not this world and not even the lower or upper Gan Eden (the spiritual paradise), as King David said: "Whom do I have in heaven… my flesh is consumed."

והבחי' הב' היא מלשון כלתה נפשי שהוא לשון תשוקה ואהבה שהוא בחי' ביטול היש דהיינו שהוא יש ודבר (ולא כליון היש לגמרי כמו בבחי' הא') אלא שמבטל א"ע שרוצה ליכלל וליבטל כו'.

The second level is from the term "my soul yearns (kalsah)," which is a term of yearning and love. This is the level of the nullification of the self (bittul hayesh), meaning that he is an existing entity (and not a complete consumption of the self, as in the first level), but that he nullifies himself, wanting to be absorbed and nullified, etc.

> The second meaning, yearning, is a different nullification: the person still exists as a self, but that self longs to be absorbed in G-d. Here the ego is not erased; it gives itself over.

ולכן מפסיקים בין ב' בחי' מס"נ הנ"ל בבשכמל"ו בחי' יחו"ת[31] שמבחי' מלכותו נתהוו כל הנבראים מאין ליש לפי שאין מלך בלא עם[32, 33] זהו מקור קיום וחיות כל הנבראים.[34, 35]

Therefore we interrupt between the two levels of self-sacrifice mentioned above with "Blessed be the name of the glory of His kingdom forever and ever," the level of the lower unity (yichuda tata'ah). For from the level of His Malchus (sovereignty) all created beings came into being from nothing to something, since there is no king without a people; this is the source of the existence and life-force of all created beings.

> That is why the verse "Blessed be the name of the glory of His kingdom" is said between "Hear, O Israel" and "You shall love." It represents the lower unity: G-d's kingship (Malchus) is what brings creatures into existence, since a king needs a people, and so it makes room for a self that can love.

3 וכתיב ומבלעדי אין אלקים[36] מבלעדי דוקא דהיינו חוץ ממנו ית' ח"ו. אבל הוי' בעצמו הוא אלקים אני הוי' אלקיכם אני בעצמי כו'

And it is written, "and besides Me there is no Elokim": "besides Me" specifically, meaning outside of Him, may He be blessed, G-d forbid. But Havayah Himself is Elokim: "I am Havayah your Elokim"; I Myself, etc.,

> "Besides Me there is no Elokim" means there is no concealing power outside of G-d. The concealment, Elokim, is itself Havayah: G-d Himself is the one who hides.

שמצמצם ומסתיר אור א"ס ב"ה הבלתי בע"ג להיות גילוי בחי' נבראים בבחי' יש וכהדין קמצא

who contracts and conceals the Infinite Light, blessed be He, which is without limit, so that there may be a revelation of the level of created beings as existing entities (yesh). And like the snail,

> G-d Himself contracts and conceals His infinite light so that created beings can appear as existing things. The Midrash's image is a snail-like creature whose shell grows out of its own body.

דלבושי מיני ובי[37] ומבחי זו של בשכמל"ו נמשך להיות ואהבת בבחי' יש מי שאוהב[38] כו' משא"כ יחו"ע הוא בחי' ביטול ממש במס"נ.

whose garment is of itself and within itself. And from this level of "Blessed be the name of the glory of His kingdom forever and ever" comes about "You shall love" at the level of an existing self, someone who loves, etc.; whereas the higher unity (yichuda ila'ah) is the level of actual self-nullification in self-sacrifice.

> Like that creature's shell, the concealment is part of G-d Himself, not something apart. From this lower unity, "Blessed be the name," comes the love of "You shall love," in which a real self loves; the higher unity at "One" is total self-nullification.

(ובזה מתורץ איך שייך ואהבת אחר המס"נ באחד דהיינו ע"י שמפסיקים בבשכמל"ו ועמ"ש מענין זה בפ' וישב בד"ה בכ"ה בכסלו באופן אחר קצת.[39] והמ"י שעולה בקנה א').

(This resolves how "You shall love" is relevant after the self-sacrifice at "One": namely, through our interrupting with "Blessed be the name of the glory of His kingdom forever and ever." See what is written on this subject in Parshas Vayeishev, in the discourse beginning "On the twenty-fifth of Kislev," in a somewhat different manner; and one who understands will understand that it all rises on one stalk.)

> This answers the opening question: love can follow the self-sacrifice at "One" because "Blessed be the name" is said in between, re-establishing a self that can love. The Alter Rebbe notes that he explained this differently in a Chanukah discourse in Torah Ohr, and that the two explanations agree.

ובי' בחי' אלו נקרא בלשון הקבלה שכינתא עילאה ושכינתא תתאה[40,41] כו'. והן הם בי' בחי' כלה שנאמרו בשיר השירים שכל שיר השירים מדבר על בי' בחי' כלההנ"ל כידוע

These two levels are called, in the language of the Kabbalah, the Higher Shechinah (Shechinta Ila'ah) and the Lower Shechinah (Shechinta Tata'ah), etc. And they are the two levels of bride spoken of in the Song of Songs, for the whole Song of Songs speaks of the two levels of bride mentioned above, as is known,

> In Kabbalah these two levels are called the Higher Shechinah and the Lower Shechinah. They are the two "brides" of the Song of Songs, which is entirely about these two levels.

כי בי' פעמים נאמר ונשנה בשיר השירים החיבוב שבין חתן וכלה ורומז על בי' בחי' כלה הנ"ל

for twice the affection between groom and bride is said and repeated in the Song of Songs, and it alludes to the two levels of bride mentioned above.

> The evidence: the love between groom and bride is described twice in the Song of Songs, alluding to the two kinds of bride.

(ועיין בפרדס ש"ח פי"ג מענין שכינתא עילאה ושכינתא תתאה[42] ובזהר הרקיע ר"פ בראשית[43] גבי משי"ש בזהר מה שושנה כו' אוף כנ"י[44,45] כו'

(See Pardes, Gate 8, chapter 13, on the Higher Shechinah and the Lower Shechinah; and Zohar HaRakia at the beginning of Parshas Bereishis, on what is stated there in the Zohar: "As the rose..., etc., so too the Congregation of Israel...," etc.

The Alter Rebbe refers to Rabbi Moshe Cordovero's Pardes on the two Shechinahs, and to Zohar HaRakia, a commentary on the Zohar, on the Zohar's opening image: "as the rose among the thorns, so is the Congregation of Israel."

ועמ"ש בפי' כנ"י לקמן בד"ה ששים המה מלכות[46] בשם המשנת חסידים ועמ"ש בפ' תצוה בד"ה זכור את אשר עשה לך עמלק[47] כו' וע' בסה"מ סי' קנ"ו[48] והמכוון הכל אחד

And see what is written on the meaning of the Congregation of Israel below, in the discourse beginning "There are sixty queens," in the name of Mishnas Chassidim; and see what is written in Parshas Tetzaveh, in the discourse beginning "Remember what Amalek did to you," etc.; and see Sefer H.M., section 156. The intent of all is one,

More references follow: a discourse later in this book on "There are sixty queens," citing Mishnas Chassidim; a Purim discourse on Amalek in Torah Ohr; and a work abbreviated Sefer H.M., which the Kehot note identifies as Hadras Melech. All of them, he says, mean the same thing.

שהוא ענין שני המדרגות דיחו"ע ויחו"ת ועמ"ש עוד מענין ב' בחי' כלה בד"ה וארשתיך לי[49] בהפטרה דפ' במדבר ואפשר הוא ענין אחר קצת והיינו כמ"ש סד"ה כי אתה נרי[50] בענין דורות הראשונים ודורות האחרונים):[51]

namely the two levels of the higher unity and the lower unity. And see further what is written on the two levels of bride in the discourse beginning "And I will betroth you to Me," in the haftarah of Parshas Bamidbar; and perhaps it is a somewhat different matter, namely as written at the end of the discourse beginning "For You are my lamp," on the subject of the early generations and the later generations.)

That shared meaning is the higher and lower unity. He adds a discourse on "And I will betroth you to Me," which may treat a somewhat different pair, like the earlier and later generations discussed in the discourse on "For You are my lamp."

SECTION 3 · ¶4-5

His great Name and the song of the Torah

4 ב והנה מב' בחי' כלה הנ"ל נמשך להיות ב' בחי' חתנים בחי' חות דרגא[52,53] וזהו קול מצהלות חתנים מחופתם[54] חתנים תרי משמע.[55] והענין יובן במאמר מלך משובח ומפואר[56] עדי עד שמו הגדול.

2. Now, from the two levels of bride mentioned above there come about two levels of grooms, [each] the level of "descending a level" (chas darga). This is [the meaning of] "the voice of the grooms' jubilation from their wedding canopies": "grooms" implies two. The matter will be understood through the phrase "King, praised and glorified forever is His great Name."

> Section 2 begins. Just as there are two kinds of bride, there are two kinds of groom, two ways G-d "descends a level" toward us; the wedding blessing's plural "grooms" hints at this. To explain them, the Alter Rebbe turns to a phrase from the morning prayer Baruch She'amar: "King, praised and glorified forever is His great Name."

5 ולכאורה אינו מובן מהו שם גדול וקטן וכן צריך להבין מה שארז"ל עד שלא[57] נברא העולם היה הוא ושמו בלבד[58] איך שייך בחי' שם עד שלא נברא העולם שעדיין לא הי' מי שיקראנו בשמו.

At first glance it is not understood what a great name and a small one are. Likewise we must understand the saying of our Sages, "Before the world was created there was He and His Name alone": how can the level of a name apply before the world was created, when there was not yet anyone to call Him by His name?

> The phrase "His great Name" raises two questions: what can a great or small name mean for G-d? And the Sages say that before creation "there was He and His Name alone": but a name is how others call someone, and before creation there was no one to call Him.

ויובן ע"פ מה שנודע שהשי"ת נקרא גמרא ובמדרשים בשם הקב"ה שבחרו בשם זה ולא בשמות וכינוים אחרים כמו רחום וחנון לפי שהוא מורה שהוא קדוש ומובדל כו'[59]

It will be understood through what is known: that G-d, may He be blessed, is called in the Gemara and the Midrashim by the name "the Holy One, blessed be He." They chose this name, and not other names and appellations such as "Compassionate and Gracious," because it indicates that He is holy and set apart, etc.

> The Sages usually call G-d "the Holy One, blessed be He" rather than names like "Compassionate" that describe His dealings with the world. "Holy" (kadosh) means set apart: the name itself says that G-d is beyond everything.

(ועמ"ש בפ' מקץ בביאור ע"פ כי עמך מקור חיים[60] ולקמן בדרוש הראשון שע"פ צאינה וראינה)[61] ואין ערוך המשכות והתלבשות אור א"ס בראשית ההשתלשלות אלא כטפה מים אוקיינוס.

(See what is written in Parshas Miketz, in the explanation of the verse "For with You is the source of life," and below, in the first discourse on "Go forth and see.") And the drawings-forth and encloth-ings of the Infinite Light (Or Ein Sof) at the beginning of the chain of descending worlds (hishtal-shelus) bear no comparison [to Him], except as a drop to the ocean.

> Even the first light G-d draws down at the very top of the chain of worlds is like a drop compared to the ocean when measured against Him. The parenthesis points to other discourses on the same theme.

וזהו מארז"ל הקב"ה יושב ועוסק בתורה[62,63] כו' פי' עצמותו יתי' קדוש ומובדל אלא שיושב ומשפיל א"ע להיות מתלבש בתורה כאדם היושב שמשפיל קומתו והארה זו[64] נקרא בחי' שם שאינו

This is the saying of our Sages, "The Holy One, blessed be He, sits and occupies Himself with the Torah," etc. That is: His essence, may He be blessed, is holy and set apart, but He "sits" and lowers Himself to be clothed in the Torah, like a person who sits and lowers his stature. And this illumination is called the level of "name," which is only

> The Sages' image of G-d "sitting" and studying Torah means that He lowers Himself, as a person who sits makes himself shorter, to clothe Himself in the Torah. What comes down in this way is only an illumination, and it is called His "name."

אלא זיו והארה (וענין קודם שנברא העולם היה הוא ושמו בלבד. היינו המקור והשרש והיכולת[65] שיש באי"ס ב"ה שיוכל להיות גילוי בחי' זיו והארה שיהיה ממנה התהוות עולמות שיעלה בחפצו ורצונו.

a radiance and an illumination. (And the meaning of "Before the world was created there was He and His Name alone" is the source, the root and the capacity that exists in the Infinite One, blessed be He, for there to be a revelation of radiance and illumination, from which worlds would come into being when it would arise in His desire and will.

> A name, like a ray of light, is not the essence but a radiance from it. "He and His Name" before creation means the capacity within G-d to radiate such light, from which worlds would come into being once He willed it.

וכמו זיו השמש הכלול במאור שהוא השמש עצמה. אלא שבנמשל הוא באופן נעלה יותר אין קץ שהרי השמש מאירה הזיו שלא בטובתה משא"כ למעלה מהמשכת וגילוי הזיו עד"מ היינו כשעלה ברצונו כו' א"כ הזיו הכלול בו

It is like the radiance of the sun contained within the luminary, which is the sun itself. But in the thing compared it is in an infinitely higher manner: for the sun gives off its radiance without choosing to, whereas above, the drawing forth and revelation of the radiance, by way of analogy, is when it arises in His will, etc. If so, the radiance contained in Him

> The analogy is sunlight still contained within the sun. But the sun shines automatically, while G-d's radiance comes forth only when He wills it; so the radiance "contained in Him" is a potential, not an automatic outflow.

היינו מה שיש ביכולת בו יתי' להאיר בחי' זיו והארה כו' אשר יכולת וכח זה נקרא שמו וזהו מ"ש כח אדנ בכחך הגדול[66] והיינו לפי כי מהותו ועצמותו אינו בגדר השפעה והמשכה כלל עמ"ש בד"ה אתם נצבים.[67]

is what lies within His capacity, may He be blessed, to shine forth radiance and illumination, etc. And this capacity and power is called His Name. This is what is written, "the power of Ado-nai... with Your great power." This is because His being and essence is not within the category of bestowal and drawing forth at all; see what is written in the discourse beginning "You are standing."

> This capacity to shine is what is called His Name, the "power" of which Moshe speaks in "Let the power of Ado-nai be great." A name is needed because G-d's essence itself is not defined by giving or radiating at all.

ולכן כח ומקור ההמשכה נקרא שמו וכמ"ש במ"א בפי' כי עמך מקור חיים[68] שגם בחי' מקור חיים הוא נקרא עמך שהוא בחי' הטפל וכלא חשיב כו').

Therefore the power and source of the drawing forth is called His Name, as explained elsewhere on "For with You is the source of life": that even the level of "the source of life" is called "with You," meaning something secondary and considered as nothing, etc.)

> So the power and source of all that flows out of G-d is only His "Name." Even "the source of life" is called "with You": something secondary to G-d, which counts as nothing before Him.

וזהו ענין שמו הגדול שלמעלה מן ההשתלשלות ושמו הגדול הזה הוא משובח ומפואר עדי עד בבחי' א"ס

This is the meaning of His great Name, which is above the chain of descending worlds; and this great Name of His is "praised and glorified forever," at the level of the Infinite.

> His "great Name" is this capacity, which stands above the whole chain of worlds. Because it is still within the Infinite, it is "praised and glorified forever" in an infinite way.

וזהו כי הוא לבדו יתי יחיד ומיוחד ועיקר חי העולמים הוא רק בחינת מלך כו'

This is [so] because He alone, may He be blessed, is unique and one, and the essence of "the Life of the worlds" is only the level of King, etc.

> The same prayer calls G-d "unique, the Life of the worlds, King." The Alter Rebbe reads this as saying that what gives life to the worlds is only His aspect of King, not His essence.

כי השתלשלות העולמות אינו דרך עילה ועלול כמ"ש בספרים שא"כ היה בחי' שינוי כביכול כי בעילה ועלול יש שינוי בהעילה[69] ע"י ההשפעה

For the descent of the worlds is not by way of cause and effect, as written in the books; for if so there would be, as it were, a change, since in cause and effect there is a change in the cause through its bestowal.

> The worlds do not flow from G-d the way an effect flows from its cause. In a true cause-and-effect relation the cause itself is changed by what it produces, and G-d does not change.

כמו עד"מ בשעה שהרב משפיע לתלמידו בהכרח משים עיונו בההשפעה ואין שכלו פנוי לעיין בענינים ושכליים כמו שהי' פנוי קודם ההשפעה

As, by way of analogy, when a teacher imparts to his student, he necessarily puts his attention into what he imparts, and his mind is not free to study matters and ideas as it was free before the imparting.

> A teacher is the example: while teaching, his mind is occupied with his student's level and is no longer free for his own thinking. The act of giving changes the giver.

אבל בו יתברך הרי אתה הוא קודם שנברא העולם ומשנברא העולם בלי שום שינוי ח"ו.

But with Him, may He be blessed: "You are the same before the world was created and since the world was created," without any change, G-d forbid.

> G-d, by contrast, is exactly the same before and after creation, as the prayer "You were the same" declares. So creation cannot be a direct outflow from His essence.

והיינו לפי שמקור חיות העולמות הוא רק מבחי' שמו לבד בחי' מלכות (ועיין עוד מענין שמו הגדול[70] בפ' שלח ע"פ אני[71] כו' אשר הוצאתיך מא מ"צ.

This is because the source of the life-force of the worlds is only from the level of His Name alone, the level of Malchus (sovereignty). (See further on the subject of His great Name in Parshas Shelach, on the verse "I [am Havayah your G-d] who brought you out of the land of Egypt."

> The worlds draw their life only from His Name, His Malchus (kingship), not from His essence, and so He is unchanged. The parenthesis sends the reader to another discourse on "His great Name."

ובפ' פינחס בד"ה צו את בנ"י[72,73] כו' מענין שמו גימ' רצון.[74] וע"פ ואלה שמות[75,76] כו').

And in Parshas Pinchas, in the discourse beginning "Command the children of Israel," etc., on how shemo, "His Name," has the numerical value of ratzon, "will." And on "These are the names," etc.)

More references: a discourse noting that shemo, "His Name," and ratzon, "will," have the same numerical value, which suggests that His Name is His will to create. Another discourse is on "These are the names."

ובאמת כי נשגב שמו לבדו[77]. ואין ההמשכה מבחי' שמו ע"י עילה ועלול שא"כ היה הכל בחי' א"ס.

And in truth, "His Name alone is exalted." And the drawing forth from the level of His Name is not by way of cause and effect, for if so everything would be the level of the Infinite.

The verse "His Name alone is exalted" says even the Name is beyond the worlds. If the worlds flowed from it as effect from cause, they would themselves be infinite.

אלא שההמשכה ע"י צמצום ודילוג עד שנמשך רק בחינת קו וחוט ממלכות דא"ס ועוד כמה צמצומים והעלמות אין מספר[78]

Rather, the drawing forth is by way of tzimtzum (contraction) and a leap, until only the level of a line and a thread (kav) is drawn from the Malchus of the Infinite, and [after it] further contractions and concealments without number

Instead, light reaches the worlds through tzimtzum, a contraction, and a "leap" across a gap: only a thin line (the kav) is drawn from the Malchus of the Infinite. Countless further contractions and concealments follow.

(ע' בספר של בינונים ח"ב פ"ט בהג"ה) עד שיוכל להיות בחי' השלתלשלות עילה ועלול וכידוע ענין סוכ"ע וממכ"ע כו'.

(see the Book of Beinonim, Part II, chapter 9, in the gloss), until there can be the level of a chain of descent by cause and effect; and as is known concerning the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), etc.

Only after those contractions can there be an orderly chain of cause and effect among the worlds. This matches the known distinction between light that encompasses all worlds (sovev) and light that fills them (memalei); the Tanya gloss treats the same point.

והנה התלבשות והמשכה זו משמו הגדול[79] להתלבש בתורה[80] יושב ועוסק בתורה היא בחי' רננה דאורייתא כי אורייתא מחכמה נפקת.[81]

Now, this enclothing and drawing forth from His great Name, to be clothed in the Torah, "sitting and occupying Himself with the Torah," is the level of the song of the Torah (rinah de'oraysa). For "the Torah comes forth from Chochmah (wisdom)."

> The first groom is His great Name coming down to clothe itself in the Torah, "sitting and studying." This is called "the song of the Torah," and it goes beyond the Zohar's statement that the Torah comes from Chochmah (wisdom).

נפקת דייקא היינו בחי' גילוי של התורה היא מחכמה אבל הארה העליונה להיות התלבשות אור א"ס ב"ה בחכמה עילאה חכים

"Comes forth," precisely: that is, the revealed aspect of the Torah is from Chochmah. But the supernal illumination by which the Infinite Light, blessed be He, is clothed in supernal Chochmah, "wise,

> The Zohar says the Torah "comes forth" from Chochmah, which refers only to the revealed Torah. The higher light, by which the Infinite clothes itself within Chochmah, belongs to G-d who is "wise, but not with a knowable wisdom."

ולא בחכמה ידיעא[82,83] היא בחי' טעמי התורה ורננה דאוריי' זרקא מקף שופר כו' (כי הנה הטעמים[84] הם ג"כ כמו בחי' אותיות שהיא ענין המשכו' וכנודע מענין טנת"א.

but not with a knowable wisdom," is the level of the cantillation notes (ta'amim) of the Torah and the song of the Torah: zarka, makaf, shofar, etc. (For the notes, too, are like letters, which are a drawing forth, as is known concerning notes, vowel points, crowns and letters.

> That higher light is the cantillation notes (ta'amim) of the Torah, its "song," with names like zarka and shofar. The notes, too, are a kind of letters: Kabbalah counts four layers of the Torah's text, the notes, vowels, crowns and letters.

אך כי הם אותיות והמשכות מבחי' תענוג עליון בחי' כי עמך מקור חיים[85] מה שלמעלה אפי' מבחי' ח"ע ואצ"ל שהם למעלה מבחי' אותיות הדבור שהם נמשכים מן החכמה. והענין דכמו שיש אותיות הדבור ויש אותיות המחשבה.

But they are letters and drawings-forth from the level of supernal delight, the level of "For with You is the source of life," which is above even the level of supernal Chochmah, and needless to say above the letters of speech, which are drawn from Chochmah. The explanation: just as there are letters of speech and letters of thought,

> The notes are "letters" from G-d's supernal delight, higher than Chochmah and certainly higher than the letters of speech. Just as a person has letters of speech and letters of thought, there are subtler "letters" still.

כך יש אותיות הכלולים בשכל וגם בלמעלה מהשכל. וזהו ענין הטעמים וטעם ג"כ לשון טוב טעם ומתיקות והיינו שהם אותיות והמשכות תענוג עליון מבחי' שעשוע המלך בעצמותו וכדכתיב ואהיה אצלו שעשועים.[86]

so there are letters contained within intellect, and also in what is above intellect. This is the meaning of the ta'amim; ta'am also means "good taste" and sweetness. That is, they are letters and drawings-forth of supernal delight, from the level of the King's delight in His own essence, as it is written, "And I was beside Him... a delight."

> There are "letters" even within intellect and above it; these are the ta'amim, a word that also means "taste." They express G-d's delight in Himself, as Wisdom says in Proverbs, "I was beside Him... a delight."

ומשם נמשך להתלבש בחכמה עילאה וזהו אני תורתך שעשעתי[87] וכמ"ש במ"א ע"פ ואהיה אצלו אמון כו' ועיין עוד מענין רננא וטעמים שבתורה ע"פ ויהי מקץ שנתים ימים.[88]

From there it is drawn to be clothed in supernal Chochmah. This is "I delight in Your Torah," as explained elsewhere on "And I was beside Him as a nursling," etc. And see further on the song and the notes of the Torah on "And it came to pass at the end of two years."

> This delight then clothes itself in supernal Chochmah, which is why the Torah is called G-d's delight: "I delight in Your Torah." The references point to other discourses on the song and notes of the Torah.

ובפ' אמור ע"פ והניף הכהן אותם.[89] ובפרשה וזאת הברכה על פסוק תורה צוה כו' ובמקום אחר נתבאר שזהו מ"ש ויהי בישורון מלך[90] כי ישורון יש לומר ג"כ לשון שיר.

And in Parshas Emor, on "And the kohen shall wave them"; and in Parshas Vezos HaBerachah, on the verse "Moshe commanded us the Torah," etc. And elsewhere it is explained that this is what is written, "And He was King in Yeshurun," for Yeshurun may also be said to denote shir, "song."

> Further references, and a new point: "He was King in Yeshurun" can be read with Yeshurun as related to shir, "song." So the song of the Torah is bound up with G-d as King.

וגם כמו שהשיר הוא עגול כך בהניגון נעוץ סופו בתחלתו שכשמסיים הניגון יומשך התחלה שלו כו'. וכך למעלה הנגינות וטעמים הם המשכת בחינת סוכ"ע ממש והמשכה זו היא בבחי' מלך כמאמר ברוך אתה הוי' אלקינו מלך העולם אקב"ו):[91, 92, 93]

Also, just as a song is circular, so in a melody its end is embedded in its beginning, for when one finishes the melody, its beginning is drawn out again, etc. So too above: the melodies and notes are the drawing forth of the actual light that encompasses all worlds (sovev kol almin), and this drawing forth is at the level of King, as the blessing says, "Blessed are You, Havayah our G-d, King of the world, who has sanctified us with His commandments and commanded us.")

> A melody is circular: its end leads back to its beginning. So the Torah's song draws down the light that encompasses all worlds (sovev), and this comes through His kingship, as every blessing over a mitzvah says, "King of the world, who has sanctified us with His commandments."

SECTION 4 · ¶6–8

Song of Songs, which is Solomon's

6 ג וזהו שיר השירים אשר לשלמה[94]. כי שיר הוא ענין ההתכללות ברצוא ושוב[95] ולמעלה הוא בחינת מטי ולא מטי כו'[96]

3. This is [the meaning of] "The Song of Songs, which is Solomon's." For song (shir) is a matter of being absorbed through "running and returning" (ratzo vashov); and above, it is the level of "reaching and not reaching," etc.

> Section 3 returns to the opening verse, word by word. Song is described as "running and returning" (ratzo vashov), the soul's surge upward and its return; above, its counterpart is "reaching and not reaching," a light that touches its recipient without being contained by it.

(ועיין בעץ חיים[97] דבחינת מטי ולא מטי נמשך מפה דא"ק שהוא בחינת אורות הטעמים דא"ק כו' וזהו שיר כו' מנשיקות פיהו ועמ"ש עוד מענין המשכה שבבחינת מטי ולא מטי בביאור ענין מוצאיהם למסעיהם[98, 99] כו' ע"ש)

(See in Etz Chaim that the level of "reaching and not reaching" is drawn from the mouth of Adam Kadmon, which is the level of the lights of the ta'amim of Adam Kadmon, etc.; and this is "song...," etc., "with the kisses of his mouth." And see what is written further on the drawing forth that is at the level of "reaching and not reaching" in the explanation of "their goings out by their journeys," etc.; see there.)

> Etz Chaim, the Arizal's main work, traces "reaching and not reaching" to the "mouth" of Adam Kadmon, the primordial level above the worlds, and to its lights called ta'amim, the same word as the Torah's notes. This connects "song" to "the kisses of his mouth" in our verse.

וזהו שיר השירים פי' שיר שממנו מקבלים השירים שלמטה שיש כמה בחינת שיר ממטה למעלה

This is "Song of Songs": that is, the song from which the songs below receive; for there are several levels of song [rising] from below to above.

> "Song of Songs" means the one song from which all the lower songs receive. There are many songs rising from below to above, and they all draw from it.

כי מקור הנבראים המחיה ומהווה מאין ליש (שהיא בחינת מלי דאצילות) היא העולה ומתכללת בבחינת ביטול במאצילה ב"ה בבחינת שיר ברצוא ושוב וגם אחרי התלבשות בבי"ע

For the source of the created beings, which gives them life and brings them into being from nothing to something (this is the level of Malchus of Atzilus), rises and is absorbed in self-nullification (bittul) in its Emanator, blessed be He, at the level of song, in "running and returning." And even after [its] enclothing in [the worlds of] Beriah, Yetzirah and Asiyah,

> The first rising song is that of Malchus of Atzilus, the source that brings creatures into being, as it rises and dissolves in its Emanator. The same pattern of rising and returning continues even after it enters the lower worlds of Beriah, Yetzirah and Asiyah.

הנה עליות העולמות שעולים ומתכללים כו' נקרא בחינת שיר כמו הנגון בנגן המנגן שיש בו קולות עולים ויורדים במעלות ומורדות ויש כמה מיני עליות עד אין קץ ושיעור והכל בבחינת שיר

the ascents of the worlds, which rise and are absorbed, etc., are called the level of song, like the melody of a musician as he plays, which has notes rising and falling, in ascents and descents; and there are many kinds of ascents without end or measure, and all are at the level of song.

> Every ascent of the worlds is a "song," like a melody whose notes rise and fall. There are countless such ascents, all of them songs.

וזהו כל בעלי השיר יוצאים בשיר[100] ונמשכים בשיר כו' (ועיין מ"ש ע"פ מזמור שיר חנוכת הבית[101,102] וע"פ ושם אחיו יובל)[103,104]

This is [the saying], "All that have song go out with song and are drawn with song," etc. (See what is written on "A psalm, a song of the dedication of the House," and on "And his brother's name was Yuval.")

The Mishnah's "all that have song go out with song" (said of animals and their harnesses on Shabbos) is read as: all beings go forth and are drawn along by song. Two other discourses on songs are cited.

והנה כל השירים הללו שממטה למעלה נקרא שירה בה' לשון נקבה כמ"ש השירה הזאת[105] בחינת כלה ומבחינת כלה נמשך בחינת שמחת חתן מהעלם לגילוי משמח חתן עם הכלה

Now, all these songs from below to above are called shirah, with a heh, in the feminine form, as it is written, "this song (hashirah hazos)": the level of bride. And from the level of bride there is drawn the level of the groom's joy, from concealment to revelation: "who gladdens the groom with the bride."

The songs that rise from below are called shirah, the feminine form, as in "this song" at the Sea: they are the bride. The bride's song brings the groom's joy out from hiding into revelation, as the wedding blessing says, "who gladdens the groom with the bride."

פירוש על ידי הכלה שע"י בחינת השירה בה' בחינת כלה נמשך שיר העליון בחינת דכר (ועיין בזהר פרשת וילך דף רפ"ד ע"ב ורפ"ה ע"א)

That is, through the bride: through the level of shirah with a heh, the level of bride, the supernal song (shir) is drawn, the masculine level. (See the Zohar, Parshas Vayeilech, folio 284b and 285a.)

Through the bride's song (shirah, feminine) the higher song (shir, masculine) comes down. The Zohar in Vayeilech is cited for this distinction.

הוא המשכת אור א"ס הסוכ"ע מבחינת שמו הגדול טעמי התורה ורננה דאורייתא בחינת ענג העליון להתלבש בתורה

This is the drawing forth of the Infinite Light that encompasses all worlds (sovev kol almin) from the level of His great Name: the notes of the Torah and the song of the Torah, the level of supernal delight, to be clothed in the Torah.

The higher, masculine song is the light that encompasses all worlds, drawn from His great Name. It is the "song" and notes of the Torah, G-d's delight, clothing itself in the Torah: the first groom of section 2.

(ועיין מענין[106] שיר השירים ברבות[107] סוף פסוק שיר השירים זח"ב מ"ח ב' קל"ב א' קמ"ג א"ב קמ"ד א"ב קמ"ה ב' ח"ג ע"ד ב' רפ"ד ב')

(See on the subject of the Song of Songs in the Midrash Rabbah, at the end [of the comment] on the verse "The Song of Songs"; Zohar II, 48b, 132a, 143a-b, 144a-b, 145b; Zohar III, 74b, 284b.)

> References to the Midrash and to many places in the Zohar that discuss the Song of Songs.

(ואפ"ל פי' שמע ישראל שיר[108] אל[109] כי בנשמות ישראל יש מבחינת שיר ומבחינת השירים עיין לקמן בביאור ע"פ צאינה וראינה ובזח"א ויחי) (דרמ"ה) ועמש"ל מענין ישורון[110] ומ"ש בפי' בלק ע"פ ולא ראה עמל בישראל[111] כו':[112, 113]

(One may perhaps explain [the word] Yisrael in "Hear, O Israel" as shir El, "song of G-d," for in the souls of Israel there is [something] of the level of song and of the level of songs; see below, in the explanation of "Go forth and see," and in Zohar I, Vayechi (folio 245).) And see what is written above on the subject of Yeshurun, and what is written in Parshas Balak on "He has not seen iniquity in Israel," etc.

> The Alter Rebbe suggests that Yisrael can be read as shir El, "song of G-d," since Jewish souls contain both the higher song and the lower songs. The Tikkunei Zohar makes the same reading, and further discourses are cited.

7 אשר לשלמה[114] כענין עושה שלום במרומיו[115] מיכאל שר של מים[116] וגבריאל שר של אש ב' הפכים כו'

"Which is Solomon's" (asher liShlomo): as in "He makes peace in His heights": Michael, the prince of water, and Gavriel, the prince of fire, two opposites, etc.

> "Which is Solomon's" (liShlomo) is read as "of peace" (shalom). The Midrash says G-d "makes peace in His heights" between Michael, the angel of water, and Gavriel, the angel of fire, two opposites.

כך להיות התחברות והתכללות שני הפכים ממטה למעלה ומלמעלה למטה כי הוא יתברך קדוש ומובדל ואין ערוך כו' וכטפה מים אוקינוס כו'.

So too there is to be a joining and mutual absorption of two opposites, from below to above and from above to below. For He, may He be blessed, is holy and set apart, and there is no comparison, etc., [but only] as a drop to the ocean, etc.

> In the same way, the Song brings together two opposites: the worlds rising from below and G-d's light descending from above. They are opposites because G-d is utterly beyond the worlds, which are like a drop compared to the ocean.

8 והעולמות הם בחינת יש ונפרד וכדי להיות התלבשות אור א"ס בטפה זו שאין ערוך ממש וכו'[117] מוכרח להיות המשכת עונג עליון[118] שיתענג בהמשכת הטפה כו'

And the worlds are at the level of separate existence (yesh). For the Infinite Light to be clothed in this drop, which bears no comparison at all, etc., there must necessarily be a drawing forth of supernal delight, that He take delight in drawing forth the drop, etc.

> The worlds feel themselves separate from G-d, and to Him they are like a drop beside the ocean. For G-d's infinite light to enter something so small, He must take delight in doing so.

ועונג זה הוא ענין השיר שמזה נעשה השלום התקשרות המשפיע במקבל כו' ויהיה אשר לשלמה

This delight is the matter of song, from which comes about peace (shalom), the bonding of the giver with the receiver, etc. And so there will be "which is Solomon's (liShlomo)."

> That delight is the "song," and it produces "peace," the bond between the giver above and the receiver below. This is "which is Solomon's (liShlomo)": of peace.

כי בתיבת לשלמה נכלל בחינת דכר ונוקי גם יחד[119, 120] כי שלמה בחולי"ם מלך שהשלום שלו[121, 122, 123] הוא המשכת טפת דכר.

For in the word liShlomo the masculine and the feminine are included together: Shlomo with a cholam [signifies] "the King to whom peace belongs," which is the drawing down of the masculine drop.

> The name Shlomo holds both masculine and feminine. Read with its vowel, it hints at "the King to whom peace belongs" (as the Talmud reads the name in the Song of Songs); that is the masculine drop, the flow from above.

וגם שלמה בה'[124] מורה על לשון נקבה היא בחינת ההעלאה שמלמטה למעלה שבהתחברות שניהם נעשה יחוד עליון ונמשך שיר להשירים ועיין מענין שלמה בהרמ"ז (דקע"ו ע"ב)

And Shlomo [ending] with a heh also indicates the feminine form: the level of the ascent from below to above. Through the joining of the two, a supernal union is made and song is drawn to the songs. See on the subject of Shlomo in the Ramaz (folio 176b).

> Spelled with a final heh, the feminine ending, Shlomo also hints at the ascent from below. Together they form a union above, by which song is drawn down to the songs; the Ramaz, a Kabbalist, is cited on this.

והגורם כל זה הוא מה שכתוב ישקני מנשיקות פיהו[125] כי המשכת בחינת שמו הגדול בבחינת שיר וטעמים נקרא בחינת נשיקין גילוי אהבה פנימית כאהבת האב

What causes all this is what is written, "Let him kiss me with the kisses of his mouth." For the drawing forth of His great Name at the level of song and notes is called the level of kisses: the revelation of inner love, like the love of a father

> What brings this about is "Let him kiss me with the kisses of his mouth." G-d's great Name coming down as song is called a kiss: the revelation of inner love, like a father's love for his only child.

לבנו יחידו שמרוב האהבה הגדולה אשר תוכו רצוף אהבה כאש בוערה אינה יכולה לצאת מכח אל הפועל בגילוי כי"א בבחינת צמצום גדול שמתצמצמת בהבל הפה ורוח פיו

for his only son. From the great abundance of the love, whose inside is inlaid with love like a burning fire, it cannot pass from potential to actual in revelation except by way of a great contraction, contracting itself into the breath of the mouth and the spirit of his mouth.

> Such love is so intense, like a burning fire, that it cannot come out openly except in a great contraction: into the breath of a kiss. It is too great for any fuller expression.

ואף שזהו מעשה גשמיות אעפ"כ בזה דוקא מתגלה פנימית האהבה מה שאינה מתלבשת בשום כלי אחר לא באותיות הדבור כו' (ועיין מ"ש מזה בד"ה מי יתנך[126] כאח לי כו' אשקך[127] כו')

And although this is a physical act, nevertheless precisely in this the inwardness of the love is revealed, which does not clothe itself in any other vessel, not [even] in the letters of speech, etc. (See what is written on this in the discourse beginning "If only you were as a brother to me... I would kiss you," etc.)

> A kiss is a physical act, yet it reveals the innermost love precisely because that love does not fit into any other vessel, not even words. Another discourse, on "I would kiss you," treats this.

כך התשוקה הזאת והעונג עליון הזה להיות התגלות והתלבשות אור אין סוף בבחינת הטפה וההשפעה שבתורה היא בבחינת דילוג וקפיצה שלא בבחינת ההשתלשלות

So [too] this yearning and this supernal delight, that there be a revelation and enclothing of the Infinite Light in the level of the drop, and the bestowal in the Torah, is by way of a skip and a leap, not by way of the chain of descending worlds (hishtalshelus),

> In the same way, G-d's longing and delight to reveal His infinite light in the tiny "drop" of the worlds, and through the Torah, does not come step by step. It comes by a "leap" that skips the gradual chain of worlds.

כי אם בבחינת צמצום גדול יושב ועוסק בתורה כו' משובח ומפואר עדי עד שמו הגדול.

but by way of a great contraction: "sitting and occupying Himself with the Torah," etc.: "praised and glorified forever is His great Name."

> It comes through a great contraction, G-d "sitting" and occupying Himself with the Torah. This is "praised and glorified forever is His great Name."

וזהו יומם יצוה[128] ה' חסדו ובלילה שירה עמי. שיומם ע"י ישראל העוסקים בתורה ממשיך חסד עליון בכל יום בחינת השפעה מלמעלה למטה וכמארז"ל פרק לפני אידיהן (ד"ג ע"ב)

This is [the meaning of] "By day G-d commands His kindness, and at night His song is with me." "By day": through Israel who occupy themselves with the Torah, supernal kindness is drawn down every day, the level of bestowal from above to below; as our Sages said in the chapter Lifnei Eideihen (folio 3b):

> The verse "By day G-d commands His kindness, and at night His song is with me" describes the two directions. By day, through the Jewish people's Torah study, G-d's kindness flows down; the Talmud describes G-d's day.

שלש שעות ראשונות הקב"ה יושב ועוסק בתורה שניות יושב ודן[129] שלישית יושב וזן וכו' שהוא ענין התלבשות[130] אור א"ס בהשפעה

"The first three hours the Holy One, blessed be He, sits and occupies Himself with the Torah; the second, He sits and judges; the third, He sits and sustains," etc.; this is the enclothing of the Infinite Light in bestowal.

> The Talmud divides G-d's day into three: Torah study, judgment, and sustaining the world. Each is the Infinite Light clothed in some kind of giving.

(פי' יושב ועוסק בתורה היינו המשכת מוחין חב"ד ובשניות יושב ודן היינו בחינת חג"ת ובשלש שעות שלישי' יושב וזן היינו בחינת נה"י כנודע שנצח והוד נקרא לחמו בלחמי.[131] ועיין בזהר פ' פנחס)

(That is: "sits and occupies Himself with the Torah" is the drawing down of the intellect (mochin), Chochmah, Binah and Daas; "in the second He sits and judges" is the level of Chesed, Gevurah and Tiferes; and "in the third three hours He sits and sustains" is the level of Netzach, Hod and Yesod, as is known that Netzach and Hod are called "[Come,] eat of My bread." And see the Zohar, Parshas Pinchas

> The three periods match the three triads of Sefiros: Torah study is the intellect (Chochmah, Binah, Daas); judging is the emotions (Chesed, Gevurah, Tiferes); sustaining is Netzach, Hod and Yesod. Netzach and Hod are called "bread," as in "eat of My bread."

(דרי"ז ב') בענין ולחם לבב אנוש יסעד[132] ההוא לחם דאזילו שחקים כו' שהם נו"ה ועמ"ש באגה"ק בד"ה

(folio 217b), on "and bread that sustains the heart of man": "that bread that the heavens (shechakim) grind," etc., which are Netzach and Hod. And see what is written in Iggeres HaKodesh, in the discourse beginning

> The Zohar calls the heavenly "millstones" (shechakim) that grind this bread Netzach and Hod. A letter in Tanya's Iggeres HaKodesh is also cited.

להבין משל ומליצה[133] אבל בלילה שירה עמי הוא שיר המלאכים[134] ממטה למעלה שהוא אחר המשכות ישראל ביום יומם יצוה ה' חסדו כו'

"To understand the parable and the metaphor.") But "at night His song is with me" is the song of the angels from below to above, which comes after Israel's drawing-down by day: "By day G-d commands His kindness," etc.

> "At night His song is with me" is the song of the angels, rising from below to above. It comes after, and because of, what Israel drew down by day.

ושירה כתיב שירו קרי הוא ענין יחוד זו"נ כנ"ל ולכן כתיב פיהו ולא פיו בתוספת ה' בחינת דכר ונוקבא:

And shirah is written, [while] shiro is read: this is the union of Z'eir Anpin and Nukva, as above. Therefore pihu, "his mouth," is written, and not piv, with an added heh: the level of masculine and feminine.

> The verse's written text has shirah (feminine) while it is read shiro (masculine), hinting at the union of Z'eir Anpin and Nukva, masculine and feminine. Likewise "his mouth" in our verse is spelled pihu, with an extra heh, hinting at both.

SECTION 5 · ¶9–11

The second groom: Torah and mitzvos below

9 ד והנה כל זה הוא בחינת חתן הא' חות דרגא המשכת אור א"ס להתלבש בתורה חכמה עילאה חכים ולא בחכמה ידיעא וכו'.

4. Now, all this is the level of the first groom, "descending a level": the drawing down of the Infinite Light (Or Ein Sof) to be clothed in the Torah, supernal Chochmah, "wise, but not with a knowable wisdom," etc.

> Section 4 names what has been described so far as the first groom: G-d's infinite light coming down into the Torah as it exists in supernal Chochmah. This Chochmah is still G-d's own, "wise, but not with a knowable wisdom."

ובחינת חתן הבי הוא כשכבר נמשך ונתלבש אור א"ס ב"ה בתורה שיהא נמשך גם למטה בבי"ע ויקם עדות ביעקב[135, 136] ותורה שם בישראל

And the level of the second groom is when the Infinite Light, blessed be He, having already been drawn down and clothed in the Torah, is drawn down also below, into [the worlds of] Beriah, Yetzirah and Asiyah: "He established a testimony in Yaakov and set a Torah in Israel"

> The second groom is a further descent: the light already in the Torah continues down into the lower worlds of Beriah, Yetzirah and Asiyah. The verse "He set a Torah in Israel" describes the Torah placed below, among the people.

(וע' בלק"ת בתהלים סי' ע"ח על פסוק זה) להיות גילוי אור א"ס למטה כמו למעלה ויהא נמשך גם למטה עונג העליון בתורה ומצות דבי"ע.

(and see Likkutei Torah on Psalms, section 78, on this verse), so that there be a revelation of the Infinite Light below as above, and the supernal delight be drawn down also below, into the Torah and mitzvos of Beriah, Yetzirah and Asiyah.

> The goal is that G-d's light be revealed below just as above. His delight then dwells even in the Torah and mitzvos as they are practiced in the lower worlds.

וזהו שארז"ל אלפים שנה קודם שנברא העולם קדמה התורה[137] פי' אלפים היינו אאלפך חכמה[138] אאלפך בינה שמתחלה המשכה ראשונה דתורה היא משמו הגדול בחכמה ובינה

This is what our Sages said: "The Torah preceded the creation of the world by two thousand years." That is, "two thousand" (alpayim) is "I will teach you (a'alefcha) wisdom, I will teach you understanding"; for at first, the first drawing forth of the Torah is from His great Name into Chochmah and Binah.

> The Midrash says the Torah existed "two thousand years" before the world. The Alter Rebbe reads alpayim, "two thousand," as two forms of a'alefcha, "I will teach you": wisdom and understanding, Chochmah and Binah, the Torah's first home.

וזהו בחינת חתן חות א' ואח"כ בחינת חתן ב'[139] הוא מה שנמשך התורה מבי' אלפין הנ"ל בעולם הוא בחינת המדות דז"א

This is the level of the first groom, the first "descending"; and afterward the level of the second groom is the Torah being drawn from the two "thousands" mentioned above into the world, which is the level of the emotive attributes (middos) of Z'eir Anpin

> The first groom brings the Torah into Chochmah and Binah; the second draws it from there into the emotive attributes (middos) of Z'eir Anpin, the level that relates to the world. This is the step toward the world.

(ועמ"ש בד"ה השמים כסאי ובביאור ע"פ ונקדשתי בתוך בני ישראל בפ' אמור ובד"ה והיה אור הלבנה כו' בפ' צו ובביאור ע"פ שוש אשיש גבי כחתן יכהן פאר) דהיינו מה שנמשך התורה למטה בבי"ע.

(see what is written in the discourse beginning "The heavens are My throne," and in the explanation of "And I shall be sanctified among the children of Israel" in Parshas Emor, and in the discourse beginning "And the light of the moon shall be," etc., in Parshas Tzav, and in the explanation of "I will greatly rejoice," concerning "as a groom adorns himself with splendor"): that is, the Torah being drawn down below into Beriah, Yetzirah and Asiyah.

> Several discourses are cited, including one on the verse "as a groom adorns himself with splendor." The point: the second groom is the Torah coming down into the lower worlds.

וזהו אשר קדשנו במצותיו אשר הוא עונג העליון נמשך במצותיו ובתורה כי התורה אינה רק פירוש וביאור המצות.

This is "who has sanctified us with His commandments": that the supernal delight is drawn into His commandments and into the Torah, for the Torah is nothing but the interpretation and explanation of the commandments.

> The blessing over a mitzvah says "who has sanctified us with His commandments." It means that G-d's delight is drawn into the mitzvos and the Torah, since the Torah is essentially the explanation of the mitzvos.

והנה במצות נאמר אשר יעשה אותם האדם[140] וחי בהם פירוש שהאדם עושה אותם להיות מצות וכמ"ש ועשיתם אותם אתם כתיב[141] ואח"כ וחי בהם שמקבל מהם חיות[142] שהן למעלה ממדרגת האדם.

Now, of the mitzvos it is said, "which a person shall do, and live by them." That is: the person makes them into mitzvos, as it is written, "and you shall do them (osam)": "you (atem)" is written. And afterward "and live by them": he receives life-force from them, for they are above the level of man.

> The verse "which a person shall do, and live by them" has two stages. First the person "makes" the mitzvos, reading "do them" (osam) as "you" (atem), as if the person creates them; then he "lives by them," receiving life from them, because their root is higher than he is.

דהנה כל המצות הם מדברים גשמיים אתרוג סוכה ציצית וקרבנות מן הבהמה מן הבקר וצאן ששרש

For all the mitzvos are with physical things: esrog, sukkah, tzitzis, and offerings from animals, from cattle and sheep; and the root

> Every mitzvah uses a physical object: an esrog, a sukkah, tzitzis, or animals offered on the altar. The Alter Rebbe now explains why these physical things are actually rooted higher than man.

הבהמה היא מבחינת התהו לפני מלך מלך לבני ישראל[143] כו' למעלה מבחי' אדם וכמארז"ל אפילו יתוש קדמך[144] אלא שנפל למטה בשירה.

of the animal is from the level of Tohu, "before a king reigned over the children of Israel," etc., above the level of Adam, as our Sages said, "Even the gnat preceded you"; but it fell down below in the shattering [the printed text reads "in song"].

> In Kabbalah, the world of Tohu ("chaos") existed before the world of order and shattered; the Torah's list of Edom's kings "before a king reigned over Israel" alludes to it. Animals are rooted in Tohu, higher than Adam, as the Talmud says "even the gnat came before you," but they fell low when Tohu shattered.

10 ומה שהיה יכול להתברר וליכלל בקדושה נתהוו מלאכים מיכאל וגבריאל כו' ומה שלא היה יכול להתברר נפל למטה מטה עד שבעולם העשיה נתהוו בהמות וחיות גשמיים וכל אשר נעשה תחת השמש

Whatever could be refined and absorbed into holiness became angels, Michael and Gavriel, etc.; and whatever could not be refined fell lower and lower, until in the World of Asiyah (Action) it became physical cattle and beasts, and everything that is made under the sun.

> When Tohu shattered, the fragments that could be refined became angels, like Michael and Gavriel. What could not be refined fell all the way down to become physical animals and everything in our physical world.

ועל ידי האדם (שם מ"ה[145] בחינת התיקון בחינת חכמה) שמעלה ומקריב קרבנו על גבי המזבח

And through man (the Name Mah, the level of Tikkun, the level of Chochmah), who raises up and offers his offering upon the altar,

> Man represents Tikkun, the world of order, and the divine Name Mah associated with Chochmah. When he offers an animal on the altar, he lifts it.

הנה זאת תורת הבהמה[146] היא העולה למקורה ושרשה שבעולם התהו למעלה מבחינת אדם עד שהאדם הוא מקבל חיות מהם וחי בהם כו'.

"this is the law of the animal": it rises to its source and root in the World of Tohu, above the level of Adam, so that man receives life-force from them and "lives by them," etc.

> The phrase "this is the law of the animal" is read as describing the animal's ascent back to its root in Tohu, which is higher than man. That is why man then receives life from the offerings and "lives by them."

ועד"ז הוא בכל המצות שציצית הוא מצמר גשמי ותפילין מקלף כו'. הוא ג"כ עד"ז שלמטה הנה האדם הוא העושה אותם להיות מצוה שיומשך בהם המשכת אור א"ס.

So it is with all the mitzvos: tzitzis is of physical wool, and tefillin of parchment, etc. It is likewise so: below, man is the one who makes them into a mitzvah, so that the drawing forth of the Infinite Light is drawn into them.

> The same is true of all mitzvos, like tzitzis of wool and tefillin of parchment. Below, man turns the object into a mitzvah that carries G-d's light.

אבל למעלה הנה מעלת המצות הגבה ומאד נעלה כי תרי"ג מצות דאורייתא ושבעה דרבנן תר"ך עמודים[147] כמו העמוד שמחבר מעלה ומטה וז"ש אחור וקדם צרתני[148] כו'

But above, the virtue of the mitzvos is lofty and very exalted, for the 613 mitzvos of the Torah and the seven of the Rabbis are 620 pillars, like a pillar that joins above and below. And this is what is written, "Behind and before You formed me," etc.

> Above, however, the mitzvos stand far higher. The 613 Torah mitzvos and 7 Rabbinic ones make 620 "pillars" joining heaven and earth, and "Behind and before You formed me" hints at this two-way relationship.

והנה המשכת ב' חתנים הנ"ל להיות חות דרגא הוא ע"י ב' בחינות כלה משמח חתן עם הכלה

Now, the drawing forth of the two grooms mentioned above, to "descend a level," is through the two levels of bride: "who gladdens the groom with the bride."

> The two grooms, the two descents of G-d, are brought about by the two brides. This is "who gladdens the groom with the bride": the bride's response is what calls the groom down.

כי מבחינת כלה הא' בחינת מסירת נפש וכליון גורם אתעדל"ע המשכת אור א"ס שמו הגדול להתלבש בתורה חכמה עילאה והחכמה מאין[149] כו'.

For from the level of the first bride, the level of self-sacrifice and consumption, an arousal from above is brought about: the drawing forth of the Infinite Light, His great Name, to be clothed in the Torah, supernal Chochmah, "and wisdom comes from nothing," etc.

> The first bride, self-sacrifice that consumes the self, draws G-d's great Name down into the Torah as supernal Chochmah. The verse "wisdom comes from nothing (ayin)" links Chochmah to self-nullification: the first groom.

ומבחי' הכלה הב' כלתה נפשי כו' בחינת יש מי שאוהב כו' כנ"ל נמשך המשכת חכמה עילאה להתלבש גם בתורה ומצות דבי"ע (ועמ"ש בד"ה לבבתני אחותי כלה)

And from the level of the second bride, "my soul yearns," etc., the level of "someone who loves," etc., as above, there comes the drawing forth of supernal Chochmah to be clothed also in the Torah and mitzvos of Beriah, Yetzirah and Asiyah. (See what is written in the discourse beginning "You have captured my heart, my sister, [my] bride.")

> The second bride, the yearning of someone who still exists and loves, draws Chochmah further down into the Torah and mitzvos of the lower worlds: the second groom. Another discourse, on "You have captured my heart, my sister, bride," is cited.

ולכן אחר ואהבת בכל נפשך[150] כתיב והיו הדברים האלה[151] אשר אנכי כו' מי שאנכי מצוך כו' ודברת בם.

Therefore, after "You shall love... with all your soul," it is written, "And these words which I [Anochi command you] shall be," etc.: the One who is Anochi commands you, etc.; "and you shall speak of them."

> That is why the Shema continues, after "You shall love... with all your soul," with "these words which I command you... and you shall speak of them." Anochi, "I," is read as G-d's own self: the love of the second bride brings G-d's own words into a person's speech.

וכענין אני המשנה המדברת בפיך[152] כו' וכמ"ש ואשים דברי בפיך[153] דברי ממש. וזהו משכיל לאיתן[154] כו'

It is like "I am the Mishnah that speaks in your mouth," etc., and as it is written, "And I have put My words in your mouth": My very words. And this is "A maskil of Eisan," etc.

> A Kabbalistic saying has the Mishnah itself say "I am the Mishnah that speaks in your mouth," and Isaiah says "I have put My words in your mouth": G-d's actual words. The Psalm title "A maskil of Eisan" is now explained.

פי' איתן אתנים הם תנאים[155] שבלימוד התורה ממשיך בחינת משכיל שהוא חכמה עילאה להיות נמשך למטה לעולם על ידי בחינת חסד

That is: Eisan [alludes to] esanim, "the strong ones," who are the Tannaim, who through the study of the Torah draw down the level of maskil, which is supernal Chochmah, so that it is drawn down below into the world through the level of Chesed (kindness).

> The Zohar reads Eisan as esanim, "the strong ones," meaning the Tannaim, the sages of the Mishnah. Through their Torah study they draw down maskil, supernal Chochmah, into the world by way of Chesed (kindness).

וזהו חסדי ה' עולם אשירה[156] שנמשך לעולם בחינת שיר ותענוג רננא דאורייתא וזהו דירה בתחתונים.

And this is "I will sing of G-d's kindnesses forever (olam)": that there is drawn into the world (olam) the level of song and delight, the song of the Torah. And this is a dwelling place among the lower realms.

> The next verse, "I will sing of G-d's kindnesses forever (olam)," is read as bringing the song and delight of the Torah into the world (olam). This is the ultimate purpose: making a dwelling place for G-d among the lower realms.

11 והנה כדי שיהיה התגלות בחינת חתן צריך להיות תחלה בחינת חופה ומקיף המשכת סוכ"ע ואח"כ נמשך ההתגלות בבחינת פנימית חתן.

Now, for there to be a revelation of the level of groom, there must first be the level of chuppah (canopy) and encompassing (makif), the drawing forth of the light that encompasses all worlds (sovev kol almin); and afterward the revelation is drawn forth at the level of the inner dimension of the groom.

> Before the groom is revealed at a wedding, there is the chuppah, the canopy that surrounds the couple. So before G-d's light enters inwardly, there must first be an encompassing light, the light that surrounds all worlds (sovev).

וזהו ובצל ידי כסיתיך[157] הוא בחינת חופה ומצהלות חתנים הוא מחופתם מבחינת מקיף כו' (ועמ"ש מענין חופה בד"ה כי על כל כבוד חופה[158] ובד"ה תורה צוה כו' וע"פ לסוסתי ברכבי פרעה[159] ובד"ה עיני כל אליך ישברו):[160]

This is "And in the shadow of My hand I have covered you": the level of chuppah. And "the grooms' jubilation" is "from their canopies," from the level of the encompassing, etc. (See what is written on the subject of chuppah in the discourse beginning "For over all the glory, a canopy," and in the discourse beginning "Moshe commanded us the Torah," etc., and on "To my mare among Pharaoh's chariots," and in the discourse beginning "The eyes of all look to You.")

> "In the shadow of My hand I have covered you" describes this canopy, and the wedding blessing's "jubilation from their canopies" says the groom's joy comes from the encompassing light. Several discourses on the chuppah are cited.

SECTION 6 · ¶12–16

Better than wine

12 כי טובים דודיך מיין.[161] הנה ארז"ל עין לא ראתה זה יין המשומר בענביו[162] ששת ימי בראשית.

"For your love is better than wine." Now, our Sages said: "'No eye has seen': this is the wine preserved in its grapes since the six days of Creation."

> The maamar now turns to the rest of the verse, "your love is better than wine." The Sages say that the reward no eye has seen is the wine kept in its grapes since creation.

וכתב תירושי המשמח אלקים[163] כו' מכאן שאין אומרים שירה[164] אלא על היין[165] כו'. והענין כי היין בענבים מבלע בליעי[166] ויוצא מן ההעלם לגילוי.

And it is written, "My wine that gladdens Elokim," etc.: "From here [we learn] that song is said only over wine," etc. The explanation is that the wine in the grapes is swallowed up [within them], and it comes out from concealment to revelation.

> The Talmud learns from "My wine that gladdens Elokim" that the Levites' song in the Temple is said only over wine. Wine hides within the grape and then comes out into the open: it is the power of bringing the hidden into revelation.

13 ולכן נכנס יין יצא סוד[167,168] כו' ויין ישמח[169] כו' להוציא מן ההעלם לגילוי וכל דבר שהיה בהעלם והסתר ביותר

Therefore, "when wine enters, the secret comes out," etc., and "wine gladdens," etc.: to bring out from concealment to revelation. And whatever was more concealed and hidden,

> The Talmud says "when wine enters, the secret comes out": wine brings the hidden into the open. The Alter Rebbe adds a principle: the deeper something was hidden, the stronger its revelation afterward.

הנה הגילוי שאח"כ ביתר שאת ואין לך דבר בגילוי שלא היה בהעלם תחלה וכמו הולד שהיה טמון בבטן האם וכו'

the revelation afterward is with greater intensity; and there is nothing in revelation that was not first in concealment, like the child that was hidden in the mother's womb, etc.

> Nothing is revealed that was not first concealed. A child, for example, is first hidden in its mother's womb.

וכן הזריעה צ"ל הגרעין טמון ומכוסה ונרקב בעפר וכל מה שטמון ומתרקב בארץ יותר. גדילה התבואה אח"כ בתוספת וריבוי הברכה ביותר.

So too with sowing: the seed must be hidden and covered and rot in the earth; and the more it is hidden and rots in the ground, the more the grain grows afterward, with increase and abundance of blessing.

> A seed must be buried and decay in the ground before it sprouts. The more it is hidden and decays, the greater the harvest.

וכן כל הגליות הם בחי' העלם אותותינו לא ראינו[170] כו' ולפי שהיה צ"ל גילוי פנים בפנים במתן תורה לקבל התורה נגלית היה די

So too all the exiles are the level of concealment: "We have not seen our signs," etc. And because there was to be a revelation "face to face" at the Giving of the Torah, to receive the revealed Torah, it was enough

> Exile, too, is concealment, when "we have not seen our signs." Before Sinai, where G-d revealed Himself "face to face" to give the revealed Torah, a shorter concealment was enough.

בהעלם וגלות רד"ו שנה[171] תחלה וכעת אריכות הגלות הוא לפי שלע"ל יתגלה פנימי' וטעמי התורה (ועמ"ש בפ' וארא סד"ה וידבר אלקים אל משה)

with a concealment and exile of 210 years beforehand. And now, the length of the exile is because in the Time to Come the inner dimension and the ta'amim of the Torah will be revealed. (See what is written in Parshas Va'eira, at the end of the discourse beginning "And Elokim spoke to Moshe.")

> The Egyptian exile lasted 210 years, enough for the revelation of the revealed Torah. The present exile is far longer because the coming revelation is far greater: the inner dimension of the Torah and its ta'amim.

וכמ"ש זורע צדקות מצמיח ישועות[172] שעל ידי הצדקה להחיות רוח שפלים בכסף וזהב גשמיים מצמיח ישועות[173] לשון וישע[174] ה' כו'

And as it is written, "He sows charity (tzedakos), He causes salvations (yeshuos) to sprout": through charity, reviving the spirit of the lowly with physical silver and gold, He causes yeshuos to sprout, a term [related to] "and G-d turned (vayisha)," etc.:

> The morning prayer calls G-d "He who sows charity and causes salvations to sprout." Charity given with physical money is "sown" like a seed, and yeshuos, "salvations," is read as related to vayisha, "and G-d turned toward," a word for divine attention and light.

גילוי ש"ע נהורין[175] וזהו ענין יין המשמח[176] אלקים כי אלקים הוא בחינת ההסתר והעלם כמ"ש

the revelation of the 370 (sha'a) lights. And this is the meaning of "wine that gladdens Elokim," for Elokim is the level of hiddenness and concealment, as it is written,

> Yeshuos is read as yesh sha, "there are 370," the 370 lights of the Kabbalah, which will be revealed. This explains "wine that gladdens Elokim": Elokim is the Name of concealment.

כי שמש ומגן[177] ה' אלקים שבחינת שם אלקים הוא בחינת מגן ונרתק להעלים ולהסתיר להיות נראה ליש ודבר וכשיוצא מהעלם לגילוי אז תהיה השמחה גדולה לאלקים דוקא.

"For a sun and a shield is Havayah Elokim": the level of the Name Elokim is the level of a shield and a sheath, to conceal and to hide, so that [the world] appears as an existing thing. And when it comes out from concealment to revelation, then the joy is great for Elokim specifically.

> "A sun and a shield is Havayah Elokim": Elokim is like a shield or sheath that screens the sun (Havayah), so that the world can seem to exist on its own. When that concealment turns into revelation, the joy is specifically for Elokim, the one who concealed.

14 וזהו נכנס יין יצא סוד כו' סוד[178] הוי' ליראיו כו' ויין המשומר בענביו הוא בחינת העלם והסתר גדול מששת ימי בראשית שהגילוי שיהיה לעתיד לבא יהיה בבחינת א"ס עין לא ראתה[179] כו'.[180]

And this is "when wine enters, the secret (sod) comes out," etc.: "the secret of Havayah is for those who fear Him," etc. And the wine preserved in its grapes is the level of a great concealment and hiddenness from the six days of Creation, for the revelation that will be in the Time to Come will be at the level of the Infinite: "no eye has seen," etc.

> The "secret" that wine brings out is "the secret of Havayah," the hidden G-dliness. The wine kept in its grapes since creation is the deepest concealment, and so it holds the greatest revelation, the infinite revelation of the future that "no eye has seen."

15 ועיין מענין יין המשומר בענביו משי"ב בד"ה ענין ברכת הזימון[181] בסופו. אך הנה כל זה הוא בבחינת השתלשלות העלם וגילוי בחי' יין כו'.

And see on the subject of the wine preserved in its grapes since the six days of Creation in the discourse beginning "The matter of the blessing of the zimun," at its end. But all this is at the level of the chain of descending worlds (hishtalshelus), of concealment and revelation, the level of wine, etc.

> Another discourse on the preserved wine is cited. But wine, however deep its concealment and great its revelation, still belongs to the ordered chain of worlds, where hiding and revealing are two stages.

אבל דודיך שהוא למעלה מן ההשתלשלות למעלה גם מבחינת ההעלם למעלה מבחינת סובב וממלא כי אין ערוך כו' קדוש ומובדל וקמיה כחשכה כאורה.[182]

But "your love" (dodecha) is above the chain of descending worlds, above even the level of concealment, above the level of the light that encompasses [all worlds] (sovev) and [the light that] fills [all worlds] (memalei); for there is no comparison, etc., holy and set apart, and "before Him darkness is as light."

> "Your love" (dodecha) is higher still: above the chain of worlds, above concealment itself, above both the encompassing and the indwelling light. Before G-d "darkness is as light": hiding and revealing make no difference to Him.

פי' כי כשנמשך ההעלם לידי גילוי הרי זהו נחשב למטה כמו שיוצאים מאפילה לאורה שמתחלה כשהיה האור בבחינת העלם החושך יכסה[183]

That is: when the concealment is brought to revelation, this is considered below like coming out of darkness into light; for at first, when the light was at the level of concealment, "darkness covers,"

> From our side, revelation after concealment is like coming from darkness into light. At first "darkness covers" the light.

ועל ידי הגילוי הנה ראו אור גדול[184] ותהיה השמחה גדולה לאלקים אבל קמיה עצמותו יתי'

and through the revelation "they have seen a great light," and there is great joy for Elokim. But before Him, His essence, may He be blessed,

> Then "they have seen a great light," and there is joy for Elokim, the Name of concealment. But this joy belongs to our perspective, not to G-d's essence.

הנה אור וגילוי זה שוה עם החשך שמתחלה דכל נהוראן מתחשכאן קמיה וכתר עליון אע"ג דאיהו אור צח[185] אור מצוחצח אוכמא איהו[186] כו'.

this light and revelation is equal to the darkness that was at first; for "all lights are darkened before Him," and the supernal Keser (Crown), "although it is a clear light, a polished light, is black," etc.

> Before His essence, even this light is no brighter than the darkness that preceded it. As the Tikkunei Zohar says, even Keser, the highest and purest light, is "black" before Him.

16 וזהו כי טובים דודיך[187] התגלות בחינת מהותו ועצמותו הנמשך ע"י תורה ומצות בחינת שיר השירים כו' התגלות שמו הגדול כו'

This is "for your love is better": the revelation of the level of His being and essence, which is drawn forth through Torah and mitzvos, the level of the "Song of Songs," etc., the revelation of His great Name, etc.:

> "For your love is better" refers to the revelation of G-d's very essence, drawn down through Torah and mitzvos. This is the "Song of Songs," His great Name, described earlier.

הנה טובים מיין כו' [ועמ"ש בד"ה מצה זו כו' ובד"ה ושאבתם מים בששון[188] בענין ערבים עלי דברי סופרים יותר מיינה של תורה[189] ועמ"ש בד"ה אשי רה לה'

it is "better than wine," etc. [See what is written in the discourse beginning "This matzah," etc., and in the discourse beginning "You shall draw water with joy," on "The words of the Scribes are more beloved to Me than the wine of Torah"; and see what is written in the discourse beginning "I will sing to G-d,

> This love is "better than wine," better than even the greatest revelation within the worlds. References follow, including a teaching that the words of the Sages are dearer to G-d than "the wine of Torah."

כי גאה גאה[190] בפירוש אדון הנפלאות ובפי' כי גאה גאה כו' ומ"ש בד"ה עד דלא ידע[191] בין ארור המן לברוך מרדכי[192] בפירוש וענין משל הקדמוני.

for He is exalted above the exalted," on the explanation of "Master of wonders," and on the explanation of "for He is exalted above the exalted," etc.; and what is written in the discourse beginning "Until one does not know between 'cursed is Haman' and 'blessed is Mordechai,'" on the explanation and meaning of "the parable of the ancient one (hakadmoni)":

> More discourses are cited: on the Song at the Sea, "for He is exalted above the exalted," and on the Purim saying about not knowing between "cursed is Haman" and "blessed is Mordechai." The last explains "the parable of the ancient one."

קדמונו של עולם כו' ועיין עוד מענין כי טובים דודיך ברבות בשיר השירים[193] ובפרשת נשא פי,ד בענין ביום השביעי נשיא[194]

"the Ancient One of the world," etc. And see further on the subject of "for your love is better" in the Midrash Rabbah on the Song of Songs, and in Parshas Naso, chapter 14, on "On the seventh day, the prince"

> "The ancient one" is read as "the Ancient One of the world," G-d Himself. Midrashic sources on "your love is better" are also cited.

(זח"ב י"ב ב' צ"ד ב' צ"ה א' ק"נ א'. ומענין ישקני ברבות בשיר השירים ובפרשה כי תשא פמ"א. זח"א מ"ד ב' ע' א'. קל"ז[195] א'. ח"ב קכ"ד ב' ק"כ ב' קמ"ז ב'[196] רנ"ו ב' ח"ג רפ"ז א')]:

(Zohar II, 12b, 94b, 95a, 150a). And on the subject of "Let him kiss me," in the Midrash Rabbah on the Song of Songs and in Parshas Ki Sisa, chapter 41; Zohar I, 44b, 70a, 137a; II, 124b, 120b, 147b, 256b; III, 287a.]

> A list of Zohar and Midrash passages on "your love" and on "Let him kiss me" closes the maamar.

IN ONE'S AVODAH

In the Shema a person moves through both brides: at "One," by contemplating that all before G-d is as nothing, giving up every personal wish; then, through "Blessed be the name," returning as a self that loves G-d and longs for Him, and bringing that love into Torah study ("you shall speak of them") and physical mitzvos, including charity given with real money. This is how G-d's light is drawn down, first into the Torah and then into the world, making a dwelling place for Him below.

QUESTIONS FOR DISCUSSION

1. Why does the love of "with all your soul" need "Blessed be the name of His kingdom" before it, and what does this say about the place of a person's own self in serving G-d?
2. What is the difference between G-d's essence and "His great Name," and why does the maamar insist that the worlds do not come from G-d by cause and effect?
3. How do the rising songs of the worlds (shirah) bring down the song from above (shir)? What in a person's own life might be a "song from below"?
4. Why is a kiss, a physical act, a better image than speech for the inner love G-d reveals through the Torah?
5. If the depth of the concealment measures the greatness of the revelation, how does the maamar understand the length of the present exile?

FOR CHILDREN · AGES 9–13

For the children at the table

G-d and the Jewish people, groom and bride

THE BIG IDEA

The Jewish people are like a bride who gives herself to G-d and longs for Him, and through Torah and mitzvos G-d's deepest love comes into the world.

Shir HaShirim, the Song of Songs, is a love song between a groom and a bride. The groom is G-d, who comes down to us through the Torah, and the bride is the Jewish people. The Hebrew word for bride, kallah, hints at two feelings. One is kilayon, being completely taken up: when we say "One" in the Shema and think how everything is as nothing before G-d, we give up all our own wishes. The other is kalsah, longing: when we say "You shall love," we are still ourselves, and we long to come close to Him. These two feelings draw G-d down in two ways. First, His light comes into the wisdom of the Torah, and even into its song, the tune of its words, which carries G-d's delight. Then it comes further down into the mitzvos we do with physical things, like giving tzedakah with real money. In this way G-d makes a home for Himself in our world. The verse ends, "Your love is better than wine." Wine brings out what was hidden. But G-d's love, which we reach through Torah and mitzvos, shows G-d Himself, and for Him hidden and revealed are the same.

THE MASHAL

A seed is hidden in the ground and seems to rot away, yet the more it is hidden, the more grain grows from it afterward. Wine is like that too: it brings out what was hidden inside. The maamar uses these pictures to show that what is hidden comes out with greater strength.

QUESTIONS FOR THE SHABBOS TABLE

1. What are the two feelings hidden in the word kallah, bride?
2. Why does the maamar call the Torah a song, and what do you think the song carries?
3. When you say the Shema this week, how can you think about loving G-d and wanting to be close to Him?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **שיר השירים**

Another transcript of this same maamar, preserved in the Tzemach Tzedek's handwriting; the note points to it as a parallel version of the text.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקע"א נדפס מגוכתי"ק כ"ק הצ"צ. ראה הערת כ"ק אדמו"ר בהערות וציונים לעיל יט, ג. סעי' א נמצא בשרש מצות התפלה פרק מא עם הגהות אחרות. במאמרי אדה"ז — כתובים ח"ב ע' א' כנראה קיצור או תוכן מחלק מהמאמר. עוד הנחה באוה"ת שה"ש ע' טו עם הגהות אחרות. שם ע' כא צויין: שייך לד"ה שה"ש ביאור על לקו"ת. שם ע' כד צויין: ביאור מעט ע"פ ישקני לד"ה שה"ש הא' לסעי' ג. שם ע' כה ללקו"ת ד"ה שה"ש. ראה להלן בהוספות להערות וציונים השוואות לד"ה זה. באוה"ת שה"ש כרך ג ע' תתט נדפס ביאור (וראה בהערה לשם).

2 **שיר השירים**

The opening verse of the Song of Songs, which this maamar explains.

Song of Songs 1:1 שיר השירים א:א

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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

KEHOT'S NOTE

שה"ש א, א.

3 The second verse; its "kisses" and "your love is better than wine" are explained in the second half of the maamar.

Song of Songs 1:2 שיר השירים א:ב

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

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

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4 **וכנס"י נקרא בשם כלה**

There the Tzemach Tzedek brings the idea that the Congregation of Israel is called a bride in the name of the Midrash Rabbah at the end of Parshas Va'eschanan.

KEHOT'S NOTE

באוה"ת שמות כרך ז ע' ב'תקיח מביא זה בשם רבות ס"פ ואתחנן.

5 **ביום חתונתו זה מ"ת**

"On the day of his wedding and on the day of the joy of his heart." The Sages read the wedding as the Giving of the Torah.

Song of Songs 3:11 שיר השירים ג:יא

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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Taanit 26b:6–7 תענית כ"ו ב:ו-ז'

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

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KEHOT'S NOTE

שה"ש ג, יא. תענית כו, ב. ראה תו"א קו, א. סה"מ תקס"ג ע' קב. אוה"ת שמות כרך ז ע' ב'תקטז. ב'תקיח.

6 The Talmud teaches that one who gladdens a groom merits the Torah, given with five "voices," corresponding to the five times "voice" appears at the wedding blessing.

Berakhot 6b:30 ברכות ו' ב:ל'

וְאִם מְשַׂמְּחוֹ מַה שְׂכָרוֹ? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זוֹכֶה לַתּוֹרָה שֶׁנִּתְּנָה בַּחֲמִשָּׁה קוֹלוֹת, שֶׁנֶּאֱמַר: "וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל הָהָר וְקֹל שֹׁופָר וגו'. וַיְהִי קוֹל הַשֹּׁפָר וגו' וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל".

If he does felicitate him, what is his reward ? R. Joshua b. Levi said : He is worthy of Torah which was given amidst five "voices"; as it is said, "And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud... and when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice" (Exod. xix. 16 ff.).

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7 **בפ"ק דברכות**

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

KEHOT'S NOTE

ו, ב.

8 **חתן חות דרגא**

The Talmud's saying "descend a level (chas darga) and take a wife"; the Alter Rebbe reads chassan, groom, as one who descends a level.

Yevamot 63a יבמות ס"ג א

KEHOT'S NOTE

ראה יבמות סג, א. באוה"ת שמות כרך ז ע' ב'תקטז ובגמרא שבת משמע שהוא עלי' ומפרש שם ששני הענינים אמת ע"ש. באוה"ת שמות כרך ז ב' ע' תקכד מעיר שכאן מבאר שהירידה מאוא"ס בחכמה נק' ג"כ חתן, ובמ"א מבואר שחות דרגא הוא מג"ר לז"ת ע"ש.

9 **והנה כלה יש בו ב' פירושים**

Further discussion of the two meanings of kallah.

KEHOT'S NOTE

ראה אוה"ת שמות כרך ז ע' ב'תקיח. פ' שלח ע' תרט. סה"מ תרע"ח ע' מ.

10 **כלה שארי**

"My flesh and my heart are consumed (kalah)." The first meaning of kallah: being consumed.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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11 **דתרגם יונתן**

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

KEHOT'S NOTE

אבל רש"י שם פי' "לשון תאוה כמו כלתה לתשועתך נפשי" [תהלים קיט, פא]. וכן פירשו במצודת ציון ומצודת דוד.

12 **כלתה נפשי**

"My soul yearns, indeed it pines, for the courtyards of G-d." The second meaning of kallah: the soul's longing.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל־אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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13 **תשוקת נפש לידבק**

The Tzemach Tzedek asks: Malchus of Atzilus is one of the ten Sefiros, which are G-dliness itself, so how can it yearn to be absorbed in the Infinite Light, any more than a foot yearns for the head?

KEHOT'S NOTE

באוה"ת שלח ע' תרט מביא הקושיא "הלא מל' דאצי' היא אחת מע"ס שהן אלקות ממש, וא"כ איך שייך בזה התשוקה להכלות הנפש לאוא"ס כמו שלא שייך התשוקה מהרגל אל הראש" ע"ש.

14 **ואל אישך תשוקתך**

"Your desire shall be to your husband"; the Targum uses the same word for desire as it uses for "my soul yearns," showing that the second meaning is yearning.

Genesis 3:16 בראשית ג':ט"ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טז.

15 **בק"ש יש ב' בחי' מס"נ**

There the first two verses of the Shema, "Hear, O Israel" and "Blessed be the name," are called the two "hands" and identified as the higher unity and the lower unity, which require the heart's intent.

KEHOT'S NOTE

ראה גם לקמן כא, ג.

16 **למסור נפשו באחד**

A parallel discussion of self-sacrifice in the Shema.

KEHOT'S NOTE

ראה שו"ת הרשב"א ח"ה תשובה נה. ב"ח טור או"ח סס"א. פע"ח שער הק"ש פי"ב. ראה גם תו"א כט, ב. אוה"ת תרומה ע' אישסז. נצבים ע' אי'ר. לעיל בפ' ראה כה, א "ואין הכוונה על ציור ק"ה בפ"מ בלבד אלא גם ברוחניות".

17 **ואהבת בכל נפשך**

The second verse of the Shema's first paragraph, the source of the second kind of self-sacrifice.

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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18 **אפי' נוטל את נפשך**

The Mishnah explains "with all your soul" as "even if He takes your soul"; this is the second self-sacrifice.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

... וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמְאֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, וּבְפִנְדָּתוֹ, וּבְאָבָק שֶׁעַל רַגְלָיו, וְלֹא יַעֲשֶׂנּוּ קַפַּנְדַּרְיָא, וּרְקִיקָה מִקַּל וָחֹמֶר. כָּל חוֹתְמֵי בָרְכוֹת שֶׁהָיוּ בַּמִּקְדָּשׁ, הָיוּ אוֹמְרִים מִן ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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

19 **לאהבה כוי כי הוא חייך**

"To love Havayah your G-d... for He is your life": love belongs to a living person, which sharpens the question of how love follows self-sacrifice.

Deuteronomy 30:20 דברים ל':כ'

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת

לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

20 **בד"ה להבין מארז"ל ע"פ כי טובים דודיך**

The discourse the text itself cites on self-sacrifice and "your love is better than wine."

KEHOT'S NOTE

תו"א נג, א.

21 **ובד"ה חייב אינש לבסומי בפוריא**

The Purim discourse the text itself cites on self-sacrifice.

KEHOT'S NOTE

תו"א צט, ב.

22 **שמע ישראל**

"Hear, O Israel... Havayah is One": the source of the first self-sacrifice, at the word "One."

Deuteronomy 6:4 דברים ו׳:ד

שְׁמַע יִשְׂרָאֵל Havayah אֱלֹקֵינוּ Havayah אֶחָד׃

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

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23 **שמע מלשון הבנה**

Kehot's note points to I Samuel 3:1 for these words.

I Samuel 3:1 שמואל א ג׳:א׳

וְהַנַּעַר שְׁמוּאֵל מְשָׁרֵת אֶת־Havayah לִפְנֵי עֵלִי וּדְבַר־Havayah הָיָה יָקָר בַּיָּמִים הָהֵם אֵין חָזוֹן נִפָּרָץ׃

And the child Samuel ministered unto the L-RD before Eli. And the word of the L-RD was precious in those days; there was no frequent vision.

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KEHOT'S NOTE

ראה שמואל-א ג, א.

24 **אני הוי' לא שניתי**

"I, Havayah, have not changed": creation brings no change in G-d.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

25 **אני ראשון . . ומבלעדי אין אלקים**

G-d is first and last, and nothing apart from Him conceals Him; the maamar reads "Elokim" here as the power of concealment.

Isaiah 44:6 ישעיהו מ״ד:ו׳

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים׃

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישע' מד, ו.

26 **כולא קמיה כלא חשיב**

The Zohar's statement that all before Him is considered as nothing; before G-d there is no real concealment.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ׳:קפ״ח-כ״ב:קצ״ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

27 Another verse where the root kalah means coming to an end, confirming the sense of consumption.

Isaiah 16:4 ישעיהו ט״ז:ד׳

יָגוּרוּ בָךְ נִדָּחַי מוֹאָב הֱוִי־סֵתֶר לָמוֹ מִפְּנֵי שׁוֹדֵד כִּי־אָפֵס הַמֵּץ כָּלָה שֹׁד תַּמּוּ רֹמֵס מִן־הָאָרֶץ׃

Let mine outcasts dwell with thee; As for Moab, be thou a covert to him from the face of the spoiler.' For the extortion is at an end, spoiling ceaseth, They that trampled down are consumed out of the land;

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PARAGRAPH 2

28 **ולא תחללו את שם קדשי**

"You shall not profane My holy Name"; the Alter Rebbe reads "profane" (chilul) as making a chalal, a space apart from G-d.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם׃

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

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KEHOT'S NOTE

ויקרא כב, לב.

29 **כלה שארי ולבבי**

"My flesh and my heart are consumed": the consumption of all one's own wishes.

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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30 **מי לי בשמים**

"Whom do I have in heaven but You?": the soul that desires nothing but G-d, not even Gan Eden.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

31 **בבשכמל"ו בחי' יחו"ת**

It explains that after "One," the higher unity in which nothing else truly exists, "You shall love" with someone who loves would be impossible, except through "Blessed be the name," the lower unity, said in between.

KEHOT'S NOTE

בשרש מצות התפלה פרק מא ((קלח, ב) מבאר זה "אחר שאמר אחד שהוא בחי' יחו"א איך שאין עוד שום דבר ממש כו' לא שייך כלל בחי' ואהבת בבחי' יש מי שאוהב אלא ע"י בחי' בשכמל"ו שנאמר בינתיים שהוא בחי' יחו"ת".

32 **שאין מלך בלא עם**

There the Alter Rebbe explains the Zohar that "Hear, O Israel" is the higher unity and "Blessed be the name" the lower unity, and that G-d concealed the world's life-force so that it would seem separate, because the purpose of creation is the revelation of His kingship, and "there is no king without a people."

Tanya, Sha'ar HaYichud 7:2 תניא, חלק שני; שער היחוד והאמונה ז':ב'

... כִּי תַּכְלִית בְּרִיאַת הָעוֹלָם הוּא בִּשְׁבִיל הִתְגַּלּוּת מַלְכוּתוֹ יִתְבָּרַךְ, דְּ"אֵין מֶלֶךְ בְּלֹא עָם", פֵּירוּשׁ "עָם" - מִלְּשׁוֹן "עוֹמְמוֹת", שֶׁהֵם דְּבָרִים נִפְרָדִים וְזָרִים וּרְחוֹקִים מִמַּעֲלַת הַמֶּלֶךְ, כִּי אִילּוּ אֲפִילּוּ הָיוּ לוֹ בָּנִים רַבִּים מְאֹד - לֹא שַׁיָּיךְ שֵׁם "מְלוּכָה" עֲלֵיהֶם, וְכֵן אֲפִילּוּ עַל שָׂרִים לְבַדָּם, רַק "בְּרוֹב עָם" - דַּוְקָא - "הַדְרַת מֶלֶךְ".

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KEHOT'S NOTE

ס' החיים פי' הגאולה פי"ב. בחיי וישב לח, ל. עמק המלך ש' שעשועי המלך רפ"א. תניא ח"ב פי"ז. להעיר מפרקי דר"א פי"ג.

33 **שאין מלך בלא עם**

One of the sources the Kehot note gives for "there is no king without a people"; the Alter Rebbe uses it to explain why Malchus brings creatures into being.

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל"ח:ל'

34 Kehot's note points to Zohar, Achrei Mot 46:282 for these words.

Zohar, Achrei Mot 46:282 ספר הזהר, אחרי מות מ"ו:רפ"ב

35 Kehot's note points to Zohar, Achrei Mot 44:259 for these words.

Zohar, Achrei Mot 44:259 ספר הזהר, אחרי מות מ"ד:רנ"ט

PARAGRAPH 3

36 "Besides Me there is no Elokim": there is no concealment outside G-d; the concealment is His own.

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים׃

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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37 **וכהדין קמצא דלבושי' ומיני' ובי'**

The Midrash's image of a creature whose garment is made from its own body; the Alter Rebbe uses it for G-d's self-concealment.

Bereshit Rabbah 21:5 בראשית רבה כ"א:ה'

... שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריאל, שנאמר (דניאל י): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כיונה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב): ויקם יונה לברוח תרשישה מלפני ה', אף זה בורח מלקיים צווי המקום. מה זה לא לן בכבודו, אף זה לא לן כבודו עמו. רבי ברכיה בשם רבי חנינא אמר: כאליהו. מה זה לא טעם טעם מות, אף זה לא היה ראוי לטעום טעם מות. היא דעתיה דרבי ברכיהבשם רבי חנין דאמר: כל זמן שהיה ...

Rabbi Papus expounded: "Behold, the man has become as one of us" - like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: "Behold, the man has become as one of us"? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as "from him." He chose "one" path, by himself. Rabbi Yehuda bar Simon ...

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KEHOT'S NOTE

ב"ר כא, ה.

38 **ואהבת בבחי' יש מי שאוהב**

It explains that "You shall love Havayah your Elokim" means drawing down the revelation that Havayah is Elokim, and that this is the second bride, "my soul yearns," in which the soul's expiring is still as an existing self: there is someone who loves.

KEHOT'S NOTE

בשרש מצות התפלה פרק מא (קלט, א) מבאר זה "להמשיך תמיד בחי' גילוי אלקות להיות הוי' הוא האלקים וזהו ואהבת את הוי' אלקיך שיהי' גילוי בחי' הוי' למטה זה אלי כו' וזהו בחי' כלה שני' לשון כלתה נפשי שהכלות הנפש הוא בבחי' יש עדיין יש מי שאוהב כו'".

39 **בד"ה בכ"ה בכסלו באופן אחר קצת**

The "somewhat different manner": there "with all your soul" means that even the animal soul is subdued and transformed, a self-sacrifice that is not at "One" but at "Blessed be the name."

KEHOT'S NOTE

תו"א כט, ב. ושם כ' "ובכל נפשך היינו שגם בחי' נה"ב הי' בבחי' אתכפייא ואתהפכא כו' שמס"נ זו אינה באחד אלא בבחי' ברוך שם כבוד מלכותו כו'". וראה סה"מ תרס"ו ע' קלה. באוה"ת תרומה ע' א'שסח מבאר שכאן מדבר בענין "ומס"נ והרצון בבחי' זו הוא באחד דוקא כי בחי' זו נמשך מההתבוננו' באחד איך דכולא קמי' כל"ח" ושם בע' א'שסט בענין למסור נפשו באחד "והרי במשנה דרשו זה על ובכל נפשך, אך כי מס"נ באחד ענינו מסירת הרצון דהיינו להיות ועמך לא חפצתי", ע"ש.

40 **שכינתא עילאה . . תתאה**

It explains that the root of self-sacrifice at "One" (the higher unity) in every Jew is called the Higher Shechinah, and the root of the yearning love "with all your soul" (the lower unity) is called the Lower Shechinah, which dwells among the lower beings and from which Jewish souls receive.

KEHOT'S NOTE

ת"ז (תל"ח). ושם (קנז, א [תז"ח ק, ד]. קנח, א. [תז"ח קא, ד]. קסו, ב [תז"ח קח, א]. קעג, ב [תז"ח קיד, ג]). זח"א (כו, א. נ, ב). וע' זח"ג (קח, ב). [כ]. וראה הביאור בשרש מצות התפלה שם "דהיינו המקור והשרש שיהי' בכל א' מישראל בחי' המס"נ הנ"ל, נק' שכינה ששורה בתחתונים שמשם מקבלים נשמות ישראל, והמקור והשרש לבחי' מס"נ וכליון הנ"ל באחד שהוא מבחי' יחו"ע נק' שכינתא עילאה והמקור והשרש לבחי' ואהבת בכל נפשך בכלות הנפש ותשוקה שהוא מבחי' יחו"ת נק' שכינתא תתאה", וראה אוה"ת שה"ש כרך ג ע' תתט. באוה"ת שמות ע' נח מבאר שזה ב' בחי' מס"נ שבק"ש.

41 **שכינתא עילאה ושכינתא תתאה**

One of the Zohar passages the Kehot note gives for the Higher and Lower Shechinah.

Zohar, Bereshit 83:235–86:248-ספר הזהר, בראשית פ"ג:רל"ה פ"ו:רמ"ח

Similarly we can interpret the text "the heavens and the earth" to mean that the higher Shekinah and the lower Shekinah will be joined in the union of male and female; this has already been explained, as the colleagues have noted.'

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

42 **בפרדס ש"ח פי"ג . . ושכינתא תתאה**

It quotes Pardes, in the name of the Tikkunim, that the Higher Shechinah is Binah and the Lower Shechinah is Malchus.

KEHOT'S NOTE

באוה"ת שה"ש כרך ג ע' תתט "בפרדס שער ח פי"ג בשם התי"ז פי' דשכינתא עילאה הוא בינה ושכינתא תתאה הוא בחי' מל'".

43 **ובזהר הרקיע ר"פ בראשית**

An explanation of the Zohar HaRakia passage cited here.

KEHOT'S NOTE

נתבאר בסה"מ תקס"ג ע' ב. ביאוה"ז להצ"צ כרך ב ע' תקפו ואילך.

44 **ובזהר הרקיע ר"פ בראשית . . אוף כנ"י**

It adds that the rose is Malchus of Atzilus, the Nukva of Z'eir Anpin, while the Congregation of Israel, called "the bride of Moshe," is inward within Z'eir Anpin and clothes itself in the outer Malchus.

KEHOT'S NOTE

באוה"ת שה"ש כרך ג ע' תתט מוסיף "דשושנה הוא מל' דאצי' נוק' דז"א וכנסת ישראל הוא נק' כלת משה והיא בפנימיות בתוך ז"א והיא מתלבשת במל' החיצונה". הזהר הרקיע נתבאר בארוכה בביאוה"ז להצ"צ כרך ב ע' תקפה ואילך.

45 **מה שושנה כו' אוף כנ"י**

The Zohar's opening: "As the rose among the thorns, so is the Congregation of Israel."

Zohar, Introduction 1:1–2:4-ספר הזהר, הקדמה א':א'-ב':ד'

1This chapter, a preliminary exposition of Gen. 1, serves to introduce the reader to the circle of R. Simeon and his colleagues, and to give him an idea of the scope and nature of their discussions. It is somewhat more discursive and fanciful than the main body of the Zohar. Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. 2, 2). 'What', he said, 'does the lily symbolise? It symbolises the Community of Israel. As the lily among thorns is tinged with red and ...

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

46 **בד"ה ששים המה מלכות**

There the Alter Rebbe explains that now, because the chain of worlds flows from the "river" through many contractions, creatures appear separate; in the future the essence of the "spring" will be revealed below and there will be unity below as above.

KEHOT'S NOTE

לקמן שה"ש לט, ג.

47 **בד"ה זכור את אשר עשה לך עמלק**

The discourse the text cites for the meaning of the Congregation of Israel.

KEHOT'S NOTE

תו"א פד, ב.

48 **וע' בסה"מ סי' קנו**

The Kehot note identifies the abbreviated work as Hadras Melech; Or HaTorah quotes it as saying that the Congregation of Israel is Binah, though not literally Binah, but that this is the essence of the matter.

KEHOT'S NOTE

בספר הדרת מלך. נעתק באוה"ת שה"ש כרך ג ע' תתט "וז"ל דכנ"י היינו בינה, ודע שאין הכוונה בינה ממש אלא כך הוא עיקרן של דברים" ע"ש שמאריך בלשונו.

49 **בד"ה וארשתיך לי**

There day and night are Z'eir Anpin and Nukva, and the Alter Rebbe explains "know today and take to heart" as uniting the two inclinations so that Havayah and Elokim

are joined, a union that depends on an arousal from below.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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KEHOT'S NOTE

לעיל במדבר ח, ב.

50 **סד״ה כי אתה נרי**

There the Alter Rebbe distinguishes two loves hinted in the Name Havayah: a love from above, a gift, and a love born in the soul that contemplates G-d's greatness, the two "colors" of a flame.

KEHOT'S NOTE

תו״א מקץ מא, א.

51 **הוי׳ . . הוא אלקים**

"Havayah is Elokim": the Name of revelation and the Name of concealment are one.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט. ובמאמרי אדה״ז — כתובים ח״ב ע׳ א׳ (שקרוב לודאי שזהו קיצור ותוכן מהצ״צ להמאמר דכאן) נוסף "וכתי׳ שמש ומגן הוי׳ אלקים, כמו המגן שמסתיר הארת השמש, והיינו כהדין קמצא דלבושא מיני׳ וביי׳. והיינו להיות התהוות נבראי׳ ונפרדי׳ כי נתאוה להיות לו דירה בתחתונים. ואמנם התכלית הוא להיות אחי״כ ביטול היש והוא בחי׳ אהבה בכל נפשך תשוקת כל הנבראי׳ מלאכי׳ ונשמות לאלקותו ית׳ שיש מי שאוהב. ובחי׳ זו נק׳ כלה מלשון כלות הנפש". ע״ש. וראה כעין זה באוה״ת שה״ש כרך א ע׳ טז.

PARAGRAPH 4

52 **בחי׳ חות דרגא**

The Tzemach Tzedek cites the Talmud's phrase "descend a level" from Yevamot 63a as the source of chas darga.

KEHOT'S NOTE

"כנזכר בפרק הבע״י דס״ג ע״א נחית דרגא" — אוה״ת שמות כרך ז ע׳ ב׳תקטז ע״ש.

53 **בחי׳ חות דרגא**

"Descend a level and take a wife"; the groom as one who comes down a level.

Yevamot 63a יבמות ס״ג א

54 **קול מצהלות חתנים מחופתם**

The text of the seventh wedding blessing, which speaks of "the grooms' jubilation from their wedding canopies"; the plural hints at two grooms.

Ketubot 8a:6 כתובות ח׳ א:ו׳

"בָּרוּךְ אַתָּה ה׳, אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחְוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה׳ אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה׳, מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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

55 **תרי משמע**

It explains the point that "grooms" implies two.

KEHOT'S NOTE

בשרש מצות התפלה פרק מג, מבאר זה ע״ש.

56 **מלך משובח ומפואר**

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

KEHOT'S NOTE

ברכת ברוך שאמר.

PARAGRAPH 5

57 **עד שלא נבה״ע הי׳ הוא ושמו בלבד**

The note refers there for a precise discussion of the wording of this saying.

KEHOT'S NOTE

פדר״א פ״ג. וראה דיוק ג׳ זהו בהקדמת השל״ה בתחלתה. קטע מכאן נעתק בסה״מ תרכ״ט (הוצאת תשנ״ב) ע׳ רצו.

58 **עד שלא נברא העולם היה הוא ושמו בלבד**

"Before the world was created there was only the Holy One, blessed be He, and His great Name"; the maamar asks what a "name" can mean before there was anyone to call it.

Pirkei DeRabbi Eliezer 3:2-3 פרקי דרבי אליעזר ג׳:ב׳-ג׳

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשָׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִין שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שִׁבְעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a

parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

59 **נקרא בגמרא ובמדרשים בשם הקב"ה**

In Tazria the Alter Rebbe sets out to explain why the Sages call the Creator "the Holy One, blessed be He," in the context of the Heavenly Academy and the power of the Sages' Torah study.

KEHOT'S NOTE

ראה לעיל תזריע כב, ג. בהעלותך לד, ג. בשרש מצות התפלה פרק מג. שם מז, א. קב, ב. קלא, א. וראה אוה"ת פנחס ע' א'רי. סה"מ עזר"ת ע' קעו ואילך. אגה"ק סי' ז.

60 **בביאור ע"פ כי עמך מקור חיים**

The explanation on "For with You is the source of life" that the text itself cites.

KEHOT'S NOTE

תו"א לה, ג.

61 **ולקמן . . צאינה וראינה**

The first discourse on "Go forth and see," later in Shir HaShirim, cited by the text.

KEHOT'S NOTE

דף כא, ב.

62 **הקב"ה יושב ועוסק בתורה**

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

KEHOT'S NOTE

בתדא"ר רפי"ח והעיקר מע"ז ג, ב. ד, ב.

63 **הקב"ה יושב ועוסק בתורה**

The Talmud describes G-d's "day": the first three hours He sits and studies Torah. The Alter Rebbe reads "sitting" as lowering Himself into the Torah.

Avodah Zarah 3b:7עבודה זרה ג' ב:ז

אִינִי? וְהָא אָמַר רַב יְהוּדָה אָמַר רַב: שְׁתֵּים עֶשְׂרֵה שָׁעוֹת הָוֵי הַיּוֹם, שָׁלֹשׁ הָרִאשׁוֹנוֹת — הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה, שְׁנִיּוֹת — יוֹשֵׁב וְדָן אֶת כָּל הָעוֹלָם כּוּלּוֹ, כֵּיוָן שֶׁרוֹאֶה שֶׁנִּתְחַיֵּיב עוֹלָם כְּלָיָיה — עוֹמֵד מִכִּסֵּא הַדִּין וְיוֹשֵׁב עַל כִּסֵּא רַחֲמִים,

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

64 **והארה זו נק' בחי' שם**

This passage is quoted there.

KEHOT'S NOTE

מובא אוה"ת יתרו ע' תתלד.

65 **והשרש והיכולת**

A parallel discussion of the "capacity" in the Infinite One to radiate.

KEHOT'S NOTE

ראה דרך מצותיך קלו, א. אוה"ת ענינים ע' קמא. אוה"ת פ' יתרו ע' תתלה.

66 **בכחך הגדול**

"With Your great power": the power that is His great Name.

Deuteronomy 9:29דברים ט':כ"ט

וְהֵם עַמְּךָ וְנַחֲלָתֶךָ אֲשֶׁר הוֹצֵאתָ בְּכֹחֲךָ הַגָּדֹל וּבִזְרֹעֲךָ הַנְּטוּיָה:

Yet they are Thy people and Thine inheritance, that Thou didst bring out by Thy great power and by Thy outstretched arm.'

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KEHOT'S NOTE

דברים ט, כט.

67 **בד"ה אתם נצבים**

The discourse the text cites for G-d's essence not being in the category of bestowal.

KEHOT'S NOTE

לעיל שם מד, ג.

68 **וכמ"ש במ"א בפי' כי עמך מקור חיים**

There the Alter Rebbe explains that a divine Name or attribute such as Shechinah refers not to the attribute itself but to the illumination of the Infinite clothed in it, citing Pardes; the essence in itself is utterly simple and none of the attributes.

KEHOT'S NOTE

ראה לעיל ויקרא נא, ד.

69 **כי בעילה ועלול יש שינוי בהעילה**

A later discourse in Shir HaShirim, on "There are sixty queens," that returns to the idea that a cause is changed by its effect.

KEHOT'S NOTE

ראה לקמן מ, ב.

70 **הוא רק מבחי' שמו . . שמו הגדול**

The Tzemach Tzedek refers to this passage, noting that it explains that this is also what is called "His great Name."

KEHOT'S NOTE

באוה"ת שה"ש כרך א ע' רסד מציין לכאן "ושם פי' שזהו הנק' ג"כ שמו הגדול".

71 **בפ' שלח ע"פ אני**

In Shelach several holy Names are at the level of the light that fills all worlds, while His great Name is above even the light that encompasses all worlds.

KEHOT'S NOTE

לעיל פ' שלח מח, ג דשם נתבאר כי יש כמה שמות הקדושים שהם בבחי' ממכ"ע אבל שמו הגדול הוא מה שלמעלה גם מבחי' סוכ"ע. בכמה מקומות מציין כ"ק הצ"צ גם ללקו"ת פ' בהר מא, ג. ובאוה"ת שה"ש כרך א ע' רסד מציין לכאן "וע"ש שזהו מענין יהא שמי' רבא מברך".

72 **ובפ' פינחס בד"ה צו את בנ"י**

The discourse on "Command the children of Israel" about the daily offerings and the prayers instituted in their

place, where the numerical equivalence of shemo and ratzon is discussed.

KEHOT'S NOTE

לעיל פי' פינחס עז, ג.

73 **צו את בנ"י**

The verse opening the Pinchas discourse cited on shemo having the value of ratzon.

Numbers 28:2 במדבר כ"ח:ב'

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

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

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74 **שמו גימ' רצון**

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

KEHOT'S NOTE

פע"ח ש' הק"ש סופכ"ח. [כ].

75 **וע"פ ואלה שמות**

The discourse on "These are the names" is printed there.

KEHOT'S NOTE

נדפס באוה"ת שמות ע' קג ואילך. וראה תו"א מט, ד ואילך. וראה גם אוה"ת פ' יתרו ע' תתלד.

76 **ואלה שמות**

The verse of another discourse cited on G-d's Name.

Exodus 1:1 שמות א':א'

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ׃

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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77 "His Name alone is exalted": even His Name is above the worlds.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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78 Kehot's note points to Song of Songs 6:8 for these words.

Song of Songs 6:8 שיר השירים ו':ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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79 **משמו הגדול**

A further discussion of "His great Name."

KEHOT'S NOTE

ראה אוה"ת שמות כרך ז ע' ב'תקעב.

80 **והנה התלבשות . . להתלבש בתורה**

This passage is quoted there, with the addition that "His great Name" is the higher Name Havayah, above the division of the notes, which is the meaning of "the Holy One, blessed be He."

KEHOT'S NOTE

מובא בד"ה וזאת חנוכת המזבח — תר"מ סע' כא ומוסיף: "פי' שמו הגדול היינו שם הוי' דלעילא שלמעלה מהפסיק טעמא דהיינו ענין הקב"ה . . " ע"ש בארוכה.

81 **אורייתא מחכמה נפקת**

"The Torah comes forth from Chochmah"; the Alter Rebbe stresses "comes forth" to show this refers only to the Torah's revealed level.

Zohar, Mishpatim 19:494–499 ספר הזהר, משפטים י"ט:תצ"ד-תצ"ט

82 **חכים ולא בחכמה ידיעא**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

83 **חכים ולא בחכמה ידיעא**

From Patach Eliyahu: G-d is "wise, but not with a knowable wisdom"; the light above Chochmah that clothes itself in it.

Tikkunei Zohar 17a תקוני הזהר י"ז א

84 **כי הנה הטעמים**

The notes of the Torah are explained there at length.

KEHOT'S NOTE

נתבאר בארוכה בד"ה זאת חנוכת תר"מ סע' כג.

85 **כי עמך מקור חיים**

"For with You is the source of life": even the source of life is only "with" G-d, secondary to Him.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

86 **ואהי' אצלו שעשועים**

The Torah, as Wisdom, says "I was beside Him... a delight": the notes of the Torah come from G-d's delight.

Proverbs 8:30 משלי ח':ל'

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

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

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KEHOT'S NOTE

משלי ח, ל.

87 **תורתך שעשעתי**

"I delight in Your Torah": the Torah as the vessel of G-d's delight.

Psalms 119:70 תהילים קי"ט:ע'

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תוֹרָתְךָ שִׁעֲשָׁעְתִּי׃

Their heart is gross like fat; But I delight in Thy law.

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KEHOT'S NOTE

תהלים קיט, ע.

88 **ויהי מקץ שנתים ימים**

The verse opening the discourse the Alter Rebbe cites on the song and notes of the Torah.

Genesis 41:1 בראשית מ"א:א'

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל־הַיְאֹר׃

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

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89 **והניף הכהן אותם**

The verse opening a discourse in Parshas Emor cited for the same theme.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן׃

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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90 **ויהי בישורון מלך**

"And He was King in Yeshurun"; Yeshurun is read as related to shir, song, linking the Torah's song to G-d's kingship.

Deuteronomy 33:5 דברים ל"ג:ה'

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל׃

And there was a king in Jeshurun, When the heads of the people were gathered, All the tribes of Israel together.

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91 **כח אדי'**

"Let the power of Ado-nai be great": G-d's "power" to radiate is His Name.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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KEHOT'S NOTE

במדבר יד, יז.

92 **אורייתא מחכי' נפקת**

Kehot's note points to Zohar II, 121a for these words.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

93 "Moshe commanded us the Torah": the verse of the discourse cited in Vezos HaBerachah.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

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

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PARAGRAPH 6

94 The verse being explained word by word in this section.

Song of Songs 1:1 שיר השירים א':א'

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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95 "And the chayos ran and returned": the pattern of rising and returning that defines song.

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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96 **הוא בחי' מטי ולא מטי**

The Tzemach Tzedek refers here and explains that this is G-d's own song, from above to below: the Song of Songs is the higher song, the song of the Torah with its notes, through which the Infinite Light clothes itself in Chochmah, and from which the songs from below to above receive.

KEHOT'S NOTE

באוה"ת בראשית כרך ה תתקו, ב מציין לכאן שזהו שיר של הקב"ה שמלמעלה למטה. ופי' שרי השירים היינו שיר העליון שהוא רננא דאורייתא זרקא מקף שופר וכו' שבהם ועל ידם נמשך להיות התלבשות אא"ס בחכמה ומבחי' שיר הני"ל מקבלים השירים שמלמטה למעלה כו' ע"ש.

97 **ועיין בעץ חיים**

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

KEHOT'S NOTE

ע' ש' אחי"פ (רפ"ב ד"ה ודע). ושם ריש ש' עקודים. [כ].

98 **בביאור ענין מוצאיהם למסעיהם**

The explanation of "their goings out by their journeys" that the text cites on "reaching and not reaching."

KEHOT'S NOTE

לעיל פ' מטות.

And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

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105 **השירה הזאת**

"Then Moshe and the children of Israel sang this song (shirah)": the feminine form of song, the rising song of the bride.

Exodus 15:1 שמות ט"ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַHavayah וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַHavayah כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

106 **ועיין מענין שה"ש ברבות**

The wording of the Midrash referred to here is copied there.

KEHOT'S NOTE

באוה"ת שה"ש ע' ה נעתק הלשון.

107 **ועיין מענין שיר השירים ברבות**

The Midrash's comments on the verse "The Song of Songs," to which the Alter Rebbe refers.

Shir HaShirim Rabbah 1:10–11 שיר השירים רבה א׳:י׳-י"א

... מִבַּיִת וּמִחוּץ תְּצַפֶּנּוּ, וּמַה מְקַיֵּם רַבִּי חֲנִינָא קְרָיָה דְּרֵישׁ לָקִישׁ, אָמַר רַבִּי פְּנְחָס שֶׁחִפָּה בֵּין נָסָר לְנָסָר. יְהוּדָה בְּרַבִּי אוֹמֵר, נָאוּו לְחָיַיִךְ בַּתֹּרִים, זוּ הַתּוֹרָה. צַוָּארֵךְ בַּחֲרוּזִים, אֵלּוּ הַנְּבִיאִים. תּוֹרֵי זָהָב, אֵלּוּ הַכְּתוּבִים. עִם נְקֻדּוֹת הַכֶּסֶף, זֶה שִׁיר הַשִּׁירִים, מְלָה חֲתוּמָה וּמְלָה מְסֵיָמָה.

"Your cheeks are lovely with ornaments, your neck with beads" (Song of Songs 1:10). "Your cheeks are lovely"—just as these cheeks were created only for speech, so too, Moses and Aaron were created only for speech; "with ornaments [batorim]," with two Torahs, written and oral. Another matter, batorim, many Torahs; that is what is written: "This is the law [tora] of the burnt offering" (Leviticus 6:2); "this is the law [tora] of the meal offering" (Leviticus 6:7); "this is the law [tora] of the guilt offering" (Leviticus 7:1); "this is ...

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108 **שמע ישראל שיר א-ל**

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

KEHOT'S NOTE

ע' בהקדמת ת"ז (ג, סע"א). ושם ריש (ת"י, כה, א) אי' כמ"ש כאן הל', שמע ישראל שיר אל ועז"א הפי', ודו"ק. [כ].

109 **שמע ישראל שיר אל**

The Kehot note shows that the Tikkunei Zohar reads Yisrael as shir El, "song of G-d," as the Alter Rebbe does

99 **מוצאיהם למסעיהם**

The verse of the journeys in the wilderness, on which the discourse cited about "reaching and not reaching" is based.

Numbers 33:2 במדבר ל"ג:ב׳

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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100 **כל בעלי השיר יוצאים בשיר**

The Mishnah's rule that animals may go out on Shabbos with their harness ("song"); the Alter Rebbe reads it as all beings going out and being drawn by song.

Shabbat 51b:8–10 שבת נ"א ב:ח׳-י׳

וְכָל בַּעֲלֵי הַשֵּׁיר יוֹצְאִין בְּשֵׁיר וְנִמְשָׁכִין בְּשֵׁיר. וּמַזִּין עֲלֵיהֶן, וְטוֹבְלָן בְּמִקּוֹמָן. גְּמָ' מַאי "נָאקָה בַּחֲטָם"? אָמַר רַבָּה בַּר בַּר חָנָה: נָאקְתָּא חִיוָּרְתִּי בִּזְמָמָא דְּפַרְזְלָא. "וְלוּבְדִּקִים בִּפְרוּמְבְיָא" — אָמַר רַב הוּנָא: חֲמָרָא לוּבָא בְּפַגֵּי דְּפַרְזְלָא.

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KEHOT'S NOTE

שבת נא, ב.

101 **ע"פ מזמור שיר חנוכת הבית**

The Kehot note suggests, with a "perhaps," that this is the discourse meant; the passage there speaks of a level above will, the "encompassing of the encompassing," which is therefore also above a person's own understanding and will.

KEHOT'S NOTE

אולי הכוונה להנדפס לעיל בפ' ברכה צט, סע"ג. סידור שער חנוכה רעה, ד ואילך.

102 **מזמור שיר חנוכת הבית**

The verse of a discourse cited on song.

Psalms 30:1 תהילים ל׳:א׳

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

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

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103 **וע"פ ושם אחיו יובל**

A discourse on Yuval, the father of music, cited for the theme of song.

KEHOT'S NOTE

ראה תו"א ז, ג. ובאוה"ת ע"פ זה.

104 **ושם אחיו יובל**

Yuval, "the father of all who play the lyre and flute"; the verse of a discourse on music.

Genesis 4:21 בראשית ד׳:כ"א

וְשֵׁם אָחִיו יוּבָל הוּא הָיָה אֲבִי כָּל־תֹּפֵשׂ כִּנּוֹר וְעוּגָב׃

here.

Tikkunei Zohar 25a:5–7 תקוני הזהר כ"ה א:ה'-ז'

ובאן אתר נחתת. באת ו' דאיהי באמצעיתא דא. (נ"א עמודא דאמצעיתא) ביה קראן ליה שמע ישראל. *שי"ר א"ל. ובההוא זמנא דנחתת מה כתיב בחיוון ואשמע את קול כנפיהם: קם אליהו ואמר רבי רבי חזור בך. בודאי כד איהי סליקת כלהו חיוון מצפצפין לגבה בכמה שירין ותושבחן ואיהי סלקא על כלהו עד אין סוף ההי"ד רבות בנות עשו חיל ואת עלית על כלנה.

Constantinople, 1740 (CC-BY-NC)

110 **ועמש"ל מענין ישורון**

The passage explains "Praise G-d in His holiness" as the holiness above all bestowal, from which light and life descend through many screens and contractions, "line by line," so that the worlds can receive it.

KEHOT'S NOTE

ראה לעיל פ' נצבים מה, א.

111 **ולא ראה עמל בישראל**

The verse of the Balak discourse cited at the end of the paragraph.

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.

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112 Kehot's note points to Zohar, Vayeilech 3:17-5:27 for these words.

Zohar, Vayeilech 3:17–5:27 ספר הזהר, וילך ג':י"ז-ה':כ"ז

113 Kehot's note points to Song of Songs 4:2 for these words.

Song of Songs 4:2 שיר השירים ד':ב'

שִׁנַּיִךְ כְּעֵדֶר הַקְּצוּבוֹת שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכְלָה אֵין בָּהֶם׃

Thy teeth are like a flock of ewes all shaped alike, Which are come up from the washing; Whereof all are paired, and none faileth among them.

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PARAGRAPH 7

114 **אשר לשלמה**

This passage is quoted there with other glosses.

KEHOT'S NOTE

קטע זה מובא באוה"ת ויקרא כרך א ע' רמט עם הגהות אחרות ע"ש.

115 **עושה שלום במרומיו**

"He makes peace in His heights": the verse the Midrash explains as peace between the angels of fire and water.

Job 25:2 איוב כ"ה:ב'

הַמְשֵׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

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

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116 **עושה שלום במרומיו מיכאל שר של מים**

The Midrash: Michael is of snow (water) and Gavriel of fire, yet they do not harm each other, because G-d makes peace between them.

Bamidbar Rabbah 12:8 במדבר רבה י"ב:ח'

KEHOT'S NOTE

במד"ר פי"ב, ח. ע"ל במדבר (י, א). ושי"נ. [כ].

PARAGRAPH 8

117 **בטפה זו שאין ערוך ממש כו'**

A passage from here is quoted there, with a gloss explaining that the "drop" means the drop of the masculine waters (mayin duchrin), the flow from above.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת ויקרא כרך א ע' רנט ושם יש הגהה לכאן: "(ור"ל טפת מ"ד)".

118 **מוכרח להיות המשכת עונג עליון**

A gloss there refers to the second discourse on "To my mare," chapter 2 (42a), on how the supernal delight was.

KEHOT'S NOTE

באוה"ת ויקרא כרך א ע' רנט יש הגהה: "(ע' בד"ה לסוסתי השני פ"ב דמ"ב ע"א גבי כך היתה התענוג העליון כו')".

119 **דכר ונוק' גם יחד**

A gloss there refers to the Zohar, Acharei 59b, on "brothers dwelling together (gam yachad)."

KEHOT'S NOTE

באוה"ת ויקרא כרך א ע' רנט יש הגהה: "(ע' זח"ג פ' אחרי דנ"ט ע"ב ס"פ מה טוב ומה נעים שבת אחים גם יחד)".

120 **דכר ונוק' גם יחד**

The gloss in Or HaTorah refers to the Zohar on "how good... when brothers dwell together (gam yachad)" for the union of masculine and feminine.

Zohar, Achrei Mot 9:58–67 ספר הזהר, אחרי מות ט':נ"ח-ס"ז

It has been taught in the name of R. Jose: Once the people were short of rain and they sent a deputation to R. Simeon, R. Jesse, R. Hizkiah and the rest of the Companions. R. Simeon was on the point of going to visit R. Pinchas ben Jair, along with his son R. Eleazar. When he saw them he exclaimed: ' "A song of ascents; Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133, 1). The expression "in unity",' he said, ...

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

121 **שלמה . . מלך שהשלום שלו**

A long discussion of the halachic sources (the Talmud in Shevuos, the Rambam, the Tosafos, the Agudah) on whether Shlomo in the Song of Songs is a sacred Name that may not be erased; the Agudah rules that every

באוה"ת ויקרא כרך א ע' רס מציין שגם בפסוק אוסרי לגפן עירה ההי"א של עירה בחולם רומז ג"כ לבחי' היחוד.

ישקני מנשיקות פיהו 125

> "Let him kiss me with the kisses of his mouth": the inner love that bypasses the chain of worlds.

Song of Songs 1:2 שיר השירים א:ב

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

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

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KEHOT'S NOTE

שה"ש א, ב.

בד"ה מי יתנך 126

> The discourse the text cites on the kiss.

KEHOT'S NOTE

תו"א פ, ד. וראה אוה"ת שה"ש כרך א ע' כד. ושם מוסיף "ושם נתבאר שהוא המשכה מבחי' העקודים שלמעלה מבחי' התלבשות בכלים" ע"ש.

מי יתנך כאח לי כוי אשקך 127

> "If only you were as a brother to me... I would kiss you": the verse of a discourse on the kiss.

Song of Songs 8:1 שיר השירים ח:א

מִי יִתֶּנְךָ כְּאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזוּ לִי׃

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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יומם יצוה ה' חסדו 128

> Kindness drawn down by day and song rising at night: the two directions of the union.

Psalms 42:9 תהילים מ"ב:ט

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

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

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KEHOT'S NOTE

תהלים מב, ט. ראה יהל אור ע' קסח.

129 The Talmud's three parts of G-d's day, which the Alter Rebbe matches to the three triads of Sefiros.

Avodah Zarah 3b:7 עבודה זרה ג' ב:ז'

אִינִי? וְהָא אָמַר רַב יְהוּדָה אָמַר רַב: שְׁתִּים עֶשְׂרֵה שָׁעוֹת הָוֵי הַיּוֹם, שָׁלֹשׁ הָרִאשׁוֹנוֹת — הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה, שְׁנַיּוֹת — יוֹשֵׁב וְדָן אֶת כָּל הָעוֹלָם כּוּלּוֹ, כֵּיוָן שֶׁרוֹאֶה שֶׁנִּתְחַיֵּב עוֹלָם כְּלָיָה — עוֹמֵד מִכִּסֵּא הַדִּין וְיוֹשֵׁב עַל כִּסֵּא רַחֲמִים,

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שהוא ענין התלבשות אוא"ס בהשפעה 130

> The note refers there on the meaning of G-d's "sitting."

KEHOT'S NOTE

ראה ספר החקירה פ, ב בענין ישיבה.

> Shlomo there is sacred except "the thousand are yours, Shlomo."

KEHOT'S NOTE

בארוכה באוה"ת שה"ש כרך א ע' ב וז"ל: "והוא ספ"ד דשבועות דל"ה ע"ב ושם מסיים שיר למי שהשלום שלו, וכ"פ הרמב"ם פ"ו מהלי' יסוה"ת הל' ט' וסיים והרי הוא כשאר הכינויין, וע"ש בכ"מ דר"ל שאינו כמו ז' שמות שאין נמחקין, ובנה"כ ביו"ד סס' רע"ו הביא מהתוספות פ"ק דסוטה ד"י ע"א ד"ה אלא מעתה לא ימחה דס"ל דשלום עדיף מהכינויין חנון ורחום ואינו נמחק, אם כן לדבריהם ודאי כמו כן שלמה שבשה"ש אינו נמחק. וכ"פ האגודה ס"פ שבועת העדות סי' כ"ד וז"ל כל שלמה האמור בשיר השירים קדש ואין נמחקין חוץ מזה האלף לך שלמה עכ"ל" — ע"ש.

שלמה בחול"ם מלך שהשלום שלו 122

> The Talmud teaches that every "Shlomo" in the Song of Songs is sacred, referring to "the King to whom peace belongs."

Shevuot 35b:16–17 שבועות ל"ה ב:ט"ז-י"ז

כָּל "שְׁלֹמֹה" הָאֲמוּרִין בְּשִׁיר הַשִּׁירִים - קֹדֶשׁ, שִׁיר לְמִי שֶׁהַשָּׁלוֹם שֶׁלּוֹ; חוּץ מִזֶּה: "כִּרְמִי שֶׁלִּי לְפָנַי הָאֶלֶף לְךָ שְׁלֹמֹה" - שְׁלֹמֹה לְדִידֵיהּ, "וּמָאתַיִם לְנֹטְרִים אֶת פִּרְיוֹ" - רַבָּנַן. וְיֵשׁ אוֹמְרִים, אַף זֶה חוֹל: "הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים". אַף זֶה - וְלָא מִיבָּעֵי הַאיְךְ?! אֶלָּא הָא דְּאָמַר שְׁמוּאֵל: מַלְכוּתָא דְּקָטְלָא חַד מִשִּׁיתָּא בְּעָלְמָא לָא מִיעַנְּשָׁא, שֶׁנֶּאֱמַר: "כַּרְמִי שֶׁלִּי לְפָנַי הָאֶלֶף לְךָ שְׁלֹמֹה" - לְמַלְכוּתָא דְּרַקִּיעָא, "וּמָאתַיִם לְנֹטְרִים אֶת פִּרְיוֹ" - לְמַלְכוּתָא דְּאַרְעָא; שְׁמוּאֵל לָא כְּתַנָּא קַמָּא ...

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שלמה בחול"ם מלך שהשלום שלו 123

> The Rambam rules that Shlomo in the Song of Songs is a sacred appellation, like other descriptive names of G-d.

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

... כָּל הַשֵּׁמוֹת הָאֲמוּרִים בְּמִיכָה חֹל. כָּל הַשֵּׁמוֹת הָאֲמוּרִים בְּנָבוֹת קֹדֶשׁ. כָּל שְׁלֹמֹה הָאָמוּר בְּשִׁיר הַשִּׁירִים קֹדֶשׁ וַהֲרֵי הוּא כִּשְׁאָר הַכְּנוּיִין חוּץ מִזֶּה (שיר השירים ח יב) "הָאֶלֶף לְךָ שְׁלֹמֹה". כָּל מַלְכָיָא הָאָמוּר בְּדָנִיֵּאל חֹל חוּץ מִזֶּה (דניאל ב לז) "אַנְתְּ מַלְכָּא מֶלֶךְ מַלְכַיָּא" וַהֲרֵי הוּא כִּשְׁאָר הַכְּנוּיִין׃

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)

כי שלמה בחולם . . וגם שלמה בה' 124

> The Tzemach Tzedek notes that in the verse "binding his foal to the vine" the heh of iroh, pronounced with a cholam, likewise hints at the union.

KEHOT'S NOTE

131 **לחמו בלחמי**

> "Come, eat of My bread": Netzach and Hod are called bread.

Proverbs 9:5 משלי ט׳:ה׳

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

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

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132 **ולחם לבב אנוש יסעד**

> "Bread that sustains the heart of man"; the Zohar explains this bread as ground by the heavenly millstones, Netzach and Hod.

Psalms 104:15 תהילים ק״ד:ט״ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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133 **באגה״ק בד״ה להבין משל ומליצה**

> The letter the text cites on the Sefiros of Netzach, Hod and Yesod.

KEHOT'S NOTE

סי׳ טו. וראה בליקוט פירושים ומ״מ — חיטריק שם.

134 **אבל בלילה שירה . . שיר המלאכים**

> The Kehot note cites the angel who told Yaakov that dawn had come and it was its time to sing, raising a question on when the angels sing.

Chullin 91b חולין צ״א ב

KEHOT'S NOTE

ביהל אור ע׳ קסו מציין למהרש״א שהקשה מגמרא חולין צא, ב ע״פ כי עלה השחר הגיע זמני לומר שירה ע״ש.

PARAGRAPH 9

135 **והנה כל זה . . ויקם עדות ביעקב**

> This passage is copied there.

KEHOT'S NOTE

קטע זה נעתק באוה״ת כרך ז פי׳ ויקהל ע׳ ב׳תתב.

136 **ויקם עדות ביעקב**

> "He established a testimony in Yaakov and set a Torah in Israel": the Torah placed below among the people, the second groom.

Psalms 78:5 תהילים ע״ח:ה׳

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

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

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KEHOT'S NOTE

תהלים עח, ה.

137 **אלפים שנה . . קדמה התורה**

> The Midrash that the Torah preceded the world by two thousand years; read here as the Torah's first home in Chochmah and Binah.

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

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

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Bereshit Rabbah 8:2 בראשית רבה ח׳:ב׳

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

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

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Vayikra Rabbah 19:1 ויקרא רבה י״ט:א׳

Zohar II, 49a זח״ב מט, א

KEHOT'S NOTE

ראה מדרש תהלים צ, ד. ב״ר פ״ח, ב. ויק״ר פי״ט, א. תנחומא וישב ד. זח״ב מט, א. קסא, א זח״ג קכח, א. קנט, א. וראה ג״כ קונט׳ י״ב תמוז ה׳תש״ח (קונט׳ נט), ע׳ 36.

138 **אאלפך חכמה**

> "I will teach you (a'alefcha) wisdom"; the root of alpayim, "two thousand," read as the two teachings, Chochmah and Binah.

Job 33:33 איוב ל״ג:ל״ג

אִם־אַיִן אַתָּה שְׁמַע־לִי הַחֲרֵשׁ וַאֲאַלֶּפְךָ חָכְמָה׃

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

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139 **בחי׳ חתן חות א׳ . . חתן ב׳**

> A parallel discussion of the two grooms.

KEHOT'S NOTE

ראה אוה״ת שמות ע׳ נח.

140 **אשר יעשה אותם האדם**

"Which a person shall do and live by them": man makes the mitzvos, and then receives life from them.

Leviticus 18:5 ויקרא י״ח:ה׳

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

141 **ועשיתם אותם כתיב**

"And you shall do them"; the Sages read osam, "them," as atem, "you," as if a person makes the mitzvos.

Leviticus 26:3 ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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Zohar III, 113a זח״ג קיג, א

KEHOT'S NOTE

ויקרא כו, ג. זח״ג קיג, א.

142 **וחי בהם שמקבל מהם חיות**

A parallel explanation of "and live by them" as receiving life from the mitzvos.

KEHOT'S NOTE

ראה גם בדרך חיים פע״ה.

143 **לפני מלך מלך לבני ישראל**

"Before a king reigned over the children of Israel": the kings of Edom, which Kabbalah reads as the world of Tohu.

Genesis 36:31 בראשית ל״ו:ל״א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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144 **אפי׳ יתוש קדמך**

Man was created last, so that if he grows proud he can be told "even the gnat came before you"; here, animals are rooted higher than man.

Sanhedrin 38a:13 סנהדרין ל״ח א:י״ג

תָּנוּ רַבָּנַן: אָדָם נִבְרָא בְּעֶרֶב שַׁבָּת, וּמִפְּנֵי מָה? שֶׁלֹּא יְהוּ מִינִים אוֹמְרִים: שׁוּתָף הָיָה לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּמַעֲשֵׂה בְרֵאשִׁית. דָּבָר אַחֵר: שֶׁאִם תָּזוּחַ דַּעְתּוֹ עָלָיו, אוֹמַר לוֹ: יַתּוּשׁ קְדָמְךָ בְּמַעֲשֵׂה בְרֵאשִׁית. דָּבָר אַחֵר: כְּדֵי שֶׁיְּכַנֵּס לַמַּצָּוָה מִיָּד.

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

KEHOT'S NOTE

סנהדרין לח, א.

PARAGRAPH 10

145 **(שם מ״ה . . בחכמה)**

The note shows that this parenthesis is the Alter Rebbe's own, since it appears in his manuscript of the maamar without the Tzemach Tzedek's glosses.

KEHOT'S NOTE

מוסגר זה נמצא גם בכת״י המאמר מאדה״ז בלי הגהות מהצ״צ.

146 **זאת תורת הבהמה**

"This is the law of the animal"; read as the animal's ascent through the offering.

Leviticus 11:46 ויקרא י״א:מ״ו

זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף וְכֹל נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת בַּמָּיִם וּלְכָל־נֶפֶשׁ הַשֹּׁרֶצֶת עַל־הָאָרֶץ׃

This is the law of the beast, and of the fowl, and of every living creature that moveth in the waters, and of every creature that swarmeth upon the earth;

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147 **תר״ך עמודים**

Another discussion of the 620 pillars, the 613 Torah mitzvos and 7 Rabbinic ones.

KEHOT'S NOTE

ע״ל בחקותי (מז, ב). ושי״נ. [כ].

148 **אחור וקדם צרתני**

"Behind and before You formed me": the Midrash reads it as man being both last and first in creation; here, the mutual relationship of mitzvos above and below.

Psalms 139:5 תהילים קל״ט:ה׳

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

149 **והחכמה מאין**

"And wisdom, from where (me'ayin) will it be found?" read as "wisdom comes from nothing": Chochmah and self-nullification.

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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150 **ואהבת בכל נפשך**

The love of "with all your soul": the second bride.

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.

151 **והיו הדברים האלה**

"And these words which I command you": after the love comes G-d's word in a person's mouth.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ה.

152 **אני המשנה המדברת בפיך**

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

KEHOT'S NOTE

מגיד מישרים פי׳ ויקרא. ובכ״מ.

153 **ואשים דברי בפיך**

"I have put My words in your mouth": G-d's own words in the mouth of one who studies Torah.

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע׳ נא, טז.

154 **משכיל לאיתן**

"A maskil of Eisan": maskil read as supernal Chochmah, Eisan as the Tannaim.

Psalms 89:1 תהילים פ״ט:א׳

מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי׃

Maschil of Ethan the Ezrahite.

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KEHOT'S NOTE

תהלים פט, א.

155 **איתנים הם תנאים**

The Zohar's reading of Eisan, "strong," as the Tannaim.

Zohar II, 110b זח״ב קי, ב

KEHOT'S NOTE

זח״ב קי, ב. וראה בארוכה באוה״ת פ׳ שמות ע׳ טו.

156 **חסדי ה׳ עולם אשירה**

"I will sing of G-d's kindnesses forever": song and delight drawn into the world through kindness.

Psalms 89:2 תהילים פ״ט:ב׳

חַסְדֵי ה׳ עוֹלָם אָשִׁירָה לְדֹר וָדֹר אוֹדִיעַ אֱמוּנָתְךָ בְּפִי׃

I will sing of the mercies of the L-RD for ever; To all generations will I make known Thy faithfulness with my mouth.

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KEHOT'S NOTE

תהלים פט, ב.

PARAGRAPH 11

157 **ובצל ידי כסיתיך**

"In the shadow of My hand I have covered you": the encompassing canopy.

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע׳ נא, טז.

158 **כי על כל כבוד חופה**

"For over all the glory, a canopy": the verse of a discourse on the chuppah.

Isaiah 4:5 ישעיהו ד׳:ה׳

וּבָרָא ה׳ עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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159 **לסוסתי ברכבי פרעה**

The verse of another discourse on the chuppah.

Song of Songs 1:9 שיר השירים א׳:ט׳

לְסֻסָתִי בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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160 **עיני כל אליך ישברו**

The verse of another discourse cited on the chuppah.

Psalms 145:15 תהילים קמ״ה:ט״ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃

The eyes of all wait for Thee, And Thou givest them their food in due season.

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PARAGRAPH 12

161 **כי טובים דודיך מיין**

The second half of the verse, now being explained.

Song of Songs 1:2 שיר השירים א:ב׳

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

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

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KEHOT'S NOTE

שה״ש א, ב.

162 **עין לא ראתה זה יין המשומר בענביו משי״ב**

"No eye has seen, O G-d, besides You": the hidden reward of the future.

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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Berakhot 34b:24–25 ברכות ל״ד ב:כ״ד-כ״ה

מַאי ״עַיִן לֹא רָאָתָה״? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זֶה יַיִן הַמְשׁוּמָּר בַּעֲנָבָיו מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית. רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר: זֶה עֵדֶן, שֶׁלֹּא שָׁלְטָה בּוֹ עַיִן כָּל בְּרִיָּה. שֶׁמָּא תֹּאמַר: אָדָם הָרִאשׁוֹן הֵיכָן הָיָה? בַּגָּן.

What is the significance of "No eye hath seen" etc.? R. Joshua b. Levi said : It refers to the wine preserved in the grape from the six days of creation. R. Samuel b. Nahmani said : It refers to Eden, upon which the eye of no creature has gazed. Perhaps thou wilt ask : Where, then, was Adam ? In the Garden.

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KEHOT'S NOTE

ישע״ שד, ג. ברכות לד, ב.

163 **תירושי המשמח אלקים**

"My wine that gladdens Elokim and men": wine brings joy to Elokim, the concealed.

Judges 9:13 שופטים ט׳:י״ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחֱדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמַּח אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֲצִים׃

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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KEHOT'S NOTE

שופטים ט, יג. ראה לעיל פ׳ שלח מא, ג.

164 **שאין אומרים שירה**

The note refers to that discourse's opening on song said over wine.

KEHOT'S NOTE

ברכות (לה, א). וע׳ רד״ה ביום השמע״צ האי. [כ]. באוה״ת בראשית כרך ה תתקב מציין לעוד כמה מקומות. מכאן עד תי׳ מן ההעלם לגילוי נעתק באוה״ת פ׳ קרח ע׳ תרצה ומבאר ״וזהו המשמח אלקים כי אלקים הוא בחי׳ ההסתר וההעלם״ ע״ש שמבאר בארוכה ב׳ פי׳ בשם אלקים.

165 **שאין אומרים שירה אלא על היין**

The Talmud derives from this verse that song is said only over wine.

Berakhot 35a:3 ברכות ל״ה א:ג׳

וְהַאי ״קֹדֶשׁ הִלּוּלִים״ לְהָכִי הוּא דַּאֲתָא? הַאי מִיבְּעֵי לֵיקַּהּ חַד דְּאָמַר רַחֲמָנָא אַחֲלֵיהּ וַהֲדַר אִכְלֵיהּ. וְאִידַּךְ דָּבָר הַטָּעוּן שִׁירָה, טָעוּן חִלּוּל, וְשֶׁאֵינוֹ טָעוּן שִׁירָה, אֵין טָעוּן חִלּוּל. וְכִדְרַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן דְּאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מִנַּיִן שֶׁאֵין אוֹמְרִים שִׁירָה אֶלָּא עַל הַיַּיִן? — שֶׁנֶּאֱמַר: ״וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחֱדַלְתִּי אֶת תִּירוֹשִׁי הַמְשַׂמַּח אֱלֹקִים וַאֲנָשִׁים״, אִם אֲנָשִׁים מְשַׂמֵּחַ, אֱלֹקִים בַּמֶּה מְשַׂמֵּחַ? מִכָּאן שֶׁאֵין אוֹמְרִים שִׁירָה אֶלָּא עַל הַיַּיִן!

Surely it is required [to teach as follows :] First, that the All-merciful declares [the owner] must redeem it and then eat it ; and second, only those things which require "a song of praise" require redemption, but if they do not require "a song of praise," redemption is unnecessary ! This is according to the statement of R. Samuel b. Nahmani in the name of R. Jonathan who said : [not translated] Whence is it that we say "a song of praise" only over wine ? As it is ...

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166 **היין בענבים מבלע בליעי**

The Talmud's statement that wine is absorbed within the grape: hidden, then brought out.

Pesachim 33b:5 פסחים ל״ג ב:ה׳

אַמַּר לֵיקַּהּ: וְאַתְּ לָא תֵּיסְבְּרָא דְּמַשְׁקִין מִיפָּקֵד פְּקִידִי? וְהָתְנַן: טְמָא מֵת שֶׁסָּחַט זֵיתִים וַעֲנָבִים מְכֻוָּונָת כְּבֵיצָה — טָהוֹרִין. אִי אָמְרַתְּ בִּשְׁלָמָא מִיפָּקֵד פְּקִידִי — מִשּׁוּם הָכִי טָהוֹרִין, אֶלָּא אִי אָמְרַתְּ מִיבְּלָע בְּלִיעִי — אַמַּאי טָהוֹרִין?

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KEHOT'S NOTE

פסחים לג, ב. [כ].

PARAGRAPH 13

167 **נכנס יין יצא סוד**

"When wine enters, the secret comes out": wine brings the hidden into the open.

Eruvin 65a:19–20 עירובין ס״ה א:י״ט-כ׳

אָמַר רַבִּי חֲיָיא: כָּל הַמִּתְיַישֵּׁב בְּיֵינוֹ — יֵשׁ בּוֹ דַּעַת שִׁבְעִים וְקַנִּים. ״יַיִן״ נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ״סוֹד״ נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן — יָצָא סוֹד. אָמַר רַבִּי חָנִין: לֹא נִבְרָא יַיִן אֶלָּא לְנַחֵם אֲבֵלִים וּלְשַׁלֵּם שָׂכָר לָרְשָׁעִים, שֶׁנֶּאֱמַר: ״תְּנוּ שֵׁכָר לְאוֹבֵד וְגוֹ׳״.

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Zohar III, 39a זח״ג לט, א

KEHOT'S NOTE

עירובין סה, א. סנהדרין לח א. זח״ג לט, א.

אותם להיות מצוה ונולד מזה צמיחה רבה מצמיח ישועות ע"י שנזרע צדקות מקודם כי סתם מצוה נק' בשם צדקה כמבואר במ"א ע"י שנזרע המצוה בגשמיות ממש כי נצמח ישועות". וכ"ה באוה"ת שה"ש כרך א ע' כ.

168 **נכנס יין יצא סוד**

> The same saying, noting that the numerical value of yayin, wine, equals sod, secret (70).

Sanhedrin 38a:3–4 סנהדרין ל"ח א:ג'-ד'

אָמַר לָהֶם: בָּנַיי, קוֹצִים אַתֶּם מְטִילִין לִי בְּעֵינַיי? אָמַר לוֹ רַבִּי חִיָּיא: רַבִּי, אַל יֵרַע בְּעֵינֶיךָ. "יַיִן" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ"סוֹד" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן - יָצָא סוֹד. אָמַר רַב חִסְדָּא אָמַר מָר עוּקְבָא, וְאָמְרִי לַהּ אָמַר רַב חִסְדָּא: דָּרַשׁ מָרִי בַּר מָר, מַאי דִּכְתִיב: "וַיִּשְׁקֹד ה' עַל הָרָעָה וַיְבִיאֶהָ עָלֵינוּ כִּי צַדִּיק ה' אֱלֹקֵינוּ"? מְשׁוּם דְּצַדִּיק ה' - "וַיִּשְׁקֹד ה' עַל הָרָעָה וַיְבִיאֶהָ עָלֵינוּ"? אִין, צְדָקָה עָשָׂה הַקָּדוֹשׁ בָּרוּךְ הוּא עִם יִשְׂרָאֵל שֶׁהִקְדִּים גָּלוּת צִדְקָיָהוּ וְעוֹד גָּלוּת יְכָנְיָה ...

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169 **ויין ישמח**

> "And wine gladdens the heart of man": the joy of revelation.

Psalms 104:15 תהילים ק"ד:ט"ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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KEHOT'S NOTE

תהלים קד, טו.

170 **אותותינו לא ראינו**

> "We have not seen our signs": exile as concealment.

Psalms 74:9 תהילים ע"ד:ט'

אוֹתֹתֵינוּ לֹא־רָאִינוּ אֵין־עוֹד נָבִיא וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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KEHOT'S NOTE

תהלים עד, ט.

171 **גלות רד"ו שנה**

> The Midrash on the 210 years of the Egyptian exile.

Bamidbar Rabbah 13:20 במדבר רבה י"ג:כ'

KEHOT'S NOTE

במד"ר פי"ג, כ.

172 **זורע צדקות מצמיח ישועות**

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

KEHOT'S NOTE

ברכות ק"ש.

173 **שעל ידי הצדקה . . מצמיח ישועות**

> This version explains further: mitzvos come down into hidden physical things like sukkah and lulav, which are "plants"; a person makes them into a mitzvah, and since every mitzvah is called charity, this sowing in physicality makes salvations sprout.

KEHOT'S NOTE

בס' הנחות הר"פ ע' קמד מבאר יותר וז"ל: "ע"י המצות שירדה ונתלבשה בהסתר דברים גשמיים דוקא סוכה ולולב בחי' צומח ע"י האדם אשר יעשה

174 **וישע ה'**

> "And G-d turned (vayisha) to Hevel and his offering"; linked to yeshuos.

Genesis 4:4 בראשית ד':ד'

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע ה' אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ:

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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KEHOT'S NOTE

בראשית ד, ד.

175 **ש"ע נהורין**

> A textual variant: this transcript reads "375 lights" (sha'ah nehorin) instead of 370.

KEHOT'S NOTE

בהנחת הר"פ שם ובאוה"ת שם: שע"ה נהורין. וראה ג"כ לקמן מ, ג שמביא ענין הנ"ל וכ': ש"ע נהורין. וראה אוה"ת פ' שמות ע' צה.

176 **וזהו ענין יין המשמח . . סוד ה' ליראיו**

> This passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' קרח ע' תרצה.

177 **כי שמש ומגן ה"א**

> "For a sun and a shield is Havayah Elokim": Elokim is the shield that screens the light of Havayah.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

PARAGRAPH 14

178 **וזהו נכנס יין יצא סוד כו' סוד ה'**

> The passage is quoted there, explaining "the secret of Havayah" as the Holy One being hidden and revealed, as in the Zohar, Acharei 73a.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ב דף תתקב, ב ושם מפרש שסוד ה' "היינו כי קוב"ה סתים וגלי כמ"ש בזח"ג פ' אחרי דע"ג ע"א".

179 עין לא ראתה

"No eye has seen": the infinite revelation of the future.

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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180 סוד הוי׳ ליראיו

"The secret of Havayah is for those who fear Him": the hidden G-dliness that wine brings out.

Psalms 25:14 תהילים כ״ה:י״ד

סוֹד ה׳ לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם׃

The counsel of the L-RD is with them that fear Him; And His covenant, to make them know it.

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PARAGRAPH 15

181 בד״ה ענין ברכת הזימון

The discourse on the blessing of the zimun that the text cites for the preserved wine.

KEHOT'S NOTE

סידור שער בהמ״ז.

182 וקמיה כחשכה כאורה

"Darkness is as light" before G-d: concealment and revelation are equal to Him.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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183 החושך יכסה

"For behold, darkness shall cover the earth": the concealment before revelation.

Isaiah 60:2 ישעיהו ס׳:ב׳

כִּי־הִנֵּה הַחֹשֶׁךְ יְכַסֶּה־אֶרֶץ וַעֲרָפֶל לְאֻמִּים וְעָלַיִךְ יִזְרַח ה׳ וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה׃

For, behold, darkness shall cover the earth, And gross darkness the peoples; But upon thee the L-RD will arise, And His glory shall be seen upon thee.

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184 ראו אור גדול

"The people walking in darkness have seen a great light": revelation after concealment.

Isaiah 9:1 ישעיהו ט׳:א׳

הָעָם הַהֹלְכִים בַּחֹשֶׁךְ רָאוּ אוֹר גָּדוֹל יֹשְׁבֵי בְּאֶרֶץ צַלְמָוֶת אוֹר נָגַהּ עֲלֵיהֶם׃

The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined.

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185 וכתר עליון אע״ג דאיהו אור צח

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

KEHOT'S NOTE

ת״ז ת״ע קרוב לסופו דף קלה, ב.

186 וכתר עליון אע״ג דאיהו אור צח אור מצוחצח אוכמא איהו

The Tikkunim say that Keser, though a clear and polished light, is black before the Cause of causes.

Tikkunei Zohar 135b:1 תקוני הזהר קל״ה ב:א׳

דְּאִינּוּן י״א, עַל כָּל סְפִירָה וּסְפִירָה, וְאִינּוּן י״א י״א מִן (דברים ו ד) יְ הוָ ה אֱ לֹהֵינוּ יְ הוָ ה אֶ חָד, בְּאִי אִתְקְרֵי אֵ"ל עֶלְיוֹן, בְּי׳ יהו״ה, וְכֵן בְּאִי אִתְקְרֵי אלהינ״ו אהי״ה אלקי״ם אדנ״י וְהָא אוּקְמוּהָ. וְעוֹד כְּתָר עִלָּאָה אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכְמָא קֶדֶם עִלַּת הָעִלּוֹת, וְכָל חֵיָילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחֲשָׁכָאן קַמֵּיהּ.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 16

187 כי טובים דודיך

"For your love is better than wine": the love that reveals G-d's essence.

Song of Songs 1:2 שיר השירים א׳:ב׳

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

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

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188 ושאבתם מים בששון

"You shall draw water with joy": the verse of a discourse cited.

Isaiah 12:3 ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

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

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189 ערבים עלי דברי סופרים יותר מיינה של תורה

The Talmud reads "your love is better than wine" as: the words of the Sages are dearer than the wine of Torah.

Avodah Zarah 35a:6 עבודה זרה ל״ה א:ו׳

הִשִּׁיאוֹ לְדָבָר אֶחָד וְכוּ׳. מַאי "כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן"? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרֵיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מִיֵּינָהּ שֶׁל תּוֹרָה.

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

Rabbi Papis expounded: “He is of one mind, and who can respond to Him?” (Job 23:13). He alone judges all creatures, and one may not challenge the words of the One who spoke and the world came into being. Rabbi Akiva said to him: ‘Enough, Papis, one may not challenge the words of the One who spoke and the world came into being, because everything is true and ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

194 **ביום השביעי נשיא**

> **“On the seventh day, the prince”: the verse where the Midrash in Naso discusses “your love is better.”**

Numbers 7:48 במדבר ז׳:מ״ח

בַּיּוֹם הַשְּׁבִיעִי נָשִׂיא לִבְנֵי אֶפְרָיִם אֱלִישָׁמָע בֶּן־עַמִּיהוּד׃

On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim:

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195 **קל״ז א׳**

> **The Tzemach Tzedek notes that in this Zohar passage “Let him kiss me” is expounded as referring to the resurrection of the dead.**

KEHOT’S NOTE

”נדרש ענין ישקני על תחי״ה” — אוה״ת שה״ש כרך ג תתיא.

196 **קמ״ז ב׳**

> **It cites the Zohar in Terumah (146b) that “Let him kiss me” refers to the hidden one, and the Mikdash Melech that it is Arich Anpin kissing through Z’eir Anpin.**

KEHOT’S NOTE

מובא באוה״ת שה״ש כרך ג ע׳ תתי: ”ובענין ישקני בזהר תרומה קמ״ו סע״ב ישקני ההוא דסתים כו׳ ובמק״מ ישקני אריך באמצעות זעיר כו׳”.

190 **כי גאה גאה**

> **“I will sing to G-d, for He is exalted above the exalted”: the verse of a discourse cited.**

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַHavayah וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַHavayah כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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191 **בד״ה עד דלא ידע**

> **There the Alter Rebbe explains “the ancient one” as “the Ancient One of the world,” the Infinite Light itself.**

KEHOT’S NOTE

תו״א צח, ב ”כי פי׳ הקדמוני היינו קדמונו של עולם שהוא אוא״ס ב״ה עצמו” ע״ש.

192 **עד דלא ידע בין ארור המן לברוך מרדכי**

> **The Purim teaching on drinking until one cannot tell “cursed is Haman” from “blessed is Mordechai”; the title of a discourse cited.**

Megillah 7b:7–8 מגילה ז׳ ב:ז׳-ח׳

אָמַר רָבָא: מְחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרַיָּא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲייֵיהּ. לְשָׁנָה, אֲמַר לֵיקוּם: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיהּ: לָא בְּכֹל שַׁעֲתָא וְשַׁעְתָּא מִתְרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera’s throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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193 **ועיין עוד מענין כי טובים דודיך ברבות בשיר השירים**

> **The Midrash on “Let him kiss me” and “your love is better than wine.”**

Shir HaShirim Rabbah 1:9 שיר השירים רבה א׳:ט׳

לְסָסָתִי בִּרְכְבֵי פַרְעֹה, דָּרַשׁ רַבִּי פַּפַּיס (איוב כג, יג): וְהוּא בְּאֶחָד וּמִי יְשִׁיבֶנּוּ, דָּן יְחִידִי לְכָל בָּאֵי עוֹלָם וְאֵין לְהָשִׁיב עַל דִּבְרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם. אָמַר לוֹ רַבִּי עֲקִיבָא דַּיְּךָ פַּפַּיס שֶׁלֹּא לְהָשִׁיב עַל דִּבְרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם, לְפִי שֶׁהַכֹּל בֶּאֱמֶת וְהַכֹּל בַּדִּין, שֶׁכֵּן כְּתִיב (ישעיה ו, א): וָאֶרְאֶה אֶת ה׳ יֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא. אָמַר רַבִּי סִימוֹן כִּסֵּא שֶׁמַּפְרִישׁ בֵּין מִיתָה לְחַיִּים, (מלכים א כב, יט): וְכָל צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְּׂמֹאלוֹ, וְכִי יֵשׁ שְׂמֹאל לְמַעְלָה, וַהֲלֹא ...

“To a mare in Pharaoh's chariots I have likened you, my love” (Song of Songs 1:9). “To a mare in Pharaoh's chariots,”

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THE CHASSIDISHE PARSHA

About this edition

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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