



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 6

והיה מספר בניי כחול הים אשר לא ימד...

“And the number of the children of
Israel shall be as the sand of the sea...”



The soul, called “earth,” yearns endlessly for G-d. Now it depends on the “water” of the mitzvos and the “spirit” of the Torah drawn from above, but in the Time to Come its own fiery longing, the arousal from below, will rise higher than any influence from above, and through teshuvah the counted “number” of the mitzvos will become a number “which cannot be counted.”

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The soul, called “earth,” yearns endlessly for G-d. Now it depends on the “water” of the mitzvos and the “spirit” of the Torah drawn from above, but in the Time to Come its own fiery longing, the arousal from below, will rise higher than any influence from above, and through teshuvah the counted “number” of the mitzvos will become a number “which cannot be counted.”

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 explains Hosea 2:1 together with Koheles 3:11, “He has set the world in their heart.” Man is a small world: the four elements of the world are in his soul, and by rectifying them he rectifies the world. The source of the souls is Knesses Yisrael, G-d’s Malchus, called “earth” because it is the lowest level, where a separate people exists, and because eretz suggests ratzo and ratzon, running and will. The earth is never sated with “water,” the influence from above. Below, the body and the world conceal (olam from he’elem), so G-d “visits” the earth through the mitzvos, upper waters that awaken a matching love, and through prayer, which brings hidden love and awe to birth and “divides” Elokim into Mi and Eleh. The Torah, “the spirit of Havayah,” is higher still. Now the influence from above surpasses the ascent from below; in the future the arousal from below will rise of itself: earth above water, the female encompassing the male. The mitzvos given in number will become uncountable through teshuvah, which is above hishtalshelus, and the very place of “not My people” will be called “children of the living G-d.”

OUTLINE

- 1 Man as a small world; Malchus is “earth”** ¶1-5
The four elements of the world are in man’s soul. The souls come from Malchus, the lowest level, called “earth,” which runs and yearns toward G-d and is never sated with the “water” of influence from above; the soul below, contemplating G-d, burns with the same thirst.
- 2 Visiting the earth: mitzvos, prayer and Torah** ¶6-8
Because the body and the world conceal, G-d “visits” the earth through the mitzvos, upper waters from Atzilus, and through prayer, in which hidden love and awe are born and Elokim “divides” into Mi and Eleh. The Torah, the “spirit” that rests on one who speaks its words, is higher than “water.”

3 The Time to Come: the uncountable number

¶9-13

Now the influence from above is higher, but in the future the arousal from below will rise of itself. The mitzvos, given in number, become uncountable through teshuvah, which is above hishtalshelus; “not My people” become “children of the living G-d,” and Yehudah and Israel are gathered under one head on the great “day of Yizre’el.”

KEY CONCEPTS

Earth (Malchus) ארץ

G-d’s Malchus and the souls that come from it: the lowest level, where a separate people can exist, and therefore full of running (ratzo) and will (ratzon) toward G-d.

Water מים

The influence from above, chiefly the mitzvos, “upper waters” from Atzilus, which awaken a matching love in the soul, “as water reflects face to face.”

Spirit (ruach) רוח

The drawing down through Torah study, the “speaking spirit”; it is higher than “water” and rests upon a person from above.

The stream (division) of Elokim פלג אלקים

The division of the Name Elokim into Mi and Eleh: the revealed world coming out of concealment, love and awe revealed in the heart.

The four elements די יסודות

Fire, air, water and earth in the soul, which correspond to the four letters of Havayah and to the higher and lower unities.

Arousal from below אתערותא דלתתא

The soul’s own longing. Now it depends on the arousal from above; in the Time to Come it will be greater than it in its own right.

Teshuvah תשובה

Return to G-d from the depth of the heart, which comes from above number and hishtalshelus; it makes the counted mitzvos uncountable and turns “not My people” into “children of the living G-d.”

SECTION 1 • ¶1-5

Man as a small world; Malchus is “earth”

1 והיה מספר בניי^{1,2} כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל חי.

“And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted; and it shall be that in the place where it is said to them, ‘You are not My people,’ it shall be said to them, ‘Children of the living G-d.’”

The maamar opens with Hosea 2:1, the first verse of the haftarah of Parshas Bamidbar. The verse speaks of a “number” that nonetheless cannot be measured or counted, and of a people once told “You are not My people” who will be called “children of the living G-d”; the maamar will explain each of these phrases.

הנה האדם הוא עולם קטן.^{3,4,5} כמייש באדר”נ פל”א וכמו שיש בעולם ד’ יסודות⁶ אש רוח מים עפר כך יש בנפש האדם ד’ יסודות.

Now, man is a small world, as it is written in Avos deRabbi Nosson, chapter 31. And just as in the world there are four elements, fire, air (ruach), water and earth, so in the soul of man there are four elements.

The Sages teach that man is a “small world”: everything G-d created in the world He also formed in man. The Alter Rebbe applies this to the four elements from which, in the classical view, everything physical is made: just as the world has fire, air, water and earth, the human soul has four corresponding elements.

(ועיין בעי”ח שמ”א פ”ג שד’ יסודות הם ד’ אותיות הוי” וכ”כ במא”א אות ד’ סכ”ד ושהם ג”כ ד’ עולמות אבי”ע).

(And see Etz Chaim, Sha’ar 41, chapter 3, that the four elements are the four letters of [the Name] Havayah; and so it is written in Me’orei Or, letter Dalet, section 24, and that they are also the four worlds, Atzilus, Beriah, Yetzirah and Asiyah.)

The parenthesis adds that in the Arizal’s Etz Chaim the four elements correspond to the four letters of the Name Havayah, and that Me’orei Or, a Kabbalistic work arranged by the letters of the alphabet, says the same and links them also to the four worlds of Atzilus, Beriah, Yetzirah and Asiyah. The maamar uses this correspondence later, when it pairs the soul’s elements with the letters of Havayah.

וכמ"ש גם את העולם נתן בלכם⁷ מבלי אשר⁸ לא ימצא האדם את המעשה אשר עשה האלהים מראש ועד סוף (בקהלת סי' ג' י"א) פי' שהעולם הוא נתן בלכם של בני האדם

And as it is written, "He has also set the world in their heart, so that man will not find the work that G-d has done from beginning to end" (in Koheles, chapter 3, [verse] 11). That is, He has set the world in the heart of human beings,

Koheles says that G-d "set the world in their heart." The Alter Rebbe reads this literally: the world itself has been placed within the heart of man. The puzzling end of the verse, "so that man will not find...", is taken up later in the maamar.

דהיינו ד' יסודות שלו וכל העולם תלוי באדם כשיתקן ד' יסודות שלו בזה הוא מתקן את כל העולם כולו⁹

that is, its four elements. And the whole world depends on man: when he rectifies his four elements, by this he rectifies the entire world, all of it.

What is placed in man's heart is the world's four elements, so the state of the world depends on him. When a person rectifies the four elements within himself, he thereby rectifies the entire world.

(ועיי' בזהר פ' מקץ דקצ"ה ע"ב). ולהבין זה וגם להבין פי' דקרא מבלי אשר לא ימצא האדם וגו'.

(And see the Zohar, Parshas Mikeitz, folio 195b.) To understand this, and also to understand the meaning of the verse "so that man will not find," etc.:

The Zohar on Parshas Mikeitz expounds this same verse: the world and its deeds follow the will of man's heart. The Alter Rebbe now sets out to explain how this works, and what the end of the verse means.

הנה מקור הנשמות היא כנסת ישראל נקי בשם ארץ. וכמ"ש והארץ הדום רגלי¹⁰ והוא בחי' מלכותו¹¹ ית' שהיא מקור וחיות כל העולמות.

Now, the source of the souls is the Congregation of Israel (Knesses Yisrael), [which] is called by the name "earth," as it is written, "and the earth is My footstool." This is the level of His Malchus (sovereignty), may He be blessed, which is the source and life-force of all the worlds.

The explanation begins from the source of the souls, Knesses Yisrael, the collective root of all Jewish souls, which Scripture calls "earth" ("and the earth is My footstool"). This is G-d's Malchus (sovereignty), the source and life-force of all the worlds; the next paragraphs explain why creation comes specifically from Malchus and why it is called "earth."

2 וכמ"ש מלכותך מלכות כל עולמים.¹² כי בא"ס ב"ה בעצמו ובכבודו כביכול אתמר אנת חכים ולא¹³ בחכמה ידיעא¹⁴ ולית מחשבה תפיסא ביה כלל¹⁵ ולא היו העולמות יכולים להתהוות יש מאין בבחינה

זו

As it is written, "Your kingship is a kingship of all worlds." For of the Infinite One (Ein Sof), blessed be He, in His own self and glory, as it were, it is said, "You are wise, but not with a known wisdom," and "No thought can grasp Him at all"; and the worlds could not have come into being as something from nothing from this level;

The verse "Your kingship is a kingship of all worlds" shows that the worlds come from G-d's kingship. Of G-d as He is in Himself, the Tikkunei Zohar says "You are wise, but not with a known wisdom" and "No thought can grasp Him at all"; from that level nothing separate could come into being as "something from nothing."

אלא הרי הוא לבדו כמו קודם שנברא העולם רק מה שהעולמות חיים וקיימים שנתהוו מאין ליש

rather, He is alone, as before the world was created. Only, [the fact] that the worlds live and endure, having come into being from nothing into something,

At the level of His own being G-d is alone, exactly as before the world was created, with nothing existing beside Him. That the worlds nonetheless live and endure as created beings is due to a particular attribute, named in the next part.

היינו בבחי' מלכותו ית' שאין מלך בלא עם^{16,17} שלהיות עם בבחי' נפרד הוא מבחי' מלך משא"כ בשאר מדותיו ית' כמו חכים ולא כו' שהרי הוא לבדו כמו קודם שנברא העולם ואחר שנברא.

is through the level of His Malchus, may He be blessed, for there is no king without a people: for there to be a people, at the level of something separate, comes from the level of "king." This is not so with His other attributes, may He be blessed, such as "wise, but not," etc., for [there] He is alone, the same before the world was created as after it was created.

That attribute is Malchus, kingship, because "there is no king without a people," and a people is by definition separate from the king. With G-d's other attributes, such as His wisdom, nothing separate is required, and He remains alone both before and after the creation of the world.

3 והנה בחי' מלכותו ית' הוא בחינה ומדרגה התחתונה להחיות ולהוות מאין ליש והוא בחי' עלמא דאתגליא ונקי עולם הדבור

Now, the level of His Malchus, may He be blessed, is the lowest level and degree, [serving] to give life and to bring into being from nothing into something. It is the level of the revealed world (alma de'isgalya), and is called the world of speech,

Malchus is the lowest of G-d's attributes, and its role is to give life to the created worlds and bring them into being from nothing. It is called "the revealed world" and "the world of speech," because, like speech, it brings outward what was hidden.

כי דבר מלך שלטון¹⁸ שהנהגת המלך הוא ע"פ דבורו שהוא הנראה והנגלה לזולתו. משא"כ המחשבה סתומה.

for “the word of a king is dominion”: the king’s rule is through his speech, which is what is seen and revealed to another. Thought, by contrast, is hidden.

Koheles says “the word of a king is dominion”: a king rules through his spoken word, which others can hear and obey. Thought stays hidden within the thinker and cannot direct others, so Malchus is linked with speech.

ודבור מלשון ידבר עמים¹⁹ שע"י הדבור הוא מנהיג²⁰ ולכן נקרא בחי מלכותו ית' בשם ארץ שהיא המדרגה התחתונה להיות עם

And dibbur (speech) is from the same root as “yadber amim” (He shall govern peoples), for through speech he leads. Therefore the level of His Malchus, may He be blessed, is called by the name “earth,” for it is the lowest level, [needed] for there to be a people.

The Alter Rebbe connects dibbur (speech) with yadber in “yadber amim,” understood as governing peoples: a king leads through speech. Malchus is called “earth” because, like the earth at the bottom of creation, it is the lowest level, the one at which a “people” separate from the King can exist.

(עמ"ש בפי' מקץ די"ה ענין חנוכה²¹ כארץ הלזו השפלה כו', ועמ"ש בד"ה אחרי ה' אלקיכם תלכו²² בפי' וענין שהבריאה היא מאין ליש דהיינו מבחינה שהיא כאין ואפס ע"ש).

(See what is written in Parshas Mikeitz, in the discourse beginning “The matter of Chanukah,” [on] “like this lowly earth,” etc.; and see what is written in the discourse beginning “After Havayah your G-d shall you walk,” on the meaning and concept that creation is from nothing into something, that is, from a level that is as nothing and naught; see there.)

Two cross-references: a Chanukah discourse in Torah Ohr that speaks of Malchus as “this lowly earth,” and a discourse in Likkutei Torah on “After Havayah your G-d shall you walk.” The latter explains that creation “from nothing” means from a level that is itself as nothing before G-d.

וממנה נמשכים הנשמות כמארז"ל במשנה ספ"ד דשבת ר"ש אומר כל ישראל²³ כו' וכתוב ואתם תהיו לי²⁴ ממלכת²⁵ כהנים^{26, 27, 28, 29, 30} (וממלכת הוא לשון פועל יוצא כלומר שממשיכין בחיי מלכותו ית' בגילוי למטה במה שמקבלים עליהם עול מלכות שמים)³¹

And from it the souls are drawn, as our Sages, of blessed memory, said in the Mishnah, at the end of chapter 14 of [Tractate] Shabbos: "Rabbi Shimon says: All Israel," etc. And it is written, "And you shall be to Me a kingdom (mamleches) of priests." (And mamleches is a transitive verb form; that is to say, they draw down the level of His Malchus, may He be blessed, in revelation below, by accepting upon themselves the yoke of the kingship of Heaven.)

From Malchus the souls are drawn, as the Mishnah's teaching that "all Israel are children of kings" shows, and as the verse calling Israel "a kingdom of priests" shows. The parenthesis reads mamleches as an active form, "making king": by accepting the yoke of Heaven's kingship, Jews bring G-d's kingship into open revelation below.

ובמא"א אות מ"ם סס"ב פ"י ממלכת כהנים הם מלי דאוי"א (ועיין בזח"ג פ' צו דלי"ד ע"ב קדושים פ"א א', וברכות פקודי פנ"א קס"ג ב' משפטים פ"ל קמ"ו ג' כי תשא ר"פ מ"ה קנ"ט ב').

And in Me'orei Or, letter Mem, section 62, [it] explains [that] "a kingdom of priests" is the Malchus of Abba and Imma. (And see the Zohar, Part III, Parshas Tzav, folio 34b, [and] Kedoshim, [folio] 81a; and in [Midrash] Rabbah, Pekudei, chapter 51, [folio] 163b, Mishpatim, chapter 30, [folio] 146c, [and] Ki Sisa, at the beginning of chapter 45, [folio] 159b.)

Me'orei Or explains "a kingdom of priests" as the Malchus of Abba and Imma, the kingship aspect of the higher configurations of Chochmah and Binah. The parenthesis lists passages in the Zohar and in Midrash Rabbah that also discuss this verse.

שהם מבחי' מלכותו ית' ובחי' דבור וכמ"ש ויהי האדם לנפש חיה³² ות"א לרוח ממללא³³ הגם שישר אל עלו במחשבה³⁴

For they are from the level of His Malchus, may He be blessed, and the level of speech, as it is written, "And man became a living soul," and Targum Onkelos [renders it] "a speaking spirit." And although Israel arose in thought,

The souls come from Malchus, the level of speech: where the Torah says man "became a living soul," Targum Onkelos renders "a speaking spirit," defining the human soul by speech. The Alter Rebbe then raises a difficulty: the Sages say Israel "arose in thought" before creation, which is higher than speech.

היינו בשרשן ומקורן שסוף מעשה במחשבה תחלה³⁵ ה' בחכמה יסד ארץ³⁶ שיסוד ושורש ארץ היא בבחי' חכמה וסוף מעשה היא בחי' מלכותו ית',

that is in their root and source, for “the end of the deed is first in thought”: “Havayah founded the earth with wisdom,” for the foundation and root of the earth is in the level of Chochmah (wisdom), while the end of the deed is the level of His Malchus, may He be blessed.

The answer is that “thought” refers to the souls’ ultimate root. As the saying goes, “the end of the deed is first in thought”: “Havayah founded the earth with wisdom” means that the root of “earth” lies in Chochmah, while “earth” itself, the end of the process, is Malchus.

(וזהו מ”ש בזו”ב פקודי דרכ”ה ע”ב ת”ה נשמות איהו קדש כו' עד ואית ליה לבר קדש אחרא³⁷ ועיין בפ”י הרמ”ז שם).

(And this is what is written in the Zohar, Part II, Pekudei, folio 225b: “Come and see: the souls, that is ‘Holy’ (Kodesh),” etc., until “and outside it has another ‘Holy’”; and see the commentary of the Ramaz there.)

The Zohar on Pekudei speaks of a “holy” (Kodesh) that stands above all levels and beyond number, which has below and outside it another “holy” that does stand in number and count. The Alter Rebbe sees in it the two levels of the souls, their root above and their source in Malchus, and refers to the Ramaz’s commentary there.

והנה ארז”ל למה נק' שמה ארץ שרצתה לעשות רצון קונה^{38, 39} ברבות פ' בראשית ספ”ה שארץ מלשון רצוא.

Now, our Sages, of blessed memory, said: Why is it called by the name eretz (earth)? Because it ran (ratsah) to do the will of its Maker (in [Midrash] Rabbah, Parshas Bereishis, end of chapter 5). For eretz is related to ratzo (running),

The Midrash says the earth (eretz) is so called because it ratsah, “ran” or “wanted,” to do its Maker’s will. The Alter Rebbe first links eretz with ratzo, running: the eager upward rush of the soul toward G-d.

וכמ"ש כי בכה ארוץ גדוד⁴⁰ וגם מלשון רצון כלומר שרוצה לעשות רצון קונה, ולהיות לה רצון ותשוקה ממטה למעלה והכל אי שכיני כללות נשיי במקורן ושרשן יש בהם בחי רצוא ברצון ותשוקה לדבקה בו בא"ס ב"ה

as it is written, "For with You I run (arutz) against a troop"; and it is also related to ratzon (will), that is to say, that it wants to do the will of its Maker, and to have a will and yearning from below upward. And it is all one: for the souls of Israel as a whole (klalus), in their source and root, have the level of ratzo (running), with will and yearning to cleave to Him, to the Infinite One (Ein Sof), blessed be He.

The verse "with You I run (arutz)" shows the sense of running, and eretz also suggests ratzon, will: the wish to do G-d's will and to rise from below upward. The two meanings are one: the souls of Israel as a whole, in their source, run toward G-d with will and yearning to cleave to Him.

(ועמ"ש מזה בפ' בראשית בד"ה כי כאשר השמים⁴¹ החדשים והארץ החדשה כו') וכמ"ש ואל אישך תשוקתך⁴² (עמ"ש בד"ה והיה לכם לציצת ובד"ה בפ' נסכים),⁴³

(And see what is written about this in Parshas Bereishis, in the discourse beginning "For as the new heavens and the new earth," etc.) As it is written, "And your yearning shall be to your husband" (see what is written in the discourse beginning "And it shall be to you for tzitzis," and in the discourse on the passage of the libations),

The verse "your yearning shall be to your husband" expresses this yearning of Knesses Yisrael for G-d. The parentheses refer to other discourses that discuss this yearning and the meaning of eretz.

והיינו מפני השגתה בהיותה בבחי ארץ שהיא בחי המדרגה התחתונה להיות עם ודבר נפרד אשר על כן תכלה אליו ית' בבחי צמאון, וכמ"ש צמאה

and this is because of its perception, being at the level of "earth," which is the level of the lowest degree, [where there is] to be a people and a separate thing; therefore it pines for Him, may He be blessed, with thirst, as it is written, "Thirsting

The yearning comes from Malchus perceiving its own place: as "earth" it is the lowest level, where there is a people and separate existence. Feeling that distance, it pines for G-d with thirst, as the psalm goes on to say.

לך נפשי⁴⁴ כמה לך בשרי לדבקה בו ית' ליבטל וליכלל באור א"ס ב"ה חיי החיים ב"ה ממש כמו שהיתה קודם ירידתה מאור פניו ית'.

for You is my soul; my flesh longs for You”: to cleave to Him, may He be blessed, to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, the Life of life, blessed be He, just as it was before its descent from the light of His countenance, may He be blessed.

Its thirst is to cleave to G-d, to be nullified and included in the Infinite Light, the Life of all life, as it was before it descended from His presence. The psalm’s words “My soul thirsts for You, my flesh longs for You” express that longing.

ועי' נאמר שלש הנה לא תשבענה⁴⁵ כוי ארץ לא שבעה מים⁴⁶ (במשלי סי' ל' ט"ז) פי' מים נקרא בחי' השפעה מלמעלה למטה המחדש בטובו⁴⁷ כוי

Of this it is said, “There are three that are never sated,” etc., “the earth, which is not sated with water” (in Proverbs, chapter 30, [verse] 16). That is, “water” is the name for the level of influence from above to below, “Who renews in His goodness,” etc.

This thirst is why Proverbs counts “the earth, which is not sated with water” among the things never satisfied. “Water” here is G-d’s flow of influence from above to below, the power by which, as the morning blessing says, He “renews in His goodness” the work of creation.

(וזהו כענין מ"ש ויבוא כגשם לנו⁴⁸ ועמ"ש מזה בד"ה האזינו השמים⁴⁹ בפ"י יערוף כמטר לקחי.⁵⁰ ומ"ש מענין גשם בד"ה תורה צוה.⁵¹)

(And this is like the matter of what is written, “And He will come to us like the rain”; and see what is written about this in the discourse beginning “Give ear, O heavens,” on the meaning of “My teaching shall drop like the rain”; and what is written on the matter of rain in the discourse beginning “The Torah [Moshe] commanded.”

Rain, like water, is an image for influence descending from above: “He will come to us like the rain,” and “My teaching shall drop like the rain.” The parenthesis refers to two discourses in Likkutei Torah, on Haazinu and on Vezos HaBerachah, that develop the theme of rain.

וזהו שארז"ל ברבות פ' עקב דרצ"ב ג' רבנן אמרי כל הנסים שעשה הקב"ה לישראל לא עשאן אלא על המים⁵² כוי ע"ש.

And this is what our Sages, of blessed memory, said in [Midrash] Rabbah, Parshas Eikev, folio 292c: “The Rabbis say: All the miracles that the Holy One, blessed be He, performed for Israel, He performed only through water,” etc.; see there.

The Midrash says that all the miracles G-d performed for Israel were done through water. This fits the reading of water as the channel of divine influence from above.

ועדייז יש לפרש ענין יקוו המים אל מקום אחד^{53, 54, 55} ופי' אחד היינו מה שהוא אחד בשבעה רקיעים ובארץ ובד' רוחות העולם דהיינו המשכת אלקותו ית' במדות עליונות משא"כ לגבי הקב"ה מצד

In the same way one can explain the matter of "Let the waters be gathered to one place." The meaning of "one" is His being One in the seven firmaments and on the earth and in the four directions of the world, that is, the drawing down of His G-dliness, may He be blessed, into the supernal emotive attributes (middos); whereas with regard to the Holy One, blessed be He, from the standpoint of

The same reading explains "Let the waters be gathered to one place." The word echad ("one") alludes to G-d's oneness in the seven firmaments and the earth (ches, eight) and the four directions (daled, four), that is, His G-dliness drawn into the supernal emotive attributes.

עצמותו ומהותו ית' לא שייך עליו מדת אחד כלל שהרי הוא יחיד ומיוחד כו' כמ"ש במ"א והמשכה זו אל מקום אחד נקי יקוו המים מים יורדים מגבוה כו' ועמ"ש בד"ה וכל העם רואים את הקולות)

His essence and being, may He be blessed, the attribute of "one" does not apply to Him at all, for He is singular and unique, etc., as is explained elsewhere. And this drawing down to "one place" is called "Let the waters be gathered," [for] water descends from a high place, etc.; and see what is written in the discourse beginning "And all the people saw the sounds.")

G-d's essence is beyond even the attribute of "one," for He is singular and unique, beyond any number. The drawing down of His oneness into the attributes is called "let the waters be gathered," because water flows from a high place to a low one, as divine influence descends.

(וע' בזח"א בראשית ד"ה א' ודל"ג א') ועמ"ש מזה בד"ה ששת ימים תאכל מצות ומ"ש בבה"ז פ' בשלח בד"ה עוד י"ל מאמר הנ"ל באופן אחר

(And see the Zohar, Part I, Bereishis, folio 18a and folio 33a.) And see what is written about this in the discourse beginning "Six days you shall eat matzos," and what is written in Biurei HaZohar, Parshas Beshalach, in the discourse beginning "The aforementioned teaching can also be explained in another way":

Further references: the Zohar on Bereishis, which discusses "to one place"; a discourse on "Six days you shall eat matzos"; and Biurei HaZohar on Beshalach, which explains the matter in another way, summarized in the next part.

דבחי ים ובחי ארץ הוא עלמא דאתכסיא ועלמא דאתגליא שבבחי עלמא דאתגליא הנברא יש ודבר נפרד מאין ליש כנ"ל משא"כ בעלמא דאתכסיא הם כלולים שם בבחינת ביטול כו'

that the level of "sea" and the level of "earth" are the hidden world (alma de'iskasya) and the revealed world (alma de'isgalya). In the revealed world the created being is a something and a separate thing, from nothing into something, as mentioned above; whereas in the hidden world they are included there in a state of self-nullification (bittul), etc.

There "sea" is the hidden world and "earth" (dry land) the revealed world. In the revealed world a created being exists as a separate "something"; in the hidden world created things remain included in their source in a state of self-nullification.

ע"ש באריכות, ונזכר ג"כ בת"א פ' בשלח בד"ה אז ישיר משה שזה ענין מ"ש במשה

See there at length. And it is also mentioned in Torah Ohr, Parshas Beshalach, in the discourse beginning "Then Moshe sang," that this is the meaning of what is written of Moshe,

Torah Ohr on Beshalach, in the discourse "Then Moshe sang," applies this theme of sea and land to Moshe. The verse it cites follows in the next part.

כי מן המים משיתיהו⁵⁶ כו' ע"ש וע"כ ארץ היא צמאה למים ולא שבעה מים כו'.⁵⁷

"for I drew him out of the water," etc.; see there. Therefore the earth thirsts for water and is not sated with water, etc.

Moshe was named for being "drawn out of the water"; the discourse in Torah Ohr gives the details. The paragraph concludes that because "earth" is the level of separate existence, it thirsts for the "water" of divine influence and is never sated.

4 ותמיד בחי זו היא בצמאון למעלה למקורה ושרשה כי נשגב שמו לבדו⁵⁸ רק הודו וזיוו של שמו על ארץ הארה בעלמא

And this level is always in thirst upward, for its source and root, for "His Name alone is exalted"; only "His splendor" and the radiance of His Name are "upon the earth," a mere glimmer.

This level, "earth," always thirsts upward toward its source, because G-d's own Name is exalted beyond it. As the psalm says, only "His splendor" is "upon the earth": what reaches the earth is a mere glimmer of His radiance.

והיא לא שבעה רק תמיד היא בבחי' צמאון זה (וכמ"ש ע"פ אתם נצבים בפ"י למען ספות הרוה את הצמאה)⁵⁹ וכמ"ש לע"ל ילכו מחיל אל חיל⁶⁰

And it is not sated; rather, it is always in this state of thirst (as is explained on [the verse] "You are standing," on the meaning of "so as to add the watered to the thirsty"); and as it is written of the Time to Come, "They shall go from strength to strength."

Since it receives only a glimmer, it is never sated and its thirst never ends. The parenthesis points to a discourse on "You are standing" that explains "to add the watered to the thirsty," and the verse "They shall go from strength to strength," said of the Time to Come, shows that even then the ascent continues.

כי בא"ס ב"ה כשמו כן הוא אין לו סוף ואין לו תכלה לא שייך שביעה ותמיד כלתה אליו ית' לדבקה בו ממש כי הוא חיי החיים ב"ה ומקורא דכולא,

For with the Infinite One (Ein Sof), blessed be He, Who is as His Name, having no end and no limit, satiety does not apply; and it always pines for Him, may He be blessed, to cleave to Him in very truth, for He is the Life of life, blessed be He, and the source of all (mekora dechola).

The reason is that G-d is Ein Sof, "without end," just as His Name says. Since He has no end, there can be no point of satiety in cleaving to Him, and the soul always pines for Him, the Life of all life and the source of all.

(ועמ"ש ע"פ אני ישנה בפ"י יונתי ע"ד עיניך יונים שזהו ענין מ"ש עיני האדם לא תשבענה⁶¹ כו' בכל יום יהיו בעיניך כחדשים שלא שבעתן העין ועמ"ש ע"פ בשברי לכם כו' בפ"י ולא תשבעו).⁶²

(And see what is written on [the verse] "I am asleep," on the meaning of "My dove," in the manner of "Your eyes are doves": that this is the matter of what is written, "The eyes of man are never sated," etc.; "every day they shall be in your eyes as new," [things] of which the eye has not had its fill. And see what is written on [the verse] "When I break for you," etc., on the meaning of "and you shall not be sated.")

The parenthesis refers to two discourses: one on "I am asleep," which links the dove's eyes with "the eyes of man are never sated" and with the teaching that the Torah should be new in one's eyes every day; and one on "When I break for you," on the words "and you shall not be sated."

וכן הוא ג"כ בנפש האדם למטה המשכלת ומתבוננת בה' אחד איך שהוא ית' המחדש בטובו כו'

And so it is also with the soul of man below, which reflects and contemplates the One G-d: how He, may He be blessed, is the One "Who renews in His goodness," etc.,

What was said of Knesses Yisrael applies also to the individual soul below. Its thirst is awakened when a person reflects on how the One G-d continually renews creation in His goodness.

ומהווה כל העולמות מאין ליש ממש אשר ע"כ היא ג"כ בחי' ארץ בבחי' רצוא ורצון בחי' צמאון שמיסוד האש כשלהבת העולה מאליה לדבקה בו ית' ולאחבה את⁶³ הוי'

and brings all the worlds into being, truly from nothing into something. Therefore it, too, is the level of "earth," in the state of ratzo (running) and ratzon (will), the level of thirst that comes from the element of fire, like a flame that rises of itself, to cleave to Him, may He be blessed, and "to love Havayah,

Contemplating that G-d creates all the worlds from nothing makes the soul "earth," running and yearning toward Him. This thirst comes from the element of fire within the soul, which, like a flame, rises upward by its nature, to cleave to G-d and to love Him.

כי הוא חייך ולכן לא שבעה בחי' מים הנ"ל וזהו וגם הנפש לא תמלא^{64, 65} (בקהלת ט"ו).

for He is your life." Therefore it is not sated by the level of "water" mentioned above. And this is [the meaning of] "And also the soul is not filled" (in Koheles, chapter 6).

To love G-d is to love one's very life, "for He is your life," and so the soul is never sated by the "water" of influence from above. Koheles says the same: "the soul is not filled."

וכמ"ש ברבות שם על פסוק זה וז"ל שהנפש יודעת כל מה שהיא עמלה לעצמה היא עמלה לכך אינה שבעה לא תורה ולא מעשים טובים⁶⁶ כו'

As is written in [Midrash] Rabbah there, on this verse, and these are its words: "For the soul knows that whatever it toils, it toils for itself; therefore it is not sated, neither with Torah nor with good deeds," etc.

The Midrash on that verse explains that the soul knows that all its toil is for itself, and so it is never satisfied, whether with Torah or with good deeds. Its longing for G-d always wants more.

וכ"ה ברבות (פ' ויקרא פ' ד' ע"ש) ובקהלת רבה ע"פ כל הנחלים הולכים אל הים והים איננו מלא^{67, 68};⁶⁹

And so it is in [Midrash] Rabbah (Parshas Vayikra, chapter 4; see there), and in Koheles Rabbah on the verse "All the rivers go to the sea, yet the sea is not full."

The same teaching appears in Vayikra Rabbah and in Koheles Rabbah. There "All the rivers go to the sea, yet the sea is not full" is read as the heart and the soul, which are never filled.

5 קיצור. ענין שהאדם הוא עולם קטן גם את העולם נתן בלבם⁷⁰. דיי ארץ בחי אחרונה וע"כ היא בבחי רצוא ורצון. ארץ לא שבעה מים.⁷¹ ויבא כגשם לנו⁷²:

Summary. The concept that man is a small world: "He has also set the world in their heart." The four elements: "earth" is the last level, and therefore it is in the state of ratzo (running) and ratzon (will). "The earth, which is not sated with water." "And He will come to us like the rain."

The summary restates the first section in brief: man as a small world, with the world set in his heart; "earth," the last of the four elements, which therefore runs and yearns upward; and the earth that is never sated with "water," the influence from above, which comes like rain.

SECTION 2 • 16-8

Visiting the earth: mitzvos, prayer and Torah

6 ב אך בהיות⁷³ הנשמה מלוכשת בלבוש הגוף הגשמי ונמשך אחר ענינים גשמיים שבעוה"ז. הנה הגוף והעולם הם המעלימים ומסתירים על קדושת נפשו

2. However, when the soul is en clothed in the garment of the physical body and is drawn after the physical matters of this world, the body and the world conceal and hide the holiness of his soul,

The second section begins. When the soul is en clothed in a physical body and drawn after the matters of this world, the body and the world hide its holiness.

כי עולם מלשון העלם⁷⁴ שלא יתפעל ולא יתלהט בנפשו להיות בחי רצון וצמאון ותשוקה מורגשת בנפש שוקקה,

for olam (world) is related to he'elem (concealment), so that he is not stirred and does not become aflame in his soul to be at the level of a will, thirst and yearning that is felt, in "a yearning soul."

The word olam (world) is related to he'elem (concealment): the world conceals G-dliness. As a result a person is not stirred and does not burn with a felt longing for G-d, the "yearning soul" described above.

(וזהו ג"כ פי גם את העלם נתן בלבם^{75,76} שפירשו ברכות בקהלת על פסוק זה שהוא לשון העלם כמ"ש זה שמי לעלם⁷⁷ כו" ע"ש).

(And this is also the meaning of "He has also set ha'olam in their heart": [the Sages] explained in [Midrash] Rabbah on Koheles, on this verse, that it is an expression of he'elem (concealment), as it is written, "This is My Name forever (le'olam)," etc.; see there.)

This gives a second reading of "He has set ha'olam in their heart": the Midrash reads ha'olam, written in the verse without a vav, as he'elem, concealment. It compares "This is My Name le'olam," which is also written without a vav and so can be read "to conceal."

והנה ע"ז נאמר פקדת הארץ ותשוקקיה (בתלים סי' ס"ה יו"ד) להיות נפש שוקקה וכמ"ש אני לדודי ועלי תשוקתו⁷⁸.⁷⁹

Now, of this it is said, "You visited (pakadta) the earth and made it yearn (vateshokekeha)" (in Tehillim, chapter 65, [verse] 10): that it become "a yearning soul," as it is written, "I am my Beloved's, and His yearning is for me."

The remedy is in the verse "You visited the earth and made it yearn": the Alter Rebbe reads vateshokekeha as "made it yearn," that it become a yearning soul. The yearning of Knesses Yisrael for G-d is also expressed in "I am my Beloved's, and His yearning is for me."

וארז"ל בשה"ש רבה על פסוק זה ואין תשוקתן של ישראל אלא לאביהם שבשמים.⁸⁰ והיינו ע"י פקדת ארץ היינו המצות שהם פקודי⁸¹ ה'

And our Sages, of blessed memory, said in Shir HaShirim Rabbah on this verse: "And the yearning of Israel is only for their Father in Heaven." And this is through "You visited (pakadta) the earth," that is, the mitzvos, which are "the precepts (pikudei) of Havayah,"

The Midrash on that verse says that Israel's yearning is only for their Father in Heaven. The "visiting" (pekidah) of the earth is the mitzvos, called "the precepts (pikudei) of Havayah," from the same root as pakadta.

כי המצות הן נמשכות מרצון העליון רעוא דכל רעוין⁸² ושורש המצות הוא בחי' חסד ואהבת ה' אלינו וכמ"ש אהבתי אתכם אמר⁸³ ה' (ועמ"ש סד"ה ולא אבה בפ' תצא גבי כי אהבך ה' אלקיך)

for the mitzvos are drawn from the supernal Will, the "Will of all wills," and the root of the mitzvos is the level of Chesed (kindness) and G-d's love for us, as it is written, "I have loved you, says Havayah" (and see what is written at the end of the discourse beginning "But He would not," in Parshas Teitzei, regarding "for Havayah your G-d loved you"),

The mitzvos come from G-d's supernal will, the "Will of all wills," and their root is His Chesed and His love for us, as the prophet says, "I have loved you, says Havayah."

אשר על כן ציונו המצות האלה להיות וימינו תחבקני⁸⁴ וזהו כמים הפנים לפנים⁸⁵ שע"י קיום המצות שהם מבחי' מים עליונים ולמעלה מבחי' הים

which is why He commanded us these mitzvos, so that there be "and His right hand embraces me." And this is "As water [reflects] face to face": for through fulfilling the mitzvos, which are of the level of the upper waters and higher than the level of "sea":

That love is why He commanded the mitzvos: so that His "right hand," Chesed, should embrace us. "As water reflects face to face": G-d's love, expressed in the mitzvos, evokes a matching love in the person, because the mitzvos are "upper waters," higher than the "sea."

שהרי הים הוא מבחי' מים תחתונים שמתחת לרקיע דאע"ג שהוא עלמא דאתכסיא הנה ידוע מענין יוצר אור ובורא חשך⁸⁶ שבחי' בריאה נקי' העלם ועלמא דאתכסיא

for the sea is of the level of the lower waters, which are beneath the firmament: although it is the hidden world (alma de'iskasya), it is known from the matter of "Who forms light and creates darkness" that the level of Beriah (Creation) is called concealment and the hidden world,

The "sea," called the hidden world in the first section, belongs to the lower waters beneath the firmament. The phrase "Who forms light and creates darkness" shows that Beriah, the world of creation, is the "concealment," the hidden world.

כמו בחי' מחשבה ויצירה נקי' עלמא דאתגליא בחי' דיבור כמ"ש בד"ה מי מנה עפר יעקב וכ"ז הוא מתחת לרקיע ופרסא שבין אצילות לבריאה

like the level of thought, while Yetzirah (Formation) is called the revealed world (alma de'isgalya), the level of speech, as is explained in the discourse beginning "Who has counted the dust of Yaakov"; and all this is beneath the firmament and the partition (parsa) between Atzilus and Beriah.

Beriah is hidden like thought, while Yetzirah is the revealed world, like speech. Both lie beneath the "firmament," the partition (parsa) that separates Atzilus from the worlds below it.

אבל המצות שהן מבחי' אצילות הן מים עליונים שמעל לרקיע וזהו יערוף כמטר לקחי⁸⁷ ועי"ז מתעורר ג"כ כנפש האדם רצון העליון שבנפש לאהבת ה'

But the mitzvos, which are of the level of Atzilus, are the upper waters above the firmament; and this is "My teaching shall drop like the rain." And through this there is aroused in the soul of man, too, the supernal will that is in the soul, for the love of G-d.

The mitzvos come from Atzilus, above that partition: they are the "upper waters," the rain of "My teaching shall drop like the rain." Through them the supernal will hidden in a person's soul is awakened as love of G-d.

(וכמ"ש ענין זה במ"א ע"פ וידבר משה אל ראשי המטות ובד"ה אחרי הוי' אלקיכם תלכו גבי ואת מצותי תשמרו וע"פ כי תצא).

(As this matter is explained elsewhere, on [the verse] "And Moshe spoke to the heads of the tribes," and in the discourse beginning "After Havayah your G-d shall you walk," regarding "and My commandments you shall keep," and on [the verse] "When you go out.")

The parenthesis lists other discourses where this idea is developed: on "And Moshe spoke to the heads of the tribes," on "After Havayah your G-d shall you walk," and on "When you go out."

גם פקדת לשון פקידת עקרה.⁸⁸ וכמ"ש והי פקד את שרה⁸⁹ כמארז"ל (פ"ק דתענית ד"ח ע"ב).

Pakadta is also an expression of the remembering (pekidah) of a barren woman, as it is written, "And Havayah remembered (pakad) Sarah," as our Sages, of blessed memory, said (the first chapter of Taanis, folio 8b).

A second meaning: pakad also means remembering a barren woman so that she conceives, as in "Havayah remembered Sarah." The Talmud makes the same comparison, using the word for both a woman and the rain.

כי בזמן שאין בהמ"ק קיים נקרא כנס"י בשם עקרה לא ילדה⁹⁰ דהיינו שאין לה בחי' לידה והתגלות האהבה לה' רק שהאהבה היא מסותרת בבחי' עיבור והעלם

For at a time when the Holy Temple does not stand, Knesses Yisrael is called "barren, who did not give birth": that is, it has no level of birth and revelation of love for G-d; rather, the love is hidden, in a state of gestation (ibbur) and concealment.

In exile, when the Holy Temple does not stand, Knesses Yisrael is called "barren": her love for G-d does not come to birth and revelation. It stays hidden, like a child still in the womb.

וזוהו בחי' עקרה (ועמ"ש בפ' משפטים ע"פ לא תהיה משכלה ועקרה ובפ' תזריע ד"ה שוש תשיש ותגל העקרה).

And this is the level of "barren." (And see what is written in Parshas Mishpatim on [the verse] "There shall be none who miscarries or is barren," and in Parshas Tazria, the discourse beginning "Rejoice, rejoice and exult, O barren one.")

This hidden state of love is what "barren" means here. The parenthesis refers to discourses on "none who miscarries or is barren" and on "Rejoice, O barren one."

אך ע"י המצות פקדת להיות גילוי האהבה (ועמ"ש ע"פ אני ישנה בפ"י קול דודי דופק⁹¹ פתחי לי וע"פ אלה פקודי המשכן⁹²), ועד"ז

But through the mitzvos, "You visited (pakadta)," so that there be a revelation of the love (and see what is written on [the verse] "I am asleep," on the meaning of "The voice of my Beloved knocks: Open for me," and on [the verse] "These are the accounts (pekudei) of the Mishkan"). And in the same way

Through the mitzvos G-d "visits" her, and the hidden love comes to revelation. The same pattern underlies the institution of prayer, as the next part explains.

נתקן ענין התפלה וקודם התפלה ממשיכים עליו מצות ה' בטלית ותפילין שכל תפלה היא בחי' לידת המוחין⁹³ וחבלי לידה הם הוידויים סלח לנו.

the matter of prayer was instituted; and before prayer one draws upon oneself the commandments of G-d, with tallis and tefillin. For every prayer is the level of the birth of the intellect (mochin), and the birth pangs are the confessions, "Forgive us."

Before praying one puts on tallis and tefillin, drawing G-d's mitzvos upon oneself. Prayer itself is a "birth" of the mochin, and its birth pangs are the confessions, such as "Forgive us."

ויענך ע' קלין דיולדה כו' (עמ"ש בפ' וארא בד"ה לכן אמור) והמוחין הם אהבה ויראה היינו להיות אהוי"ר מתגלה בנפש האדם ע"י היגיעה בתפלה בכל אדם לפי בחינתו ומדרגתו

And "May He answer you": the seventy cries of a woman giving birth, etc. (see what is written in Parshas Vaera, in the discourse beginning "Therefore say"). And the mochin are love and awe; that is, that love and awe be revealed in the soul of man through toil in prayer, in each person according to his level and rung.

The psalm "May He answer you," said in prayer, is likened to the seventy cries of a woman in labor. The mochin born in prayer are love and awe, which through toil in prayer become revealed in each person according to his level.

וזהו ותשוקקיה שעייז נעשה בחי' נפש שוקקה ממטה למעלה בתפלה כי פקדת ממעלה למטה ותשוקקיה ממטה למעלה ועייז רבת תעשרנה⁹⁴ פלג⁹⁵ אלקים מלא מים^{96,97}

And this is "and made it yearn (vateshokekeha)": through this there comes to be a yearning soul, from below upward, in prayer. For "You visited (pakadta)" is from above to below, and "made it yearn" is from below upward. And through this, "You greatly enrich it; the stream (peleg) of Elokim is full of water."

This is vateshokekeha: through prayer the soul becomes a "yearning soul," rising from below. "You visited" is G-d's movement from above to below, "made it yearn" is man's from below upward, and together they bring "You greatly enrich it; the stream of Elokim is full of water."

(ע' מענין פלג פ"ק דתענית⁹⁸ שם וברבות בראשית פרשה ד'⁹⁹ ובערוך ערך קבה¹⁰⁰ ובמא"א אות פ' ססעי י"א ובלק"ת מהאריז"ל בתלים ע"פ זה).

(See on the matter of peleg the first chapter of Taanis, there; and [Midrash] Rabbah, Bereishis, section 4; and the Aruch, entry Kubah; and Me'orei Or, letter Peh, end of section 11; and the Likkutei Torah of the Arizal, on Tehillim, on this verse.)

The parenthesis gives sources for the word peleg: the Talmud, which speaks of a kind of vault in the heavens from which rain comes, the Midrash on G-d's ever-full spring, the Aruch, Me'orei Or, and the Arizal's Likkutei Torah on Tehillim.

והענין כי אלקים הוא בחי' הצמצום והסתר פנים דהיינו בזמן שהמוחין שהם אהוי"ר הם בעלמא דאתכסיא.

The explanation is: Elokim is the level of tzimtzum (contraction) and the hiding of the face, that is, at a time when the mochin, which are love and awe, are in the hidden world (alma de'iskasya).

The Name Elokim denotes tzimtzum and the hiding of G-d's face. That is the state in which love and awe remain in the hidden world, not felt in the heart.

אך ע"י שפקדת הארץ ותשוקקיה נעשה פלג אלקים כי שם אלהים מתחלק ונעשה מ"י אליה שבחי' עלמא¹⁰¹

But through "You visited the earth and made it yearn," there comes to be peleg Elokim: for the Name Elokim divides and becomes Mi Eleh, so that the level of the world

When the earth is "visited" and made to yearn, Elokim is "divided" (peleg). The Zohar reads the Name Elokim as made of Mi ("Who") and Eleh ("these"), and here those two parts separate.

דאתגליא הנקרא בשם אלה אינה מסתתרת ומתעלמת ונכללת במקורה בתוך עלמא דאתכסיא הנקי בשם מ"י והוא פ"י שם אלהים כנודע מזוה"ק (בהקדמה דף ב' ע"א)

that is revealed (alma de'isgalya), called by the name Eleh, is not hidden and concealed and included in its source within the hidden world, called by the name Mi, this being the meaning of the Name Elokim, as is known from the holy Zohar (in the Introduction, folio 2a),

Eleh, "these," is the revealed world of things one can point to; Mi, "Who," is the hidden world beyond grasp. When Eleh remains hidden within Mi, the two together form the Name Elokim, as the Zohar explains in its introduction.

אלא יצא ממקורה מהעלם אל הגילוי להיות בחי' עלמא דאתגליא ונתחלק שם מ"י משם אל"ה הן ששה קצוות אשר כל אחד ואחד כלול מכולם כו'

but has gone out from its source, from concealment into revelation, to be the level of the revealed world; and the name Mi has divided from the name Eleh, these being the six extremities (ketzavos), each one of which includes them all, etc.,

Through the mitzvos and prayer, Eleh comes out of its source into revelation and separates from Mi. Eleh stands for the six extremities, the six emotive attributes, each of which includes all the others.

כמ"ש בד"ה אלה פקודי המשכן והיינו להיות התגלות אהבה ויראה בגילוי הלב ונעשה מלא מים.

as is explained in the discourse beginning "These are the accounts of the Mishkan." That is, that there be a revelation of love and awe, revealed in the heart, and it becomes "full of water."

In the soul this means that love and awe become revealed in the heart instead of staying hidden. That is the meaning of "full of water."

(והוא ענין המשכת וגילוי החסדים מהעלמם וכיסויים ביסוד אימא הנק' פלג וזהו ענין וימינך מקרב

חוקך כלה¹⁰² חיקך קרי כמ"ש במ"א ע"פ ואהיה אצלו אמון וזהו נהר פלגיו ישמחו עיר

אלקים)^{103, 104, 105}

(This is the matter of the drawing down and revelation of the chasadim (kindnesses) from their concealment and covering in Yesod of Imma, which is called peleg (stream). And this is the matter of "and Your right hand, from within Your bosom (chok'cha), consume," read cheik'cha, as is explained elsewhere on [the verse] "And I was with Him as a nursling (amon)"; and this is "A river whose streams (pelagav) gladden the city of G-d")

In Kabbalistic terms this is the revelation of the chasadim (kindnesses) hidden in Yesod of Imma, which is called peleg, the stream. The Alter Rebbe connects it with "Your right hand... from within Your bosom" and with "A river whose streams gladden the city of G-d."

(בתלים ס"י מ"ו ה') ועיין מזה בזה"ב משפטים צ"ח ב' הם המשכת והשפעת המצות שהם אורות עליונים

אשר ירדו ונתגשמו בענינים גשמיים כמו ציצית של צמר ותפילין על הקלף

(in Tehillim, chapter 46, [verse] 5); and see on this the Zohar, Part II, Mishpatim, [folio] 98b. [The waters] are the drawing down and flow of the mitzvos, which are supernal lights that descended and became embodied in physical things, such as tzitzis of wool and tefillin on parchment,

The waters are the flow of the mitzvos: supernal lights that descended and became embodied in physical objects, such as tzitzis of wool and tefillin of parchment. The Zohar on Mishpatim is cited on the river and its streams.

כמו מים שיורדים ממקום גבוה לנמוך והמים הם שמצמיחים כל מיני תענוג, כך המצות הם מצמיחים

האהבה והיראה שבנפש להיות לה רצון וצמאון ונפש שוקקה

like water, which descends from a high place to a low one; and it is water that makes all kinds of delights grow. So the mitzvos make the love and awe in the soul grow, so that it have will and thirst and be "a yearning soul."

Like water, which flows from a high place to a low one and makes all kinds of delights grow, the mitzvos make the love and awe in the soul grow. The soul then has will and thirst, and becomes a "yearning soul."

(ופי' רבת תעשרנה פי' ברבות בחקותי ס"פ ל"ה אחד לעשרה כו' ובשה"ש רבה בפסוק אני לדודי ועלי תשוקתו פי' לשון עשירות¹⁰⁶ והיינו כמ"ש ברע"מ ר"פ תשא העשיר דא עמודא דאמצעיתא מפני שתפארת עולה עד הכתר בחי' והבריח התיכון¹⁰⁷ כו')

(As for the meaning of "You greatly enrich it" (rabbas te'ashrenah): [Midrash] Rabbah, Bechukosai, at the end of chapter 35, explains it as one in ten, etc.; and Shir HaShirim Rabbah, on the verse "I am my Beloved's, and His yearning is for me," explains it as an expression of wealth. This is as is written in the Raaya Mehemna, at the beginning of Parshas Tisa: "'The rich': this is the middle pillar," because Tiferes (beauty) rises up to Keser (the Crown), the level of "and the middle bar," etc.;

Two readings of te'ashrenah: the Midrash reads it as eser, "one in ten," and as osher, wealth. The Raaya Mehemna calls the middle pillar, Tiferes, "the rich one," because it rises up to Keser, like the middle bar of the Mishkan that ran from end to end.

ומשם יומשך כח הצמיחה ותוספת האור ברבוי והגדלת המדות אהבה ויראה ושיהיו כלולים זה מזה כמ"ש בד"ה וידעת היום והשבות ועמ"ש ע"פ כי כארץ תוציא צמחה כו' ובד"ה בשלח פרעה בענין פי' ראשית תבואתו ומ"ש ע"פ עשר אעשרנו לך.

and from there will be drawn the power of growth and the increase of light, in the multiplying and enlarging of the emotive attributes (middos), love and awe, and [the power] that they be included one in the other, as is explained in the discourse beginning "Know this day and take to heart." And see what is written on [the verse] "For as the earth brings forth her growth," etc., and in the discourse beginning "When Pharaoh sent," on the meaning of "the first of His crop," and what is written on [the verse] "I will surely give a tenth to You."

From Keser comes the power of growth, which increases love and awe and makes each include the other. The parenthesis refers to several discourses that develop this, among them those on "For as the earth brings forth her growth" and "I will surely give a tenth to You."

עוי"ל ע"ד מ"ש בזח"א ויחי דרמ"ו אי שיש לחם עני ולחם פנג¹⁰⁸ ע"ש וכפ' בראשית דל"ג א' פי' דלחם עני זהו בחי' יבשה¹⁰⁹ לשון יבשות

One may further explain [it] along the lines of what is written in the Zohar, Part I, Vayechi, folio 246a, that there is "poor bread" (lechem oni) and "bread of pannag" (see there); and in Parshas Bereishis, folio 33a, it explains that "poor bread" is the level of "dry land" (yabashah), an expression of dryness;

Another explanation uses the Zohar's contrast between "poor bread" and "bread of pannag," a delicacy. Elsewhere the Zohar identifies "poor bread" with the "dry land" (yabashah), which stays dry until it is filled with water.

ממילא מוכן דעיי שנתמלא מים זהו בחינת רבת תעשרנה וז"ש ארץ אשר לא במסכנות¹¹⁰ כו' ע' בזהר ויחי דרמ"ט ע"ב, וב' מדרגות אלו בעבודה היינו בחי' אתכפיא ואתהפכא.

it follows that when it is filled with water, this is the level of "You greatly enrich it." And this is what is written, "A land in which, without scarcity," etc. (see the Zohar, Vayechi, folio 249b). And these two levels in divine service are the levels of iskafya (subjugation) and is'hapcha (transformation).

When the dry land is filled with water it becomes rich: "You greatly enrich it," "a land ... without scarcity." In divine service these two levels are iskafya, subduing the evil inclination, and is'hapcha, transforming it into good.

וז"ש שלחייך פרדס¹¹¹ כו' שגם בהיותה בחי' בית השלחין¹¹² ארץ יבשה לחם עוני בחי' אתכפיא גדלה מעלתה כו' ונמשך עייז נרד וכרכם¹¹³ כו' כענין ריח ניחוח שמשיב את הנפש כו' ועמ"ש בפיוקלה בד"ה קחו מאתכם).

And this is what is written, "Your shoots (shelachayich) are an orchard," etc.: that even when it is at the level of an irrigated field (beis hashelachin), dry land, poor bread, the level of iskafya, its virtue is great, etc., and through this are drawn "nard and saffron," etc., like the matter of "a pleasing fragrance," which restores the soul, etc.; and see what is written in Parshas Vayakhel, in the discourse beginning "Take from among you."

The Song of Songs praises even the dry "irrigated field" (beis hashelachin): the service of iskafya, "poor bread," has great virtue, and from it come "nard and saffron," a pleasing fragrance. The parenthesis refers to a discourse on "Take from among you."

אך תכלית הצמאון הזה הוא כדי לדבקה בחי' רוחא ברוחא מחשבה במחשבה והיינו עיי התורה וכמ"ש ואשים דברי בפיך¹¹⁴ דברי ממש דבור בדבור מחשבה במחשבה כו'.

But the purpose of this thirst is to cleave [to Him], the level of "spirit with spirit," thought with thought; and this is through the Torah, as it is written, "And I have put My words in your mouth": My very words, speech with speech, thought with thought, etc.

Yet thirst is not the goal. Its purpose is to cleave to G-d, "spirit with spirit," thought with thought, and this is achieved through the Torah, of which G-d says "I have put My words in your mouth": G-d's own words in a person's speech.

ועזינ נחה עליו רוח¹¹⁵ ה' כי בחי' הדבור נקי רוח ממללא¹¹⁶ ובחי' זו תהיה נחה עליו מלמעלה.

Of this it is said, "And the spirit of Havayah shall rest upon him": for the level of speech is called "a speaking spirit," and this level will rest upon him from above.

Of this Isaiah says "the spirit of Havayah shall rest upon him." Speech is called "a speaking spirit," and when a person speaks words of Torah, the divine spirit rests upon him from above.

וכמארז"ל כל היושב ושונה הקב"ה שונה כנגדו (והמשכה של בחי' רוח גבוה מבחי' ההמשכה הנקי' מים וכמ"ש ורוח אלקים מרחפת¹¹⁷ על פני המים וכמ"ש מזה סד"ה והניף ידו על הנהר בעים רוחו).

As our Sages, of blessed memory, said: Whoever sits and studies, the Holy One, blessed be He, studies opposite him. (And the drawing down of the level of "spirit" is higher than the level of the drawing down called "water," as it is written, "And the spirit of G-d hovered over the face of the water"; and as is explained about this at the end of the discourse beginning "And He shall wave His hand over the river with His mighty wind (ruach).")

As the Sages say, when one sits and studies, G-d studies opposite him. The parenthesis adds that the drawing down called "spirit" is higher than the one called "water," as "the spirit of G-d hovered over the face of the water."

והנה בחי' רוח זה הוא ממעלה למטה וכמ"ש עד יערה עלינו רוח ממרום¹¹⁸ שהרוח הוא יורד ממקום עליון וגבוה מאד נעלה בחי' אויר אור יו"ד דאורייתא מחכמה נפקת¹¹⁹ והחכמה מאין תמצא¹²⁰ כנודע.

Now, this level of "spirit" is from above to below, as it is written, "Until a spirit is poured upon us from on high": for the spirit descends from a supernal place, very high and exalted, the level of avir (air), [which is] or (light) [with a] yud, for the Torah "comes forth from Chochmah," "and Chochmah is found from ayin (nothing)," as is known.

This "spirit" descends from a very high place, the level of avir (air), whose letters are or (light) with an added yud. The yud alludes to Chochmah, from which the Torah comes, and Chochmah itself is found from ayin, the "nothing" above it.

(ועמ"ש מענין אויר אור יו"ד שהאויר הוא מקור האור בפי' מקץ סד"ה נר חנוכה מצוה כו' מזוזה מימין כו' וע' בזח"ג נשא דק"ל ע"ב רוחא דנפיק¹²¹ כו' ע"ש ובפי' ויחי) (דרל"ה א')

(And see what is written on the matter of avir as or [with a] yud, that avir is the source of light, in Parshas Mikeitz, at the end of the discourse beginning "The Chanukah lamp, it is a mitzvah," etc., [on] "the mezuzah on the right," etc.; and see the Zohar, Part III, Naso, folio 130b, "The spirit that goes forth," etc., see there; and in Parshas Vayechi) (folio 235a).

The parenthesis refers to a Chanukah discourse on avir as the source of light, and to the Zohar on "the spirit that goes forth" from the supernal nostrils, and on Vayechi.

והנה לפי משנ"ת לעיל ד' יסודות שבנפש הן ד' אותיות הוי", והנה ענין מלא מים זהו יחוד ו"ה בחי' מים

Now, according to what was explained above, the four elements in the soul are the four letters of [the Name] Havayah. And so the matter of "full of water" is the union of vav and hei, the level of water

Returning to the four elements: they correspond to the four letters of Havayah. "Full of water" is the union of vav and hei, the elements of water and earth.

ועפר וענין רוח ואש זהו יחוד י"ה וזהו כענין יחוי"ת ויחוי"ע וכמ"ש במ"א ע"פ פקודי המשכן משכן העדות כו' ומשם תדרשנו. ^{122, 123, 124}

and earth; and the matter of air (ruach) and fire is the union of yud and hei. This is like the matter of the lower unity (yichuda tata'ah) and the higher unity (yichuda ila'ah), as is explained elsewhere on [the verse] "The accounts of the Mishkan, the Mishkan of the Testimony," etc.; and seek it out from there.

Air and fire are the union of yud and hei, the higher pair. The two unions correspond to the lower unity and the higher unity, as explained in the discourse on "The accounts of the Mishkan."

ומשם יובן יתרון מעלת ההמשכה מבחי' רוח על ההמשכה שמבחינת מים כו' וזהו גם את העלם נתן בלבם ^{125, 126} ופי' ברכות ⁷

From there the superiority of the drawing down from the level of "spirit" over the drawing down from the level of "water," etc., will be understood. And this is "He has also set ha'olam in their heart," which [Midrash] Rabbah explains

From this the superiority of "spirit" over "water," that is, of the Torah's drawing down over that of the mitzvos, becomes clear. It also gives a further meaning to "He has also set ha'olam in their heart," as the Midrash explains it.

דהיינו מ"ש זה שמי לעלם ¹²⁷ היינו שם הוי' שעכשיו הוא בבחי' העלם וכמארז"ל לא כמו שאני נכתב אני נקרא ¹²⁸ כו'

as [referring to] what is written, "This is My Name forever (le'olam)": that is, the Name Havayah, which now is in a state of concealment, as our Sages, of blessed memory, said: "Not as I am written am I pronounced," etc.

The Midrash connects ha'olam with "This is My Name le'olam," read as "to conceal": the Name Havayah is hidden in this world. As the Sages say, the Name is not pronounced as it is written; it is written with yud and hei but read with alef and daled.

וניתן להם הכח להמשיכו מההעלם אל הגילוי בלבם כמ"ש בד"ה וארא אל אברהם ועי"ז יומשך הגילוי בעולם ג"כ:

And they were given the power to draw it from concealment into revelation in their heart, as is explained in the discourse beginning "And I appeared to Avraham"; and through this the revelation will be drawn into the world as well.

That hidden Name has been "set in their heart": Jews were given the power to draw it out of concealment into revelation in their own hearts. Through this the revelation is drawn into the world as well.

8 קיצור. שצ"ל פקדת ארץ. ועי"ז כמים הפנים לפנים.¹²⁹ גם לשון פקידת עקרה ועי"ז ותשוקה וזהו פלג אלקים שנתחלק שם אלקים להיות מי ברא אלה.¹³⁰

Summary. That there must be "You visited the earth," and through this, "As water [reflects] face to face." Also an expression of the remembering of a barren woman, and through this, "and made it yearn"; and this is "the stream (peleg) of Elokim": that the Name Elokim is divided, to be "Who created these."

The summary of the second section: the mitzvos are "You visited the earth," and they awaken a matching love, "as water reflects face to face"; pekidah also means remembering the barren, so that hidden love is born, "and made it yearn." This is "the stream (division) of Elokim": the Name divides into Mi and Eleh, "Who created these."

ועי"ז רבת תעשרנה.¹³¹ והתשוקה יסוד האש ומזה נמשך ונחה עליו רוח¹³² הוי" ע"י הדבור בד"ת רוח ממלא:¹³³

And through this, "You greatly enrich it." And the yearning is the element of fire, and from it is drawn "And the spirit of Havayah shall rest upon him," through speech in words of Torah, "a speaking spirit."

Then comes "You greatly enrich it." The soul's yearning belongs to the element of fire, and from it comes the higher level, "the spirit of Havayah shall rest upon him," through speaking words of Torah, the "speaking spirit."

SECTION 3 • 19-13

The Time to Come: the uncountable number

9 ג והנה כל זה הוא עכשיו בהיות העולם מעלים והתלבשות הנשמה במאסר הגוף והעולם הגשמי שאז צריך להיות

3. Now, all this is now, while the world conceals and the soul is enclothed in the prison of the body and the physical world: then there must be

The third section begins. Everything described so far belongs to the present, while the world conceals G-dliness and the soul is imprisoned in the body and the physical world.

פקדת הארץ ותשוקקיה מלמעלה למטה ולהיות נחה עליו רוח¹³⁴ ה' לרוות הצמאון שמיסוד האש שיסוד הרוח גבהה מעלתו ממעלת ובחי' האש שמלמטה,

“You visited the earth and made it yearn” from above to below, and [there must be] “the spirit of Havayah resting upon him,” to quench the thirst that comes from the element of fire; for the element of air (ruach) is higher in virtue than the virtue and level of the fire that is from below.

In this state the “earth” must be “visited” from above, and “the spirit of Havayah” must rest upon a person to quench the thirst of the soul’s fire. For now the element of air, the spirit drawn from above, is higher than the fire that rises from below.

וכן בחי' מים של המצות גדלה מעלתם מבחי' ארץ שבהם ועל ידם נעשה הארץ שוקקה באתערותא דלתתא בתפלה ועכשיו תמיד היא שוקקה ולא שבעה מים

And likewise the level of the water of the mitzvot is greater in virtue than the level of “earth,” for by them and through them the earth becomes yearning, with an arousal from below (isarusa dilesata), in prayer. And now it is always yearning and is not sated with water,

Likewise the “water” of the mitzvot is now higher than the “earth,” since only through them does the earth come to yearn, as an arousal from below in prayer. At present the earth always yearns and is never sated.

כי הרי אחר התפלה חוזרת ומתלבשת בעניני הגוף כל אחד ואחד לפי מדרגתו ובחינתו והמאכל מגשם את האדם ומסתיר ממנו אור ה' וקדושתו שלא יבא לידי גילוי בלב

for after prayer it again becomes enclothed in the matters of the body, each person according to his rung and level; and food makes a person coarse and hides from him the light of G-d and His holiness, so that it does not come to revelation in the heart.

The reason is that after prayer the soul returns to the concerns of the body, each person on his own level. Food in particular coarsens a person and hides G-d’s light, so that it does not stay revealed in the heart.

ולכן צריך להתפלל בכל יום עד עת קץ עד בא אמרת ה' לעתיד לבא ואת רוח הטומאה אעביר¹³⁵ מן הארץ וגו'

Therefore one must pray every day, until the time of the end, until the word of Havayah comes in the Time to Come: "And the spirit of impurity I will remove from the land," etc.

Therefore one must pray anew every day, until the end of days, when G-d says, "The spirit of impurity I will remove from the land."

ואזי תהי' מעלת אתערותא דלתתא גדולה וגבוה לאין קץ מצד עצמה שלא תצטרך לאתעדל"ע מים ורוח

And then the virtue of the arousal from below will be great and infinitely high in its own right, so that it will not need the arousal from above (isarusa dile'eila), water and spirit,

Then the arousal from below will be infinitely great in its own right. It will no longer need the arousal from above, the "water" and "spirit" that come down to it.

כי בחי' ארץ רצוא וצמאון שמיסוד האש שלמטה תהא עולה למעלה מעלה ונכללת באור א"ס ב"ה מאליה ומעצמה

for the level of "earth," the running and thirst that come from the element of fire below, will rise higher and higher and be included in the Infinite Light (Or Ein Sof), blessed be He, of itself and on its own.

The "earth," the soul's running and thirst from the element of fire, will then rise ever higher and be included in the Infinite Light by its own power.

(והוא כענין כמעלת הזהב על הכסף¹³⁶ המבואר בתניא פרק חמשים וע"ש מ"ש בשם האריז"ל ע"פ והכהנים הלויים כו' והוא בלק"ת ביחזקאל,¹³⁷ וע' ברע"מ פ' תרומה דקנ"ח א' מסט' דעלמא דאתי¹³⁸ כו' אחע"ב ב"ן יתעלה בס"ג שלמעלה ממ"ה.¹³⁹)

(This is like the matter of the superiority of gold over silver, explained in the Tanya, chapter fifty; and see there what is said in the name of the Arizal on [the verse] "And the priests, the Levites," etc., which is in the Likkutei Torah [of the Arizal] on Yechezkel. And see the Raaya Mehemna, Parshas Terumah, folio 158a, "From the side of the World to Come," etc.: "A woman of valor is the crown of her husband"; [that is,] Ban will be elevated into Sag, which is higher than Mah.

This is like the Tanya's teaching that gold is superior to silver: a fiery love, like "flashes of fire," is higher than the love that comes from the side of kindness; the Tanya there cites the Arizal on the Levites and the priests. The Raaya Mehemna adds that from the side of the World to Come "a woman of valor is the crown of her husband": Malchus (the Name Ban) will rise to Sag, above Z'eir Anpin (the Name Mah).

ועוד יובן ענין זה ע"פ מ"ש בד"ה יהודה אתה¹⁴⁰ בענין פי' ביום ההוא תקראי אישי¹⁴¹ כו' ע"ש).

And this matter will be further understood according to what is explained in the discourse beginning "Yehudah, you," on the meaning of "On that day you shall call [Me] 'my Husband,'" etc.; see there.)

A further explanation is in the discourse on "Yehudah, you," on the verse "On that day you shall call Me 'my Husband'." The verse speaks of the future, when Israel will call G-d "my Husband" and no longer "my Master."

וזהו והיה מספר בניי מספר היינו בחי' מצות שניתנו במספר תרי"ג מצות¹⁴² דאורייתא¹⁴³ וז' מצות דרבנן¹⁴⁴ הם מספר תרי"ך¹⁴⁵ למספר בני ישראל המתחלק לששים

And this is "And the number of the children of Israel shall be": "number" is the level of the mitzvos, which were given in a number: the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis, which are the number 620, corresponding to the number of the children of Israel, which divides into sixty

The maamar now returns to its opening verse. The "number" of the children of Israel is the mitzvos, given in a number: 613 from the Torah and seven from the Rabbis, 620 in all, corresponding to the souls of Israel.

רבוא ניצוצות נשמות בבחי' גלגלתם שכדי שיומשכו למטה בנש"י הוצרכו להיות בבחי' התחלקות לחלקים ולבא במספר ובמפקד (וע' באגה"ק ד"ה אשרינו מה טוב חלקנו כו').

myriad sparks of souls, in the manner of "by their heads." For in order that they be drawn down below into the souls of Israel, they had to be divided into parts and to come in a number and a census. (And see Iggeres HaKodesh, the letter beginning "Fortunate are we, how good is our portion," etc.)

The souls divide into 600,000 sparks, counted "by their heads." To be drawn down into the souls below, the mitzvos had to be divided into parts and come in a fixed number, like a census.

וזהו ג"כ פי' פקדת הארץ לשון מנין כמו פקוד כל בכור זכר¹⁴⁶ והיינו לפי שירדו ממעלה למטה וירידתם צורך עלייה היא להעלות הנפשות ולקשרם בה' אחד בבחי' רצוא וצמאון ולכך כשיוגמר עליות הנפש

And this is also the meaning of pakadta ha'aretz: an expression of counting, as in "Count (pekod) every firstborn male." That is because they descended from above to below, and their descent is for the sake of ascent: to raise up the souls and bind them to the One G-d, with running and thirst. Therefore, when the ascents of the soul are complete,

This is a third meaning of pakadta: counting, as in "Count every firstborn male." The souls are counted because they descended, and their descent is for the sake of ascent: to raise the souls and bind them to G-d with running and thirst.

אזי תהיה בחי' רצוא וצמאון שלהם כרשפי אש¹⁴⁷ העולה למעלה עד אין קץ ויהי מספר הזה בבחי' אשר לא ימד ולא יספר¹⁴⁸ והוא בחי' תשובה

then their running and thirst will be like flashes of fire rising upward without end, and this number will be at the level of "which can be neither measured nor counted." This is the level of teshuvah (return).

When the soul's ascents are complete, its running and thirst will be like flashes of fire rising without end. Then the "number" will become one "which can be neither measured nor counted": this is teshuvah.

וכמאמר רז"ל אם ישראל עושין תשובה נגאלין¹⁴⁹ כי תשובה מיסוד האש והצמאון ויצעקו אל¹⁵⁰ ה' בחילא יתיר ותשובה עילאה בינה לבא^{151, 152}

As our Sages, of blessed memory, said: If Israel do teshuvah, they are redeemed. For teshuvah is from the element of fire and the thirst, "and they cried out to Havayah," with exceeding strength; and the higher teshuvah is "Binah, the heart,"

The Sages say that redemption depends on teshuvah. Teshuvah comes from the soul's fire and thirst, crying out to G-d with great force; the higher teshuvah is associated with Binah, which the Tikkunei Zohar calls "the heart."

וכתיב לתבונתו אין מספר¹⁵³ למעלה מבחי' מספר (ע' מ"ש לעיל בפ' אחרי סד"ה כי ביום הזה יכפר בענין ושמתיך בנקרת הצור וע' בזח"ב דרכ"ה ב' הנ"ל).

and it is written, "His understanding has no number": above the level of number. (See what is written above in Parshas Acharei, at the end of the discourse beginning "For on this day He shall atone," on the matter of "And I will place you in the cleft of the rock"; and see the Zohar, Part II, folio 225b, mentioned above.)

Of Binah, the source of the higher teshuvah, it says "His understanding has no number": it is beyond number. The parenthesis refers back to the discourse on Yom Kippur in Acharei and to the Zohar passage on the "holy" that stands beyond number.

דהיינו למעלה מסדר ההשתלשלות כי ההשתלשלות נקרא מה שהוא נמשך כסדר והדרגה מעילה לעלול כו' כשלשלת הארה והארה דהארה כו'.

That is, above the order of the chain of descending worlds (hishtalshelus): for hishtalshelus is the name for what is drawn down in order and gradation, from cause to effect, etc., like a chain (shal-sheles): a glimmer, and a glimmer of a glimmer, etc.

"Beyond number" means beyond hishtalshelus, the ordered chain of cause and effect. Each level there is only a glimmer of the one above it, like the links of a chain.

וכך הם המשכות המצות במספר ושנקי רמ"ח אברים דמלכא¹⁵⁴ ז"א היינו בחיי ט"ס טפ"ט¹⁵⁵ כ"ו וגם נקראו מצות המלך ועמ"ש בד"ה¹⁵⁶

And so are the drawings down of the mitzvos: in number; and they are called "the 248 limbs of the King," Z'eir Anpin, that is, the level of the nine Sefiros, nine times nine, etc.; and they are also called "the commandments of the King." And see what is written in the discourse beginning

The mitzvos belong to that order: they come in a number, as "the 248 limbs of the King," Z'eir Anpin, whose nine Sefiros each include nine. They are also called "the commandments of the King."

כי ביום הזה יכפר א"כ הוא נקי סדר ההשתלשלות משא"כ תשובה באה שלא כסדר והדרגה רק למעלה מסדר ההשתלשלות ועמ"ש סד"ה כי ההרים ימושו,¹⁵⁷

"For on this day He shall atone." If so, this is called the order of hishtalshelus; whereas teshuvah comes not in order and gradation, but from above the order of hishtalshelus. And see what is written at the end of the discourse beginning "For the mountains shall depart."

So the mitzvos belong to the order of hishtalshelus, while teshuvah comes without order or gradation, from above it. The discourse on "For the mountains shall depart" explains this further.

וזהו כחול הים שהחול הוא למעלה מן הים¹⁵⁸ וכמ"ש אשר שמתיו חול¹⁵⁹ גבול לים וכתוב יורדי הים¹⁶⁰ כך תהיה בחיי ארץ למעלה מהמים וכתוב לרוקע הארץ על המים^{161, 162} ובחיי אש תהיה למעלה מבחיי הרוח

And this is "as the sand of the sea": the sand is above the sea, as it is written, "I Who placed the sand as a boundary for the sea," and it is written, "those who go down to the sea." So the level of "earth" will be above the water, and it is written, "Who spread out the earth over the water"; and the level of fire will be above the level of air (ruach).

This explains "as the sand of the sea": sand is above the sea and is its boundary. In the future "earth" will be above "water," and fire, the soul's longing, above air, the spirit drawn from above.

(ועמ"ש בפ' בראשית ד"ה כאשר השמים החדשים בענין פ"י שמים וארץ חדשים שיהי לע"ל וז"ש בירמיה) (סי' ל"א)¹⁶³ כי ברא¹⁶⁴ ה' חדשה בארץ נקבה תסובב גבר.

(And see what is written in Parshas Bereishis, the discourse beginning "As the new heavens," on the meaning of the new heavens and earth that will be in the Time to Come; and this is what is written in Yirmeyahu) (chapter 31): "For Havayah has created a new thing in the earth: a female shall encompass a male."

The new heavens and new earth of the Time to Come are explained in a discourse in Torah Ohr. Jeremiah's "a female shall encompass a male" expresses the same reversal.

היינו שיהי התחדשות בחי חדשה בארץ כי עכשיו כאשר ירד הגשם¹⁶⁵ מן השמים והרוה את הארץ אזי דייקא והולידה והצמיחה

That is, there will be a renewal, the level of “a new thing in the earth.” For now, when “the rain comes down from the heavens” and “waters the earth,” then precisely “it makes it give birth and sprout”;

Now the earth gives birth and sprouts only when rain comes down from heaven and waters it. It depends on what it receives.

אבל לעיל תהיה בחי ארץ למעלה מבחי מים ולא תצטרך לקבל מבחי מים וזהו נקבה תסובב כו'.

but in the Time to Come the level of “earth” will be above the level of water and will not need to receive from the level of water. And this is “a female shall encompass,” etc.

In the Time to Come the “earth” will be above the “water” and will not need to receive from it. That is the meaning of “a female shall encompass a male”: the receiver will surround and surpass the giver.

ועדיי בחי אש תהי למעלה מבחי רוח ועי בע”ח שער א”א פ”ב וז”ש ואני אהיה לה נאום ה' חומת אש כו'¹⁶⁶

In the same way, the level of fire will be above the level of air (ruach); and see Etz Chaim, Sha’ar Arich Anpin, chapter 2. And this is what is written, “And I will be for her, says Havayah, a wall of fire,” etc.

In the same way, fire will be above air. G-d’s promise “I will be for her a wall of fire” alludes to this.

ועיין מענין והיה מספר כו' אשר לא יספר כו' (בגמרא רפ”ב דיומא דכ”ב ע”ב ורפ”ח דפסחים).

And see on the matter of “And the number shall be,” etc., “which cannot be counted,” etc. (in the Gemara, at the beginning of chapter 2 of Yoma, folio 22b, and at the beginning of chapter 8 of Pesachim).

The Talmud also discusses the contradiction in the verse: a “number,” yet one that “cannot be counted.” It explains that the verse describes two states, depending on whether Israel do G-d’s will.

ולכן כתיב והיה במקום אשר יאמר¹⁶⁷ להם לא¹⁶⁸ עמי אתם להם בני אל חי פי' במקום ממש כי ע"י תשובה זדונות נעשו כזכיות¹⁶⁹ ואתהפכא מרירו למיתקא¹⁷⁰

Therefore it is written, "And it shall be that in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d': meaning, in the very place; for through teshuvah willful sins become like merits, and bitterness is transformed into sweetness (is'hapcha meriru lemitka).

Hence "in the place where it is said to them 'You are not My people,' they will be called 'children of the living G-d': in that very place. Through teshuvah, willful sins become like merits and bitterness turns to sweetness.

(והענין דהנה כתיב ואשים דברי בפיו¹⁷¹ כו' ולאמר לציון עמי אתה והיינו כי פי' עמי מבואר בד"ה אתם נצבים¹⁷² גבי לעברך בברית כו' להיות לו לעם.

(The explanation is: it is written, "And I have put My words in your mouth," etc., "and to say to Zion, 'You are My people.'" For the meaning of "My people" is explained in the discourse beginning "You are standing," regarding "that you may enter into the covenant," etc., "to be a people to Him."

The parenthesis explains "My people" through the verse in Isaiah that ends "and to say to Zion, 'You are My people.'" The meaning of "My people," a people bound to G-d by covenant, is explained in the discourse on "You are standing."

כי אין מלך בלא עם^{173, 174} פי' שהם נקראים במדרגת עמו שהם אנשים כמותו ומתייחסים אליו בערך מה כו' כי הנשמות עלו במחשבה¹⁷⁵ כו' ע"ש וזהו עמי אשר נקרא שמי עליהם¹⁷⁶ (בד"ה ב' ס"י ז').

For there is no king without a people: that is, they are called by the rank of "His people," for they are men like him and relate to him in some measure, etc., for the souls arose in thought, etc.; see there. And this is "My people, upon whom My Name is called") (in II Chronicles, chapter 7).

As "there is no king without a people," the people must be of the king's kind and in some proportion to him; the souls of Israel arose in G-d's thought, so they can be called "His people." Chronicles likewise speaks of "My people, upon whom My Name is called."

וע"ד מ"ש בזח"א ה' א' ע"פ ולאמר לציון עמי אתה אל תקרי עמי אלא עמי¹⁷⁷ כו' (ועיין ת"ז תקון י"ח דף ל"ה ב').

And [it is] along the lines of what is written in the Zohar, Part I, [folio] 5a, on the verse "And to say to Zion, 'You are My people': do not read ami ("My people") but imi ("with Me"), etc. (And see Tikkunei Zohar, Tikkun 18, folio 35b.)

The Zohar reads ami ("My people") as imi ("with Me"): Israel become G-d's partners. As He made heaven and earth with His word, so do they, through their words of Torah.

וזהו ולאמר לציון דוקא עמי אתה והיינו כמשארז"ל בירושלמי פ"ד דתענית סוף ה"ב חזרנו על כל המקרא ולא מצינו שנקראו ישראל ציון אלא זה שנאמר ולאמר לציון עמי אתה.

And this is "and to say to Zion," specifically, "You are My people." This is as our Sages, of blessed memory, said in the Jerusalem Talmud, chapter 4 of Taanis, at the end of halachah 2: "We have gone over all of Scripture and have not found that Israel are called Zion except in this, as it is said, 'and to say to Zion, You are My people.'"

Why "Zion" specifically? The Jerusalem Talmud notes that Israel are called Zion only in this verse.

והמכוון כדפי' הקה"ע שם שע"י קיום מצות המרומזים בפסוק זה ואשים דברי בפ"ך זו תורה ובצל ידי כסיתיך¹⁷⁸ זו גמילת חסדים כו'

And the intent, as the Korban HaEdah explains there, is that through fulfilling the mitzvos alluded to in this verse, "And I have put My words in your mouth": this is Torah; "and in the shadow of My hand I have covered you": this is acts of kindness (gemilus chassadim), etc.;

The Korban HaEdah, commenting there, explains that the verse alludes to mitzvos: "My words in your mouth" is Torah, and "the shadow of My hand" is acts of kindness.

לנטוע שמים וליסוד ארץ זהו עבודת הקרבנות אזי נק' ציון שהם מצויינים בעולם והיינו כמ"ש בת"א פי' מקץ בד"ה רני ושמחי דס"ב סע"ב

"to plant the heavens and to lay the foundation of the earth": this is the service of the offerings, then they are called Zion, for they are distinguished (metzuyanim) in the world. This is as is written in Torah Ohr, Parshas Mikeitz, in the discourse beginning "Sing and rejoice," folio 62, end of side b:

"To plant the heavens and lay the foundation of the earth" is the service of the offerings. By fulfilling these, Israel are called Zion, from metzuyanim, "distinguished," in the world; Torah Ohr explains this further.

וביאור ענין ציון כו' בצלמנו כדמותנו¹⁷⁹ הן רמ"ח פקודין רמ"ח אברין דמלכא והיינו רוחניות המצות ורוחניות התורה כמו שהן למעלה באור א"ס ב"ה שהן הן בצלמנו ממש

"And the explanation of the matter of Zion," etc.: "in our image, after our likeness" are the 248 commandments, the 248 limbs of the King; that is, the spirituality of the mitzvos and the spirituality of the Torah as they are above, in the Infinite Light (Or Ein Sof), blessed be He, which are truly "in our image."

Torah Ohr explains that the spirituality of the Torah and the mitzvos, as they are in the Infinite Light, is truly "in our image": the 248 mitzvos are the 248 limbs of the King.

אך גשמיות המצות כו' הם רק בחינת ציון מלשון סימן כו' אזי נקראת כנס"י ציון כו'

But the physical aspect of the mitzvos, etc., is only the level of tziyun (Zion), in the sense of a sign (siman), etc.; then Knesses Yisrael is called Zion, etc.

Their physical performance is only tziyun, a sign or marker of that higher reality. Through it Knesses Yisrael is called Zion.

והיינו שאז כנס"י מקבלת כל האורות שלמעלה ממש הנמשכים בז"א בבחי' י סוד שלה הנק' נקודת ציון

That is, then Knesses Yisrael receives all the lights that are truly above, which are drawn into Z'eir Anpin, in the level of her Yesod (foundation), which is called "the point of Zion."

Knesses Yisrael then receives all the supernal lights drawn into Z'eir Anpin, in her Yesod, which is called "the point of Zion."

וזהו ולאמר לציון עמי אתה שאזי דוקא כשנקרא ציון ע"י קיום תורה ועבודה וגמ"ח. אזי הם בחי'

עמי. ^{180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193}

And this is "and to say to Zion, 'You are My people'": for then specifically, when they are called Zion through fulfilling Torah, divine service and acts of kindness, then they are at the level of "My people."

So "You are My people" is said to Israel specifically when they are called Zion, through Torah, divine service and acts of kindness. Then they are at the level of "My people."

10 והיינו אנשים כמותו שהרי הם מצויינים ברמ"ח איברין דמלכא ממש. משא"כ כשפוגמים בביטול מ"ע

וכ"ש בעברם על ל"ת נאמר לא עמי אתם. ^{194, 195}

That is, "men like him," for they are marked out (metzuyanin) in the very 248 limbs of the King. Whereas when they cause a blemish by neglecting positive commandments, and all the more so when they transgress prohibitions, it is said, "You are not My people,"

Through the mitzvos Israel are marked out in the very 248 limbs of the King, and so they are "men like him," His people. When they blemish this by neglecting positive commandments, and still more by transgressing prohibitions, the verse says "You are not My people."

מטעם הנ"ל כי פי עמי שהם אנשים כמותו כו' וזה אינו רק ע"י קיום המצות שהם בחי' בצלמנו כדמותנו¹⁹⁶ כנ"ל וכשעובר ח"ו על המצוה נקרא לא עמי כו'

for the reason mentioned above: the meaning of "My people" is that they are men like him, etc., and this is only through fulfilling the mitzvos, which are the level of "in our image, after our likeness," as mentioned above; and when one transgresses a mitzvah, G-d forbid, he is called "not My people," etc.,

The reason is the one given above: to be "His people" is to be in some measure like the King. This comes only through the mitzvos, the "image and likeness," so one who transgresses is called "not My people."

ח"ו. אך ע"י התשובה נעשו בבחי' בני אל חי. שהוא יותר גבוה ממדרגת עמי כו'.

G-d forbid. But through teshuvah (return) they become the level of "children of the living G-d," which is higher than the rank of "My people," etc.

Teshuvah, however, raises them to the level of "children of the living G-d." That level is higher than the level of "My people."

ועמ"ש בפ"י אל חי בד"ה וארשתוך לי¹⁹⁷ כי במקום שבעלי תשובה עומדים כו' וזהו במקום אשר כו'.

And see what is written on the meaning of "the living G-d" in the discourse beginning "And I will betroth you to Me." For "in the place where baalei teshuvah stand," etc.; and this is "in the place where," etc.

The meaning of "the living G-d" is explained in the discourse on "And I will betroth you to Me." The Sages' saying that the completely righteous cannot stand "in the place where baalei teshuvah stand" explains why the verse says "in the place."

(ועיין מענין והיה במקום כו' בגמרא קדושין דל"ו ע"א ובפרש"י שם ובמדרש שמות רבה מפסוק זה ויקהל ס"פ מ"ח. וארא ר"פ י"ג כי תשא פל"ט. במדבר רבה פ' ב' וס"פ בלק).

(And see on the matter of "And it shall be that in the place," etc., the Gemara, Kiddushin, folio 36a, and Rashi's commentary there; and the Midrash, Shemos Rabbah, on this verse: Vayakhel, end of chapter 48; Va'era, beginning of chapter 13; Ki Sisa, chapter 39; [and] Bamidbar Rabbah, chapter 2, and the end of Balak.)

The parenthesis lists Talmudic and Midrashic discussions of this verse, among them the Gemara in Kiddushin, where Rabbi Meir teaches that Israel are called G-d's children in every state.

וזהו מבלי אשר לא ימצא¹⁹⁸ כו' מראש ועד סוף שלא יהיה ראש וסוף כי למעלה ולמטה יהיה שווה כחשכה כאורה¹⁹⁹

And this is “so that [man] will not find,” etc., “from beginning to end”: that there will be no beginning and end, for above and below will be equal, “darkness is as light,”

This also explains the end of the verse in Koheles, “so that man will not find ... from beginning to end”: in the future there will be no “beginning” and “end,” no higher and lower. As the psalm says, “darkness is as light.”

כי בבחי' א"ס ואין מספר לא שייך מעלה ומטה כי הוא למעלה מעלה מבחינת השתלשלות ממדרגה למדרגה.^{200, 201}

for at the level of the Infinite (Ein Sof) and “no number,” above and below do not apply, for it is far above the level of hishtalshelus (the chain of descending worlds), from rung to rung.

At the level of the Infinite, which is beyond number, the distinction between above and below does not apply. That level is far above hishtalshelus, the descent from rung to rung.

11 וזהו איש מזריע תחלה²⁰² יולדת נקבה דהיינו שמה שצריך להיות ע"י אתערותא דלעילא תחלה בזמן שאין בהמ"ק קיים ע"י זה צריך להיות בחי' מספר וצמצום בחי' נקבה ודין.

And this is “When the man sows seed first, [the woman] gives birth to a female”: that is, because at a time when the Holy Temple does not stand there must first be an arousal from above (isarusa dile'eila), through this there must be the level of number and contraction (tzimtzum), the level of female and judgment.

The Talmud says that when the man “sows seed first,” a female is born. Applied here: when the movement must begin from above, as in the time without the Temple, the result is the “female” level of number, contraction and judgment.

וזהו שארז"ל בת קול שמנהמת כיונה ואומרת²⁰³ אוי לבנים כו' כנוזכר בגמרא רפ"ק דברכות.²⁰⁴

And this is what our Sages, of blessed memory, said: a heavenly voice (bas kol) coos like a dove and says, “Woe to the children,” etc., as mentioned in the Gemara at the beginning of the first chapter of Berachos.

This is why the Sages describe the heavenly voice in the ruins as “cooing like a dove” and lamenting, “Woe to the children.” The voice that comes in that time carries the quality of judgment.

12 ופי'ב דחגיגה ²⁰⁵ יצתה בת קול ואמרה שובו בנים ²⁰⁶ שובכים. וזהו מ"ש בזהר ענין הכרוזין שמלמעלה והם נמשכים מבחי' יג"מ הרחמים לעורר בתשובה. ועמ"ש ע"פ אדם כי יקריב ²⁰⁷ מכם.

And in chapter 2 of Chagigah: "A heavenly voice went forth and said, 'Return, O wayward children.'" And this is what is written in the Zohar about the proclamations from above, which are drawn from the level of the Thirteen Attributes of Mercy, to arouse [people] to teshuvah. And see what is written on [the verse] "When a man of you brings an offering."

The Talmud tells of a heavenly voice calling "Return, O wayward children," and the Zohar speaks of proclamations from above that come from the Thirteen Attributes of Mercy to arouse people to teshuvah. The discourse on "When a man of you brings an offering" explains this further.

אך לפי שהתעוררות זו נמשך מבחי' אתעדל"ע לבד איש מזריע תחלה ע"כ יולדת נקבה היינו בחינה הנק' בת קול שהוא התולדה מבחי' קול העליון.

But because this arousal is drawn from the level of an arousal from above alone, "the man sows seed first," therefore "she gives birth to a female": that is, the level called bas kol ("daughter of a voice"), which is the offspring of the level of the supernal voice.

Since this awakening comes from above alone, "the man sows first," and the result is "female": the bas kol, literally "daughter of a voice," the offspring of the supernal voice.

והוא בבחי' גבורות וע"כ נקרא בת. ועיין בעה"כ בפרדס ערך בת (ועיין בתוספות פ"ק דסנהדרין ד"א ע"א ד"ה בת קול. ובתוי"ט פרק בתרא דיבמות מ"ו ד"ה בת קול. וברש"י פ"ז דסוטה דל"ג ע"א)

And it is of the level of gevuros (severities), and therefore it is called bas (daughter). And see Erchei HaKinuyim in the Pardes, entry Bas. (And see Tosafos, first chapter of Sanhedrin, folio 11a, the passage beginning "Bas kol"; and Tosafos Yom Tov, last chapter of Yevamos, Mishnah 6, the passage beginning "Bas kol"; and Rashi, chapter 7 of Sotah, folio 33a.)

It is of the level of gevuros, the severities, and so it is called "daughter." The parenthesis refers to Kabbalistic and Talmudic discussions of the bas kol.

ולכן דינים שולטים בזמן שאין בהמ"ק קיים, אבל לעתיד לבא אשה מזרעת תחלה מלמטה למעלה בלא אתערותא דלעילא ולכן יולדת זכר בחי' חסדים להיות זכר חסדו ²⁰⁸ וכו'.

Therefore judgments (dinim) prevail at a time when the Holy Temple does not stand. But in the Time to Come "the woman sows seed first," from below upward, without an arousal from above, and therefore "she gives birth to a male," the level of chasadim (kindnesses), so that there be "He has remembered (zachar) His kindness," etc.

Therefore judgments prevail while the Temple does not stand. In the future the arousal will come first from below, "the woman sows first," and the result will be "male," the chasadim, as in "He has remembered (zachar) His kindness."

(עו"ל במעלת ומדרגת התשובה כנודע דבתשובה נאמר לפני הוי' תטהרו שנמשך מלמעלה מבחי' שם הוי'. והענין כי שם הוי' זהו נמשך ע"י ד"י שבנפש רוח אש מים עפר כנ"ל.

(One may further explain [this] by the virtue and level of teshuvah, as is known: of teshuvah it is said, "Before Havayah you shall be purified," which is drawn from above the level of the Name Havayah. The explanation is: the Name Havayah is drawn through the four elements in the soul, air (ruach), fire, water and earth, as mentioned above.

Another explanation, from the greatness of teshuvah: of Yom Kippur it is said "before Havayah you shall be purified," from a level above the Name Havayah. The Name Havayah itself is drawn down through the four elements of the soul.

אך לפני הוי' למעלה מד"י זהו מ"ש בע"ה שמ"א פ"ג ענין הבחי' שלמעלה מד"י הכולל ד"י בכח ולא בפועל כ"י והוא מקורן ושרשן ולכן ע"י התשובה נשלם הפגמים שבד"י כ"י.

But "before Havayah," above the four elements, is what is written in Etz Chaim, Sha'ar 41, chapter 3, on the level above the four elements, which includes the four elements potentially but not actually, etc., and is their source and root. Therefore through teshuvah the blemishes in the four elements are made whole, etc.

"Before Havayah" is above the four elements: Etz Chaim describes a level that contains the four elements in potential, as their source and root. That is why teshuvah can repair the blemishes in the four elements.

וזהו ממש בחי' אשר לא יספר כי כתורה ומצות נאמר את מספר ימיך אמלא²⁰⁹ ע"ד ואברהם זקן בא בימים²¹⁰ כ"י כמשנ"ת בפ' משפטים,

And this is truly the level of "which cannot be counted." For of Torah and mitzvos it is said, "The number of your days I will fulfill," in the manner of "And Avraham was old, advanced in days," etc., as was explained in Parshas Mishpatim;

This is the level "which cannot be counted." Torah and mitzvos are measured in time, "the number of your days I will fulfill," as with Avraham, who was "advanced in days."

אבל בע"ת אפלו בשעתא חדא ביומא חדא ברגעא חדא²¹¹ כ"י קריבין לגבי קוב"ה מה דלא הוה הכי אפילו לצדיקים גמורים כמ"ש בזהר פרשה ח"י שרה דקכ"ט ובגמרא יש קונה עולמו²¹² בשעה אחת כ"י

but baalei teshuvah, even in one hour, in one day, in one moment, etc., draw near to the Holy One, blessed be He, which is not so even for the completely righteous, as is written in the Zohar, Parshas Chayei Sarah, folio 129; and in the Gemara: "There is one who acquires his world in a single hour," etc.

Baalei teshuvah, by contrast, can draw near to G-d in a single moment, which even the completely righteous do not, as the Zohar says. The Talmud likewise says that one may acquire his world in a single hour.

והיינו מפני שממשיך מבחי שלמעלה מגדר מספר כנ"ל, וזהו ג"כ פי את העלם נתן בלבם זה שמי לעלם כוי כי

This is because he draws from the level that is above the bounds of number, as mentioned above. And this is also the meaning of "He has set ha'olam in their heart": "This is My Name le'olam," etc. For

This is because teshuvah draws from the level above number. It also explains "He has set ha'olam in their heart," connected with "This is My Name le'olam."

הנה גבי יג"מ הרחמים כתיב ויקרא ²¹³ הוי הוי ופסיק טעמא ²¹⁴ בגווייהו ועמ"ש כת"א פרשה בשלח בד"ה וירא ישראל כוי ובחי שם הוי שלמעלה מהשתלשלות זהו ענין זה שמי לעלם שהוא בבחי העלם

regarding the Thirteen Attributes of Mercy it is written, "And He called: Havayah, Havayah," and the accent divides between them (and see what is written in Torah Ohr, Parshas Beshalach, in the discourse beginning "And Israel saw," etc.); and the level of the Name Havayah that is above hishtalshelus is the matter of "This is My Name le'olam," which is in a state of concealment (he'elem).

In the Thirteen Attributes of Mercy the verse says "Havayah, Havayah," with a pause between the two Names, showing two levels of the Name. The level of Havayah above hishtalshelus is "This is My Name le'olam," the hidden Name.

וגם את ההעלם הזה נתן בלבם הכח להמשיכו מההעלם אל הגילוי ע"י התשובה והיינו ע"י כי בהלב יש ג"כ בחי תעלומות לב ²¹⁵ שהוא פנימית נקודת הלב שלמעלה מהשכל כמ"ש בד"ה ביום השמיני שלח.

And also this concealment He set in their heart: the power to draw it from concealment into revelation through teshuvah. That is, through [the fact] that in the heart there is also the level of "the hidden places of the heart" (ta'alumos lev), which is the inner dimension (pnimiyus) of the point of the heart, above intellect, as is explained in the discourse beginning "On the eighth day he sent."

This hidden Name is also "set in their heart": Jews have the power to reveal it through teshuvah. That power lies in the "hidden places of the heart," the innermost point of the heart, which is above intellect.

וזהו ענין התשובה ממעמקים קראתיך ²¹⁶ מעומקא דליבא וע"י גילוי תעלומות לב ממשיכים גילוי בחי זה שמי לעלם כוי להיות שמיה רבא מברך ²¹⁷ לעלם ולעלמי עלמיא).

And this is the matter of teshuvah, "From the depths I have called You": from the depth of the heart. And through revealing the hidden places of the heart, one draws down the revelation of the level of "This is My Name le'olam," etc., so that there be "May His great Name be blessed forever (le'alam) and to all eternity."

Hence teshuvah is "from the depths I have called You," from the depth of the heart. Revealing those hidden places draws down the hidden Name, so that "His great Name be blessed le'alam," openly.

ואזי ונקבצו בני יהודה²¹⁸ ובני ישראל יחדיו פי' יהודה מלשון הפעם אודה²¹⁹ שהוא בחי' ממטה

And then, “And the children of Yehudah and the children of Israel shall be gathered together.” The meaning: Yehudah is from the expression “This time I will thank (odeh),” which is the level from below

Then “the children of Yehudah and the children of Israel shall be gathered together.” Yehudah, from “This time I will thank,” stands for the movement from below upward.

למעלה²²⁰ וישראל בחי' שמלמעלה למטה ונקבצו יחדיו שיהיה הכל ביחד ושמו להם ראש אחד שעכשיו הם שני בחי' יחוד יחודא עילאה ויחודא תתאה.

upward, and Israel is the level from above to below; “shall be gathered together”: that all will be together, “and they shall appoint for themselves one head.” For now they are two levels of unity, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah),

Israel stands for the movement from above to below. Now these are two separate unities, the higher and the lower; in the future they will be gathered together under “one head.”

וכענין שנאמר כי לא מחשבותי מחשבותיכם²²¹ שמלמעלה למטה כל מה שלמטה מטה הוא כאין ואפס לגבי העליון ממנו וממטה למעלה הוא בהיפך משא”כ לעת”ל יהיה ראש אחד

as in what is said, “For My thoughts are not your thoughts”: from above to below, whatever is lower is as nothing and naught relative to what is higher than it, and from below upward it is the reverse; whereas in the Time to Come there will be “one head,”

From above, each lower level is as nothing before the one above it, and from below it is the reverse, as “My thoughts are not your thoughts.” In the Time to Come there will be “one head.”

דהיינו למהוי אחד באחד²²² (ועמ”ש ע”פ ויגש אליו יהודה)²²³ כי גדול יום יזרעאל²²⁴ פי' יזרעאל זריעת²²⁵ אל

that is, to be “one with One” (and see what is written on [the verse] “And Yehudah approached him”), “for great is the day of Yizre’el.” The meaning of Yizre’el is the sowing (zeri’ah) of Kel,

Then they will be “one with One.” “Great is the day of Yizre’el”: Yizre’el is read as zeri’as Kel, “the sowing of Kel.”

כי חסד נקרא בשם אל והיינו הצדקה וחסד שעושים למטה שנזרע בארץ שמטמינים אותו בעפר.²²⁶

for Chesed (kindness) is called by the name Kel; that is, the charity and kindness that are done below, which is sown in the earth, in that one hides it in the soil.

Kel is the Name associated with Chesed, so “the sowing of Kel” is the charity and kindness done below. Like seed buried in the soil, they are hidden for now.

וכך כל המצות הם נזרעו ונתלכשו בלבושים גשמיים ולעתיד לבוא הארץ תוציא צמחה ²²⁷ יהי מצמיח ישועות ²²⁸

And so all the mitzvos were sown and en clothed in physical garments; and in the Time to Come “the earth will bring forth her growth”: there will be “He causes salvations to sprout,”

All the mitzvos are like seeds sown in physical garments. In the Time to Come “the earth will bring forth her growth,” and G-d “causes salvations to sprout” from them.

כי קרובה ישועתי ²²⁹ לבוא ועייז נעשה הכל בחיי יום שלא יהיה ב' בחי' אור וחשך רק לעת ערב ²³⁰ יהי אור. וזהו כי גדול יום מאחר שנעשה הכל בחיי יום וכו': ²³¹

for “My salvation is near to come.” And through this everything becomes the level of “day,” so that there will not be two levels, light and darkness, but “at evening time there shall be light.” And this is “for great is the day”: since everything has become the level of “day,” etc.

Then all will be “day,” with no division between light and darkness: “at evening time there shall be light.” This is “great is the day of Yizre’el.”

13 קיצור. שכל זה עכשיו ההמשכות מים ורוח גבוה מההעלאה דארץ ואש. אבל לע”ל תהיה מעלת האתעדל”ת גבוה מצד עצמה והיה אור הלבנה כאור החמה ²³² שוין בקומתן. ²³³

Summary. That all this is now: the drawings down of water and spirit are higher than the ascent of earth and fire. But in the Time to Come the virtue of the arousal from below (isarusa dilesata) will be high in its own right, and “the light of the moon shall be as the light of the sun,” equal in their stature.

The summary of the third section: now the “water” and “spirit” drawn from above are higher than the ascent of “earth” and “fire” from below, but in the future the arousal from below will be great in its own right. Then “the light of the moon shall be as the light of the sun,” the two equal in stature, as the Talmud says they were at creation.

ובחינת מספר בני ישראל המצות יהיה בבחי' אשר לא יספר ²³⁴ ע”ד ולתבונתו אין מספר. ²³⁵ והיינו על ידי התשובה.

And the level of “the number of the children of Israel,” the mitzvos, will be at the level of “which cannot be counted,” in the manner of “His understanding has no number.” And this is through teshuvah (return).

The counted “number of the children of Israel,” the mitzvos, will become uncountable, like “His understanding has no number.” This comes about through teshuvah.

וזהו והיה במקום כו'. וזהו מבלי אשר כו' אשה מזרעת תחלה²³⁶ אתעדל"ת ונקבצו כו' כי גדול יום²³⁷ כו':

And this is "And it shall be that in the place," etc. And this is "so that ... not," etc.; "the woman sows seed first," the arousal from below; "and [they] shall be gathered," etc., "for great is the day," etc.

This explains "in the place where it is said...", the end of the verse in Koheles, "so that man will not find...", "the woman sows seed first," and "they shall be gathered together ... for great is the day of Yizre'el."

IN ONE'S AVODAH

The maamar draws its lesson in the second and third sections: since the body and the world hide the soul's yearning, a person must draw G-d's "visiting" upon himself through the mitzvos, put on tallis and tefillin before prayer, and toil in prayer every day so that hidden love and awe are born and revealed in the heart; and he must speak words of Torah so that "the spirit of Havayah" rests upon him. Teshuvah from the depth of the heart reaches above all number and can turn the very place of distance into closeness.

QUESTIONS FOR DISCUSSION

1. Why is Malchus, of all the divine attributes, the source of the worlds and of the souls, and why is it called "earth"?
2. How do the mitzvos ("water") and the Torah ("spirit") differ in what they draw down into the soul?
3. What does it mean that every prayer is a "birth" of love and awe, and why are the mitzvos of tallis and tefillin put on before it?
4. Why will the arousal from below be higher than the arousal from above in the Time to Come, and how do the sand above the sea and "a female shall encompass a male" express this?
5. How can teshuvah turn a counted "number" into one that "cannot be counted," and "not My people" into "children of the living G-d" in the very same place?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 והיי מספר בניי

The note records that this maamar is printed there in a transcript by the Mittlerer Rebbe, and that the additions to that volume print this maamar from the Mittlerer Rebbe with a lengthier explanation.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בטה"מ תקס"ה ח"ב ע' תקעט. קטעים מהמאמר דסה"מ תקס"ה נדפסו ג"כ באוה"ת במדבר ע' נח בכותרת: הגהות לד"ה והיי מספר בניי. ובאוה"ת במדבר-ה ע' איתקנה כעין קיצור. חלק מהמאמר נעתק באוה"ת פי בלק ע' תתקא ואילך. ושם יש קיצורים. וכן בדרושים לרי"ה ע' אישכא נעתק תוכן סעי' א. בהוספות לסה"מ תקס"ה שם ע' איכו נדפס מאמר זה מכ"ק אדמו"ר האמצעי באריכות הביאור, ובמאמרי אדה"א במדבר-א ע' ד. מאמר זה נדפס ג"כ בלי ההגהות בס' תורה אור — לעמבערג (תרי"א) י, ב. ראה גם ד"ה זה דש"פ במדבר תשמ"ג.

2 והיי מספר בניי

Hosea's prophecy that the number of the children of Israel will be as the sand of the sea, beyond measure and count, and that where they were told "You are not My people" they will be called "children of the living G-d." The whole maamar is an explanation of this verse.

Hosea 2:1 א' הושע ב'

והיה מספר בניי ישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמרו להם לא-עמי אתם יאמר להם בני אל-חי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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KEHOT'S NOTE

הושע ב, א.

3 האדם הוא עולם קטן

The note cites the Rebbe's note there for the sources of the saying "man is a small world."

Kohelet Rabbah 1:8 ח' רבה א'

כל הדברים יגעים לא יוכל וגו', דברי הפשלה מיגעין את האדם, קורא היום, כבש שמה. סלע כעופרת, מעוט חתיכות. מתפללות בטור מספן, חתוכין שריון חתוכין. שור משפט בטור מספן, תרדיון בחדל. רבי יונתן נשר שצריה אצל להדה מגדלה דצבעיה מיתאסיא, הנה תמן חד ספר, אמר, בשביל שערך באתה לכאן לרפאתו, אמר לקה שיטפו מאלל, והא סבית שיש בה סעל לרפאתו, ואני העתקתי לכאן להחיש מחיה, קם ורבע לקה על רגליו, אמר לקה ...

"All matters are wearying; man cannot utter it, the eye is not satisfied with seeing, nor the ear filled with hearing" (Ecclesiastes 1:8). "All matters are wearying; man cannot...." Matters of platitude render a person weary. Koreh hayom -

assemble there; literally means "read there." However, koreh can be used to mean assemble (see Deuteronomy 33:19) and hayom is translated in Aramaic as yemama, which is similar to taman, there. Thus, one could say koreh hayom is a type of hint or code for "assemble there." sela ka'oferet - few ...

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Zohar III, 134b, כח"ג קלד,

KEHOT'S NOTE

תנחומא פקודי ג. ת"ז תס"ט (קיו, ב). וראה ג"כ אדר"נ פל"א. קה"ר א, ד. זח"ג קלד, ב. מו"נ ח"א פע"ב. — הערת כ"ק אדמו"ר בטה"מ-תש"ט ע' 40. ובסה"מ מלוקט ח"ג ע' קלו. ובכרך ד ע' צא ובכ"מ.

4 האדם הוא עולם קטן

The Midrash teaches that the Tabernacle corresponds both to the whole world and to the formation of man, "who is a small world." The Alter Rebbe builds on this idea: the elements of the world are found in man.

Midrash Tanchuma, Pekudei 3:3-4 ד"ג-ד פקודי ג' תנחומא,

... ואמלא אתו רוח אלקים בחכמה (שמות לא, ג). ללמדך, שהמשכן שקול כנגד כל העולם, וכנגד יצירת האדם שהוא עולם קטן. כיצד, כשברא הקדוש ברוך הוא את עולמו, כילוד אשה בראו. מה ילוד אשה מתחיל משבורם ומותחם לכאן ולכאן לארבעה צדדיו. כך התחיל הקדוש ברוך הוא לבראת את עולמו מאבן שתיה תחלה, וממנה השתת העולם. ולמה נקרא שמה אבן שתיה, מפני שממנה התחיל הקדוש ברוך הוא לבראת את עולמו. וברא בית המקדש ...

Another explanation of It hath been already (Eccles. 1:10). It is written: The L-rd by wisdom founded the earth (Prov. 3:19) and also: I have filled him with the spirit of wisdom (Exod. 31:3). This teaches us that the Tabernacle was equal both to all the world and to a human embryo, which is a world in miniature. 5:75, n. 20. How is that so? When the Holy One, blessed be He, created His world, He did so just as a child is born to a woman. A child starts ...

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

5 האדם הוא עולם קטן

Avos deRabbi Nossan teaches that G-d formed in man everything He created in His world, and lists the parallels one by one. The Alter Rebbe cites it as the source for "man is a small world."

Avot DeRabbi Natan 31:3 ג' ל"א: אבות דרבי נתן

רבי נחמיה אומר מניין שאדם אחד שקול כנגד כל מעשה בראשית שנא (שם ה) זה ספר תולדות אדם ולהלן הוא אומר (שם ב) אלה תולדות השמים והארץ בהבראם מה להלן בריאה ועשיה אף כאן בריאה ועשיה מלמד שהראהו הקב"ה כל הדורות שעתידין לצאת ממנו כאילו הם עומדין (ומשחקין) לפניו. וי"א לא הראהו אלא צדיקים בלבד שנא (ישעיהו ד' ג') כל הכתוב לחיים בירושלים. רבי יהושע בן קרחה אומר

הרי הוא אומר (תהילים קל"ט:ט"ז) גלמי ראו עיניך ועל ספרך וגו' מלמד שהראהו הקב"ה לאדם הראשון דור דור ודורשיו דור דור ופרנסיו דור ...

R. Nehemiah said: Whence do we know that one man is equal in worth to the entire creation? For it is stated, This is the book of the generations of Adam. [In the day that G-d created man, in the likeness of G-d made He him]; V, 1. and elsewhere it states, These are the generations of the heaven and of the earth when they were created, [in the day that the L-rd G-d made earth and heaven]. II, 4. As in the one verse [which describes the creation of ...

Talmud Bavli, Vilna 1883 ed. (Public Domain) • The Minor Tractates of the Talmud, trans. A. Cohen, London: Soncino Press, 1965 (CC-BY)

6 וכמו שיש בעולם די יסודות

The note points there, with the glosses, for a lengthy discussion of the four elements.

KEHOT'S NOTE

ראה רמב"ם הלי יסודות פ"ג ה"י. ראה בארוכה בתור"א ל, ג. ואילך. ובאור"ת בראשית כרך ד דף תתקע"א, א ואילך עם הגהות.

7 גם את העולם נתן בלבם

The Zohar on Mikeitz expounds this verse: the whole world and all its deeds are only by the will of the heart, and fortunate are the righteous, who draw down good deeds to benefit themselves and the whole world. This supports the point that by rectifying himself man rectifies the world.

Zohar, Miketz 4:50-57 נ"י-נ"ז מקץ ד' הוה, מן

He further discoursed on the verse: He hath made everything beautiful in its time; also he hath set the world in their heart, yet so that man cannot find out the work that G-d hath done, etc. (Ibid. 3, 11). 'How happy', he said, 'are those who labour in the Torah and thus learn to see with the eye of wisdom! Whatever G-d has formed in the world has its own controlling grade which directs it either for good or for evil. There are grades of the right and grades of ...

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

8 "He has made everything beautiful in its time; He has also set the world in their heart, so that man will not find the work that G-d has done from beginning to end." The Alter Rebbe reads "set the world in their heart" as placing the world's elements within man, and explains the end of the verse later.

Ecclesiastes 3:11 א"י: קהלת ג'

אֶת־הַכֹּל עָשָׂה יָפָה בְּעֵתוֹ גַּם אֶת־הָעֵלֶם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמָּצֵא הָאָדָם אֶת־הַמַּעֲשֵׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֵאשִׁית וְעַד־סוֹף:

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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9 בזה הוא מתקן את כל העולם כולו

The note points to a note of the Rebbe's in Likkutei Sichos on the idea that by rectifying himself man rectifies the

whole world.

KEHOT'S NOTE

ראה לקו"ש חל"ט ע' 123 הערה 20.

10 והארץ הדום רגלי

"The heavens are My throne, and the earth is My footstool." The Alter Rebbe reads "earth" here as Knesses Yisrael, the source of the souls, which is G-d's Malchus.

ישעיהו ס"ו:א' Isaiah 66:1

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הֶדְם רִגְלִי אֵינָהּ בֵּית אֲשֶׁר תִּבְנוּ־לִי וְאֵינָהּ 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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KEHOT'S NOTE

ישע"י סו, א.

11 והוא בחיי מלכותו

The note says that this passage, identifying the "earth" with G-d's Malchus, is quoted in Or HaTorah on Rosh Hashanah.

KEHOT'S NOTE

מובא באור"ת ר"ה ע' אישסט.

PARAGRAPH 2

12 מלכותך מלכות כל עולמים

"Your kingship is a kingship of all worlds, and Your dominion is throughout all generations." The Alter Rebbe cites it to show that all the worlds derive from G-d's Malchus.

תהילים קמ"ה:י"ג Psalms 145:13

מִלְכוּתְךָ מְלָכוּת כָּל־עֲלָמִים וּמַמְשְׁלָתְךָ בְּכָל־דּוֹר וָדוֹר:

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

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KEHOT'S NOTE

תהלים קמה, יג.

13 חכים ולא בחכי ידיעה

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

14 את חכים ולא בחכמה ידיעה

From Elijah's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "You are wise, but not with a known wisdom; You understand, but not with a known understanding." It describes G-d as He is in Himself, beyond the attributes through which He is known.

תקוני זוהר י"ז ב:ג' ד' 17b:3-4 Tikkunei Zohar

את חכים ולא בחכמה ידיעה. אתה הוא מבין ולא מבינה ידיעה. לית לך אתר ידיעה אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום

עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

15 ולית מחשבה תפיסא ביה כלל

From the opening of the same prayer: "You are exalted above all the exalted, hidden from all the hidden; no thought can grasp You at all." The Alter Rebbe uses it to show that from this level no separate being could come into existence.

Tikkunei Zohar 17a:10-12 ב"י 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 דקשיר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

16 אין מלך בלא עם

The note gives this work as one of the sources of the saying "there is no king without a people."

KEHOT'S NOTE

ס' החיים פי' גאולה פ"ה. בחיי וישב לה, ל. עמה"מ שער שעשועי המלך רפ"א.

17 שאין מלך בלא עם

Rabbeinu Bachya writes that the Name Elokim in the account of creation is the King of the world, which is why on Rosh HaShanah, the day the world was created and the beginning of His works, we say "the holy King," "for there is no king without a people." The Alter Rebbe uses the saying to explain why creation comes from Malchus.

Rabbeinu Bahya, Bereshit 38:30 ל"ח:ל"ב

PARAGRAPH 3

18 דבר מלך שלטון

"Since the word of a king is dominion, who may say to him, 'What are you doing?'" The Alter Rebbe uses it to show that a king rules through his speech.

Ecclesiastes 8:4 ד"ד:ח

בְּאִשֶּׁר דְּבַר־מֶלֶךְ שְׁלוֹטוֹן וּמִי יֹאמַר־לוֹ מִה־תַּעֲשֶׂה:

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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KEHOT'S NOTE

קהלת ח, ד.

19 ידבר עמים

"He subdues peoples under us, and nations under our feet." The Alter Rebbe reads yadber, from the root of dib-

bur (speech), as leading: a king leads peoples through speech.

Psalms 47:4 ד"ד:ד

יְדַבֵּר עַמִּים תַּחְתֵּינוּ וְלְאֻמִּים תַּחַת רַגְלֵינוּ:

He subdueth peoples under us, and nations under our feet.

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KEHOT'S NOTE

תהלים מז, ד.

20 שע"י הדבור הוא מנהיג

There too dibbur (speech) is derived from "yadber amim," an expression of leading and drawing down; and one who studies and speaks a law of the Torah is likened to a king who commands that justice be done for his people.

KEHOT'S NOTE

ראה תו"א נו, א.

21 ד"ה ענין חנוכה

This is the Chanukah discourse the text refers to; the note quotes its words "like this lowly earth, which descended from its place of honor so that His Name be called King." The passage given explains the Chanukah lights through "a mitzvah is a lamp," the mitzvos being the garments of the soul in Gan Eden.

KEHOT'S NOTE

תו"א לב, ג "כארץ הלזו השפלה שירדה ממקום כבודו להיות מלך שמו נקרא".

22 Kehot's note points to Deuteronomy 13:5 for these words.

דברים י"ג:ה

אַחֲרֵי ה' אֱלֹהֵיכֶם תֵּלְכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמְעוּ וְאֹתוֹ תַעֲבֹדוּ וְכֹךְ תִּדְבְּקוּ:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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23 Rabbi Shimon rules that all Israel are children of kings, and so may use rose oil on Shabbos as royalty do. The Alter Rebbe cites it to show that the souls of Israel come from G-d's Malchus.

משנה שבת י"ד:ד

הַחוּשׁ בְּשִׁנּוֹ, לֹא יִגְמַע בְּהֵן אֶת הַחֶמֶץ, אֲבָל מְטַבֵּל הוּא כְּדֹרְכוֹ, וְאִם נִתְרַפָּא נִתְרַפָּא. הַחוּשׁ בְּמַתְנֵיוֹ, לֹא יְסוּד יָזוּ וְחֶמֶץ, אֲבָל סָה הוּא אֶת הַשֶּׁמֶן, וְלֹא שֶׁמֶן וְרֹד. בְּנֵי מְלָכִים סָכִין שֶׁמֶן וְרֹד עַל מְכוּתֵיהֶן, שֶׁכֵּן דְּרָכָם לְסוּף בַּחֵל. רַבִּי שִׁמְעוֹן אוֹמֵר, כָּל יִשְׂרָאֵל בְּנֵי מְלָכִים הֵם:

[If] one has an ache in his teeth he may not rinse them with vinegar, but he may dip [his food] as usual [in vinegar and eat normally], and if he becomes healed, he becomes healed. [If] one has pains in his loins he may not anoint with wine or with vinegar; he may [however] anoint with oil, but not rose oil. Children of kings may anoint their wounds with rose oil, since they are in the habit of so anointing on week-days. Rabbi Shimon says: All of Israel are ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

24

ואתם תהיו לי

G-d's words before the giving of the Torah: "And you shall be to Me a kingdom of priests and a holy nation." The Alter Rebbe reads mamleches actively: Israel make G-d King below.

שמות י"ט:6 Exodus 19:6

וְאַתֶּם תִּהְיוּ לִי מִמְלַכֶּת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֲלֵה הַדְּבָרִים אֲשֶׁר תִּדְבֹּר אֵלַי בְּנֵי יִשְׂרָאֵל:

and ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.'

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KEHOT'S NOTE

שמות יט, ו.

25

וממלכת

Manuscript 1824 reads "And mamleches kohanim" ("a kingdom of priests") here, giving both words of the phrase.

KEHOT'S NOTE

בכת"י 1824: וממלכת כהנים.

26

ואתם תהיו לי ממלכת כהנים

The Zohar on Tzav notes that the verse says mamleches, not malchus kohanim, because the priests crown Knesses Yisrael, and when it is blessed through them it is called by their name. This parallels the Alter Rebbe's reading of mamleches as an active form.

ספר הזהר, צו כ"ד:קס"ו-כ"ה:קע"ח Zohar, Tzav 24:166-25:178

27

ואתם תהיו לי ממלכת כהנים

Discussing the holiness of the Torah and the command "You shall be holy," the Zohar on Kedoshim cites "And you shall be to Me a kingdom of priests and a holy nation."

ספר הזהר, קדושים ג':יג-כ"ג:יג Zohar, Kedoshim 3:13-23

and the Torah is called "holiness", as it is written, "I the L-rd am holy", and the Torah is the supernal holy Name. Therefore he who studies it is first purified and then sanctified. We have learnt that the holiness of the Torah surpasses all other sanctifications, and the holiness of the superior recondite wisdom is highest of all.'

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

28

ממלכת כהנים

The Midrash on Pekudei says that G-d brought Israel before Mount Sinai, gave them the Torah and called them "a kingdom of priests."

שמות רבה ג"א:ד' 51:4 Shemot Rabbah

... כך הקב"ה חיבב את ישראל, והביאם לפני הר סיני, ונתן להם את התורה, וקראן ממלכת כהנים, שנאמר (שמות יט): ואתם תהיו לי ממלכת כהנים. אחר ארבעים יום חטאו, אותה שעה אמרו העובדי כוכבים: אינו מתרצה להם עוד, שנאמר (איכה ד): אמרו בגוים לא

...והיה מספר בניי כחול הים אשר לא ימד

ויסיפו לגור, כיון שהלך משה לבקש רחמים עליהם, מיד סלח להם הקב"ה, שנאמר (במדבר יד): ויאמר ה' סלחתי כדברך. אמר משה: רבון העולם! הריני מפויס שמחלת לישראל, אלא הודיע לעיני כל האומות, שאין בלבך עליהם. אמר לו הקב"ה: חייד! הריני משרה שכינתי בתוכם, שנאמר (שמות כה): ...

What is "the Testimony"? Rabbi Shmuel ben Rabbi Yishmael said: It is testimony for all who enter the world that there is forgiveness for Israel. Alternatively, it is testimony for the entire world that [Moses] was appointed by the Holy One blessed be He.). Rabbi Yitzhak said: To what is this matter comparable? To a king who took a wife and loved her exceedingly. He became angry at her and left her, and her neighbors would say to her: 'He will never come back to you.' Sometime later, he sent ...

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29

ממלכת כהנים

Expounding "A king establishes the land by justice," the Midrash on Mishpatim says that "the land" is Israel, citing "And you shall be to Me a kingdom of priests." Here too Israel is linked with both "land" and "kingdom."

שמות רבה ל"ג:13 Shemot Rabbah 30:13

... ואיש תרומות יהרסנה. דבר אחר: מלך במשפט יעמיד ארץ, אלו ישראל, שנאמר (שמות יט): ואתם תהיו לי ממלכת כהנים. ואיש תרומות יהרסנה, אלו דור המבול, שלא היו עושין את הדין. ראה מה כתיב בהם? (איוב כד) חמור יתומים ינהגו יטו אביונים מדרך. אמר רבי אחא: בקש הקב"ה ליתן להם ארבעה דברים: תורה ויסורין ועבודת קרבנות ותפלה ולא בקשו, שנאמר (שם כא): ויאמרו לאל סור ממנו, אלו היסורין. ודעת דרכיך לא חפצנו, זה תורה. ומה שדי כי נעבדנו, אלו הקרבנות. ומה נועיל כי נפגע בו, זה תפלה. אמר להם הקב"ה: ...

Another matter, "these are the ordinances," that is what is written: "A king upholds the land with justice" (Proverbs 29:4), this is the Holy One blessed be He, who created His world with justice, as it is stated: "In the beginning, G-d created" (Genesis 1:1). "The L-rd created" is not stated, but rather "G-d created." It does not say: 'The L-rd said: Let there be a firmament,' but rather, "G-d" (Genesis 1:6). The same is true of all of them. 12:16). Likewise, David said: "For G-d is Judge" (Psalms 50:6), ...

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30

ממלכת כהנים

The Rabbis expound "concerning a nation and concerning a kingdom" as referring to Israel, who are called a kingdom, as it is said, "And you shall be to Me a kingdom of priests."

שמות רבה מ"ה:א' 45:1 Shemot Rabbah

... ומי כעמך ישראל גוי אחד בארץ. ועל ממלכה, אלו ישראל, שנקראו ממלכה, שנאמר (שמות יט): ואתם תהיו לי ממלכת כהנים. (ירמיה א): לנתוש ולנתוץ ולהאביד, לפי שעשו אותו מעשה וביקש להשמידם, שנאמר (דברים ט): הרף ממני ואשמידם. וכיון שעמד משה וביקש עליהם רחמים, מיד, וינחם ה'. אמר לפניו: רבש"ע! נתמלאת עליהם

רחמים, הנהיגם אתה שיעלו לארץ, ולא ע"י שליח, הה"ד: ויאמר משה אל ה' ראה אתה אומר אלי:

"Moses said to the L-rd: See, You say to me: Take this people up, but You have not informed me whom You will send with me. And You said: I know you by name and you have also found favor in My eyes" (Exodus 33:12). "Moses said to the L-rd: See, You say to me," that is what is written: "One moment I will speak of a nation and of a kingdom, [to uproot, to smash, and to eradicate, but if that nation repents of its evil, that which I ...

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31 (וממלכת . . עול מלכות שמים)

The note says that the parenthetical gloss on mamleches is already found in old manuscripts, so it may be from the Alter Rebbe himself.

KEHOT'S NOTE

הג"ה זו נמצא כבר בכת"י ישנים ולכן אפשר שהוא מאדה"ו. וכ"ה בסה"מ תקס"ה בע' תקפ.

32 ויהי האדם לנפש חי

"And Havayah G-d formed man of dust from the ground, and breathed into his nostrils the breath of life, and man became a living soul." The Alter Rebbe brings it, with the Targum, to show that the human soul is defined by speech.

בראשית ב':7

וַיִּצְרֶה ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִדַּחַתְאֲדָמָה וַיִּפַּח בְּאַפִּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

בראשית ב', ז.

33 לרוח ממלאל

Onkelos renders "a living soul" as "a speaking spirit." For the Alter Rebbe this shows that the souls come from Malchus, the level of speech.

תרגום אונקלוס על בראשית ב':7

וַיִּבְרָא יי אֱלֹקִים יֵת אָדָם עָפָרָא מִן אֲדָמָתָא וַנִּפַּח בְּאַפּוּהִי נְשָׁמָתָא דְחַיִּים וַיְהִי בְּאָדָם לְרוּחַ מְמַלְלָא:

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34 שישראל עלו במחשבה

The Midrash lists things that preceded the creation of the world; the Patriarchs, Israel, the Temple and the name of Mashiach "arose in thought" to be created. The Alter Rebbe explains that this refers to the root of the souls, above Malchus.

בראשית רבה א':4

... "ה' קנני ראשית דרכו" כסא הכבוד מניין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח,

עלו במחשבה להבראות האבות מניין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מניין שנאמר (תהלים עד, ב): "זכור עדתך קנני קדם" בית המקדש מניין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מניין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש יגון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרים 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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KEHOT'S NOTE

ב"ר פ"א, ד. לעיל (בחקתי) מז, א. לקמן (שה"ש) יט, ב. ביאור"ז בלק קו, ב.

35 שוסף מעשה במחשבה תחלה

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

KEHOT'S NOTE

פיוט לכה דודי.

36 ה' בחכמה יסד ארץ

"Havayah founded the earth with wisdom; He established the heavens with understanding." The Alter Rebbe reads it as saying that the root of "earth," Malchus, is in Chochmah.

משלי ג':19

ה' בְּחִכְמָה יִסֵּד־אֶרֶץ כֹּונֶן שְׁמַיִם בְּתִבְנוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

37 ואית ליה לבר קדש אחרא

The Zohar on Pekudei says Israel is "holy" (Kodesh) and stands without number, for Kodesh is the supernal mystery above all levels, and it has outside it another "holy" beneath it that stands in number and count. The Alter Rebbe brings it for the two levels of the souls.

ספר זוהר, פקודי י"ד:פ"ח-צ"ז

For holiness is the essence of the highest of grades; and just as to that highest degree of holiness there is attached a lower degree1Malkuth. that admits of number and computation, so Israel, "the L-rd's hallowed portion", have to give as ransom something of another degree of holiness, that admits of computation. Esoterically speaking, Israel is the tree that stands in the innermost. The ransom is of another kind of holiness, standing outside and admitting of computation. The latter is thus a shield to the former.'

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

38 ארץ שרצתה לעשות רצון קונה

The note says the Midrash on why the earth is called eretz is explained there.

KEHOT'S NOTE

נתבאר במאמרי אדה"א במדבר-א ע' צה. וראה גם בספר שער האמונה לאדה"א נד, א ואילך.

39 למה נק' שמה ארץ שרצתה לעשות רצון קונה

On "And G-d called the dry land earth," the Midrash says it is called eretz because it ratzsa, ran or wanted, to do its Maker's will. The Alter Rebbe draws from it both meanings, running and will.

בראשית רבה ח':ח"ב

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

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

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40 כי ככה ארוץ גודד

From David's song: "For with You I run against a troop; with my G-d I leap over a wall." It shows arutz, related to eretz, in the sense of running.

II Samuel 22:30

כי ככה ארוץ גודד באלמי אדלג-שור:

For by Thee I run upon a troop; By my G-d do I scale a wall.

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KEHOT'S NOTE

ש"ב כב, ל.

41 בד"ה כי כאשר השמים

The note says the wording from "Now, our Sages said" to "a people and a separate thing" appears, with slight changes, in this discourse.

KEHOT'S NOTE

הלשון (בשינויים קלים) מתיי והנה ארו"ל [שבשו"ה קדש] עד תי עם ודבר נפרד [שבשו"ה המדרגה] נמצא בתו"א א, ד. וראה גם סה"מ תקס"ה-ב ע' תשיב ובארוכה באוה"ת בראשית-ג דף תפא ב ואילך.

42 ואל אישך תשוקתך

Said to Chavah: "and your yearning shall be to your husband." The Alter Rebbe applies it to the yearning of

Knesses Yisrael for G-d.

בראשית ג':ט"ז

אֶל־הָאִשָּׁה אָמַר ה'רְבָּה אֲרֻכָּה עֲצָבוֹנֶךָ וְהִרְבֵּה בְּעָצֹב תִּלְדִּי בָנִים וְאֶל־אִישְׁךָ תִּשְׁקָתָהּ וְהוּא יִמְשָׁל־בָּךְ:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טז.

43 ובד"ה בפ' נסכים

This is the discourse on the passage of the libations, "When you come into the land of your dwellings." It notes that the Midrash appears to read eretz as related to ratzon (will), as the Pardes also explains.

KEHOT'S NOTE

לקמן שלח מ, א ואילך.

44 צמאה לך נפשי

"G-d, You are my G-d, I seek You; my soul thirsts for You, my flesh longs for You, in a parched and weary land, without water." It expresses the soul's thirst to cleave to G-d.

Psalms 63:2

אֱלֹקִים אֱלִי אַתָּה אֲשַׁחֲרֶךָ צִמְאָה לְךָ נַפְשִׁי כִּמְהָ לְךָ בָּשָׂרִי בְּאֶרֶץ־צָהָר וְעֵינֶיךָ בְּלִי־מַיִם:

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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KEHOT'S NOTE

תהלים סג, ב.

45 Kehot's note points to Proverbs 30:15 for these words.

משלי ל':ט"ו

לְעֹלֹקָה שְׁתֵּי בָנוֹת הֵב הֵב שְׁלוֹשׁ הֵנָּה לֹא תִשְׂבַּעְנָה אֲרֻכָּה לֹא־אֶמְרוּ הוּן:

The horseleech hath two daughters: 'Give, give.' There are three things that are never satisfied, Yea, four that say not: 'Enough':

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46 שלש הנה לא תשבענה כוי ארץ לא שבעה מים

Proverbs lists things that are never sated, among them "the earth, which is not sated with water." The Alter Rebbe reads it as the thirst of "earth," Malchus and the souls, which the water of divine influence never fully quenches.

משלי ל':ט"ו-ט"ז

לְעֹלֹקָה שְׁתֵּי בָנוֹת הֵב הֵב שְׁלוֹשׁ הֵנָּה לֹא תִשְׂבַּעְנָה אֲרֻכָּה לֹא־אֶמְרוּ הוּן:

שְׂאוֹל וְעֶצֶר רָחֵם אֶרֶץ לֹא־שִׂבְעָה מַיִם וְאֵשׁ לֹא־אֶמְרָה הוּן:

The horseleech hath two daughters: 'Give, give.' There are three things that are never satisfied, Yea, four that say not: 'Enough': The grave; and the barren womb; The earth that is not satisfied with water; And the fire that saith not: 'Enough.'

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47 המחדש בטובו
| Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ברכת יוצר.

48 **ויבא כגשם לנו**

“He will come to us like the rain, like the late rain that waters the earth.” Rain is an image for divine influence coming down from above.

Hosea 6:3 ו'ג'ושע

וַיִּנְדְּעָה נִרְדָּפָה לְדַעַת אֶת־ה' כְּשֹׁחַר נָכוֹן מִצָּאוֹ וַיָּבֹא כְּגֶשֶׁם לָנוּ כְּמִלְקוֹשׁ יוֹרֵה אֶרֶץ:

And let us know, eagerly strive to know the L-RD, His going forth is sure as the morning; And He shall come unto us as the rain, As the latter rain that watereth the earth.'

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KEHOT'S NOTE

הושע ו, ג.

49 בד"ה האזינו השמים

The passage reads “the heavens” as the supernal attributes of Atzilus and “the earth” as Malchus, and explains “My teaching shall drop like the rain” as the drawing down, through Torah and mitzvos, of the Infinite Light from beyond the “heavens,” from Keser, which then descends as rain.

KEHOT'S NOTE

לקו"ת האזינו עג, א.

50 **יערוך כמטר לקחי**

“My teaching shall drop like the rain; my word shall flow like the dew.” The Torah is compared to rain descending from above.

דברים ל"ב:ב' Deuteronomy 32:2

עֲצֹרָה כְּמִטֶּר לְקַחֵי תֹזֵל כְּטָל אֶמְרָתִי כְּשִׁעִירִם עֲלֵי־דָשָׁא וְכִרְכִּיבִים עֲלֵי־
עֵשֶׁב:

My doctrine shall drop as the rain, My speech shall distil as
the dew; As the small rain upon the tender grass, And as the
showers upon the herb.

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51 כד"ה תורה צוה
 | Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

לקו"ת ברכה צו, א.

52 רבנן אמרי כל הנסים שעשה הקב"ה לישראל לא עשאן אלא על המים

The Rabbis say that all the miracles the Holy One, blessed be He, performed for Israel were done through water, beginning with the miracles at the river in Egypt. The Alter

Rebbe relates it to water as the flow of influence from above.

Devarim Rabbah 3:8'ח:ג' דברים רבה

53 יקוו המים אל מקום אחד

“Let the waters under the heavens be gathered to one place, and let the dry land appear.” The Alter Rebbe reads the gathering to “one place” as the drawing down of G-d’s oneness into the attributes.

בראשית א':ט' Genesis 1:9

וַיֹּאמֶר אֱלֹקִים יָקֻוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתִרְאֶה הַיִּבְשָׁה
וַיְהִי־כֵן:

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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54 יקוו המים אל מקום אחד

The Zohar explains “to one place” as the place where the unity of the upper world is bound, the level called “the Life of the worlds,” where all the levels gather.

ספר הזהר, בראשית ו':ס"ז-ס"ח:ע"ז, Zohar, Bereshit 6:60-7:70

THE WATERS: to wit, those that issue from on high, from under the upper He'. FROM UNDER THE HEAVEN: this is the lesser Vau (hence the word yikavva is spelt with two vau's, one for "the heaven" and one for "under the heaven"). In consequence: LET THE DRY LAND APPEAR. This is the lower He. This is disclosed and all the rest is undisclosed; from this last we conclude by inference to that which is undisclosed. TO ONE PLACE: so called because it is here that the whole of the ...

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

55 יקוו המים אל מקום אחד

The Zohar reads “one place” as the place called “One,” the lower sea, which completes the “One” and into which all the waters gather; it then explains why the dry land is called “dry.”

ספר הזהר, בראשית ל"ט:שע"ג-שפ"ד Zohar, Bereshit 39:373-384

LET THE WATERS UNDER THE HEAVEN BE GATHERED: i.e. those “under the heaven” only. TO ONE PLACE: i.e. to the place which is called “one”, namely, the lower sea, which completes the formation of One, and without which G-d would not be called One.

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

56 כי מז המים משיתיהו

Pharaoh's daughter named him Moshe, "for I drew him out of the water." Torah Ohr applies the theme of sea and land, the hidden and revealed worlds, to this verse.

שמות ב':י"א Exodus 2:10

וַיִּגְדֵּל הַיֶּלֶד וַתִּבְאֶהוּ לְבַת־פְּרָעָה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר
כִּי מִן־הַמִּים מָשִׁיתִיו:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name

Moses, and said: 'Because I drew him out of the water.'
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57 בד"ה אחרי ה' אלקיכם

This is the discourse on "After Havayah your G-d shall you walk." It opens with the six things the verse lists in the service of G-d, and describes the soul's descent from the upper world, where G-dliness was revealed to it, into this lowly world.

KEHOT'S NOTE

לקו"ת ראה יט, ג.

PARAGRAPH 4

58 "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon the earth and the heavens." The Alter Rebbe reads it to say that only a glimmer of G-d's radiance reaches the "earth," which therefore thirsts for its source.

Psalms 148:13: תהילים קמ"ח:י"ג

יהללו את־שם ה' כי־נשגב שמו לבדו הודו על־אָרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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59 למען ספות הרוה את הצמאה

The verse speaks of one who thinks "so as to add the watered to the thirsty." The text refers to a discourse that explains this phrase in terms of the thirst described here.

Deuteronomy 29:18: דברים כ"ט:י"ח

והיה בשמעו את־דברי האלה הזאת והתברך בלבבו לאמר שלום יהיה־ לי כי בשורות לבי אלה למען ספות הרוה את־הצמאה:

and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying: 'I shall have peace, though I walk in the stubbornness of my heart—that the watered be swept away with the dry';

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60 ילכו מחיל אל חיל

"They go from strength to strength; each appears before G-d in Zion." The Alter Rebbe cites it for the endless ascent of the Time to Come.

Psalms 84:8: תהילים פ"ד:ח

ילכו מחיל אל־חיל יראֶה אֱלֹהִים בְּצִיּוֹן:

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

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61 עיני האדם לא תשבענה

"The grave and destruction are never sated, and the eyes of man are never sated." The cross-referenced discourse applies it to the soul's endless desire for G-dliness.

Proverbs 27:20: משלי כ"ז:כ

שְׂאוֹל וְאַבְדָּה לֹא תִשְׂבַּעְנָה וְעֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה:

The nether-world and Destruction are never satiated; So the eyes of man are never satiated.

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62 בשברי לכם כו' בפ' ולא תשבעו

"When I break for you the staff of bread ... you shall eat and not be sated." The text refers to a discourse that explains "and you shall not be sated."

Leviticus 26:26: ויקרא כ"ו:כ"ו

בשברי לכם מטה־לֶחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחֲמֶכֶם בְּתֹנּוֹר אֶחָד וְהִשִּׁיבוּ לַחֲמֶכֶם בְּמִשְׁקָל וְאַכְלֶתֶם וְלֹא תִשְׂבַּעוּ:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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63 ולאהבה את הוי' כי הוא חיך

"To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." The soul's love of G-d is love of its very life, and so it is never satisfied.

Deuteronomy 30:20: דברים ל':כ

לֹא־הִבֵּה אֶת־ה' אֱלֹהֶיךָ לְשִׁמְעַע בְּקוֹל וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיד וְאַרְךָ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לֹא־בְרַחֲמֶה לְיִצְחָק וּלְיַעֲקֹב לְתֵת לָהֶם:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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64 "All the toil of man is for his mouth, and also the soul is not filled." The Alter Rebbe reads it as the soul's thirst that is never satisfied.

Ecclesiastes 6:7: קהלת ו':ז

כָּל־עֲמֶל הָאָדָם לְפִיּהוּ וְגַם־הַנֶּפֶשׁ לֹא תִמָּלֵא:

All the labour of man is for his mouth, And yet the appetite is not filled.

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65 וגם הנפש לא תמלא

Vayikra Rabbah brings the same teaching on this verse, with the parable of the king's daughter, and counts the earth, which "is not sated with water," and the soul, which "is not filled," among the three that are never satisfied.

Vayikra Rabbah 4:2: ויקרא רבה ד':ב

66 שהנפש יודעת כל מה שהיא עמלה היא עמלה לכך אינה שבעה לא תורה ולא מעשים טובים

The Midrash on this verse: the soul knows that whatever it toils, it toils for itself, so it is not sated with Torah or good deeds; like a king's daughter married to a villager, nothing

in this world is enough for it, for it is from above. The Alter Rebbe quotes it word for word.

Kohelet Rabbah 6:6:1א"ו:ר"ה

... אמר רבי חנינא בן יצחק, כל מה שיעמל אדם מצוות ומעשים טובים, לפיו ולא לפי בנו ולא לפי בתו. וגם הנפש לא תמלא, שהנפש יודעת כל מה שהיא עמלה, לעצמה היא עמלה, לך אינה שבעה לא תורה ולא מעשים טובים. משל למה הדבר דומה לעירוני שנשא בת מלכים, אם יביא לה כל מה שבעולם אינו חשוכין לה כלום, למה, שהיא בת מלך. כך הנפש אלו הבאת לה כל מעדני עולם אינם כלום לה, למה, שהיא מן העליונים. שלשה אין מתקיימין ...

"Were he to live one thousand years twice, but did not see good, does everything not go to one place? All the toil of man is for his mouth, but the soul, too, is not filled" (Ecclesiastes 6:6-7). "Were he to live one thousand years...all the toil of man is for his mouth." Rabbi Shmuel said: All a person's toil to amass mitzvot and good deeds in this world does not suffice for the breath that emerges from his mouth. "But the soul, too, is not filled" – even its ...

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- 67 "All the rivers go to the sea, yet the sea is not full; to the place where the rivers go, there they return to go." The Alter Rebbe cites the Midrash on this verse.

Ecclesiastes 1:7א"ו:ר"ה

כל הנחלים הולכים אל־הים והים איננו מלא אלימקום שהנחלים הולכים שם הם שבים ללכת:

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

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- 68 Kehot's note points to Kohelet Rabbah 1:7:4 for these words.

Kohelet Rabbah 1:7:4א"ו:ר"ה

דבר אחר, כל הנחלים הולכים אל הים, כל חכמתו של אדם אינה אלא בלב. והים איננו מלא, והלב אינו מתמלא לעולם. תאמר שמשעה שאדם מוציא חכמתו מלבו שוב אינה חוזרת עליו לעולם, תלמוד לומר, שם הם שבים ללכת.

Another matter, "all the rivers go to the sea," all the wisdom of a person is only in his heart. "Yet the sea is not full" – but the heart is never full. You might say that from the moment that a person removes wisdom from his heart, it will never return to him; the verse [therefore] states: "They go there again."

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- 69 כל הנחלים הולכים אל הים והים איננו מלא

One reading in the Midrash: all the Torah a person learns is only in the heart, and as the sea is not full, the heart is not full and the soul is never sated, as it says, "and also the soul is not filled."

Kohelet Rabbah 1:7:5א"ו:ר"ה

דבר אחר, כל הנחלים, כל התורה שאדם לומד אינה אלא בלב, והים איננו מלא, והלב איננו מלא, לא הנפש שבעה לעולם, שנאמר (קהלת

ו, ז): וגם הנפש לא תמלא. תאמר שמשעה שאדם מוציא את תלמודו לאחר שוב אינה חוזרת עליו, תלמוד לומר, שם הם שבים ללכת, דכתיב (דברים ו, ז): והיו הדברים האלה אשר אנכי מצוה היום על לבבך. מטרונא אחת שאלה את רבי יוסי בר חלפתא, אמרה למה מהו דין שנאמר (דניאל ב, כא): יהב חכמתא לחכימין, לא הנה ...

Another matter, "all the rivers," all the Torah that a person studies is only in the heart. "Yet the sea is not full" – but the heart is not full and the soul is never sated, as it is stated: "But the soul is not filled" (Ecclesiastes 6:7). You might say that from the moment that a person expresses his learning to another, it will never return to him; the verse [therefore] states: "They go there again," as it is written: "These matters that I am commanding you today shall ...

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PARAGRAPH 5

- 70 "He has also set the world in their heart." The first section read it as the world's four elements placed within man.

Ecclesiastes 3:11א"ו:ר"ה

את־הכל עשה יפה בעתו גם את־העולם נתן בלבם מבלי אשר לא־ימצא האדם את־המעשה אשר־עשה האלקים מראש ועד־סוף:

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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- 71 ארץ לא שבעה מים

"The earth, which is not sated with water." The first section read it as the endless thirst of "earth" for the influence from above.

Proverbs 30:16א"ו:ר"ה

שאול ועפר רחם ארץ לא־שבעה מים ואש לא־אמרה הון:

The grave; and the barren womb; The earth that is not satisfied with water; And the fire that saith not: 'Enough.'

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- 72 "He will come to us like the rain." Rain, like water, is an image for divine influence from above.

Hosea 6:3א"ו:ר"ה

ונדעה נרדפה לדעת את־ה' כשחר נכון מצאו ויבוא כגשם לנו כמלקוש יורה ארץ:

And let us know, eagerly strive to know the L-RD, His going forth is sure as the morning; And He shall come unto us as the rain, As the latter rain that watereth the earth.'

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PARAGRAPH 6

- 73 אך בהיות

The note says this section of the maamar is copied there, with changes.

KEHOT'S NOTE

סעיף זה נעתק באוה"ת בלק ע"י תתקמד בשינויים.

74 עולם מלשון העלם . . ברבות קהלת

There too "olam is from he'elem": through the many stages of descent the divine power that gives life to the world is concealed in many garments, until the world seems a separate thing; the root of all concealment is in the supernal "circles," in which the light is hidden.

KEHOT'S NOTE

ג, יא. ראה לקמן פ' שלח לו, ד. עקב יג, ג ושי"נ. ובכ"מ.

75 In the verse ha'olam is written without a vav, so it can be read he'elem, concealment. The Alter Rebbe now reads it as the concealment set in man's heart.

Ecclesiastes 3:11א"ג: קהלת ג

אֶת־הַכֹּל עָשָׂה יָפָה בְּעֵתוֹ גַּם אֶת־הָעֵלֶם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמָּצֵא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֵאשִׁית וְעַד־סוֹף:

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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76 גם את העלם נתן בלבם

Rabbi Achavah son of Rabbi Zeira reads ha'olam as he'elem: G-d concealed the explicit Name from them, as it is written "This is My Name le'olam," where le'olam is written defectively.

Kohelet Rabbah 3:11א"ג: קהלת רבה ג

... [רבי אומר אפלו לדבר עברה יפה בעתו]. רבי בנזמין בשם רבי לוי אמר: גם את העלם נתן בלבם, אהבת עולם נתן בלבם. אמר רבי יונתן פחדתו של מלאך המות נתן בלבם. נחמיה בריה דרבי שמואל בר נחמן אמר (בראשית א, לא): והנה טוב מאד, והנה טוב, זה אדם. והנה טוב, זה יצר טוב, מאד, זה יצר הרע. וכי יצר הרע טוב מאד, אלא ללמדך שאלולי יצר הרע, לא בנה אדם בית, ולא נשא אשה, ולא הוליד בנים, שכן שלמה אומר (קהלת ד, ד): כי היא קנאת איש מרעהו. ...

Another matter, "He made everything beautiful in its time" - Rabbi Berekhya said that Rabbi Abbahu said in the name of Rabbi Elazar: The schism that was between Rehavam and Yerovam was fitting to have been between David and Sheva ben Bikhri, but the Holy One blessed be He said: The Temple has not yet been constructed and I am introducing a schism in the kingdom of the House of David? Rather, let the Temple be constructed and then, what will ultimately happen, will happen. Rabbi Binyamin said in the ...

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77 זה שמי לעלם

"This is My Name forever (le'olam), and this is My remembrance for all generations." Since le'olam is written without a vav, the Sages read it as "to conceal."

Exodus 3:15י"ט: שמות ג

וַיֹּאמֶר עוֹד אֲלֹקִים אֱלִי־מֶשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל הִי אֱלֹקֵי אֲבֹתֵיכֶם אֱלֹקֵי אֲבֹרָהֶם אֱלֹקֵי יִצְחָק וְאֱלֹקֵי יַעֲקֹב שְׁלַחְנִי אֲלֵיכֶם וְהִשְׁמִי לְעַלְמָא וְזֶה

זכרי לדר דר:

And G-d said moreover unto Moses: "Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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KEHOT'S NOTE

שמות ג, טו.

78 The Midrash lists yearnings: Israel's is only for their Father in Heaven, a woman's for her husband, the evil inclination's for Cain and his company, and the rains' only for the earth, as it says, "You visited the earth."

Shir HaShirim Rabbah 7:11א"א: שיר השירים רבה ז

אֲנִי לְדוּדִי וְעַלִּי תִשׁוּקָתוֹ, שְׁלֹשָׁה שׁוֹקִין הֵן, אֵין שׁוֹקֵן שֶׁל יִשְׂרָאֵל אֲלָא בְּאֵבִיהֶם שְׁבַשְׁמִים, שְׁנֶאֱמַר: אֲנִי לְדוּדִי וְעַלִּי תִשׁוּקָתוֹ, אֵין שׁוֹקֵה שֶׁל אִשָּׁה אֲלָא בְּבַעְלָהּ, שְׁנֶאֱמַר (בראשית ג, טז): וְאֵל אִישׁךָ תִּשְׁוָקֶתְךָ. אֵין שׁוֹקֵן שֶׁל יֵצֶר הָרָע אֲלָא בְּקִין וְחִבּוּרָתוֹ, שְׁנֶאֱמַר (בראשית ד, ז): וְאֵלֶיךָ תִּשְׁוָקֶתְךָ. רַבִּי יְהוֹשֻׁעַ בְּשֵׁם רַבִּי אֲחָא אֵין שׁוֹקֵן שֶׁל גְּשָׁמִים אֲלָא בְּאֶרֶץ, שְׁנֶאֱמַר (תהלים סה, י): פָּקֻדַת הָאָרֶץ וְתִשְׁקָקֶהּ רַבַּת תַּעֲשִׂרְנָהּ, אִם יִזְכִּיתֶם תַּעֲשִׂרְנָהּ, וְאִם לֹא תַעֲשִׂרְנָהּ, ...

"I am my beloved's, and his desire is for me" (Song of Songs 7:11). "I am my beloved's, and his desire is for me." There are three desires. The desire of Israel is only for their Father in Heaven, as it is stated: "I am my beloved's, and his desire is for me." The desire of a woman is only for her husband, as it is stated: "Your desire shall be for your husband" (Genesis 3:16). The desire of the evil inclination is only for Cain and his ilk, as ...

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79 אני לדודי ועלי תשוקתו

"I am my Beloved's, and His yearning is for me." It expresses the mutual yearning between Israel and G-d.

Song of Songs 7:11א"א: שיר השירים ז

אני לדודי ועלי תשוקתו:

I am my beloved's, and his desire is toward me.

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KEHOT'S NOTE

שה"ש ז, יא.

80 וארזי'ל בשח"ש . . לאביהם שבשמים

The note points to the Tzemach Tzedek's commentary on Tehillim, on this verse, where the Midrash on Israel's yearning is discussed.

KEHOT'S NOTE

ראה יהל אור ע"פ פקדת הארץ ע' רכו.

81 פקודי ה'

"The precepts (pikudei) of Havayah are upright, gladdening the heart." The mitzvos are called pikudei, from the

same root as pakadta.

Tahillim י"ט:ט: Psalms 19:9

פקודי הי' ישרים משמחי לב מצות הי' ברה מאירת עינים:

The precepts of the L-RD are right, rejoicing the heart; the commandment of the L-RD is pure, enlightening the eyes.

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82

רעוא דכל רעוי

In the Idra Rabba the forehead of the supernal skull is called "the Will of wills," and the will of Z'eir Anpin stands facing it. The Alter Rebbe uses the phrase for the supernal Will from which the mitzvos are drawn.

Zohar III, 129a, זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. רפח, ב.

83

אהבתי אתכם אמר הי'

"I have loved you, says Havayah." G-d's love for Israel is the root of the mitzvos.

Malachi 1:2, מלאכי א'

אהבתי אתכם אמר הי' ואמרתם במה אהבתנו הלא אה עשו ליעקב נאם הי' ואהב את יעקב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

84

וימינו תחבקני

"His left hand is under my head, and His right hand embraces me." The right hand is Chesed, expressed through the mitzvos.

Song of Songs 2:6, שיר השירים ב'

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

85

כמים הפנים לפנים

"As water reflects face to face, so the heart of man to man." G-d's love shown in the mitzvos awakens a matching love in the soul.

Proverbs 27:19, משלי כ"ז:י"ט

כמים הפנים לפנים כן לבי האדם לאדם:

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט.

86

יוצר אור ובורא חושך

"Who forms light and creates darkness." The Alter Rebbe uses it to show that Beriah, the world of "creating," is called concealment.

Isaiah 45:7, ישעיהו מ"ה:ז

יוצר אור ובורא חשך עשה שלום ובורא רע אני הי' עשה כל אלה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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KEHOT'S NOTE

ישע"י מה, ז.

87

יערוך כמטר לקחי

"My teaching shall drop like the rain." Here it describes the mitzvos as "upper waters" coming down from Atzilus.

Deuteronomy 32:2, דברים ל"ב:ב

יערוך כמטר לקחי תל פטל אמרתי כשעירים עלי דשא וכרביבים עלי עשב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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KEHOT'S NOTE

דברים לב, ב.

88

פקדת לשון פקידת עקרה

There pekudei is explained as union, as in the Sages' "a man must visit (lifkod) his wife": the Mishkan is the final hei of the Name, the Shechinah and source of the souls of Israel, and the union of vav and hei comes about through Torah and the mitzvos.

KEHOT'S NOTE

ראה לעיל בפ' פקודי ד, סע"ג ואילך. יהל אור שם עי רכה "ורש"י פ"י פקד הוא ההריון ויעש הלידה, וא"כ גם כאן י"ל כן פקדת הארץ מה שמתעברת ע"י הגשמים ואח"כ והולידה. והרמב"ן מפרש שם בע"א הפקידה הזכירה של הדבר כ"י וכן בזהר שם."

89

והי' פקד את שרה

"And Havayah remembered Sarah as He had said." Pekidah is the remembering of a barren woman so that she conceives.

Genesis 21:1, בראשית כ"א:א

והי' פקד את שרה כאשר אמר ויעש הי' לשרה כאשר דבר:

And the L-RD remembered Sarah as He had said, and the L-RD did unto Sarah as He had spoken.

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KEHOT'S NOTE

בראשית כא, א. — ראה מאמרי אדה"א במדבר ע"י קב ואילך.

90

עקרה לא ילדה

"Sing, O barren one, who did not give birth." The Alter Rebbe applies it to Knesses Yisrael in exile, whose love is

hidden and not yet born.

ישעיהו נ"ד:א' Isaiah 54:1

רְנֵי עֲקֶרָה לֹא יִלְדָּה פֶּצְחִי רְנָה וְצִחְלִי לֹא־חֲלָה בְּנֵי־שׁוֹמְמָה
מִבְּנֵי בְּעוֹלָה אָמַר ה'

Sing, O barren, thou that didst not bear, Break forth into singing, and cry aloud, thou that didst not travail; For more are the children of the desolate Than the children of the married wife, saith the L-RD.

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KEHOT'S NOTE

ישעיי נד, א.

91 | Kehot's note points to Song of Songs 5:2 for these words.

שיר השירים ה:ב' Song of Songs 5:2

אֲנִי וְשֵׁנָה וְלִבִּי עַר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחָתִי רֵעִתִּי יוֹנְתִי תַמְתִּי
שְׂרָאשִׁי נִמְלֵא־טֵל קְצוֹצוֹתֵי רְסִיסֵי לֵילָה:

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

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92 | Kehot's note points to Exodus 38:21 for these words.

שמות ל"ח:כ"א Exodus 38:21

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד
אִיתָמָר בֶּן־אֶהֱרֹן הַכֹּהֵן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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93 | שכל תפלה היא בחיי לידת המוחין

The note says the Mitteler Rebbe brings this in the name of Pri Etz Chaim, and explains that the "birth of the mochin" means that love and awe, covered in the depth of contemplation ("gestation and concealment"), come out of concealment into revelation at the time of prayer.

KEHOT'S NOTE

במאמרי אדה"א במדבר-א ע' קג מביא זה בשם הפע"ח. וראה שם בשער התפלה פ"ו. ובמאמרי אדה"א מבאר "דפי לידת המוחין היינו בחיי המוחין דאורייר שמכוסים בעומק ההתבוננות שנקי עיבור והעלם, ובשעת התפלה יוצאים מן ההעלם לגילוי" ע"ש. וביהל אור ע' עו כ' דכאן "מבואר שכדי להיות לידה וגילוי הוא ע"י קיום המצות והוא פקדת הארץ ותשוקק".

94 | רבת תעשרנה

When Israel do G-d's will, He visits the earth once and it yields at once, as it says "You visited the earth ... You greatly enrich it (te'ashrenah)": it gives you one in ten.

ויקרא רבה ל"ה:כ"ב Vayikra Rabbah 35:12

95 | רבת תעשרנה פלג

"You visited the earth and watered it; You greatly enrich it; the stream of G-d is full of water." The Alter Rebbe reads

vateshokekeha from shokekah, yearning, and expounds each phrase of the verse in turn.

תהילים ס"ה:י' Psalms 65:10

פָּקַדְתָּ־הָאָרֶץ וַתִּשְׁקָקֶהּ רַבַּת תַּעֲשְׂרָנָה פֶּלַג אֱלֻקִּים מְלֵא מֵיִם תִּכְוֶן דָּגָנָם
כִּי־כֹן תִּכְיֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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KEHOT'S NOTE

תהלים סה, י.

96 | The Talmud says "visiting" is said both of a woman, "And Havayah remembered Sarah," and of rain, "You visited the earth..."; and it explains "the stream of G-d" as a kind of vault in the heavens from which rain comes.

תענית ח' ב:ג' Taanit 8b:3

נֹאמַר פְּקִידָה בְּאִשָּׁה, וְנֹאמַר פְּקִידָה בְּנִשְׁמִים. נֹאמַר פְּקִידָה בְּאִשָּׁה, דְּכַתִּיב: "וְהָיָה פֶקֶד אֶת שָׁרָה", וְנֹאמַר פְּקִידָה בְּנִשְׁמִים, דְּכַתִּיב: "פָּקַדְתָּ הָאָרֶץ וַתִּשְׁקָקֶהּ רַבַּת תַּעֲשְׂרָנָה פֶּלַג אֱלֻקִּים מְלֵא מֵיִם".

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97 | פלג אלקים מלא מים

The Midrash says that "the stream of G-d" has been full since the six days of creation and has lacked nothing, as one who sweats in a bathhouse weighs no less afterward: G-d's spring is never diminished.

בראשית רבה ד':ד' Bereshit Rabbah 4:4

(...): "ויעל ה' את איוב מן הסערה וגוי מבין שערות ראשו" ועוד שאלו א"ל אפשר (תהלים סה,): "פלג אלקים מלא מים" מששת ימי בראשית ולא חסר כלום אתמהא א"ל הכנס ורחוץ ושקול עצמך עד שלא תכנס ומאחר שתכנס הלך כיון שיצא ושקל עצמו לא חסר כלום א"ל כל אותה הזיעה שיצאת לא ממך יצאת א"ל הן א"ל ומה אתה שאתה ב"ו לא חסר מעיינך כלום מעיינו של הקדוש ברוך הוא על אחת כמה וכמה הוי פלג אלקים מלא מים מששת ימי בראשית ולא חסר כלום א"ר יוחנן נטל ...

A certain Samaritan asked Rabbi Meir, saying to him: 'Is it possible that the upper waters are suspended by the word of G-d?' He said to him: 'Yes.' He said to him: 'Bring me a tube with water.' He brought him a tube with water. He placed a gold plate on top if it, and the water did not stay in place; [he placed] a silver plate, and the water did not stay in place. When he put his finger on top of it, the water stayed in place. He ...

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98 | פ"ק דתענית

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

KEHOT'S NOTE

ח, ב.

99 | וברכות בראשית פרשה ד'

The note says Yahel Or quotes this Midrash on G-d's spring and adds that peleg is also from palga, "half," the

division of the upper waters above the firmament from the lower waters below.

KEHOT'S NOTE

"מעיינו של הקב"ה כו' פלג אלקים כו' גם לשון פלגא מה שחילק מים עליונים למעלה מהרקיע ומים תחתונים למטה באוקיינוס כו'" — מובא ביהל אור עה"פ.

100 ובערוך ערך קבה

The note quotes it: the Aruch, under kubah, cites the Targum rendering "the stream of G-d" as "the vault of G-d," and cites the Gemara's use of kubah for a tent wide below and narrow above.

KEHOT'S NOTE

"וכן בערוך ערך קבה הביא בשם התרגום פלג אלקים קובתא דאלהא. עוד הביא שם ממנחות פ"ג ל"א ב' שלא יעשנה כקובה ופרש"י כאהל רחב מלמטה וקצר מלמעלה וכן פרק לפני אידיהן י"ח א' לישב בקובה..." יהל אור שם ע' רכה.

101 שם אלקים מתחלק ונעשה מ"י אליה

The note gives this Kabbalistic lexicon, with the Tikkunei Zohar, as a source for the division of Elokim into Mi and Eleh.

Tikkunei Zohar, Tikkun 20 תקוני תיקון כ"א

KEHOT'S NOTE

ת"ז תי' כ-כא (מב, ב). קה"י בערך אלקים (פסקא ששית). ובהבא לקמן — ראה סה"מ אדה"א במדבר-א ע' קז. והחרים — תרלי"א ע' סב. המשך בששה"ק תעריב ח"א ס"ע תצג ואילך.

102 וימנך מקרב חיקך כלה

"Why do You withdraw Your hand, and Your right hand? From within Your bosom, consume." The word is written chok'cha and read cheik'cha, "Your bosom": the right hand, Chesed, hidden in the bosom of Yesod of Imma.

Psalms 74:11 תהילים ע"ד: י"א

למה תשיב ידך וימנך מקרב חיקך כלה:

Why withdrawest Thou Thy hand, even Thy right hand? Draw it out of Thy bosom and consume them.

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KEHOT'S NOTE

תהלים עד, יא.

103 ע"פ ואהי אצלו אמון

This is the explanation on "And I was with Him as a nursling." It opens by describing the counting of the Omer as the mochin of nursing and the sweetening of the gevuros, brought about in man by iskafya and is'hapcha.

KEHOT'S NOTE

לקמן יח, ד.

104 נהר פלגיו ישמחו עיר אלקים

"A river whose streams gladden the city of G-d." The streams are the chasadim drawn out of Yesod of Imma.

Psalms 46:5 תהילים מ"ו: ה'

נְהַר פְּלִגְיוֹ יִשְׁמְחוּ עִיר־אֱלֹקִים קֹדֶשׁ מִשְׁכְּנֵי עֲלִיוֹן:

There is a river, the streams whereof make glad the city of G-d, The holiest dwelling-place of the Most High.

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105 נהר פלגיו ישמחו עיר אלקים

The Zohar on Mishpatim asks what the river's "streams" are, and answers that they are its roots, all rooted in the waters of the river that goes forth from Eden.

Zohar, Mishpatim 3:85-94 ספר הזהר, משפטים ג': פ"ה-צ"ד

"The river, the channels thereof shall make glad the city of G-d" (Ps. 46, 8). What are these channels? They are the roots of the willows, which here are called "upper chambers". These and the roots and the channels-all are rooted in those waters of that mysterious river.

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

106 ובשה"ש... פי' לשון עשירות

The note quotes the Midrash through Yahel Or: Israel's yearning is only for their Father in Heaven; the rains' yearning is for the earth; "if you merit, te'ashrenah; if not, te'asrenah, it will give you one in ten."

KEHOT'S NOTE

אין תשוקתן של ישראל אלא לאביהם שבשמים כו' תשוקתן של גשמים כו' זכיתם תעשירנה לא זכיתם תעשרנה שתעשה לכם אחד מעשרה כו'" — יהל אור שם ע' רכו.

107 הבריה התיכון

"And the middle bar in the midst of the boards shall pass through from end to end." It is an image for Tiferes, the middle pillar, which reaches up to Keser.

Exodus 26:28 שמות כ"ו: כ"ח

והברית התיכון בתוך הקרשים מברח מן הקצה אל הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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KEHOT'S NOTE

שמות כו, כח.

108 שיש לחם עני ולחם פנג

The Zohar on Vayechi teaches that there is bread called "poor bread" and bread called "bread of pannag," as there is a Tree of Life and a tree on which death depends.

Zohar, Vayechi 72:752-73:761 ספר הזהר, ויחי ע"ב: תשנ"ב-תשנ"ג

In the expression "his bread" the reference of the word "his" is not specified; but we may divide the word lahma (his bread) into lehem van, that is, "the bread of van" (which signifies the heavens); hence it is written: "Behold, I will rain bread from heaven for you" (Ex. 16, 4). It is from thence that the tree of life is nourished and crowned, and when it receives this nourishment, then it "yields the dainties of the king". This king is the Community of Israel, who is fed therefrom ...

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

109

דלחם עני זהו בחי יבשה

Why is it called yabashah, dry land? Because it is “poor bread”: it absorbs all the waters of the world and stays dry until it is filled from above, and then the waters flow.

Zohar, Bereshit 39:373-384 שפי"ג-שע"ג-שפי"ג-שע"ג
The earth is called “dry” because it is “bread of the poor one” (Yesod), and it remains dry until this place fills it, and then the waters commence to flow from their sources.’

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

110

ארץ אשר לא במסכנות

“A land in which you shall eat bread without scarcity; you shall lack nothing in it.” The dry land, once filled with water, is no longer poor.

Deuteronomy 8:9 ט"ז-ט"ז

אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנֹת תֹּאכַל־בָּהּ לֶחֶם לֹא־תִחְסַר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אֲבִנֶיהָ בְּרוֹל וּמִהַרְרֵיהָ תִּחְצֹב נְחֹשֶׁת:

a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

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KEHOT'S NOTE

דברים ח, ט.

111

שלחייך פרס

“Your shoots are an orchard of pomegranates with choice fruits.” The Alter Rebbe links shelachayich to beis hashelachin, a dry field that must be irrigated.

Song of Songs 4:13 ג"ג-ג"ג

שְׁלַחַיִךְ פְּרִדָּס רְמוֹנִים עִם פְּרִי מְגִדִּים כְּפָרִים עִם־גִּדִּים:

Thy shoots are a park of pomegranates, With precious fruits; Henna with spikenard plants,

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KEHOT'S NOTE

שה"ש ד, ג.

112

בית השלחין

The words here quote Moed Katan 20a:4; the passage is shown below.

Moed Katan 20a:4 ד"ד-ד"ד

אִיתִיבִּיהָ: רָגַל עוֹלָה לוֹ לְמִנְיָן שְׁלֹשִׁים, כִּיצַד? קָבְרוּ בְּתַחֲלִיל הָרָגֶל — מוֹנָה שְׂבָעָה אַחֵר הָרָגֶל, וּמִלֵּאכְתּוֹ נַעֲשִׂית עַל יְדֵי אַחֲרִים, וְעַבְדּוֹ וְשִׁפְחוֹתָיו עוֹשִׂין בְּצִנְעָא בְּתוֹךְ בֵּיתוֹ, וְאֵין רַבִּים מִתְּעַסְקִין בּוֹ, שֶׁכֶּכֶר נִתְּעַסְקוּ בּוֹ בְּרָגֶל, וְרָגֶל עוֹלָה לוֹ. תִּיּוֹבְתָא.

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

KEHOT'S NOTE

מו"ק כ, א.

113

נרד וכרכם

“Nard and saffron, calamus and cinnamon.” Fragrances that come from the dry field: the virtue of the service of iskafya.

Song of Songs 4:14 י"ד-י"ד

נֶרְדַּ וְכִרְכָּם קָנָה וְקִנְמוֹן עִם כְּלִיעֵצִי לְבוֹנָה מֵר וְאַהֲלוֹת עִם כְּלִירָאִשִׁי בְּשָׂמִים:

Spikenard and saffron, calamus and cinnamon, With all trees of frankincense; Myrrh and aloes, with all the chief spices.

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KEHOT'S NOTE

שה"ש ד, יד.

114

“And I have put My words in your mouth.” In Torah study G-d’s own words are in a person’s mouth: speech joined with speech.

Isaiah 51:16 ט"ז-ט"ז

וְאִשְׁם דְּכָרִי בְּפִיהַ וּבְצֶל יְדֵי כְּסִיתִיהַ לְנִטְע שְׂמִים וְלִיסַד אֶרֶץ וְלֹאֲמֹר לְצִיּוֹן עֲמִי־אֵתָהּ:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: ‘Thou art My people.’

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115

“And the spirit of Havayah shall rest upon him, a spirit of wisdom and understanding.” The Alter Rebbe applies it to the divine spirit that rests on one who speaks words of Torah.

Isaiah 11:2 ב"ב-ב"ב

וְנָחָה עָלָיו רוּחַ ה' רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת ה'

And the spirit of the L-RD shall rest upon him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and of the fear of the L-RD.

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116

רוח ממללא

Onkelos renders “a living soul” as “a speaking spirit.” Speech is called “spirit,” which links Torah study with “the spirit of Havayah.”

Onkelos Genesis 2:7 ז"ז-ז"ז

וּבָרָא יי אֱלֹקִים יֵת אָדָם עֶפְרָא מִן אֲדָמָתָא וּנְפַח בְּאַפּוּהִי נְשָׁמָתָא דְּחַיִּי וְהוּת בְּאָדָם לְרוּחַ מְמַלְלָא:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

117

“And the spirit of G-d hovered over the face of the water.” The “spirit” is above the “water”: the drawing down through Torah is higher than that through the mitzvos.

Genesis 1:2 ב"ב-ב"ב

וְהָאֶרֶץ הִתְהַוָּה וְהָיָה וְהָיָה עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.

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- 118** “Until a spirit is poured upon us from on high.” The spirit descends from a very high place.

ישעיהו ל"ב:ט"ו

עד יצרה עלינו רוח מפורם והיה מדבר לפרמל והפרמל ליצר יחשב:

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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- 119** דאורייתא מחכמה נפקת

On “And wisdom, where shall it be found,” the Zohar says the Torah comes forth from Chochmah, from the place called Kodesh, and Chochmah from the place called Kodesh HaKodashim.

ספר הזוהר, משפטים כ"ת:ק"ב-20:500-502

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)

- 120** והחכמה מאין תמצא

“And wisdom, where (me'ayin) shall it be found?” Chassidus reads it as “wisdom is found from ayin, nothing”: Chochmah comes from the level above it.

איוב כ"ח:י"ב-28:12

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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

- 121** רוחא דנפיק

In the Idra Rabba, a spirit goes forth from the nostrils of the Ancient One to Z'eir Anpin, the spirit of life, and from it the spirit destined to rest upon the King Mashiach, to know wisdom.

ספר הזוהר, האדרא רבא ט"ז:ג"ע-9:63-10:73

- 122** Kehot's note points to Song of Songs 4:13 for these words.

שיר השירים ד':י"ג-4:13

שליחיה פרדס רמונים עם פרי מגדים כפרים עם גרדים:

Thy shoots are a park of pomegranates, With precious fruits; Henna with spikenard plants,

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- 123** The Zohar teaches that the hidden beginning was called only Mi (“Who”); wishing to be revealed, it created Eleh (“these”), and when the letters joined, the Name Elokim

was completed. The Alter Rebbe uses this to explain “the stream (division) of Elokim.”

ספר הזוהר, הקדמה ד':י"ב-ה':כ"א-4:12-5:21

- 124** Kehot's note points to Zohar, Vayechi 81:824-82:836 for these words.

ספר הזוהר, ויחי פ"א:תתכ"ד-81:824-82:836

PARAGRAPH 7

- 125** גם את העולם נתן בלבם

“He has also set ha'olam in their heart,” where ha'olam is written without a vav. The Alter Rebbe reads it as the hidden Name placed in the heart.

קהלת ג':י"א-3:11

את הכל עשה יפה בעתו גם את העולם נתן בלבם מבלי אשר לא ימצא האדם את המעשה אשר עשה האלקים מראש ועד סוף:

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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- 126** גם את העולם נתן בלבם

The Midrash reads ha'olam as he'elem: G-d concealed the explicit Name, as it says “This is My Name le'olam,” where le'olam is written defectively.

קהלת רבה ג':י"א-3:11

... [רבי אומר אפלו לדבר עברה יפה בעתו]. רבי בנזמין בשם רבי לוי אמר: גם את העולם נתן בלבם, אהבת עולם נתן בלבם. אמר רבי יונתן פחדתו של מלאך המות נתן בלבם. נחמיה בריה דרבי שמואל בר נחמן אמר (בראשית א, לא): והנה טוב מאד, והנה טוב, זה אדם. והנה טוב, זה יצר טוב, מאד, זה יצר הרע. וכי יצר הרע טוב מאד, אלא ללמדך שאולי יצר הרע, לא בנה אדם בית, ולא נשא אשה, ולא הוליד בנים, שכן שלמה אומר (קהלת ד, ד): כי היא קנאת איש מרעהו. ...

Another matter, “He made everything beautiful in its time” – Rabbi Berekhya said that Rabbi Abbahu said in the name of Rabbi Elazar: The schism that was between Rehavam and Yerovam was fitting to have been between David and Sheva ben Bikhri, but the Holy One blessed be He said: The Temple has not yet been constructed and I am introducing a schism in the kingdom of the House of David? Rather, let the Temple be constructed and then, what will ultimately happen, will happen. Rabbi Binyamin said in the ...

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from the supernal gevuros of Binah. The Alter Rebbe compares the future ascent of the arousal from below to it.

תניא, חלק ראשון; ליקוטי אמרים 50:2-3
נ"ב-ג'

אך לש עוד בחינת אהבה העולה על כולנה, כמעלת ההב על הכסף, והיא אהבה כ"רשפי אש" - מבחינת גבורות עליונות דבינה עילאה. דהיינו, שעל ידי התבוננות בגדולת אינסוף ברוך-הוא, דכולא קמיה קלא ממש חשיב - תתלהט ותתלהב הנפש ליקר תפארת גדולתו ולאסתכלא ביקרא דמלכא, כרשפי אש שלהבת עזה העולה למעלה, וליפרד מהפתילה והעצים שנאחזות בהן, והיינו, על ידי תגבורת יסוד האש אלקרי שבנפש האלהית, ומזה ...

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137 והוא בלק"ת ביחזקאל

There the root of Korach's dispute is explained by the teaching of the Arizal's Likkutei Torah on Yechezkel that in the future the Levites will be priests, for the gevuros will then be elevated and the chasadim secondary to them.

שיר השירים ח:3-ג'

שמאלו תחת ראשי וימינו תחבקני:

His left hand should be under my head, And his right hand should embrace me.

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KEHOT'S NOTE

ראה גם לקמן פ' קרח נד, ב. שה"ש ח, ג. אוה"ת בראשית-א דף מא, א.

138 מסטי דעלמא דאתי

The Raaya Mehemna on "A woman of valor is the crown of her husband": from the side of the World to Come she is not a vessel or servant to him but a crown on his head, while in this world she is beneath him.

ספר הזהר, תרומה נ"ד:תקע"ה-תקפ"ה 54:575-585

139 ב"ן יתעלה בס"ג שלמעלה ממ"ה

The note refers the reader there for the rise of Ban into Sag above Mah.

KEHOT'S NOTE

וע"ל רד"ה אם בחקותי הב' [מז, ג]. [כ].

140 בד"ה יהודה אתה

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

KEHOT'S NOTE

תו"א מה, ב.

141 ביום ההוא תקראי אישי

"And it shall be on that day, says Havayah, that you shall call Me 'my Husband,' and shall no longer call Me 'my Master.'" A promise of the future relationship between Israel and G-d.

הושע ב:18

והיה ביום ההוא נאם-ה' תקראי אישי ולא-תקראי לי עוד בעלי:

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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142 תרי"ג מצות

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

KEHOT'S NOTE

מכות בסופה.

143 תרי"ג מצות דאורייתא

The Talmud teaches that 613 mitzvos were told to Moshe. The Alter Rebbe adds the seven of the Rabbis to reach 620.

Makkot 23b כ"ג בב"ב

144 וז' מצות דרבנן

The note points there for a discussion of the seven mitzvos of the Rabbis.

KEHOT'S NOTE

ראה לקוטי שיחות חכ"א ע' 401.

145 תרי"ג . . תרי"ך

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

KEHOT'S NOTE

פרדס ש"ח, פ"ג.

146 פקוד כל בכור זכר

"Count every firstborn male of the children of Israel." It shows pekod in the sense of counting.

במדבר ג:40

ויאמר ה' אל-משה פקד כל-בכר זכר לבני ישראל מכן-חדש ומעלה ושא את מספר שמותם:

And the L-RD said unto Moses: 'Number all the first-born males of the children of Israel from a month old and upward, and take the number of their names.

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KEHOT'S NOTE

במדבר ג, מ.

147 כרשפי אש

"Its flashes are flashes of fire, a flame of G-d." The soul's running and thirst will be like flashes of fire rising without end.

שיר השירים ח:6

שימני כחותם עלי לבך כחותם על זרועך כיעצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

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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148 The Talmud notes the contradiction between "the number of the children of Israel" and "which cannot be measured nor counted," and resolves it: one is when Israel do G-d's will, the other when they do not; it also derives that one may not count Israel directly.

Yoma 22b:5 כ"ב ב"ד

אמר רבי שמואל בר נחמני, רבי יונתן רמי, כתיב: "והיה מספר בני ישראל כחול הים", וכתיב "אשר לא ימד ולא יספר"?

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

149 **אם ישראל עושין תשובה נגאלין**

Rabbi Eliezer says that if Israel do teshuvah they are redeemed. The Alter Rebbe cites it for the power of teshuvah, which comes from above number.

Sanhedrin 97b:14-15 ט"ז-ט"ד-ט"ו

אמר רב: כלו כל הקיצין, ואין הדבר תלוי אלא בתשובה ומעשים טובים. ושמואל אמר: דיו לאבל שיעמוד באבלו. כתנאי: רבי אליעזר אומר: אם ישראל עושין תשובה - נגאלין, ואם לאו - אין נגאלין. אמר לו רבי יהושע: אם אין עושין תשובה אין נגאלין? אלא הקדוש ברוך הוא מעמיד להן מלך שגזרותיו קשות כהמן, וישראל עושין תשובה ומחזירין למוטב. תנא אידך: רבי אליעזר אומר, אם ישראל עושין תשובה - נגאלין, שנאמר: "שובו ...

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

KEHOT'S NOTE

סנהדרין צו, ב.

150 **ויצעקו אל ה'**

"And they cried out to Havayah in their distress." The cry of teshuvah, from the soul's fire and thirst.

Psalms 107:6 ק"ז:ה' תהילים

ויצעקו אליה בצר להם ממצוקותיהם יצילים:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהלים קו, ו.

151 **בינה ליבא**

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

KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי').

152 **בינה לבא**

In Elijah's prayer: "Binah is the heart, and with it the heart understands." The higher teshuvah is in Binah.

Tikkunei Zohar 17a:17-19 ט"ז-ט"ז-ט"ז תקוני זוהר י"ז א-י"ז-י"ז

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועי וענפוי (נ"א ואנפוי). כמא דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

153 **ולתבונתו אין מספר**

"Great is our L-rd and abundant in power; His understanding has no number." Binah, the root of the higher teshuvah, is beyond number.

Psalms 147:5 ה"ה:קמ"ז תהילים

גדול אדונינו ורב כח לתבונתו אין מספר:

...והיה מספר בניי כחול הים אשר לא ימד

Great is our L-rd, and mighty in power; His understanding is infinite.

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KEHOT'S NOTE

תהלים קמז, ה.

154 **רמ"ח אברים דמלכא**

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

155 **ט"ס טפ"ט**

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

KEHOT'S NOTE

!ERROR#

156 **וגם נקי מצות המלך**

The note points to the Rebbe's note there on the mitzvos being called "the commandments of the King."

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בסה"מ ת"ש, ע' 48.

157 **סד"ה כי ההרים ימוש**

The note says it explains there that the baal teshuvah, by arousing great mercy, draws from the thirteen attributes of mercy of Arich Anpin, lights above the vessels, from which light comes not in the order of hishtalshelus.

KEHOT'S NOTE

לקו"ת תצא מא, ב. דשם מבאר דבע"ת ע"י שמעורר רחמים גדולים הוא מבחי"י י"ג ת"ד דא"א שהוא אורות שלמעלה מהכלים ומשם נמשך האור שלא כסדר ההשתלשלות ע"ש.

158 **שהחול הוא למעלה מן הים**

The note points there for the idea that the sand is above the sea.

KEHOT'S NOTE

ראה אוה"ת ויקרא-א ע' קכט.

159 **אשר שמתו חול**

"I Who placed the sand as a boundary for the sea." The sand stands above the sea and sets its bounds.

Jeremiah 5:22 ב"כ:ה' ירמיהו

האותי לא-תיראו נאם-ה' אם מפני לא תחילו אשר-שמתו חול גבול לים קק-עולם ולא יעברנהו ויתגששו ולא יוכלו והמו גליו ולא יעברנהו:

Fear ye not Me? saith the L-RD; Will ye not tremble at My presence? Who have placed the sand for the bound of the sea, An everlasting ordinance, which it cannot pass; And though the waves thereof toss themselves, yet can they not prevail; Though they roar, yet can they not pass over it.

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KEHOT'S NOTE

ירמיה, כב.

160 **יורדי הים**

"Those who go down to the sea in ships." One goes "down"

to the sea: the sea is lower than the land.

Psalms 107:23: כ"ו: תהילים ק"ז

ל יורדי הים באניות עשי מלאכה במים רבים:

They that go down to the sea in ships, That do business in great waters—

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KEHOT'S NOTE

תהלים קז, כג.

161 לרוקע הארץ על המים

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

KEHOT'S NOTE

שם קלו, ו.

162 לרוקע הארץ על המים

"To Him Who spread out the earth over the water." The earth is above the water.

Psalms 136:6: ו"ו: תהילים קל"ו

לרקע הארץ עליהמים כי לעולם חסדו:

To Him that spread forth the earth above the waters, For His mercy endureth for ever.

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163 סי לייא

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

KEHOT'S NOTE

פסוק כא.

164 כי ברא ה' חדשה בארץ נקבה תסובב גבר

"For Havayah has created a new thing in the earth: a female shall encompass a male." In the future the receiver will surpass the giver.

Jeremiah 31:22: י"א: ירמיהו כ"ב

עדמתי תתחמקין הפת השוכבה כייבא ה' חדשה בארץ נקבה תסובב גבר:

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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165 כאשר ירד הגשם

"For as the rain comes down ... from the heavens ... and waters the earth, and makes it give birth and sprout." Now the earth brings forth only through the rain it receives.

Isaiah 55:10: י"ה: ישעיהו נ"ה

כי כאשר ירד הגשם והשלג מן השמים ושמה לא ישוב כי אם-הרהר אתהארץ והולידה והצמיחה ונתן זרע לזרע ולחם לאכל:

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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KEHOT'S NOTE

ישעיי נה, י.

166 ואני אהיה לה נאום ה'

"And I will be for her, says Havayah, a wall of fire all around." It alludes to fire rising above air in the future.

Zechariah 2:9: ט"ז: זכריה ב' ט"ז

ואני אהיה לה נאום ה' חומת אש סביב ולכבוד אהיה בתוכה:

For I, saith the L-RD, will be unto her a wall of fire round about, and I will be the glory in the midst of her.

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KEHOT'S NOTE

זכרי' ב, ט.

167 והי' במקום אשר יאמר

"Which can be neither measured nor counted." The counted number of the mitzvos becomes uncountable through teshuvah.

Hosea 2:1: א"א: הושע ב' א"א

והיה מספר בניישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא-עמי אתם יאמר להם בני אל-חי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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KEHOT'S NOTE

הושע ב, א.

168 The Talmud relates that Hosea prayed for Israel and began to bless them with this verse, "in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d.'"

Pesachim 87b:8: ח"ב: פסחים פ"ז ב' ח"ב

עמד ובקש רחמים ובטל גזירה, והתחיל לברכו, שנאמר: "והיה מספר בני ישראל כחול הים וגו' והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל חי ונקבצו בני יהודה ובני ישראל יחדו וגו' וירעתיה לי בארץ ורחמתי את לא רחמה ואמרתי ללא עמי עמי אתה".

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169 ודונות נעשו כזכיות

Reish Lakish: great is teshuvah, for willful sins become for him like merits; the Talmud explains that this is teshuvah out of love.

Yoma 86b:3: ג"ב: יומא פ"ו ב' ג"ב

אמר ריש לקיש: גדולה תשובה שדונות נעשות לו כשגגות, שנאמר: "תשובה ישראל עד ה' אלקיה כי כשלת בעונך", הא "עון" — מזיד הוא, וקא קרי לקה מכשול. איני?! והאמר ריש לקיש: גדולה תשובה שדונות נעשות לו כזכיות, שנאמר: "ובשוב רשע מרשעתו ונשמה משפט וצדקה עליהם (חיה) חיה!" לא קשיא: כאן מאהבה, כאן מיראה.

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KEHOT'S NOTE

יומא פו, ב.

the earth, and over every creeping thing that creepeth upon the earth.’

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180 רוח ממללא

Kehot's note points to Genesis 2:7 for these words.

בראשית ב'ז: בראשית

וַיִּצְרֶה ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפִּיו נֶשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

תרגום של נפש חי (בראשית ב, ז).

181 כל היושב ושונה

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

KEHOT'S NOTE

ראה תדא"ר רפ"ח. יליש איכה רמו תתרלד.

182 ורוח אלקים מרחפת

The words here quote Genesis 1:2; the passage is shown below.

בראשית א'ב'ב: בראשית

וְהָאָרֶץ הָיְתָה תוֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם:

Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.

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KEHOT'S NOTE

בראשית א, ב.

183 סד"ה והניף ידו

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

KEHOT'S NOTE

לעיל צו יז, א.

184 עד יערה עלינו רוח ממרום

The words here quote Isaiah 32:15; the passage is shown below.

ישעיהו ל"ב:ט"ו: Isaiah 32:15

עַד־יַעֲרָה עָלֵינוּ רוּחַ מִמְרוֹם וְהָיָה מְדִבֵּר לְפָרְמֵל וְהַכְרֵמֶל לִיעֹר יִחְשַׁב:

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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KEHOT'S NOTE

ישע"י לב, טו.

185 שהרוח יורד ממקום עליון וגבוה מאד

The note says the Tzemach Tzedek observes there that this statement, that the spirit descends from a very high place,

seems to contradict what Etz Chaim says at its end, that fire is higher than air.

KEHOT'S NOTE

ראה ב"אה"ז להצ"צ-ב ע' תתקמ שלכאורה הוא נגד מ"ש בע"ח בסופו דאש גבוה מרוח ע"ש.

186 דאורייתא מחכמה נפקת

Kehot's note points to Zohar II, 85a for these words.

Zohar II, 85a, זח"ב פה, א

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

187 והחכמה מאין תמצא

The words here quote Job 28:12; the passage is shown below.

Job 28:12, איוב כ"ח:י"ב

וְהַחֲכֵמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

188 כפ' מקץ סד"ה מזווה מימין

The passage explains that the angel "kisses" the prayers, putting his breath into their letters and raising them to their root in Keser, where there is simple mercy, while the Torah, which comes from Chochmah, is "fire" and gevuros; and it goes on to apply this to the mitzvot, "a mitzvah is a lamp."

KEHOT'S NOTE

תו"א מג, ב. בביאה"ז להצ"צ שם מציינ גם לתו"א זה ומוסיף "ועמ"ש בכיור דמזווה מימין בסגנון אחר דאף שרוח למטה מאש מ"מ שרשו גבוה יותר ולכן האויר דק יותר מהאש כו" ע"ש.

189 ע"פ פקודי המשכן

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

KEHOT'S NOTE

לעיל פ' פקודי ג, ג ואילך.

190 גם את העולם נתן

The words here quote Ecclesiastes 3:11; the passage is shown below.

Ecclesiastes 3:11, קהלת ג'י"א

אֶת־הַכֹּל עָשָׂה יְפָה בְּעֵתוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמָּצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֵאשׁ וְעַד־סוֹף:

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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KEHOT'S NOTE

קהלת ג, יא.

191

זה שמי לעלם

The words here quote Exodus 3:15; the passage is shown below.

שמות ג':ט"ו Exodus 3:15

וַיֹּאמֶר עוֹד אֲלֵקִים אֱלֹהֵי מִשְׁחָה כֹה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל הִ' אֱלֹהֵי אֲבוֹתֵיכֶם
אֲלֵקֵי אֲבֹרָהֶם אֲלֵקֵי יִצְחָק וְאֵלֵקֵי יַעֲקֹב שְׁלַחְנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה
זִכְרִי לְדֹר דֹּר:

And G-d said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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KEHOT'S NOTE

שמות ג, טו.

192

לא כמו שאני נכתב

The words here quote Pesachim 50a:21-22; the passage is shown below.

פסחים נ"א:כ"א-כ"ב Pesachim 50a:21-22

רַבִּי אֲבִינָא רַמִּי: כְּתִיב "זֶה שְּׁמִי לְעֹלָם" — "וְזֶה זִכְרִי לְדֹר דֹּר". אָמַר
הַקְדוּשׁ בְּרוּךְ הוּא: לֹא כְּשֶׁאֲנִי נִכְתָּב, אֲנִי נִקְרָא. נִכְתָּב אֲנִי בְּיֹד הָאֵל,
וְנִקְרָא אֲנִי בְּאֵלֶּי דִּלְתָּ. הִדְרֹו עֲלֵה אֱלֹהֵי עוֹבְרִין

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KEHOT'S NOTE

פסחים נ, א.

193

וזהו יהי . . היינו בחי מצות...

The note points there for the explanation of "number" in the verse as the mitzvos.

KEHOT'S NOTE

ראה אוה"ת נ"ך-א ע' תכו.

PARAGRAPH 10

194

Rabbi Meir teaches that whether or not they act as children, Israel are called G-d's children, citing among other verses "in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d.'"

קידושין 36a:12 ל"ו א"י Kiddushin 36a:12

רַבִּי מֵאִיר אֹמַר: בֵּין כֶּה וּבֵין כֶּה אַתֶּם קְרוּיִם בְּנִים, שְׁנֵאמַר: "בְּנִים
סְכֻלִים הֵמָּה", וְאֹמַר: "בְּנִים לֹא אֲמֵן כֵּם", וְאֹמַר: "זֶרַע מִרְעִים בְּנִים
מִשְׁחִיתִים", וְאֹמַר: "וְהָיָה בְּמָקוֹם אֲשֶׁר יֹאמַר לָהֶם לֹא עַמִּי אַתֶּם יֹאמַר
לָהֶם בְּנֵי אֵל חַיִּי".

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195

לא עמי אתם

"In the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d.'"
The maamar explains both names.

הושע ב':א' Hosea 2:1

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסְפָּר וְהָיָה בְּמָקוֹם
אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי־אֱלֹהִי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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KEHOT'S NOTE

הושע ב, א.

196

בצלמנו כדמותנו

"Let us make man in our image, after our likeness." The mitzvos are this "image," and through them Israel are "men like Him."

בראשית א':כ"ו Genesis 1:26

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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197

בד"ה וארשתיר לי

There "And I will betroth you to Me forever" is explained: while the Temple does not stand, Knesses Yisrael is "the fallen booth of David," rising and falling, but in the future it will stand forever without interruption, which is why we still ask, "sanctify us with Your mitzvos."

KEHOT'S NOTE

לקמן ח, ג.

198

מבלי אשר לא ימצא

"So that man will not find the work that G-d has done from beginning to end." The Alter Rebbe now reads it as the future state in which there is no beginning and end.

קהלת ג':י"א Ecclesiastes 3:11

אֶת־הַכֹּל עָשָׂה יָפָה בְּעֵתוֹ גַּם אֶת־הָעֵלֶם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמָּצָא
הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹהִים מֵרֵאשִׁית וְעַד־סוֹף:

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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KEHOT'S NOTE

קהלת ג, יא.

199

כחשכה כאורה

"Even darkness is not dark for You; night shines like the day; darkness is as light." Above and below will be equal.

תהילים קל"ט:12 Psalms 139:12

גַּם־הַחֹשֶׁךְ לֹא־יִחְשֶׁךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כְּחֹשֶׁכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

200

במקום שבע"ת עומדים

Rabbi Abahu: in the place where baalei teshuvah stand, the completely righteous do not stand. The Alter Rebbe links it to "in the place" in Hosea's verse.

Berakhot 34b:22-23גכ"ב-כ"א: ברכות ל"ד

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבועלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב". "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרה. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב. ראה הערת כ"ק אדמו"ר לסי' המאמרים ה'תש"ט, ע' 183.

201

Kehot's note points to Bamidbar Rabbah 2:12 for these words.

Bamidbar Rabbah 2:12ב"ב: במדבר רבה ב'

PARAGRAPH 11

202

איש מזריע תחלה

Rav Yitzchak son of Rav Ami: if the man sows seed first she bears a female; if the woman sows first she bears a male. The Alter Rebbe applies it to the arousal from above and the arousal from below.

Berakhot 60a:14ד"א: ברכות ס' א'

ומי מהני רחמי? והאמר רב יצחק בריה דרב אמי: איש מזריע תחלה — יולדת נקבה, אשה מזרעת תחלה — יולדת זכר. שנאמר: "אשה כי תזריע וילדה זכר!" הלא במאי עסקינן — כגון שהזריעו שניהם בבת אחת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac b. R. Ammi has said : If it is the man who first emits seed his wife bears a daughter ; but if the woman first emits seed she gives birth to a son ; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing ? For instance, if they both emit seed ...

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Niddah 25b:17-18ח"י-י"ז: נדה כ"ה ב' י"ז

מהו דתימא: הואיל ואמר רב יצחק בר אמי, אשה מזרעת תחלה — יולדת זכר, איש מזריע תחלה — יולדת נקבה, מדאזא זכר — הא נמי

זכר. קא משמע לן: אימא שניהם הזריעו בבת אחת, האי זכר והאי נקבה.

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KEHOT'S NOTE

ברכות ס, א. נדה כה, ב.

203

בת קול שמנהמת כיונה ואומרת אוי לבנים

Rabbi Yose heard in the ruins of Jerusalem a heavenly voice cooing like a dove and saying, "Woe, that I destroyed My house and exiled My children." The voice of the time of exile.

Berakhot 3a:14ד"א: ברכות ג' א'

ואמר לי: בני, מה קול שמעתי בחורבה זו? ואמרתי לו: שמעתי בת קול שמנהמת כיונה ואומרת: "אוי שהחרבתי את ביתי ושרפתי את היכלי והגליתי את בני לבין אומות העולם". ואמר לי: חיה ראשה, לא שעה זו בלבד אומרת כך, אלא בכל יום ויום, שלש פעמים אומרת כך. ולא זו בלבד אלא, בשעה שישאל נכנסין לבתי וקנסיות ולבתי מדרשות ועונין "הא שמיא הגדול מבורך", הקדוש ברוך הוא מנענע ראשו, ואומר: אשרי המלך ...

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations !'" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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204

רפ"ק דברכות

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

KEHOT'S NOTE

א, א.

PARAGRAPH 12

205

רפ"ב דחגיגה

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

KEHOT'S NOTE

טו, א.

206

A heavenly voice went forth and said, "Return, O wayward children," except for Acher. The voice calling to teshuvah from above.

Chagigah 15a:6ו"א: חגיגה ט"ו א'

אפקוה למיטטרון ומחיוה שיתין פולסי דנורא. אמרו לקה: מאי טעמא כי חזיתיה לא קמת מקמיה? איתיהיבא לקה רשותא למימחק וכוותא דאחר. יצתה בת קול ואמרה: "שוכו בנים שובבים" — חזי מאחר.

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

207

ע"פ אדם כי יקריב

There "adam" is the "likeness of a man" on the throne: G-d enclothes Himself in the ten Sefiros, called the 248 limbs of the King, and "a man of you who brings an offer-

ing” is the arousal from above, from the supernal Adam, that brings the heart of man below near to G-d, “as water reflects face to face.”

KEHOT'S NOTE

לקו"ת ויקרא ב, ג.

208

זכר חסדו

“He has remembered His kindness and His faithfulness to the House of Israel.” Zachar (remembered) also means “male”: the future birth of chasadim.

Psalms 98:3:ח"ג:ח"ח

זכר חסדו ואמונתו לבית ישראל ראו כל־אפסי־ארץ את ישועת אל־קינו:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

209

את מספר ימיך אמלא

“The number of your days I will fulfill.” Torah and mitzvos are measured in number.

Exodus 23:26:כ"ג:כ"ו

לא תהיה משכלה ועקרה בארצה את־מספר ימיה אמלא:

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

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KEHOT'S NOTE

שמות כג, כו.

210

ואברהם זקן בא בימים

“And Avraham was old, advanced in days.” Service that accumulates day by day.

Genesis 24:1:א'כ"ד

ואברהם זקן בא בימים ויהי גרוה את־אברהם בכל:

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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KEHOT'S NOTE

בראשית כד, א.

211

בשעתא חדא ביומא חדא ברגעא חדא

Fortunate are the masters of teshuvah, for in one hour, one day, one moment they draw near to the Holy One, blessed be He, which is not so even for the completely righteous, who drew near over many years.

Zohar, Chayei Sara 15:114-16:121:ט"ו:ק"י:ח"ד

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, “and King David was old, he came into days” (I Kings 1, 1). But the

penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.’

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

212

יש קונה עולמו

Rabbi wept and said: there is one who acquires his world in a single hour, and one who acquires it over many years.

Avodah Zarah 10b:15-16:ט"ו:ט"ז

יצתה בת קול ואמרה: קטיעה בר שלום מזמן לחיי העולם הבא. בכה רבי ואמר: יש קונה עולמו בשעה אחת, ויש קונה עולמו בכמה שנים. אנטונינוס שמשיה לרבי, אדרבן שמשיה לרבי. כי שכיב אנטונינוס, אמר רבי: נתפודה חבילה. כי שכיב אדרבן, אמר רב:

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KEHOT'S NOTE

ע"ז י, ב. וש"נ.

213

ויקרא ה' ה'

“And He called: Havayah, Havayah, G-d, merciful and gracious.” The opening of the Thirteen Attributes of Mercy.

Exodus 34:6:ו"ד:ו"ו

ויעבר ה' על־פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב־חסד ואמת:

And the L-RD passed by before him, and proclaimed: ‘The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

214

הו"י הו"י ופסיק טעמא

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

KEHOT'S NOTE

זח"ג (קלח, א. רפט, ב). [כ].

215

תעלומות לב

“For He knows the hidden places of the heart.” The innermost point of the heart, above intellect.

Psalms 44:22:כ"ב:מ"ד

הלא אלקים יחקר־זאת כִּי־הוא ידע תעלמות לב:

Would not G-d search this out? For He knoweth the secrets of the heart.

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216

ממעמקים קראתיך

“From the depths I have called You, Havayah.” Teshuvah from the depth of the heart.

Psalms 130:1:א'ל"ט

שיר המעלות ממעמקים קראתיך ה'

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

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KEHOT'S NOTE

תהלים קל, א.

217

שמי רבא מברך

Whoever answers "Amen, may His great Name be blessed" with all his strength, his decree is torn up. The Alter Rebbe uses the words le'alam ("forever") of this response to allude to the revelation of the hidden Name.

ברכות ג' א:6 Berakhot 3a:6

לעולם קסבר שלש משמרות הוי הלילה, והא קמשמע לן: דאיכא משמרות ברקיע ואיכא משמרות בארעא. דתנא, רבי אליעזר אומר: שלש משמרות הוי הלילה, ועל כל משמר ומשמר יושב הקדוש ברוך הוא ושואג בארי, שנאמר: "הי ממרום ישאג, וממעון קדשו יתן קולו שאג ושואג על נוהו".

His opinion is certainly that there are three watches in the night ; but his intention is to inform us that there are watches in heaven as on earth. For there is a teaching : R. Eliezer says : There are three watches in the night, and at each watch, the Holy One, blessed be He, sits enthroned and roars like a lion ; as it is said, "The L-rd doth roar from on high, and utter His voice from His holy habitation ; He doth mightily roar because of ...

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Shabbat 119b:5 ח"ט ב:ה

אמר רבי יהושע בן לוי: כל העונה "אמן יהא שמיה רבא מברך" בכל כחו, קורעין לו גזר דינו, שנאמר: "בפרוע פרעות בישאל בהתנדב עם ברכו ה'". מאי טעמא "בפרוע פרעות" — משום ד"ברכו ה'". רבי חייא בר אבא אמר רבי יוחנן: אפילו יש בו שמץ של עבודה זרה — מוחלין לו. כתיב הקא: "בפרוע פרעות", וכתיב התם: "כי פרוע הוא". אמר ריש לקיש: כל העונה "אמן" בכל כחו פותחין לו שערי גן עדן, שנאמר: "פתחו שערים ויבא גוי צדיק ...

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KEHOT'S NOTE

ברכות ג, א. שבת קיט, ב.

218

ונקבצו בני יהודה

"And the children of Yehudah and the children of Israel shall be gathered together, and they shall appoint for themselves one head ... for great is the day of Yizre'el."

הושע ב:21 Hosea 2:21

ונקבצו בני יהודה ובני ישראל יחדו ושמו להם ראש אחד ועלו מן הארץ כי גדול יום יורעאל:

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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KEHOT'S NOTE

הושע ב, ב.

219

הפעם אודה

Leah named Yehudah saying, "This time I will thank Havayah." Yehudah stands for thanksgiving from below

upward.

בראשית כ"ט:35 Genesis 29:35

ותהר עוד ותלד בן ותאמר הפעם אודה אתיה עליכן קראה שמו יהודה ותעמד מלדת:

And she conceived again, and bore a son; and she said: 'This time will I praise the L-RD.' Therefore she called his name Judah; and she left off bearing.

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KEHOT'S NOTE

בראשית כט, לה.

220

שהוא בחי ממטה למעלה

The note says that Yehudah as the movement from below upward is explained in this maamar of the Rebbe.

KEHOT'S NOTE

נתבאר בד"ה ויגש אליו יהודה — תשכ"ה (ני בקונטרס ה' טבת תשנ"א).

221

כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts." The view from above and the view from below are opposite.

Isaiah 55:8 ח"ח:ה

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע"י נה, ח.

222

למהוי אחד באחד

The Zohar on Shabbos: as the Holy One is One above, Knesses Yisrael becomes one in the mystery of One below, "to be one with One."

Zohar II, 135a א

KEHOT'S NOTE

זח"ב קלה, א.

223

ע"פ ויגש אליו יהודה

There, in the future Yosef and Yehudah join in true unity, "to be one with One," and Yehudah rises above Yosef, according to "a woman of valor is the crown of her husband"; the passage itself refers back to this maamar on "they shall be gathered together ... one head."

KEHOT'S NOTE

תו"א מד, ב.

224

כי גדול יום יורעאל

The words here quote Hosea 2:2; the passage is shown below.

Hosea 2:2 ב:21

ונקבצו בני יהודה ובני ישראל יחדו ושמו להם ראש אחד ועלו מן הארץ כי גדול יום יורעאל:

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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KEHOT'S NOTE

הושע ב, ב.

225 פ"י יזרעאל זריעת א-ל כי חסד נקרא בשם א-ל

The note quotes the Mittler Rebbe: the supernal chasadim, Kel, of Z'eir Anpin of Atzilus are sown in Malchus, which is the souls of Israel above and below; this is the sowing of the light of the souls in the womb of Malchus.

KEHOT'S NOTE

ומבאר כ"ק אדה"א במדבר-א עי קיז "דחסדים עליונים שהוא א-ל מאלק"י. .
שנורעו חסדים עליונים דו"א דאצי במלי שהן בניי למעלה ולמטה והוא
בחי זריעת אור דנשיי בבטן המלי".

226 שמטמינים אותו בעפר

The note quotes it as adding that the hidden seed "sprouts and bears fruit above, with a great increase of blessing."

KEHOT'S NOTE

"שמצמיח ויעשה פרי למעלה בתוסי ברכה מרובה" — מאמרי אדה"א
במדבר עי קיח. ובסה"מ תקס"ה-ב עי תקפח מוסיף ("כענין ברכת יצחק
במאה עשרים כו").

227 הארץ תוציא צמחה

"For as the earth brings forth her growth ... so Havayah G-d will cause righteousness and praise to sprout." The seeds of the mitzvos will sprout in the future.

ישעיהו ס"א:י"א:11:61: Isaiah

כי כארץ תוציא צמחה וכגנה זרועיה תצמיח כן אד-ני הי יצמיח צדקה
ותהלה נגד כל-הגוים:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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KEHOT'S NOTE

ישע"י סא, יא.

228 מצמיח ישועות

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

KEHOT'S NOTE

ברכת יוצר.

229 כי קרובה ישועתי

"For My salvation is near to come, and My righteousness to be revealed." The sprouting of salvation.

ישעיהו נ"ו:א:56:1: Isaiah

כה אמר הי שמרו משפט ועשו צדקה כי-קרובה ישועתי לבוא וצדקתי
להגלות:

Thus saith the L-RD: Keep ye justice, and do righteousness; For My salvation is near to come, And My favour to be revealed.

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KEHOT'S NOTE

ישע"י נו, א.

...והיה מספר בניי כחול הים אשר לא ימד

לעת ערב יהי אור

"It shall be one day ... neither day nor night, and at evening time there shall be light." All will be "day."

Zechariah 14:7:ז"י: Zechariah

והיה יום-אחד הוא יודע להי לא-יום ולא-לילה והיה לעת-ערב יהיה-
אור:

And there shall be one day Which shall be known as the L-RD'S, Not day, and not night; But it shall come to pass, that at evening time there shall be light.

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KEHOT'S NOTE

זכרי' יד, ז.

231 לפני ה' תטהרו

"For on this day He shall atone for you, to purify you; of all your sins before Havayah you shall be purified." Teshuvah reaches "before" the Name Havayah.

ויקרא ט"ו:30:16: Leviticus

כ"י-יום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו:
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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KEHOT'S NOTE

ויקרא טו, ל.

PARAGRAPH 13

232 והי אור הלבנה כאור החמה

"And the light of the moon shall be as the light of the sun." The receiver, the moon, will equal the giver: the arousal from below will be great in its own right.

ישעיהו ל"ב:1:30: Isaiah

והיה אור-הלבנה כאור החמה ואור החמה יהיה שבעתים כאור שבעת
הימים ביום חבש הי את-שקר עמו ומחץ מכתו ירפא:

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

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KEHOT'S NOTE

ישע"י ל, כו.

233 שוין בקומתן

Kehot's note points to Chullin 60b for these words.

חולין סי בבב Chullin 60b

KEHOT'S NOTE

ראה חולין ס, ב.

234

אשר לא יספר

"Which can be neither measured nor counted." The counted mitzvos will become uncountable through teshuvah.

Hosea 2:1 א"ב: הושע

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא יִמָּד וְלֹא יִסְפָּר וְהָיָה בְּמִקְוֵם אֲשֶׁר־יֵאמָר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי אֱלֹהִים:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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235

ולתבונתו אין מספר

"His understanding has no number." The level of Binah, the source of the higher teshuvah, beyond number.

Psalms 147:5 ה"ה: תהילים קמ"ז

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לְתַבּוּנָתוֹ אֵין מִסְפָּר:

Great is our L-rd, and mighty in power; His understanding is infinite.

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236

אשה מזרעת תחלה

"If the woman sows seed first, she bears a male." In the future the arousal from below will come first.

Berakhot 60a:14 י"ד: ברכות ס"א

ומי מהני רחמי? והאמר רב יצחק בריה דרב אמי: איש מזריע תחלה — יולדת נקבה, אשה מזרעת תחלה — יולדת זכר. שְׁנָאֹמַר: "אִשָּׁה כִּי תִזְרִיעַ וְיִלְדָה זָכָר!" הֲכָא בְּמֵאֵי עֲסָקִינוּ — כְּגֹזֶן שֶׁהִזְרִיעוּ שְׂגִיָּהֶם בְּבֵת אַחַת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac b. R. Ammi has said : If it is the man who first emits seed his wife bears a daughter ; but if the woman first emits seed she gives birth to a son ; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing ? For instance, if they both emit seed ...

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237

כי גדול יום

"For great is the day of Yizre'el." In the future everything will be "day."

Hosea 2:2 ב"ב: הושע

וְנִקְבְּצוּ בְנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יִתְּדוּ וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֵאל:

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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