



LIKKUTEI TORAH • PARSHAS BALAK • MAAMAR 3

לא הביט און ביעקב כו'

“He has not beheld iniquity in Yaakov”



Yaakov and Yisrael are two modes of serving G-d: the servant, who on weekdays toils in prayer and mitzvos to draw the Infinite Light down into the lowest world, and the son, who on Shabbos delights in a revelation already achieved. Prayer is the uncouned “spinal cord” that carries the light into the 248 commandments, and the weekday service of Yaakov is the only path to the Shabbos of Yisrael.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

Yaakov and Yisrael are two modes of serving G-d: the servant, who on weekdays toils in prayer and mitzvos to draw the Infinite Light down into the lowest world, and the son, who on Shabbos delights in a revelation already achieved. Prayer is the uncoun­ted “spinal cord” that carries the light into the 248 commandments, and the weekday service of Yaakov is the only path to the Shabbos of Yisrael.

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

THE MAAMAR IN BRIEF

The maamar reads Bilam’s blessing, “He has not beheld iniquity in Yaakov, nor seen toil in Yisrael; Havayah his G-d is with him, and the King’s teruah is in him,” as a portrait of two levels, Yaakov the servant and Yisrael the son. Service (avodah) means preparing a dwelling for G-d among the lower realms: the prohibitions clear away evil, and the positive commandments, the 248 “limbs of the King,” are the furnishings that hold the Infinite Light. Prayer is not counted among the commandments because it is their intention and soul, like the spinal cord, which is not one of the 248 limbs yet carries life from the brain to all of them; its eighteen blessings are vessels, like the eighteen vertebrae. The morning prayers lead from grief over the soul’s descent to a sincere “Blessed are You, Havayah.” This weekday toil is Yaakov, yud-akev, the yud drawn down to the heel: aven, the foreign thoughts, cannot prevail against it, but amal, toil, remains. On Shabbos, as Yisrael, shir Kel, the concealment of Elokim ends and Havayah is revealed, and the King’s teruah, affection from the Will of all wills, breaks and sweetens all judgments.

OUTLINE

- 1 Two levels: Yaakov and Yisrael** ¶1
Yaakov and Yisrael are two levels Above and two modes of serving G-d: Yaakov is the servant, “Yaakov My servant,” and Yisrael the son, “My son, My firstborn, Yisrael.”
- 2 What service means: a dwelling below** ¶2-7
G-d lacks nothing, yet He desired a dwelling among the lower realms, where G-dliness is most hidden, so that what is known Above, that all is nothing before Him, be known below too. As a king’s house is first cleared and then furnished, the 365 prohibitions remove the evil and the 248 positive commandments, the “limbs of the King,” are vessels for the Infinite Light.

- 3 Prayer: the uncounted spinal cord** ¶18-15
- Prayer is rabbinic, yet more demanding than the Shema. Like the spinal cord, which is not one of the 248 limbs but carries life to them, prayer is the intention of the commandments: in “Blessed are You, Havayah” the Infinite Light beyond the chain of worlds is drawn down, and the requests, like the eighteen vertebrae, are its vessels. Bowing at Modim, the bittul that draws the light into them, is essential.
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- 4 From the vertebrae to all 248 limbs** ¶16-19
- The light spreads from the eighteen inner vessels to all 248 commandments. Prayer is the general intention and the blessing over each mitzvah its particular intention, as life flows from the brain through the cord into each limb; Daas, which is prayer, fills the “chambers” of Chesed, Din and Rachamim.
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- 5 Prayer and Torah** ¶20
- Prayer, the soul of the vessels, is uncounted, as Daas is not counted among the Sefiros. A long parenthesis weighs prayer against Torah: brief study is an inner limb below prayer; deep, day-long study reaches Chochmah, the “face,” above prayer, the “back,” yet only through the will first aroused in prayer; and the highest prayer, from above intellect, reaches Keser, above the Torah.
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- 6 The order of the morning prayer** ¶21-25
- The praises before the Shemoneh Esreh describe the angels, the “feet,” stirred to awe, while Israel, the “head,” sleep in bodily concerns; grief over this descent brings humility, teshuvah and love, so that the request in “Blessed are You, Havayah” is sincere. Through the commandments, given intention by prayer, the light is drawn into this world and into Gan Eden.
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- 7 Yaakov: the yud drawn down to the heel** ¶26-29
- Yaakov is yud-akev: the hidden yud, the supernal will, drawn down through prayer and the practical mitzvos into the physical “heels,” like the spinal cord reaching the legs. Aven, the deceitful thought that opposes prayer, cannot prevail against him, for holiness is stronger and “Havayah his G-d is with him.”
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- 8 Toil and Shabbos: from Yaakov to Yisrael** ¶30-40
- Yaakov’s weekday service is amal, toil: a war with the animal soul, first within oneself and only then in the world, through iskafya. On Shabbos, tashev, the worlds ascend, the concealment of Elokim ends and Havayah is revealed; Yisrael, shir Kel, delights in G-d without toil. Yet Yisrael is reached only through Yaakov, which is why both names remain and why at Shabbos’s end we say, “Do not fear, My servant Yaakov.”
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- 9 The King’s teruah** ¶41-43
- Teruah means both affection and breaking. On weekdays G-d is the “lesser King” who rules through judgment; on Shabbos He is the supernal King, and the affection of the Will of all wills, revealed in Malchus, breaks and sweetens the judgments, so the two meanings are one.
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KEY CONCEPTS

Yaakov and Yisrael יעקב וישראל

Two levels in the soul’s service: Yaakov, the servant, who toils within the concealment, and Yisrael, the son, in whom G-dliness is openly revealed, as on Shabbos.

Service (avodah) עבודה

Read as tikkun, fixing or preparing: through the commandments a person prepares the lowest world as a dwelling for the Infinite Light.

The spinal cord חוט השדרה

Not one of the 248 limbs, yet it carries life from the brain to them all; the image of prayer, the intention and soul of the commandments, while the eighteen vertebrae are the eighteen blessings, its vessels.

Yud-akev י' עקב

The name Yaakov read as a yud and a heel: the hidden supernal will drawn down into physical deeds.

The will of the heart (re'usa deliba) רעותא דליבא

The heart's innermost longing for G-d, aroused in prayer; it must come first, for the supernal will is drawn down only through it.

Subjugation and transformation (iskafya and is'hapcha) אתכפיא ואתהפכא

Subduing the other side through toil, the weekday service of Yaakov, and transforming darkness into light, the restful service of Shabbos.

The Will of all wills רעוא דכל רעוין

The supernal will and delight revealed on Shabbos in Malchus; its affection breaks and sweetens all judgments.

SECTION 1 • ¶1

Two levels: Yaakov and Yisrael

1 לא הביט און ביעקב^{1,2} כו'. הנה יש ב' בחי' ומדרגות³ למעלה בחינת יעקב ובחינת ישראל^{4,5} [וע' בזהר בלק דר"י ע"ב ובפ' וישלח⁶ דקע"ד א'] שהם ג"כ ב' בחינות שונות בעבודת ה' באדם בחי' עבד⁷ ובחינת בן.

“He has not beheld iniquity in Yaakov,” etc. Now, there are two levels and rungs Above, the level of Yaakov and the level of Yisrael (and see the Zohar, Balak, 210b, and Parshas Vayishlach, 174a); and these are also two different levels in a person’s service of G-d: the level of a servant and the level of a son.

The maamar opens with Bilam’s words, “He has not beheld iniquity in Yaakov, nor seen toil in Yisrael” (Numbers 23:21), and builds on the fact that the verse calls the people by two names. Yaakov and Yisrael are two levels Above, as the Zohar teaches, and they are also two modes of a person’s service of G-d: that of a servant and that of a son.

היינו בחי' יעקב הוא בחי' עבד כמ"ש שמע אלי יעקב עבדי⁸ [וע' בזהר קדושים דפ"ו ע"א] ובחי' ישראל הוא בחי' בן כמ"ש בני בכורי ישראל.^{9,10}

That is, the level of Yaakov is the level of a servant, as it is written, “Listen to Me, Yaakov My servant” (and see the Zohar, Kedoshim, 86a); and the level of Yisrael is the level of a son, as it is written, “My son, My firstborn, Yisrael.”

Each name is tied to its title by a verse: Yaakov is called G-d’s servant, and Yisrael His firstborn son. The Kehot note points out that the verse in Isaiah actually reads “And now listen, Yaakov My servant.”

SECTION 2 • ¶2-7

What service means: a dwelling below

2 ולהבין זה צ"ל תחלה פ"י וענין עבד דהיינו מה שמצינו לשון עבודה שאנחנו עובדים לו ית' כמ"ש ועבדתם את¹¹ ה' אלקיכם תחת אשר לא עבדת¹² את ה' אלקיך. וכתוב ולעבדו בכל לבבכם.^{13,14} עבדו את¹⁵ ה'.¹⁶

To understand this, we must first [explain] the meaning and the substance of “servant”: that is, [the fact] that we find the term “service” (avodah), [meaning] that we serve Him, may He be blessed, as it is written, “And you shall serve Havayah your G-d”; [and] “Because you did not serve Havayah your G-d”; and it is written, “And to serve Him with all your heart”; [and] “Serve Havayah.”

Before explaining the two levels, the Alter Rebbe asks what it means to be G-d’s servant at all. The Torah speaks again and again of our “serving” G-d, as the four verses quoted here show.

3 והנה לשון עבודה¹⁷ הוא ענין תיקון ושירות שהעבד משרת לרבו ומתקן לו דבר שהרי הרב צריך לתיקון ושירות זה ואיך שייך לומר כן לגבי הקב"ה שהוא ית' שלימו דכולהו^{18,19} וא"צ לזולתו ח"ו.

Now, the term "service" denotes fixing and attending: the servant attends his master and fixes something for him, since the master needs this fixing and attendance. But how can this be said with regard to the Holy One, blessed be He, who, may He be blessed, is "the perfection of all" and has no need of anything besides Himself, G-d forbid?

In its ordinary sense, service means supplying something the master lacks: the servant attends to him and fixes what he needs. But G-d is "the perfection of all," as Elijah says in the Tikkunei Zohar, and lacks nothing, so how can we speak of serving Him?

כי ממך הכל²⁰ כתיב ומקרא מלא כתיב אם צדקת מה תתן לו²¹ כו'. אך הענין דהנה ידוע המאמר נתאוה הקב"ה להיות לו²² דירה בתחתונים.²³

For it is written, "For all is from You"; and an explicit verse states, "If you are righteous, what do you give Him?" etc. But the explanation is this: the saying is well known, "The Holy One, blessed be He, desired to have a dwelling place among the lower realms."

Two verses sharpen the question: whatever we give G-d was His to begin with, and even our righteousness adds nothing to Him. The answer begins from the Midrash that G-d "desired" a dwelling place among the lower realms.

כי הנה באמת אני הוי' לא שנית²⁴ שאין שום שינוי אצלו ית' בין קודם שנברא העולם שהיה הוא ושמו בלבד²⁵ כמה אלפים ורבבות שנה קודם בריאת העולם.

For in truth, "I, Havayah, have not changed": there is no change whatsoever with Him, may He be blessed, between before the world was created, when there were He and His Name alone, many thousands and myriads of years before the creation of the world,

G-d does not change: He is the same now as before creation, when, in the words of Pirkei DeRabbi Eliezer, there were only He and His Name. The phrase "many thousands and myriads of years before creation" raises a question about time, which the parenthesis takes up.

(וכמ"כ קודם התהוות בחי' הזמן שהזמן ג"כ נברא ומחודש²⁶ רק שהיה סדר זמנים קודם בריאת עוה"ז והיינו מעת אצילות והתהוות עולמות הרוחניים כמ"ש בע"ח²⁷ שער עגולים ויושר.²⁸

(and likewise before the coming into being of time, for time too is created and brought into being anew; only, there was an order of time before the creation of this world, namely from the time of Atzilus and the coming into being of the spiritual worlds, as is written in Etz Chaim, Sha'ar Iggulim veYosher (the Gate of Circles and Line);

Time itself is a creation, brought into being like everything else. The "years" before our world belong to the order of time that began with Atzilus and the spiritual worlds, as the Arizal explains at the opening of Etz Chaim.

אבל קודם לזה לא היה שייך שום סדר זמנים שהוא ית' למעלה מהזמן לגמרי) וכן יהיה אחר שיחרב העולם.²⁹

but before that, no order of time applied at all, for He, may He be blessed, is entirely above time) and so it will be after the world is destroyed.

Before the spiritual worlds even that order of time did not exist, for G-d is entirely above time. The main sentence then resumes: as G-d was before creation, so He will be after the world is destroyed, as the Talmud speaks of the world lying desolate after six thousand years.

וגם עתה בזמן בריאת העולם וקיומו הנה קמיה ית' כולא ממש כלא³⁰ חשיב כמו קודם שנברא העולם ממש רק זהו קמיה דוקא.

And also now, in the time of the world's creation and its existence, before Him, may He be blessed, all is truly considered as nothing, just as before the world was created; only, this is "before Him" specifically.

Even now, while the world exists, it is nothing before G-d, exactly as before it was created, so its existence makes no change in Him. But this is true only "before Him," from His perspective.

אבל אצלנו העולם נחשב ליש ודבר בפ"ע ומסתיר אלקות שלכך נקרא בשם עולם ע"ש ההעלם שמעלים אלקות ומסתירו.³¹

But to us the world is considered a being (yesh) and a thing unto itself, and it hides G-dliness; which is why it is called by the name olam (world), from he'elem (concealment), for it conceals G-dliness and hides it.

From our perspective the world seems a real thing in its own right, and so it hides G-dliness. The Hebrew word for world, olam, is related to he'elem, concealment.

4 ותכלית בריאת העולם הוא שנתאווה הקב"ה להיות לו דירה בתחתונים פי' כי העוה"ז הוא העולם היותר תחתון שהעולם בו יותר והחשך כפול ומכופל [ועמש"ל פי חקת בד"ה על כן יאמרו המושלים. מענין זה.³²

And the purpose of the creation of the world is that the Holy One, blessed be He, desired to have a dwelling place among the lower realms. That is, this world is the lowest world, in which the concealment is greatest and the darkness is doubled and redoubled (and see what is written above, in Parshas Chukas, in the discourse beginning "Therefore those who speak in parables say," on this subject.

The purpose of creation is that G-d desired a dwelling among the "lower realms," and this world is the lowest, where G-dliness is most hidden and the darkness is "doubled and redoubled." For more on this the text refers to its discourse in Parshas Chukas on "Therefore those who speak in parables say."

5 וע"ל ר"פ שלח] וזהו פי' בתחתונים כי אין שייך מעלה ומטה לגבי הקב"ה שאינו בגדר מקום ח"ו אלא תחתונים ר"ל עוצם ריבוי ההעלם והסתר ע"י צמצומים רבים כו' והוא העולם השפל.

And see above, at the beginning of Parshas Shelach.) And this is the meaning of "among the lower realms": for "above" and "below" do not apply with regard to the Holy One, blessed be He, who is not within the bounds of place, G-d forbid; rather, "the lower realms" means the intensity of the abundance of concealment and hiding through many contractions (tzimtzumim), etc.; and this is the lowly world.

The bracket closes with a second reference, to the beginning of Parshas Shelach. "Lower" cannot mean lower in place, since G-d is beyond place; it means the intensity of the concealment brought about by many contractions (the printed tzimtzutim is a misprint for tzimtzumim), and that is our lowly world.

6 ושם דוקא יהיה בחי' דירה והתגלות אלקותו ית' בידיעה שלנו ג"כ כמו שהוא למעלה בידיעה עליונה דכולא קמיה

And there specifically there is to be a dwelling, and a revelation of His G-dliness, may He be blessed, in our knowledge as well, just as it is Above, in the supernal knowledge, [in which] "all before Him

The aim is that G-dliness be revealed precisely in this lowest world, and in our own knowledge too, so that we know what is known Above: that before G-d all is as nothing. This is what it means for G-d to have a "dwelling" here.

כלא חשיב³³ ולזה היה תכלית המכוון בבריאת העולם הגם שאין מושג לנו הטעם שנתאוה לזה רק שכך עלה ברצונו.

is considered as nothing.” And this was the ultimate intent in the creation of the world, even though the reason He desired this is not comprehensible to us; only, thus it arose in His will.

This is the ultimate purpose of creation. Why G-d should desire it we cannot understand; it simply arose in His will.

אך עכ"ז לזאת היה הכונה בודאי ואיך ממשיכים גילוי זה ודירה זו בתחתונים הוא ע"י בחי אתכפא ואתהפכא כמשל המלך ב"ו שרוצים לעשות לו דירה נאה שצריכים לפנות ההיכל מכל לכלוך וטינוף כו'

But even so, this was certainly the intent. And how is this revelation and this dwelling drawn down among the lower realms? It is through the levels of iskafya and is'hapcha (subjugation and transformation), as in the analogy of a king of flesh and blood for whom one wishes to make a beautiful dwelling: one must clear the palace of all dirt and filth, etc.,

Still, this was certainly the intent. The dwelling is made through iskafya, subduing what opposes holiness, and is'hapcha, transforming it, just as preparing a beautiful home for a king begins with clearing the palace of all dirt.

ואח"כ לסדר שם כלים נאים³⁴ מטה ושולחן כסא ומנורה³⁵ כן עבודת האדם כמ"ש ויניחהו בג"ע לעבדה ולשמרה.^{36,37}

and afterwards arrange there beautiful furnishings, “a bed and a table, a chair and a lamp.” So is the service of man, as it is written, “And He placed him in Gan Eden to work it (le'ovdah) and to guard it.”

Afterwards the home is furnished, as the Shunamite woman furnished a room for the prophet Elisha with a bed, a table, a chair and a lamp. The service of man follows the same order, as the verse says that Adam was placed in Gan Eden “to work it and to guard it.”

7 וארז"ל לעבדה זו רמ"ח מ"ע³⁸ ולשמרה זו שס"ה ל"ת^{39,40} דהיינו הל"ת הם לבער הרע ובערת הרע מקרבך^{41,42} שלא יהיה שום לכלוך

And our Sages, of blessed memory, said: “to work it”: these are the 248 positive commandments; “and to guard it”: these are the 365 prohibitions. That is, the prohibitions are to purge the evil, “and you shall purge the evil from your midst,” so that there be no dirt

The Sages read the verse's two verbs as the two kinds of commandments: “to work it” is the 248 positive commandments, and “to guard it” the 365 prohibitions. The prohibitions correspond to clearing the palace: they purge the evil so that no filth remains.

וטינוף ח"ו והמ"ע הם עד"מ תיקון וסידור כלים נאים שע"י יהיה הדירה בתחתונים שהוא ענין גילוי והמשכת אור א"ס ב"ה למטה (לע"ל ועתה ההמשכה בהעלם).

or filth whatsoever, G-d forbid; and the positive commandments are, by way of analogy, the fixing up and arranging of beautiful furnishings, through which there will be the dwelling among the lower realms, which is the revelation and drawing down of the Infinite Light (Or Ein Sof), blessed be He, below (in the Time to Come; and now the drawing down is in concealment).

The positive commandments are the furnishings, through which the dwelling below is made, that is, the revelation of the Infinite Light in this world. The parenthesis adds that this revelation will be open in the Time to Come; now the light is drawn down in concealment.

וזהו שנק' עבודה לשון תיקון היינו שע"י עבודתנו אנו ממשיכים שיהיה הגילוי למטה שאנו מתקנים תיקון זה ע"י עבודתנו [ועמ"ש מענין עבודה בביאור ע"פ ראיתי

And this is why it is called avodah (service), a term denoting fixing: that is, through our service we draw down, so that the revelation should be below, for we accomplish this fixing through our service. (And see what is written on the subject of service in the explanation on the verse "I saw,

This is why our worship is called avodah: the word also means fixing or preparing, and through our service we prepare the world below for the revelation. The text then begins a list of places where the meaning of avodah is discussed, starting with the explanation on Zechariah's vision of the golden menorah.

והנה מנורת זהב^{43,44} שכדי להמשיך הגילוי גם למטה מוכרח להיות ההמשכה מלמעלי מסדר ההשתלשלות ומלמעלה משרש האור והחיות הנמשך בהעולמות כו'

and behold, a menorah of gold": that in order to draw down the revelation below as well, the drawing down must necessarily be from above the order of the chain of descending worlds (hishtalshelus), and from above the root of the light and life-force that is drawn into the worlds, etc.;

That discourse makes the point that to bring the revelation all the way down, the light must be drawn from beyond the order of the chain of worlds, above the very root of the life-force that enlivens them.

ועמ"ש ע"פ ואלה המשפטים^{45,46} בפ"י שש שנים יעבוד⁴⁷ וע"פ לא⁴⁸ תהיה משכלה⁴⁹ בפ"י ועבדתם את⁵⁰ ה' אלקיכם כו'

and see what is written on the verse "And these are the ordinances," on the meaning of "Six years he shall serve"; and on the verse "None shall miscarry," on the meaning of "And you shall serve Havayah your G-d," etc.;

The list continues with two discourses in Torah Ohr, Mishpatim: on "And these are the ordinances," which explains "Six years he shall serve," and on "None shall miscarry," which explains "And you shall serve Havayah your G-d."

ובפי' שלה ע"פ וימצאו איש מקושש עצים^{51,52} בענין פי' פולחנא דרחימותא כו' ובפי' שמות בד"ה קול דודי^{53,54} בענין עבודה קשה כו' ובכל עבודה בשדה⁵⁵

and in Parshas Shelach, on the verse “And they found a man gathering wood,” on the meaning of “service out of love” (pulchana dirchimusa), etc.; and in Parshas Shemos, in the discourse beginning “The voice of my beloved,” on the matter of “hard labor,” etc., “and all labor in the field.”)

It also cites Likkutei Torah, Shelach, on the wood-gatherer, where “service out of love” (pulchana dirchimusa) is explained, and Torah Ohr, Shemos, on “The voice of my beloved,” which treats the “hard labor” and “all labor in the field” of the bondage in Egypt.

וזהו ענין רמ"ח פקודין רמ"ח⁵⁶ אברים דמלכא⁵⁷ שהם כלים להשראת אור א"ס ב"ה כמו שהאברים הם כלים לאור וחיות הנפש וזהו שאנו מברכים אשר קדשנו במצותיו כו':

And this is the meaning of “the 248 commandments are the 248 limbs of the King”: they are vessels for the indwelling of the Infinite Light, blessed be He, just as the limbs are vessels for the light and life-force of the soul. And this is why we bless, “Who has sanctified us with His commandments,” etc.

The 248 positive commandments are called the 248 “limbs of the King”: just as the limbs are the vessels through which the soul’s life acts, the commandments are vessels in which the Infinite Light rests. This is why the blessing over a mitzvah speaks of G-d having “sanctified us with His commandments.”

SECTION 3 • ¶8-15

Prayer: the uncounted spinal cord

8 ב והנה עבודה שבלב זהו תפלה^{58,59} והיא דרבנן ואינה ממנין המצות דאורייתא⁶⁰ כדמשמע בגמ' בפ"ג דברכות (ד"כ ע"ב)

2. Now, “the service of the heart: this is prayer”; and it is rabbinic, and is not among the count of the Biblical commandments, as is implied in the Gemara in the third chapter of Berachos (20b)

The second section turns to prayer, which the Sages call “the service of the heart.” As a fixed obligation prayer is rabbinic, not one of the Torah’s 613 commandments, as the Gemara in Berachos implies; the Kehot note adds that this is the view of the Ramban and of most halachic authorities.

[ועיין במ"א ס"י ק"ו] וצ"ל זה דהלא רז"ל במשנה וגמרא פ"ב דברכות ד"ו החמירו הרבה יותר בכוונת התפלה אפילו מכוונת ק"ש הנמנית ראשונה בתרי"ג מצות דאוריית'⁶¹

(and see Magen Avraham, section 106). And we need to understand this: for did not our Sages, of blessed memory, in the Mishnah and the Gemara of the second chapter of Berachos, folio 16, take a far stricter view of intention (kavanah) in prayer, even than of the intention of the recital of Shema, which is counted first among the 613 Biblical commandments?

The Magen Avraham (Orach Chaim 106) records that most authorities hold prayer to be rabbinic. The difficulty is that the Mishnah and Gemara are far stricter about concentration in prayer than about the Shema: workmen may recite the Shema up a tree, but must come down to pray.

והיינו מפני שהיא דברים העומדים ברומו של עולם⁶² בפ"ק דברכות (ד"ו ע"ב) [ועמ"ש בפ' ויחי ע"פ יהודה אתה^{63, 64} ועמ"ש ג"כ מענין התפלה בד"ה שימני

And this is because it is "things that stand at the height of the world" (in the first chapter of Berachos, 6b). (And see what is written in Parshas Vayechi on the verse "Yehudah, you"; and see what is written also on the subject of prayer in the discourse beginning "Set me

The reason for the strictness is that prayer concerns "things that stand at the height of the world," matters of the highest importance. The text then begins a list of other discourses on prayer.

כחותם^{65, 66} ובפ' בראשית סד"ה השמים כסאי^{67, 68} ובפ' בהר ע"פ את שבתותי תשמרו^{69, 70} ובפ' חקת בענין תבנה⁷¹ ותכונן עיר סיחון⁷² כו' וא"כ מהו שאינה ממנין המצות.

as a seal," and in Parshas Bereishis at the end of the discourse beginning "The heavens are My throne," and in Parshas Behar on the verse "You shall keep My Shabbosos," and in Parshas Chukas on the matter of "Let the city of Sichon be built and established," etc.) If so, why is it not among the count of the commandments?

The list continues with the discourses on "The heavens are My throne," "You shall keep My Shabbosos" and "Let the city of Sichon be built." Then the question is put plainly: if prayer is so central, why is it not counted among the commandments?

והענין יובן בהקדים כי הנה י"ח ברכות דשמ"ע הן כנגד ח"י חוליות השדרה⁷³ שבתוכן נמשך החוה"ש כנודע מהזהר⁷⁴ ובגמ' ברכות (דכ"ח ע"ב).⁷⁵

The matter will be understood by first stating that the eighteen blessings of the Shemoneh Esreh correspond to the eighteen vertebrae of the spine, within which the spinal cord extends, as is known from the Zohar and from the Gemara, Berachos (28b).

The answer begins from the Sages' teaching that the eighteen blessings of the Shemoneh Esreh correspond to the eighteen vertebrae of the spine, inside which the spinal cord runs. The Zohar likewise links the spinal cord and its eighteen vertebrae with the eighteen blessings of prayer.

והנה עד"מ באדם יש בגופו רמ"ח אברים הנמנין במשנה ספ"ק דאהלות שלשים בפיסת הרגל כו' ח"י חוליות השדרה ⁷⁶ כו'.

Now, by way of analogy, a person has in his body 248 limbs, which are counted in the Mishnah at the end of the first chapter of Oholos: "thirty in the sole of the foot," etc., "eighteen vertebrae in the spine," etc.

In the anatomy of the body, as the Mishnah in Oholos counts it, the 248 limbs include the eighteen vertebrae. The vertebrae, that is, are counted as limbs.

אך החוט השדרה עצמו הנמשך בתוך החוליות אינו ממנין האברים ועכ"ז הוא המעמיד ומקיים את כל האברים שמבריה מן הראש עד הירכיים

But the spinal cord itself, which extends within the vertebrae, is not among the count of the limbs; and nevertheless it is what sustains and maintains all the limbs, for it runs through from the head to the thighs,

The spinal cord inside the vertebrae is not counted among the 248 limbs. Yet it holds the whole body together, running from the head down to the thighs.

ועל ידו נמשך החיות מהמוחין ⁷⁷ לכל האברים שהאברים מחוברים בצלעות והצלעות בחוליות והחוליות בחוט השדרה והחוט אינו בכלל האברים רק שהוא המקשר כו' ומתחיל מהמוח ומתפשט עד הרגלים

and through it the life-force is drawn from the brain to all the limbs: for the limbs are joined to the ribs, and the ribs to the vertebrae, and the vertebrae to the spinal cord; and the cord is not included among the limbs, but it is what connects [them], etc.; and it begins from the brain and extends down to the feet.

Through the spinal cord the brain's life-force reaches every limb: the limbs are joined to the ribs, the ribs to the vertebrae and the vertebrae to the cord. The cord is not a limb but the link between them all, from the brain down to the feet.

ולכן אם נפסק חוט השדרה ^{78, 79} כו'. כמ"כ הנמשל בבחי' המצות שהם רמ"ח אברים דמלכא הנה ארז"ל מצות צריכות כוונה. ^{80, 81, 82, 83}

Therefore, if the spinal cord is severed, etc. So too in the analogue, in the commandments, which are the 248 limbs of the King: our Sages, of blessed memory, said, "Commandments require intention."

That is why an animal whose spinal cord is severed is a tereifah, as the Mishnah in Chullin rules. In the same way the commandments, the "limbs of the King," need something beyond themselves: as the Sages say, they require intention (kavanah).

9 והכוונה היינו בחי⁸⁴ התפלה שהיא בחי' כוונה ופנימית להמצות והיא עיקר המעמיד ומקיים את הרמ"ח מ"ע והיא כמשל החוט השדרה שהוא המעמיד ומקיים את האברים אע"פ שהוא בעצמו אינו ממנין רמ"ח אברים.

And the intention is the level of prayer, which is the level of the intention and inner dimension (pnimiyus) of the commandments; and it is the principal thing that sustains and maintains the 248 positive commandments, like the spinal cord in the analogy, which sustains and maintains the limbs, even though it itself is not among the count of the 248 limbs.

Intention is the inner dimension of the commandments, and prayer is intention itself. So prayer stands to the 248 positive commandments as the spinal cord to the limbs: not counted among them, yet what sustains them all.

10 והענין שעיקר המכוון בתפלה⁸⁵ הוא שמבקשים שיהיה אור א"ס ב"ה שלמעלה מהשתלשלות ברוך ונמשך למטה בבחי' ההשתלשלות.

The explanation is that the main intent in prayer is that we ask that the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus), be "blessed" (baruch) and drawn down below into the level of the chain of descending worlds.

Here is the heart of prayer: we ask that the Infinite Light, which is beyond the whole chain of worlds, be "blessed," that is, drawn down into that chain. The word baruch, "blessed," is read here in the sense of drawing down.

וזהו ברוך אתה הוי' היינו שמבקשים שיהיה התהוות והמשכת שם הוי' מבחי' אתה שהוא אור א"ס שלמעלה מעלה משם הוי' כי שם הוי' מורה על השתלשלות המדרגות יו"ד צמצום ה' התפשטות וי"ו המשכה כו'

And this is [the meaning of] "Blessed are You, Havayah": that is, we ask that there be a coming into being and drawing down of the Name Havayah from the level of "You," which is the Infinite Light that is far above the Name Havayah. For the Name Havayah denotes the chain of descending levels: the yud is contraction, the hei expansion, the vav drawing down, etc.

"Blessed are You, Havayah" therefore means: may the Name Havayah be brought into being and drawn down from "You," the Infinite Light far above it. The letters of the Name trace the descent: yud is contraction into a point, hei expansion, and vav the drawing down further.

ובח"י ההארה הנמשך בהשתלשלות מדרגות אלו הוא הארה מצומצמת לבד לגבי האור א"ס שלמעלה מהשתלשלות [ועמ"ש בפי' שלח ע"פ אני הו"י אלקיכם בענין שמו הגדול כו']

And the radiance that is drawn through the descending chain of these levels is only a contracted radiance compared with the Infinite Light that is above the chain of descending worlds. (And see what is written in Parshas Shelach on the verse "I am Havayah your G-d," on the matter of "His great Name," etc.,

Whatever light comes down through these stages is only a contracted glimmer compared with the Infinite Light above them. The text points to its discourse in Parshas Shelach on "I am Havayah your G-d" and on "His great Name."

ובענין והיה הו"י לי לאלקים⁸⁶ וזהו ענין הבקשות בשמו"ע היינו שיהיה ברכה והמשכה הארה רבה ועצומה מלמעלה מסדר ההשתלשלות דהיינו ברוך אתה

and on the matter of "And Havayah will be my G-d.") And this is the meaning of the requests in the Shemoneh Esreh: that there be a blessing and drawing down of a great and mighty radiance from above the order of the chain of descending worlds, that is, "Blessed are You,"

The second reference is to Yaakov's vow, "And Havayah will be my G-d." All the requests of the Shemoneh Esreh, then, ask that a great light from beyond the chain of worlds be drawn down, and that is the meaning of "Blessed are You."

והיינו בבחי' שם הו"י [ועמ"ש במ"א בפי' ממעמקים קראתיך⁸⁷ הו"י וע' בע"ה שכ"ב ספ"ה בענין ד' כריעות וד' זקיפות שבשמו"ע ובפע"ה] ורופא חולי עמו ישראל

and that is into the level of the Name Havayah. (And see what is written elsewhere on the meaning of "From the depths I have called You, Havayah"; and see Etz Chaim, Sha'ar 22, end of chapter 5, on the four bowings and four straightenings in the Shemoneh Esreh, and in Pri Etz Chaim.) And "Who heals the sick of His people Israel"

That light is drawn into the Name Havayah. The text refers to its explanation of "From the depths I have called You, Havayah," and to the Arizal on the four bowings and straightenings of the Shemoneh Esreh; then it turns to the particular requests, such as "Who heals the sick of His people Israel."

ומברך השנים עד"מ הוא הכלי שבו מתגלה אלקות ו ית' למטה בגשמיות כשנותן חיים ובריאות לחולים וברכה ע"פ האדמה⁸⁸ כו' ועמ"ש באגה"ק קרוב לסופו בד"ה

and "Who blesses the years" are, for example, the vessel in which His G-dliness, may He be blessed, is revealed below, in physicality, when He gives life and health to the sick and blessing upon the face of the earth, etc. And see what is written in Iggeres HaKodesh, near its end, in the section beginning

The requests for healing and for a blessed year are vessels in which G-dliness is revealed in the physical world, when G-d heals the sick and blesses the earth. The text sends the reader to a letter near the end of Iggeres HaKodesh.

להבין מ"ש בפע"ח שהתפלה היא המשכת אור א"ס ב"ה לבי"ע דווקא לא בדרך התלכשות בלבד רק האור ממש לשנות הנבראים מכמות

"To understand what is written in Pri Etz Chaim": that prayer is the drawing down of the Infinite Light, blessed be He, into Beriah, Yetzirah and Asiyah specifically, not merely by way of enclothe-ment but the very light itself, to change the created beings from what

That letter explains a teaching of Pri Etz Chaim: prayer draws the Infinite Light into the lower worlds of Beriah, Yetzirah and Asiyah, not only enclothed in them but the light itself, so that it changes the created beings.

שהם שיתרפא החולה וירד הגשם משמים לארץ ויולידה ויצמיחה⁸⁹ משא"כ בתורה ומצות שאין שינוי בקלף התפילין כו' ע"ש נמצא שכל בקשות שבשמו"ע הם כלים לגילוי אלקותו ית' ממש למטה.⁹⁰

they are: that the sick person be healed, and that the rain come down from heaven to the earth and "make it bring forth and sprout"; which is not so with Torah and mitzvos, for there is no change in the parchment of the tefillin, etc.; see there. It follows that all the requests in the Shemoneh Esreh are vessels for the revelation of His very G-dliness, may He be blessed, below.

Prayer can make a sick person well or bring rain to make the earth grow, while Torah and mitzvos change nothing physical: the parchment of the tefillin stays as it was. So all the requests of the Shemoneh Esreh are vessels for G-dliness itself to be revealed below.

11 ועוד כידוע ומבואר בזהר דלית ברכתא שריא באתר ריקניא^{91,92,93} דהיינו שא"א להיות המשכת האור אלא אם כן יש כלים שישרה בהן

Further, as is known and explained in the Zohar, "blessing does not rest in an empty place": that is, there cannot be a drawing down of the light unless there are vessels in which it may rest.

A further reason for the requests: as the Zohar teaches, blessing does not rest in an empty place. Light can be drawn down only where there are vessels to receive it.

לכן אנו מבקשים ענינים רפואות החולי וברכת השנים וכן כל הברכות דשמו"ע שהם כלים שבהם יהיה השראת אור א"ס.

Therefore we ask for [particular] matters, healing of illness and the blessing of the years, and likewise all the blessings of the Shemoneh Esreh, which are vessels in which the Infinite Light will rest.

That is why we ask for particular things, such as health and a good year. Each blessing of the Shemoneh Esreh is a vessel in which the Infinite Light will rest.

אבל עיקר המכוון הוא בא"י שיהיה המשכת אור א"ס וע' בת"ז תיקון ו' וזהו שארז"ל⁹⁴ שח"י ברכות דצלותא הם כנגד ח"י חוליות שבשדרה⁹⁵ ר"ל שהם כלים להמשכת וגילוי האור א"ס הנמשך ע"י התפלה

But the main intent is in "Blessed are You, Havayah": that there be a drawing down of the Infinite Light (and see the Tikkunei Zohar, Tikkun 6). And this is what our Sages, of blessed memory, said, that the eighteen blessings of prayer correspond to the eighteen vertebrae of the spine: that is to say, they are vessels for the drawing down and revelation of the Infinite Light that is drawn down through prayer,

The main intent remains the words "Blessed are You, Havayah," the drawing down of the Infinite Light; the text refers here to Tikkun 6 of the Tikkunei Zohar. In this light, the Sages' comparison of the eighteen blessings to the eighteen vertebrae means that the blessings are vessels for the light that prayer draws down.

כמו שהחוליות הם כלים לחוט השדרה הנמשך ממוח שבראש לתוכן ונקרא ע"פ הקבלה המשכת המוחין

just as the vertebrae are vessels for the spinal cord, which is drawn from the brain in the head into them; and according to the Kabbalah this is called the drawing down of the mochin,

Just as the vertebrae house the spinal cord that comes down from the brain, so the blessings house that light. In the language of the Kabbalah this is called drawing down the mochin, the intellect.

וכמו בחוט השדרה נמשך מוח וע"פ חסידות נקרא המשכת הדעת התגלות אלהות למטה כמו למעלה.

just as brain [matter] is drawn down in the spinal cord; and according to Chassidus it is called the drawing down of Daas (knowledge): the revelation of G-dliness below as Above.

Brain matter extends through the spinal cord, and so the mind's light reaches the body. In the language of Chassidus this is called drawing down Daas: the revelation of G-dliness below just as it is Above.

והשתא אתי שפיר דלכאורה מהגמרא יש סתירה למשנ"ת דהטעם שהתפלה אינה ממנין רמ"ח מ"ע לפי שהיא בחי' חוה"ש שאינו ממנין רמ"ח אברים

(And now it is well understood; for at first glance there is a contradiction from the Gemara to what has been explained, that the reason prayer is not among the count of the 248 positive commandments is that it is the level of the spinal cord, which is not among the count of the 248 limbs;

A bracketed passage now answers an apparent contradiction. Prayer was said not to be counted among the commandments because it is like the spinal cord, which is not one of the limbs.

והרי הגמרא אמרה שח"י ברכות דשמו"ע הם כנגד ח"י חוליות השדרה והחוליות הם ממנין רמ"ח אברים כנזכר לעיל בשם המשנה דאהלות.

yet the Gemara said that the eighteen blessings of the Shemoneh Esreh correspond to the eighteen vertebrae of the spine, and the vertebrae are among the count of the 248 limbs, as mentioned above in the name of the Mishnah in Oholos.

But the Gemara compares the eighteen blessings to the vertebrae, and the Mishnah in Oholos counts the vertebrae among the 248 limbs. Prayer would then seem to be among the counted "limbs" after all.

אך הענין מוכן ממשנ"ת דכתפלה יש ב' דברים היינו א' הוא עיקר המכוון בהתפלה והוא מה שמבקשים בא"י שיהיה גילוי אור א"ס ב"ה.⁹⁶

But the matter is understood from what has been explained: in prayer there are two things. The first is the main intent in prayer, which is what we ask in "Blessed are You, Havayah": that there be a revelation of the Infinite Light, blessed be He.

The answer is that prayer has two parts. The first is its main intent, the request in "Blessed are You, Havayah" that the Infinite Light be revealed.

12 והבי' הן הבקשות עצמן להיות רופא חולים ומברך השנים שהן רק כלים לאור ההמשכה והכלים הן בחי' ח"י ברכות

And the second is the requests themselves, that He be "Healer of the sick" and "Who blesses the years," which are only vessels for the light that is drawn down; and the vessels are the level of the eighteen blessings,

The second part of prayer is the requests themselves, for healing and for a blessed year. They are only vessels for the light that is drawn down, and as vessels they are the eighteen blessings.

כמו שחוליות השדרה הן י"ח והן כלים לחוט השדרה שהיא עיקר החיות כמ"ש בפא"ט⁹⁷ שבו תלוי הטריפות משא"כ נשבר השדרה ולא נפסק החוט שלה כשרה לפי שעיקר החיות הוא בהחוט עצמו.

just as the vertebrae of the spine are eighteen, and they are vessels for the spinal cord, which is the main life-force, as is written in the chapter Eilu Tereifos, that on it the [status of] tereifah depends; whereas if the spine is broken but its cord is not severed, [the animal] is kosher, for the main life-force is in the cord itself.

The eighteen blessings are therefore like the eighteen vertebrae, which are counted among the limbs, while the main intent is like the spinal cord within them. The laws of tereifos show where life resides: an animal whose spine is broken but whose cord is intact is kosher, because its life is in the cord.

13 וע' בפרדס בסופו שער ל"א⁹⁸ פ"ח בענין ח"י חוליות שהם נגד ג' ווי"ן דויסע ויבא ויט⁹⁹ ג' אבות חגית¹⁰⁰ שהם כלים לבחי' הדעת הנמשך לתוכן ממוח הדעת ע"י חוט השדרה כו'

And see the Pardes, toward its end, Sha'ar 31, chapter 8, on the eighteen vertebrae: that they correspond to the three vavs of Vayisa, Vayavo, Vayet, the three patriarchs, Chesed, Gevurah and Tiferes, which are vessels for the level of Daas (knowledge) that is drawn into them from the brain of Daas through the spinal cord, etc.

The Pardes Rimonim explains the eighteen vertebrae as the three vavs of the three verses that begin Vayisa, Vayavo and Vayet (Exodus 14:19-21): each of the three patriarchs, Chesed, Gevurah and Tiferes, includes six, and three times six is eighteen. These are vessels for Daas, which is drawn into them from the brain through the spinal cord.

ועמשי"ל כפ' יתרו בד"ה אלפי שנאן¹⁰¹ שהן בחי' ב' טיתין דמט"ט ט"ס מלמעלה למטה וט"ס מלמטה למעלה והט"ס הן ג"כ

And see what is written above, in Parshas Yisro, in the discourse beginning "Thousands of shinan": that they are the level of the two tes's of Metatron, nine Sefiros from above downward and nine Sefiros from below upward; and the nine Sefiros too are

The text adds its discourse in Parshas Yisro on "Thousands of shinan," where the eighteen are the two letters tes (each worth nine) in the name Metatron: nine Sefiros descending from above and nine ascending from below.

רק בחי' כלים להמשכת האור מא"ס ב"ה שהוא בחי' נשמה להן כמאמר הת"ז¹⁰² וההיא נביעו איהו כנשמתא לגופא¹⁰³ כו'.

only vessels for the drawing down of the light from the Infinite One (Ein Sof), blessed be He, which is as a soul to them, as in the saying of the Tikkunei Zohar, "And that flow is like the soul to the body," etc.

These nine Sefiros too are only vessels for the light of the Infinite One, which is their soul. Elijah's prayer in the Tikkunei Zohar describes the flow that waters the "tree" of the Sefiros as "like the soul to the body."

14 וא"כ מ"ש בגמרא דח"י ברכות הם כנגד ח"י חוליות כוונתם שלכך תקנו ח"י ברכות¹⁰⁴ שהם ח"י כלים דייקא כנגד ח"י חוליות כו'

If so, what is said in the Gemara, that the eighteen blessings correspond to the eighteen vertebrae, means that this is why they instituted eighteen blessings, which are eighteen vessels specifically, corresponding to the eighteen vertebrae, etc.

This explains the Gemara: the Sages instituted eighteen blessings precisely as eighteen vessels, matching the eighteen vertebrae.

אבל עיקר המכוון שבמצות התפלה שיהיה המשכת אור א"ס ב"ה בכ לים הנ"ל הוא עד"מ בחי' החוה"ש עצמו שנמשך מן המוח שבראש למטה.

But the main intent in the commandment of prayer, that there be a drawing down of the Infinite Light (Or Ein Sof), blessed be He, into the vessels mentioned above, is, by way of analogy, the level of the spinal cord itself, which is drawn down from the brain in the head.

But the essential purpose of prayer, drawing the Infinite Light into those vessels, is like the spinal cord itself, which runs down from the brain.

15 וכך הוא ענין המשכת אור א"ס מבחי' שלמעלה מהשתלשלות להתלבש בבחי' השתלשלות כו'. ולכן א"ש דאינה ממנין רמ"ח מ"ע.

And so it is with the drawing down of the Infinite Light from the level that is above the chain of descending worlds (hishtalshelus), to be enclothed in the level of the chain of descending worlds, etc. And therefore it is well [understood] that it is not among the count of the 248 positive commandments.

The drawing down of the light from beyond the chain of worlds into that chain is like the cord running down from the brain. That is why prayer is rightly not counted among the 248 positive commandments.

דהיינו שהחיי חוליות הם רק כלים אבל היא עצמה בחיי חוה"ש. תדע דאל"כ הנאמר שהתפלה נמנית בחיי מצות מתרי"ג שהרי חיי חוליות הם חיי אברים במנין רמ"ח.

That is, the eighteen vertebrae are only vessels, but it itself is the level of the spinal cord. Know [that this is so]: for otherwise, shall we say that prayer is counted as eighteen commandments of the 613, since the eighteen vertebrae are eighteen limbs in the count of 248?

The eighteen vertebrae are only vessels; prayer itself is the cord. The proof: otherwise prayer would have to count as eighteen of the 613 commandments, since the vertebrae are eighteen of the 248 limbs.

א"ו התפלה עצמה היא בחיי חוה"ש רק שנמשך בחיי כלים הנ"ל ומאן דלא כרע במודים נעשה שדרתו נחש¹⁰⁵ לפי שעל ידי הכריעות והשתחוואות

Rather, it must be that prayer itself is the level of the spinal cord, only that it is drawn into the eighteen vessels mentioned above. And "one who does not bow at Modim, his spine becomes a snake," because through the bowing and the prostrations,

So prayer itself is the spinal cord, drawn into the eighteen blessings as its vessels. The Talmud says that the spine of one who does not bow at Modim, the thanksgiving blessing of the Shemoneh Esreh, turns into a snake.

שהוא בחיי הביטול וזהו ענין מודים הודאה וביטול עיי' דוקא ממשיכים האור בהכלים חיי חוליות השדרה

which is the level of self-nullification (bittul), and this is the meaning of Modim, acknowledgment and self-nullification: through this specifically the light is drawn into the vessels, the eighteen vertebrae of the spine.

Bowing expresses bittul, self-nullification, and Modim means acknowledgment and surrender. Only through this bittul is the light drawn into the vessels, the eighteen vertebrae.

ולכן איתא בזהר (משפטים ד"ק ע"א¹⁰⁶ ובפ' שלח דקס"ד ע"א) דמאן דלא כרע במודים אינו חי לעתיד^{107, 108}

And therefore it is stated in the Zohar (Mishpatim, 100a, and in Parshas Shelach, 164a) that one who does not bow at Modim will not live in the Time to Come,

The Zohar says that one who does not bow at Modim will not live in the Time to Come, that is, will not rise at the Resurrection.

כמו שהביא הפרי"ח בא"ח סי' קי"ג והיינו לפי שאינו ממשיך חיות ונשמה בבחי' חיי שהם חיי חוליות¹⁰⁹ כו']:

as the Pri Chadash brought in Orach Chaim, section 113; and this is because he does not draw life-force and soul into the level of chai (eighteen), which are the eighteen vertebrae, etc.)

The Pri Chadash, a commentary on the Shulchan Aruch, brings this Zohar. The reason is that such a person does not draw life and soul into chai, "eighteen" (the letters of the word "alive"), the eighteen vertebrae; with this the bracketed note ends.

SECTION 4 • ¶16-19

From the vertebrae to all 248 limbs

16 ג והנה חיי חוליות הנ"ל הם כלים פנימיים ומהם מתפשט אח"כ האור בחיצוניות הכלים ומספר כולם

רמ"ח שהם רמ"ח מ"ע שנקי רמ"ח אברים דמלכא

3. Now, the eighteen vertebrae mentioned above are inner vessels, and from them the light afterwards spreads into the outer dimension (chitzoniyus) of the vessels; and the number of them all is 248, which are the 248 positive commandments, which are called the 248 limbs of the King,

The third section explains how the light spreads. The eighteen vertebrae are the inner vessels, and from them the light spreads to the outer vessels, all 248 together: the 248 positive commandments, the "limbs of the King."

שהם בחי' אברים וכלים להמשכת האור [ועיין מה שכתוב מענין רמ"ח אברים וכלים בביאור על פי משה ידבר¹¹⁰ בפרשה יתרו] וזהו ענין הנזכר לעיל שהמצות צריכות כוונה והתפלה היא בחינת הכוונה בכלל.¹¹¹

for they are the level of limbs and vessels for the drawing down of the light (and see what is written on the subject of the 248 limbs and vessels in the explanation on the verse "Moshe would speak," in Parshas Yisro). And this is the matter mentioned above, that the commandments require intention, and prayer is the level of intention in general.

The commandments are limbs and vessels through which the light is drawn, as the text explains in its discourse on "Moshe would speak" in Parshas Yisro. This is why the commandments require intention, and prayer is intention in its general form.

17 והענין כי אנו אומרים אשר קדשנו במצותיו שעל ידי המצות ממשיכים גילוי בחינת קדושה עליונה דאור א"ס למטה

The explanation is that we say, "Who has sanctified us with His commandments," for through the commandments we draw down below a revelation of the level of the supernal holiness of the Infinite Light (Or Ein Sof);

The blessing over a mitzvah, "Who has sanctified us with His commandments," says that through the commandments the supernal holiness of the Infinite Light is drawn down into the world.

לכן צריכים כוונה כי המצוה היא האבר והכלי והכוונה הוא המשכת האור בתוך הכלי¹¹² וכמ"ש בסש"ב פל"ח בהג"ה בשם הע"ה

therefore they require intention: for the mitzvah is the limb and the vessel, and the intention is the drawing down of the light into the vessel, as is written in Sefer Shel Beinonim, chapter 38, in the gloss, in the name of Etz Chaim.

That is why a mitzvah needs intention: the deed is the limb or vessel, and the intention draws the light into it. The Tanya brings this in a gloss in the name of Etz Chaim: the intention of the mitzvos is at the level of light, and the mitzvos themselves at the level of vessels.

וזהו שבדרך כלל התפלה היא הכוונה לפי שבה ועל ידה נמשך כללות גילוי האור שזהו ענין ברכאן דצלותא בא"י שממשיכים להיות ברוך ונמשך אתה אור א"ס ממש

And this is why, in a general way, prayer is the intention: for in it and through it the revelation of the light as a whole (klalus) is drawn down. This is the meaning of the blessings of prayer, "Blessed are You, Havayah": that we draw down, so that "You," the very Infinite Light, be "blessed" and drawn down;

Prayer is intention in a general way, because through it the light as a whole is drawn down. In the blessings of prayer, "Blessed are You, Havayah," we ask that "You," the Infinite Light itself, be drawn down.

והיינו ע"י שם הוי' ואח"כ ע"י קיום המצות כל היום ממשיכים האור בפרט להתלבש במצוה פרטית שהיא אבר א' מרמ"ח אברים דמלכא (ועמ"ש ע"פ אם בחקתי תלכו ואת מצותי תשמרו)¹¹³

and that is through the Name Havayah. And afterwards, through fulfilling the commandments all day, we draw down the light in particular, to be en clothed in a particular mitzvah, which is one limb of the 248 limbs of the King (and see what is written on the verse "If you walk in My statutes and keep My commandments");

That general light comes through the Name Havayah. Afterwards, through each mitzvah during the day, a particular portion of it is en clothed in that mitzvah, one of the King's 248 limbs; the text refers to its discourse on "If you walk in My statutes."

והוא ממש כנ"ל במשל החוה"ש שבו נמשך החיות מן המוחין אשר במוחין היא עיקר משכן והשראת הנשמה ומשם נמשך החיות בחוט השדרה הנמשך ממוח הדעת ואח"כ נמשך ממנו ככל רמ"ח אברים

and it is exactly as mentioned above in the analogy of the spinal cord, through which the life-force is drawn from the brain: for in the brain is the main dwelling and indwelling of the soul, and from there the life-force is drawn into the spinal cord, which extends from the brain of Daas (knowledge), and afterwards it is drawn from it into all the 248 limbs.

This matches the analogy: the soul dwells mainly in the brain; from there life flows into the spinal cord, which comes from the brain of Daas, and from the cord into all 248 limbs.

וזהו ענין ברכת המצות שהיא בחי' הכוונה בפרט לכל מצוה בא"י אמ"ה אשקב"ו כו' שיהי' נמשך המשכה זו באותו אבר וכלי מרמ"ח אברים דמלכא שהוא המצוה ההיא.

And this is the meaning of the blessing over the mitzvot, which is the level of the intention in particular for each mitzvah, "Blessed are You, Havayah, our G-d, King of the world, Who has sanctified us with His commandments and commanded us," etc.: that this drawing down be drawn into that limb and vessel of the 248 limbs of the King which is that mitzvah.

So the blessing said before each mitzvah is the particular intention for that mitzvah: that the light drawn down in prayer reach this particular limb of the King. Prayer is the general intention, and the blessing over each mitzvah directs it into one limb.

18 ועמ"ש מענין גודל מעלת הכלים בביאור ע"פ וקבל היהודים.^{114, 115} אך כללות הכוונה והמשכת האור זהו בחי' התפלה שהיא בחי' נשמה וחיות למעשה המצות

And see what is written on the great virtue of the vessels in the explanation on the verse "And the Jews accepted." But the intention and the drawing down of the light as a whole (klalus) is the level of prayer, which is the level of a soul and life-force for the performance of the commandments.

For the great virtue of the vessels, the mitzvot in deed, the text refers to its explanation on "And the Jews accepted." Still, intention and the drawing down of the light as a whole belong to prayer, which is the soul and life of the practical mitzvot.

ולכן ההולדה להוליד בדומה לו ממש שהיא המשכה ממהות הנפש ועצמותה המלובשת במוחין הוא נמשך ע"י חוט השדרה דייקא.

And therefore procreation, to beget one truly like oneself, which is a drawing down from the essence and very being of the soul that is encloded in the brain, is drawn down specifically through the spinal cord.

This is why procreation, which draws from the very essence of the soul and so produces a child truly like the parent, comes specifically through the spinal cord. The cord carries what comes from the essence of the soul that is in the brain.

19 וזהו ובדעת חדרים ימלאו¹¹⁶ חדרים הן הכלים שכללותן ג' בחי' חסד דין רחמים ר"ת חדר¹¹⁷

And this is [the meaning of] “And through Daas the chambers are filled”: the “chambers” are the vessels, which in general (klalus) are three levels, Chesed, Din and Rachamim (kindness, judgment and mercy), whose initials spell cheder (chamber);

The verse “And through Daas the chambers are filled” applies the idea. The “chambers” (cheder) are the vessels, and the letters of the word stand for their three general kinds, Chesed, Din and Rachamim.

וזהו ענין ג' קוין שהם כללות מעשה המצות על שלשה דברים העולם עומד^{118, 119} כו' אך הן בחי' כלים וחדרים וכדי להיות חדרים ימלאו

and this is the matter of the three lines, which are the performance of the commandments as a whole: “The world stands on three things,” etc. But they are the level of vessels and chambers; and in order that “the chambers be filled,”

These are the three lines, right, left and middle, and they are the mitzvos as a whole, the three things on which “the world stands”: Torah, service and acts of kindness. But they are only vessels and chambers.

דהיינו המשכת האור בהכלים זהו ע"י הדעת שהוא התפלה ולכן התחלת י"ב ברכות אמצעיות דתפלה הוא חונן הדעת כו' ועמ"ש ע"פ ואלה המשפטים.^{120, 121}

that is, the drawing down of the light into the vessels, this is through Daas, which is prayer. And therefore the twelve middle blessings of the prayer begin with “Who graciously grants knowledge,” etc. And see what is written on the verse “And these are the ordinances.”

What fills the chambers with light is Daas, which is prayer. That is why the middle blessings of the Shemoneh Esreh open with the request for knowledge, “Who graciously grants knowledge.”

SECTION 5 • 120

Prayer and Torah

20 ולכן התפלה אינה במנין המצות דאורייתא כי המנין שאנו מונין היינו הכלים והאברים אכן התפלה שהיא הכוונה אינה שייך למנותה בפ"ע

Therefore prayer is not in the count of the Biblical commandments: for the count that we count is of the vessels and the limbs, whereas prayer, which is the intention, cannot be counted by itself,

This is why prayer is not counted among the Torah's commandments: the count is of the vessels and the limbs, and prayer, being the intention, is not a separate item to be counted.

כי היא נשמת הכלים וע"ד שכתב בע"ח שכ"ב פ"א אות ד'¹²² בענין הדעת שאינו במנין ע"ס כי אין אנו מונין אלא מה שיש בו כלי

for it is the soul of the vessels; along the lines of what is written in Etz Chaim, Sha'ar 22, chapter 1, paragraph 4, regarding Daas (knowledge), that it is not in the count of the Ten Sefiros, for we count only what has a vessel,

Prayer is the soul of the vessels. The Arizal makes a similar point about Daas, which is not counted among the Ten Sefiros because only what has a vessel is counted.

אבל הדעת בחיי נשמה בלי כלי כו' ע"ש ועמ"ש בפ"י לשון כוונה ע"פ צוארך בחרוזים.^{123, 124}

but Daas is the level of a soul without a vessel, etc.; see there. And see what is written on the meaning of the word kavanah (intention) on the verse "Your neck with strings of beads."

Daas is a soul without a vessel of its own. The text also points to its explanation of the word kavanah, "intention," on the verse "Your neck with strings of beads."

אך הנה ענין מעלת תלמוד תורה שכנגד כולן^{125, 126} היינו שהיא בחינת פנימית הכלים והמצות הם חיצוניות הכלים צדקה וגמ"ח חסד דרועא ימינא^{127, 128} כו'

However, the matter of the superiority of Torah study, which "is equal to them all," is that it is the level of the inner dimension (pnimiyus) of the vessels, while the commandments are the outer dimension (chitzoniyus) of the vessels: charity and acts of kindness are "Chesed, the right arm," etc.

The superiority of Torah study, which the Mishnah says "is equal to them all," is that it is the inner dimension of the vessels. The other commandments are their outer dimension: charity and kindness, for example, are Chesed, which the Tikkunei Zohar calls "the right arm."

(ועמ"ש עוד מענין תפלה ותורה ע"פ כי תבאו אל הארץ¹²⁹ ושבתה הארץ¹³⁰ בפי מארז"ל¹³¹ אשרי מי שבא לכאן ותלמודו בידו.

(And see what is written further on the subject of prayer and Torah on the verse "When you come into the land... the land shall rest," on the meaning of the saying of our Sages, of blessed memory, "Fortunate is he who comes here with his learning in his hand."

A long parenthesis now compares prayer and Torah. It first refers to the discourse on "When you come into the land," which explains the saying "Fortunate is he who comes here with his learning in his hand."

ובמ"א נת' איך שהתורה היא למעלה מהתפלה אף שהתפלה הוא המשכת הדעת כי יש פנים ואחור פנים הוא בחי' עסק התורה כי אורייתא מחכמה נפקת^{132, 133} וחכמת אדם תאיר פניו¹³⁴ ועמ"ש ע"פ צאינה וראינה¹³⁵ בענין להצהיל פנים משמן.¹³⁶

And elsewhere it was explained how the Torah is above prayer, even though prayer is the drawing down of Daas: for there is a face (panim) and a back (achor). The face is the level of occupation with the Torah, for "the Torah comes forth from Chochmah (wisdom)," and "a man's wisdom makes his face shine"; and see what is written on the verse "Go out and see" on the matter of "to make the face shine from oil."

Elsewhere it is explained that the Torah is above prayer, even though prayer draws down Daas: there is a "face" and a "back." Torah study is the face, for the Torah comes from Chochmah, and "a man's wisdom makes his face shine."

אך מקודם לזה צ"ל בחי' אחור וכמ"ש ע"פ זכור את אשר עשה לך עמלק^{137, 138} בחי' לכתך אחרי¹³⁹ כו' ואחור היינו בחי' תפלה כי ח"י ברכאן דצלותא

But before this there must be the level of the back, as is written on the verse "Remember what Amalek did to you," the level of "your going after Me," etc. And the back is the level of prayer: for the eighteen blessings of prayer,

But the back must come first, as in "your going after Me" in the wilderness, explained in the discourse on "Remember what Amalek did." Prayer is the back, for its eighteen blessings correspond to the vertebrae.

שהם כנגד ח"י חוליות שבשדרה שבהם נמשך חוט השדרה כ"ז הוא בבחי' עורף ואחוריים וכמארז"ל כמין שני פולין מונחין^{140, 141} ע"פ הקדרה דהיינו מקום חבור הצואר והגלגלת בעורף ושם נמשך החוט השדרה ממוח הדעת

which correspond to the eighteen vertebrae of the spine, in which the spinal cord extends, all this is at the level of the nape and the back; as our Sages, of blessed memory, said, "like two beans set on the mouth of the pot," that is, the place where the neck joins the skull, at the nape; and there the spinal cord extends from the brain of Daas.

The spine and its cord are at the back of the body, at the nape. The Gemara locates the start of the spinal cord where two bean-shaped bodies lie "at the mouth of the pot," where the neck meets the skull, and there the cord extends from the brain of Daas.

כי תלת מוחין חב"ד שבתלת חללין דגלגלתא ב' מוחין חו"ב הם מלפנים ומוח הדעת באחוריים באמצע ב' המוחין חו"ב ומבחי' הדעת נמשך בחי' האהוי"ר שבתפלה

For of the three brains, Chochmah, Binah and Daas, which are in the three cavities of the skull, the two brains Chochmah and Binah are in front, and the brain of Daas is at the back, between the two brains Chochmah and Binah; and from the level of Daas is drawn the level of love and awe in prayer.

Of the three brains in the skull's three cavities, Chochmah and Binah are in front and Daas is at the back, between them. The love and awe of prayer come from Daas.

כי ואהבת לשון אבה¹⁴² שהוא רצון ונמשך מהדעת שממשיך בחי' רצון העליון כי דעת הוא לשון רצון שדעת ורצון הכל ענין אחד כמ"ש רק אתכם ידעתי¹⁴³ מכל משפחות כו' שהפ"י שבחר ורצה בנו.

For ve'ahavta ("and you shall love") is related to avah, which means will, and it is drawn from Daas, which draws down the level of the supernal will; for Daas is a term for will, Daas and will being all one matter, as it is written, "Only you have I known of all the families," etc., which means that He chose and wanted us.

Ve'ahavta, "and you shall love," is related to avah, "to want," so love is a form of will, and will comes from Daas. Daas and will are one: "Only you have I known" means that G-d chose and wanted Israel.

כי דעת לשון התקשרות והתחברות כו' ולכן בחינת ואהבת לשון רצון נמשך מבחי' הדעת וההתכוננות בתפלה. אך הרצון הוא עדיין בחי' אחוריים לגבי התענוג עליון שהוא בחי' פנים ועל מעלת הרצון נאמר כי עם קשה עורף אתה.¹⁴⁴

For Daas is a term of bonding and joining, etc.; and therefore the level of ve'ahavta, a term of will, is drawn from the level of Daas and the contemplation in prayer. But will is still the level of the back relative to the supernal delight, which is the level of the face; and of the virtue of will it is said, "For you are a stiff-necked (kesheh oref) people."

Daas means bonding and attachment, so the love that is will comes from the Daas and contemplation of prayer. But will is still "back" compared with the supernal delight, which is "face"; and the strength of will is the stubbornness of "a stiff-necked people," literally "hard of nape," the nape being the back.

וזהו ענין בעבודה קשה¹⁴⁵ שעבודה שכלב זו תפלה לצעוק אל ה' צריכה להיות קשה לעמוד נגד כל מונע מבית ומבחוץ כו' כמ"ש במ"א. וזהו ענין קשה עורף הוא¹⁴⁶ ועל כן וסלחת¹⁴⁷ המשכת י"ג מדה"ר שאחר שמו"ע.

And this is the meaning of "with hard labor": the service of the heart, which is prayer, crying out to G-d, must be hard, to stand firm against every hindrance from within and from without, etc., as is explained elsewhere. And this is the meaning of "it is a stiff-necked [people]," and therefore "and You will forgive": the drawing down of the Thirteen Attributes of Mercy after the Shemoneh Esreh.

This is the "hard labor" of prayer: the service of the heart must be hard and stand firm against every obstacle, inner and outer. The same stubbornness, "it is a stiff-necked people," is Moshe's reason for asking forgiveness, and so after the Shemoneh Esreh the Thirteen Attributes of Mercy are drawn down.

אך ע"י התורה נמשך בחי' תאיר פניו התגלות תענוג עליון כמ"ש ואהיה שעשועים כו' ושעשועי את בני אדם¹⁴⁸ כו' והיינו ע"י התעוררות הרצון בתחלה ע"י התפלה דייקא וכמ"ש במ"א ע"פ חכלילי עינים^{149, 150}

But through the Torah is drawn down the level of "makes his face shine," the revelation of the supernal delight, as it is written, "And I was a delight," etc., "and my delights are with the sons of men," etc. And this is through the arousal of the will at first, through prayer specifically, as is explained elsewhere on the verse "Red of eyes,"

Torah study draws down the "shining face," the revelation of the supernal delight, as the Torah says of itself, "I was a delight... my delights are with the sons of men." But this comes only after the will has first been aroused in prayer, as the text explains on "Red of eyes."

כי התענוג הוא שייך אחר מילוי הרצון שכשנמלא רצונו כו' משא"כ אם לא היה לו תשוקה כו' כ"ז נתבאר במ"א וצ"ע לקשר זה עם מש"כ.

for delight belongs after the fulfillment of the will: when his will has been fulfilled, etc.; which is not so if he had no longing, etc. All this was explained elsewhere, and it needs examination how to connect this with what was written [here].

Delight follows the fulfillment of a desire: without longing first, there is no delight. The Alter Rebbe notes that this needs examination, for it must be reconciled with what was said here, that prayer is the soul and Torah one of the vessels.

וי"ל כי יש תורה ויש תורה היינו כשעוסק רק פ"א שחרית ופ"א ערבית¹⁵¹ בהלכות פסוקות לקיים מצות והגית בו¹⁵² כו' א"כ היא מצוה ע"ד כל המצוי שהן בחיי אברים וכלים

And it may be said that there is Torah and there is Torah. That is, when one studies only one chapter in the morning and one chapter in the evening, in settled laws, to fulfill the commandment "and you shall meditate on it," etc., then it is a mitzvah like all the commandments, which are the level of limbs and vessels;

The answer: there is Torah and there is Torah. Studying only a chapter of settled law morning and evening, to fulfill "you shall meditate on it," is a mitzvah like the others, a limb and a vessel.

רק שמ"מ היא בחיי אברים הפנימים שהחיות תלוי בהן ממש ולכן לא ויתר על ביטול¹⁵³ תורה^{154, 155} כו' ומ"מ התפלה שהיא המשכת הדעת נק' אור לגבי אברים הפנימים ג"כ.

only that nevertheless it is the level of the inner limbs, on which life truly depends, and therefore "He did not forgo the neglect of Torah," etc. Nevertheless, prayer, which is the drawing down of Daas, is called light even in relation to the inner limbs.

It is an inner limb, on which life truly depends, which is why the neglect of Torah was not forgiven. Even so, prayer, the drawing down of Daas, is "light" compared with these inner limbs too.

אבל כשעוסק רוב היום בתורה להגיע למצות ידיעת התורה בעיון התלמוד אז תורתו היא בחינת חכמה מוחא ממש שלמעלה מבחי' אברים ולכן התפלה אע"פ שהיא הדעת נקרא אחר לגבי חכמה עילאה ממש כו'

But when one studies Torah most of the day, to attain the commandment of knowing the Torah through in-depth study of the Talmud, then his Torah is the level of Chochmah, the very brain, which is above the level of limbs; and therefore prayer, although it is Daas, is called the back relative to the very higher Chochmah (Chochmah Ila'ah), etc.

But one who studies most of the day, to fulfill the commandment of knowing the Torah through deep study of the Talmud, reaches Chochmah, the "brain" itself, above all the limbs. Compared with that higher Chochmah, prayer, though it is Daas, is the back.

וכן כתוב בהלכות תלמוד תורה שהידיעה היא מצוה בפ"ע והדבור וההגיון בה מצוה בפ"ע. וגם כמ"ש במ"א ע"פ סלסלה ותרוממך¹⁵⁶ שהתורה נקרא לבושים עוטה אור כשלמה¹⁵⁷ לבושי' כתלג חיור.¹⁵⁸

And so it is written in Hilchos Talmud Torah, that the knowledge is a mitzvah by itself, and speaking and meditating in it is a mitzvah by itself. And also, as is written elsewhere on the verse "Esteem her, and she will exalt you," that the Torah is called garments: "He wraps Himself in light as a garment," "His garment is like white snow."

Hilchos Talmud Torah distinguishes the mitzvah of knowing the Torah from the mitzvah of speaking and meditating in it. Elsewhere the Torah is called G-d's garment: "He wraps Himself in light as a garment," "His garment is like white snow."

אכן ע"י עיון התלמוד שזהו פ"י סלסלה על ידי זה מתרוממת נפש האדם לבחינת מקור התורה שהוא בחי' שער רישי' כעמר נקא למעלה מבחינת לבוש שהיא נוגעת לעצמיות אור א"ס ב"ה ממש.

However, through in-depth study of the Talmud, which is the meaning of "Esteem her (salsalehah)," through this a person's soul is exalted to the level of the source of the Torah, which is the level of "the hair of His head like pure wool," above the level of a garment, which touches the very essence of the Infinite Light (Or Ein Sof), blessed be He.

Deep study of the Talmud, which is the sense of "Esteem her," lifts the soul to the source of the Torah, "the hair of His head like pure wool," which is above the garment and touches the very essence of the Infinite Light.

ומ"מ התפלה אף שנקרא אחר לגבי בחינה זו אעפ"כ א"א לבא ולהמשיך מבחינת פנים כי אם ע"י שיהיה תחלה הרצון בתפלה כו'

Nevertheless, though prayer is called the back relative to this level, even so it is impossible to come to and draw down from the level of the face except through there first being the will in prayer, etc.,

Still, though prayer is the back relative to this level, the face cannot be reached or drawn down without first arousing the will in prayer.

כמו עד"מ באדם אף שהטפה נמשכת מהמוח מבחינת חכמה מ"מ אי אפשר שיהיה המשכה זו מהחכמה כ"א ע"י הדעת והאדם ידע¹⁵⁹ בחינת התקשרות כו'

just as, by way of analogy, in a person: although the drop is drawn from the brain, from the level of Chochmah, nevertheless this drawing down from Chochmah can only be through Daas, "And the man knew," the level of bonding, etc.

So it is in a person: the drop comes from the brain, from Chochmah, yet it can be drawn only through Daas, the bond of "and the man knew."

כך התפלה בתקיעת הדעת בהתבוננות גדולת ה' וההתקשרות בבחינת ביטול ע"י כשעוסק אח"כ בתורה ממשיך מבחינת חכמה עילאה וע"י נאמר יעשה שלום לי¹⁶⁰ כו' המשכת הח"ע בכנס"י כו'.

So too prayer, with the fixing of Daas in contemplation of the greatness of G-d, and the bonding at the level of self-nullification (bittul): through this, when one afterwards studies Torah, he draws down from the level of the higher Chochmah. And of this it is said, "Let him make peace with Me," etc.: the drawing down of the higher Chochmah into Knesses Yisrael (the Congregation of Israel), etc.

So too prayer, which fixes the mind in contemplation of G-d's greatness and binds the person to Him in bittul, enables later Torah study to draw from the higher Chochmah. "Let him make peace with Me" is read as this drawing of the higher Chochmah into Knesses Yisrael.

ועוד זאת כי יש תפלה ויש תפלה היינו יש בחינת אהבה שמוגבלת בכלי והיא בחינת מדות הנמשכים מהשכל על ידי הדעת.

And further: there is prayer and there is prayer. That is, there is a level of love that is limited in a vessel, and it is the level of emotive attributes (middos) drawn from the intellect through Daas.

There is also prayer and prayer. One kind of love is limited in a vessel: emotions born of the intellect through Daas.

אכן בחי' בכל מאדך¹⁶¹ ורעותא דליבא הוא בחינת מדות שלמעלה מהשכל הנמשכים ע"י דעת עליון כו' כמ"ש במ"א פ' תולדות בביאור ע"פ מים רבים¹⁶² ועי"ז מעורר וממשיך מבחינת כתר שלמעלה מהחכמה

But the level of "with all your might" and of "the will of the heart" (re'usa deliba) is the level of emotive attributes that are above the intellect, drawn through the higher Daas, etc., as is written elsewhere, in Parshas Toldos, in the explanation on the verse "Many waters"; and through this one arouses and draws down from the level of Keser (the Crown), which is above Chochmah,

Another is the love "with all your might," the will of the heart, which is above the intellect and comes from a higher Daas. This love arouses and draws down from Keser, which is above Chochmah, as the text explains on "Many waters" in Parshas Toldos.

שהיא התורה וכמ"ש במ"א בביאור ע"פ ששים המה מלכות כו' אחת היא יונתי¹⁶³ כו' גבי ענין חסידים הראשונים שהיו שוהין בתפלתן ט' שעות ביום¹⁶⁴ כו' ע"ש):¹⁶⁵

which is the Torah; as is written elsewhere, in the explanation on the verse "There are sixty queens," etc., "My dove is one," etc., on the matter of the early pious ones, who would spend nine hours a day in their prayer, etc.; see there.)

Since Chochmah is the Torah, such prayer reaches above the Torah. The text cites its explanation of "There are sixty queens... My dove is one," on the early pious ones who spent nine hours a day in prayer, and the parenthesis closes.

SECTION 6 • ¶ 21-25

The order of the morning prayer

21 ד והנה כל סדר התפלה שעד שמו"ע היא הכנה לשמו"ע דהיינו כדי שיוכל להתפלל שמו"ע בכוונה מרעותא דליבא שבאמרו בא"י יהיה הבקשה באמת שיחפץ מרעותא דליבא שיהי גילוי שם הוי'

4. Now, the whole order of prayer up to the Shemoneh Esreh is a preparation for the Shemoneh Esreh: that is, so that one can pray the Shemoneh Esreh with intention, from the will of the heart (re'usa deliba), so that when he says "Blessed are You, Havayah," the request will be in truth, that he desire, from the will of the heart, that there be a revelation of the Name Havayah.

The fourth section explains the order of the morning prayer. Everything before the Shemoneh Esreh prepares for it, so that when a person says "Blessed are You, Havayah," he truly wants, from the depths of his heart, that the Name Havayah be revealed.

לכן כדי שיגיע האדם למדרגה זו תיקנו חז"ל מתחלה לומר פסוד"י וברכות ק"ש כמארז"ל לעולם יסדר אדם שבחו של מקום ואח"כ יתפלל.¹⁶⁶

Therefore, so that a person may reach this level, our Sages, of blessed memory, instituted first saying the Pesukei deZimra (the Verses of Praise) and the blessings of the Shema, as our Sages, of blessed memory, said, "A person should always first set out the praise of the Omnipresent, and afterwards pray."

To reach that sincerity, the Sages placed the Pesukei deZimra and the blessings of the Shema first, following the rule that one should first praise G-d and only then make requests.

22 והענין כי הנה פסוד"י וברכת יוצר מזכירים אנו מן השירה והשבח שהמלאכים משבחים ואומרים ביראה ג"פ קדוש¹⁶⁷ כו'.

The explanation is that in the Pesukei deZimra and the blessing of Yotzer we mention the song and praise with which the angels praise and say in awe, three times, "Holy," etc.

The Pesukei deZimra and the blessing of Yotzer Or describe the angels' song: in awe they say "Holy" three times.

דהיינו איך שהוא ית' קדוש ומובדל ואינו מושג דלית מחשבה תפיסא ביה¹⁶⁸ ואין ערוך אליו כלל. והאופנים ברעש גדול מזה שמשיגים קצת איך שהוא קדוש כו'.

That is, how He, may He be blessed, is holy and separate and not comprehended, for "no thought can grasp Him," and there is no comparison to Him at all. And the ofanim are "with a great noise" from this, that they comprehend somewhat how He is holy, etc.

"Holy" means separate and beyond grasp, for no thought can grasp G-d at all. The ofanim, a class of angels, are stirred "with a great noise" by the little they do grasp of His holiness.

והנה המלאכים נק' עומדים כמ"ש ונתתי לך מהלכים בין העומדים האלה¹⁶⁹ וכנודע בפ"י ענין עצי שטים עומדים¹⁷⁰

Now, the angels are called "standing ones," as it is written, "And I will give you places to walk among these that stand," and as is known in the explanation of "acacia wood, standing,"

Angels are called "standing ones," as in Zechariah's vision, "I will give you places to walk among these that stand." The text adds that this is known from the explanation of "acacia wood, standing," the upright boards of the Mishkan.

והיינו שהם רק במדרגת ובחיי רגלים בלבד (וכמ"ש ג"כ ע"פ ותפול לפני רגליו ותבך ותתחנן לו¹⁷¹ כו' והוא מבואר בזהר)

that is, that they are only at the rung and level of feet (as is written also on the verse "And she fell before his feet and wept and pleaded with him," etc.; and it is explained in the Zohar)

The angels are only at the level of "feet." The text points to its explanation of the verse in Esther, "she fell before his feet."

(פ' לך לך דפ"ו ע"א) מאן רגליו אלין מלאכין¹⁷² כו' וישראל שלמטה הם בבחי' ומדרגת הראש

(Parshas Lech Lecha, 86a): "Who are His feet? These are the angels," etc. And Israel below are at the level and rung of the head,

The Zohar on Lech Lecha reads "his feet" as the angels. Israel below, by contrast, are at the level of the head.

כי ישראל היינו לי ראש ישראל עלו במחשבה¹⁷³ ולכך כאשר ישים האדם אל לבו איך שבחי המלאכים ואופנים כו'

for Yisrael is li rosh ("a head for Me"); "Israel arose in [G-d's] thought." And therefore, when a person takes to heart how the angels and ofanim, etc.,

The letters of Yisrael spell li rosh, "a head for Me," and the Midrash counts Israel among the things that "arose in [G-d's] thought" before creation. The person praying is to take to heart the contrast that follows.

אשר הם בחיי רגלים לבד עומדים באהוי"ר גדולה וברעש גדול אומרים קדוש וברוך כו' מהתפעלות בהשגתם בגדולת א"ס ב"ה.

which are only the level of feet, stand in great love and awe and "with a great noise" say "Holy" and "Blessed," etc., out of their excitement in their comprehension of the greatness of the Infinite One (Ein Sof), blessed be He,

The angels, who are only the "feet," stand in great love and awe and cry "Holy" and "Blessed" with a great noise, stirred by what they grasp of the greatness of the Infinite One.

23 וישראל שהם בחיי הראש הם בבחי' שינה וכמ"ש היינו כחולמים¹⁷⁴ שאחר התפלה חולפת ועוברת

האהבה רק כל ישעו וכל חפצו למלאות צרכי הגוף ועושים מצרכי הגוף עיקר כו'

while Israel, who are the level of the head, are in a state of sleep, as it is written, "We were like dreamers": for after prayer the love passes and goes away, and all his salvation and all his desire is only to fill the needs of the body, and they make the needs of the body the main thing, etc.;

Israel, the "head," are as if asleep, "like dreamers": after prayer their love fades, and all their striving goes to the needs of the body, which they make the main thing.

עייז יתמרמר לבו מאד בקרבו מירידה זו שירדה הנשמה מאיגרא רמה¹⁷⁵ כו' עליונים למטה¹⁷⁶ כו' ויתעורר מזה לצעוק אל ה' בצר לו מנקודת לבו ברעותא דליבא אליו ית'.

through this his heart will be very bitter within him over this descent, that the soul has descended “from a high roof,” etc., “the higher ones below,” etc.; and from this he will be aroused to cry out to G-d in his distress, from the point of his heart, with the will of the heart, to Him, may He be blessed.

Reflecting on this, a person grieves over the soul's descent “from a high roof into a deep pit,” the higher ones now below. This stirs him to cry out to G-d from the innermost point of his heart.

24 וז"ש רז"ל אין עומדים להתפלל אלא מתוך כובד ראש.¹⁷⁷ היינו בהתבוננו בירידה גדולה זו שהראש נשפל מאד למטה שכיבת לעפרא וזהו כובד ראש

And this is what our Sages, of blessed memory, said: “One may stand to pray only out of heaviness of head (koved rosh).” That is, when he contemplates this great descent, that the head is brought very low, “lying in the dust,” and this is the heaviness of the head;

The Mishnah says that one may stand to pray only out of “heaviness of head.” The Alter Rebbe reads it literally: the “head,” Israel's soul, has sunk very low, “lying in the dust,” and contemplating this weighs one down.

ומזה יבא לידי הכנעה ושפלות גדולה והיינו פ"י כובד ראש כפשוטו ועייז יבא לבחי' ויצעקו אל ה' בצר להם להתעורר בתשובה מרעותא דליבא לשוב אל ה' ממש

and from this he will come to great submission and lowliness, which is the plain meaning of “heaviness of head.” And through this he will come to the level of “They cried out to Havayah in their distress,” to be aroused in teshuvah from the will of the heart, to return truly to G-d.

This brings submission and humility, the plain meaning of “heaviness of head,” and from there a cry to G-d out of distress and a heartfelt return to Him in teshuvah.

וזהו בחי' ואהבת בכל לבבך¹⁷⁸ שבק"ש ועייז כ"ז יוכל לבקש אח"כ באמת לאמתו בשמו"ע בא"י שיהיה גילוי אור א"ס ב"ה שלמעלה מהשתלשלות למטה.

And this is the level of “And you shall love... with all your heart” in the Shema. And through all this he will afterwards be able to ask, in utter truth, in the Shemoneh Esreh, “Blessed are You, Havayah”: that there be a revelation below of the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus).

This is the love “with all your heart” of the Shema. Only after all this can one sincerely ask, in “Blessed are You, Havayah,” that the Infinite Light from beyond the chain of worlds be revealed below.

וכ"ז הוא ענין עבודה שכלב זו תפלה ואח"כ צ"ל כלים לגילוי האור וזהו ענין לעבדה זו רמ"ח מ"ע להמשיך האור בכלים להיות דירה בתחתונים.

And all this is the matter of "the service of the heart: this is prayer." And afterwards there must be vessels for the revelation of the light; and this is the matter of "to work it: these are the 248 positive commandments," to draw the light into vessels, so that there be a dwelling place among the lower realms.

All this is the service of the heart, prayer. Then vessels are needed for the light: the 248 positive commandments of "to work it," through which the dwelling among the lower realms is made.

25 והנה ארז"ל יפה שעה ^{179, 180} א' בתשובה ומעשים טובים בעוה"ז מכל חיי העוה"ב כי עוה"ב הוא רק בחי' זיו השכינה ¹⁸¹ היינו זיו והארה בעלמא שמזה נהנין הנשמות ומתענגין.

Now, our Sages, of blessed memory, said, "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come": for the World to Come is only the level of "the radiance of the Shechinah," that is, a mere radiance and glow, from which the souls derive pleasure and delight.

The Mishnah in Avos says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. For the World to Come is only the "radiance of the Shechinah" in which the souls delight, a glow and not its source.

אבל ע"י התשובה ממשיכים גילוי א"ס ב"ה ממש שהוא מקור האור והזיו שאינה אלא הארה לבד

But through teshuvah one draws down a revelation of the Infinite One, blessed be He, Himself, who is the source of the light and of the radiance, which is only a glow.

Teshuvah, by contrast, draws down a revelation of the Infinite One Himself, the source of that light and radiance.

וזה ענין משארז"ל ע"פ ויניחהו בג"ע לעבדה ¹⁸² זו רמ"ח מ"ע שע"י המצות ממשיכי' תוספת אור רב בג"ע מא"ס ב"ה שהוא מקור הזיו

And this is the meaning of what our Sages, of blessed memory, said on the verse "And He placed him in Gan Eden to work it": "these are the 248 positive commandments": that through the commandments one draws down an addition of great light into Gan Eden from the Infinite One, blessed be He, who is the source of the radiance;

The same applies to the Sages' reading of "to work it" as the positive commandments: through them added light from the Infinite One is drawn into Gan Eden.

וזהו העבודה של הגי'ע שמוסיפים בו אור רב ע"י המצות כו'. (ועמ"ש מזה בביאור ע"פ וידבר משה אל ראשי המטות).¹⁸³

and this is the "work" of the Garden, that one adds great light to it through the commandments, etc. (And see what is written on this in the explanation on the verse "And Moshe spoke to the heads of the tribes.")

This is the "work" of the Garden: adding light to it through the commandments. The text refers to its explanation on "And Moshe spoke to the heads of the tribes."

והנה מכ"ז נתבאר פי' וענין לשון עבודה מה ענינה שהוא להמשיך גילוי אור א"ס למטה דירה בתחתונים וכן תוספת אור בגי'ע כו'.

Now, from all this the meaning and substance of the term "service" has been explained, what it is: that it is to draw down a revelation of the Infinite Light below, a dwelling place among the lower realms, and likewise an addition of light in Gan Eden, etc.

This completes the explanation of "service" promised at the start: to draw the Infinite Light down below, making the dwelling among the lower realms, and to add light in Gan Eden.

והיינו ע"י קיום המצות עשין ול"ת. אך מצות צריכות כוונה והיא בחי' התפלה בא"י להמשיך האור ע"י עבודה שבלב וכמ"ש אם ישים אליו לבו¹⁸⁴ רוחו ונשמתו אליו יאסוף.

And that is through the fulfillment of the commandments, positive and negative. But commandments require intention, and this is the level of prayer, "Blessed are You, Havayah," to draw down the light through the service of the heart; as it is written, "If he sets his heart toward Him, he will gather his spirit and his soul to Him."

This is done through the positive and negative commandments; but commandments require intention, which is prayer, "Blessed are You, Havayah," the service of the heart. The verse "If he sets his heart toward Him" is cited for the heart's turning to G-d.

וכדי שיהיה הבקשה בשמו"ע בא"י באמת לאמתו צ"ל תחלה פסוד"ז וברכות ק"ש וק"ש עצמה וכנ"ל.

And in order that the request in the Shemoneh Esreh, "Blessed are You, Havayah," be in utter truth, there must first be the Pesukei deZimra, the blessings of the Shema, and the Shema itself, as mentioned above.

For the request of the Shemoneh Esreh to be truly sincere, it must be preceded by the Pesukei deZimra, the blessings of the Shema and the Shema itself.

SECTION 7 • ¶26-29

Yaakov: the yud drawn down to the heel

26 והנה כ"ז הוא בחי' ומדרגת יעקב עבדי.¹⁸⁵ שהוא הממשיך להיות בחי' דירה בתחתונים ע"י תפלה ומצות. לכן נקי יעקב שהוא בחי' י" עקב.

Now, all this is the level and rung of "Yaakov My servant," who draws down so that there be a dwelling place among the lower realms, through prayer and commandments. Therefore he is called Yaakov, which is the level of yud-akev (a yud and a heel).

All this, drawing down the dwelling below through prayer and commandments, is the level of "Yaakov My servant." The name Yaakov is read as yud-akev: the yud, the highest point, drawn down to the heel (akev).

והיינו עד"מ חוט השדרה הנמשך מהמוח ומתפשט עד הרגלים לפי שהחוט מגיע עד גיד הנשה¹⁸⁶ ושם הוא מתפצל ויורד בירכים ורגלים. וזהו ענין היו"ד שנמשך עד בחי' עקב.

That is, by way of analogy, the spinal cord, which is drawn from the brain and extends down to the feet: for the cord reaches as far as the sciatic nerve (gid hanasheh), and there it branches and goes down into the thighs and the legs. And this is the matter of the yud that is drawn down to the level of the heel.

In the analogy, the spinal cord runs from the brain down to the sciatic nerve, where it branches into the thighs and legs. So the yud is drawn down all the way to the "heel."

27 והנה היו"ד הוא נקודה אוכמא דלית ביה חיוורא כלל והוא נמשך מבחי' ישת חשך סתרו¹⁸⁷ שמורה על בחי' סתימו שאינו מושג כלל.

Now, the yud is "a black point that has no white in it at all," and it is drawn from the level of "He made darkness His hiding place," which denotes the level of concealment (sesimu), which is not comprehended at all.

The yud, the smallest letter, is a single point, described as "a black point with no white in it at all." It comes from the hidden level of "He made darkness His hiding place," which is entirely beyond grasp.

והעבודה הוא להמשיך בחי' זו למטה דהיינו להתלבש גם בעוה"ז ממש שהוא בחי' עקביים. והיינו ע"י המצות מעשיות שנעשו מדברים גשמיים ממש דבחי' עקביים ואור א"ס ב"ה שורה ונמשך ומתלבש בהן

And the service is to draw this level down below, that is, to be enclothed also in this very world, which is the level of the heels. And this is through the practical commandments, which are performed with truly physical things, of the level of the heels, and the Infinite Light (Or Ein Sof), blessed be He, rests and is drawn down and enclothed in them;

The service is to draw this hidden level down into this physical world, the "heels." This happens through the practical mitzvos, done with physical things, in which the Infinite Light rests and is enclothed.

וזהו י' עקב שהיו"ד מתלבש בבחי' עקביים (ועמ"ש סד"ה וישב יעקב¹⁸⁸ בארץ^{189, 190} כו' ובד"ה הבאים ישרש יעקב).^{191, 192}

and this is yud-akev: that the yud is enclothed in the level of the heels (and see what is written at the end of the discourse beginning "And Yaakov dwelt in the land," etc., and in the discourse beginning "Those who come, Yaakov will take root").

That is the meaning of yud-akev: the yud enclothed in the heels. The text refers to its discourses "And Yaakov dwelt in the land" and "Those who come, Yaakov will take root."

אך כדי להמשיך זה ע"י המצות צ"ל בתחלה התפלה שהיא בחי' התעוררות רעותא דליבא כי יש די מדרגות רצון ומחשבה דבור ומעשה וכדי להמשיך מבחי' היו"ד למטה

But in order to draw this down through the commandments, there must first be prayer, which is the level of the arousal of the will of the heart (re'usa deliba). For there are four rungs, will and thought, speech and action; and in order to draw down from the level of the yud below,

But to draw this down through the mitzvos, prayer must come first, as the arousal of the heart's will. There are four rungs, will, thought, speech and action, and the drawing down from the yud begins with will.

שהוא בחי' גילוי והמשכת רצון העליון המלוכש בחכמה עילאה היא דוקא ע"י רעותא דליבא בחי' ועמך לא חפצתי^{193, 194} ועי"ז ממשיכים אח"כ גילוי בחי' רצון

which is the level of the revelation and drawing down of the supernal will that is enclothed in the higher Chochmah (Chochmah Ila'ah), it is specifically through the will of the heart, the level of "and besides You I desire nothing"; and through this one afterwards draws down a revelation of the level of the supernal

The yud is the supernal will enclothed in the higher Chochmah, and it is drawn down only through the will of the heart, the longing of "besides You I desire nothing." After that, the supernal will is revealed through the commandments.

העליון ע"י המצות להיות אשר קדשנו במצותיו וצונו שיומשך בחי' קדש העליון שהוא בחי' יו"ד הנ"ל למטה ולכן ארז"ל על תפילתי שתהא סמוכה למטתי¹⁹⁵ כו'.

will through the commandments, so that there be “Who has sanctified us with His commandments and commanded us”: that the level of the supernal holiness (kodesh), which is the level of the yud mentioned above, be drawn down below. And therefore our Sages, of blessed memory, said, “over my prayer, that it be close to my bed,” etc.

Through the mitzvos, “Who has sanctified us with His commandments,” the supernal holiness, the yud, comes down below. That is why Abba Binyamin was anxious that his prayer be “close to his bed,” first thing on rising, before the day’s activities.

(עו"ל כמ"ש בפ' אחרי בד"ה כי ביום הזה יכפר.¹⁹⁶ כי תפלה ותורה וצדקה הם נגד ג' בחי' מחשבה ודיבור ומעשה וזהו ענין בראתיו יצרתיו אף עשיתיו.¹⁹⁷

(One may further say, as is written in Parshas Acharei, in the discourse beginning “For on this day He will atone”: that prayer, Torah and charity correspond to the three levels of thought, speech and action; and this is the meaning of “I created it, I formed it, I also made it.”

A further explanation, from the discourse “For on this day He will atone”: prayer, Torah and charity correspond to thought, speech and action, the three stages of “I created it, I formed it, I also made it.”

ולכן ההמשכה צ"ל כסדר שמתחלה ממשיכים היו"ד והרצון עליון במחשבה שהוא ע"י התפלה שעיקרה עבודה שבלב כו').

And therefore the drawing down must be in order: first one draws down the yud and the supernal will into thought, which is through prayer, whose essence is the service of the heart, etc.)

So the drawing down must go in order, beginning with thought: first the yud and the supernal will are drawn into thought through prayer, the service of the heart.

והנה על בחי' ומדרגה זו דיעקב עבדי נאמר לא הביט און ביעקב פי' און הוא המרמה והרמאות

Now, of this level and rung of “Yaakov My servant” it is said, “He has not beheld iniquity (aven) in Yaakov.” The meaning: aven is deceit and trickery,

The maamar now returns to its verse: of this level of Yaakov the servant it is said, “He has not beheld aven in Yaakov.” Aven means deceit and trickery.

כמו ואיש און מחשבותיו¹⁹⁸ שהוא מחשבות והרהורין בישין שלעומת בחי' מחשבה טובה דתפלה שהיא עבודה שבלב ובחי' מחשבה דקדושה .

as in “and the man of iniquity, his thoughts”: that is, evil thoughts and musings, opposite the level of the good thought of prayer, which is the service of the heart, and the level of holy thought.

As in “the man of aven, his thoughts,” aven is the evil thoughts that oppose the good and holy thought of prayer, the service of the heart.

28 וזהו און אם ראיתי בלבי¹⁹⁹ וכן בדבור שלעומת זה כמ"ש דברי פיו און ומרמה.²⁰⁰ וכן במעשה כמ"ש פועלי און.²⁰¹

And this is “If I had seen iniquity in my heart.” And so too in speech, opposite this, as it is written, “The words of his mouth are iniquity and deceit.” And so too in action, as it is written, “workers of iniquity.”

Aven appears in all three garments of the soul: in thought, “if I had seen aven in my heart”; in speech, “the words of his mouth are aven and deceit”; and in action, “workers of aven.”

וכשהאדם מתבונן בתפלה בחב"ד שבנפשו בגדולת ה' עומדים כנגדו מחשבות זרות דסט"א שהם מחשבות איש און הנ"ל והרהורין הרעים [ועיין בזהר פ' בלק דרי"א ע"א ובמק"מ שם]

And when a person contemplates in prayer, with the Chochmah, Binah and Daas of his soul, the greatness of G-d, there stand against him foreign thoughts of the sitra achra (the other side), which are the thoughts of the “man of iniquity” mentioned above, and the evil musings (and see the Zohar, Parshas Balak, 211a, and the Mikdash Melech there);

When a person contemplates G-d's greatness in prayer with his mind, foreign thoughts of the sitra achra rise against him, the “thoughts of the man of aven.” The text cites the Zohar on Balak and its commentary Mikdash Melech.

אמנם גדול כח בחי' יעקב גם מצד עצמו כי יש יתרון להקדושה על סט"א כיתרון האור²⁰² כו' והעיקר כי ה' אלקיו עמו^{203, 204} והוא העזר²⁰⁵ מלמעלה.

yet great is the power of the level of Yaakov even on its own account, for holiness has an advantage over the sitra achra, “as the advantage of light,” etc.; and the main thing is that “Havayah his G-d is with him,” and that is the help from Above.

But the level of Yaakov is strong even on its own, for holiness surpasses the other side as light surpasses darkness. Above all, “Havayah his G-d is with him”: the help comes from Above, as the Sages say that without G-d's help a person could not overcome his inclination.

29 וזהו לא הביט און ביעקב²⁰⁶ שלא יוכל האון להביט בבחי' יעקב ולכלבלו כי לא יוכל לו²⁰⁷ אלא נפל יפול לפניו²⁰⁸ [וע' לעיל בפ' וישלח ע"פ ויאבק איש.^{209, 210}

And this is “lo hibit aven beYaakov” (“He has not beheld iniquity in Yaakov”): that the iniquity cannot gaze at the level of Yaakov and confuse him, for it cannot prevail over him; rather, “he will surely fall before him.” (And see above, in Parshas Vayishlach, on the verse “And a man wrestled,”

Read this way, the verse says that aven cannot even “gaze at” Yaakov to confuse him: it cannot prevail, but “will surely fall before him,” in the words of Haman’s advisers. The text refers to its discourse on Yaakov’s wrestling with the angel.

גבי כי לא יכול לו מפני שיעקב הוא י' עקב יסוד אבא כו' וזהו ענין התפלה שהוא המשכת הדעת שמבחי' יסוד אבא כו' ועיין שם]:

regarding “that he could not prevail against him”: because Yaakov is yud-akev, the Yesod of Abba, etc.; and this is the matter of prayer, which is the drawing down of Daas (knowledge), which is from the level of the Yesod of Abba, etc.; and see there.)

There the angel “could not prevail against him” because Yaakov is yud-akev, the Yesod of Abba, the channel through which Chochmah flows. Prayer, the drawing down of Daas, comes from that same Yesod of Abba.

SECTION 8 • ¶30-40

Toil and Shabbos: from Yaakov to Yisrael

30 ה ולא ראה עמל בישראל.²¹¹ פי' דזה מעלה יתירה בבחי' ישראל מה שאינו בבחי' יעקב דאילו בבחי' יעקב לא הביט האון כנ"ל

5. “Nor has He seen toil (amal) in Yisrael.” The meaning: this is an additional virtue in the level of Yisrael that is not in the level of Yaakov. For in the level of Yaakov, the iniquity “has not beheld,” as mentioned above,

The fifth section turns to the verse’s second phrase, “nor has He seen amal in Yisrael.” This marks an advantage of Yisrael over Yaakov: aven cannot touch Yaakov, as explained above.

אבל יגיעה ימצא בו שיעקב הוא בחי' עבדי והעבודה הוא ענין עמל ויגיעה לאכפייא לסט"א ולא הפכא חשוכא כו' ע"י התפלה והמצות כנ"ל.

but effort is found in it, for Yaakov is the level of “My servant,” and service is a matter of toil and effort, to subdue the sitra achra and to transform darkness, etc., through prayer and the commandments, as mentioned above.

But effort is still found in Yaakov, for he is the servant, and service means toil: subduing the sitra achra and transforming darkness through prayer and the commandments.

31 והיינו בכל ששת ימי המעשה כמ"ש ששת ימים תעבוד²¹² דהיינו כמו עד"מ המלאכות גשמיים החורש והזורע והקוצר²¹³ כו'

And this is during all the six days of the week, as it is written, "Six days you shall labor," that is, just as, by way of analogy, the physical labors: the one who plows, and sows, and reaps, etc.,

This toil belongs to the six weekdays, of which it is said, "Six days you shall labor." It is like the physical labors of plowing, sowing and reaping, which head the Mishnah's list of the labors of Shabbos.

כך הוא בעבודת ה' בתפלה בכל ששת ימי המעשה צ"ל בחיי עבודה זו ביגיעת הנפש ויגיעת בשר להתבונן בגדולת ה' ולהוליד אהוי"ר לה' ולהוציא מלבו הרצונות זרות דנה"ב עד שיהיה לו

so it is in the service of G-d in prayer: during all the six days of the week there must be this level of service, with toil of the soul and toil of the flesh, to contemplate the greatness of G-d and to beget love and awe for G-d, and to remove from his heart the foreign desires of the animal soul, until he has

Weekday prayer is labor of the same kind, toil of soul and body: contemplating G-d's greatness, bringing to birth love and awe, and uprooting the animal soul's foreign desires.

רק רצון א' לאכיו שבשמים שכל זה הוא ע"י מלחמה גדולה עם היצר וכמ"ש בזהר²¹⁴ שעת צלותא שעת קרבא

only one will, for his Father in heaven; for all this is through a great war with the [evil] inclination, as it is written in the Zohar, "The time of prayer is a time of battle,"

The goal is that a person have only one desire, for his Father in heaven. This takes a great war with the evil inclination: "the time of prayer is a time of battle."

ועל דרך שאמרו בספרי פרשת עקב סמוך לפלטין שלך לא כבשת ואתה הולך ומכבש²¹⁵ כו'

and along the lines of what they said in the Sifrei, Parshas Ekev: "Next to your own palace you have not conquered, and you go off conquering?" etc.

The Sifrei makes the point through David: G-d asked how he could go off to conquer distant Aram when the Jebusites next to his own palace were not yet driven out.

וכך אם לא פעל להפך מדותיו הרעות ולהמשיך גילוי אלקות בקרבו ע"י התפלה איך יוכל להמשיך גילוי אלקות בעולם ע"כ צריך תחלה לכבוש גופו ונפשו הבהמית

So too, if he has not acted to transform his bad traits and to draw down a revelation of G-dliness within himself through prayer, how can he draw down a revelation of G-dliness into the world? Therefore he must first conquer his body and his animal soul

So too, one who has not first transformed his own bad traits and revealed G-dliness within himself through prayer cannot reveal G-dliness in the world. He must first conquer his body and his animal soul.

ע"י התפלה וכמארז"ל לעולם יראה אדם עצמו כאלו קדוש שורה בתוך מיעיו^{216, 217} שנאמר בקרבך קדוש²¹⁸ ולכן צריך עמל ויגיעות נפש כדי שיוכל להיות גילוי אלקות בנפש ואח"כ ימשיך גילוי אלקות בעולם.

through prayer; as our Sages, of blessed memory, said, "A person should always regard himself as if the Holy One dwells within his innards, as it is said, 'the Holy One in your midst.'" And therefore there must be toil and exertions of the soul, so that there can be a revelation of G-dliness in the soul, and afterwards he will draw down a revelation of G-dliness into the world.

That conquest comes through prayer. The Sages say that a person should see himself as if the Holy One dwells within him, so toil of the soul is needed to reveal G-dliness in oneself first, and only then in the world.

32 ומזה הטעם אסור לאכול קודם התפלה^{219, 220} שאז עדיין הנשמה באפו²²¹ ואיך יוכל לברר המאכל ולהעלותו עד אחר התפלה

And for this reason it is forbidden to eat before prayer: for then the soul is still "in his nostrils," and how could he refine the food and raise it up? [Not] until after prayer,

This is also why one may not eat before praying: until then the soul is only "in his nostrils," not yet spread through the body, and he cannot refine and elevate the food.

שאז מתפשטת הנשמה בכל הגוף ועי"ז יוכל אח"כ להעלות המאכל ולברר הטוב מן הרע ונקי האכילה ג"כ מלחמה כמ"ש בזהר על פום חרבא²²² ייכל נהמא²²³

when the soul spreads through the whole body; and through this he can afterwards raise up the food and refine the good from the bad. And eating too is called a war, as it is written in the Zohar, "By the mouth of the sword he shall eat bread,"

After prayer the soul spreads through the whole body, and then he can elevate the food and separate its good from its bad. Eating too is a battle, as the Zohar speaks of eating bread "by the mouth of the sword."

והיינו להלחם עם היצר שלא יהיה האכילה בתאוה רק לש"ש ועי"ז מברר הטוב כו' [ועמ"ש מזה בד"ה כה תברכו²²⁴ כפ' נשא].

that is, to wage war with the [evil] inclination, so that the eating be not out of lust but only for the sake of Heaven; and through this he refines the good, etc. (And see what is written on this in the discourse beginning "Thus shall you bless," in Parshas Nasso.)

The battle is with the inclination: to eat not from lust but for the sake of Heaven, and so refine the good in the food. The text refers to its discourse "Thus shall you bless" in Parshas Nasso.

33 וכ"ז הוא העבודה בששת ימי המעשה וזהו בחי' יעקב עבדי שהעבודה זו הוא עמל ויגיעה כנ"ל והוא בחי' אתכפייא וזהו בחי' עובד אלקים^{225, 226} כמ"ש בבינונים ח"א פט"ו.

And all this is the service of the six days of the week; and this is the level of "Yaakov My servant," for this service is toil and effort, as mentioned above, and it is the level of iskafya (subjugation); and this is the level of "one who serves G-d" (oved Elokim), as is written in [Sefer Shel] Beinonim, Part I, chapter 15.

All this weekday toil is the level of "Yaakov My servant," the subjugation (iskafya) of the other side. This is "one who serves G-d," oved Elokim, as the Tanya explains in chapter 15.

אבל בשבת הוא בחי' בשנותו את טעמו²²⁷ ויגרשו וילך דאתהפכא חשוכא לנהורא עד שהוא בחי' מנוחה ואין נמצא בו עמל כלל כמ"ש כי בו שבת.²²⁸

But on Shabbos it is the level of "when he changed his manner... and he drove him away, and he went," which is is'hapcha, darkness transformed into light, until it is the level of rest, and no toil is found in it at all, as it is written, "for on it He rested."

On Shabbos the service is is'hapcha, the transformation of darkness into light, which the text calls by the words of the verse about David, "when he changed his manner... and he drove him away, and he went." It is a state of rest with no toil at all, as the Torah says of Shabbos, "for on it He rested."

34 וזהו בחי' ישראל שיר²²⁹ אל²³⁰ שהוא השירה של בחי' אל דכתיב חסד אל כל היום.²³¹

And this is the level of Yisrael: shir Kel ("the song of Kel"), which is the song of the level of Kel, of which it is written, "The kindness of Kel is all the day."

Yisrael is now explained by its letters: shir Kel, "the song of Kel." Kel is the Name associated with kindness, as in "The kindness of Kel is all the day."

והיינו שתפלה דשבת הוא התענוג מגדולת ה' שמתענגים ישראל בתפלה ע"י ההתבוננות וההשגה בגדולת ה' וכמ"ש טעמו וראו כי טוב^{232, 233} ה' וכתוב ישמח ישראל בעושרו^{234, 235} וגו'.

That is, the prayer of Shabbos is delight in the greatness of G-d: Israel delight in prayer through contemplating and comprehending the greatness of G-d, as it is written, "Taste and see that Havayah is good," and it is written, "Let Israel rejoice in its Maker," etc.

The prayer of Shabbos is delight in G-d's greatness: Israel delight in contemplating and grasping it, as in "Taste and see that Havayah is good" and "Let Israel rejoice in its Maker."

[ועמ"ש בפי חקת בפי אז ישיר ישראל²³⁶ כו' ישראל דלעילא וגילוי זה בשבת ועמ"ש ע"פ לסוסת²³⁷ בענין טלא דנטיף מעתיקא ועמ"ש ע"פ שיר השירים²³⁸]:

(And see what is written in Parshas Chukas on the verse "Then Israel sang," etc., [that it is] the Israel Above, and that this revelation is on Shabbos; and see what is written on the verse "To a mare" on the matter of "the dew that drips from Atika"; and see what is written on the verse "The Song of Songs.")

The text refers to its discourse on "Then Israel sang," which speaks of a supernal Israel revealed on Shabbos; to its discourse on "To a mare," on the dew that drips from Atika, the Ancient One; and to its discourse on "The Song of Songs."

35 ולכן לא ראה עמל בישראל. כי אין העבודה בבחי' עמל כלל רק להתענג על²³⁹ ה' וקראת לשבת ענג.^{240, 241}

And therefore "nor has He seen toil in Yisrael": for the service is not at the level of toil at all, but only to delight in G-d: "and you shall call the Shabbos a delight."

That is why "no toil is seen in Yisrael": the service of Shabbos is not toil but delight in G-d, as Isaiah says, "and you shall call the Shabbos a delight."

והטעם לזה שא"צ בשבת לבחי' עמל ויגיעה הנ"ל שבחול הוא כי הנה שבת אותיות תשב.^{242, 243}

And the reason that on Shabbos there is no need for the level of toil and effort mentioned above, which there is on weekdays, is that Shabbos (שבת) has the letters of tashev (תשב, "return").

Why is no toil needed on Shabbos? Because Shabbos (שבת) has the letters of tashev (תשב), "return," as the following paragraphs explain.

36 והיינו שבחול הוא בחי ירידת החיות רגליה יורדות²⁴⁴ כו'. והיינו ששם אלקים הוא המסתיר כו' וכנודע בענין שמש ומגן²⁴⁵ כו'.

That is, on weekdays it is the level of the descent of the life-force, “her feet go down,” etc.; that is, the Name Elokim is what conceals, etc., as is known regarding “a sun and a shield,” etc.

On weekdays the life-force descends, “her feet go down,” and the Name Elokim conceals, as G-d is called “a sun and a shield,” the shield screening the sun’s light.

לכן צ”ל הצעקה בתפלה לצאת מן ההסתר כו' וזהו פי' עובד אלקים²⁴⁶ לתקן ההסתר וההעלם הנמשך משם אלקים שלא יהיה מסתיר ומעלים.

Therefore there must be the cry in prayer, to go out of the concealment, etc. And this is the meaning of oved Elokim (“one who serves Elokim”): to rectify the concealment and hiddenness that is drawn from the Name Elokim, so that it not conceal and hide.

So weekday prayer must be a cry to escape the concealment. That is the meaning of oved Elokim, “one who serves Elokim”: working to rectify the concealment that comes from the Name Elokim, so that it no longer hides.

אבל בשבת כתיב ויכל אלקים²⁴⁷ פי' שכלתה²⁴⁸ בחי' ומדרגת מדת הצמצום וההסתר דשם אלקים ונמשך התגלות שם הוי' שבת להוי'²⁴⁹ וכמ”ש במ”א בד”ה באתי לגני²⁵⁰ כו'.

But of Shabbos it is written, “And Elokim finished (vayechal)”: meaning that the level and rung of the attribute of contraction and concealment of the Name Elokim came to an end, and a revelation of the Name Havayah is drawn down, “a Shabbos to Havayah,” as is written elsewhere, in the discourse beginning “I have come into My garden,” etc.

Of Shabbos it is written, “And Elokim finished”: the contraction and concealment of the Name Elokim came to an end, and the Name Havayah is revealed, “a Shabbos to Havayah,” as the text explains in its discourse “I have come into My garden.”

37 וזהו שבת אותיות תשב עליות העולמות לכך נק' שיר אל ולא שיר אלקים כי יוצאים מבחי' ההסתר כו' ולכן אין שייך צעקה רק אדרבה ההתענגות בה' מן הגילוי שמתגלה בשבת

And this is [why] Shabbos has the letters of tashev: the ascent of the worlds. Therefore it is called shir Kel and not shir Elokim, for one goes out of the level of concealment, etc.; and therefore a cry does not apply, but on the contrary, delight in G-d from the revelation that is revealed on Shabbos.

Shabbos as tashev means the ascent of the worlds back to their source. So Israel’s Shabbos song is shir Kel, not shir Elokim: it rises out of the concealment, and so there is no cry, only delight in what is revealed.

וזהו ג"כ ממש ההפרש בין בחי' יעקב לבחי' ישראל²⁵¹ [ועיין בזהר וישלח דקע"ד²⁵² אין] וכמ"ש לא יקרא שמך עוד יעקב כ"א ישראל כו' כי שרית²⁵³ עם אלקים²⁵⁴ כו'.

And this too is exactly the difference between the level of Yaakov and the level of Yisrael (and see the Zohar, Vayishlach, 174a), as it is written, "Your name shall no longer be called Yaakov, but Yisrael," etc., "for you have contended (sarisa) with Elokim," etc.

This is the very difference between Yaakov and Yisrael, as the Zohar on Vayishlach explains. The name Yisrael was given "for you have contended (sarisa) with Elokim."

היינו שמשתרר על שם אלקים המסתיר שלא יהיה מסתיר עוד ויהיה גילוי שם הוי' והיינו ע"י שכבר נצח את הסתר הנה"ב כו' וז"ש הוי' אלקיו עמו.²⁵⁵

That is, he gains mastery over the Name Elokim, which conceals, so that it no longer conceals, and there is a revelation of the Name Havayah; and that is because he has already overcome the concealment of the animal soul, etc. And this is what is written, "Havayah his G-d is with him":

Sarisa is read as mastery: Yisrael rules over the Name Elokim so that it no longer conceals, and Havayah is revealed, because he has already overcome the concealment of the animal soul. This is "Havayah his G-d is with him."

עמו ממש שבשבת מתגלה בנפשו בחי' אלקות בבחי' גילוי ממש משא"כ בחול אין מתגלה אלקות בנפשו בבחי' גילוי כ"א הוא צועק מנקודת לבבו לה' ורוצה שיתגלה בו בבחי' גילוי

truly "with him," for on Shabbos G-dliness is revealed in his soul in actual revelation; whereas on weekdays G-dliness is not revealed in his soul in revelation, but he cries out to G-d from the point of his heart and wants it to be revealed in him in revelation;

"With him" literally: on Shabbos G-dliness is openly revealed in his soul. On weekdays it is not revealed; he cries out from the point of his heart and longs for it to be revealed.

אבל בשבת הוא הגילוי ממש וז"ש הוי' אלקיו עמו [ועמ"ש בפ' תצוה בד"ה זכור את אשר עשה לך עמלק בדרך²⁵⁶ כו']

but on Shabbos it is the actual revelation. And this is what is written, "Havayah his G-d is with him." (And see what is written in Parshas Tetzaveh, in the discourse beginning "Remember what Amalek did to you on the way," etc.,

On Shabbos the revelation is real: "Havayah his G-d is with him." A long bracketed passage begins, referring to the discourse "Remember what Amalek did to you" in Parshas Tetzaveh.

ענין ב' המדרגות בחי' פנים ובחי' אחר שיש בקדושה וזהו ענין ב' הבחי' דישראל ויעקב. ובחי' אחר דקדושה עומד לנגדו בחי' עמלק משא"כ בבחי' פנים כו' ע"ש.^{257, 258}

on the matter of the two rungs, the level of the face and the level of the back, which exist in holiness; and this is the matter of the two levels of Yisrael and Yaakov. And opposite the level of the back of holiness stands the level of Amalek, which is not so with the level of the face, etc.; see there.

That discourse explains the two levels in holiness, face and back, which are Yisrael and Yaakov. Amalek stands opposite the back, but not opposite the face.

38 והנה עמלק ראשיתו הוא בחי' עמל ולכן בישראל דייקא נאמר ולא ראה עמל בישראל כו'

Now, the beginning of Amalek (עמלק) is the level of amal (עמל, toil), and therefore specifically of Yisrael it is said, "nor has He seen amal in Yisrael," etc.;

The word Amalek begins with amal, "toil." So it is specifically of Yisrael that the verse says, "nor has He seen amal": Amalek has no hold there.

משא"כ בבחי' יעקב כיון שיעקב הוא עדיין בחי' עבודה ויגיעה דקדושה ע"כ עומד לנגדו העמל דלעומת זה שמבחי' עמלק אלא שלא יוכל לו כי מלחמה לה' בעמלק²⁵⁹ כו' ע"ש.

which is not so with the level of Yaakov: since Yaakov is still the level of the service and effort of holiness, therefore there stands against him the amal of the opposing side, which is from the level of Amalek; only that it cannot prevail against him, for "Havayah has a war with Amalek," etc.; see there.

Yaakov, still at the level of holy toil, has the opposing amal, Amalek, standing against him. It cannot prevail, for "Havayah has a war with Amalek": G-d Himself fights it.

אך א"א להגיע לבחי' ישראל שהוא בחי' שבת אם לא ע"י קדימת בחי' יעקב שהוא עבודה דחול על דרך מי שטרח בע"ש²⁶⁰ דוקא אז יאכל בשבת.

But it is impossible to reach the level of Yisrael, which is the level of Shabbos, except by the level of Yaakov, which is the service of the weekdays, coming first; in the manner of "one who toiled on Erev Shabbos," specifically then "will eat on Shabbos."

Yet Yisrael, the level of Shabbos, can be reached only after Yaakov, the weekday service: as the Sages say, only one who toiled on Erev Shabbos will eat on Shabbos.

39 ולכן הקורא לישראל יעקב²⁶¹ אינו עובר בעשה כמו הקורא לאברהם אברם משום דלא נעקר שם יעקב לגמרי מישראל

And therefore one who calls Yisrael “Yaakov” does not transgress a positive commandment, as does one who calls Avraham “Avram,” because the name Yaakov was not entirely uprooted from Yisrael;

This explains a halachic difference: calling Avraham “Avram” transgresses a positive commandment, but calling Yisrael “Yaakov” does not, because the name Yaakov was never fully uprooted.

דהא אהדריי קרא וקראו יעקב והיינו מטעם הנ"ל שא"א להגיע לבחי ישראל אלא ע"י קדימת בחי יעקב

for Scripture went back and called him Yaakov. And this is for the reason mentioned above, that it is impossible to reach the level of Yisrael except by the level of Yaakov coming first;

Scripture itself later calls him Yaakov again. The reason is the one already given: Yisrael can be reached only through Yaakov first.

כי מתחלה צ"ל עסק הבירורים שבחול לתקן ההסתר כו' שזהו עבודת בחי יעקב ואח"כ יאכל בשבת להעלותם מעלה מעלה ולהתענג על ה' וכמ"ש במ"א.

for first there must be the work of the refinements (birurim) of the weekdays, to rectify the concealment, etc., which is the service of the level of Yaakov; and afterwards “he will eat on Shabbos,” to raise them up higher and higher and to delight in G-d, as is explained elsewhere.

First comes the weekday work of refining (birurim) and rectifying the concealment, the service of Yaakov; then on Shabbos one “eats,” raising what was refined ever higher and delighting in G-d.

40 וזהו מה שאומרים במוצאי שבת אל תירא עבדי יעקבכו'. כ בשבת אנו בבחינת ישראל שא"צ לבחי עבודה ויגיעה לברר בירורים

And this is why on Motzaei Shabbos we say, “Do not fear, My servant Yaakov,” etc.: for on Shabbos we are at the level of Yisrael, which has no need for the level of service and effort to refine the refinements,

This is why on Motzaei Shabbos we say, “Do not fear, My servant Yaakov”: on Shabbos we are at the level of Yisrael and need no toil of refining.

כי בורר אסור^{262, 263} רק אנו אז בבחי' בן בנים למקום^{264, 265} ועיין זהר (ח"ג דצ"ד) ואח"כ במוצאי שבת שמסתלקת הנשמה יתירה

for selecting is forbidden; rather, we are then at the level of a son, "children to the Omnipresent" (and see the Zohar, Part III, 94). And afterwards, on Motzaei Shabbos, when the additional soul departs,

Selecting is forbidden on Shabbos, and we are then "children to the Omnipresent," at the level of the son. When Shabbos ends, the additional soul departs.

וצריך לחזור ולירד להיות בבחי' יעקב עבדי בכל ששת ימי המעשה לברר בירורים בבי"ע כו' לכך אומר אל תירא עבדי יעקב כו' מלירד שם

and one must again go down to be at the level of "Yaakov My servant" throughout the six days of the week, to refine the refinements in Beriah, Yetzirah and Asiyah, etc., therefore one says, "Do not fear, My servant Yaakov," etc., [do not fear] to go down there;

We must go down again to the level of "Yaakov My servant" for the six weekdays, refining the worlds of Beriah, Yetzirah and Asiyah. So we say, "Do not fear, My servant Yaakov": do not fear to go down there.

ובזה נותנים כח ועוז כו' והיא ירידה צורך עלייה בשבת שאח"כ וכן בכל יום יש מעין שבת בק"ש ותפלה שאוי שמע ישראל²⁶⁶ כו' עמ"ש ע"פ יונתני]:

and with this, strength and might are given, etc. And it is a descent for the sake of an ascent, on the Shabbos that follows. And likewise every day there is a semblance of Shabbos in the Shema and prayer, when we say, "Hear, O Israel," etc.; see what is written on the verse "My dove.")

These words give strength for the descent, which is for the sake of a higher ascent on the coming Shabbos. Every day too has a taste of Shabbos in the Shema and prayer, when we say "Hear, O Israel," and with this the long bracketed passage ends.

SECTION 9 • ¶41-43

The King's teruah

41 ותרועת מלך בו.²⁶⁷ הנה בפ' תרועת יש שני פירושים. הא' לשון שבירה ופירור כמו תרועם בשבט ברזל²⁶⁸ והב' לשון חיבה וריעות²⁶⁹ וכדפרש"י בחומש כאן ושניהם אמת.

“And the King’s teruah is in him.” Now, in the meaning of teruas there are two interpretations. The first is a term of breaking and shattering, as in “You shall break them (teroem) with a rod of iron”; and the second is a term of affection and friendship, as Rashi explains in the Chumash here; and both are true.

The maamar turns to the verse’s last phrase, “and the King’s teruah is in him.” Teruah has two senses: breaking, as in “you shall break them (teroem) with a rod of iron,” and affection and friendship, as Rashi explains on this verse; both are true.

דהנה יש להבין דפעם מצינו דכתיב מלך במשפט יעמיד ארץ²⁷⁰ ודינא דמלכותא דינא²⁷¹ שהוא מבחי גבורות ופעם כתיב באור פני מלך חיים²⁷² אנפוי דמלכא נהירין בבחי חסדים.

For we need to understand: at times we find it written, “A king through justice establishes the land,” and “the law of the kingdom is law,” which is from the level of gevuros (severities); and at times it is written, “In the light of the King’s face is life,” “the King’s face shines,” at the level of chassadim (kindnesses).

Kingship appears in two forms: the king who establishes the land through justice, “the law of the kingdom is law,” which belongs to severity; and the king whose shining face gives life, which belongs to kindness.

אך הענין הוא דיש ב' בחי במדת מלך וכמ"ש בזהר בפ' ויחי (דרל"ט ע"א)²⁷³ כד מלכא יתיב על כורסיא איקרי מלך עילאה²⁷⁴ וכד נחית לעבדוי

But the explanation is that there are two levels in the attribute of King, as is written in the Zohar, Parshas Vayechi (239a): “When the King sits on His throne, He is called the supernal King; and when He descends to His servants,

The Zohar on Vayechi explains that there are two levels of King: seated on his throne he is called the supernal King, and when he goes down to his servants, the lesser King.

מלך זוטא איקרי שבימות החול כשמתלבש בבי"ע מלך זוטא איקרי וירידה זו הוא ע"י גבורות וצמצומים כמ"ש כבוד מלכותך יאמרו²⁷⁵ וגבורתך ידברו וכמ"ש במ"א²⁷⁶ ואזי במשפט יעמיד כו' דינא דמלכותא כו'.

He is called the lesser King." That is, on weekdays, when He is en clothed in Beriah, Yetzirah and Asiyah, He is called "the lesser King," and this descent is through gevuros and contractions, as it is written, "They shall speak of the glory of Your kingdom and tell of Your might (gevurah)," and as is explained elsewhere; and then "through justice He establishes," etc., "the law of the kingdom," etc.

On weekdays G-d's sovereignty is en clothed in the lower worlds of Beriah, Yetzirah and Asiyah as the "lesser King," and that descent comes through severities and contractions, as in "they shall tell of Your might." Then He rules "through justice," by the law of the kingdom.

משא"כ בשבת הוא בחי' כד יתיב על כורסיא וכמ"ש בזהר פ' תרומה (דקל"ה סע"א וע"ב)²⁷⁷

Which is not so on Shabbos: it is the level of "when He sits on His throne," as is written in the Zohar, Parshas Terumah (end of 135a and 135b);

On Shabbos He is the King seated on His throne, as the Zohar on Terumah describes the entry of Shabbos in the passage beginning Kegavna.

והיינו שבשבת הוא עליות העולמות ובחי' מדת מלכותו עולה ומתייחדת בשרשה בבחי' אצילות וע"ז נאמר באור פני מלך כו'

that is, on Shabbos there is the ascent of the worlds, and the level of the attribute of His Malchus (sovereignty) rises and is united with its root in the level of Atzilus (Emanation); and of this it is said, "In the light of the King's face," etc.,

On Shabbos the worlds ascend, and His Malchus rises and unites with its root in Atzilus. Of this it is said, "In the light of the King's face is life."

ואנפּהא נהירין בנהירא עילאה²⁷⁸ ע"י התגלות עונג העליון מבחי' רעוא דכל רעוין שמתגלה בשבת במדת מלכותו ית'

"and her face shines with the supernal light," through the revelation of the supernal delight from the level of "the Will of all wills" (Raava deChol Raavin), which is revealed on Shabbos in the attribute of His Malchus, may He be blessed.

As the Zohar says of Shabbos, Malchus's "face shines with the supernal light," through the revelation of the supernal delight from "the Will of all wills," which is revealed on Shabbos in G-d's Malchus.

וזהו תרועת מלך בו ל' ריעות וחיבה דקאי אבחי' ישראל שהוא בחי' שבת שאז ה' אלקיו עמו ממש שמתענג על ה' כנ"ל.

And this is “the King’s teruah is in him,” a term of friendship and affection, which refers to the level of Yisrael, which is the level of Shabbos, when “Havayah his G-d is with him” truly, for he delights in G-d, as mentioned above.

This is teruah in the sense of friendship and affection. It refers to Yisrael, the level of Shabbos, when “Havayah his G-d is with him” and he delights in G-d.

42 ונמשך בחי' תרועת מלך בו היינו גילוי בחי' ריעות וחיבה²⁷⁹ מבחי' רעוא דכל רעיון שנמשך במדת מל'

And there is drawn down the level of “the King’s teruah is in him”: that is, a revelation of the level of friendship and affection from the level of the Will of all wills, which is drawn into the attribute of Malchus,

From this, the King’s teruah, friendship and affection from the Will of all wills, is drawn into Malchus.

שהיא כנס"י [ועמ"ש מזה ג"כ בד"ה והיה מדי חדש^{280, 281} וע' בזהר ח"א דקנ"א א' ודף ר"ו ע"ב]

which is Knesses Yisrael (the Congregation of Israel) (and see what is written on this also in the discourse beginning “And it shall be, from one New Moon,” and see the Zohar, Part I, 151a and folio 206b);

Malchus is Knesses Yisrael, the Congregation of Israel. The text refers to its discourse on “And it shall be, from one New Moon” and to two passages of the Zohar.

וגם עי"ז נמתקים כל הדינין וגבורות הנמשכים מבחי' דינא דמלכותא בששת ימי המעשה מחמת התגלות רעוא דכל רעיון וכמ"ש בזהר תרומה שם וכל דינין מתעברין מינה²⁸² כו'.²⁸³

and also, through this, all the judgments and gevuros that are drawn from the level of “the law of the kingdom” during the six days of the week are sweetened, because of the revelation of the Will of all wills, as is written in the Zohar, Terumah, there: “and all judgments pass away from her,” etc.

Through this revelation all the judgments and severities of the weekday “law of the kingdom” are sweetened, as the Zohar says of Shabbos: “all judgments pass away from her.”

43 וזהו תרועת מלך בו כפי הראשון לשון שבירה ופירור דהיינו שמתפררים הגבורות וזהו מיתוקן וכמ"ש אתה פוררת בעזך ים, ²⁸⁴ וכידוע ג"כ בענין כוונת התרועה בתקיעת שופר ²⁸⁵ דר"ה שהיא לפרר גבורות עליונות דיצחק כמ"ש בזהר אמור. ²⁸⁶

And this is "the King's teruah is in him" according to the first interpretation, a term of breaking and shattering: that is, the gevuros are shattered, and this is their sweetening, as it is written, "You shattered the sea with Your might"; and as is also known regarding the intent of the teruah in the sounding of the shofar on Rosh HaShanah, that it is to shatter the supernal gevuros of Yitzchak, as is written in the Zohar, Emor.

Teruah in its first sense, breaking, also applies: the severities are broken up, and that is their sweetening, as in "You shattered the sea with Your might." So too the teruah of the shofar on Rosh HaShanah is meant, as the Zohar on Emor explains, to break the supernal severities of Yitzchak.

ותרועה ופירור זה הוא ע"י התגלות בחי רעדכ"ר שהוא ענין ריעות וחיבה נמצא ב' הפירושים עולים בקנה א':

And this teruah and shattering is through the revelation of the level of the Will of all wills, which is a matter of friendship and affection. It follows that the two interpretations agree as one.

This breaking itself comes through the revelation of the Will of all wills, which is friendship and affection. So the two meanings of teruah agree: the affection is what breaks the severities.

IN ONE'S AVODAH

On weekdays a person must toil in prayer: contemplate G-d's greatness and the soul's descent, uproot the animal soul's foreign desires and cry out from the point of the heart, so that "Blessed are You, Havayah" is said in truth; then carry that light into each mitzvah through its blessing, eat only after praying and for the sake of Heaven, and conquer oneself before trying to reveal G-dliness in the world. On Shabbos the service is delight in G-d, and when it ends one goes down again into the weekday work without fear, for the descent is for the sake of a higher ascent.

QUESTIONS FOR DISCUSSION

1. Why is prayer, which the Sages treat with such stringency, not counted among the 613 commandments, and how does the analogy of the spinal cord answer this?
2. If prayer is the uncounted spinal cord, how can its eighteen blessings correspond to the vertebrae, which are counted among the limbs?
3. In what sense is Torah study an inner limb below prayer, and in what sense is it the "face" above it?
4. What is the difference between aven and amal, and why can the first not touch Yaakov while the second remains?
5. How do the two meanings of teruah, breaking and affection, turn out to be one?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לא הביט און ביעקב

The Kehot note says that the Mittler Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ד ע' קעד. וראה סה"מ תקס"ג-ב ע' תשצט. מאמר זה בשינויים ובתוסי הגהות וקיצורים — באוה"ת בלק ע' תתקצו. איג. קיצורים שם ע' אי"ד. אטו. ביאור שם ע' אי"ט. כרך-ו ע' אתתקג. המאמר בארוכה במאמרי אדה"א במדבר כרך ד' ע' אתקיו.

2 לא הביט און ביעקב

Bilam's blessing: "He has not beheld iniquity in Yaakov, nor seen toil (amal) in Yisrael; Havayah his G-d is with him, and the King's teruah is in him." The whole maamar explains this verse, phrase by phrase.

Numbers 23:21א"כ:ג:כ

לֹא־הָבִיט אִן בְּעֵקֶב וְלֹא־רָאָה עֲמַל בְּיִשְׂרָאֵל הִ' אֱלֹקָיו עִמּוֹ וְתִרְעוּת מִלֶּךְ 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)

KEHOT'S NOTE

במדבר כג, כא.

3 הנה יש ב' בחי' ומדרגות

The note says that this passage is quoted in the series of discourses of 5636 beginning "Mayim Rabbim," section 86.

KEHOT'S NOTE

מובא במים רבים תרל"ו סעי' פו.

4 יעקב ובחינת ישראל

On Bilam's words, Rabbi Yose says that Yaakov and Yisrael are two levels, first Yaakov and afterwards Yisrael, and that though all is one, Yisrael is the higher level. This is the source of the maamar's opening statement.

ספר זוהר, בלק מ"ה:תנ"ח-ע458-470Zohar, Balak

5 יעקב ובחינת ישראל

Just as the Holy One, blessed be He, is sometimes called Havayah and sometimes Elokim, so Yaakov is sometimes called Yisrael and sometimes Yaakov, "and all by known levels." The maamar returns to this passage when it contrasts the two names.

ספר זוהר, וישלח ט"ז:קס"ט-ט169-17:178Zohar, Vayishlach

But the truth is that, as we have learned, the name TETRAGRAMMATON (L-rd) is everywhere expressive of the attribute of mercy. Now, assuredly, G-d is named TETRAGRAMMATON (L-rd), as it is written: "I am the L-rd

TETRAGRAMMATON" (Ibid. 8). Yet we see that at times His name is called Elohim (G-d), which is everywhere expressive of judgement. The explanation is that when the righteous are numerous among mankind, He is called by the name of TETRAGRAMMATON (L-rd), the name which implies mercy, but when sinners abound, He is called by ...

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

6 ובפ' וישלח קע"ד א'

There too the Alter Rebbe cites this Zohar on Vayishlach: G-d is sometimes called Havayah and sometimes Elokim, and Yaakov likewise sometimes Yisrael and sometimes Yaakov.

KEHOT'S NOTE

ראה לעיל פ' שלח נא, ב.

7 בחי' עבד ובחי' בן

The note points to the series of discourses of 5666 for the levels of servant and son, and adds that they are discussed in many places.

KEHOT'S NOTE

ראה המשך תרס"ו ע' רכה. שח. ובכ"מ.

8 שמע אלי יעקב עבדי

The verse reads "And now listen, Yaakov My servant, and Yisrael whom I have chosen," as the Kehot note points out. It pairs the name Yaakov with the title "servant."

ישעיהו מ"ד:א'1:44Isaiah

וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בְּחֵרְתִּי בּוֹ:

Yet now hear, O Jacob My servant, And Israel, whom I have chosen;

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KEHOT'S NOTE

ישע"י מד, א ושם כתיב ועתה שמע יעקב עבדי. [כ].

9 בני בכורי ישראל

Moshe is to tell Pharaoh, "So says Havayah: Yisrael is My son, My firstborn." The verse pairs the name Yisrael with the title "son."

שמות ד':כ"בExodus 4:22

וְאָמַרְתָּ אֶל־פַּרְעֹה כֹה אָמַר ה' בְּנִי בְכוֹרִי יִשְׂרָאֵל:

And thou shalt say unto Pharaoh: Thus saith the L-RD: Israel is My son, My first-born.

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KEHOT'S NOTE

שמות ד, כב.

10 Rabbi Elazar reads "and My servant whom I have chosen" as Yaakov, citing "And you, do not fear, My servant

Yaakov.” The text points here for Yaakov as the level of the servant.

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

PARAGRAPH 2

11 ועבדתם את ה'א

“And you shall serve Havayah your G-d, and He will bless your bread and your water.” The first of four verses that speak of serving G-d.

שמות כ"ג:25 Exodus 23:25

וְעַבַּדְתֶּם אֶת הָאֱלֹהִים וַיְבָרֶךְ אֶת־לֶחְמְךָ וְאֶת־מִימְךָ וְהִסְרֹתִי מִתְּכָל מַקְרְבְּךָ:

And ye shall serve the L-RD your G-d, and He will bless thy bread, and thy water; and I will take sickness away from the midst of thee.

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KEHOT'S NOTE

שמות כג, כה.

12 תחת אשר לא עבדת

“Because you did not serve Havayah your G-d with joy and with gladness of heart.” Serving G-d is a duty whose neglect is rebuked.

דברים כ"ח:47 Deuteronomy 28:47

תחת אשר לא־עַבַּדְתָּ אֶת־ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבב מְרִב:

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.

13 ולעבדו בכל לבבכם

The note says that where Mayim Rabbim quotes this passage, it adds the Sages' saying, “What is the service of the heart? This is prayer” (Taanis 2a).

KEHOT'S NOTE

שם יא, יג. במים רבים שם נוסף: וארז"ל איזהו עבודה שבלב זו תפלה [תענית ב, א].

14 ולעבדו בכל לבבכם

“To love Havayah your G-d and to serve Him with all your heart.” The Sages read this service of the heart as prayer, a reading the maamar takes up later.

דברים י"א:13 Deuteronomy 11:13

וְהָיָה אִם־שָׁמַעְתָּ אֶת־קוֹל הָאֱלֹהִים אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לֵאמֹר:

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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15 עבדו את ה'

“Serve Havayah with joy; come before Him with song.”

Psalms 100:2 תהילים קי:ב

עבדו את־ה' בְּשִׂמְחָה בָּאוּ לִפְנֵי בְּרִנָּה:

Serve the L-RD with gladness; come before His presence with singing.

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KEHOT'S NOTE

תהלים ק, ב.

16 Kehot's note points to Joshua 22:5 for these words.

יהושע כ"ב:5 Joshua 22:5

רק שמרו מאד לעשות את־המצוה ואת־התורה אשר צוה אתכם משה עבד־ה' לאהבה את־ה' אֱלֹהֵיכם וְלָלֶכֶת בְּכָל־דְּרָכָיו וְלִשְׁמֹר מִצְוֹתָיו וְלִדְבָק־הֵבִיבוּ וְלַעֲבֹדוּ בְּכָל־לִבְכֶּם וּבְכָל־נַפְשְׁכֶם:

Only take diligent heed to do the commandment and the law, which Moses the servant of the L-RD commanded you, to love the L-RD your G-d, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul.'

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PARAGRAPH 3

17 והנה לשון עבודה

The note points to Or HaTorah on Shir HaShirim for this explanation of the word “service,” and says that Or HaTorah there in turn cites Torah Ohr 12a.

KEHOT'S NOTE

ראה באוה"ת שה"ש ע' תפט ושם מציין לתו"א יב, א.

18 שהוא ית' שלימו דכולהו

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אלי').

19 שלימו דכולהו

In Elijah's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: “You are the perfection of them all,” and when You withdraw from them, all the Names remain like a body without a soul. The Alter Rebbe uses the phrase to say that G-d lacks nothing.

Tikkunei Zohar 17b:2-3 תקוני זוהר י"ז ב:ב-ג

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

20

ממך הכל

David's words over the gifts for the Temple: "For all is from You, and from Your hand we have given You." Nothing we give G-d is not already His.

I Chronicles 29:14 י"ד:29

וכי מי אני ומי עמי כִּי־נֶעְצָר כָּח לְהַתְנַדֵּב כְּזֹאת כִּי־מִמֶּךָ הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

ד"ה"א כט, יד.

21

אם צדקת מה תתן לו

Elihu says, "If you are righteous, what do you give Him, or what does He take from your hand?" Righteousness adds nothing to G-d.

Job 35:7 י"ז:35

אם־צִדְקָתְךָ מִה־תִּתֶּנִּי לוֹ אוֹ מִה־יִּמְיָדְךָ יִקַּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

22

נתאוה הקב"ה להיות לו

From the first day of creation the Holy One, blessed be He, "desired to dwell with His creatures among the lower beings," and did so when the Mishkan was set up. The Kehot note gives it beside the Tanchuma.

Bamidbar Rabbah 13:6 ו"ג:13

KEHOT'S NOTE

ראה תנחומא נשא, טז. במד"ר יג, ו. לי ב"ר (פ"ג סי' יב [ט]) נתאוה הקב"ה לעשות שותפות בתחתונים. וע' ב"ר (פ"ט סי"ג [ז]) עיקר שכינה בתחתונים ובמד"ר (פ"ג סי' ד [ב]) — עיי"ש הלשון נתאוה לדור עם בריותיו בתחתונים במד"ר פ"ג סי' ח [ו] ובפסיקתא רבתי סי' ז. וע"ל קדושים (כט, סע"ד). [כ]. ראה תניא פרק לו ובליקוט פירושים שם. ראה באוה"ת פי משפטים ע' ארכא.

23

נתאוה הקב"ה להיות לו דירה בתחתונים

When the Holy One, blessed be He, created the world, He desired to have a dwelling among the lower beings just as He has among the higher ones. This saying is the basis of the maamar's answer.

Midrash Tanchuma, Nasso 16:1 א"ו:16

... באתי לגני אחותי פלה (שה"ש ה, א). אמר רבי שמואל בר נחמן, בשעה שברא הקדוש ברוך הוא את העולם, נתאוה שיהא לו דירה בתחתונים כמו שיש בעליונים. ברא את האדם וצוה אותו ואמר לו: מכל עץ הגן אכל תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ב, טז-יז). ועבר על צויו. אמר לקה הקדוש ברוך הוא, כך הייתי מתאוה שיהא לי דירה בתחתונים כמו שיש לי בעליונים, ודרך אחד צויתי אותך ולא שמרת אותו. מיד סלק הקדוש ...

(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)

24

אני ה' לא שניתי

"For I, Havayah, have not changed." The verse is the basis for saying that creation makes no change in G-d.

Malachi 3:6 ג'3:6

כי אני ה' לא שניתי ואנכי בְּיַעֲקֹב לא כָּלִיתִם:

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

שהיה הוא ושמו בלבד

"Before the world was created, there were the Holy One, blessed be He, and His great Name alone."

Pirkei DeRabbi Eliezer 3:2 ג'2:3

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומוכאיו ומוצאיו, אינו מתחיל לבנות. כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה.

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)

26

שהזמן ג"כ נברא ומחודש

The note says that the teaching that time too is created is brought there in the name of the Maggid, of blessed memory.

KEHOT'S NOTE

הובא בסידור שער הק"ש (עה, סע"ד) בשם הרב המגיד נ"ע. לקמן ר"ה סא, א. אמ"ב שער הק"ש פל"ז ואילך. דרך מצותיך מצות האמנת אלקות פ"א. המשך תרס"ו ע' מא ואילך. לקו"ש ח"י ע' 60: 'ונקט ווי די גופי הדצח"מ זיינען נתהווה געווארן בשימ"ב יש מאין, אזוי איז אויך עצם מציאות הזמן א בריאה און התהוות חדשה. ראה לקו"ש ח"י ע' 176.

27 כמ"ש בע"ח שי עגולים ויושר

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

KEHOT'S NOTE

ספ"א.

28 כמ"ש בע"ח שער עגולים ויושר

At the end of the first branch of the first gate of Etz Chaim (the Kehot note gives the end of chapter 1), the Arizal explains that the emanated worlds, unlike the Infinite One, had a beginning and a time when they began to exist, and that from then on all came into being in an order of time, one after another.

Sefer Etz Chaim 1:3-4'ג-ד' חיים א':ג-ד

... אח"כ יוצאים אורות החוטם ואח"כ אורות הפה הנק' עקודים וכל אלו האורות הם בדרך יושר לבד ואין להם בחי' עיגול כלל ואח"כ יצאו אורות עינים דא"ק הזה ואלו נקרא עולם הנקודים ויש בהם כי בחי' עיגולים ויושר. ומקום מצבן ומעמדן הן מהטיבור דא"ק הזה עד סיום רגליו שהמקום הזה נקרא כללות נה"י דא"ק. וזהו סדרן כי בתחלה יצאו יי עגולים דנקודות ונתעגלו סביב הכלים דנה"י דא"ק בבחי' היושר שלו ובתוך הכלים מתלבש או"פ שלהם כנ"ל. ואלו העיגולים דנקודות שהם בחי' נפש הם סובבים על הכלים ואו"פ של נה"י דיושר ...

Sefer Etz Chaim (Public Domain)

29 אחר שיחרב העולם

Rav Ketina says that the world will exist for six thousand years and lie desolate for one, citing "And Havayah alone will be exalted on that day." G-d remains unchanged after the world as before it.

Rosh Hashanah 31a ראש השנה ל"א

KEHOT'S NOTE

ראה ר"ה לא, א.

30 קמ"י ית' כולא ממש כלא

The Zohar describes the true fear of G-d as fear of Him because He is great and rules over all, "and all before Him is considered as nothing." The Alter Rebbe uses the phrase for the world's standing before G-d.

Zohar I, 11b זח"א יא, כב

KEHOT'S NOTE

ראה זח"א יא, ב.

31 קודם שנה"ע שהי' הוא ושמך בלבד

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

KEHOT'S NOTE

פדר"א פ"ג.

PARAGRAPH 4

32 "Therefore those who speak in parables say, Come to Cheshbon." The verse opens the discourse in Parshas Chukas to which the text refers.

Numbers 21:27 במדבר כ"א:כ"ז

עליכן יאמרו המשלים באו חֲשַׁבּוֹן תִּכְנֶה וְתִכּוֹן עִיר סִיחון:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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

PARAGRAPH 6

33 דכולא קמיה כלא חשיב

"And all before Him is considered as nothing": the Zohar's phrase for the world's standing before G-d, which the dwelling below is to reveal in our own knowledge.

ספר הזהר, הקדמה כ':קפ"ה-20:188-22:199

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)

34 מכל לכלוך וטינוף כו' ואח"כ לסדר שם כלים נאים

The note gives the point made there: arranging fine furnishings comes specifically after the palace has been cleared of all dirt.

KEHOT'S NOTE

שסידור כלים נאים הוא דוקא אחרי פנוי ההיכל מכל לכלוך — לקר"ש-ז ע' 182. וראה לקר"ש-יב ע' 136. ח"יג ע' 19. ראה המשל גם לעיל בפ' צו טז, סע"א.

35 מטה ושלחן כסא ומגורה

The Zohar asks why these four furnishings, and answers that they are the adornment of the Congregation of Israel (Knesses Yisrael), which is called "the upper chamber of the wall."

ברכות י' א' Berakhot 10a

Zohar II, 44a זח"ב מד,

KEHOT'S NOTE

ראה ברכות י', א. זח"ב מד, א.

36 ויניחחו בגי'ע לעבדה ולשמרה

"And Havayah Elokim took the man and placed him in Gan Eden to work it and to guard it." The verse gives the two parts of man's service, which the next paragraph explains.

בראשית ב':ט"ו Genesis 2:15

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיִּנְחָלֵהוּ בְּגֶן־עֵדֶן לְעֲבֹדָהּ וּלְשִׁמְרָהּ:

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.

37 The Shunamite woman says, "Let us make a small upper chamber with walls, and set there for him a bed and a table

and a chair and a lamp.” Her preparations for Elisha are the image of furnishing G-d’s dwelling.

מלכים ב ד:10

נַעֲשֶׂה־נָא עֲלֵית־קִיר קִטְנָה וְנָשִׂים לוֹ שֵׁם מִטָּה וְשִׁלְחָן וְכִסֵּא וּמִנְדָּרָה וְהָיָה כְּבָאוֹ אֵלֵינוּ יְסוֹר שָׁמָּה:

Let us make, I pray thee, a little chamber on the roof; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither.’

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PARAGRAPH 7

38

לעבדה זו רמ"ח מ"ע

The Zohar says that G-d placed the man in His garden, the Shechinah, “to work it” with the positive commandments and “to guard it” with the negative commandments. It is one of the sources the Kehot note gives for the Sages’ saying.

Zohar I, 27a כו, זח"א

Zohar II, 165b כס"ב קסה, זח"ב

KEHOT'S NOTE

ראה זח"א כו, א. זח"ב קסה, ב. ת"ז סתנ"ה (פח, ב). ע"ז זח"א (כו, א). ובילקוט ראובני כ"ה ב' מדרש (סתם) ול"מ. גם בסה"ק אור החיים עה"ת ב' מארז"ל וה"י למראה עיניו, גם האלשיך הק' הביא המארז"ל ומקורו לא כי שם. וגם השליה הק' בבית חכמה [טז, א] כי ב' מארז"ל. וע"ע בת"ז תכ"א (סב, א). שם תנ"ה (פח, ב). [כ].

39

לעבדה זו רמ"ח מ"ע ולשמרה זו שס"ה ל"ת

The Tikkunei Zohar reads Gan Eden as the garden of the Torah: “to work it” with the Torah’s positive commandments and “to guard it” with its prohibitions.

Tikkunei Zohar 88b:3 תקוני זוהר פ"ח ב:ג

ויקה יהו"ה אלקיים את האדם ויניחהו בגן עדן לעבדה ולשמרה (בראשית ב טו), תא חזי קודשא בריך הוא אולף לאדם אורייתא, הדא הוא דכתיב (איוב כז כז) אז ראה ויספרה הכינה וגם חקרה ויאמר לאדם, ודא איהו ויניחהו בגן עדן, דא גן דאורייתא, לעבדה בפקודין דאורייתא דעשה דאיהו זכור דכר, ולשמרה בפקודין דלא תעשה דאיהו שמור נוקבא, את האדם דהוה בדיוקנא דאורייתא, דא"ת לרבות אורייתא דאתיהיבת לאדם מא' ועד ת', דאתיהיבת מימינא ומשמאלא, דתמן פקודין דעשה ולא תעשה, פקודין דעשה מימינא לקבל ו"ה זכר"י ודא זכרונות, פקודין דלא תעשה משמאלא ...

Tikkunei Zohar - Vocalized (Public Domain)

40

לעבדה זו רמ"ח מ"ע ולשמרה זו שס"ה ל"ת

Here too the Tikkunei Zohar explains the verse said to Adam: “to work it” with the positive commandments and “to guard it” with the negative commandments.

Tikkunei Zohar 62a:15-16 תקוני זוהר ס"ב א:טו-ט"ז

וזכאה איהו מאן דאיהי באמנה אתו בגלותא. דלא דחיל מעלאין ותתאין. דבגינה אתמר לאדם ויניחהו בגן עדן לעבדה ולשמרה. לעבדה בפקודין דעשה. ולשמרה בפקודין דלא תעשה. בגין דאיהי גי"ן סודים

דאורייתא. ואיהי עדונא דאורייתא. מאי אורייתא עמודא דאמצעיתא. איהי גן דיליה ועדן דיליה.

Constantinople, 1740 (CC-BY-NC)

41

ובערת הרע מקרבך

The Torah’s recurring phrase, “and you shall purge the evil from your midst,” said first of the false prophet. Here it describes the role of the prohibitions.

דברים י"ג:6

והנביא שהוא או חלם החלום שהוא יומת כי דבר־סרה עליהי אלקיכם המוציא אתכם מארץ מצרים והפךד מבית עבדים להדיחך מן־הדרך אשר צוה ה' אלקיך ללכת בה ובערת הרע מקרבך:

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 re-deemed 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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KEHOT'S NOTE

דברים יג, ו. ועוד.

42

Kehot's note points to Deuteronomy 22:24 for these words.

דברים כ"ב:24

והוצאתם את־שניהם אל־שער העיר ההוא וסקלתם אתם באבנים וּמָתוּ אֶת־הַנֶּעֱרָר עַל־דְּבַר אֲשֶׁר לא־צָעָקָה בְּעִיר וְאֶת־הָאִישׁ עַל־דְּבַר אֲשֶׁר־עָנָה אֶת־אִשְׁתּוֹ רָעוּהוּ וּבְעֶרְתָּ הָרָע מִקִּרְבְּךָ:

then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die: the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife; so thou shalt put away the evil from the midst of thee.

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43

בביאור ע"פ ראיתי והנה מנורת זהב

That explanation distinguishes two things drawn down by the mitzvos: an encompassing light, called garments, and the light that shines from it inward, of which it is said that we “do the will of the Omnipresent”; it then brings the Midrash on Zechariah’s menorah of gold.

KEHOT'S NOTE

לעיל פ' בהעלותך לה, ד ואילך.

44

Zechariah’s vision: “I saw, and behold, a menorah all of gold.” The verse opens the discourse to which the text refers.

זכריה ד:2

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עַל־רֹאשָׁהּ וְשִׁבְעָה נִרְתִּימָה עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצָקוֹת לְנֹרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

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

pipes, yea, seven, to the lamps, which are upon the top thereof;

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45 ע"פ ואלה המשפטים

The note locates the discourse "And these are the ordinances," where "Six years he shall serve" is explained.

KEHOT'S NOTE

תו"א עו, א.

46 ואלה המשפטים

"And these are the ordinances that you shall set before them." The verse opens a discourse in Torah Ohr.

Exodus 21:1 א"א: שמות

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמֹר לִפְנֵיהֶם:

Now these are the ordinances which thou shalt set before them.

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47 שש שנים יעבד

"Six years he shall serve, and in the seventh he shall go free." The Hebrew servant's service is explained in that discourse.

Exodus 21:2 ב"ב: שמות

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבִשְׁבַעַת יֵצֵא לְחֶפְשִׁי חֲנָם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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48 וע"פ לא תהי משכלה

That discourse opens by explaining that Above there is a "land of life" from which life and sustenance flow to all the souls of Israel, to love G-d and fulfill His commandments, just as the physical earth grows the food that sustains physical life.

KEHOT'S NOTE

תו"א משפטים עה, ד ואילך.

49 לא תהיה משכלה

"None shall miscarry or be barren in your land." The verse opens another discourse in Torah Ohr.

Exodus 23:26 ו"ג: שמות

לֹא תִהְיֶה מְשֻׁכֶּלֶת וְעֲקֵרָה בְּאַרְצְךָ אֶת־מִסְפַּר יְמֶיךָ אֲמֵלָא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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50 ועבדתם את ה' אלקיכם

The verse just before it, "And you shall serve Havayah your G-d," is explained in that discourse.

Exodus 23:25 ג"ג: שמות

וְעַבַדְתֶּם אֶת הָאֱלֹהִים וּבְרַךְ אֶת־לֶחְמְךָ וְאֶת־מִימְךָ וַהֲסֵרְתִי מִחֶלֶק מִקֶּרְבְּךָ:

And ye shall serve the L-RD your G-d, and He will bless thy bread, and thy water; and I will take sickness away from the

midst of thee.

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51 ובפ' שלח ע"פ וימצאו איש מקושש עצים

The note locates the discourse on the wood-gatherer, where "service out of love" is explained.

KEHOT'S NOTE

לעיל פ' שלח דף מב, ג.

52 וימצאו איש מקושש עצים

"And they found a man gathering wood on the Shabbos day." The verse opens the discourse in Likkutei Torah, Shelach.

Numbers 15:32 ו"ו: במדבר

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בְּמִדְבַּר וַיִּמְצְאוּ אִישׁ מִקֹּשֶׁשׁ עֵצִים בַּיּוֹם 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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53 ובפ' שמות בד"ה קול דודי

In that discourse the "mountains" over which the beloved leaps are the Chesed of Atzilus, drawn down by an arousal from below, and the Sages' saying that the world stands on Torah, service (prayer) and acts of kindness is brought as the refinement of the emotive attributes.

KEHOT'S NOTE

תו"א נא, ב.

54 קול דודי

"The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The verse opens the discourse in Torah Ohr, Shemos.

Song of Songs 2:8 שיר השירים ב'ח: שיר

קוֹל דָּוִדִי הִנֵּה־יָוֶה בָּא מְדַלֵּג עַל־הַהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת:

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

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55 עבודה קשה כו' ובכל עבודה בשדה

"And they embittered their lives with hard labor, with mortar and with bricks, and with all labor in the field." The labor of Egypt is discussed in that discourse.

Exodus 1:14 א': שמות

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֵמֶר וּבְלִבְנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בְּהֶם בְּפָרֹה:

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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56 רמ"ח פיקודין רמ"ח אברין

Tanya explains that the soul's garments are the thought, speech and action of the 613 commandments, that love is the root of the 248 positive commandments, and that one

can truly cleave to G-d only by fulfilling the 248 commandments, which are the 248 limbs of the King.

תניא, חלק ראשון; ליקוטי אמרים ד:ג'4:3 Tanya, Likkutei Amarim
כי האהבה היא שרש כל רמ"ח מצות עשה, וממנה הן נמשכות, ובלעדיה
אין להן קיום אמתי, כי המקומן באמת הוא האוהב את שם ה' והפץ
לדבקה בו באמת, ואי אפשר לדבקה בו באמת, כי אם בקיום רמ"ח
פקודין, שהם רמ"ח אברין דמלכא כביכול, כמו שכתוב במקום אחר.
והיראה היא שרש לשם"ה לא תעשה, כי ירא למרוד במלך מלכי
המלכים הקדוש ברוך הוא.

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KEHOT'S NOTE

ראה ת"ז ת"ל. תניא פ"ד ובליקוט פירושים שם.

57

רמ"ח פקודין רמ"ח אברים דמלכא

In Tikkun 30, which the Kehot note cites, the 248 commandments are described as "the commandment of Havayah in each and every limb of the King."

תקוני זוהר ע"ד א:ח'74a:8 Tikkunei Zohar
ועוד מצוה דא עמודא דאמצעיתא, דאיהו מצוה מסטרא דאבא דאיהו
ראש"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה
מתרין, ובגין דא אתמר על תרין, ודא אש"ר קדשנו, אמא קדשנו ואבא
צונו, על מאן על שכינתא תתאה, דאיהו פטר כל רחם, פתיחו דרחם,
דאיהו רמ"ח פקודין, איהי מצות יהוה בכל אבר ואבר דמלכא, איהי
מצוה, ועוד אש"ר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 8

58

עבודה שבלב זו תפלה

On "to love Havayah your G-d and to serve Him with all your heart": "What is service that is in the heart? This is prayer."

תענית ב' א:11א Taanit 2a
ומנא לן דבתפלה — דתניא: "לאהבה את ה' אלקיכם ולעבדו בכל
לבבכם", איזו היא עבודה שהיא בלב — הו"י אומר: זו תפלה. וכתוב
בתריה: "ונתתי מטר ארצכם בעתו יורה ומלקוש".

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

ספרי דברים יא, יג. תענית ב, א.

59

עבודה שבלב זהו תפלה

The Sifrei reads "and to serve Him" as prayer, asking, "Is there service in the heart?" The Kehot note gives it beside the Gemara.

ספרי דברים מ"א:י"ח-ט"ט 41:18-19 Sifrei Devarim
דבר אחר: ולעבדו — זו תפלה; אתה אומר זו תפלה, או אינו אלא
עבודה? תלמוד לומר: בכל לבבכם ובכל נפשכם; וכי יש עבודה בלב?
הא מה תלמוד לומר ולעבדו — זו תפלה! וכן דוד אומר (תהלים קמא ב):
"תכון תפילתי קטרת לפניך משאת כפי מנחת ערב", ואומר (דניאל ו
יא): "ודניאל כד ידע די רשעים כתבא על לבתיה" וגו', ואומר (דניאל ו
כא): "ויקמרה לגבא לדניאל בקל עצים ועק ענא מלכא ואמר לדניאל
דניאל עבד אלהא חיא אלהא די אנת פלח ...

Variantly: "and to serve Him": This is prayer. — But perhaps it is service, literally. It is, therefore, written "with all your heart." Now is there "service" in the heart? What, then, is the intent of "and to serve Him with all your heart? Prayer. Similarly, David said (Psalms 141:2) "Let my prayer stand as incense before You; the lifting of my hands, as an evening offering." And it is written (Daniel 6:11) "And when Daniel learned that the writing had been inscribed, he went home. He had windows open ...

Vocalized Edition (CC-BY-NC) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

60

והיא דרבנן ואינה ממנין המצות דאורייתא

The note sends the reader to a note of the Rebbe on this question, printed among the additions (Hosafos) to Likkutei Torah.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר לעיל בהוספות יט, ב. וראה רמב"ן בהשגותיו
לסהמ"צ מ"ע ה'. וכן דעת רוב הפוסקים — מג"א א"ח סי' קו סק"ב. ראה
תניא פרק לט ופנ"ג. סה"מ תקס"ד ע' קו (ובהנסמן שם).

61

הנמנית ראשונה בתרי"ג מצות דאורייתא

The note points to this essay of Kuntres Acharon for the Shema's place among the commandments.

KEHOT'S NOTE

ראה קו"א ד"ה לא טובה השמועה (דף קסב, ב). ובליקוט פי' לשם. בהמשך
מים רבים תרלי"ו שם דילג מתיי "ואפילו מכוונת ק"ש" עד תי "כי הנה י"ח
ברכות דשמוע".

62

"These are things that stand at the height of the world, and people treat them lightly." The Alter Rebbe applies it to prayer.

ברכות ו' ב:כ"ב Berachot 6b:22

אמר לקה: אלו דברים שעומדים ברומו של עולם, ובני אדם מזלזלין
בהן.

He answered : This refers to the things that stand in the height [rum] of the world which are despised by men.

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

63

כפ' ויחי ע"פ יהודה אתה

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

KEHOT'S NOTE

תו"א מה, א ואילך.

64

יהודה אתה

Yaakov's blessing, "Yehudah, you, your brothers shall acknowledge you." The verse opens the discourse in Parshas Vayechi to which the text refers.

בראשית מ"ט:ח Genesis 49:8

יהודה אתה יודוך אחיך ידך בערף איביך ישתחוו לך בני אחיך:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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65

בד"ה שימני כחותם

There "Set me as a seal upon your heart" is the plea that the bittul of the Shemoneh Esreh leave its imprint: though the love passes after prayer, it should remain like a seal, just as the tefillin straps hang over the heart so that the love be revealed there.

KEHOT'S NOTE

לקו"ת שה"ש מה, ב.

66

שימני כחותם

"Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death." The verse opens the discourse in Shir HaShirim to which the text refers.

Song of Songs 8:6: שיר השירים ח'ו

שימני כחותם עליִלְכָּךְ כחותם על־זרְעֶךָ כְּמֹת אֶהְבֶּה קֶשֶׁה כְּשֹׂאִל קִנְאָה רִשְׁפִּיָּה רִשְׁפִּי אֵשׁ שְׁלֵה־בְתִיָּה:

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

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67

ובפ' בראשית סד"ה השמים כסאי

The column holds the close of the discourse "The heavens are My throne," which ends by saying that at the encompassing level "He has not beheld iniquity," etc., only "Havayah his G-d is with him," drawn down of itself constantly; the linked paragraph is the start of the next discourse.

KEHOT'S NOTE

תו"א א, ג. וראה אוה"ת במדבר-ו ע' איתתקו שמעתיק מתו"א הנ"ל ומבאר.

68

השמים כסאי

"So says Havayah: The heavens are My throne and the earth My footstool." The verse opens the discourse in Parshas Bereishis to which the text refers.

Isaiah 66:1א: שְׁעִיָּהוּ ס"ו

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֶדֶם רַגְלִי אֵי־זֶה בֵּית אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מְקוֹם 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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69

ע"פ את שבתותי תשמרו

The note suggests, with "perhaps," that this is the discourse meant.

KEHOT'S NOTE

אולי הכוונה ללקו"ת בהר מב, ב. ראה אוה"ת ויקרא-ב ע' תריד (הוצאת תשכ"ט).

70

את שבתותי תשמרו

"You shall keep My Shabbosos and revere My Sanctuary," in Parshas Behar. The Kehot note suggests that the refer-

ence is to Likkutei Torah, Behar, 42b.

ויקרא כ"ו:ב'26:2

אֶת־שַׁבָּתֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִירָאוּ אֲנִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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71

ובפ' חקת בענין תבנה

That discourse reads "the city of Sichon" as prayer, called sichah, both because sichah is speech in a whisper and because the word means moving something from one place to another.

KEHOT'S NOTE

לקו"ת חקת סו, א. וראה באוה"ת במדבר-ו ע' איתתקו.

72

תבנה ותכונן עיר סיחון

"Come to Cheshbon; let the city of Sichon be built and established." The verse opens the discourse in Parshas Chukas, which reads "the city of Sichon" as prayer.

Numbers 21:27: במדבר כ"א:כ"ז

עַל־כֵּן יֹאמְרוּ הַמְּשָׁלִים בְּאוֹ תִּבְנֶה וְתִכּוֹנֶנָּה עִיר סִיחֹן:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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73

ח"י חוליות השדרה

The Zohar compares the lulav to the spinal cord with its eighteen vertebrae, corresponding to the lulav's eighteen shakings and to "the eighteen blessings of prayer."

ספר זוהר, פנחס ק"כ:תתי"א-121:822-120:811 Zohar, Pinchas
קכ"א:תתכ"ב

74

כנודע מהזהר

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

KEHOT'S NOTE

ח"ג רנה, סע"ב.

75

ובגמרא ברכות (דכ"ח ע"ב)

The note says that the wording of this passage is copied there.

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' קי. אוה"ת מג"א (הוצאת תש"נ) ע' רב.

76

שלישים בפיסת הרגל כו' ח"י חוליות השדרה

"There are 248 limbs in a person: thirty in the sole of the foot, six in each toe... and eighteen vertebrae in the spine."

Mishnah Oholot 1:8: משנה אהלות א'ח:8

מֵאֲתָם וְאַרְבָּעִים וּשְׁמֹנֶה אֲבָרִים בְּאָדָם, שְׁלֹשִׁים בְּפִסְת הָרֵגֶל, שֵׁשָׁה בְּכָל אֶצְבָּע, עֶשְׂרֶה בְּקַרְסָל, שְׁנַיִם בְּשׁוֹךְ, חֲמִשָּׁה בְּאֶרְכָּבָה, אֶחָד בְּזֶרֶף, שֵׁשָׁה בְּקִטְלִית, אֶחָת עֶשְׂרֶה צִלְעוֹת, שְׁלֹשִׁים בְּפִסְת הַיָּד, שֵׁשָׁה בְּכָל אֶצְבָּע, שְׁנַיִם בְּקִנָּה, וּשְׁנַיִם בְּמַרְפֵּק, אֶחָד בְּזֶרֶף, וְאַרְבָּעָה בְּכַתֵּף. מֵאָה וְאַחַד מִזֶּה וּמֵאָה וְאַחַד מִזֶּה. וּשְׁמֹנֶה עֶשְׂרֵה חֲלִיּוֹת בְּשֻׁדְרָה, תִּשְׁעָה בְּרֹאשׁ,

שמה בצואר, ששה במפתח של לב, וחמשה בנקביו. כל אחד ואחד מטמא במגע ובמשא ...

There are two hundred and forty-eight limbs in a human body: Thirty in the foot, six for every toe, Ten in the ankle, Two in the shin, Five in the knee, One in the thigh, Three in the hip, Eleven ribs, Thirty in the hand, [that is] six to every finger, Two in the fore-arm, Two in the elbow, One in the upper arm and Four in the shoulder, [For a total of] one hundred and one on the one side [of the body] and one hundred and one on ...

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ועל ידו נמשך החיות מהמוחין

The note says that Or HaTorah there, on this passage, points to Likkutei Torah, Bamidbar, 17b.

KEHOT'S NOTE

באזה"ת פ' בלק ע' א"טו מציין ללקו"ת במדבר יז, ב דשם מבאר שהאברים החיצוניים מתקשרים עם עצם הגלגול ע"י חיי חוליות השדרה ובחזרה"ש נמשך מהמוח.

אם נפסק חוט השדרה

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

KEHOT'S NOTE

חולין רפ"ג.

אם נפסק חוט השדרה

Among the injuries that make an animal a tereifah: "the spine was broken and its cord severed."

Mishnah Chullin 3:1א'1: משנה חולין ג'א'1:

אלו טרפות בבהמה. נקובת הושת, ופסוקת הגרגרת, נקב קרום של מוח, נקב הלב לבית הללו, נשברה השדרה ונפסק החוט שלה, נטל הקבד ולא נשתר הימנו כלום, הראה שנקבה, או שחסרה, רבי שמעון אומר, עד שתנקב לבית הסמפונות. נקבה הקבה, נקבה המרה, נקבו הדקין, הפס הפנימית שנקבה, או שנקרע רב החיצונה, רבי יהודה אומר, הגדולה טפה, והקטנה כרבה. המסס ובית הכוסות שנקבו לחוץ, נפלה מן הגג, נשתברו רב ...

The following internal wounds or defects render animals Terefa: when the oesophagus is perforated; when the trachea is split or torn across in its width; when the membrane or thin skin [which is innermost and nearest] to the brain is perforated; when the heart is perforated till within the cavity of its two ventricles; when the spine is broken, and the spinal chord is severed; when the liver is wanting, and not a vestige thereof remains; when there is a perforation through the two membranes covering the lungs; when the ...

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80

מצות צריכות כוונה

From the Mishnah's ruling that one who reads the Shema fulfills his obligation only if he directed his heart, the Gemara concludes, "commandments require intention."

ברכות י"ג א"כ"ב-כ"ה22-13a: Berakhot

גמי שמע מינה מצות צריכות כוונה. מאי "אם כוון לבו" — לקרות. לקרות?! והא קא קרי! בקורא להגיה. תנו רבנן: קריאת שמע ככתבה, דברי רבי. והכמים אומרים: בכל לשון.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for [what means If he directed his heart to read? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught: The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say ...

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KEHOT'S NOTE

ברכות יג, א. ושי"נ.

81 Workmen may recite the Shema at the top of a tree or on a course of a building, but may not do so for prayer, which needs fuller concentration.

ברכות ט"ז א'7: Berakhot 16a:

מתני' האומנין — קורין בראש האילן ובראש הנדבך. מה שאין רשאי לעשות כן בתפלה.

MISHNAH Workmen may read the Shema' on the top of a tree or on top of scaffolding, but this they may not do with the Tefillah.

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82 Women are obligated in prayer because it is a plea for mercy, and one might have thought otherwise only because the verse speaks of "evening, morning and noon," as if it were a time-bound commandment. The Alter Rebbe sees here an implication that prayer is rabbinic.

ברכות כ' ב'ה:5 Berakhot 20b:

וחייבין בתפלה. דרחמי נינהו. מהו דתימא: הואיל וכתוב בה "ערב ובקר וצהרים", כמצות עשה שהזמן גרמא דמי — קמשמע לן.

But they are under the obligation of Tefillah; [obviously] because this is prayer! [not translated] But thou mightest say that since it is written thereby, "Evening and morning and at noonday" (Ps. Iv. 18), it is like a command the observance of which depends upon a certain point of time [and women are exempt]; therefore it informs us [the obligation is theirs].

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83 Rabbi Tanchum in the name of Rabbi Yehoshua ben Levi: the eighteen blessings correspond "to the eighteen verte-

brae in the spine"; and one who prays must bow until all the vertebrae of the spine stand out.

Berakhot 28b:17ז"ב: ברכות כ"ח ב:

אמר רבי הלל בריה דרבי שמואל בר נחמני: כנגד שמונה עשרה אצטרות שאמר דוד ב"הבו לה' בני אליהם. רב יוסף אמר: כנגד שמונה עשרה אצטרות שבקריאת שמע. אמר רבי תנחום אמר רבי יהושע בן לוי: כנגד שמונה עשרה חוליות שבשדרה.

R. Hillel, the son of R. Samuel b. Nahmani, said : They correspond to the eighteen times the Divine Name [Havayah] is mentioned by David in the Psalm "Ascribe unto the L-rd, O ye sons of might" (Ps.xxix). Rab Joseph said : They correspond to the eighteen times the Divine Name is mentioned in the Shema'. R. Tanhum said in the name of R. Joshua b. Levi : They correspond to the eighteen vertebrae in the spinal column.

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PARAGRAPH 9

84 היינו בחיי תפלה

That chapter discusses intention (kavanah) in prayer and in the mitzvos as the soul of the act, the idea this paragraph builds on.

KEHOT'S NOTE

ראה תניא פרק לח. תו"א ח, א.

PARAGRAPH 10

85 שעיקר המכוון בתפלה

The note says that this passage is brought there with slight variants.

KEHOT'S NOTE

מובא באוה"ת-סידור ע' קפה בשינויים קלים.

86 והיה הוי' לי לאלקים

Yaakov's vow at Beis El: "and I return in peace to my father's house, then Havayah will be my G-d."

Genesis 28:21א"כ: בראשית כ"ח א:

ושבתי בשלום אל־בית אבי וְהָיָה ה' לִי לֵאלֹהִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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87 ממעמקים קראתיך הוי'

"A song of ascents: From the depths I have called You, Havayah."

Psalms 130:1א'ל: תהילים ק"ל א:

שיר המעלות ממעמקים קראתיך ה'

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

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88 הוא הכלי שבו מתגלה אלקותו ית' . . ע"פ האדמה

The note says that a gloss is added there: "that is, through this revelation from above the chain of descending worlds the healing and the blessing will be drawn down, etc."

KEHOT'S NOTE

באוה"ת-סידור ע' קפה נוסף הגהה "ר"ל שע"י גילוי זה מלמעלה מהשתלשלות יומשך הרפואה והברכה כו").

89 וירד הגשם משמים לארץ ויולידה ויצמיחה

"For as the rain and the snow come down from heaven... and water the earth, and make it bring forth and sprout." The verse's words describe the physical change that prayer brings about.

Isaiah 55:10י"ה: ישעיהו נ"ה:

כי כאשר ירד הגשם והשלג מן השמים ושמה לא ישוב כי אם־הרָוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהַצְמִיחָהּ וְנָתַן זֶרַע לְזֹרַע וְלֶחֶם לְאֹכֵל:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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90 אני הוי' אלקיכם

The closing words of the section of tzitzis, "I am Havayah your G-d," which open the discourse in Parshas Shelach to which the text refers.

Numbers 15:41מ"א: במדבר ט"ו:

אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים: אֲנִי ה' אֱלֹהֵיכֶם:

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 11

91 בזוהר דלית ברכתא שריא באתר ריקניא

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

KEHOT'S NOTE

ח"ב פז, ב. ח"ב קנג, ב. [כ].

92 דלית ברכתא שריא באתר ריקניא

On Elisha's question to the widow, "Tell me, what do you have in the house?", the Zohar says it is forbidden to bless over an empty table, "because the blessing from Above does not rest in an empty place."

Zohar, Yitro 24:431-26:441א"כ: יתרו כ"ד: תל"א-כ"ו: תמ"א:

R. Abba derived the same lesson from the words from this commandment: "Thou shalt not make... any graven image (pesel)", which he connected with the verse, "Hew (pesal) thee two tables of stone" (Ex. 34, 1), interpreting thus: "Thou shalt not 'hew' unto thee another Torah, which thou neither knowest [from books], nor hast learnt from thy master; for I the L-rd thy G-d am a jealous G-d and shall punish thee in the world to come when thy soul shall long to enter into the spheres of glory and ...

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93

דלית ברכתא שריא באתר ריקניא

The table in the Mishkan must never be empty even for a moment, for “the blessings from Above do not rest in an empty place”; so a person’s table should have bread on it when he blesses.

ספר זוהר, תרומה מ”ו:תצ”ט-46:499-47:506
מ”ו:תק”ו

R. Hiya then began to discourse on the text: When thou hast eaten and art satisfied, then thou shalt bless the L-rd thy G-d (Deut. 8, 10). Said he: ‘Should a man then bless the L-rd only after he has filled his belly? Nay, even if one eats but a morsel and counts it as a meal, that is called eating to satisfaction; for it is written, “Thou openest Thine hand and satisfiest the wish (will) of every living thing” (Ps. 145, 16). It is not written: “Thou satisfiest with ...

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

94

וזהו שארז”ל

The note points to a later discourse in Likkutei Torah, whose third abridgement brings this teaching, with the Zohar (III, 255, end of side b).

KEHOT’S NOTE

על”ק סד”ה צו את בני” קיצור גי’ [עט, א] מזה”ג [רנה, סע”ב] דע”ח ע”א. [כ].

95

ח”י ברכות דצלותא הם כנגד ח”י חוליות שבשדרה

“Corresponding to the eighteen vertebrae in the spine”: one of the Sages’ explanations of why the Shemoneh Esreh has eighteen blessings.

ברכות כ”ח ב:י”ז Berakhot 28b:17

אמר רבי הלל בריה דרבי שמואל בר נחמני: כנגד שמונה עשרה אנפיות שאמר דוד ב”הבו לה’ בני אליים”. רב יוסף אמר: כנגד שמונה עשרה אנפיות שבקריאת שמע. אמר רבי תנחום אמר רבי יהושע בן לוי: כנגד שמונה עשרה חוליות שבשדרה.

R. Hillel, the son of R. Samuel b. Nahmani, said : They correspond to the eighteen times the Divine Name [Havayah] is mentioned by David in the Psalm “Ascribe unto the L-rd, O ye sons of might” (Ps.xxix). Rab Joseph said : They correspond to the eighteen times the Divine Name is mentioned in the Shema’. R. Tanhum said in the name of R. Joshua b. Levi : They correspond to the eighteen vertebrae in the spinal column.

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96

The Mishnah’s count of the 248 limbs includes “eighteen vertebrae in the spine,” which is the source of the difficulty raised here.

Mishnah Oholot 1:8ח”ח

מאתם וארבעים ושמונה אברים באדם, שלשים בפסת הרגל, ששה בכל אצבע, עשרה בקרסל, שנים בשוק, חמשה בארבעה, אחד ביד, שלשה בקטלית, אחת עשרה צלעות, שלשים בפסת היד, ששה בכל אצבע, שנים בקנה, ושנים במרפק, אחד בזרוע, וארבעה בכתף. מאה ואחד מזה ומאה ואחד מזה. ושמונה עשרה חליות בשדרה, תשעה בראש,

לא הביט און ביעקב כו

שמנה בצואר, ששה במפתח של לב, וחמשה בנקביו. כל אחד ואחד מטמא במגע ובמשא ...

There are two hundred and forty-eight limbs in a human body: Thirty in the foot, six for every toe, Ten in the ankle, Two in the shin, Five in the knee, One in the thigh, Three in the hip, Eleven ribs, Thirty in the hand, [that is] six to every finger, Two in the fore-arm, Two in the elbow, One in the upper arm and Four in the shoulder, [For a total of] one hundred and one on the one side [of the body] and one hundred and one on ...

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PARAGRAPH 12

97

כמ”ש בפא”ט

Among the injuries that do not make an animal a tereifah: “the spine was broken but its cord was not severed.”

חולין נ”ד א:י”ג-54a:13-14

מתני’ ואלו כשרות בבהמה ניקבה הגרגרת או שנסדקה עד כמה תחסר רשב”ג אומר עד כאיסור האיטלקי נפחתה הגולגולת ולא ניקב קרום של מוח ניקב הלב ולא לבית חללו נשברה השדרה ולא נפסק החוט שלה נישלה הכבד ונשתייר הימנה כזית המסס ובית הכסות שניקבו זה לתוך זה ניטל הטחול ניטלו הכליות ניטל לחי התחתון ניטלה האם שלה וחרותה בידי שמים הגלודה רבי מאיר מכשיר וחכמים פוסלין:

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT’S NOTE

חולין נד, א.

PARAGRAPH 13

98

ועי בפדרס בסופו שער ל”א

The note says that the Tzemach Tzedek copies the wording of the Pardes there.

KEHOT’S NOTE

ראה בביאור” להצ”צ-א עי רג שמעתיק הלשון.

99

ויסע ויבא ויט

The three consecutive verses at the Sea, each opening with the letter vav: “And [the angel] moved,” “And it came” and “And [Moshe] stretched out.” In the Pardes their three opening vavs, each worth six, stand for the three patriarchs.

Exodus 14:19-21שמות י”ד:י”ט-כ”א

ויסע מלאך האלוקים ההלך לפני מנה ישראל וילך מאחריהם ויסע צמוד הענן מפניהם ויעמד מאחריהם: ויבא בין מנה מצרים ובין מנה ישראל ויהי הענן והחשך ויאר את הלילה ולא יקרב זה אל זה כל הלילה: ויט משה את ידו עליהם וילך ה’ אתהם ברוח קדים עזה כל הלילה וישם אתהם להרכה ויבקעו המים:

And the angel of G-d, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them; and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it

light by night there; and the one came not near the other all the night. And Moses stretched out his hand over the sea; and the L-RD caused the sea to go back by a ...

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100 ח"י חוליות שהם נגד ג' ווי"ן דויסע ויבא ויט ג' אבות חג"ת

The three patriarchs are three vavs that add up to eighteen, in the secret of Vayisa, Vayavo, Vayet, "and therefore there are eighteen vertebrae in the spine," whose drawing down from Chochmah is through Daas, the white thread drawn from the brain.

Pardes Rimmonim 31:8 ח"י:א:ח' פרדס רמונים

101 אלפי שנאן

"The chariots of G-d are myriads, thousands of shinan." The verse opens the discourse in Parshas Yisro to which the text refers.

Psalms 68:18 ח"י:ח' תהילים

רכב אלקים רבתיים אלפי שנאן אדני כם סיני בקדש:

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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102 כמאמר הת"ז

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

KEHOT'S NOTE

בהקדמה (פתח אלי').

103 In Elijah's prayer: You are the Cause of causes, who waters the tree with that flow, "and that flow is like the soul to the body, which is life to the body." The Alter Rebbe applies it to the light within the Sefiros, which are its vessels.

Tikkunei Zohar 17a:21 ח"י:א:כ' תקוני זוהר

והוא נביעו איהו כנשמתא לגופא דאיהו חיים לגופא. ובר לית דמיין ולית דיוקנא מכל מה דלגו ולבר.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 14

104 ח"י ברכות הם כנגד ח"י חוליות

"Corresponding to the eighteen vertebrae in the spine": the Gemara's explanation of the number of blessings, read here as eighteen vessels.

Berakhot 28b:17 ח"י:ב:כ' ברכות

אמר רבי הלל בריה דרבי שמואל בר נחמני: כנגד שמונה עשרה אצטרות שאמר דוד ב"הבו לה' בני אליהם. רב יוסף אמר: כנגד שמונה עשרה אצטרות שבקריאת שמע. אמר רבי תנחום אמר רבי יהושע בן לוי: כנגד שמונה עשרה חוליות שבשדרה.

R. Hillel, the son of R. Samuel b. Nahmani, said : They correspond to the eighteen times the Divine Name [Havayah] is mentioned by David in the Psalm "Ascribe unto the L-rd, O ye sons of might" (Ps.xxix). Rab Joseph said : They correspond to the eighteen times the Divine Name is mentioned in the Shema'. R. Tanhum said in the name of R. Joshua b.

Levi : They correspond to the eighteen vertebrae in the spinal column.

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

PARAGRAPH 15

105 ומאן דלא כרע במודים נעשה שדרתו נחש

"A person's spine, after seven years, becomes a snake; and this applies to one who did not bow at Modim."

Bava Kamma 16a:22 ח"י:א:כ"ב בבא קמא

דתנא: צבוע זכר לאחר שבע שנים נעשה עטלף, עטלף לאחר שבע שנים נעשה ערפד, ערפד לאחר שבע שנים נעשה קימוש, קימוש לאחר שבע שנים נעשה חוח, חוח לאחר שבע שנים נעשה שד. שדרו של אדם - לאחר שבע שנים נעשה נחש. והני מילי דלא כרע ב"מודים".

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

KEHOT'S NOTE

ב"ק טז, א.

106 משפטים ד"ק ע"א

The note says that this Zohar is explained there, together with the connection of Modim to the Resurrection of the Dead.

KEHOT'S NOTE

נתבאר באוה"ת בראשית כרך-ה דף תתקלז, א דשם מבאר השייכות לבחי מודים עם תח"מ. ובמאמרי אדח"ז הקצרים ע' שנג. וראה לקמן עה, ג. ולעיל פ' פקודי ז, ג.

107 דמאן דלא כרע במודים אינו חי לעתיד

The Holy One, blessed be He, withholds the reward of none of His creatures except those who left His faith and those who did not bow at Modim: from these He makes other creatures, so that the human form of that body is never rebuilt and never rises.

Zohar, Mishpatim 3:110-118 ח"י:ק"י:ק"י-ק"י ספר זוהר, משפטים

Friends friends! Open your eyes wide that ye may see more clearly, for I know that at present ye imagine that such bodies are mere figures in the void, incapable of sustained existence. It is, however, not so, and ye must beware of such thoughts. "Who can utter the mighty acts of the L-rd? Who can show forth all his praise?" (Ps. 106, 2). The body of the first husband is not lost: on the contrary, it will have an existence in the time to come, for it has already ...

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

108 דמאן דלא כרע במודים אינו חי לעתיד

"The tree of eighteen," a person's spine, when it bows before its Master, will straighten and stand at the Resurrection; if it does not bow at Modim, it becomes a snake and has no rising at that time.

Zohar, Sh'lach 13:128-15:137 ח"י:ק"י:ק"י-ק"י ספר זוהר, שלח

109 לפי שאינו ממשיך . . שהם ח"י חוליות

The note says that this point, that one who does not bow fails to draw life into the eighteen vertebrae, is explained

there at length.

KEHOT'S NOTE

נתבאר באריכות בתו"ח בראשית נד, א. שערי אורה שער חנוכה דף כא, א.

PARAGRAPH 16

110

משה ידבר

At Sinai, "Moshe would speak, and G-d would answer him with a voice." The verse opens the explanation in Parshas Yisro to which the text refers.

שמות י"ט:י"ט Exodus 19:19

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד מִשָּׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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111 Kehot's note points to Exodus 18:1-20:23 for these words.

שמות י"ח:א-כ"ג:י"ח Exodus 18:1-20:23

PARAGRAPH 17

112 המצוה היא האבר והכלי והכוונה הוא המשכת האור בתוך הכלי

In a gloss the Tanya cites Etz Chaim: the intention of the mitzvos and of Torah study is at the level of light, and the body of the mitzvos at the level of vessels. The chapter also says that prayer or a blessing without intention is like a body without a soul.

תניא, חלק ראשון; ליקוטי אמרים 38:10 Tanya, Likkutei Amarim

... כוונה - כגודל מעלת אור הנשמה על הגוף, שהוא כלי ומלבוש הנשמה, כמו גוף המצוה עצמה שהוא כלי ומלבוש לכוונה.

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113

אם בחקתי תלכו ואת מצותי תשמרו

"If you walk in My statutes and keep My commandments and do them." The verse opens the discourse to which the text refers.

ויקרא כ"ו:3 Leviticus 26:3

אם־בְּחֻקֵּי תִלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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PARAGRAPH 18

114

בביאור ע"פ וקבל היהודים

There the practical mitzvos, the 248 limbs, are the vessels of the Ten Sefiros, and their multitude brings added light and revelation from the Infinite One, since the light needs vessels in which to be held; without a vessel the light withdraws to its source, as a flame withdraws without a wick.

KEHOT'S NOTE

תו"א צו, ב.

115

וקבל היהודים

"And the Jews accepted what they had begun to do." The verse opens the explanation in Torah Ohr, Megillas Esther, to which the text refers.

אסתר ט:כ"ג Esther 9:23

וְקָבַל הַיְּהוּדִים אֶת אֲשֶׁר־הֵחֵלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מְרְדֳּכַי אֲלֵיהֶם:

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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PARAGRAPH 19

116

ובדעת חדרים ימלאו

"And through knowledge the chambers are filled with all precious and pleasant wealth."

משלי כ"ד:4 Proverbs 24:4

וּבְדַעַת חֲדָרִים יִמָּלֵאוּ כָּל־הוֹן יָקָר וְנִעְמִים:

And by knowledge are the chambers filled With all precious and pleasant riches.

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KEHOT'S NOTE

משלי כד, ד.

117

חסד דין רחמים ר"ת חדר

The note points to this Kabbalistic lexicon for cheder as the initials of Chesed, Din and Rachamim.

KEHOT'S NOTE

ראה מא"א אות ח', ס"ו ביאיר נתיב. ראה גם לעיל פי' שלח מד, א. ובספר הליקוטים דא"ח להצ"צ ערך חדר.

118

על שלשה דברים העולם עומד

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

KEHOT'S NOTE

אבות א, ב.

119

על שלשה דברים העולם עומד

Shimon the Righteous: "The world stands on three things: on the Torah, on the service, and on acts of kindness." The Alter Rebbe identifies these with the three lines.

משנה אבות א:2 Pirkei Avot 1:2

שִׁמְעוֹן הַצַּדִּיק הָיָה מְשִׁיבֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הַעֲבוּדָה וְעַל גְּמִילוּת חֶסֶדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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120

ע"פ ואלה המשפטים

The note adds Or HaTorah on the same discourse.

KEHOT'S NOTE

תו"א עד, ג ואילך. וראה גם אוה"ת שם.

121

ואלה המשפטים

"And these are the ordinances." The verse opens the discourse in Torah Ohr to which the text refers.

Exodus 21:1 א"א: שמות

ואלה המשפטים אשר תשים לפניך:

Now these are the ordinances which thou shalt set before them.

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PARAGRAPH 20

122

בע"ה שכ"ב פ"א אות ד'

The note points there for an explanation of this passage of Etz Chaim, that Daas is not counted among the Sefiros.

KEHOT'S NOTE

ראה ביאור ע"ז באוה"ת משפטים ע' א"קו.

123

ע"פ צווארך בחרוזים

That discourse explains "Your neck with strings of beads" as separate gems held together by a thread that passes through them, like the "bar running from end to end," the quality of Yaakov, which joins even the separated realm to G-d's unity.

KEHOT'S NOTE

לקמן שה"ש יג, ב.

124

צווארך בחרוזים

"Your cheeks are lovely with rows, your neck with strings of beads." The verse opens the discourse to which the text refers on the word kavanah.

Song of Songs 1:10 י"א: שיר השירים

נאו ו לחיך בתרים צווארך בחרוזים:

Thy cheeks are comely with circlets, Thy neck with beads.

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125

ת"ת שכנגד כולן

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

KEHOT'S NOTE

פאה א, א.

126

תלמוד תורה שכנגד כולן

After listing honoring parents, acts of kindness and making peace, the Mishnah concludes, "and Torah study is equal to them all."

Mishnah Peah 1:1 א"א: משנה פאה

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקדוה קצתת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקצאת שלום בין אדם לחבירו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys

the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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127

חסד דרועא ימינא

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

128

חסד דרועא ימינא

In Elijah's prayer the Sefiros are arranged as a body: "Chesed, the right arm; Gevurah, the left arm; Tiferes, the torso." The Alter Rebbe uses it to place charity and kindness as the right arm, an outer limb.

Tikkunei Zohar 17a:16-17 י"ז א"ט: תקוני זוהר

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. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

129

ע"פ כי תבאו אל הארץ

There "When you come into the land" is read as arousing love in prayer, the "supernal land"; then "the land shall rest," the bittul of the soul's powers; and then the "six years" of sowing the field are the six orders of the Mishnah, Torah study after prayer.

KEHOT'S NOTE

לעיל פ' בהר מ, ג.

130

כי תבאו אל הארץ ושבתה הארץ

"When you come into the land that I give you, the land shall rest a Shabbos to Havayah." The verse opens the discourse in Parshas Behar to which the text refers.

Leviticus 25:2 ב"ב: ויקרא

דבר אלי בני ישראל ואמרת אליהם כי תבאו אלי הארץ אשר אני נתן לכם ושבתה הארץ שבת לה'

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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131

בפ"י מארז"ל

Rav Yosef's son, returning from a vision of the next world, reports hearing, "Fortunate is he who comes here with his learning in his hand."

Pesachim 50a:7-8 ח"ז: פסחים

ושמעתי שהיו אומרים: אשרי מי שבא לקאן ותלמודו בקדו. ושמעתי שהיו אומרים: הרוגי מלכות אין אדם יכול לעמוד במחיצתו. (ומאן) גינהו? אילימא רבי עקיבא והבירי — משום הרוגי מלכות ותו לא? אלא: הרוגי לוד.

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

פסחים נ, א. [כ].

132 אורייתא מחכמה נפקת

On the giving of the Torah: "The Torah comes forth from the supernal Chochmah," with other views that it comes from Binah or from both.

Zohar II, 85a פה, זח"ב

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

133 אורייתא מחכמה נפקת

On "and wisdom, from where (me'ayin) is it found": "The Torah comes forth from Chochmah," from the place called "holy."

Sפר הזהר, משפטים כ:ת"ק-תק"כ 20:500-502 Zohar, Mishpatim
For the Torah itself emanates from Wisdom, from the realm called "holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies". Said R. Isaac: "The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

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

134 חכמת אדם תאיר פניו

"A man's wisdom makes his face shine." The Torah, which is wisdom, is the "face."

Ecclesiastes 8:1א:ח קהלת ח

מי כהחכם ומי יודע פשר דבר חכמת אדם תאיר פניו ועו פניו ישנא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

135 צאינה וראינה

"Go out and see, daughters of Zion, King Shlomo." The verse opens the discourse in Shir HaShirim to which the text refers.

שיר השירים ג:י"א 3:11א Song of Songs

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

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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136 להצהיל פנים משמן

"And wine gladdens man's heart, to make the face shine

from oil." The shining face is again linked to the Torah.

Psalms 104:15י"ד:ט תהילים

ויין ישמח לבב-אנוש להצהיל פנים משמן ולחם לבב-אנוש יסעד:

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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137 ע"פ זכור את אשר עשה לך עמלק

In that discourse love of G-d should be like a person's love of his own life, coming from the essence of the soul, so that he delights in G-d; it then asks how one reaches this after the "exile of Egypt," when the point of the heart is small and hidden under the garments of the animal soul.

KEHOT'S NOTE

תו"א פד, ד.

138 זכור את אשר עשה לך עמלק

"Remember what Amalek did to you on the way." The verse opens the discourse in Torah Ohr to which the text refers.

דברים כ"ה:י"ז 25:17 Deuteronomy

זכור את אשר-עשה לך עמלק בדרך בצאתכם ממצרים:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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139 לכתך אחרי

"I remember for you the kindness of your youth... your going after Me in the wilderness, in a land not sown." Following "after" G-d is the level of the back.

ירמיהו ב:ב' 2:2 Jeremiah

הלך וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעורייך אהבת כלולתיך לכתך אחרי במדבר בארץ לא זרועה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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140 כמין שני פולין מונחין

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

KEHOT'S NOTE

חולין מה, סע"א.

141 כמין שני פולין מונחין

Where does the brain end and the spinal cord begin? "Like two beans lying at the mouth of the pot": inside them is brain, outside them spinal cord. The Alter Rebbe identifies the place with the nape, where the neck meets the skull.

חולין מ"ה:א ט"ו 45a:15 Chullin

אמר רבה בר בר חנה אמר רבי יהושע בן לוי כנגדו בכיצים ניכר א"ר שמעון בן פוי אמר ריב"ל משום בר קפרא מוח כל מה שבקדירה נדון כמוח התחיל למשוך נדון כחוט השדרה ומהיכן מתחיל לימשך אמר

רבי יצחק בר נחמני לדידי מיפרשא לי מיניה דרבי יהושע בן לוי כמין שני

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142 ואהבת לשון אבה

In that discourse, on the same column, the love of “to love Havayah your G-d and to serve Him with all your heart” is explained from avah, will: that a person’s will, desire and request, with all his heart and soul, be that G-d’s G-dliness and unity be revealed in the world as it was before creation.

KEHOT’S NOTE

ראה לעיל נשא כו, ב וש"נ.

143 רק אתכם ידעתי

“Only you have I known of all the families of the earth.” Here “known” means chosen and wanted, so Daas is will.

עמוס ג' ב' 2: Amos 3:2

רק אתכם ידעתי מכל משפחות האדמה עליך אפקד עליכם את כל- עונתיכם:

You only have I known of all the families of the earth; Therefore I will visit upon you all your iniquities.

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KEHOT’S NOTE

עמוס ג, ב.

144 כי עם קשה עורף אתה

“For you are a stiff-necked people,” literally “hard of nape.” The Alter Rebbe reads it as the stubborn strength of will, which belongs to the back.

שמות ל"ג: Exodus 33:3

אל-ארץ ונת חלב ודבש כי לא אעלה בקרבך כי עם-קשה ערף אתה פן- אכלה בדרך:

unto a land flowing with milk and honey; for I will not go up in the midst of thee; for thou art a stiffnecked people; lest I consume thee in the way.'

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KEHOT’S NOTE

שמות לג, א.

145 בעבודה קשה

“And they embittered their lives with hard labor.” Read here as the hard service of prayer.

שמות א': Exodus 1:14

וימרו את-תייהם בעבדה קשה בחמר ובלבנים ובכל-עבדה בשדה את כל-עבדתם אשר-עבדו בהם בפרך:

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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KEHOT’S NOTE

שמות א, יד.

146 קשה עורף הוא

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

KEHOT’S NOTE

שם לד, ט.

147 קשה עורף הוא ועל כן וסלחת

Moshe after the Thirteen Attributes: “for it is a stiff-necked people, and You will forgive our iniquity.” The stubbornness itself becomes the ground for forgiveness.

שמות ל"ד: Exodus 34:9

ויאמר א-נא מצאתי חן בעיניך אדני ילד-נא אדני בקרבנו כי עם- קשה-ערף הוא וסלחת לעוננו ולחטאתנו ונחלתנו:

And he said: ‘If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.’

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148 ואהיה שעשועים כו' ושעשועי את בני אדם

The Torah speaks: “And I was a delight day by day... and my delights are with the sons of men.” The Torah reveals the supernal delight.

משלי ח': Proverbs 8:30-31

ואהיה אצלו אמון ואהיה שעשועים יום יום משחקת לפניו בכל-עת: משחקת בתבל ארצו ושעשעי את-בני אדם:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him, Playing in His habitable earth, And my delights are with the sons of men.

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149 ע"פ חכלילי עינים

The note locates the discourse on “Red of eyes” in Torah Ohr, Vayechi.

KEHOT’S NOTE

תו"א פ' ויחי.

150 חכלילי עינים

Yaakov’s blessing of Yehudah: “red of eyes from wine.” The verse opens the discourse in Torah Ohr, Vayechi, to which the text refers.

בראשית מ"ט: Genesis 49:12

חכלילי עינים מיין ולבן-שנים מחלב:

His eyes shall be red with wine, And his teeth white with milk.

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151 פ"א שחרית ופ"א ערבית

“Even if a person studied only one chapter in the morning and one chapter in the evening, he has fulfilled the commandment ‘This book of the Torah shall not depart from your mouth.’”

מנחות צ"ט ב: Menachot 99b:15-16

גמי תניא רבי יוסי אומר אפילו סילק את הישנה שחרית וסידר את החדשה ערבית אין בכך כלום אלא מה אני מקיים לפני תמיד שלא ילין

שלחן בלא לחם אמר ר' אמי מדבריו של ר' יוסי נלמוד אפילו לא שנה
אדם אלא פרק אחד שחרית ופרק אחד ערבית קיים מצות (יהושע א, ח)
לא ימוש (את) ספר התורה הזה מפיו

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KEHOT'S NOTE

ראה מנחות צט, ב. הלי ת"ת לאדה"ז פ"ב, ה"ח. פ"ג ה"ב.

152

והגית בו

"This book of the Torah shall not depart from your mouth,
and you shall meditate on it day and night."

יהושע א:ח"8 Joshua

לא־יִמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהִגִּיתָ בוֹ יוֹמָם וְלַיְלָה לְמַעַן תִּשְׁמֹר
לְעֲשׂוֹת כְּכָל־הַכְּתוּב בוֹ כִּי־אֶזְרְךָ אֶת־דְּרָכְךָ וְאָז תִּשְׁכִּיל:

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

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KEHOT'S NOTE

יהושע א, ח.

153

לא ויתר על ביטול תו'

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

KEHOT'S NOTE

ראה ירושלמי חגיגה א, ז. פתיחתא לאיכ"ר, ב.

154

לא ויתר על ביטול תורה

The Holy One, blessed be He, forgave Israel idolatry, for-
bidden relations and bloodshed, "but their rejection of the
Torah He did not forgive."

תלמוד ירושלמי חגיגה א:ז"17 Jerusalem Talmud Chagigah

155

לא ויתר על ביטול תורה

The same teaching in the Midrash on Eichah: G-d forgave
idolatry, forbidden relations and bloodshed, but "did not
forgive the rejection of the Torah."

Eikhah Rabbah, Petichta ב"2 איכה רבה, פתיחתא

... רַבִּי הוֹנָא וְרַבִּי יְרֵמְיָה בְּשֵׁם רַבִּי שְׁמוּאֵל בְּרַבִּי יִצְחָק אֲמַרְי, מְצִינוּ
שׁוֹתֵר הַקָּדוֹשׁ בְּרוּךְ הוּא עַל עֲבוֹדַת כּוֹכָבִים וְעַל גְּלוֹי עַרְוֹת וְעַל
שְׁפִיכוֹת דָּמִים, וְלֹא וְתֵר עַל מַאֲסָה שֶׁל תּוֹרָה, שְׁנֵאמַר: עַל מָה אֲבִידָה
הָאָרֶץ, עַל עֲבוֹדַת כּוֹכָבִים וְעַל גְּלוֹי עַרְוֹת וְעַל שְׁפִיכוֹת דָּמִים, אֵין כְּתִיב
כָּאן, אֱלָא עַל עֲזָבְכֶם אֶת תּוֹרָתִי. רַבִּי הוֹנָא וְרַבִּי יְרֵמְיָה בְּשֵׁם רַבִּי חִיָּא בַר
אֲבָא אֲמַרְי, כְּתִיב (יִרְמְיָה טז, יא): וְאֲנִי עֲזָבוֹ וְאֶת תּוֹרָתִי לֹא שָׁמְרוּ,
הֲלֹאִי אוֹתִי עֲזָבוּ וְתוֹרָתִי שָׁמְרוּ, מִתּוֹךְ שְׁהִיוּ ...

Rabbi Abba bar Kahana began: "Who is the wise man who
will understand this..." (Jeremiah 9:11). Rabbi Shimon ben
Yohai taught: If you have seen towns uprooted from their
place in the Land of Israel, know that they did not provide
the salaries of the Bible teachers and the Mishna teachers,
as it is stated: "For what reason did the land perish.... The
L-rd said: Because they have forsaken My Torah" (Jeremiah
9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi

and Rabbi Ami to go out and establish [educational pro-
grams] ...

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156

סלסלה ותרוממך

"Esteem her, and she will exalt you." The Alter Rebbe
reads "esteem her" as deep study, which lifts the soul to
the Torah's source.

משלי ד:ח"8 Proverbs

סלסלה ותרוממך תכבדך כי תחבקנה:

Extol her, and she will exalt thee; She will bring thee to hon-
our, when thou dost embrace her.

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157

עוטה אור כשלמה

"He wraps Himself in light as a garment." The Torah as
G-d's garment.

תהילים ק"ד:ב'2 Psalms

עטה־אור כשלמה נוטה שמים כפריעה:

Who coverest Thyself with light as with a garment, who
stretchest out the heavens like a curtain;

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158

לבוש" כתלג חיור

The vision of the Ancient of Days: "His garment was like
white snow, and the hair of His head like pure wool." The
garment is the Torah as studied; the hair, above the gar-
ment, is its source.

דניאל ז:ט"9 Daniel

הָיָה לְעֵינַי עַד דִּי כְרִסְוֹן רַמְיוּ וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתִלְגַּ חֲזֹר וְשִׁעַר
רִאשָׁה כְּעֵמֶר נָקֵא כְּרִסְיָה שְׂבָבִין דִּי־נֹר גְּלִגְלוּהִי נוֹר דְּלִק:

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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159

והאדם ידע

"And the man knew Chavah his wife." Daas is the bond
through which the drawing down from Chochmah takes
place.

בראשית ד:א'1 Genesis

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתֵּהָר וַתֵּלֶד אֶת־קַיִן וְתֹאמַר קָנִיתִי אִישׁ אֶת־
ה'

And the man knew Eve his wife; and she conceived and bore
Cain, and said: 'I have agotten a man with the help of the
L-RD.'

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160

יעשה שלום לי

"Or let him take hold of My strength, let him make peace
with Me." Read here as the drawing down of the higher

Chochmah into Knesses Yisrael.

ישעיהו כ"ז:5

או יחזק במעוזי יעשה שלום לי שלום יעשה-לי:

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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161

בכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your might" is love beyond measure, above the intellect.

Deuteronomy 6:5 ויבררם

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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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162

מים רבים

"Many waters cannot quench the love." The verse opens the explanation in Torah Ohr, Toldos, to which the text refers.

Song of Songs 8:7 וי' שיר השירים

מים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפוה אם יתן איש את כל הביתו באהבה בזה יבזו לו:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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163

ששים המה מלכות כו' אחת היא יונת

"There are sixty queens... My dove, my perfect one, is one." The verses open the explanation to which the text refers.

Song of Songs 6:8-9 וי' שיר השירים

ששים המה מלכות ושמונים פילגשים וצלמות אין מספר: אחת היא יונת תמתי אחת היא לאמה ברה היא לילדתה ראוה בנות ויאשרוה מלכות ופילגשים ויהלולה:

There are threescore queens, And fourscore concubines, And maidens without number. 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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164

חסידים הראשונים שהיו שוהין בתפלתן ט' שעות ביום

"The early pious ones would wait an hour, pray an hour, and wait again an hour," nine hours a day in prayer, and yet their Torah was preserved and their work blessed.

Berakhot 32b:24-25 וי' ברכות

תנו רבנן: חסידים הראשונים היו שוהין שעה אחת, ומתפללין שעה אחת, וחוזרין ושוהין שעה אחת. וכי מאחר ששוהין תשע שעות ביום בתפלה, תורתן היאך משתמרת, ומלאכתם היאך נעשית? אלא מתוך שחסידים הם — תורתם משתמרת, ומלאכתן מתברכת.

Our Rabbis have taught : The pious men of old used to wait an hour, pray for an hour, and again wait an hour. Since they spent nine hours in the day in connection with prayer, how was their Torah kept up, and how was their work done ? But since they were pious, their Torah was preserved and their work was blessed.

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165

ואהי שעשועים . . ושעשועי את בניא

The words here quote Proverbs 8:30; the passage is shown below.

Proverbs 8:30 וי' משלי

ואהיה אצלו אמן ואהיה שעשועים יום יום משחקת לפני בלעת:

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-לא.

PARAGRAPH 21

166

לעולם יסדר אדם שבחו של מקום ואח"כ יתפלל

Rabbi Simlai taught: "A person should always first set out the praise of the Holy One, blessed be He, and afterwards pray," learning it from the order of Moshe's prayer in Va'eschanan.

Berakhot 32a:32 וי' ברכות

דרש רבי שמלאי: לעולם יסדר אדם שבחו של הקדוש ברוך הוא, ואחר כך יתפלל. מנלן? — ממשה, דכתיב: "ואתחנן אל ה' בעת ההיא". וכתיב: "הי אלקים אתה החלת להראות את עבדך את גדלך ואת ידך הנזקה אשר מי אל בשמים ובארץ אשר יעשה כמעשיך וכגבורותיך". וכתיב בתריה "אעברה נא ואראה את הארץ הטובה וגו'".

R. Simlai expounded : A man should always recount the praise of the Holy One, blessed be He, and thereafter pray [for his needs]. Whence have we this? From Moses; for it is written, "And I besought the L-rd at that time, saying" (Deut. iii. 23). Then it is written, "O L-rd G-d, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand ; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts ...

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PARAGRAPH 22

167

ג"פ קדוש

The seraphim call to one another, "Holy, holy, holy is Havayah of hosts." The verse is recited in the blessing of Yotzer Or.

Isaiah 6:3 וי' ישעיהו

וקרא זה אליזה ואמר קדוש קדוש קדוש הי צבאות מלא כל הארץ כבודו:

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

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168 דלית מחשבה תפיסא ביה

Elijah's prayer: "You are exalted above all the exalted, hidden from all the hidden; no thought can grasp You at all."

Tikkunei Zohar 17a:10-12 כ"א: 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 אתכסיא) מבני נשא. ואנת הוא דקשר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

169 ונתתי לך מהלכים בין העומדים האלה

The angel promises Yehoshua the High Priest, "I will give you places to walk among these that stand." The angels "stand," while a person "walks."

Zechariah 3:7 זכריה ג:ז

כה־אמר ה' צבאות אֱמִי־בְדָרְכִי תֵלֶךְ וְאִם אֶת־מִשְׁמְרֵי תִשְׁמֹר וְגַם־אֶתֶּה תִּדְרֹן אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרִי וְנָתַתִּי לָךְ מְהֻלָּכִים כִּי־וְהָעֹמְדִים הָאֵלֶּה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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170 עצי שטים עומדים

"And you shall make the boards for the Mishkan of acacia wood, standing." The text alludes to an explanation of this "standing."

Exodus 26:15 שמות כ"ו:ט"ו

וְעֲשִׂיתָ אֶת־הַקָּרְשִׁים לְמִשְׁכַּן עֲצֵי שִׁטִּים עֹמְדִים:

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

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171 ותפול לפני רגליו ותבך ותתחנן לו

"And Esther spoke again before the king, and fell before his feet and wept and pleaded with him." The verse opens the explanation to which the text refers.

Esther 8:3 אסתר ח:ג

וּתֹסֵף אֶסְתֵּר וּתְדַבֵּר לִפְנֵי הַמֶּלֶךְ וּתִפֹּל לִפְנֵי רַגְלָיו וּתִתְחַנֵּן־לּוֹ לְהַעֲבִיר אֶת־רֹעַת הַמֶּן הָאֵנִי וְאֵת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים:

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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172 מאן רגליו אלין מלאכין

On "a path with his feet he did not tread" (Isaiah 41:3), the Zohar says that no angel and no messenger went before Avraham, only the Holy One, blessed be He, Himself. The "feet" are the angels.

ספר הזהר, לך לך כ"ב:ר"י-רכ"ה 22:212-225 Zohar, Lech Lecha

"Even by a way that he had not gone by his feet": if not with his feet, how then did Abram go-on the clouds or with horses and chariots? No: what it means is that it was not an angel or a messenger, but G-d Himself, that went before Abram, the word "feet" here referring to the angels, who are subject to G-d, as in the verse "And his feet shall stand in that day" (Zech. 14, 4).

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

173 ישראל עלו במחשבה

"Six things preceded the creation of the world": some were created, and some "arose in thought" to be created, among them Israel.

Bereshit Rabbah 1:4 ד'א: רבא

... "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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PARAGRAPH 23

174 היינו כחולמים

"When Havayah returns the captivity of Zion, we were like dreamers." Used here for the soul's state of "sleep" in the body.

Psalms 126:1 תהילים קכ"ו:א

שִׁיר הַמַּעֲלוֹת כְּשׁוֹב ה' אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים:

A Song of Ascents. When the L-RD brought back those that returned to Zion, We were like unto them that dream.

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175

מאיגרא רמה

Rabbi Yehoshua, reading "He cast down from heaven to earth," said, "From a high roof to a deep pit." The soul's descent into the body is a fall of this kind.

Chagigah 5b:16-17 ט"ז-ט"ו חגיגה ה' ב:

רבי הוה נקט ספר קינות וקא קרי בגויה, כי מטא להאי פסוקא "השליך משמים ארץ" — נפל מן ידיה, אמר: מאיגרא רם לבריך עמיקתא. רבי ורבי חייא הוו שקלי ואזלי באורחא, כי מטו להווא מתא, אמרי: איכא צורבא מרבנן הכא? נזיל וניקביל אפיה. אמרי: איכא צורבא מרבנן הכא, ומאור עינים הוא. אמר לקה רבי חייא לרבי: תיב את, לא תזלזל בנשיאיותך. איזיל אנא ואקביל אפיה.

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

176

עליונים למטה

Rav Yosef, returning from a glimpse of the next world, said, "I saw an upside-down world: the higher ones below and the lower ones above."

Pesachim 50a:6 א"ו:6 פסחים

ורבי יהושע בן לוי אמר: אלו בני אדם שיקריו הן בעולם הזה, וקפויין הן לעולם הבא. כי הא דרב יוסף בריה דרבי יהושע בן לוי חלש ואיתנגיד, כי הדר, אמר לקה אבוה: מאי חזית? אמר לקה: עולם הפוך ראיתי, עליונים למטה, ותחתונים למעלה. אמר לו: בני, עולם כרור ראיתי. ואנו היכי היתם? כי היכי דאיתו אנן הכא, הכי איתינו היתם.

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

PARAGRAPH 24

177

אין עומדים להתפלל אלא מתוך כובד ראש

"One may stand to pray only out of heaviness of head; the early pious ones would wait an hour and then pray, so as to direct their hearts to the Omnipresent."

Mishnah Berakhot 5:1 א"א:1 ברכות ה'

אין עומדין להתפלל אלא מתוך כבד ראש. חסידים הראשונים היו שוהים שעה אחת ומתפללים, כדי שיכוננו את לבם למקום. אפלו המלך שואל בשלמו, לא ישיכנו. ואפלו נחש כרוך על עקבו, לא יפסיק:

One should not stand up to say Tefillah except in a reverent state of mind. The pious men of old used to wait an hour before praying in order that they might direct their thoughts to G-d. Even if a king greets him [while praying] he should not answer him: even if a snake is wound round his heel he should not stop.

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178

ואהבת בכל לבבך

"And you shall love Havayah your G-d with all your heart." The love of the Shema is the fruit of this preparation.

Deuteronomy 6:5 ו"ה:5 דברים

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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 25

179

יפה שעה אחת בתשובה ומע"ט

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

KEHOT'S NOTE

אבות ד', יז.

180

יפה שעה א' בתשובה ומעשים טובים בעוה"ז מכל חיי העוה"ב

"One hour of teshuvah and good deeds in this world is better than all the life of the World to Come."

Pirkei Avot 4:17 ט"ז:17 משנה אבות ד'

הוא היה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

181

עוה"ב... וזו השכינה

"In the World to Come there is no eating and no drinking... but the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah."

Berakhot 17a י"ז ברכות

KEHOT'S NOTE

ראה ברכות יז, א.

182

ויניחהו בגי'ע לעבדה

"And He placed him in Gan Eden to work it and to guard it." The "work" of the Garden is adding light to it.

Genesis 2:15 ט"ו:2 בראשית ב'

ויקח ה' אלקים את האדם ויניחהו בגן עדן לעבדה ולשמרה:

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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183

וידבר משה אל ראשי המטות

"And Moshe spoke to the heads of the tribes." The verse opens the explanation to which the text refers.

Numbers 30:2 ב'2:30 במדבר

וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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184

אם ישים אליו לבו

Elihu's words: "If he sets his heart toward Him, his spirit and his soul He gathers to Himself." The text cites it for the service of the heart.

Job 34:14 י"ד:34 איוב

אם ישים אליו לבו ורוחו ונשמתו אליו יאסף:

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.

PARAGRAPH 26

185

יעקב עבדי

"And now listen, Yaakov My servant." The maamar returns to the opening verse's name for the servant.

Isaiah 44:1:א"י שיעהו מ"ד

ועתה שמע יעקב עבדי וישראל בחרתי בו:

Yet now hear, O Jacob My servant, And Israel, whom I have chosen;

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KEHOT'S NOTE

ישעי"ד, א.

186

שהחוט מגיע עד גיד הנשה

The Gemara discusses where the spinal cord ends and the brain begins, and asks, "How far does the spinal cord extend?": "To between the parshos." The Kehot note sends the reader here for the cord's reach down the body.

Chullin 45b:ה חולין מ"ה

KEHOT'S NOTE

ראה חולין מה, ב.

PARAGRAPH 27

187

ישת הושך סתרו

"He made darkness His hiding place." The yud comes from this concealed level, beyond all grasp.

Psalms 18:12:י"ח תהילים י"ח

ישת־הושך סתרו סביבותיו סכתו חשכת־מים עבי שחקים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

188

סד"ה וישב יעקב

At the end of that discourse "And Yaakov dwelt" is read as a lowering and descent from his standing place: the level of Yaakov, yud-akev, is drawn downward.

KEHOT'S NOTE

תו"א כז, ב.

189 Kehot's note points to Genesis 37:1-2 for these words.

Genesis 37:1-2:א"י בראשית ל"ז

וישב יעקב בארץ מגורי אביו בארץ כנען: אלה תלדות יעקב יוסף בן שבע־עשרה שנה היתה רעה את־אחיו בצאן נער את־בני בלהה ואת־בני זלפה נשי אביו ויבא יוסף את־דבתם רעה אל־אביהם:

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. These are the generations of Jacob.

Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

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190

"And Yaakov dwelt in the land of his father's sojournings." The verse opens the discourse in Torah Ohr to which the text refers.

בראשית ל"ז:א' Genesis 37:1

וישב יעקב בארץ מגורי אביו בארץ כנען:

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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191

ובד"ה הבאים ישרש יעקב

There the "taking root" below is the mitzvos, which descended from the supernal will to be en clothed in physical things: the level of Yaakov, the yud that came down to the heel.

KEHOT'S NOTE

תו"א נג, ד.

192

הבאים ישרש יעקב

"Those who come, Yaakov will take root; Yisrael will blossom and flower." The verse opens the discourse in Torah Ohr to which the text refers.

Isaiah 27:6:ו"ז ישיעיהו כ"ז

הבאים ישרש יעקב ציצץ ופרח ישראל ומלאו פני־תבל תנוכה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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193

ועמר לא חפצתי

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

KEHOT'S NOTE

שם עג, כה.

194

ועמר לא חפצתי

"Whom do I have in heaven? And besides You I desire nothing on earth." The longing of the heart that draws down the supernal will.

Psalms 73:25:כ"ה תהילים ע"ג

מי־לי בשמים ועמר לא־חפצתי בארץ:

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

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195

על תפלתי שתהא סמוכה למטתי

Abba Binyamin said he was anxious all his days about two things, one of them "my prayer, that it be before my bed"; the Gemara explains it as praying close to rising from bed.

Berachot 5b:21-22:כ"ב ברכות ה' ב

תנא אבא בנימין אומר: על שני דברים הייתי מצטער כל ימי — על תפלתי שתהא לפני מטתי, ועל מטתי שתהא נתינה בין צפון לדרום.

"על תפלתו שתהא לפני מטתי", מאי "לפני מטתי"? אילימא "לפני מטתי" ממש, והאמר רב יהודה, אמר רב, ואיתימא רבי יהושע בן לוי: מנין למתפלל שלא יהא דבר חוצץ בינו לבין הקיר — שנאמר: "ויסב חזקתו פניו אל הקיר ויתפלל"? לא תימא, "לפני מטתי", אלא אימא "סמוך למטתי". "ועל מטתי ...

There is a teaching : Abba Benjamin said : Throughout my life I was most anxious about two things, viz., that my Tefillah should be recited before my bed, and that my bed should be placed between North and South. "That my Tefillah should be recited before my bed." What means "before my bed" ? Is it to be supposed that it was actually in front of the bed? But Rab Judah has said in the name of Rab (another version : R. Joshua b. Levi): Whence do we learn ...

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

KEHOT'S NOTE

ברכות ה, ב.

196

כי ביום הזה יכפר

"For on this day He will atone for you, to purify you." The verse opens the discourse in Parshas Acharei to which the text refers.

Leviticus 16:30: "וַיִּקְרָא טָוִי"

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תְּטַהֲרוּ: 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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197

בראתיו יצרתיו אף עשיתיו

"Everyone called by My Name and for My glory: I created it, I formed it, I also made it." The three verbs correspond to thought, speech and action.

Isaiah 43:7: "שְׁעִיחַו מִי"

כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בִּרְאִיתִי אֶף־עָשִׂיתִי:

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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198

ואיש און מחשבותיו

"Let the wicked forsake his way, and the man of iniquity his thoughts." Aven is located first of all in thought.

Isaiah 55:7: "יִשְׁעִיחַו נִי"

יַעֲזֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אֶן מַחְשַׁבָּתִּי וְיָשָׁב אֶל־יְיָ וִירַחֲמֵהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְכָּה לְסֻלּוֹת:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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KEHOT'S NOTE

ישעיי נה, ז.

PARAGRAPH 28

199

און אם ראית בלבי

"If I had seen iniquity in my heart..." Aven in thought.

Psalms 66:18: "וְיִיחַס"

אֶן אִם־רָאִיתִי בְּלִבִּי לֹא יִשְׁמַע אֲדֹנָי:

If I had regarded iniquity in my heart, The L-rd would not hear;

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KEHOT'S NOTE

תהלים סו, יח.

200

דברי פיו און ומרמה

"The words of his mouth are iniquity and deceit." Aven in speech.

Psalms 36:4: "וְיִיחַס"

דְּבָרֵי־פִיו אֶן וּמְרֵמָה חֹדֵל לְהַשְׁכִּיל לְהִיטִיב:

The words of his mouth are iniquity and deceit; He hath left off to be wise, to do good.

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KEHOT'S NOTE

תהלים לו, ד.

201

פועלי און

"There the workers of iniquity have fallen." Aven in action; the Kehot note gives this verse.

Psalms 36:13: "וְיִיחַס"

שְׁ נָפְלוּ פְעָלֵי אֶן דָּחוּ וְלֹא־יָכְלוּ קוּם:

There are the workers of iniquity fallen; They are thrust down, and are not able to rise.

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KEHOT'S NOTE

תהלים לו, יג.

202

כיתרון האור

"Wisdom has an advantage over folly, as the advantage of light over darkness." Holiness surpasses the other side in the same way.

Ecclesiastes 2:13: "קָהֵל בִּי"

וְרָאִיתִי אֲנִי שִׁישׁ יִתְרוֹן לְחֻכְמָה מִן־הַסְּכָלוֹת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

קהלת ב, יג.

203

ה' אלקיו עמו

On Bilam's words: aven corresponds to Yaakov and amal to Yisrael, and Bilam could not prevail against either, "because Havayah his G-d is with him."

Zohar, Balak 45:470-480פ"ת-ע"ת מ"ה:ת"ע-פ"ת

204

ה' אלקיו עמו

"Havayah his G-d is with him." The verse's third phrase is the source of Yaakov's strength.

Numbers 23:21א"כ:כ"ג

לא־הִבִּיט אֶן בְּעֵקֶב וְלֹא־רָאָה עֶמֶל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וְתִרְעוּת מִלֶּךְ 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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205

והוא העזר מלמע'

"A person's inclination overpowers him every day... and were it not that the Holy One, blessed be He, helps him, he could not prevail against it."

Kiddushin 30b:7ז'ב:ז'א

וְאָמַר רַבִּי שְׁמַעוֹן בֶּן לִוִּי: יֵצְרוּ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמִבְּקֵשׁ הַמִּיתוֹ, שֶׁנֶּאֱמָר: "צוּפָה רָשָׁע לַצַּדִּיק וּמִבְּקֵשׁ לְהַמִּיתוֹ", וְאֵלֶּמָּלָה הַקָּדוֹשׁ בְּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שֶׁנֶּאֱמָר: "אֱלֹקִים לֹא יַעֲזֹבֵנוּ בְּיָדוֹ".

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KEHOT'S NOTE

ראה קידושין ל, ב.

PARAGRAPH 29

206

לא הביט און ביעקב

Read here as "aven has not gazed at Yaakov": the deceitful thought cannot reach him.

Numbers 23:21א"כ:כ"ג

לא־הִבִּיט אֶן בְּעֵקֶב וְלֹא־רָאָה עֶמֶל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וְתִרְעוּת מִלֶּךְ 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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207

כי לא יכול לו

"And he saw that he could not prevail against him." The angel could not overcome Yaakov.

Genesis 32:26י"ב:כ"ג

וַיֵּרָא כִּי לֹא יָכֹל לוֹ וַיַּגֵּעַ בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרֵךְ יַעֲקֹב בְּהֶאֱבָקוֹ עִמּוֹ:

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

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208

לא יוכל לו אלא נפל יפול לפניו

Haman's advisers: "If Mordechai is of the seed of the Jews, you will not prevail against him, but you will surely fall before him." The Kehot note says the text uses the verse's style.

Esther 6:13ג"ו:י"א

וַיִּסְפֹּר הֵמָּן לְזֵרֶשׁ אִשְׁתּוֹ וּלְכָל־אֲהָבָיו אֵת כָּל־אֲשֶׁר קָרָהוּ וַיֹּאמְרוּ לוֹ חֲכָמָיו וְזֵרֶשׁ אִשְׁתּוֹ אִם מִזֶּרַע הַיְּהוּדִים מִרְדֵּכָי אֲשֶׁר הִחֲלוֹת לִנְפֹל לִפְנֵי לֹא־תוּכַל לוֹ כִּי־נִפֹּל תִּפּוֹל לִפְנָיו:

And Haman recounted unto Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him: 'If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him.'

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KEHOT'S NOTE

סגנון הפסוק אסתר ו, יג.

209

כפ' וישלח ע"פ ויאבק איש

There the wrestling is a war between holiness and its opposite, the male aspect of kelipah that stands against Z'eir Anpin, and the Zohar's distinction between afar and avak, two kinds of dust, is explained: afar, the lowest of the four elements and the only one that makes things grow, is Malchus.

KEHOT'S NOTE

תו"א כו, ג.

210

ויאבק איש

"And a man wrestled with him until the break of dawn." The verse opens the discourse in Torah Ohr, Vayishlach, to which the text refers.

Genesis 32:25ה"ב:כ"ג

וַיִּוָּתֵר יַעֲקֹב לְבִדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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PARAGRAPH 30

211

ולא ראה עמל בישראל

"Nor has He seen amal in Yisrael." Amal is read here as toil and effort.

Numbers 23:21א"כ:כ"ג

לא־הִבִּיט אֶן בְּעֵקֶב וְלֹא־רָאָה עֶמֶל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וְתִרְעוּת מִלֶּךְ 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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PARAGRAPH 31

212

ששת ימים תעבוד

"Six days you shall labor and do all your work." The week-days are the time of toil.

Exodus 20:9 שמו"ט כ"ט

ששת ימים תעבוד ועשית כל מלאכתך:

Six days shalt thou labour, and do all thy work;

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KEHOT'S NOTE

שמות כ, ט.

213

החורש והזורע והקוצר

The Mishnah's list of the thirty-nine principal labors begins "sowing, plowing, reaping." The Alter Rebbe compares the labor of prayer to these physical labors.

Shabbat 73a:6-7 א"ר: ע"ג

מתני' אבות מלאכות ארבעים חסר אחת: הזורע, והחורש, והקוצר, והמעמר, והדש, והזורח. הבורר, הטוחן, והמקדח, והלש, והאופה. הגוזז את הצמר, המלקנו, והמנפצו, והצובעו, והטווה, והמיסר, והעושה שתי כתי ניריו, והאורג שני חוטיו, והפוצע שני חוטיו. הקושר, והמתיר, והתופר שתי תפירות, הקורע על מנת לתפור [שתי תפירות].

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KEHOT'S NOTE

ראה שבת עג, א.

214

וכמ"ש בזהר

The note points to two places in Likkutei Torah, Ki Seitzei, where "the time of prayer is a time of battle" appears, and records that the saying was not found in the Zohar.

KEHOT'S NOTE

ועל"ק תצא (לד, ג) ול"מ. שם (לה, ג). [כ].

215

סמוך לפלטיין שלך לא כבשת ואתה הולך ומכבש

David conquered Aram Naharayim and Aram Tzovah but left the Jebusites near Jerusalem; G-d said to him, "The Jebusite next to your palace you did not drive out; how can you go and conquer Aram?"

Sifrei Devarim 51:1 א"א: ספרי דברים

... דוד עשה שלא כתורה! התורה אמרה משתכבשו ארץ ישראל תהיו רשאים לכבש חוצה לארץ והוא לא עשה כן. אלא חזר וכבש ארם נהרים וארם צובה, ואת היבוסים סמוך לירושלם לא הוריש. אמר לו המקום: את היבוסים סמוך לפלטיין שלך לא הורשת; היאך אתה חוזר ומכבש ארם נהרים וארם צובה?

(Devarim 11:24) "Every place where the soles of your feet tread will be yours": If (the purpose of this is) to teach about the boundaries of Eretz Yisrael, this is already written, viz. (Ibid.) "From the desert and the Levanon, from the river, the river Yerath, until the western sea shall be your border." What, then, is the intent of "where the soles of your feet tread"? He told them: Every place that you conquer, aside

לא הביט און ביעקב כו

from these (specified) places shall be yours. — But perhaps this gives them license ...

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216

לעולם יראה אדם עצמו כאילו קדוש שורה בתוך מעיו

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

KEHOT'S NOTE

תענית יא, סע"א (ימוד אדם).

217

לעולם יראה אדם עצמו כאלו קדוש שורה בתוך מעיו

Rabbi Elazar: "A person should always regard himself as if the Holy One dwells within his innards." The Kehot note records the Gemara's wording, "should assess himself."

Taanit 11a:16-18 א"ט: י"ח

רבי אלעזר אומר: נקרא קדוש, שנאמר: "קדוש יהיה גדל פרע שער ראשו". ומה זה, שלא ציער עצמו אלא מדבר אחד — נקרא קדוש, המצער עצמו מכל דבר — על אחת כמה וכמה. ולשמואל, הא איקרי קדוש! ההוא, אגידול פרע קאי. ולרבי אלעזר, הא נקרא חוטא! ההוא דסאיב נפשיה. ומי אמר רבי אלעזר הכי? והאמר רבי אלעזר: לעולם ימוד אדם עצמו

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218

בקרוב קדוש

"For I am G-d and not man, the Holy One in your midst." The verse the Gemara cites.

Hosea 11:9 א"ט: ו"ט

לא אעשה חרון אפי לא אשוב לשחת אפרים כי אל אנכי ולא-איש בקרבך קדוש ולא אבוא בעיר:

I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim; For I am G-d, and not man, The Holy One in the midst of thee; And I will not come in fury.

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KEHOT'S NOTE

הושע יא, ט.

PARAGRAPH 32

219

אסור לאכול קודם התפלה

"You shall not eat over the blood": do not eat before you have prayed for your life; and one who eats and drinks and then prays is reproached by the verse "and Me you have cast behind your back."

Berachot 10ב ברכות

KEHOT'S NOTE

ברכות י, ב. שו"ע או"ח ספ"ט, ג. וראה בארוכה בדרך חיים ע" 178 ואילך.

220

אסור לאכול קודם התפלה

Once the time of prayer has come, one may not attend to his affairs, travel, or eat and drink until he has prayed; water and medicine are permitted.

Shulchan Arukh, Orach Chayim 89:3 חיים אורח ערוך, פ"ט:ג

אסור לו להתעסק בצרכיו או לילך לדרך עד שיתפלל תפלת י"ח (ויש מקילין לאחר שאמרו מקצת ברכות קודם שאמרו ברוך שאמר וטוב

להחמיר בזה) (תרומת הדשן סי' י"ח) ולא לאכול ולא לשתות אבל מים מותר לשתות קודם תפלה בין בחול ובין בשבת ויום טוב וכן אוכלין ומשקין לרפואה מותר:

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

221 הנשמה באפו

"Desist from man, whose breath is in his nostrils." Before prayer the soul has not yet spread through the body.

ישעיהו ב' כ"ב: Isaiah 2:22

חֲדָלוּ לָכֶם מִדַּהֲאָדָם אֲשֶׁר נִשְׁמָה בְּאִפּוֹ כִּי־בִמָּה נִחְשָׁב הוּא:

Cease ye from man, in whose nostrils is a breath; For how little is he to be accounted!

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KEHOT'S NOTE

ישע"י ב, כב.

222 כמ"ש בזהר על פום חרבא

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

KEHOT'S NOTE

ח"ג קפח, ב.

223 על פום חרבא ייכל נהמא

In the episode of the child on the road, the meal is called "the bread of battle," for "the table is not cleared without battle." Eating is a war.

Sofar Zohar, Balak 6:67-78 ע"ס ר' בלק ו' ס"ז: ע"ס ז' ס"ז: Zohar, Balak 6:67-78

Said the boy: 'He that desires bread at the point of the sword, let him eat.' R. Eleazar drew him near to him and said: 'Because you boasted, you must commence the fight.' 'But', said the boy, 'I said at first that the fighting would be after the meal. Now, however, whoever wants fine flour must bring his weapons in his hands.' R. Eleazar replied: 'It is most fitting for you to give us a taste of your weapons.'

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

224 בד"ה כה תברכו

There prayer must begin from below, with the morning blessings, because the animal soul draws its life from the food of nogah and so binds the person below; he must elevate himself step by step until the iskafya and is'hapcha of the other side, and serve G-d "with all your heart," with both inclinations.

KEHOT'S NOTE

לעיל פ' נשא כו, ב.

PARAGRAPH 33

225 בחי' עובד אלקים

"And you shall again see the difference between the righteous and the wicked, between one who serves G-d and one who has not served Him."

מלאכי ג' י"ח: Malachi 3:18

וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֶבֶד אֱלֹקִים לְאִשֶּׁר 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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חגיגה ט' ב' י"א-10:9b Chagigah 9b:10-11

אמר לקה בר הי להלל, מאי דכתיב: "ושבתם וראיתם בין צדיק לרשע בין עובד אלקים לאשר לא עבדו", היינו "צדיק" — היינו "עובד אלקים", היינו "רשע" — היינו "אשר לא עבדו"! אמר לקה: "עבדו" ו"לא עבדו" — תרונהו צדיקי גמורי ניהו, ואינו דומה שונה פרקו מאה פעמים, לשונה פרקו מאה ואחד. אמר לקה: ומשום חד זימנא קרי לקה "לא עבדו"? אמר לקה: איו, צא ולמד משוק של חמרין: עשרה פרסי — בוזא, חד עשר פרסי — בתרי וזוי.

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KEHOT'S NOTE

מלאכי ג, יח. ראה חגיגה ט, ב.

226 עובד אלקים

The Tanya explains that "one who serves" is in the present tense: he is in the midst of the service, the war with the evil inclination, to overcome it and drive it out.

Tanya, Likkutei Amarim 15:1-2 אמרים ליקוטי ראשון; חלק ראשון; תניא, חלק ראשון; ליקוטי אמרים 15:1-2

ובזה יובן מה שכתוב: "ושבתם וראיתם בין צדיק לרשע, בין עובד אלקים לאשר לא עבדו". שהפירש בין "עובד אלקים" ל"צדיק" הוא, ש"עובד" הוא לשון הנה — שהוא באמצע העבודה, שהיא המלחמה עם היצר הרע, להתגבר עליו ולגרוש מה"עיר קטנה" שלא יתלבש באברי הגור, שהוא באמת עבודה ועמל גדול להלחם בו תמיד, והיינו — הבינוני.

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227 בשנותו את טעמו

"Of David, when he changed his manner before Avimelech, who drove him away, and he went." The text reads it as the transformation of darkness into light.

Psalms 34:1 ל"ד:1 Psalms 34:1

לְדוֹד בְּשָׁנוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיִּגְרֶשְׁהוּ וַיֵּלֶךְ:

[A Psalm] of David; when he changed his demeanour before Abimelech, who drove him away, and he departed.

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KEHOT'S NOTE

תהלים לד, א.

228 כי בו שבת

"And G-d blessed the seventh day and sanctified it, for on it He rested." Shabbos is rest without toil.

בראשית ב' ג': Genesis 2:3

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ כִּי בּו שַׁבַּת מְקַלְמִלְאָתוֹ 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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PARAGRAPH 34

229 **ישראל שיר א-ל**
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

ת"ו בהקדמה ג, א. וראה לעיל מה, ד.

230 **ישראל שיר אל**
 The middle line is called Yisrael, "shir Kel": shir from the left, the song of the Levites, and Kel from the right, of the Kohanim.

Tikkunei Zohar 3a:7ז"א: תקוני זוהר ג' א:

... ול"ה אֶמְרִין שְׁמַע יִשְׂרָאֵל, בְּרָא דְסָבָא דְסָבִין, וְדָא חֲקֵמָה עֲלָאָה, וְעַל שְׁמִיָּה אֶתְקַרֵּי עֲמוּדָא דְאֶמְצַעִיתָא יִשְׂרָאֵל, שִׁיר אֱלֹהִים מִשְׁמָאֵלָא שִׁיר דְלֹוִים, אֱלֹהִים מִיִּמִּינָא דְכְּהֻנָּיָא, עֲמוּדָא דְאֶמְצַעִיתָא

Tikkunei Zohar - Vocalized (Public Domain)

231 **חסד א-ל כל היום**
 "Why do you boast of evil, O mighty man? The kindness of Kel is all the day." Kel is the Name of kindness.

Psalms 52:3ג"ב: תהילים נ"ב:

מַה־תִּתְהַלֵּל בִּרְעָה הַגְּבוּר חֶסֶד אֱלֹהִים־כָּל־הַיּוֹם:

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

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KEHOT'S NOTE

תהלים נב, ג.

232 **טעמו וראו כי טוב ה'**
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

שם לד, ט.

233 **טעמו וראו כי טוב ה'**
 "Taste and see that Havayah is good." Shabbos prayer is a tasting of G-d's goodness.

Psalms 34:9ט"ד: תהילים ל"ד:

טַעֲמוּ וּרְאוּ כִּי־טוֹב ה' אֲשֶׁר־יִחְסֶה־בּוֹ:

O consider and see that the L-RD is good; Happy is the man that taketh refuge in Him.

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234 **ישמח ישראל בעושי**
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

שם קמט, ב.

235 **ישמח ישראל בעושי**
 "Let Israel rejoice in its Maker; let the children of Zion delight in their King."

Psalms 149:2ב"י: תהילים קמ"ט:

יִשְׂמַח יִשְׂרָאֵל בְּעֹשֵׂיו בְּנִי־צִיּוֹן יִגִּילוּ בְּמֶלְכָּם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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236 **אז ישיר ישראל**
 "Then Israel sang this song: Rise up, O well." The verse opens the discourse in Parshas Chukas to which the text refers.

Numbers 21:17ז"ז: במדבר כ"א:

אֲזַיְשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עָלַי בָּאֵר עָנוּ־לָהּ:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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237 **לסוסי**
 "To a mare among Pharaoh's chariots I have compared you, my beloved." The verse opens the discourse to which the text refers.

Song of Songs 1:9ט"ט: שיר השירים א' ט:

לְסוֹסֵתִי בִּרְכָבִי פָרָעָה דְּמִיתִיהָ רָעִיתִי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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238 **שיר השירים**
 "The Song of Songs, which is Shlomo's." The verse opens the discourse to which the text refers.

Song of Songs 1:1א' א: שיר השירים א' א:

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה:

THE song of songs, which is Solomon's.

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PARAGRAPH 35

239 **להתענג על ה'**
 "Then you shall delight in Havayah." The service of Shabbos is delight.

Isaiah 58:14ד"ד: ישעיהו נ"ח:

אֲזַ תִּתְעַנֵּג עַל־Havayah וְהִרְכַּבְתִּיהָ עַל־[בְּמִתִּי] (בְּמוֹתִי) אֶרֶץ וְהֶאֱכַלְתִּיהָ נֶחֱלֶת יַעֲקֹב אָבִיךָ כִּי פִי Havayah דִּבֶּר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ראה ישע"י נח, יד.

240 **וקראת לשבת עונג**
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

שם נח, יג.

241 **וקראת לשבת ענג**
 "And you shall call the Shabbos a delight, the holy of

Havayah honored.”

Isaiah 58:13ג"ה:י"ג

אם-תשיב משבת רגלך עשות חפצך ביום קדשי וקראת לשבת ענג לקדוש ה' מכבד וכבודתו מעשות דרכיה ממצוא חפצך ודבר דבר:

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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242

שבת אותיות תשב

The note points to this commentary on the Midrash, on the passage where Adam, learning the power of teshuvah, recites the psalm for the Shabbos day.

KEHOT'S NOTE

ראה ב"ר ספכ"ב (ביפ"ת שם). אגה"ת פ"י ובליקוט פ"י חטריק שם. וראה גם בתו"א ע, א ובמ"מ לשם. לקמן האזינו עב, ג.

243

שבת אותיות תשב

Adam meets Kayin, learns from him the power of teshuvah, and at once says, "A psalm, a song for the Shabbos day." The Kehot note points here, with the Yefeh To'ar, for the tie between Shabbos and return.

Bereshit Rabbah 22:13ג"ה:י"ג

ויצא קין מלפני ה' - מהיכן יצא? רבי יודן בשם ר' איבו אמר: הפשיל דברים לאחוריו, ויצא כגונב דעת העליונה. רבי ברכיה בשם רבי אלעזר ברכי שמעון אמר: יצא כמפרס וכמרמה כבוראו. רבי חמא בשם רבי חנינא בר רבי יצחק אמר: יצא שמח. היך מה דאת אמר (שמות ד): הנה הוא יוצא לקראתך וגו'. פגע בו אדם הראשון אמר לו: מה נעשה בדינך? אמר לו: עשיתי תשובה ונתפשרתי, התחיל אדם הראשון מטפח על פניו. אמר: כך היא כחה של תשובה, ואני לא הייתי יודע? מיד עמד אדם הראשון ואמר: (תהלים) ...

"Cain departed [vayetze] from the presence of the L-rd, and lived in the land of Nod, east of Eden" (Genesis 4:16). "Cain departed from the presence of the L-rd" - from where did he depart? Rabbi Yudan said in the name of Rabbi Aivu: He cast the words behind him and departed, as though deceiving the Most High. Rabbi Berekhya said in the name of Rabbi Elazar ben Rabbi Shimon: He departed as one who shows a split hoof, and as one who deceives his Creator. Rabbi Hama said in ...

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PARAGRAPH 36

244

רגלי יורדות

"Her feet go down to death." Used here for the descent of the life-force on weekdays.

Proverbs 5:5ה"ה:ה

רגליה ירדות מות שאול צעדיה יתמכו:

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

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KEHOT'S NOTE

משלי ה, ה.

245

שמש ומגן

"For Havayah Elokim is a sun and a shield." Havayah is the light, and Elokim the shield that conceals it.

Psalms 84:12ב"ד:י"ב

כי שמש ומגן ה' אלקים חן וכבוד יתן ה' לא ימנע טוב להלכים בתמים: 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.

246

עובד אלקים

"Between one who serves G-d (oved Elokim) and one who has not served Him." Read here as rectifying the concealment of the Name Elokim.

Malachi 3:18ח"י:י"ח

ושבתם וראיתם בין צדיק לרשע בין עבד אלקים לאשר לא עבדו:

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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247

ויכל אלקים

"And Elokim finished on the seventh day His work." Read as the end of Elokim's concealment.

Genesis 2:2ב"ד:י"ב

ויכל אלקים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל-מלאכתו אשר עשה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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KEHOT'S NOTE

בראשית ב, ב.

248

פ"י שכלתה

There "a Shabbos to Havayah" is the ascent of the light that fills the worlds into the light that encompasses them, and "vayechulu" is read as kelos hanefesh, yearning and self-nullification, so that on Shabbos the worlds ascend in bittul.

KEHOT'S NOTE

ראה גם לעיל פ' בהר מב, ג.

249

שבת להו"י

"And the seventh day is a Shabbos to Havayah your G-d." On Shabbos the Name Havayah is revealed.

Exodus 20:10י"י:י"א

ויום השביעי שבת לה' אלקיך לא-תעשה כלי-מלאכה אתה ובנה-ובתך עבדך ואמתך ובהמתך וגרך אשר בשעריך:

but the seventh day is a sabbath unto the L-RD thy G-d, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

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KEHOT'S NOTE

שמות כ, י.

250

באתי לגני

"I have come into My garden, My sister, My bride." The verse opens the discourse to which the text refers.

שיר השירים ה:א-5:1 Song of Songs

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי שתיתי ייני עם-חלבי אכלו רעים שתו ושכרו דודים:

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

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

PARAGRAPH 37

251

ההפרש בין בחי יעקב לבחי ישראל

Just as the Holy One, blessed be He, is sometimes called Havayah and sometimes Elokim, so Yaakov is sometimes called Yisrael and sometimes Yaakov, by known levels.

ספר הזהר, וישלח ט"ז:קס"ט-17:178-169:16 Zohar, Vayishlach

But the truth is that, as we have learned, the name TETRAGRAMMATON (L-rd) is everywhere expressive of the attribute of mercy. Now, assuredly, G-d is named TETRAGRAMMATON (L-rd), as it is written: "I am the L-rd TETRAGRAMMATON" (Ibid. 8). Yet we see that at times His name is called Elohim (G-d), which is everywhere expressive of judgement. The explanation is that when the righteous are numerous among mankind, He is called by the name of TETRAGRAMMATON (L-rd), the name which implies mercy, but when sinners abound, He is called by ...

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

252

בוהר וישלח דקע"ד א

The note says that the wording of this Zohar is copied there.

KEHOT'S NOTE

הלשון נעתק לעיל פי שלח נא, ב.

253

לא יקרא שמך עוד יעקב . . כי שרית

"Your name is Yaakov; your name shall no longer be called Yaakov, but Yisrael shall be your name."

בראשית ל"ה:10 Genesis 35

ויאמר לו אלקים שמך יעקב לא יקרא שמך עוד יעקב כי אם ישראל יהיה שמך ויקרא את-שמו ישראל:

And G-d said unto him: 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name'; and He called his name Israel.

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KEHOT'S NOTE

בראשית לה, י. לב, כט.

254

כי שרית עם אלקים

The angel's words: "for you have contended with Elokim and with men, and have prevailed." Read here as mastery over the Name Elokim.

בראשית ל"ב:כ"ט-32:29 Genesis 32

ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כי שרית עם-אלקים ועם-אנשים ותוכל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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255

הוי אלקיו עמו

"Havayah his G-d is with him": on Shabbos, in actual revelation.

במדבר כ"ג:כ"א-23:21 Numbers 23

לא-הביט און ביעקב ולא-ראה עמל בישראל הי אלקיו עמו ותרוצת מלך בו:

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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256

זכור את אשר עשה לך עמלק בדרך

"Remember what Amalek did to you on the way." The verse opens the discourse in Torah Ohr to which the text refers.

דברים כ"ה:י"ז-25:17 Deuteronomy 25

זכור את אשר-עשה לך עמלק בדרך בצאתכם ממצרים:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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257

KEhot's note points to Zohar, Vayishlach 15:165 for these words.

ספר הזהר, וישלח ט"ז:קס"ה-15:165 Zohar, Vayishlach

258

KEhot's note points to Zohar, Vayishlach 16:167 for these words.

ספר הזהר, וישלח ט"ז:קס"ז-16:167 Zohar, Vayishlach

PARAGRAPH 38

259

מלחמה לה בעמלק

"Havayah has a war with Amalek from generation to generation."

שמות י"ז:16 Exodus 17

ויאמר כ"י-ד על-כס קה מלחמה ל Havayah בעמלק מדר דר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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KEHOT'S NOTE

שמות יז, טז.

260

מי שטרח בע"ש

"One who toiled on Erev Shabbos will eat on Shabbos; one who did not toil on Erev Shabbos, from where will he eat on Shabbos?"

עבודה זרה ג' א:10 Avodah Zarah 3a:10

אָמרו לַפְּנִי: רְבוּנוּ שֶׁל עוֹלָם, תִּנֶּה לָנוּ מֵרֵאשׁ וְנַעֲשֶׂה. אָמַר לָהֶן הַקְדוּשׁ בְּרוּךְ הוּא: שׁוֹטִים שֶׁבְּעוֹלָם! מִי שֶׁטָּרַח בְּעֶרֶב שַׁבָּת יֵאָכֵל בְּשַׁבָּת, מִי שֶׁלֹּא טָרַח בְּעֶרֶב שַׁבָּת מֵהֵיכָן יֵאָכֵל בְּשַׁבָּת? אֲלֹא אֵף עַל פִּי כֹן, מִצָּוָה קִלָּה יֵשׁ לִי וְסוּפָה שָׁמָּה, לָכוּ וְעֲשׂוּ אוֹתָהּ.

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

KEHOT'S NOTE

ע"ז ג, א.

PARAGRAPH 39

261

הקורא לישראל יעקב

One who calls Avraham "Avram" transgresses a positive commandment; one who calls Yisrael "Yaakov" does not, since Scripture went back and called him Yaakov.

ברכות י"ג א:13a Berakhot 13a:13a

לֹא שֶׁיַּעֲקֹב יִיָּעֲקֹב מִמְקוֹמוֹ, אֲלֹא "יִשְׂרָאֵל" עִיָּקֵר וְ"יַעֲקֹב" טָפֵל לוֹ. וְכֵן הוּא אוֹמֵר "אֵל תִּזְכְּרוּ רֵאשִׁנוֹת וְקִדְמִנוֹת אֵל תִּתְּבַנְּנוּ": אֵל תִּזְכְּרוּ רֵאשִׁנוֹת — זֶה שֶׁעָבִיד מַלְכִּיּוֹת, "וְקִדְמִנוֹת אֵל תִּתְּבַנְּנוּ" — זֶה יִצְיָאֵת מִצִּרִּים.

It is not intended that the name Jacob shall be obliterated, but that Israel will be fundamental and Jacob secondary. Similarly the Scriptures state, "Remember ye not the former things, neither consider the things of old" (Is. xliii. 18) — "Remember ye not the former things," i.e. the servitude of the kingdoms, "neither consider the things of old," i.e. the exodus from Egypt. "Behold I will do a new thing; now shall it spring forth" (ibid. 5:19). Rab Joseph taught:

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KEHOT'S NOTE

ברכות יג, א. ראה לעיל פי בשלח ב, א.

PARAGRAPH 40

262

בורר אסור

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

KEHOT'S NOTE

טושו"ע או"ח סשי"ט.

263

בורר אסור

The laws of selecting (borer) on Shabbos, one of the forbidden labors; on Shabbos there is no refining.

Shulchan Arukh, Orach Chayim 319:11 שולחן ערוך, אורח חיים 319:11 ש"ט:א

דיני הבורר בשבת. ובו יז סעיפים: הבורר אוכל מתוך פסולת או שהיו לפניו שני מיני אוכלים ובירר מין ממין אחר בנפח ובכברה חייב בקנון ובתמחוי פטור אבל אסור ואם ביררם בידו כדי לאכול לאלתר מותר:

הגה וכל מה שבורר לצורך אותה סעודה שמיסב בה מיד מקרי לאלתר [המגיד פי"ח ורי"ב גי"ח ובי"ב וטור ורא"ש] ואפי" אחרים אוכלים עמו שרי [תוס' פי' כלל גדול] ולכן מותר לברור הירק שקורין שלאט"ן מן העלין המעופשין שבו כל מה שצריך לאכול באותה סעודה [בי"י סימן שכ"א]:

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

264

בנים למקום

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

KEHOT'S NOTE

אבות פ"ג מ"ה.

265

בנים למקום

"Beloved are Israel, for they are called children of the Omnipresent" (3:18 in the numbering of the Kehot note).

משנה אבות ג':14d Pirkei Avot 3:14d

הוא ה'ה אומר, חביב אדם שנברא בצלם. חכה יתרה נודעת לו שנברא בצלם, שנאמר (בראשית ט) כי בצלם אֱלֹהִים עָשָׂה אֶת הָאָדָם. חביבין יִשְׂרָאֵל שנברא בנים למקום. חכה יתרה נודעת להם שנברא בנים למקום, שנאמר (דברים יד) בנים אתם לה' אֱלֹהֵיכֶם. חביבין יִשְׂרָאֵל שנתן להם כלי חמדה. חכה יתרה נודעת להם שנתן להם כלי חמדה שבו נברא העולם, שנאמר (משלי ד) כי לקח טוב נתתי לכם, תורתִי אֵל תעזבו:

He used to say: Beloved is man for he was created in the image [of G-d]. Especially beloved is he for it was made known to him that he had been created in the image [of G-d], as it is said: "for in the image of G-d He made man" (Genesis 9:6). Beloved are Israel in that they were called children to the All-Present. Especially beloved are they for it was made known to them that they are called children of the All-Present, as it is said: "you are children ...

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שמע ישראל

"Hear, O Israel": the daily Shema, in which the level of Yisrael is touched every day.

דברים ו':6:4 Deuteronomy 6:4

שמע ישראל Havayah אלקינו Havayah אָחַד:

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

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

PARAGRAPH 41

267

ותרועת מלך בו

The last phrase of Bilam's blessing, "and the King's teruah is in him," which this section explains in both its senses.

במדבר כ"ג:21 Numbers 23:21

לֹא־הָבִיט אֶן בְּיַעֲקֹב וְלֹא־רָאָה עֶמֶל בְּיִשְׂרָאֵל הִ' אֱלֹהֵיו עִמּוֹ וְתִרְעוּת מִלֵּךְ 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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268 תרועם בשבט ברזל
 “You shall break them with a rod of iron; like a potter’s vessel you shall shatter them.” Teruah in the sense of breaking.
 Psalms 2:9 תהילים ב:ט

תרעם בשבט ברזל ככלי יוצר תנפצים:
 Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter’s vessel.
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 KEHOT’S NOTE
 תהלים ב, ט.

269 לשון חיבה וריעות
 Rashi: teruah is “a term of affection and friendship,” as in “David’s friend (re’eh),” and Onkelos renders, “the Shechinah of their King is among them.”

Rashi on Numbers 23:21א"כ:רש"י על במדבר כ"ג:א"כ
 ... לשון עברה, כמו "והרה עמל" (תהלים ז'), "כי אתה עמל וכעס תביט" (שם י'), לפי שהעברה היא עמל לפני המקום: הי אלקיו עמו. אפלו מכעיסין וממרים לפניו, אינו זן מתוכן: ותרועת מלך בו. לשון חבה ורעות, כמו (שמואל ב ט"ו) "רעה דוד" — אוהב דוד, (שופטים ט"ו) "ויתנה למרעהו", וכן תרגם אנקלוס "ושכינת מלכהון בינהון":
 HE HATH NOT BEHELD INIQUITY IN JACOB, etc. — Understand this as the Targum has it (“I have seen that there are no worshippers of idols in the house of Jacob”). Another explanation: According to its plain sense it can receive a beautiful exposition: HE DOTN NOT SEE — i. e., the Holy One, blessed be He, doth not see THE INIQUITY which is IN JACOB: when they transgress His Words He does not deal so strictly with them as to pay ...
 Pentateuch with Rashi’s commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi’s commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

270 מלך במשפט יעמיד ארץ
 “A king through justice establishes the land.” Kingship as judgment.
 Proverbs 29:4 משלי כ"ט:ד

מלך במשפט יעמיד ארץ ואיש תרומות יהרסנה:
 The king by justice establisheth the land; but he that exacteth gifts overthroweth it.
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 KEHOT’S NOTE
 משלי כט, ד.

271 דינא דמלכותא דינא
 Shmuel’s rule, “the law of the kingdom is law.” Kingship as the power of law and judgment.
 Gittin 10b:12-14 גיטין י"ב:י"ב-י"ד
 אלא מתנה, במאי קא קני - לאו בהאי שטרא? והאי שטרא חספא בעלמא הוא! אמר שמואל: דינא דמלכותא - דינא. ואיבעית אימא, תני

לא הביט און ביעקב כו'

“חזן מקגיטי נשים”. רבי שמעון אומר: אף אלו, כשירין וכו': והא לא קני כריתות ניהו?
 William Davidson, Vocalized Aramaic (CC-BY-NC)
 KEHOT’S NOTE
 גיטין י, ב. וש"נ.

272 באור פני מלך חיים
 “In the light of the King’s face is life, and His favor is like a cloud of the latter rain.” Kingship as kindness.

משלי ט"ז:ט"ו Proverbs 16:15
 באור-פני-מלך חיים ורצונו קעב מלקוש:
 In the light of the king’s countenance is life; And his favour is as a cloud of the latter rain.
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
 KEHOT’S NOTE
 משלי טז, טו.

273 בזהר בפי ויחי (דרליט ע"א)
 The note says this Zohar is brought in both places.
 KEHOT’S NOTE
 מובא לקמן פי ברכה צו, א. שה"ש נא, ב.

274 כד מלכא יתיב על כורסיא איקרי מלך עילאה
 On the small alef of Vayikra: a king seated on his throne with the crown of kingship on him is called the supernal King; when he goes down to his servants’ house he is called the lesser King. So the Holy One, blessed be He, when He descends below.
 Zohar, Vayechi 60:607-62:618 ספר הזהר, ויחי ס"ז:ט"ז-ס"ב:תרי"ח
 When a king sits on his throne wearing the royal crown, he is called Great King, but when he comes down from his throne and visits his servant, he is called Little King. So G-d, as long as He is on high over all, is called Supreme King, but when He brings His abode below, He is simply King, not Supreme as before.
 The Zohar; London, Soncino Press, 1933 (Public Domain)

275 כבוד מלכותך יאמרו
 “They shall speak of the glory of Your kingdom and tell of Your might.” Kingship over the worlds is linked with gevurah.
 Psalms 145:11 תהילים קמ"ה:יא

כבוד מלכותך יאמרו וגבורתך ידברו:
 They shall speak of the glory of Thy kingdom, And talk of Thy might;
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 KEHOT’S NOTE
 תהלים קמה, יא.

276 שו"ה מלכותך — וכמ"ש במ"א
 For the text’s “as is explained elsewhere” on the King’s descent through gevuros, the note points to the same passage, which contrasts the weekday drawing down from above with the Shabbos ascent in delight.
 KEHOT’S NOTE
 ראה לקמן פי ברכה צו, א.



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THE CHASSIDISHE PARSHA

About this edition

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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