



LIKKUTEI TORAH • PARSHAS BECHUKOSAI • MAAMAR 2

ביאור אם בחקותי

An Explanation of “If You Walk in My Statutes”



Like the Torah, every soul has two kinds of letters: written letters, which clothe it like ink on parchment, and engraved letters, which are one with their source like an engraving in a gem. “If you walk in My statutes (chukosai)” is G-d’s plea that the soul’s boundless ascent pass through its engraved root, the Patriarchs’ attributes in Keser, reached in prayer and kept by the mitzvos.

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

Like the Torah, every soul has two kinds of letters: written letters, which clothe it like ink on parchment, and engraved letters, which are one with their source like an engraving in a gem. “If you walk in My statutes (chukosai)” is G-d’s plea that the soul’s boundless ascent pass through its engraved root, the Patriarchs’ attributes in Keser, reached in prayer and kept by the mitzvos.

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

Explaining the preceding discourse, the Alter Rebbe contrasts letters written in ink, which only clothe the parchment, with letters engraved in a gem, which belong to its substance. In the soul, thought and speech are written letters, garments; the form of the twenty-two letters, rooted in the hidden intellect and will, is engraved. Above, the Sefiros of Atzilus, with their revealed vessels, are writing, while Keser, Atik Yomin and Arich Anpin, is the Zohar’s “engraving in the supernal brightness,” beyond even Moshe’s Chochmah, as the story of Rabbi Akiva shows. So the Written Torah comes through Binah, while the Tablets, given on Shavuot when Keser shines, were engraved. Israel’s souls are rooted “beyond the River,” in the attributes of Arich Anpin; the Patriarchs descended to refine the sparks and lead their flock back up. “Walking in My statutes” is that ascent in prayer, with love “with all your might”; “keeping My commandments” draws the light into the vessels of the mitzvos. A further discourse adds the tzelem, Pesukei DeZimrah and the chukim as the outer and inner engravings of the animal soul, and the Torah as rain that brings love to growth.

OUTLINE

- 1 Writing and engraving: the analogy** ¶1-7
Why the “walking” is “in My statutes”: ink letters clothe the parchment and stay separate, while engraved letters belong to the stone; in the soul, thought and speech are garments, foreign to it yet joined to it.
- 2 Engraved letters in the soul** ¶8-14
Higher thought holds letters absorbed in the concept; truer still, the form of the twenty-two letters, rooted in the hidden intellect and will, as Iggeres HaKodesh explains, is engraved, while breath and voice are its writing.

- 3 Engraving Above: Keser** ¶15-22
- G-d's letters of speech and thought are garments; the Zohar's "He engraved engravings" is Keser, Atik and Arich Anpin, the intermediary united with the Infinite Light. Moshe's question about Rabbi Akiva shows how far it is above Atzilus, whose revealed vessels are like ink.
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- 4 The Written Torah and the Tablets** ¶23-24
- The Torah, from Chochmah, became letters in Binah; the Tablets, from Keser revealed on Shavuot, were engraved, and their 620 letters equal Keser.
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- 5 The soul's root beyond the River** ¶25-30
- Why "it is pure" precedes "You created it": Yehoshua's "beyond the River" is Israel's root in hidden thought, the Patriarchs' root in Chesed, Gevurah and Tiferes of Arich Anpin, drawn down through Atzilus to refine the sparks; an engraved root and a written descent.
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- 6 Walking in My statutes** ¶31-32
- The soul's essential love, above knowledge, comes from its root; walking through the three engravings is boundless, every soul will reach its root, above all in the days of Moshiach, and "If" is G-d's plea.
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- 7 Keeping My commandments** ¶33-36
- The mitzvos are vessels, the "diverse vessels" for the royal wine; a mitzvah joins the light to us; running and returning; the land's produce and the tree's fruit; prayer as the general intention, the blessing over each mitzvah as the particular.
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- 8 A further explanation: the tzelem and the light of Tohu** ¶37-39
- The intellectual soul joins the G-dly and animal souls; seventy years are given to refine; Mah refines Ban; Moshe's love came from Abba within a vessel, while "very," the light of the seven days, will be revealed when the vessels are purified.
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- 9 The two engravings of the animal soul** ¶40-42
- Pesukei DeZimrah cuts away the evil from outside; the chukim, rooted in the Keser of Keser, engrave it from within, digging the well of the sealed heart.
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- 10 Mitzvos as a lamp, Torah as rain** ¶43-44
- The mitzvos keep the light like a lamp and "compel" it down into the vessels; the Torah, given in five voices, falls like rain, opens the heart, refines Ban and reveals the hidden sparks.
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KEY CONCEPTS

Letters of writing (osiyos hakesivah) אותיות הכתיבה

Letters written in ink, separate from the parchment and joined to it only as a garment: the model for thought and speech, for the Sefiros of Atzilus with their vessels, and for the soul's descent into the worlds.

Letters of engraving (osiyos hachakikah) אותיות החקיקה

Letters cut into a stone, adding nothing foreign to it: the model for the form of the letters in the soul's essence, for Keser, for the Tablets and for the soul's root; the discourse reads chukosai, "My statutes," as engravings.

The supernal brightness (tehiru ila'ah) טהירו עילאה

The radiance of the Infinite Light in which, according to the Zohar, G-d first “engraved engravings,” the coming into being of Keser. The word tehorah, “pure,” in the morning blessing alludes to it.

Keser as intermediary כתר — ממוצע

Following the Arizal, Keser has two parts: Atik Yomin, which holds the lowest level of the Infinite One, and Arich Anpin, the hidden root of the Sefiros. Together they mediate between the Emanator and the emanated.

Beyond the River בעבר הנהר

Above Binah, “the river going out of Eden”: the root of the Patriarchs and of Israel's souls in the Chesed, Gevurah and Tiferes of Arich Anpin.

Very (me'od) מאד

Without limit: love “with all your might,” the light of Tohu, which can shine as a glimmer every day and will be revealed in the Time to Come.

Tzelem צלם

The intellectual soul, from nogah, which joins the G-dly soul and the animal soul for the work of refinement.

SECTION 1 • 11-7

Writing and engraving: the analogy

1 ביאור אם בחקותי

An explanation of “If in My statutes [you walk].”

The heading marks what follows as an explanation (biur) of the preceding discourse on the opening verse of the parsha, “If you walk in My statutes and keep My commandments” (Leviticus 26:3). It goes back over the same themes and explains their roots.

2 להבין שרש הדברים הנ”ל. הנה להבין ענין אם בחקותי תלכו שבח”י ההליכה היא בחקותי דוקא בבחי’ אותיות החקיקה.

To understand the root of the matters mentioned above. Now, to understand the meaning of “If you walk in My statutes” (bechukosai): that the level of “walking” is specifically “in My statutes,” at the level of the letters of engraving.

The discourse sets out to explain the roots of what the preceding discourse said. Its central claim is that the “walking” of the verse comes specifically through “My statutes” (chukosai), a word the Alter Rebbe connects with chakikah, engraving, so that it points to letters that are engraved rather than written.

יש להקדים תחלה שרש ענין ההפרש בין תורה שבכתב שנתלכשה באותיות הכתב בדיו על הקלף. לבח”י מכתב אלהים חרות על הלוחות שהוא אותיות החקיקה.^{1,2}

We must first set out the root of the difference between the Written Torah, which is clothed in the letters of writing, in ink on parchment, and the level of “the writing of G-d, engraved upon the Tablets,” which is the letters of engraving.

Before explaining the verse he lays a foundation: the difference between the Written Torah, whose letters are written in ink on parchment, and the Ten Commandments on the Tablets, which Scripture calls “the writing of G-d, engraved upon the Tablets.” Written letters and engraved letters will be the two models for everything that follows.

3 וההפרש בין כתיבה לחקיקה. בגשמיות הוא פשוט דבאותיות הנכתבים בדיו הנה הדיו הוא דבר בפ”ע ואינו מגופו ומהותו של הקלף.

And the difference between writing and engraving: in physical terms it is simple. In letters written in ink, the ink is a thing by itself and is not of the body and being of the parchment.

He begins with the physical case. Ink is a substance of its own; it is not made of the parchment it is written on.

אך כשמצטייר הדיו בצורות אותיות על הקלף ידבקו והיו לאחדים ונראה כאלו הם דבר א', שהרי הקלף הלבן ישנו תחת האות ועליו ממש נכתב האות והוא סובלו.

But when the ink takes shape in the forms of letters on the parchment, they cleave together and become one, and it looks as though they are one thing, for the white parchment is there beneath the letter, and the letter is written right upon it, and it bears it.

Once the ink is formed into letters on the parchment, the two look like a single thing. The parchment lies beneath every letter and carries it.

אבל מ"מ באמת הם שני דברים שהרי הקלף הוא דבר בפ"ע והדיו הוא דבר בפ"ע לגמרי

Nevertheless, in truth they are two things, for the parchment is a thing by itself and the ink is entirely a thing by itself,

Yet in fact the parchment and the ink remain two separate things.

רק שהלביש את הקלף הלבן להיות נראה על הקלף צורות אותיות מדיו וא"כ אין זה רק דרך הלבשה בלבד שהלבוש הוא דבר בפ"ע ממש.

only that it has clothed the white parchment, so that forms of letters made of ink are seen on the parchment. If so, this is nothing but a manner of clothing alone, for a garment is truly a thing by itself.

The ink only covers the white parchment so that letter-shapes appear on it. That is how a garment relates to what it clothes, and a garment is a thing separate from its wearer.

4 ואף לבוש המחובר תמיד מ"מ מצד עצמו הוא דבר בפני עצמו. וכך הוא ענין אותיות הנכתבים בדיו הן מלבישים את הקלף בחי' לבוש לבד משא"כ באותיות החקיקה שנחקקים ונחרצים ע"ג אבן טוב וכה"ג

Even a garment that is always attached is nevertheless, in itself, a thing by itself. So it is with letters written in ink: they clothe the parchment as a garment alone. This is not so with the letters of engraving, which are engraved and incised upon a precious stone and the like:

Even a garment that never comes off is still, in itself, a separate thing, and ink letters relate to the parchment in just this way. Engraved letters, cut into a precious stone or the like, are different.

הנה אין האותיות חשובים בחי' לבוש לבד אלא הן מעצמיותן ומהותן של האבן טוב ומגופו ממש יחשבו.

there the letters are not considered a garment alone; rather, they are of the essence and being of the precious stone, and are considered of its very body.

Engraved letters are not a covering on the stone. Nothing has been added to it, so the letters count as part of the stone's own essence and body.

5 והגם שמ"מ אינו דומה ממש לכמו שהיה האבן טוב מצד עצמו קודם החקיקה שמתחלה היה פשוט בלא ציור אותיות כלל וע"י החקיקה נולדו בו אותיות

And although, nevertheless, it is not exactly like the precious stone as it was in itself before the engraving, for at first it was simple, without any form of letters at all, and through the engraving letters were born in it,

He concedes a qualification. An engraved stone is not exactly as it was before: it used to be plain and formless, and the engraving brought letters into being in it.

והרי א"כ צורות האותיות אלו אינן עצמות ומהות האבן טוב שהוא מצד עצמו פשוט בלא ציור אותיות.

it follows, then, that these forms of letters are not the essence and being of the precious stone, which in itself is simple, without any form of letters;

In that sense the letter-forms are not the stone's own essence, since the stone as such is simple and has no letters.

אך הגם שצורת האותיות היא הוי' חדשה אבל עכ"פ אותיות אלו הם בגוף האבן טוב ממש ואינו דבר נפרד ממנו

yet although the form of the letters is a new existence, at any rate these letters are in the very body of the precious stone and are not a thing separate from it;

Still, although the letter-forms are something new, they exist within the stone's own body and are not a separate thing.

רק חרותים וחקוקים בגופו ממש ולא כאותיות שעושים בדיו שהם דבר נפרד חוץ מהקלף וחשובים לבוש לבד

they are simply incised and engraved in its very body, and are not like letters made with ink, which are a separate thing, outside the parchment, and are considered a garment alone.

They are cut into the stone itself, unlike ink letters, which stay outside the parchment as a garment.

אבל אותיות החקיקה אע"פ שהן ג"כ אותיות ולא כקלף הלבן ואבן טוב במהותו ועצמותו שמופשט מכל צורה ממש אבל עכ"פ הם מגופו ומהותו של הדבר הנחקק ולמעלה מעלה מבחי' לבוש:

But the letters of engraving, although they too are letters, and are not like the white parchment, or the precious stone in its being and essence, which is utterly free of all form, are at any rate of the body and being of the thing engraved, and far, far above the level of a garment.

The conclusion: engraved letters really are letters, so they are not the formless essence of the stone (or of the white parchment). But they belong to the body and being of what is engraved, and are far above the status of a garment.

6 והנה עם היות המשל הנ"ל הוא ענין גשמי מ"מ ממנו יובן הנמשל למעלה בענין שרש מעלת הלוחות וכמשי"ת אי"ה.

Now, although the analogy above is a physical matter, nevertheless from it will be understood what it represents Above, regarding the root of the superiority of the Tablets, as will be explained, G-d willing.

The physical analogy is meant to explain something Above: the root of the Tablets' superiority. That application comes later in the discourse.

אך מקודם יש לבאר עוד איך שדוגמת המשל הנ"ל באותיות הכתיבה ואותיות החקיקה הגשמיים. יש דוגמתם ממש ברוחניות באותיות שבנפש המדברת שבאדם.

But first we must further explain how the likeness of the above analogy, in physical letters of writing and letters of engraving, has its exact counterpart in spirituality, in the letters that are in the speaking soul in man.

First he shows that the same two kinds of letters have a spiritual counterpart within the human soul, which is called the "speaking" soul because it expresses itself in thought and speech.

דהנה עם היות שהנפש מלאה אותיות³ וכמ"ש ויהי האדם לנפש חיה⁴ ותרגם אונקלוס לרוח ממללא⁵ וכדלקמן אי"ה מ"מ

For although the soul is full of letters, as it is written, "And man became a living soul," which Onkelos translates "a speaking spirit," as will be explained below, G-d willing, nevertheless,

The soul itself is full of letters. Onkelos renders "man became a living soul" as "a speaking spirit," so the power of speech, and with it letters, belongs to the human soul; the discourse returns to this point later.

הנה נביעת האותיות שבמחשבה ודבור אף שנובעים מהנפש מ"מ גשם מהות אותיות הדבור שהם מבחי" קול והבל הלב הגשמי היוצא מן הקנה כמו דבר זר ממש נחשב לגבי מהות ועצמות הנפש

as for the welling forth of the letters that are in thought and speech, although they well forth from the soul, nevertheless the coarse being of the letters of speech, which are of the level of the voice and the physical breath of the heart that comes out of the windpipe, is considered like a truly foreign thing relative to the being and essence of the soul.

Even so, when letters well forth from the soul as thought and speech, the letters of speech, made of voice and the physical breath that rises from the heart through the windpipe, are like something foreign to the soul's own being and essence.

כי מה ענין קול גשמי למהות הנפש הרוחניות ואפי' מהות האותיות שבמחשבה שחושב ומהרהר אותיות א"ב ג"ד כו' מהות מחשבה זו ואותיות אלו

For what does a physical voice have to do with the being of the spiritual soul? And even the being of the letters that are in thought, when one thinks and ponders the letters alef, beis, gimme, dalet, etc., the being of this thought and of these letters

A physical voice has nothing in common with the spiritual soul. Even the letters of thought, as when a person silently runs through the letters alef, beis, gimme, dalet, are not of the soul's own being.

כמו דבר זר ממש נחשב לגבי הנפש ע"ד אותיות הדבור דאע"פ שהם רוחניים יותר ממהות הקול הגשמי מ"מ בנקל לצייר שאין זה כלל מערך מהות רוחניות הנפש

is considered like a truly foreign thing relative to the soul, in the manner of the letters of speech. For although they are more spiritual than the being of the physical voice, nevertheless it is easy to picture that this is not at all comparable to the spiritual being of the soul.

The letters of thought are subtler than the physical voice, but one can easily see that they are still in no way comparable to the spiritual being of the soul.

ולכן מחשבה ודבור נקראו רק לבושין בלבד לגבי הנפש כמו הלבוש שאינו כלל ממהות הדבר

Therefore thought and speech are called no more than garments in relation to the soul, like a garment, which is not at all of the being of the thing

This is why thought and speech are called the soul's "garments": like clothing, they are not part of the being of the one who wears them.

רק דבר אחר ממש וכנ"ל במשל שאותיות הכתיבה הן לבושים לפי שהדיו הוא דבר זר ואינו כלל ממהות הקלף רק שמלבישו ונראה כאלו הוא דבר אחד.

but truly something else, as mentioned above in the analogy, that the letters of writing are garments because the ink is a foreign thing and not at all of the being of the parchment; it only clothes it, and it looks as though it is one thing.

This matches the analogy of written letters: ink is foreign to the parchment and only covers it, even though the two look like one thing.

כך אותיות המחשבה ודבור הם דברים נפרדים. אותיות הדבור הן מקול גשמי. ואותיות המחשבה רוחניים יותר ומ"מ אינן כלל ממהות הנפש וחשובים

So too, the letters of thought and speech are separate things. The letters of speech are of a physical voice. The letters of thought are more spiritual, yet nevertheless they are not at all of the being of the soul, and are considered

The letters of speech are made of physical voice, while the letters of thought are more spiritual. Both, however, are separate from the soul's being and count as garments.

כמו לבוש לבד רק המחשבה היא לבוש המחובר והדבור הוא כחי לבוש הנפרד כמ"ש במ"א, ^ו ואעפ"כ הרי הם דבוקי ממש במה' הנפש ממש

like a garment alone, only that thought is an attached garment and speech is the level of a separate garment, as is explained elsewhere. Even so, they truly cleave to the very being of the soul,

Within this, thought is called an "attached garment" and speech a "separate garment," a distinction explained in other discourses. Even so, both cleave closely to the soul's very being.

שהרי הנפש היא המדברת אותיות הדבור ומחשבת ומהרהרת באותיות המחשבה ובלעדה אין שום מציאות לאותיות המחשבה והדבור

for it is the soul that speaks the letters of speech, and thinks and ponders the letters of thought, and without it the letters of thought and speech have no existence at all.

They cleave to the soul because it is the soul itself that speaks and thinks them. Without the soul there would be no letters of thought or speech at all.

וזה ממש כמשל אותיות הנכתבים בדיו שאע"פ שאין הדיו ממהות הקלף מ"מ הוא דבוק בהקלף והקלף הוא הסובל ונושא עליו אותיות אלו

This is exactly like the analogy of letters written in ink: although the ink is not of the being of the parchment, it nevertheless cleaves to the parchment, and the parchment is what bears and carries these letters upon it.

Ink is the same: though it is foreign to the parchment, it adheres to it, and the parchment is what bears the letters.

וגם תחת שחרורית הדיו יש לבנונית הקלף ובלעדי הקלף אינו שייך שום מציאת אותיות מהדיו בעצמו.

Also, beneath the blackness of the ink is the whiteness of the parchment, and without the parchment there can be no existence at all of letters from the ink by itself.

The whiteness of the parchment also lies beneath the black of the ink, and without parchment the ink by itself could form no letters.

כך הנפש היא המדברת ומהרהרת וסובלת גשם אותיות הדבור והמחשבה ובלעדה אין שום מציאות אותיות מחשבה ודבור

So too, it is the soul that speaks and ponders, and bears the coarseness of the letters of speech and thought, and without it there is no existence at all of letters of thought and speech.

In the same way the soul speaks, thinks and bears the coarser letters of speech and thought, which could not exist without it.

וגם הארה ממנה מתלבשת באותיות המחשבה ודבור כלבנונית הקלף שתחת הדיו כדלקמן והרי א"כ אותיות המחשבה ודבור דבוקים ממש להנפש והיו לאחדים.

Also, a radiance from it is clothed in the letters of thought and speech, like the whiteness of the parchment beneath the ink, as will be explained below. If so, the letters of thought and speech truly cleave to the soul and become one.

Moreover, a radiance from the soul is clothed within these letters, as the white of the parchment lies under the ink. In this sense the letters of thought and speech are truly joined to the soul and become one with it.

7 ומ"מ הן לבושים לבד לפי שמצד עצמן הן דבר נפרד הדבור מן בחי' הבל הלב כו'

Nevertheless, they are garments alone, since in themselves they are a separate thing: speech is from the level of the breath of the heart, etc.,

Even so, thought and speech remain garments, for in themselves they are separate from the soul: speech, for example, is made of the breath of the heart.

רק שהנפש מתלבשת בהן זהו המשל מבחי' אותיות הכתיבה בדיו ע"ג קלף שדוגמתן ברוחנית בנפש הוא בחי' אותיות המחשבה והדבור כנ"ל (ועמ"ש מזה בד"ה שחורה אני⁷ אש שחורה ע"ג אש לבנה):

only that the soul is clothed in them. This is the analogy of the letters of writing, in ink upon parchment, whose counterpart in spirituality, in the soul, is the letters of thought and speech, as mentioned above. (See what is written about this in the discourse beginning "I am black," [on] black fire upon white fire.)

The soul is merely clothed in them. This completes the first half of the analogy: letters of ink on parchment correspond, in the soul, to the letters of thought and speech. The parenthesis refers to the discourse on "I am black," which speaks of the Torah as black fire upon white fire.

SECTION 2 • 18-14

Engraved letters in the soul

8 ב אמנם להבין המשל מאותיות החקיקה מהו בנפש אין לזה דמיון כלל באותיות הגלויים לנו מהנפש רק מעט יש דמיון ממה שידוע שיש ב' בחי' במחשבה.

2. However, to understand what the analogy of the letters of engraving is in the soul: there is no likeness to it at all among the letters of the soul that are revealed to us. There is only a slight likeness, from what is known, that there are two levels in thought.

Section 2 turns to the harder half of the analogy: what in the soul corresponds to engraved letters. None of the letters we are aware of in ourselves truly resembles engraving, but there is a faint likeness in the known distinction between two levels of thought.

הא' הנק' מחשבה תתאה והוא כשחושב מה שמדבר וחושב האותיות ממש א"ב ג"ד להוציאן כן בפה כענין השמע לאזנך⁸ מה שאתה מוצא מפיך.

The first is called lower thought (machshavah tata'ah): when one thinks what one is saying and thinks the actual letters, alef, beis, gimmel, dalet, in order to bring them out so with the mouth, in the sense of "Let your ear hear what you bring out of your mouth."

The first level, "lower thought," is thinking in words: going over the very letters one is about to say aloud. It is the attention the Sages describe in the phrase "Let your ear hear what you bring out of your mouth," fixed on the words themselves.

9 וזהו חיצוניות המחשבה ונקי למעלה בחי' מלכות דתבונה שהיא בחי' לאה חיצוניות הבינה שהיא בחי' אותיות המחשבה הנ"ל. ובחי' הכי הוא הנקי מחשבה עילאה דהיינו כשחושב השכל ולא האותיות.

This is the outer dimension (chitzoniyyus) of thought, and Above it is called the level of Malchus (sovereignty) of Tevunah, which is the level of Leah, the outer dimension of Binah (understanding), which is the level of the letters of thought mentioned above. The second level is what is called higher thought (machshavah ila'ah), that is, when one thinks the concept and not the letters.

Lower thought is the outer dimension of thought. Among the Sefiros it corresponds to Malchus of Tevunah (the lower aspect of Binah), the configuration called Leah, which is the source of the letters of thought. The second level, "higher thought," is thinking the concept itself rather than its words.

ומ"מ אף שאינו מרגיש כלל האותיות מ"מ יש כלול בחי' אותיות במחשבה זו שחושב השכל שא"א להיות כלל גילוי השכל אפי' במוח האדם עצמו בלי אותיות

Nevertheless, even though one does not sense the letters at all, the level of letters is nevertheless included in this thought in which one thinks the concept, for there can be no revelation of the concept at all, even in a person's own brain, without letters;

Even in higher thought, where one is not aware of any letters, letters are present. No concept can come into the open, even inside one's own mind, without some form of letters.

רק שהאותיות כלולים ממש בתוך השכל ממש ואינן כהרהור אותיות דמחשבה תתאה שיצאו האותיות להיות מורגשין בפני עצמן חוץ מהשכל והוא בחי' חיצוני דבינה כנ"ל.

only, the letters are truly included within the concept itself, and are not like the pondering of the letters of lower thought, where the letters have come out to be sensed on their own, outside the concept; that is the level of the outer dimension of Binah, as mentioned above.

Here, however, the letters are completely absorbed within the concept. In lower thought the letters have come out to be sensed on their own, outside the concept, which is why it is the outer dimension of Binah.

אבל אותיות הכלולים בשכל עצמו שהוא בחי' פנימי' בינה ואינן דבר נפרד חוץ מהשכל הרי הן דבר א' עם השכל

But the letters included in the concept itself, which is the level of the inner dimension (pnimiyus) of Binah, and which are not a separate thing outside the concept, are one thing with the concept.

The letters within the concept itself correspond to the inner dimension of Binah. Since they are not separate from the concept, they are one with it.

והרי מ"מ יש שם אותיות ולמעלה ג"כ הוא ענין פתוחי חותם⁹ מקור האותיות שכבחי יסוד

And yet, nevertheless, there are letters there. Above, too, this is the matter of "the engravings of a seal," the source of the letters, which is in the level of Yesod (foundation)

Still, letters are there. Above, they correspond to "the engravings of a seal," the Torah's phrase for engraved lettering, used here for the source of letters in the Yesod of Imma.

אימא שמשם נמשך להיות התהוות אותיות מחשבה ודבור הנקי לאה ורחל.¹⁰ ולכן נקראת הבינה ספר ע"ש סיפורי האותיות שמתהווים ממנה במחשבה ודבור.

of Imma, from which comes the coming into being of the letters of thought and speech, which are called Leah and Rachel. Therefore Binah is called sefer ("book"), on account of the sippurei ("tellings") of the letters that come into being from it in thought and speech.

From the Yesod of Imma, the channel at the base of Binah, come the letters of thought and speech, known in Kabbalah as Leah and Rachel. This is why Binah is called a "book" (sefer): the word is related to sippur, "telling," for the letters that come into being from it in thought and speech are its tellings.

10 והנה בחי' אותיות אלו הכלולים בהשכל ממש המתגלה מהנפש במוח האדם היא כמו משל אותיות החקיקה שהן בגופו של האבן טוב ולא כמו דיו שהוא נפרד מצד עצמו מהקלף כו'.

Now, these letters that are truly included in the concept that is revealed from the soul in a person's brain are like the analogy of the letters of engraving, which are in the very body of the precious stone, and not like ink, which in itself is separate from the parchment, etc.

The letters absorbed within a concept, as it is revealed from the soul in the mind, resemble engraved letters. They are part of the concept itself, not something laid over it like ink on parchment.

וכך אותיות אלו הן מגוף ומהות השכל ממש שממהות ועצם השכל נמשכו בחי' אותיות אלו הכלולים בו ממש

So too, these letters are of the very body and being of the concept, for these letters, which are truly included in it, were drawn from the being and essence of the concept.

They are drawn from the very being of the concept and remain part of it.

ולכן לא נרגשו כלל להיות דבר בפ"ע כאותיות המחשבה תתאה והדבור שהן בחי' דבר זר ונפרד ממהות השכל כנ"ל.

Therefore they are not sensed at all as a thing by themselves, like the letters of lower thought and of speech, which are a thing foreign to and separate from the being of the concept, as mentioned above.

That is why they are never felt as something separate, unlike the letters of lower thought and of speech, which are foreign to the concept.

משא"כ כאן במחשבת השכל שאינן דבר בפ"ע שהרי אינו חושב כלל האותיות רק שחושב השכל ממש אלא שבו נמצאו וכו' היו האותיות כנ"ל:

This is not so here, in the thinking of the concept, where they are not a thing by themselves, for one does not think the letters at all, only the concept itself; it is just that the letters are found within it and exist within it, as mentioned above.

When one thinks a concept, one does not think letters at all; one thinks only the idea, and the letters simply exist within it.

11 אמנם באמת אין משל זה מכוון עדיין ואינו דוגמא לבחי' אותיות שבנפש. כי אותיות הכלולים בשכל יתכן עליהן שהן עצם אי עם השכל וכמו חקיקה.

In truth, however, this analogy is still not precise, and it is not a parallel to the level of the letters that are in the soul. For of the letters included in the concept one can say that they are of one essence with the concept, like engraving,

He now qualifies the analogy: it does not yet capture the soul's own engraved letters. Letters within a concept are one with the concept, as engraving is one with the stone.

אבל לא יתכן לומר עליהם שהם עצם אי עם הנפש שהיא למעלה אפי' מכח השכל כש"כ מן השכל הגלוי

but one cannot say of them that they are of one essence with the soul, which is above even the power of intellect, and all the more so above revealed intellect.

But they are not one with the soul itself, for the soul is higher even than the power of intellect, let alone the intellect that comes into the open.

(וגם לא יתיישב מה שיתי' לקמן דבבחי' אותיות החקיקה שבנפש שייך הליכה ותוספת נביעי' חדשה דמהשכל הגלוי לא יהי' כלל נביעות חדשות)

(Nor would it fit what will be explained below, that at the level of the letters of engraving in the soul there can be “walking” and an addition of new welling forth, for from revealed intellect there would be no new wellings forth at all.)

This aside looks ahead: the discourse will show that the soul's engraved letters allow for “walking,” a continual new welling forth. Revealed intellect yields no new wellings forth, so the engraved letters that make walking possible must lie higher in the soul.

ולענין המשל יובן ממ”ש באגה”ק ע”פ ויעש דוד שם שמבטא אותיות והנקודות הוא למעלה מהשכל המושג ומובן

As for the analogy, it will be understood from what is written in Iggeres HaKodesh on the verse “And David made a name,” that the articulation of the letters and the vowels is above the intellect that is grasped and understood,

The fitting analogy comes from Iggeres HaKodesh (Tanya, Part IV, epistle 5), on “And David made a name.” There it is explained that the ability to articulate letters and vowels does not come from the intellect a person grasps and understands.

אלא משכל הנעלם וקדמות השכל שבנפש המדברת¹¹ ולכן אין התינוק יכול לדבר אף שמבין הכל כו' ע”ש.

and comes rather from the hidden intellect and the primordial intellect (kadmus hasechel) in the speaking soul. Therefore an infant cannot speak, even though he understands everything, etc. See there.

It comes from the hidden intellect and the primordial intellect of the speaking soul, the level that precedes understanding. The proof is an infant, who understands everything and yet cannot speak.

12 וע”פ כ”ז יובן איך שיש בנפש בחי' אותיות החקיקה ואותיות הכתיבה והיינו כמו שאותיות החקיקה הם חקוקים בגוף ועצם האבן ואין כאן דבר נוסף, כך

According to all this, it will be understood how there are in the soul the level of the letters of engraving and [that of] the letters of writing. That is: just as the letters of engraving are engraved in the body and essence of the stone, and nothing is added here, so

From all this one can see that the soul has both engraved letters and written letters. Engraved letters are cut into the stone itself and add nothing to it.

הוא ענין צורת הכ"ב אותיות שמקורן הוא מקדמות השכל ורצון הנפש¹² הרי הם למעלה ממהות מחשבה ואפי' ממהות שכל הגלוי כדפי' לעיל שהוא למעלה משכל המושג ומוכן אלא משכל הנעלם וקדמות השכל.

is the form of the twenty-two letters, whose source is from the primordial intellect and the will of the soul: they are above the being of thought, and even above the being of revealed intellect, as explained above, that it is above the intellect that is grasped and understood, and comes rather from the hidden intellect and the primordial intellect.

In the same way, the forms of the twenty-two letters have their source in the soul's primordial intellect and will. They stand above thought, and even above revealed intellect, as Iggeres HaKodesh explains.

13 ור"ל כח השכל הכלול בעצם הנפש שם הוא מקור צורת כ"ב אותיות הנ"ל. וגילוי השכל המתגלה במוח האדם הוא

That is to say: the power of intellect that is included in the essence of the soul, there is the source of the form of the twenty-two letters mentioned above. And the revelation of intellect that is revealed in a person's brain is

The power of intellect contained in the soul's essence is the source of the form of the letters. The intellect revealed in a person's mind is far smaller, as the next part explains.

רק איזה הארה נשפעת ונמשכת משכל הנעלם שבנפש וכלא חשיב לגבי שכל הנעלם שיכול להשכיל השכלות רבות מאד

only some radiance that flows and is drawn from the hidden intellect in the soul, and it counts as nothing compared to the hidden intellect, which can conceive very many insights.

Revealed intellect is only a faint glow drawn from the hidden intellect, and it is as nothing beside it, since the hidden intellect can produce a great many insights.

כי שכל הנעלם מיוחד בעצם הנפש ולמעלה מגילוי כחותיה במחשבה דו"מ ושם הם מקור צורת הכ"ב אותיות א"כ ה"ז כמו אותיות החקיקה שהן במהות הנפש ועצמותה ואין כאן דבר זר ומהות אחר.

For the hidden intellect is united with the essence of the soul and is above the revelation of its powers in thought, speech and action, and there is the source of the form of the twenty-two letters. If so, this is like the letters of engraving, which are in the being and essence of the soul, and there is no foreign thing and no other being here.

The hidden intellect is united with the soul's essence and is above its powers of thought, speech and action. Because the form of the letters originates there, it is like engraving: part of the soul's own being, with nothing foreign added.

14 והן אמת שמהות ועצמות הנפש ממש הוא למעלה מעלה ממהות צורת האותיות כי האותיות היא רק בחי' אחרונה שבה. אך מ"מ עכ"פ הוא בחי' אחרונה שבמהותה ועצמותה ממש ולא תוספת מהות אחר.

It is true that the very being and essence of the soul is far, far above the being of the form of the letters, for the letters are only the last level in it. Yet nevertheless, at any rate, it is the last level of its very being and essence, and not the addition of another being.

He concedes that the soul's essence is far above the form of letters, which is only its last and lowest level. Still, that last level belongs to the soul's own being; it is not something added from outside.

והי' כמשל אותיות החקוקים בהאבן טוב שהאבן טוב מצד עצמו פשוט בתכלית ולמעלה מתמונת אותיות וכשחוקקים בו אותיות נחשך קצת העצם הפשוט אמנם מ"מ אין כאן מהות אחר.

This is like the analogy of letters engraved in the precious stone: the precious stone in itself is utterly simple and above the shape of letters, and when letters are engraved in it the simple substance is somewhat darkened; nevertheless, there is no other being here.

This matches the precious stone: engraving dims its simple, letterless substance a little, yet introduces nothing foreign.

משא"כ כשנמשכים הכ"ב אותיות מהנפש במחשבה ודבור ומתלכשים בחומר וגוף אותיות הדבור שהוא בחי' הכל הלב (ואפי' המחשבה כו' כנ"ל)

This is not so when the twenty-two letters are drawn from the soul into thought and speech, and are clothed in the matter and body of the letters of speech, which is the level of the breath of the heart (and even thought, etc., as mentioned above):

The soul's written letters appear when the twenty-two letters descend into thought and speech and are clothed in the matter of spoken sound, the breath of the heart. As said above, even thought is such a garment.

הרי ההבל הוא מהות גשמי ואינו ערוך למהות הנפש זהו כמשל אותיות הכתיבה שהן מדיו the breath is a physical being and bears no comparison to the being of the soul. This is like the analogy of the letters of writing, which are of ink,

Breath is physical and bears no comparison with the soul's being, so these letters are like letters written in ink.

שהוא מהות זר מן הקלף שהקלף הוא לבן והדיו הוא שחור ומהות זר לגמרי רק שכותבין בו על הקלף ונעשה אות כו'.

which is a being foreign to the parchment, for the parchment is white and the ink is black, an entirely foreign being; only, one writes with it on the parchment and it becomes a letter, etc.

Ink is foreign to the parchment, black on white, and forms a letter only because someone writes with it on the parchment.

כך ההבל מלביש לבחי' צורת האותיות כדי המלביש להקלף כו' ומ"מ היו לאחדים שהנפש היא המדברת ובלעדה אין אומר ואין דברים¹³ כמו שא"א להיות אותיות מדיו בלי קלף.

So the breath clothes the form of the letters, like the ink that clothes the parchment, etc. Nevertheless they have become one, for it is the soul that speaks, and without it "there is no utterance and there are no words," just as there cannot be letters of ink without parchment.

So breath clothes the letter-forms as ink covers the parchment, yet the two become one because it is the soul that speaks. Without the soul "there is no utterance and there are no words," just as ink letters cannot exist without parchment.

וגם כל אות שאין גויל מקיף מדי' רוחותיה פסול¹⁴ כמ"ש הענין ע"פ שימני כחותם¹⁵ יעו"ש:

Also, any letter that is not surrounded by parchment on its four sides is invalid, as the matter is explained on the verse "Set me as a seal." See there.

The law that a letter must be surrounded by parchment on all four sides adds a further point: the written letter depends on the parchment around it as well as beneath it. The matter is explained in the discourse on "Set me as a seal."

SECTION 3 • ¶15-22

Engraving Above: Keser

¹⁵ ג והנה אחר שנתבאר ענין אותיות החקיקה ואותיות הכתיבה מהו הפרש ביניהם במשל גשמי ונתבאר ג"כ כל זה ברוחניות באותיות הנפש.

3. Now, after the matter of the letters of engraving and the letters of writing has been explained, what the difference between them is in a physical analogy, and all this has also been explained in spirituality, in the letters of the soul,

Section 3 opens with a summary. The difference between engraved and written letters has now been shown both in a physical analogy and in the letters of the soul.

מעלה יובן כ"ז מעט מזער כנמשל למעלה בענין שורש הלוחות שהן בחי' חרות וחקיקה מהו מעלתן על תורה שבכתב בבחי' כתיבה.

from now on all this will be understood, in some small measure, in what it represents Above, regarding the root of the Tablets, which are the level of "engraved" and of engraving: what their superiority is over the Written Torah, which is at the level of writing.

Now the analogy can be applied, at least in a small way, to what it stands for Above: the root of the Tablets, whose letters were engraved, and why they surpass the Written Torah, whose letters are written.

כי הנה ידוע ענין בחי' אותיות למעלה כמ"ש בדבר ה' שמים נעשו¹⁶ שהן בחי' התגלות. כי אותיות מלשון אתא כו'.

For the matter of the level of letters Above is known, as it is written, "By the word of Havayah the heavens were made": they are the level of revelation, for osiyos ("letters") is related to asa ("came"), etc.

It is known that there are "letters" Above as well, as in the verse "By the word of Havayah the heavens were made," which speaks of G-d's creative speech. Letters are a form of revelation: the Hebrew word for letters, osiyos, is linked to the Aramaic asa, "came," for letters bring what is hidden into the open.

16 ויש עד"מ בחי' אותיות הדבור המהוה ומחי' עלמין דאתגליין ויש בחי' אותיות המחשבה המחיה ומהוה עלמין סתימין.

By way of analogy, there is the level of the letters of speech, which brings into being and gives life to the revealed worlds, and there is the level of the letters of thought, which gives life to and brings into being the hidden worlds.

By way of analogy, G-d's "letters of speech" create and sustain the revealed worlds, while His "letters of thought" create and sustain the hidden, higher worlds.

אמנם ב' בחי' אלו נק' לבושין כמו שע"ד משל למטה ההבל מלביש צורת האותיות כך הם בחי' לבושים כדי שיוכלו העולמות לקבל החיות וזהו ע"ד משל כמו אותיות הכתיבה.

However, these two levels are called garments: just as, by way of analogy, below, the breath clothes the form of the letters, so these are the level of garments, so that the worlds can receive the life-force (chayus). This is, by way of analogy, like the letters of writing.

Both are called garments. As breath clothes the form of the letters in human speech, these letters clothe the divine life-force so that the worlds can receive it, and so they correspond to letters written in ink.

אמנם יש ג"כ בחי' אותיות החקיקה והוא מ"ש בתחלת ספר זוה"ק (בראשית ד' ט"ו ע"א) בריש הרמנותא דמלכא¹⁷ גליף גליפו בטהירו עילאה.

But there is also the level of the letters of engraving. This is what is said at the beginning of the book of the holy Zohar (Bereishis, folio 15a): "At the very beginning of the King's authority, He engraved engravings in the supernal brightness."

Above there are also engraved letters, as the Zohar says at the very start of its commentary on Genesis: "At the very beginning of the King's authority, He engraved engravings in the supernal brightness." The first act of G-d's will was an engraving, not a writing.

פי' טהירו עילאה הוא בחי' התגלות הארה מא"ס ב"ה מלשון כעצם השמים לטוהר¹⁸ ובחי' התהוות פרצוף ע"י וא"א מהארה זו נק' גליף גליפו

That is: the supernal brightness (tehiru ila'ah) is the level of the revelation of a radiance from the Infinite One (Ein Sof), blessed be He, from the expression "like the essence of the heavens in purity" (latohar). And the coming into being of the configuration of Atik Yomin and Arich Anpin from this radiance is called "He engraved engravings,"

The "supernal brightness" is a revealed radiance from the Infinite One; its name, tehiru, is related to tohar, "purity," as in the verse "like the essence of the heavens in purity." The coming into being of Atik Yomin and Arich Anpin, the two aspects of Keser, out of this radiance is what the Zohar calls "He engraved engravings."

שהוא ענין חקיקה ורשימה בטהירו עילאה ונמשלו לחקיקה להורות שבחי' הכתר הנק' ע"י ואריך אנפין

which is the matter of engraving and inscription in the supernal brightness. They are likened to engraving to teach that the level of Keser (the Crown), which is called Atik Yomin and Arich Anpin,

Engraving here means a mark cut within the brightness itself. The image is chosen to teach something about Keser, which consists of Atik Yomin and Arich Anpin.

מתאחד בתכלית בהאור א"ס ולמעלה מעלה מבחי' שאר העשר ספירות דאצי' אע"פ דג"כ איהו וגרמוהי חד²⁰.¹⁹ מ"מ נמשלו לבחי' אותיות הכתב כמשי"ת.

is utterly united with the Infinite Light (Or Ein Sof), and far, far above the level of the rest of the ten Sefiros of Atzilus (Emanation), which, although of them too [it is said that] "He and His vessels (ihu vegarmohi) are one," are nevertheless likened to the level of the letters of writing, as will be explained.

Keser is completely united with the Infinite Light and far above the ten Sefiros of Atzilus. The Sefiros of Atzilus are also one with G-d, as the Tikkunei Zohar says, "He and His vessels are one," yet they are compared to written letters, as the discourse will explain.

אבל בחי ע"י וא"א נמשלו לחקיקה. ומ"מ גליף גליפו רק בטה"ע שהוא בחי' ההארה הנמשכת מן האור א"ס

But the level of Atik Yomin and Arich Anpin is likened to engraving. Nevertheless, "He engraved engravings" only "in the supernal brightness," which is the level of the radiance drawn from the Infinite Light

Atik Yomin and Arich Anpin, then, are compared to engraving. Still, the engraving took place only in the "supernal brightness," a radiance drawn from the Infinite Light, and not in the Light itself.

(וע' מענין טה"ע בביאור ע"פ וכעצם השמים לטהר²¹ לעיל בפ' משפטים ובמק"מ בראשית ט"ו ד"ה בטהירו עילאה)

(on the supernal brightness, see the explanation on the verse "And like the essence of the heavens in purity," above in Parshas Mishpatim, and the Mikdash Melech on Bereishis, [folio] 15, the passage beginning "In the supernal brightness"),

This aside sends the reader to a fuller treatment of the supernal brightness in Torah Ohr, Parshas Mishpatim, on the verse "And like the essence of the heavens in purity," and to the Mikdash Melech, a commentary on the Zohar, on this passage.

משא"כ מהותו ועצמותו ית' אין שייך כלל לומר בו כן וכנודע ג"כ שהצמצום ומקום פנוי היה רק בהאור כו' כמ"ש במ"א.

whereas of His being and essence, blessed be He, it is not at all applicable to say this; as is also known, the tzimtzum (contraction) and the vacated space were only in the light, etc., as is explained elsewhere.

Of G-d's own being and essence one cannot speak of engraving at all. In the same way, it is known that the tzimtzum, the withdrawal that left a "vacated space" for the worlds, took place only in His light, not in His essence.

והענין כי הנה ידוע מחלוקת המקובלים אם הכתר נמנה מכלל ע"ס או שאינו מכלל כמו שהובא בפרדס שער ג'²² שיש מי שרצו לומר

The matter is this: there is a known dispute among the Kabbalists whether Keser is counted among the Ten Sefiros or is not among them, as is brought in the Pardes, Sha'ar 3: some wished to say

To explain why Keser is likened to engraving, he cites a known dispute among the Kabbalists, brought in Rabbi Moshe Cordovero's Pardes Rimonim, Gate 3: is Keser counted among the Ten Sefiros?

שהוא אינו בגדר הי"ס כלל רק הוא בחי' הארת אור א"ס כו'. ויש שחלקו ע"ז ואמרו שהוא מכלל הע"ס.

that it is not within the bounds of the ten Sefiros at all, but is only the level of a radiance of the Infinite Light, etc.; and some disagreed with this and said that it is among the Ten Sefiros.

Some held that Keser is not one of the Sefiros at all but a radiance of the Infinite Light; others disagreed and counted it among the Ten Sefiros.

והאר"י ז"ל הכריע (בע"ה שער מ"א פ"ג)²³ שהוא בחי' ממוצע בין המאציל לנאצלים ויש בו מבחי' תחתונה שבאין סוף והוא בחי' עתיק יומין וזו הבחינה האצילה את הבחי' הב' שבו

And the Arizal, of blessed memory, decided (in Etz Chaim, Sha'ar 41, chapter 3) that it is an intermediary between the Emanator and the emanated. There is in it something of the lowest level of the Infinite One, and that is the level of Atik Yomin; and this level emanated the second level in it,

The Arizal settled the question in Etz Chaim: Keser is an intermediary between the Emanator, G-d, and the emanated Sefiros. Its upper part, Atik Yomin, contains the lowest level of the Infinite One, and that level emanated Keser's second part.

שהוא שרש כל י"ס הנאצלים²⁴ בבחי' העלם ודקות גדול והוא הנק' אריך אנפין וב' בחי' אלו יחד נק' כתר והיא בחי' הממוצע²⁵ כו' יעו"ש.

which is the root of all ten emanated Sefiros, in a state of concealment and great subtlety, and that is what is called Arich Anpin. These two levels together are called Keser, and it is the intermediary, etc. See there.

The second part, Arich Anpin, is the root of all ten Sefiros in a hidden and very subtle form. Together the two parts are called Keser, the intermediary.

הרי מבואר דבחי' הכתר הוא למעלה מכל הע"ס שאפ"י בחי' תחתונה שבו היא רק שרש הנאצלים בדקות גדול ולמעלה ממהות ספירות דאצילות.

It is thus explained that the level of Keser is above all the Ten Sefiros, for even the lowest level in it is only the root of the emanated [Sefiros], in great subtlety, and is above the being of the Sefiros of Atzilus.

So Keser stands above all the Ten Sefiros. Even its lower part is only their root, present in a very subtle way, and is above the nature of the Sefiros of Atzilus.

וזהו כעין ענין ע"ס הגנוזות הנזכר בלשון הגאונים²⁶ ובלשון האר"י ז"ל הוא ענין ע"ס דעתיק ודא"א.

This is somewhat like the matter of the ten hidden Sefiros mentioned in the language of the Geonim; in the language of the Arizal, of blessed memory, it is the matter of the Ten Sefiros of Atik and of Arich Anpin.

This resembles what the Geonim called the "ten hidden Sefiros." In the Arizal's terms these are the Ten Sefiros of Atik and of Arich Anpin, the Sefiros as they exist within Keser.

וביאור הענין הנה יובן ע"ד דוגמא מענין מארז"ל (מנחות דכ"ט) גבי ר' עקיבא ששאל משה רבנו ז"ל וזו תורה וזו שכרה והיתה התשובה שתוק כך עלה במחשבה^{27, 28}.

The explanation of the matter will be understood by way of illustration from what our Sages, of blessed memory, said (Menachos, folio 29) concerning Rabbi Akiva, that Moshe our teacher, peace be upon him, asked, "This is Torah and this is its reward?" and the answer was, "Be silent; thus it arose in thought."

To illustrate, he brings the Talmud's account: Moshe was shown Rabbi Akiva's Torah and then his martyrdom, and asked, "This is Torah and this is its reward?" G-d answered, "Be silent; thus it arose in thought."

פ"י כי מבחי' חכמה עילאה היתה השגת משה רבינו שמשם נמשכה התורה שבכתב מבחי' נובלות ואחוריים דח"ע²⁹ כמ"ש באגה"ק³⁰ ד"ה עוטה אור כו'.^{31, 32}

That is: the comprehension of Moshe our teacher was from the level of the higher Chochmah (Chochmah ila'ah), from which the Written Torah was drawn, from the level of the novlos ("fallen fruit") and the back of the higher Chochmah, as is explained in Iggeres HaKodesh, in the discourse beginning "He wraps Himself in light," etc.

Moshe's understanding reached the higher Chochmah of Atzilus, the source of the Written Torah. The Written Torah comes from its outer levels, called the novlos ("fallen fruit") and the "back" of Chochmah, as Iggeres HaKodesh explains in the epistle beginning "He wraps Himself in light."

17 וע"פ חכמה זו לא נתיישב זה הענין וכי זו תורה וזו שכרה אלא שהשיב לו הקב"ה כך עלה במחשבה

שזה נמשך מבחי' חכמה סתימאה וזהו לשון עלה שהוא למעלה מעלה מחכמה עילאה הנק' תשב"כ

According to this Chochmah (wisdom) the matter was not resolved: is this Torah and this its reward?! But the Holy One, blessed be He, answered him, "Thus it arose in thought," meaning that this is drawn from the level of the hidden Chochmah (Chochmah stima'ah). This is [the meaning of] the word "arose," for it is far, far above the higher Chochmah, which is called the Written Torah,

From the standpoint of the higher Chochmah, Moshe's question had no answer. G-d's reply, "Thus it arose in thought," meant that the matter came from the hidden Chochmah, and the word "arose" signals a source far above the higher Chochmah, the level of the Written Torah.

אלא נמשך מחכמה סתימאה שהוא למעלה מעלה מבחי' הבנה והשגה הנמשך מחכמה דאצי' ועד"מ כמו שבאדם יש גילוי השכל ויש כח השכל שלמעלה מהשכל המושג ומובן.

and is drawn rather from the hidden Chochmah, which is far, far above the level of understanding and comprehension that is drawn from the Chochmah of Atzilus (Emanation). By way of analogy: in a person there is revealed intellect, and there is the power of intellect, which is above the intellect that is grasped and understood.

The hidden Chochmah, within Keser, is far beyond any understanding drawn from the Chochmah of Atzilus. A person, similarly, has revealed intellect and also the power of intellect, which is above everything he grasps and understands.

18 וכמו כשאדם מעמיק בשכלו באיזו סברא ויפול לו בשכלו איזה סברא חדשה שהיא ודאי נמשכת מבחי' כח השכל שלמעלה מהשכל המושג ומובן שהיה לו בתחלה שהשכל הראשון שהי' מושג לו כשהעמיק בסברא זו לא היה

It is as when a person delves with his intellect into some line of reasoning, and some new reasoning occurs to his mind: it is certainly drawn from the level of the power of intellect that is above the intellect, grasped and understood, that he had at first. For the first intellect, which he had grasped when he delved into this reasoning, was

An example from human thinking: when someone delves into an argument and a new insight suddenly occurs to him, it surely comes from his power of intellect, which is above the understanding he had before.

רק בחי' כלי בעלמא לקבל אותה שפע הבאה פתאום מלמעלה מהשכל. כך ע"ד משל זה יתפרש ג"כ ענין עלה במחשבה.

only the level of a mere vessel to receive that flow which comes suddenly from above intellect. So, along the lines of this analogy, the matter of "it arose in thought" will also be explained.

The understanding he had while delving served only as a vessel to receive the insight that came suddenly from beyond intellect. The phrase "it arose in thought" is to be understood in the same way.

פ"י המחשבה סתם הוא חכמה דאצ"י ולשם נמשך מבחי"י חכמה סתימאה להיות כך וכך בענין ר"י עקיבא, והל"ל ירד ונפל במחשבה שהרי הח"ס הוא למעלה מחכמה דאצילות ומבחי"י ח"ס נמשך זה במחשבה שהיא חכמה דאצילות.

That is: "thought" unqualified is the Chochmah (wisdom) of Atzilus (Emanation), and into it there was drawn, from the level of the hidden Chochmah, that it should be thus and thus in the matter of Rabbi Akiva. Then it should have said "descended and fell into thought," for the hidden Chochmah is above the Chochmah of Atzilus, and from the level of the hidden Chochmah this was drawn into thought, which is the Chochmah of Atzilus.

"Thought" on its own means the Chochmah of Atzilus, and what was decided about Rabbi Akiva came into it from the hidden Chochmah. Since that is a movement from higher to lower, one would expect the Talmud to say it "descended" or "fell" into thought, not that it "arose."

אלא מפני שהח"ס נק' ג"כ מחשבה סתימאה ובוז' שייך לומר באמת לשון עלה שכך עלה במחשבה זו לכך אמר בכלל לשון עלה.

But because the hidden Chochmah is also called hidden thought (machshavah stima'ah), and of this one can truly use the word "arose," that "thus it arose" in this thought, therefore He used the word "arose" in general.

The word "arose" is used because the hidden Chochmah is also called "hidden thought," and of that higher thought one can truly say the matter "arose" there. That is why the expression "arose" was chosen.

19 ועכ"פ מובן מזה איך בחי"י הח"ס שהיא שרש הח"ע איך שהיא בכתר היא למעלה מעלה ממהות חכמה דאצ"י עד שאינו מושג ומובן כלל בח"ע כנ"ל בשאלת זו תורה כו'

At any rate, it is understood from this how the level of the hidden Chochmah (wisdom), which is the root of the higher Chochmah, as it is in Keser (the Crown), is far, far above the being of the Chochmah of Atzilus (Emanation), so that it is not grasped or understood at all in the higher Chochmah, as mentioned above in the question "This is Torah," etc.,

The conclusion: the hidden Chochmah, the root of the higher Chochmah as it exists within Keser, is so far above the Chochmah of Atzilus that it cannot be grasped there at all. That is why Moshe's question, "This is Torah...?", could not be answered at his level.

עד שא"א להיות התשובה רק שתוק כו' כאלו אין לזה טעם לפי שהטעם הזה שבח"ס הוא למעלה מעלה מההשגה באצ"י ששם היתה השגת משה רב"ה.

so that there could be no answer but "Be silent," etc., as though there were no reason for it, because this reason in the hidden Chochmah is far, far above the comprehension in Atzilus, where the comprehension of Moshe our teacher, peace be upon him, was.

The only possible answer was "Be silent," as if there were no reason. The reason exists, but in the hidden Chochmah, far above the understanding of Atzilus, where Moshe's comprehension lay.

20 וע"ד זה יובן ג"כ בכללות בחי' הכתר אפילו בצד היותו שרש לאצ"י הוא למעלה מעלה ממהות ע"ס דאצ"י כי בו הוא הארת אור א"ס.

Along these lines it will also be understood that the level of Keser (the Crown) as a whole, even in the respect in which it is the root of Atzilus (Emanation), is far, far above the being of the Ten Sefiros of Atzilus, for in it is the radiance of the Infinite Light (Or Ein Sof).

Applying this to Keser as a whole: even the part of Keser that serves as the root of Atzilus is far above the Ten Sefiros of Atzilus, because the radiance of the Infinite Light is within it.

וזהו בחי' עתיק יומין ונמשך ממנו שרש ליי"ס דאצ"י וזהו בחי' א"א, ולכן נמשל לחקיקה

This is the level of Atik Yomin; and from it there is drawn forth a root for the ten Sefiros of Atzilus, which is the level of Arich Anpin. Therefore it is likened to engraving,

Keser's upper part is Atik Yomin, and from it comes the root of the ten Sefiros of Atzilus, which is Arich Anpin. This is why Keser is likened to engraving.

שהיא כאלו אין כאן שום דבר נוסף כלל זולת המהות שהיה קודם החקיקה כך הוא ג"כ עכשיו לאחר החקיקה כך ג"כ התהוות בחי' ע"י וא"א הם

which is as though nothing at all has been added here besides the being that was there before the engraving: as it was, so it is also now, after the engraving. So too the coming into being of the level of Atik Yomin and Arich Anpin: they are

Engraving adds nothing to the stone: what was there before is all that is there afterward. In the same way, when Atik Yomin and Arich Anpin come into being, nothing foreign is added, as the next part explains.

עדיין מכלל עולמות הא"ס, משא"כ בחי' התהוות י"ס דאצ"י חכמה וחסד הרי כיון דאור א"ס לאו מכל אינון מדות³³ איהו כלל³⁴ וח"ע כעשי' גופניות נחשבת אצלו ית'³⁵ לכך נמשלו לאותיות הכתב שהדיו הוא דבר זר

still within the worlds of the Infinite One (Ein Sof). This is not so with the coming into being of the ten Sefiros of Atzilus, Chochmah (wisdom) and Chesed (kindness): since the Infinite Light "is not of any of these attributes at all," and the higher Chochmah is considered like physical action before Him, blessed be He, they are therefore likened to the letters of writing, where the ink is a foreign thing

They remain within the "worlds of the Infinite One," the levels still at one with G-d's infinity. The Sefiros of Atzilus, such as Chochmah and Chesed, are different: the Tikkunei Zohar says that G-d "is not of any of these attributes at all," and even the higher Chochmah counts before Him as physical action, so they are likened to written letters, whose ink is foreign to the parchment.

רק שנתאחד עם הקלף משא"כ בחי' ע"י וא"א נחשבו מבחי' א"ס כנ"ל בשם האר"י ז"ל שהוא בחי' ממוצע לכך לא נמשלו לאותיות הכתב רק לבחי' הקיקה.

and has only become united with the parchment. Whereas the level of Atik Yomin and Arich Anpin is considered of the level of the Infinite One, as mentioned above in the name of the Arizal, of blessed memory, that it is an intermediary; therefore they are likened not to the letters of writing but to the level of engraving.

Ink is united with the parchment but remains foreign to it. Atik Yomin and Arich Anpin, by contrast, count as part of the Infinite One, since, as the Arizal said, Keser is the intermediary; so they are likened to engraving.

21 ואף גם שבאמת אינם ג"כ מערך ומהות עצם האור הנמשך מא"ס שהוא פשוט עדיין בתכלית

And even though in truth they too are not of the order and being of the very light drawn from the Infinite One (Ein Sof), which is still utterly simple,

He adds a qualification: Atik and Arich, too, are not the same as the utterly simple light drawn from the Infinite One.

ה"ז כמשל החקיקה שכשרושמים וחוקקים על האבן טוב ונראה רשימות אין זה כמו עצם הפשוט ממש אך מ"מ אינו דבר זר כמו הדיו כו'.

this is like the analogy of engraving: when one inscribes and engraves upon a precious stone and markings appear, this is not like the simple substance itself, yet nevertheless it is not a foreign thing like the ink, etc.

Engraving a gemstone also produces marks that are not the stone's simple substance, yet they are not foreign to it as ink is to parchment.

וכמ"כ ע"ס שבכתר עליון אין התחלקותם בבחי' הכתר נראית ונגלית ליש ודבר כלל מעצמות אור א"ס מאחר שהכתר יש בו עדיין מבחי' תחתונה שבאור א"ס רק שהם עד"מ

So too the Ten Sefiros in the supreme Keser (Keser Elyon): their division, at the level of Keser, is not seen or revealed at all as an entity, a thing [apart] from the essence of the Infinite Light (Or Ein Sof), since Keser still contains something of the lowest level of the Infinite Light; rather, they are, by way of analogy,

So too the Ten Sefiros within Keser do not appear as distinct entities apart from the essence of the Infinite Light, since Keser still holds the lowest level of the Infinite Light.

כמו בחי' חקיקה ורושם בעלמא ומיוחדים בעצמות אא"ס (וכמו עד"מ שהשכל הגלוי מתגלה חוץ מהנפש משא"כ כח השכל כלול ומתאחד עם הנפש כו' אע"פ שהנפש עצמה היא למעלה גם מכח השכל כמ"ש במ"א).

like the level of a mere engraving and impression, and they are united with the essence of the Infinite Light (just as, by way of analogy, revealed intellect is revealed outside the soul, whereas the power of intellect is included and united with the soul, etc., although the soul itself is above even the power of intellect, as is explained elsewhere).

They are like a mere engraving, united with the essence of the Infinite Light. The parenthesis gives a human parallel: revealed intellect stands outside the soul, while the power of intellect is merged with the soul, even though the soul itself is higher still.

וזהו בריש הורמנותא דמלכא גליף גליפו. פי' בעלות הרצון לפניו להאציל הע"ס אזי מתחלה גליף

This is [the meaning of] "At the very beginning of the King's authority, He engraved engravings." That is: when it arose in His will to emanate the Ten Sefiros, then first "He engraved

This is the Zohar's meaning: when it arose in G-d's will to emanate the Ten Sefiros, the first step was "He engraved engravings."

גליפו הוא עד"מ התהוות בחי' חקיקה בהאור הפשוט לחקוק שרשי הע"ס והיינו התהוות בחי' הכתר כנ"ל שזהו למעלה עדיין מהתהוות אותיות הכתב שהם ע"ס דאצי'.

engravings": this is, by way of analogy, the coming into being of the level of engraving in the simple light, to engrave the roots of the Ten Sefiros, that is, the coming into being of the level of Keser, as mentioned above, which is still above the coming into being of the letters of writing, which are the Ten Sefiros of Atzilus (Emanation).

That engraving is the forming, within the simple light, of the roots of the Ten Sefiros, that is, the coming into being of Keser. It comes before, and stands above, the "letters of writing," the Ten Sefiros of Atzilus.

22 ותוכן הענין דבאצ"י יש בחי' כלים ממש לאורות די"ס דלכך נמשלו לאותיות הכתב מדיו ע"ג קלף לבן שהדיו הוא משל לכלים שאינן ממהות אור הפשוט.

The substance of the matter is that in Atzilus (Emanation) there are actual vessels for the lights of the ten Sefiros; that is why they are likened to letters of writing, in ink upon white parchment, the ink being an analogy for the vessels, which are not of the being of the simple light.

Why Atzilus is "writing": in Atzilus the Sefiros have actual vessels for their lights, and the vessels, like ink, are not of the nature of the simple light.

משא"כ בעי"י וא"א הגם שיש בהם שרש לכלים די"ס אין הכלים ניכרים ונתגלים בהם עדיין אלא בהעלם גדול ונמשלו לאותיות החקיקה שאין כאן דבר זר כדיו כו'.

This is not so in Atik Yomin and Arich Anpin: although there is in them a root for the vessels of the ten Sefiros, the vessels are not yet discernible and revealed in them, except in great concealment; so they are likened to the letters of engraving, where there is no foreign thing like ink, etc.

In Atik Yomin and Arich Anpin there is only a root for the vessels, deeply hidden and not yet discernible. So there is nothing foreign there like ink, and they are likened to engraving.

(ועמ"ש מזה ע"פ זאת חקת התורה)³⁶ ומ"מ הגליפו לאהיה רק בטה"ע שהוא הארה בעלמא הנמשכת מאורו ית' הפשוט.

(See what is written about this on the verse "This is the statute of the Torah.") Nevertheless, the engraving was only in the supernal brightness (tehiru ila'ah), which is a mere radiance drawn from His simple light, blessed be He.

The reader is referred to the discourse on "This is the statute of the Torah." Even so, the engraving took place only in the supernal brightness, a mere radiance of G-d's simple light.

שבחי הארה זו היא ג"כ פשוט בתכלית הפשיטות ובה נחקקו בחי' הי"ס דכתר אבל באור א"ס עצמו לא שייך כלל בחי' חקיקה וגליפו ח"ו.

This radiance too is utterly simple, and in it the ten Sefiros of Keser (the Crown) were engraved; but in the Infinite Light (Or Ein Sof) itself engraving and inscription do not apply at all, G-d forbid.

That radiance is itself utterly simple, and in it the ten Sefiros of Keser were engraved. In the Infinite Light itself, engraving does not apply at all.

SECTION 4 • ¶23-24

The Written Torah and the Tablets

23 וזהו ג"כ כללות ההפרש בין תורה שבכתב למכתב הלוחות כי פי' תורה שבכתב היינו שנתלבשה באותיות הכתב

This is also, in general, the difference between the Written Torah and the writing of the Tablets. For the meaning of “the Written Torah” is that it was clothed in the letters of writing,

This also explains, in general, how the Written Torah differs from the writing on the Tablets: the Written Torah is the Torah as it has been clothed in letters of writing.

כי התורה עצמה היא למעלה מהכתב כי תורה היא מבחי' יסוד אבא שעדיין יש בו הארת א"ס שמלוכש ככתר כמ"ש ה' בחכמה ³⁷ ונקי בשם עדן

for the Torah itself is above writing, since the Torah is from the level of Yesod (foundation) of Abba, in which there is still the radiance of the Infinite One (Ein Sof) that is clothed in Keser (the Crown), as it is written, “Havayah, with Chochmah,” and it is called by the name Eden;

The Torah in itself is higher than writing. It comes from the Yesod of Abba, the channel of Chochmah, which still holds the radiance of the Infinite One that is clothed in Keser, as the verse “Havayah, with Chochmah [founded the earth]” indicates. This level of Chochmah is called “Eden.”

רק שנתלבשה בבינה ששם הוא בחי' אותיות וכמ"ש מזה בביאור ע"פ ועשית ציץ ^{38,39} גבי ופתחת.

only, it was clothed in Binah (understanding), where there is the level of letters, as is written about this in the explanation on the verse “And you shall make a tzitz,” regarding “and you shall engrave.”

The Torah became letters only when it was clothed in Binah, where letters exist. Torah Ohr explains this on the verse “And you shall make a tzitz,” where Chochmah is described as a formless flash and only Binah has letters.

24 והיינו ג"ן סדרים דאורייתא נמשכים מבחי' נהר היוצא מעדן ⁴⁰ וגם האותיות אלו שהן הכלים הרי איהו וגרמוהי חד בהון ⁴¹ כו'. אמנם הלוחות שרשם בבחי' כתר עליון.

That is, the fifty-three portions of the Torah are drawn from the level of “a river going out of Eden.” And also these letters, which are the vessels: “He and His vessels (ihu vegarmohi) are one in them,” etc. But the root of the Tablets is in the level of the supreme Keser (Keser Elyon).

The fifty-three portions of the Torah, a number written ג"ן (“garden”), flow from Binah, “the river going out of Eden” to water the garden. Their letters are vessels, and in Atzilus “He and His vessels are one,” yet the Tablets have a higher root, in the supreme Keser.

וזהו ענין עשרת הדברות שניתנו בחג השבועות לפי שאז הוא ההתגלות והמשכת הכתר מבחי' א"א ועתיק יומין ממש בז"א כמבואר בפע"ח

This is the matter of the Ten Commandments, which were given on the festival of Shavuos, because then there is the revelation and drawing down of Keser, from the very level of Arich Anpin and Atik Yomin, into Z'eir Anpin, as is explained in Pri Etz Chaim.

That is why the Ten Commandments were given on Shavuos: on that day Keser, from Arich Anpin and Atik Yomin, is revealed and drawn down into Z'eir Anpin, as Pri Etz Chaim explains.

כי כל ימי הספירה הוא הגדלת המוחין דז"א בהשלמת מוחין דא"א המתלכשים בז"א גדלות ראשון וגדלות שני.

For all the days of the Counting [of the Omer] are the growth of the intellect (mochin) of Z'eir Anpin, in the completion of the mochin of Abba and Imma that are clothed in Z'eir Anpin: the first state of maturity and the second state of maturity.

During the days of counting the Omer, the intellect (mochin) of Z'eir Anpin grows, as it receives the mochin of Abba and Imma in two stages of maturity.

אך בשבועות מאיר בו בחי' גלגלתא שהוא בחי' הכתר שמקבל מא"א וע"י ממש ואז דוקא ניתנו שני הלוחות

But on Shavuos there shines in it the level of the Gulgalta ("skull"), which is the level of Keser, which receives from Arich Anpin and Atik Yomin themselves; and specifically then were the two Tablets given,

On Shavuos something higher shines in Z'eir Anpin: the Gulgalta, the "skull," the level of Keser, which receives directly from Arich Anpin and Atik Yomin. Precisely then the Tablets were given.

שבהם עשרת הדברות ע"כ היה המכתב חרות על הלוחות בחי' אותיות החקיקה כמו שהוא בחי' ומדרגת הכתר שהיא בחי' גליף גליפו בט הירו עילאה כנ"ל.

on which were the Ten Commandments. Therefore "the writing" was "engraved upon the Tablets," the level of the letters of engraving, as is the level and rank of Keser, which is the level of "He engraved engravings in the supernal brightness," as mentioned above.

So the writing on the Tablets was engraved, matching the level of Keser, the Zohar's "He engraved engravings in the supernal brightness."

(ולכן יש ג"כ תר"ך אותיות בעשרת הדברות כמנין כתר וכמ"ש הרמ"ז פ' אמור ד' צ"ו ע"כ וברכות נשא פ"ג איתא תרי"ג אותיות יש⁴² מן אנכי עד אשר לרעך ושבעה יתירות כנגד שבעה ימי בראשית⁴³ עכ"ל):

(That is also why there are six hundred and twenty letters in the Ten Commandments, the numerical value of Keser, as the Ramaz writes on Parshas Emor, folio 96b. And in Rabbah on Nasso, chapter 13, it says: "There are six hundred and thirteen letters from 'I am' until 'which is your neighbor's,' and seven extra, corresponding to the seven days of Creation"; end of quote.)

A sign of this: the Ten Commandments contain 620 letters, the numerical value of כתר (Keser), as the Ramaz notes. The Midrash counts 613 letters from "I am" to "which is your neighbor's," corresponding to the 613 mitzvos, and seven more for the seven days of Creation, making 620.

SECTION 5 • ¶25-30

The soul's root beyond the River

25 ד ועתה נבוא לביאור הפסוק אם בחקותי תלכו דמבואר לעיל דכיון דתלת קשרין אינון⁴⁴ כו' ע"כ כמו שבתורה יש ב' בחי' הנ"ל כתיבה וחקיקה דהיינו התושב"כ והלוחות

4. Now we come to the explanation of the verse "If you walk in My statutes." As was explained above, since "there are three bonds," etc., therefore, just as in the Torah there are the two levels mentioned above, writing and engraving, that is, the Written Torah and the Tablets,

Section 4 turns to the verse itself. The preceding discourse cited the Zohar's teaching that the Holy One, blessed be He, the Torah and Israel are three bonds tied together, so whatever is in the Torah has its counterpart in Israel. Since the Torah has both writing, the Written Torah, and engraving, the Tablets, Israel has both as well.

כמו כן בכל ניצוץ ונפש אלקית יש ג"כ ב' בחי' אלו אותיות החקוקים ואותיות הכתובים דהנה אנו אומרים נשמה שנתת בי טהורה היא^{45,46} אתה בראתה כו',

so too in every spark and G-dly soul there are also these two levels, engraved letters and written letters. For we say, "The soul that You have given within me, it is pure; You created it," etc.

Every G-dly soul, every "spark," likewise has engraved letters and written letters. The morning blessing hints at this: "The soul that You have given within me, it is pure; You created it."

וידוע הקושיא איך שייך לומר טהורה היא קודם שבראתה ואיפכא הל"ל אתה בראתה טהורה היא כו'.

There is a known question: how can one say "it is pure" before "You created it"? It should have said the reverse: "You created it; it is pure," etc.

The blessing raises a known difficulty. A soul must be created before it can be called pure, so the order should seem to be "You created it; it is pure."

והענין יובן בהקדים ⁴⁷ ביאור הפסוק (ביהושע כ"ד ב') ויאמר יהושע אל כל העם כה אמר ה' אלהי ישראל בעבר הנהר ישבו אבותיכם מעולם ⁴⁸ כו'

The matter will be understood by first explaining the verse (in Joshua 24:2), "And Yehoshua said to all the people: Thus says Havayah, the G-d of Israel: Your fathers dwelt beyond the River of old," etc.,

To answer, he first explains Yehoshua's words to the people: "Thus says Havayah, the G-d of Israel: Your fathers dwelt beyond the River of old."

ואקח את אביכם את אברהם מעבר הנהר ואולך אותו בכל ארץ כנען ⁴⁹ ומבואר הקושיא ע"ז בזהר (פ') אמור צ"ח ב')

"and I took your father Avraham from beyond the River and led him through all the land of Canaan." The question on this is set out in the Zohar (Parshas Emor, 98b):

The passage continues, "I took your father Avraham from beyond the River and led him through all the land of Canaan." The Zohar raises a question about these verses.

מאי קמ"ל בזה וכי כל ישראל לא ידעו זה ⁵⁰ ומלשון הפסוק נראה שהוא דבר גדול ומחודש אפילו לגבי יהושע עד שצריך שה' יאמר אותו.

what does this teach us? Did not all Israel know this? Yet from the wording of the verse it appears to be a great and novel matter, even for Yehoshua, so much so that G-d had to say it.

Every Jew knew where Avraham came from, so what is the verse teaching? Its tone suggests a great and new revelation, one that G-d Himself had to announce, even to Yehoshua.

ותירץ בזה"ק ⁵¹ כי באמת דבר גדול דיבר הנביא בהודעה זו והוא ע"ד ישראל עלו במחשבה ^{52, 53, 54, 55} דהכוונה ששרשם נמשך מבחי" מחשבה סתימאה דא"א

The holy Zohar answers that the prophet truly spoke of a great matter in this announcement. It is along the lines of "Israel arose in thought," meaning that their root is drawn from the level of the hidden thought of Arich Anpin,

The Zohar answers that the prophet was announcing something great. The Alter Rebbe connects it with the Sages' saying "Israel arose in thought": the root of Israel's souls lies in the hidden thought of Arich Anpin.

שהיא למעלה מעלה מבחי' סתם מחשבה עילאה ותתאה. דהיינו כי מחשבה תתאה הוא שחושב מה שמדבר.

which is far, far above the level of higher and lower thought as such. That is: lower thought is when one thinks what one is saying.

This hidden thought is far above ordinary thought, whether higher or lower. As explained earlier, lower thought is thinking the words one is about to say.

26 ומחשבה עילאה היא מחשבת השכל. וכ"ז הנמשל למעלה בבחי' ע"ס דאצי' הנה אפי' מחשבה עילאה הוא בחי' בינה.

And higher thought is the thinking of the concept. And all this, as it is represented Above, in the level of the Ten Sefiros of Atzilus (Emanation): even higher thought is the level of Binah (understanding).

Higher thought is thinking the concept itself. Among the Ten Sefiros of Atzilus, even higher thought corresponds only to Binah.

והוא הנק' נהר היוצא מעדן⁵⁶ כי המחשבה אינה נחה כמו שהנהר נמשך תמיד ונמשכת מעדן היא בחי' ח"ע.

It is what is called "a river going out of Eden," for thought does not rest, just as a river flows continually; and it is drawn from Eden, which is the level of the higher Chochmah (wisdom).

Binah is called "the river going out of Eden," because thought never rests but flows like a river. Its source, Eden, is the higher Chochmah.

אמנם ענין עלו במחשבה הוא בחי' ח"ס דא"א שלמעלה מעלה מח"ע דאצי' כדלעיל באריכות בפ"י שתוק כך עלה במחשבה.

But the matter of "arose in thought" is the level of the hidden Chochmah of Arich Anpin, which is far, far above the higher Chochmah of Atzilus, as explained above at length in the explanation of "Be silent; thus it arose in thought."

"Arose in thought," however, refers to the hidden Chochmah of Arich Anpin, far above the higher Chochmah of Atzilus, as explained earlier in connection with "Be silent; thus it arose in thought."

וא"כ אמרם ז"ל עלו במחשבה היינו ששרש נשמתם מושרש ונמשך מבחי' מחשבה סתימאה דא"א שלמעלה מחו"ב דאצי'

If so, the saying of our Sages, of blessed memory, "they arose in thought," means that the root of their souls is rooted in and drawn from the level of the hidden thought of Arich Anpin, which is above Chochmah and Binah of Atzilus

So when the Sages say Israel "arose in thought," they mean that the root of Jewish souls is in the hidden thought of Arich Anpin, above Chochmah and Binah of Atzilus.

(ועיין בזהר פ' נח דף ס"ה ע"א ובפרדס בעה"כ ערך מחשבה).⁵⁷ וזהו ג"כ ענין הודעה זו שהודיעם ה' איך כי בעבר הנהר ישבו אבותיכם מעולם.

(and see the Zohar, Parshas Noach, folio 65a, and the Pardes, Erchei HaKinuyim, entry "Machshavah"). This is also the matter of this announcement that G-d made to them, how "your fathers dwelt beyond the River of old":

The parenthesis refers to the Zohar and to the part of the Pardes that explains Kabbalistic terms, under "thought." This same root is what G-d announced through Yehoshua: "Your fathers dwelt beyond the River of old."

ר"ל ששרשם נמשך מבחי' שלמעלה מבחי' נהר היוצא מעדן שהיא בחי' בינה. כי פי' בעבר ר"ל בעבר השני כשעוברים הנהר ובעבר השני שם ישבו אבותיכם.

that is to say, their root is drawn from a level above the level of "a river going out of Eden," which is the level of Binah. For "beyond" (be'ever) means on the other side, when one crosses the river; on the other side, there "your fathers dwelt."

The "River" is Binah, "the river going out of Eden." "Beyond the River" means its far side, the side one reaches by crossing it; there, above Binah, the Patriarchs "dwelt."

27 והיינו בבחי' א"א שלמעלה מהאצי' כי פרסא מפסיק בינו לאצי' כמ"ש במ"א בענין עד הגל^{58, 59} כו' ומעבר להפרסא מושרשים האבות.

That is, in the level of Arich Anpin, which is above Atzilus (Emanation), for a curtain (parsa) divides between it and Atzilus, as is explained elsewhere on "The heap is witness," etc. And beyond the curtain the Patriarchs are rooted.

The far side of the River is Arich Anpin, above Atzilus and separated from it by a "curtain" (parsa), as explained elsewhere on the boundary heap between Yaakov and Lavan, "The heap is witness." The Patriarchs are rooted beyond that curtain.

והענין כי ידוע דאברהם יצחק ויעקב הם בחי' חג"ת אמנם שרשם הוא בחי' חג"ת דא"א.⁶⁰

The matter is this: it is known that Avraham, Yitzchak and Yaakov are the levels of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); but their root is the level of Chesed, Gevurah and Tiferes of Arich Anpin.

Avraham, Yitzchak and Yaakov embody Chesed, Gevurah and Tiferes: love, awe and compassion. Their root, however, is the Chesed, Gevurah and Tiferes of Arich Anpin, above Atzilus.

28 והוא ענין טורי נהורא וטורי חשוכא⁶¹ הנזכר בזהר⁶² דהיינו חג"ת דאצי' נקי' טורי נהורא והם בחי'

המדות הנמשכים מן השכל וההתבוננות שע"י השכל וההתבוננות נולד האהבה או היראה,

This is the matter of "mountains of light" and "mountains of darkness" mentioned in the Zohar. That is: Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Atzilus (Emanation) are called "mountains of light," and they are the level of the emotive attributes (middos) drawn from intellect and contemplation, for through intellect and contemplation love or awe is born.

The Zohar speaks of "mountains of light" and "mountains of darkness." The mountains of light are Chesed, Gevurah and Tiferes of Atzilus: emotions born of understanding and contemplation, as when reflecting on G-d produces love or awe.

אך יש בחי' אהבה רבה שלמעלה מהשכל ונקי' טורי חשוכא שהם המדות הכלולים בהרצון שלמעלה מהשכל וכענין שתוק כך עלה במחשבה כו'.

But there is a level of great love (ahavah rabbah) that is above intellect, and it is called "mountains of darkness": these are the attributes included in the will (ratzon) that is above intellect, as in "Be silent; thus it arose in thought," etc.

The mountains of darkness are a great love above intellect: emotions contained within the will that transcends understanding. They are "dark" in that understanding cannot reach them, like the answer "Be silent; thus it arose in thought."

וזהו ענין גי' ידות⁶³ יד הגדולה⁶⁴ ויד החזקה^{65,66} ויד הרמה⁶⁷ וכנודע שבחי' חו"ג דא"א מתלכשים באו"א ומהם נמשך אח"כ בחג"ת דאצי'.

This is the matter of the three "hands": "the great hand," "the strong hand" and "the high hand." As is known, the level of Chesed and Gevurah of Arich Anpin is clothed in Abba and Imma, and from them it is afterward drawn into Chesed, Gevurah and Tiferes of Atzilus.

This is the meaning of the Torah's three "hands": the great hand, the strong hand and the high hand. As is known, Chesed and Gevurah of Arich Anpin are clothed in Abba and Imma, and through them reach Chesed, Gevurah and Tiferes of Atzilus.

29 והנה המדות שלמעלה מהשכל הם בבחי' התכללות מאד וכנ"ל שבכתר אין שייך התחלקות עדיין.

Now, the attributes (middos) that are above intellect are in a state of great inter-inclusion, as mentioned above, that in Keser (the Crown) division does not yet apply.

Emotions that transcend intellect are not yet divided into separate attributes; each contains the others, for in Keser there is no division.

וזהו ואקח את אביכם את אברהם מעבר הנהר ואולך אותו בכל ארץ כנען⁶⁸ פי' ארץ כנען הוא המלי דאצי' לשון תגר וסוחר ולשון הכנעה כמ"ש במ"א.⁶⁹

This is [the meaning of] "And I took your father Avraham from beyond the River and led him through all the land of Canaan." That is: "the land of Canaan" is the Malchus (sovereignty) of Atzilus (Emanation), a term meaning "merchant" and "trader," and a term of submission (hachna'ah), as is explained elsewhere.

Now the next verse: "I took your father Avraham from beyond the River and led him through all the land of Canaan." The land of Canaan is Malchus of Atzilus; the word can mean "merchant," and it is also related to hachna'ah, submission, as explained elsewhere.

והכוונה שהמשיך את האבות משרשם שבעבר הנהר לירד למטה בכל האצי' (דהיינו כנ"ל שחג"ת דא"א מתלבשים באו"א ומשם בזו"נ)

The intent is that He drew the Patriarchs from their root beyond the River, to descend below through all of Atzilus (that is, as mentioned above, the Chesed, Gevurah and Tiferes of Arich Anpin are clothed in Abba and Imma, and from there in Z'eir Anpin and Nukva),

G-d drew the Patriarchs down from their root beyond the River through all of Atzilus: from Arich Anpin into Abba and Imma, and from there into Z'eir Anpin and Nukva.

עד המלי כדי להתלבש בכי"ע בגופים בעוה"ז לברר ברורי רפ"ח נצוצין שנפלו בכי"ע וירידה זו צורך עלייה היא שיעלו הרפ"ח ניצוצות לשרשן ומקורן

down to Malchus, in order to be clothed in Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), in bodies in this world, to refine the refinements of the two hundred and eighty-eight sparks that fell into Beriah, Yetzirah and Asiyah. And this descent is for the sake of ascent: that the two hundred and eighty-eight sparks ascend to their root and source

They descended to Malchus and from there into the lower worlds, Beriah, Yetzirah and Asiyah, into bodies in this world. The purpose was to refine and raise the 288 sparks of holiness that fell into those worlds, so the descent is for the sake of an ascent.

(וכמשנ"ת ענין זה ג"כ בד"ה לך לך⁷⁰ הנה אב רם הוא שכל הנעלם כו') אברהם ע"י בחי' האהבה ויצחק בבחי' יראה ויעקב בחי' רחמנות.

(as this matter was also explained in the discourse beginning "Go forth," [where] "Av ram" ["exalted father"] is the hidden intellect, etc.): Avraham through the level of love, Yitzchak through the level of awe, and Yaakov through the level of compassion.

This was also explained in the discourse on "Go forth" (Lech Lecha), where Av ram, "exalted father," is the hidden intellect. Avraham refines the sparks through love, Yitzchak through awe, and Yaakov through compassion.

וזהו ענין אם בחקותי תלכו שהיא בחי' ההליכה ממטה למעלה ובפרט העיקר ע"י מדת רחמנות בחי' נחלה בלי מצרים⁷¹ כו'

This is the matter of "If you walk in My statutes": it is the level of "walking" from below upward, and in particular, principally, through the attribute of compassion, the level of "an inheritance without bounds," etc.

This is the meaning of "If you walk in My statutes": walking from below upward, back to the root. Above all it happens through compassion, Yaakov's attribute, which the Sages call "an inheritance without bounds."

(וכמ"ש במ"א ע"פ המאמר וישב⁷² ד' קפ"א וגבה מאד מסטרא דיעקב⁷³ כו' ע"ש וע' במ"ש בד"ה כנשר יעיר⁷⁴ וע' לעיל פ' ויצא בד"ה והיה הוי" ל' לאלקים⁷⁵ כו' וכל אשר תתן לי עשר אעשרנו לך⁷⁶ כו').

(As is explained elsewhere on the Zohar's statement, Vayeshev, folio 181, "And very high: from the side of Yaakov," etc.; see there. And see what is written in the discourse beginning "As an eagle stirs up," and see above, Parshas Vayetzei, in the discourse beginning "And Havayah will be my G-d," etc., "and of all that You give me I will surely tithe to You," etc.)

The parenthesis cites the Zohar on the verse "He shall be exalted and lifted up and very high": the word "very" (me'od) is from the side of Yaakov. It also refers to the discourses on "As an eagle stirs up its nest" and on Yaakov's vow, "Havayah will be my G-d."

וזהו ג"כ ענין נשמה שנתת בי טהורה היא כי הנה בחי' שרשם בעבר הנהר היינו בחי' אותיות החקיקה כנ"ל דבחי' מחשבה סתימאה נק' גליף גליפו בטה"ע

This is also the matter of "The soul that You have given within me, it is pure": for the level of their root, beyond the River, is the level of the letters of engraving, as mentioned above, since the level of hidden thought is called "He engraved engravings in the supernal brightness (tehiru ila'ah)."

The same root explains "The soul that You have given within me, it is pure." The soul's root beyond the River is the level of engraved letters, since hidden thought is what the Zohar calls "He engraved engravings in the supernal brightness."

וזהו פי' טהורה היא שנמשכה מבחי' טהירו עילאה והיינו ממש ענין בעבר הנהר ישבו אבותיכם.

This is the meaning of “it is pure” (tehorah): that it is drawn from the level of the supernal brightness. And this is exactly the matter of “your fathers dwelt beyond the River.”

“It is pure” (tehorah) alludes to tehiru, the supernal brightness, from which the soul is drawn. This is exactly what “your fathers dwelt beyond the River” means.

30 ואח"כ כשירדה למטה כמ"ש ואולך אותו בכל ארץ כנען הוא ענין אתה בראתה יצרתה בחי'

השתלשלות ביי"ע עד שנפחתה כי והשתלשלות זו היינו בחי' אותיות הכתב

Afterward, when it descended below, as it is written, “and I led him through all the land of Canaan,” this is the matter of “You created it, You formed it,” the level of the chain of descent (hishtalshelus) through Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), until “You breathed it into me.” And this chain of descent is the level of the letters of writing.

After the soul's root comes its descent, as in “and I led him through all the land of Canaan.” This is “You created it, You formed it... You breathed it into me”: the soul's passage down through Beriah, Yetzirah and Asiyah into the body, and that descent is the level of written letters.

נמצא יש בישראל גי'כ ב' מדרגות מצד שרשן טהורה היא הם בחי' אותיות החקיקה ומצד השתלשלותן למטה בבחי' בראתה יצרתה נפחתה בי' ⁷⁷ זהו ענין אותיות הכתב.

It follows that in Israel, too, there are two levels: from the side of their root, “it is pure,” they are the level of the letters of engraving; and from the side of their descent below, at the level of “You created it, You formed it, You breathed it into me,” this is the matter of the letters of writing.

So every Jew has two levels. In its root, “it is pure,” the soul is engraved letters, one with its source; in its descent, “You created it, You formed it, You breathed it into me,” it is written letters. This answers the question: “it is pure” comes first because the root precedes the descent.

SECTION 6 • ¶31-32

Walking in My statutes

31 ולהבין ענין ב' בחי' אלו בעבודת ה' הוא כי יש בחי' אהבה הנמשכת מצד הבינה והדעת בגדולת ה'.

To understand these two levels in the service of G-d: there is a level of love that is drawn from Binah (understanding) and Daas (knowledge) of the greatness of G-d.

Now the two levels are applied to the service of G-d. One kind of love for G-d is born of understanding and knowledge, from contemplating His greatness.

אמנם עיקר בחי' האהבה אינה מצד הדעת וההתבוננות כי אנו רואים שגדול כח הרצון והאהבה יותר מערך השכל וההתבוננות שהרי אפילו קל שבקלים יכול למסור נפשו על קדש"ה שלא מצד ערך ההתבוננות כלל

However, the essential level of love does not come from knowledge and contemplation. For we see that the power of will and love is greater than anything commensurate with intellect and contemplation, since even the lowest of the low can give up his life (mesirus nefesh) for the sanctification of G-d's Name, not at all by virtue of contemplation.

But love in its essence does not come from contemplation. The proof: even the least worthy Jew is ready to give his life for the sanctification of G-d's Name, which no amount of contemplation could account for.

נמצא שעצם הרצון בכל נפש לה' זהו למעלה מהדעת רק שעובר דרך מעבר ע"י השכל והדעת ולכך בלי התבוננות לא יומשך בגילוי.

It follows that the very will (ratzon) for G-d in every soul is above knowledge; only, it passes through intellect and knowledge as through a passageway, and therefore without contemplation it will not be drawn forth into revelation.

So the essential will for G-d in every soul is above knowledge. It passes through intellect and knowledge on its way out, which is why without contemplation it does not become revealed.

אבל מ"מ עצם שרש הרצון הוא למעלה מהדעת. וזהו מצד בחי' נשמה שנתת בי טהורה היא

Nevertheless, the very root of the will is above knowledge. And this is from the level of "The soul that You have given within me, it is pure"

Still, the root of that will is above knowledge. It comes from the soul's root, of which the blessing says, "it is pure."

(והיא בחי' אהבת ה' אל האב שנתבאר במ"א⁷⁸ מפני שהוי' אלהינו ממש כו'. וזהו בחינת חטה שאין התינוק יודע^{79,80} כו' כמ"ש במ"א).

(and it is the level of the love of a son for his father, which is explained elsewhere, because Havayah is truly our G-d, etc. And this is the level of "wheat," for "an infant does not know," etc., as is explained elsewhere).

This is the love of a son for his father, explained elsewhere, which comes because "Havayah is our G-d," truly our own. It is also linked with "wheat," after the Sages' saying that an infant does not know how to call "father" and "mother" until it tastes grain; this too is explained elsewhere.

וזהו אם בחקותי תלכו בחוקים שחקקתי לכם היינו בחיי חג"ת דא"א ששם שרש האבות ע"כ ביכולתם לרעות צאנם ולהביאם למקור זה הנק' חקיקות ואז תלכו בבחי' מהלך בלתי שיעור וגבול.

This is [the meaning of] "If you walk in My statutes": in the statutes that I have engraved for you, that is, the level of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Arich Anpin, where the root of the Patriarchs is. Therefore they are able to pasture their flock and bring them to this source, which is called "engravings," and then "you will walk," at the level of a walking without measure or limit.

So "If you walk in My statutes" means: in the statutes I have engraved for you, the Chesed, Gevurah and Tiferes of Arich Anpin, where the Patriarchs are rooted. The Patriarchs, as shepherds, can lead their flock, the Jewish souls, to that source, and then the soul's walking is without measure or limit.

וכמ"ש הנה ישכיל עבדי⁸¹ כוי וגבה מאד ופי' מאד בלי גבול היינו בבחי' א"ס (ועמ"ש ע"פ הזהר וישב הנ"ל) וזה הגילוי יהיה לע"ל.

As it is written, "Behold, My servant shall be wise," etc., "and very high"; and the meaning of "very" (me'od) is without limit, that is, at the level of the Infinite One (Ein Sof) (see what is written on the Zohar on Vayeshev mentioned above). And this revelation will be in the Time to Come.

The verse "Behold, My servant shall be wise... and very high" shows this: "very" (me'od) means without limit, the level of the Infinite One. This revelation belongs to the Time to Come.

והיינו ע"י אהבת ככל מאדך⁸² בבחי' הילוך בתוספת אור דבר יום ביומו וכל א' מוכרח לבא אל אמיתית שרשו ומקורו בבחי' חג"ת דא"א הנק' בחקותי כי לא ידח ממנו נדח⁸³ ממנו ממש ממהותו ועצמותו ית'.

That is, through the love of "with all your might" (bechol me'odecha), at the level of walking, with an increase of light, "each day's matter on its day." And every one is bound to come to the truth of his root and source, at the level of Chesed, Gevurah and Tiferes of Arich Anpin, which are called "My statutes," for "the banished one shall not be banished from Him": truly from Him, from His being and essence, blessed be He.

It is reached through love "with all your might" (bechol me'odecha), with light increasing day by day. Every soul must eventually reach its true root, for, in the verse's words, "the banished one shall not be banished from Him," from G-d's very being and essence.

32 ואם לא בדור הזה יבא בגלגול בדור אחר ובפרט בדרא דמלכא משיחא שיתעלו כללות נש"י בבחי' מאד

And if not in this generation, he will come in a reincarnation in another generation, and especially in the generation of King Moshiach, when the souls of Israel as a whole (klalus) will be raised to the level of "very" (me'od).

If a soul does not reach its root in this lifetime, it returns in a later generation, in a reincarnation. Above all, in the generation of Moshiach the souls of Israel as a whole will rise to the level of "very."

כי בימות המשיח עד תחיית המתים⁸⁴ יהיה העבודה במצות מעשיות רק שיהיה שלימות העבודה וכמ"ש במ"א ע"פ אוסרי לגפן^{85,86} לכן אז יהיה גבה מאד בחקותי ממש תלכו.

For in the days of Moshiach, until the Resurrection of the Dead, the service will be in practical mitzvos, only there will be the perfection of the service, as is explained elsewhere on the verse "Binding his foal to the vine." Therefore then there will be "very high": truly "in My statutes you will walk."

In the days of Moshiach, until the Resurrection, divine service will still consist of practical mitzvos, but in their full perfection, as explained on the verse "Binding his foal to the vine." Then "very high" will be fulfilled, and Israel will truly walk "in My statutes."

והנה מה שאמר אם בחקותי תלכו אין אם אלא לשון תחנונים⁸⁷ הכוונה בבקשה זו שלא ילכו כנסת ישראל בבחי' הילוך הנ"ל כ"א בג' חקיקות הללו

Now, as for its saying "If you walk in My statutes": "If (im) is nothing but a term of entreaty." The intent of this request is that the Congregation of Israel should walk in the walking mentioned above only in these three engravings

As the Sages said, "If" here is a plea: G-d is entreating Israel. The plea is that the Congregation of Israel walk this path only within these three "engravings."

(שהם שרש ג' אבות שהם שרש ג' מדות הקדושות אהי"ר ורחמנות ושאר המדות מסתעפים מהם נצח ענף החסד שהוא האהבה כו' וכן כל המצות נמשכים מג' קוין אלו

(which are the root of the three Patriarchs, who are the root of the three holy attributes (middos), love and awe and compassion; and the other attributes branch out from them, Netzach (victory) being a branch of Chesed (kindness), which is love, etc.; and likewise all the mitzvos are drawn from these three lines,

The three engravings are the root of the three Patriarchs and of the three holy attributes, love, awe and compassion. All the other attributes branch out from them, as Netzach branches from Chesed, and all the mitzvos too are drawn from these three lines.

ולכן נחלקו לגי' בחיי תורה ועבודה וגמ"ח^{88,89} ולא בדרך אחרת זולתם כלל וזהו בחקותי שחקקתי דוקא תלכו:

and therefore they are divided into three categories, Torah, service and acts of kindness), and not in any other way besides them at all. This is [the meaning of] "in My statutes," that I have engraved, specifically, "you shall walk."

This is why the mitzvos fall into three groups, Torah, service and acts of kindness, the three things on which the world stands. G-d asks that Israel walk in no other way: "in My statutes," the ones He engraved.

SECTION 7 • 33-36

Keeping My commandments

33 ה ואת מצותי תשמרו.⁹⁰ פי' השמירה כדי שיתקיים ההילוך דבכל מאדך בתפלה הוא ע"י המצות שהן בחיי כלים מכלים שונים לאור א"ס ב"ה וזהו ויין מלכות רב כיד המלך.⁹¹

5. "And keep My commandments." The meaning: the keeping, so that the walking of "with all your might" in prayer will endure, is through the mitzvos, which are the level of vessels, "vessels of diverse vessels," for the Infinite Light (Or Ein Sof), blessed be He. This is [the meaning of] "And royal wine in abundance, according to the hand of the king."

Section 5 turns to the second half of the verse, "and keep My commandments." The walking of prayer, "with all your might," must be kept and preserved, and that happens through the mitzvos, which are vessels for the Infinite Light; the Megillah's "vessels of diverse vessels... and royal wine in abundance" alludes to this.

92 פי' עד"מ היין שא"א לקבלו בלא כלי וכן עד"מ האור שמאיר בפתילה שאם אין פתילה יסתלק האור.

The meaning, by way of analogy: wine, which cannot be received without a vessel; and likewise, by way of analogy, the light that shines on a wick: if there is no wick, the light departs.

Wine cannot be held without a vessel, and a flame cannot stay alight without a wick: without the wick, the light departs.

34 וכן עד"מ בנפש החיונית המחיה אברי הגוף כמו כח הראיה בעין וכח השמיעה באזן שבקלקול הכלי ע"י מכה וכדומה מסתלק אור הראיה מהעין והשמיעה מהאזן עד"מ.

And likewise, by way of analogy, with the vital soul that gives life to the limbs of the body, such as the power of sight in the eye and the power of hearing in the ear: when the vessel is damaged by a blow or the like, the light of sight departs from the eye, and the hearing from the ear, by way of analogy.

The same holds for the vital soul in the body: sight and hearing need healthy organs, and if the eye or the ear is injured, the power departs from it.

וכך עדי"ו יובן ענין רמ"ח מ"ע רמ"ח אברים דהיינו בחי' כלים דז"א לקבל המשכת האור מבחי' כתר תרי"ך עמודי אור^{93,94}

In the same way will be understood the matter of the two hundred and forty-eight positive commandments, the two hundred and forty-eight limbs, that is, the level of the vessels of Z'eir Anpin, to receive the drawing down of the light from the level of Keser (the Crown), the six hundred and twenty pillars of light,

So the 248 positive commandments correspond to 248 "limbs," the vessels of Z'eir Anpin, which receive the light drawn from Keser, called the "620 pillars of light."

שהם תרי"ג מצות דאורייתא ושבע מצות דרבנן שיומשך ויתפשט בכלים ואברים דז"א ומשם יומשך בבי"ע ובלעדי הכלים הי' מסתלק האור כענין שנאמר כלים רקים אל תמעטי⁹⁵ כו' וכתוב אין עוד כלי ויעמוד השמן^{96,97} כו'.

which are the six hundred and thirteen mitzvos of the Torah and the seven mitzvos of the Rabbis, so that it be drawn and spread into the vessels and limbs of Z'eir Anpin, and from there be drawn into Beriah (Creation), Yetzirah (Formation) and Asiyah (Action). Without the vessels the light would depart, as in what is said, "Empty vessels, do not take few," etc., and it is written, "There is no other vessel; and the oil stopped," etc.

The 620 are the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis. Through them the light spreads into Z'eir Anpin and then into the lower worlds; without vessels it would depart, as in Elisha's miracle, where the oil flowed only while there were empty vessels to fill.

(ועמ"ש מזה בביאור ע"פ וקבל היהודים).^{98,99} וזהו ויין מלכות הוא האור שמאיר רב כיד המלך הוא בחי' היד הגדולה חסד דאריך כו'

(See what is written about this in the explanation on the verse "And the Jews accepted.") And this is [the meaning of] "And royal wine": it is the light that shines; "in abundance, according to the hand of the king": it is the level of "the great hand," the Chesed (kindness) of Arich [Anpin], etc.

The reader is referred to the discourse on "And the Jews accepted." In the verse, the "royal wine" is the light, and "according to the hand of the king" is "the great hand," the Chesed of Arich Anpin.

ועל ידי שנכנס יין זה באדם יצא הסוד ואהבה מסותרת ששרשה מבחי האבות אשר שרשן מבחי זו בעבר הנהר כו' כנ"ל.

And through this wine entering a person, “the secret comes out,” and [so does] the hidden love, whose root is from the level of the Patriarchs, whose root is from this level beyond the River, etc., as mentioned above.

When this wine enters a person, “the secret comes out,” as the Sages say of wine: the hidden love is revealed, whose root is in the Patriarchs, beyond the River.

אך שצריך להיות בחי כלים מכלים שונים דתורה ומצות שבהן יומשך יין מלכות להיות רב כיד המלך.

Only, there must be the level of vessels, “vessels of diverse vessels,” of Torah and mitzvos, in which the royal wine will be drawn, to be “in abundance, according to the hand of the king.”

But the wine must be received in vessels, the “diverse vessels” of Torah and mitzvos, so that it can flow “in abundance, according to the hand of the king.”

35 וזהו ואת מצותי תשמרו פי מצוה לשון צוותא והתחברות והיינו כאשר האור נמשך בכלי אז הוא בבחי התקשרות וצוותא אלינו משא"כ בעודו למעלה נקי חקיקה גליף גליפו וכו'.

This is [the meaning of] “And keep My commandments” (mitzvosai): mitzvah is a term of tzavta, joining and connection. That is, when the light is drawn into a vessel, it is then at the level of a bond and joining with us; whereas while it is still above, it is called engraving, “He engraved engravings,” etc.

“My commandments” (mitzvosai) is read as related to tzavta, joining. When light is drawn into a vessel it becomes bound and joined with us; while it remains above, it is only “engraving.”

וזהו בחוקתי תלכו בתפלה בבחי אהבה ויראה והתעוררות רחמים כו' שהם עליות עד בחי חקיקה עליונה אורות דכתר

This is “In My statutes you shall walk”: in prayer, at the level of love and awe (ahavah and yirah) and the arousal of compassion, etc., which are ascents up to the level of the supernal engraving, the lights of Keser (the Crown);

So “In My statutes you shall walk” is the ascent in prayer, through love, awe and the arousal of compassion, up to the supernal engraving, the lights of Keser.

והיינו דוקא ע"י ואת מצותי תשמרו שהן הכלים להמשכת וגילוי אורות הנ"ל שע"י הכלי יתקיים האור והיינו כי צ"ל תמיד בחי העלאה והמשכה כו' בחי רצוא ושוב.¹⁰⁰

and this is specifically through "And keep My commandments," which are the vessels for drawing down and revealing the lights mentioned above, for through the vessel the light endures. That is, there must always be the level of raising up and drawing down, etc., the level of "running and returning" (ratzo vashov).

That ascent lasts only through "keep My commandments," the vessels that draw the lights down and reveal them. There must always be both raising up and drawing down, "running and returning," as the prophet describes the living creatures of the Chariot.

36 ועי"ז ונתנה הארץ יכולה¹⁰¹ הארץ היינו בחי מלכות דאצילות שתתן יכולה בהעלאת מ"נ דרפ"ח ניצוצין ואח"כ ממילא יומשך בחי ועץ השדה יתן פריו הוא המשכת מ"ד

Through this, "the land shall give its produce": "the land" is the level of Malchus (sovereignty) of Atzilus (Emanation), which shall give its produce in the raising of the feminine waters (mayin nukvin) of the two hundred and eighty-eight sparks; and afterward there will automatically be drawn the level of "and the tree of the field shall give its fruit," which is the drawing down of the masculine waters (mayin duchrin);

The verse continues, "the land shall give its produce, and the tree of the field shall give its fruit." The land is Malchus of Atzilus: its "produce" is the raising of "feminine waters," the 288 sparks lifted up from below, and in response comes the "fruit" of the tree, the "masculine waters" drawn down from above.

והיינו שיהיה גילוי אור א"ס ב"ה להיות והתהלכתי בתוכם¹⁰² בבחי עץ החיים שמשם יומשכו נשמות עליונות הנקראים פרי צדיק עץ חיים¹⁰³ (ועיין בזח"א בראשית דל"ז סע"ב. עמ"ש במ"א ע"פ בן פורת יוסף¹⁰⁴ כו')

that is, that there will be a revelation of the Infinite Light (Or Ein Sof), blessed be He, so that "I will walk among you," at the level of the Tree of Life, from which lofty souls will be drawn, who are called "the fruit of the righteous is a tree of life" (and see the Zohar, Part I, Bereishis, end of folio 37b; see what is written elsewhere on the verse "Yosef is a fruitful bough," etc.).

That response is a revelation of the Infinite Light, as a later verse promises, "I will walk among you," from the level of the Tree of Life. From there come lofty souls, called "the fruit of the righteous," which "is a tree of life."

ועמ"ש עוד ע"פ את שבתותי תשמרו¹⁰⁵ מענין ירידת הנשמות ממקורם ממחשבה עילאה להתלבש בגופים איך שהיא ירידה צורך עלייה למעלה מעלה כו'.

And see further what is written on the verse "You shall keep My Shabbosos," regarding the descent of the souls from their source, from higher thought, to be clothed in bodies, how it is a descent for the sake of an ascent, far, far higher, etc.

The reader is referred to the discourse on "You shall keep My Shabbosos," which explains that the souls' descent from higher thought into bodies is for the sake of a far higher ascent.

ועמ"ש בד"ה ושמתי כדכד¹⁰⁶ בענין טהרה מביאה לידי קדושה וסדי"ה אלה מסעי^{107, 108} בענין מסעיהם למוצאיהם.¹⁰⁹

And see what is written in the discourse beginning "And I will make your windows of kadkod," regarding "purity brings to holiness," and at the end of the discourse beginning "These are the journeys," regarding "their journeys according to their goings out."

Also cited are the discourse on "And I will make your windows of kadkod," on the teaching that purity leads to holiness, and the end of the discourse on "These are the journeys," on "their journeys according to their goings out."

(ועיין מענין חרות על הלוחות^{110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120} ברבות משפטים ר"פ ל"ב. כי תשא פמ"א. פקודי פנ"א. ובגמרא עירובין נ"ד א'. ובוזהר ח"ב דף פ"ד דק"יג ב'. קי"ד א'. קפ"ג א' מ"ה ע"ב. ח"א דל"ז סע"ב ודקל"א ב'. ח"ג ד"ו ע"ב).¹²¹

(And on "engraved upon the Tablets," see Rabbah on Mishpatim, beginning of section 32; Ki Sisa, section 41; Pekudei, section 51; and in the Gemara, Eruvin 54a; and in the Zohar, Part II, folio 84; folio 113b; 114a; 183a; 45b; Part I, end of folio 37b, and folio 131b; Part III, folio 6b.)

This parenthesis gathers sources on "engraved upon the Tablets" in the Midrash, the Talmud and the Zohar. Several of them read charus, "engraved," as cherus, "freedom": freedom from the angel of death and from subjugation.

וצויתי את ברכתי¹²² ברכת המצות כי מצות צריכות כוונה להמשיך בהן האור וכללות הכוונה היא התפלה של כל יום כמ"ש במ"א ע"פ לא הביט און ביעקב¹²³

"And I will command My blessing": the blessing over the mitzvos. For mitzvos require intention, to draw the light into them, and the intention as a whole (klalus) is the prayer of each day, as is explained elsewhere on the verse "He has not beheld iniquity in Yaakov."

The verse "And I will command My blessing" (in Parshas Behar) is read as the blessing said over a mitzvah. Mitzvos need intention, to draw the light into them, and the intention as a whole is the daily prayer, as explained on the verse "He has not beheld iniquity in Yaakov."

וזהו ענין אם בחקותי תלכו שהוא בבחינת התפלה ואחר כך ואת מצותי תשמרו כו' ודרך פרט זהו ג"כ ענין ברכות המצות:¹²⁴

This is the matter of “If you walk in My statutes,” which is at the level of prayer, and afterward “and keep My commandments,” etc.; and in the particular, this is also the matter of the blessings over the mitzvos.

So “If you walk in My statutes” is prayer, and “keep My commandments” follows it. In the particular, the blessing recited over each mitzvah does the same for that mitzvah.

SECTION 8 • ¶37-39

A further explanation: the tzelem and the light of Tohu

37 אם בחקותי¹²⁵ תלכו כו'. מבואר בע"ח (שער כ"ה¹²⁶ פ"א המתחיל ענין הצלם באמיתית נלע"ד¹²⁷ כו')

“If you walk in My statutes,” etc. It is explained in Etz Chaim (Sha’ar 25, chapter 1, which begins, “The matter of the tzelem, in truth, as it seems to my humble opinion,” etc.)

Here a further discourse on the verse begins; the Kehot note says another version of it appears in Sefer HaMaamarim 5566 as an explanation of the discourse “If you walk in My statutes.” It opens with the gate of Etz Chaim on the tzelem, the “image” that clothes the soul.

בחי צלם כו' שהוא בחי נפש השכלית המחבר הצורה והחומר שהוא נפש האלהית עם נפש הבהמית לברר בירורים

[that] the level of the tzelem (“image”), etc., which is the level of the intellectual soul, joins the form and the matter, that is, the G-dly soul with the animal soul, in order to refine refinements (beirurim).

The tzelem is the intellectual soul, which joins form and matter, the G-dly soul and the animal soul, so that together they can refine what needs refining.

כי נפש הבהמית הוא בחי בהמה פשוטה ועמ"ש מזה בד"ה זאת חנוכת המזבח¹²⁸ ונפש השכלית היא בחי נוגה מעורב טו"ר¹²⁹ כמ"ש חכמים המה להרע.¹³⁰

For the animal soul is the level of a simple animal (and see what is written about this in the discourse beginning “This is the dedication of the altar”), and the intellectual soul is the level of nogah, mixed of good and evil, as it is written, “They are wise to do evil.”

The animal soul is a “simple animal,” and the intellectual soul belongs to nogah, the realm in which good and evil are mixed: human cleverness can serve either side, as the prophet says, “They are wise to do evil.”

38 וזהו ימי שנותינו בהם¹³¹ שבעים שנה דקאי אלמעלה שתה עונותינו לנגדך¹³² עלומינו למאור פניך כו' היינו שיתפכו בחי' עונותינו כו'

This is [the meaning of] “The days of our years, in them, are seventy years,” which refers back to the verse above, “You have set our iniquities before You, our hidden things in the light of Your countenance,” etc.: that is, that the level of “our iniquities” will be transformed, etc.,

The verse “The days of our years... are seventy years” is read with the verse above it, “You have set our iniquities before You, our hidden things in the light of Your countenance”: a person’s sins are to be transformed.

שיהיה לנגדך ועלומינו יבא למאור פניך כו' הוא ע"י הצלם כו' ולזה ניתן ע' שנה לכל אחד ואחד לפי ערכו ושיעורו בכדי לברר כו'.

so that it will be “before You,” and “our hidden things” will come “to the light of Your countenance,” etc. This is through the tzelem, etc.; and for this, seventy years are given to each and every one, according to his measure and capacity, in order to refine, etc.

Through the tzelem, the iniquities become “before You,” and the hidden things come “to the light of Your countenance.” For this work of refinement each person is given seventy years, according to his measure.

גם איתא בע"ח¹³³ שעתה מ"ה מברר ב"ן ולע"ל כשיתברר בחי' ב"ן¹³⁴ אזי יהיה א"ח עטרת בעלה. כי השבירה היא בבחי' ס"ג¹³⁵ כלו ס"ג יחדיו¹³⁶ כו' והיינו בבחי' ב"ן שבס"ג.¹³⁷

It is also found in Etz Chaim that now the Name Mah (45) refines the Name Ban (52), and in the Time to Come, when the level of Ban has been refined, then “a woman of valor [will be] the crown of her husband.” For the shattering is in the level of the Name Sag (63), “they have all turned aside (sag) together,” etc., that is, in the level of Ban within Sag.

Etz Chaim also teaches that now the Name Mah refines the Name Ban, and when Ban has been refined, “a woman of valor will be the crown of her husband,” the feminine rising above the masculine. The shattering of the vessels took place in the Name Sag, as hinted in “they have all turned aside (sag) together,” and specifically in the Ban within Sag.

39 ולע"ל כשיתברר שם ס"ג יתהוה ממנו ס"ג שבס"ג כו'. וביאור הענין הוא כי בחי' מ"ה המברר הוא האור הנמשך בבחי' כלי וכמו משה ונחנו מ"ה¹³⁸ בחי' ביטול בתכלית ואעפ"כ היה בגוף

And in the Time to Come, when the Name Sag is refined, Sag of Sag will come into being from it, etc. The explanation of the matter: the level of Mah, which refines, is the light drawn forth in the level of a vessel, like Moshe, "and what (mah) are we," the level of utter self-nullification (bittul); and even so he was in a body.

In the Time to Come, once Sag is refined, a higher level, "Sag of Sag," will emerge from it. To explain: Mah, the Name that does the refining, is light drawn into a vessel; Moshe, who said "and what (mah) are we," embodied this utter self-nullification, yet he lived in a body.

ואף שהוא מבחי' אבא היינו רק מבחי' אחוריים קפ"ד קס"א גימטריא משה,¹³⁹ ועמ"ש מזה ע"פ אני ישנה^{140, 141} גבי קול דודי דופק,

And although he is from the level of Abba, this is only from the level of the back (achorayim): 184 [and] 161, the numerical value of Moshe. (See what is written about this on "I am asleep," regarding "The voice of my Beloved knocks.")

Moshe derives from Abba (Chochmah), but only from its "back." The numbers 184 and 161 together equal (345) משה; the discourse on Pekudei cited by the Kehot note identifies 161 as the Name Ehe-yeh spelled with yuds, the inner dimension of Binah, in which the back of Abba is clothed.

וכן נובלות חכמה שלמעלה תורה פ"י הנמשך מבחי' מוחין דאבא למדותיו שיהיה תורה כשר או פסול כו' ועמ"ש בד"ה השמים כסאי^{142, 143} כו',¹⁴⁴

So too, "the fallen fruit of the Chochmah (wisdom) Above is Torah": that is, what is drawn from the level of the intellect (mochin) of Abba into His attributes, so that there is Torah, kosher or unfit, etc. (See what is written in the discourse beginning "The heavens are My throne," etc.)

Likewise the Sages' phrase "the fallen fruit of the Chochmah Above is Torah" refers to what flows from the mochin of Abba into the divine attributes, producing the Torah's rulings of kosher and unfit.

וכמ"כ בחינת משה היה לו אהבה ויראה ומדות רק שהיו נמשכין מבחי' מוחין פ"י שהיה האהוי"ר שלו בבחי' ביטול בתכלית בבחי' אבא מבחי' אחוריים

So too, the level of Moshe had love and awe and emotive attributes (middos), only they were drawn from the level of the intellect; that is, his love and awe were in a state of utter self-nullification, at the level of Abba, from the level of the back

Moshe did have love, awe and emotions, but they flowed from the intellect, from Abba. His love and awe were utter self-nullification, from the "back" of Abba.

(כי פנימית אבא הוא פנימית עתיק)¹⁴⁵ ולא מבחי התלהבות שמבחי אימא וכמו ההפרש שבין שבת ליו"ט שיו"ט הוא בחי שמחה¹⁴⁶ כו' ושבת הוא בחי עונג^{147, 148} נאדר בקדש¹⁴⁹ כו'

(for the inner dimension (pnimiyus) of Abba is the inner dimension of Atik), and not from the level of fervor, which is from the level of Imma. It is like the difference between Shabbos and Yom Tov: Yom Tov is the level of joy, etc., and Shabbos is the level of delight (oneg), "glorious in holiness," etc.,

Abba's inner dimension is one with that of Atik, the highest level. Moshe's love was not the fervor that comes from Imma (Binah); the difference is like that between Yom Tov, whose mark is joy, and Shabbos, whose mark is delight, "glorious in holiness."

מלה בגרמיה¹⁵⁰ כמ"ש בפי אמור צ"ד ע"א, וכן היה האהוי"ר של משה וביקש הראני נא את כבודך¹⁵¹ פי שיראה א"ס שלא בבחי כלי¹⁵²

a thing in itself, as is explained in Parshas Emor, folio 94a. So too were the love and awe of Moshe. And he asked, "Show me, please, Your glory," meaning that he should see the Infinite One (Ein Sof) not in the level of a vessel

The Zohar calls Shabbos's holiness "a thing in itself," not drawn from anything else, and so were Moshe's love and awe. When he asked, "Show me, please, Your glory," he wanted to see the Infinite One directly, not through a vessel.

(ע' רע"מ פ' פנחס ד' רנ"ה ע"ב) והשיבו כי לא יראני האדם וחי¹⁵³ בחייהן אינן רואים¹⁵⁴

(see the Ra'aya Mehemna, Parshas Pinchas, folio 255b). And He answered him, "For man shall not see Me and live": "in their lifetime they do not see,

The Ra'aya Mehemna on Pinchas is cited for this request. G-d answered, "For man shall not see Me and live," which the Sages explain as meaning that people do not see Him in their lifetime.

אבל במיתתן רואים כו' וכדאיתא במדרש טוב זה מלאך חיים¹⁵⁵ מאד זה מלאך המות היינו שלאחר מיתה יכול להשיג בחינת מאד בלי גבול כו'

but in their death they see," etc. As is found in the Midrash: "good" is the angel of life; "very" is the angel of death. That is, after death one can grasp the level of "very" (me'od), without limit, etc.

But in their death they do see. The Midrash reads "very good" this way: "good" is the angel of life and "very" is the angel of death, for after death one can grasp the limitless level of "very."

היינו כשהוא חי בבחי' גוף וכלי לא יראני כו' רק במיתתו אחר שנתברר הכלי לגמרי בבחי' אתכפא ואתהפכא אז רואין ולע"ל שיזדכך שלא יהיה הגוף מדכר ונוקבא (ועי' זהר ח"ב קס"ז ב') רק

That is, while he lives in the level of a body and a vessel, "he shall not see Me," etc.; only "in their death," after the vessel has been completely refined at the level of subjugation and transformation (iskafya and is'hapcha), then they see. And in the Time to Come, when it will be purified, so that the body will not be [from] male and female (see the Zohar, Part II, 167b), but rather,

While a person lives in a body, a vessel, he cannot see; only after death, once the vessel has been fully refined by subduing and transforming evil, does he see. In the Time to Come the body itself will be purified, and will no longer come from male and female.

כדכתיב ועצמותיך יחליץ¹⁵⁶ מבחי' טלא דבדולחא^{157, 158} טל אורות טלך¹⁵⁹ אז גם הגוף יוכל לראות ולהשיג בחי' אור א"ס¹⁶⁰

as it is written, "and He will strengthen your bones," from the level of "the dew of crystal," "a dew of lights is your dew," then the body too will be able to see and grasp the level of the Infinite Light (Or Ein Sof).

Instead, as Isaiah says, "He will strengthen your bones," through what the Zohar calls "the dew of crystal," the "dew of lights" with which the dead will be revived. Then even the body will be able to see and grasp the Infinite Light.

וזהו כאור שבעת הימים¹⁶¹ פי' אור ז' הימים כמו שהיתה קודם הבריאה בעולם התהו רק שהיה בבחי' ז' אורות להיות האורות גדולים מהכלי.

And this is "like the light of the seven days": that is, the light of the seven days as it was before the creation, in the World of Tohu (chaos), only it was in the level of seven lights, the lights being greater than the vessel.

That is the meaning of "like the light of the seven days": the light as it was before creation, in the World of Tohu, where seven lights were greater than their vessels.

אך היה בהן שבירה ואח"כ עולם התקון נעשה הכלי גדול והאור קטן. ולעתיד לבוא כשיזדכך הכלי יהיה ג"כ האור גדול כאור ז' הימים בחי' תהו ואז יהי' א"ח עטרת בעלה כו'

But there was a shattering in them, and afterward, in the World of Tikkun (rectification), the vessel became great and the light small. And in the Time to Come, when the vessel is purified, the light too will be great, like the light of the seven days, the level of Tohu; and then "a woman of valor [will be] the crown of her husband," etc.

The vessels of Tohu shattered, and in the World of Tikkun the vessels are large and the light small. In the Time to Come purified vessels will hold a great light like that of Tohu, and then "a woman of valor will be the crown of her husband."

(ועמ"ש בד"ה והיה אור הלבנה.¹⁶² ועיין במק"מ ס"פ מצורע¹⁶³ מענין אור שבעת הימים ובהרמ"ז פ' כי תשא קפ"ח ב')

(See what is written in the discourse beginning “And the light of the moon shall be.” And see the Mikdash Melech, at the end of Parshas Metzora, on the light of the seven days, and the Ramaz on Parshas Ki Sisa, 188b.)

The parenthesis refers to the discourse on “And the light of the moon shall be,” to the Mikdash Melech, and to the Ramaz, for more on the light of the seven days.

וזהו ענין ק"ש שמע שם ע' רבתי¹⁶⁴ היינו בחינת אור שבעת הימים שהעלאת מ"ן מהכירור דנה"ב מתעלה לשם.

This is the matter of the Shema: in “Shema” there is a large ayin, that is, the level of the light of the seven days, for the raising of the feminine waters (mayin nukvin) from the refinement of the animal soul rises there.

The Shema hints at this: the ayin of “Shema,” a letter with the value seventy, is written large, and it stands for the light of the seven days. The “feminine waters” raised by refining the animal soul rise up to that level.

וזהו ואהבת את^{165, 166} הוי' אלקיך את הטפל¹⁶⁷ כו' להיות בבחי' אהבה. וטפל ובטל לשם הוי' (ועמ"ש ע"פ וידעת היום)^{168, 169} ולהתכלל באחד.

And this is “And you shall love Havayah your G-d”: et [comes] to include the secondary, etc., so as to be in the level of love; and [to be] secondary and nullified to the Name Havayah (see what is written on the verse “And you shall know this day”), and to be included in the One.

In “And you shall love Havayah your G-d,” the word et includes what is secondary: one becomes secondary and nullified to G-d’s Name and is included in the One. The discourse on “And you shall know this day” explains this.

בכל לבבך שהוא בחינת נפש הבהמית רביעית דם שבלב כו' ובכל נפשך בחינת נפש השכלית בחי' צלם המחבר הנ"ל וכשיתהפכו ויתבררו יבא לבחי' ובכל מאדך מאד בלי גבול

“With all your heart” is the level of the animal soul, the quarter-measure of blood in the heart, etc.; “and with all your soul” is the level of the intellectual soul, the level of the tzelem that joins, mentioned above. And when they are transformed and refined, he will come to the level of “and with all your might” (me’odecha), “very” (me’od), without limit,

“With all your heart” refers to the animal soul, centered in the blood of the heart; “with all your soul” refers to the intellectual soul, the tzelem that joins the two. When both are transformed and refined, one reaches “with all your might,” me’od, a love without limit.

כדכתיב הנה ישכיל עבדי ירום ונשא וגבה מאד¹⁷⁰ אשר בשביל זה ירדה הנפש האלהית למטה

as it is written, “Behold, My servant shall be wise; he shall be exalted and lifted up and very high.” It is for the sake of this that the G-dly soul descended below,

This is the “very high” of Isaiah’s verse. It is for this that the G-dly soul descended into the body.

כי מקודם היתה בבחי' גבול ומספר כי נש"י נמשכו מבחי' זו"נ עולם התיקון בבחי' כלי כו'

for before, it was in the level of limit and number, since the souls of Israel were drawn from the level of Z'eir Anpin and Nukva of the World of Tikkun, in the level of a vessel, etc.,

Before its descent the soul was limited and counted, for the souls of Israel come from Z'eir Anpin and Nukva of the World of Tikkun, which are vessels.

וכמ"ש חי ה' אשר עמדתי לפניו כו' משא"כ אחר ירידתה בחי' צלם לברר כו' לאכפא כו'

as it is written, “As Havayah lives, before Whom I have stood,” etc.; whereas after its descent, [in] the level of the tzelem, to refine, etc., to subdue, etc.,

The verse “As Havayah lives, before Whom I have stood” describes the soul’s standing before G-d before its descent. After the descent, as the tzelem, the soul refines and subdues the animal soul.

בכל לבבך ובכל נפשך יכול עי"ז להשיג האהבה מבחי' אור א"ס בחי' בכל מאדך שמעולם התהו

“with all your heart and with all your soul,” it can through this attain the love from the level of the Infinite Light, the level of “with all your might,” which is from the World of Tohu.

By loving G-d “with all your heart and with all your soul,” with both souls refined, it can attain love from the Infinite Light itself, “with all your might,” a love from the World of Tohu.

ואף שא"א להיות בבחי' גוף וכלי מ"מ הארה מזה יוכל להיות בכל יום ובמיתתן אחר שנברר הכל רואין כו' וזהו היה מספר בני¹⁷¹ ישראל כו' אשר לא יספר כו':

And although this cannot be in the level of a body and a vessel, nevertheless a radiance of it can be every day; and “in their death,” after everything has been refined, “they see,” etc. And this is [the meaning of] “The number of the children of Israel shall be,” etc., “which cannot be counted,” etc.

Such love cannot be fully present in a body, but a glimmer of it is possible every day, and after death, when all has been refined, the soul sees. This is the promise that Israel’s number will be beyond counting, beyond all limit.

SECTION 9 • ¶40-42

The two engravings of the animal soul

40 ב אך קודם הק"ש בחי" אהבה הנ"ל צריך להיות פסוקי דזמרה. וזהו אם בחקותי תלכו ב' חקיקות כמו

כלי שצריך חקיקה מבחוץ ומבפנים

2. But before the Shema, the level of the love mentioned above, there must be the Pesukei DeZimrah ("verses of song"). And this is [the meaning of] "If you walk in My statutes (bechukosai)": two engravings, like a vessel that needs engraving from outside and from inside;

Section 2 of this discourse: before the love of the Shema comes Pesukei DeZimrah, the psalms of praise in the morning prayers. The plural "My statutes" (bechukosai) is read as two engravings, as a vessel is engraved both outside and inside.

כמו כן צריך כלי הנפש הבהמית לב' חקיקות הללו בכדי שאח"כ יוכל להיות בחי' תלכו שהוא בחי' אהבה להתכלל באחד

so too the vessel of the animal soul needs these two engravings, so that afterward there can be the level of "you will walk," which is the level of love, to be included in the One,

The animal soul is such a vessel and needs both engravings before it can "walk," that is, love G-d and be included in the One.

כדכתיב הלך ונסוע הנגבה¹⁷² וענין החקיקה מבחוץ הוא ע"י פסוקי דזמרה שהוא מלשון זמיר עריצים¹⁷³ פי' שע"י ההתבוננות בגדולת א"ס ב"ה בפסוקי דזמרה הוא מזמר ומכרית בחי' הרע שתוכל להתפשט בנפשו בחי' אהבה אלקית.

as it is written, "going on and journeying toward the south." The matter of the engraving from outside is through the Pesukei DeZimrah, a term from "cutting down (zemir) the tyrants": that is, through contemplating the greatness of the Infinite One (Ein Sof), blessed be He, in the Pesukei DeZimrah, he prunes and cuts off the level of evil, so that the level of G-dly love can spread through his soul.

This walking is like Avraham's "going on and journeying toward the south." The outer engraving is Pesukei DeZimrah, from zemir, "cutting down," as in "cutting down the tyrants": contemplating G-d's greatness in these psalms prunes away the evil, so that G-dly love can spread through the soul.

כי ההתפעלות מההתבוננות הנ"ל עדיין אין זה בחי' אהבה רק בחי' התפעלות מאלקות בכדי שיתפרד הרע

For the arousal from the contemplation mentioned above is not yet the level of love, only the level of being moved by G-dliness, so that the evil will be separated,

The feeling stirred by this contemplation is not yet love. It is only being moved by G-dliness, enough to separate the evil from the good.

כדכתיב רוממות אל בגרונם וחרב פיפיות בידם היינו ע"י בחי' ההתבוננות ברוממותו ית' נפרד הרע.¹⁷⁴

as it is written, "The exaltation of G-d is in their throat, and a two-edged sword in their hand": that is, through the level of contemplating His exaltation, blessed be He, the evil is separated.

As the psalm says, "The exaltation of G-d is in their throat, and a two-edged sword in their hand": contemplating G-d's exaltation is the sword that cuts the evil away.

41 ולכן החיוב דפסוקי דזמרה לא נזכר במשנה רק שתים לפניה^{175, 176} כו' כי לא¹⁷⁷ היה נצרך זה אצלם בכל יום כו'

Therefore the obligation of Pesukei DeZimrah is not mentioned in the Mishnah, only "two before it," etc., for they did not need this every day, etc.

That is why the Mishnah mentions only the two blessings before the Shema and not Pesukei DeZimrah: in the Mishnah's time people did not need this preparation every day.

וזהו החקיקה מבחוץ והחקיקה מבפנים הוא ע"י מצות מעשיות שבבחי' חוקה כמו פרה אדומה ציצית ותפילין שאין בהם שום שכל וטעם

And this is the engraving from outside. The engraving from inside is through the practical mitzvos that are in the level of a chukah (statute), such as the red heifer, tzitzis and tefillin, which have no rationale or reason at all.

The inner engraving is done through practical mitzvos that are chukim, statutes beyond reason, such as the red heifer, tzitzis and tefillin.

והיינו מפני ששרש המצות הוא מבחינת כתר כי אורייתא מחכמה נפקת¹⁷⁸ אבל שרשן הם מכתר תרי"ג מצות¹⁷⁹ דאורייתא¹⁸⁰ וז' מצות דרבנן¹⁸¹ גימטריא תר"ך.

That is because the root of the mitzvos is from the level of Keser (the Crown). For “the Torah issues from Chochmah (wisdom),” but their root is from Keser: the six hundred and thirteen mitzvos of the Torah and the seven mitzvos of the Rabbis, the numerical value of six hundred and twenty.

This is because the root of the mitzvos is in Keser, above reason. The Torah issues from Chochmah, but the mitzvos are rooted in Keser: 613 from the Torah and seven from the Rabbis make 620, the value of כתר.

אך בכל ספיי יש בחי קומה כמו חכמה שבחכמה וכמו כן בכתר יש בחי מצות הנמשך מחכמה שבכתר ונתלבש בחכמה דאצילות ואח"כ בבריאה שיוכל להיות גם למטה טעם למצוה זו.¹⁸²

But in each Sefirah there is the level of a full stature (komah), such as Chochmah of Chochmah; and likewise in Keser there is the level of mitzvos drawn from the Chochmah of Keser, which is clothed in the Chochmah of Atzilus (Emanation) and afterward in Beriah (Creation), so that below too there can be a reason for this mitzvah.

Each Sefirah contains a full set of all the levels, such as Chochmah of Chochmah. So Keser too has mitzvos that come from its Chochmah, clothed in the Chochmah of Atzilus and then in Beriah, which is why such a mitzvah can have a reason that is understood below.

42 ויש מצות הנמשכים מכתר שבכתר והם החוקים שהם רק בחי רצון ונקרא רעוא דרעוין כו' ועיי' מצות אלו ששרשן מאד נעלה יכול להיות חקיקה מבפנים בנפש הבהמית

And there are mitzvos drawn from Keser (the Crown) of Keser, and these are the chukim (statutes), which are only the level of will (ratzon), and it is called “the Will of wills,” etc. Through these mitzvos, whose root is very lofty, there can be an engraving from inside in the animal soul,

Other mitzvos come from the Keser of Keser: the chukim, pure expressions of divine will, called “the Will of wills.” Because their root is so lofty, they can engrave the animal soul from within.

וכדכתיב ועברתי בארץ מצרים¹⁸³ אני ולא מלאך¹⁸⁴ שמפני שהם בעמקי הקליפות צריך דוקא אני בחינה גבוה מאד

as it is written, “And I will pass through the land of Egypt”: “I, and not an angel”; because they were in the depths of the kelipos (husks), specifically “I,” a very high level, was needed.

This is like the Exodus: “I will pass through the land of Egypt,” which the Sages read as “I, and not an angel.” Israel was sunk in the depths of the kelipos, so only the very highest level, G-d Himself, could reach them.

וכמו כן להיות חקיקה בנפש הבהמית שיהיה לו בחי' אהבה להתכלל נפשו באחד היא ע"י מצות הנ"ל ועמ"ש בד"ה ועתה יגדל נא כח.^{185, 186}

So too, for there to be an engraving in the animal soul, so that he will have the level of love, for his soul to be included in the One, it is through the mitzvos mentioned above. (See what is written in the discourse beginning “And now, let the strength be great, please.”)

In the same way, only these lofty mitzvos can engrave the animal soul deeply enough for it to love G-d and be included in the One. The reader is referred to the discourse on “And now, let the strength be great.”

וזהו באר חפרוה שרים¹⁸⁷ בחינת יסוד דנוקבא שכדי שיהיה בבחי' נוקבא בחי' יסוד התקשרות באלהות ע"י התעוררות הנ"ל צריך חפירה כי בלא זה לבו אטום כבתולה^{188, 189}

This is [the meaning of] “a well that princes dug”: the level of the Yesod (foundation) of Nukva. In order that in the level of Nukva there be the level of Yesod, connection with G-dliness, through the arousal mentioned above, digging is needed, for without this his heart is sealed, like a virgin

The verse “a well that princes dug” alludes to this. The well is the Yesod of Nukva, the soul's capacity for connection with G-d; it must be dug open, for otherwise the heart remains sealed, “like a virgin,” in the Talmud's phrase.

(ועמ"ש מזה ע"פ לריח שמניך^{190, 191} בענין על כן עלמות אהבוך. ועמ"ש בד"ה עיני כל.^{192, 193} ובד"ה לא¹⁹⁴ תהיה משכלה ועקרה)¹⁹⁵ וממה נעשה החפירה במחוקק בחי' חקיקה הנ"ל שהוא בחי' מצות הנ"ל

(see what is written about this on “For the fragrance of your good oils,” regarding “therefore the maidens love you”; and see what is written in the discourse beginning “The eyes of all,” and in the discourse beginning “None shall miscarry or be barren”). And with what is the digging done? “With the mechokek,” the level of engraving mentioned above, which is the level of the mitzvos mentioned above.

The parenthesis cites other discourses on this theme. The digging is done “with the mechokek,” a word from the same root as chakikah, engraving: that is, with the mitzvos that are chukim.

אך אעפ"כ התפשטותן הוא בבחי' חכמה ע"י משה (ועמ"ש בפ' חקת ע"פ במחוקק כו') כי אף פרה אדומה נאמרה ע"י משה כו' וע"ז נאמר אמרתי אחכמה ¹⁹⁶ כו'.

But even so, their spreading forth is at the level of Chochmah (wisdom), through Moshe (see what is written in Parshas Chukas on the verse "with the mechokek," etc.), for even the red heifer was told through Moshe, etc.; and of this it is said, "I said, I will become wise," etc.

Even these mitzvos beyond reason are conveyed through Chochmah, through Moshe; even the red heifer was taught through Moshe. Of this the verse says, "I said, I will become wise," which the Sages apply to the red heifer.

וזהו אם בחקותי תלכו ודרשו רז"ל הלואי בחקתי תלכו ¹⁹⁷ היינו שיהי' בחי' הליכה הוא בחי' אהבה ולהתכלל באחד צריך לזה ב' חקיקות הנ"ל

This is [the meaning of] "If you walk in My statutes," which our Sages, of blessed memory, expounded, "Would that you walk in My statutes": that is, for there to be the level of walking, which is the level of love, and to be included in the One, the two engravings mentioned above are needed.

So "If you walk in My statutes," which the Sages read as a plea, "Would that you walk," means: for the soul to walk, to love and be included in the One, it needs both engravings, outer and inner.

כי בלתי זה א"א שיהיה לו בחי' אהבה מאחר שהוא אסור בגוף ונפש הבהמית וכמשל האסור בזיקים שא"א לו להלך אלא א"כ ישתברו הזיקים:

For without this it is impossible for him to have the level of love, since he is bound in the body and the animal soul, like the analogy of one who is bound in chains, who cannot walk unless the chains are broken.

Without them love is impossible, for the soul is bound within the body and the animal soul, like a prisoner in chains who cannot walk until the chains are broken.

SECTION 10 • ¶43-44

Mitzvos as a lamp, Torah as rain

43 ג אך עיקר ההליכה הוא להתכלל נפשו באחד לדבקה בו.¹⁹⁸ ואיך אפשר זה. ולזה אמר ואת מצותי תשמרו אשר קדשנו במצותיו כו' כמבואר במ"א.

3. But the essence of the walking is for his soul to be included in the One, to cleave to Him. And how is this possible? For this it says, “and keep My commandments,” “Who has sanctified us with His commandments,” etc., as is explained elsewhere.

Section 3: the essence of walking is cleaving to G-d, the soul included in the One. How can a person achieve this? Through “and keep My commandments,” as the blessing says, “Who has sanctified us with His commandments.”

וזהו ואת מצותי תשמרו שע"י המצות משתמר בחי' אור א"ס בחי' עתיק. וזהו נר מצוה¹⁹⁹ כמו נר המשמר השמן והאור

This is [the meaning of] “and keep My commandments”: through the mitzvos the level of the Infinite Light (Or Ein Sof), the level of Atik, is kept. This is [the meaning of] “a mitzvah is a lamp”: like a lamp, which keeps the oil and the light,

The mitzvos “keep” the Infinite Light, the level of Atik, as a lamp keeps the oil and the flame; that is why Scripture calls a mitzvah a lamp.

כמו כן המצוה משמרת בחי' אור א"ס (ועמ"ש בד"ה והנה מנורת זהב כולה.^{200, 201} ובד"ה כי תשמע בקול^{202, 203} גבי לשמור את כל מצותיו) וע"ז אמר ועשיתם אותם אתם כתיב.^{204, 205}

so too the mitzvah keeps the level of the Infinite Light (see what is written in the discourse beginning “And behold, a menorah all of gold,” and in the discourse beginning “When you hearken to the voice,” regarding “to keep all His commandments”). And concerning this it says, “and do them” (osam): it is written “you” (atem).

So the mitzvah preserves the Infinite Light. The verse continues “and do them” (osam), which the Sages read as atem, “you”: by keeping the mitzvos, it is as though you made yourselves.

פ"י כי זהו באמת בחי עשייה שנשמות ישראל עושין ומכריחין כביכול המשכת אוא"ס בהכלים והוא מלשון גדול המעשה²⁰⁶ כו',

That is: this is truly the level of "doing," for the souls of Israel make and compel, as it were, the drawing down of the Infinite Light into the vessels; and it is from the expression "Greater is the one who causes the doing," etc.

This is real "doing": through the mitzvos, Jewish souls, as it were, compel the drawing of the Infinite Light into the vessels. The word has the same sense in "Greater is the one who causes the doing than the doer."

ולכן נק' כל עובדא בלשון עשיה פ"י לשון הכרח²⁰⁷ כי מה שהשכל מתפשט בהמעשה שעושה זהו בחי הכרח לגבי השכל שיהי יורד ונמשך בעשייה

Therefore every deed is called by the term *asiyah* ("doing"), meaning a term of compulsion. For when the intellect spreads into the deed that one does, this is a compulsion as regards the intellect, that it descend and be drawn into action;

Asiyah, doing, implies compulsion. When intellect is carried into action, it is forced down into something below its own nature.

כמו כן בעשיית המצוה שנמשך עי"ז אור א"ס ב"ה מה שהוא נעתק ונבדל מסדר ההשתלשלות ונמשך ושורה בהכלים דז"א על כן נק' בחי זו בשם עשיה

so too in the doing of a mitzvah, through which the Infinite Light, blessed be He, which is removed and separate from the order of the chain of descent (*hishtalshelus*), is drawn down and rests in the vessels of *Z'eir Anpin*; therefore this level is called by the name *asiyah*.

So too with a mitzvah: the Infinite Light, which is far removed from the chain of worlds, is drawn down to rest in the vessels of *Z'eir Anpin*. That is why this is called "doing."

(ועמ"ש בד"ה להבין ענין מדלג על ההרים^{208, 209} בענין שלכך נק' המצות בשם רמ"ח אברין דמלכא כו' ע"ש. וע' במ"ש ע"פ ביום השמיני עצרת^{210, 211} בפ"י אשר נשבעת לאבותינו מימי קדם)²¹²

(See what is written in the discourse beginning "To understand the matter of 'leaping over the mountains,'" regarding why the mitzvos are called "the 248 limbs of the King," etc.; see there. And see what is written on the verse "On the eighth day, an assembly," on the meaning of "which You swore to our fathers from days of old.")

The parenthesis refers to the discourse on "leaping over the mountains," which explains why the mitzvos are called "the 248 limbs of the King," and to the discourse on *Shemini Atzeres*, on "which You swore to our fathers from days of old."

וזהו ועשיתם אותם אתם כו'. ונתתי גשמיכם בעתם²¹³ פי' גשמיכם זהו התורה כמ"ש יערוף כמטר לקחי.²¹⁴

This is [the meaning of] “and do them (osam)”: “you” (atem), etc. “And I will give your rains in their season”: “your rains” is the Torah, as it is written, “My teaching shall drop like the rain.”

The next verse, “And I will give your rains in their season,” refers to the Torah, which Moshe compared to rain: “My teaching shall drop like the rain.”

והנה גשמים יורדין בגבורה²¹⁵ ובתורה אמרו רז"ל שניתנה בה' קולות²¹⁶ פי' ה' חסדים המגדילים והם בחי' ה' גבורות דאבא הנעשים בחינת חסדים דאימא.

Now, rains descend with Gevurah (might), and of the Torah our Sages said that it was given with five voices. That is: five chassadim (kindnesses) that make grow, and they are the level of the five gevuros of Abba that become the level of the chassadim of Imma.

Rain falls through Gevurah, and the Torah was given with five voices. These five voices are five chassadim, kindnesses that make things grow, which began as the five gevuros of Abba and became the chassadim of Imma.

פי' כי משה שמע כל התורה בקול אחד כמ"ש והאלהים יעננו בקול²¹⁷ לפי שמשה היה מבחי' אור אבא בעצמו.

That is: Moshe heard the whole Torah in one voice, as it is written, “and G-d answered him with a voice,” because Moshe was from the level of the light of Abba itself.

Moshe heard the whole Torah in a single voice, as in “G-d answered him with a voice,” because his soul came from the light of Abba itself.

אך ישראל לא היה באפשרי לקבל ונתחלק ע"י ה' גבורות דאבא לבחינת חמשה קולות וזהו פלג אלהים מלא מים.²¹⁸

But Israel were not able to receive [it], and it was divided, through the five gevuros of Abba, into the level of five voices. And this is “The stream of G-d is full of water.”

Israel could not receive it that way, so through the five gevuros of Abba it was divided into five voices. This is “the stream of G-d is full of water”: peleg, “stream,” also means division.

פי' מה שנתפלג מבחי' אלהים בחי' ה' גבורות מלא מים באמת הם חסדים שיכולים לקבל.

That is: what was divided off (nispaleg) from the level of Elokim, the level of the five gevuros, is “full of water”: in truth they are chassadim, which they are able to receive.

What was divided off from Elokim, the five gevuros, is “full of water”: in truth it is chassadim, kindness in a form the people could receive.

44 ועיי גשמיכם בחיי התורה הנ"ל נעשה קול דודי דופק²¹⁹ פתחי לי שיהיה לכו פתוח שיוכל להיות
בנפשו בחיי אהבה עיי בחיי התורה המגדל והיה מזה ונתנה הארץ יכולה היינו בחינת ב"ן שנתברר
מנפש הבהמית

And through "your rains," the level of the Torah mentioned above, there comes about "The voice of my Beloved knocks: Open to me," so that his heart will be open, so that there can be in his soul the level of love, through the level of the Torah that makes grow. And from this comes "and the land shall give its produce," that is, the level of Ban, which has been refined from the animal soul

Through the Torah, the "rains," comes "The voice of my Beloved knocks: Open to me": the heart opens so that love can grow in the soul. The result is "the land shall give its produce," the Name Ban refined from the animal soul.

(והוא ע"ד מ"ש בד"ה האזינו השמים^{220, 221} גבי יערוף כמטר שהתורה נק' מטר וגשם שמוציא את כח
הצומח שבהארץ מהעולם אל הגילוי

(and this is along the lines of what is written in the discourse beginning "Give ear, O heavens," regarding "My teaching shall drop like the rain": that the Torah is called rain and showers, which bring out the power of growth in the earth from concealment into revelation,

The discourse on Ha'azinu explains that Torah is called rain because, like rain, it brings the earth's hidden power of growth into the open.

דהיינו להיות הצמיחה בחיי אהבה בכל מאדך כו' ע"ש באריכות וזהו ואהבת בגימטריא ב' פעמים
אור²²² היינו בחיי אור אחד הוא אור זרוע לצדיק²²³ והב' בחיי הצמיחה בכל מאדך)

that is, for the growth to be the level of love "with all your might," etc.; see there at length. And this is [why] ve'ahavta ("and you shall love") has the numerical value of twice or ("light"): that is, one level of light is "light is sown for the righteous," and the second is the level of the growth, "with all your might").

That growth is love "with all your might." The word ve'ahavta, "and you shall love," equals twice or, "light" ($2 \times 207 = 414$): one light is "light is sown for the righteous," and the other is the growth, love "with all your might."

ואח"כ ועץ השדה יתן פריו²²⁴ (ע"י בזהר בפ' בראשית דל"ז סע"ב. ובמק"מ שם) שהוא בחינת מ"ד מנפש האלהית.

And afterward, "and the tree of the field shall give its fruit" (see the Zohar, Parshas Bereishis, end of folio 37b, and the Mikdash Melech there), which is the level of the masculine waters (mayin duchrin) from the G-dly soul.

Then comes "the tree of the field shall give its fruit," the masculine waters from the G-dly soul. The Zohar and the Mikdash Melech are cited for this.

וכמו בארץ שהארץ מעלה מ"ן והגשם המגדל הוא בחי' מ"ד וכדכתיב כאשר ירד הגשם²²⁵ והשלג מן השמים כמו כן ע"י חיבור מ"ה וב"ן הנ"ל יתן פריו היינו שיתגלה בחי' טובא דגניז בגווה

As with the earth: the earth raises the feminine waters (mayin nukvin), and the rain that makes grow is the level of the masculine waters, as it is written, "For as the rain and the snow come down from heaven." So too, through the union of Mah and Ban mentioned above, "it shall give its fruit": that is, that there will be revealed the level of "the good that is hidden within it,"

As in nature the earth sends up its "feminine waters" and the rain descends as "masculine waters," so the union of Mah and Ban makes the tree "give its fruit": the good hidden within is revealed.

היינו רפ"ח ניצוצין שיש בה רק הוא מוסתר ומלוכש רשע מכתיר את הצדיק²²⁶ משא"כ כשנתברר ונתהפך נתגלה האור הנ"ל להיות א"ח עטרת בעלה²²⁷ בחי' שלמעלה מהתקון ס"ג דס"ג

that is, the two hundred and eighty-eight sparks that are in it, only it is hidden and clothed, "the wicked surrounds the righteous"; whereas when it is refined and transformed, the light mentioned above is revealed, so that "a woman of valor [is] the crown of her husband," the level that is above the Tikkun, Sag of Sag.

That hidden good is the 288 sparks, now concealed, as "the wicked surrounds the righteous." When they are refined and transformed, their light is revealed, "a woman of valor, the crown of her husband," a level above the Tikkun, Sag of Sag.

וזוהו והצליח אשר שלחתי²²⁸ לברר בירורין ע"י דברי אשר יצא מפי דוקא כי כל העוסק²²⁹ בתורה הקב"ה יושב ושונה כנגדו²³⁰ כו':

And this is [the meaning of] "and it shall succeed in that for which I sent it," to refine the refinements, through "My word that goes out of My mouth," specifically. For whoever engages in Torah, the Holy One, blessed be He, sits and studies opposite him, etc.

This is the meaning of "it shall succeed in that for which I sent it": the refining is done specifically through Torah, "My word that goes out of My mouth," for when a person studies Torah, the Holy One, blessed be He, sits and studies opposite him.

IN ONE'S AVODAH

In prayer, contemplate G-d's greatness so that the soul's hidden love, which comes from its root above knowledge, is revealed, and let it grow day by day toward love "with all your might." Begin with Pesukei DeZimrah, which cuts away the evil, and keep the mitzvos, especially the chukim that are beyond reason, which engrave the animal soul from within. Make the light of prayer last by drawing it into the vessels of the mitzvos, with their blessings, and study Torah, which opens the heart like rain.

QUESTIONS FOR DISCUSSION

1. Why does the discourse insist that engraved letters are not identical with the stone's simple substance, and how does this nuance carry over to Keser and to the soul?
2. What does the story of Moshe and Rabbi Akiva show about the difference between the Chochmah of Atzilus and the hidden Chochmah of Keser?
3. How does reading "beyond the River" as the root of the soul answer the question of why the blessing says "it is pure" before "You created it"?
4. Why must the walking of prayer be followed by keeping the mitzvos, and what does the image of wine and vessels add?
5. How do Pesukei DeZimrah and the chukim engrave the animal soul from outside and from inside?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

- 1 “If you walk in My statutes and keep My commandments and do them.” The discourse reads the “walking” as the soul’s ascent and “My statutes” as engraved letters.

ויקרא כ"ו:3: Leviticus 26:3

אם־בְּהִקְתִּי תֵלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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- 2 “The Tablets were the work of G-d, and the writing was the writing of G-d, engraved upon the Tablets.” The Alter Rebbe takes the engraved letters of the Tablets as the model of letters that are one with the substance they are in.

שמות ל"ב:32: Exodus 32:32

וְהַלְחֹת מַעֲשֵׂה אֱלֹקִים הָמָּה וְהַמְכָּתֵב מִכְּתַב אֱלֹקִים הוּא חֲרוּת עַל־הַלְחֹת:

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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PARAGRAPH 6

- 3 שהנפש מלאה אותיות

There the Alter Rebbe explains that all things were created through the letters of the Ten Utterances, and that the human soul too is full of letters, since G-d “blew into his nostrils the breath of life,” that is, with the breath of His mouth, which brings everything into being through letters.

KEHOT’S NOTE

ראה לקמן פי' נשא כו, ב. וראה באוה"ת תבוא ע' תתרלב.

- 4 ויהי האדם לנפש חי

“And Havayah G-d formed man of the dust of the ground, and blew into his nostrils the breath of life, and man became a living soul.” The Alter Rebbe cites it, with Onkelos’s rendering, to show that the soul is full of letters.

בראשית ב':7: Genesis 2:7

וַיִּצְרֶה ה' אֱלֹקִים אֶת־הָאָדָם עֹפָר מִדֶּהָאָדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

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

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KEHOT’S NOTE

בראשית ב, ז.

- 5 לרוח ממללא

Onkelos renders “a living soul” as “a speaking spirit,” identifying the life of the human soul with its power of

speech.

תרגום אונקלוס על בראשית ב':7: Onkelos Genesis 2:7

וַיִּבְרָא יי' אֱלֹקִים יֵת אָדָם עֹפָרָא מִן אֲדָמָתָא וַיִּפַּח בְּאַפּוּהִי נִשְׁמָתָא דְחַיִּי וַהּוֹת בְּאָדָם לְרוּחַ מְמַלְלָא:

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- 6 לבוש . . כמ"ש במ"א

The note points to two other discourses for thought and speech as the soul’s garments.

KEHOT’S NOTE

ראה לקו"ת שה"ש ד, א. בלק סז, ג.

PARAGRAPH 7

- 7 בד"ה שחורה אני

That discourse, on “I am black, yet comely,” builds on the Sages’ teaching that the Torah was given as black fire upon white fire, and applies the same pattern to the World to Come, which was created with the letter yud.

KEHOT’S NOTE

לקו"ת שה"ש ד, ב וא"לך.

PARAGRAPH 8

- 8 השמע לאזנך

The Talmud learns from the word “Shema” (“Hear”) that the Shema should be recited audibly: “Let your ears hear what you bring out of your mouth.” The Alter Rebbe uses the phrase to describe lower thought, which thinks the very letters one speaks.

ברכות י"ג א:כ"ח-ל"א: Berakhot 13a:28-30

וּלְרַבִּי נָמִי, הָא קְתִיב “שִׁמַּע”! הָהוּא מְבַעֵי לִקְהָ: הַשְּׁמַע לְאָזְנֶיךָ מַה שְּׂאֲתָהּ מוֹצִיא מִפִּיךָ. וְרַבְּנָן? סְבָרִי לֵה כְּמָאן דְּאָמַר לֹא הַשְּׁמִיעַ לְאָזְנוֹ — יֵצֵא. וּלְרַבְּנָן נָמִי הָא קְתִיב “וְהִיוּ”? הָהוּא מְבַעֵי לְהוּ שְׁלֹא יִקְרָא לְמַפְרַע.

But for Rabbi also it is written “Hear, O Israel” ! He requires it to establish the rule. Cause thine ear to hear what thou utterest with thy lips. And the Sages ? They agree with him who says that if one does not read [the Shema] audibly, he has still fulfilled his obligation. But for the Sages also it is written “And these words shall be” ! They require it to establish the rule that one must not read [the sentences of the Shema] out of order.

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

KEHOT’S NOTE

ברכות יג, א.

PARAGRAPH 9

9 פתוחי חותם

Kehot's note points to Exodus 21:13 for these words.

שמות כ"א:י"ג Exodus 21:13

KEHOT'S NOTE

שמות כא, יג.

10 אותיות מחשבה ודבור הנקי לאה ורחל

The note refers back to Likkutei Torah, Metzora 24c, where the sources for thought and speech being called Leah and Rachel are listed.

KEHOT'S NOTE

נסמן לעיל (מצורע) כד, ג.

PARAGRAPH 11

11 שמבטא אותיות והנקודות הוא למעלה מהשכל המושג ומובן אלא משכל הנעלם וקדמות השכל שבנפש המדברת

In this epistle, on "And David made a name," the Alter Rebbe explains that the articulation of letters and vowels comes not from grasped intellect but from the hidden and primordial intellect of the speaking soul, which is why an infant who understands everything cannot yet speak. The discourse quotes it almost word for word.

Tanya, Iggeres HaKodesh 5:5-6 תניא, אגרת הקדש ה'ה'-ו'ה' 5:5-6

... ולא לפתוח כלל וכלל. ואין להאריך בדבר הפשוט ומובן ומשקל לכל משכיל, שמבטא האותיות והנקודות הוא למעלה מהשכל המושג ומובן, אלא משכל הנעלם וקדמות השכל שבנפש המדברת, ולכן אין התינוק יכול לדבר, אף שמכין הפל: אף האותיות הן בבחינת חומר וצורה, הנקרא פנימית וחיצונית, כי הגם שמקורן הוא מקדמות השכל ורצון הנפש, זו היא בחינת צורת שינוי המבטא שבכ"ב אותיות, אבל בבחינת החומר וגוף התהוותו, ...

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PARAGRAPH 12

12 שמקורן הוא מקדמות השכל ורצון הנפש

Iggeres HaKodesh says that the source of the letters is "the primordial intellect and the will of the soul," and that this is the form of the twenty-two letters, as distinct from their matter. The discourse uses the same words for the soul's engraved letters.

Tanya, Iggeres HaKodesh 5:6 תניא, אגרת הקדש ה'ו' 5:6

אף האותיות הן בבחינת חומר וצורה, הנקרא פנימית וחיצונית, כי הגם שמקורן הוא מקדמות השכל ורצון הנפש, זו היא בחינת צורת שינוי המבטא שבכ"ב אותיות, אבל בחינת החומר וגוף התהוותו, והוא בחינת חיצוניתו, הוא ההכל היוצא מהלב, שממנו מתהווה קול פשוט היוצא מהגרון, ואחר כך נחלק לכ"ב הברות, וכיטוי כ"ב אותיות בהי מוצאות הידועות: אחה"ע מהגרון, גיכ"ק מהחיר כו". ומבטא ההכל הוא אות ה' "אתא קליא כו", והוא מקור החומר ...

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PARAGRAPH 14

13 אין אומר ואין דברים

"There is no utterance and there are no words; their voice is not heard." The Alter Rebbe borrows the words: without the soul there would be no speech at all.

Psalms 19:4 תהילים י"ט:ד

איך אומר ואין דברים בלי נשמע קולם:

There is no speech, there are no words, neither is their voice heard.

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14 כל אות שאין גויל מקיף מדי רוחותיה פסול

The Talmud rules that any letter not surrounded by parchment on its four sides is invalid. The Alter Rebbe cites the law as a further sign of how the written letter depends on its parchment.

Menachot 29a:17-18 מנחות כ"ט א:י"ז-י"ח

אמר רב יהודה אמר רב לא נצרכה אלא לקוצה של יוד והא נמי פשיטא אלא לכאידך דרב יהודה אמר רב דאמר רב יהודה אמר רב כל אות שאין גויל מוקף לה מארבע רוחותיה פסולה אמר אשיאן בר נבך משמיה דרב יהודה ניקב תוכו של ה"י כשר יריכו פסול א"ר זירא לדידי מפרשה לי מיניה דרב הונא ורבי יעקב אמר לדידי מפרשה לי מיניה דרב יהודה ניקב תוכו של ה"י כשר יריכו אם נשתיר בו כשיעור אות קטנה כשר ואם לאו פסול

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15 שימני כחותם

"Set me as a seal upon your heart, as a seal upon your arm." The verse names another discourse, where this law of the parchment surrounding each letter is explained.

Song of Songs 8:6 שיר השירים ח:ו

שימני כחותם על לבך כחותם על זרועך כמנת 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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PARAGRAPH 15

16 בדבר ה' שמים נעשו

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The verse is the classic source for G-d creating through speech, that is, through letters.

Psalms 33:6 תהילים ל"ג:ו

בדבר ה' שמים נעשו וברוח פיו כל צבאם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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PARAGRAPH 16

17 מ"ש . . בריש הרמנותא דמלכא

In the discourse on "This is the statute of the Torah," the Alter Rebbe reads the Zohar's "He engraved engravings" as engraving, since the Targum renders "you shall engrave upon it engravings" with the same root.

KEHOT'S NOTE

ראה לקמן פ' חוקת נט, ג. ביאה"ז לצ"צ ע' שצח ואילך.

18 כעצם השמים לטוהר

"And they saw the G-d of Israel, and under His feet was like a work of sapphire brick, and like the essence of the heavens in purity." The word for purity, tohar, explains the Zohar's term tehiru, the supernal brightness.

שמות כ"ד:10 Exodus

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנֵת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטָהָר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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KEHOT'S NOTE

שמות כד, י.

19 איהו וגרמוהי חד

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

KEHOT'S NOTE

ת"ז בהקדמה.

20 איהו וגרמוהי חד

The Tikkunei Zohar says that in the ten Sefiros of Atzilus "He and His vessels are one," unlike the Sefiros of Beriah. The Alter Rebbe grants this, yet likens the Sefiros of Atzilus to written letters compared with Keser.

תקוני זוהר ג' ב:ט'-9-10 Tikkunei Zohar 3b

דְּעֶשֶׂר סְפִירוֹת דְּאֲצִילוֹת מְלָכָא בְּהוֹן, אִיהוּ וְגִרְמָהּ חַד בְּהוֹן, אִיהוּ וְחִיּוּי חַד בְּהוֹן, מֵה דְּלֹא הָכִי בְּעֶשֶׂר סְפִירוֹת דְּבְרִיָּאָה, דְּלֹא אִינוּן וְחִיּוּי חַד, לֹא אִינוּן וְגִרְמָהּ חַד. וְעַלֹּת עַל כָּלָא הוּא נְהִיר (נִיָּא נְחִית) בְּעֶשֶׂר סְפִירוֹת דְּאֲצִילוֹת, וּבְעֶשֶׂר סְפִירוֹת דְּבְרִיָּאָה, וְנְהִיר בְּעֶשֶׂר כְּתוֹת דְּמְלָאכְיָא, וּבְעֶשֶׂר גִּלְגָּלֵי דְרִקְיָעָא, וְלֹא אֲשַׁמְנִי בְּכָל אֲתֵר.

Tikkunei Zohar - Vocalized (Public Domain)

21 בביאור ע"פ וכעצם השמים לטהר

This is the explanation the text refers to.

KEHOT'S NOTE

תו"א עח, ג. נתבאר בארוכה באוה"ת בלק ע' תתקסו. אוה"ת ענינים ע' קסב.

22 מחלוקת המקובלים . . בפרדס שער ג'

The note refers to this collection of the Alter Rebbe's maa-marim for the dispute among the Kabbalists over whether Keser is counted among the Sefiros.

KEHOT'S NOTE

ראה מאמרי אדה"ז — ענינים ע' קצא. סה"מ תרס"ו ע' קמה.

23

בע"ח שער מ"א פ"ג

After noting that the discourse's "Sha'ar 41" follows the numbering of the Shklov printing (Sha'ar 42 in current editions) and that "chapter 3" should read chapter 1, the note refers to Or HaTorah on Balak, where the Arizal's view of Keser as intermediary is discussed at length.

KEHOT'S NOTE

בדפוס שקלאוו תר"ס. [לפננו שער מ"ב] צ"ל פ"א ולא פ"ג [כ]. בארוכה ראה אוה"ת בלק ע' תתקסו.

24 האצילה את הבחי' הב' שבו שהוא שרש כל י"ס הנאצלים

The Arizal explains that Keser is an intermediary between the Emanator and the emanated: its lower level of the Infinite One emanates a second level holding the root of all the emanated, and the two, Atik and Arich Anpin, are together called Keser. The discourse cites it as Sha'ar 41, chapter 3: the gate follows the numbering of the Shklov printing (Sha'ar 42 in current editions), and the Kehot note corrects the chapter to 1.

עץ חיים מ"ב:3 Sefer Etz Chaim 42

... בחי' דיצירה מלבישין לבריאה וג' בחי' דעשיה מלבישין ליצירה. ונמצא גופות דעשיה מלבישין כל הבחי' כולם ועליהם קליפות דאצי ועליהן קליפין דבריאה ועליהן קליפין דיצירה ועליהם קליפין דעשיה ועליהם מלבישים לבושי והיכלות קדושה דעשיה ועליהן לבושי והיכלי קדושה דיצירה כו' עד לבושי והיכלי דא"ק זהו הנלע"ד עתה ויש פ"י ב' והוא שאין הקליפה מקיפין כל האצילות אלא ע"ד שרחל יוצאת מאחורי ז"א ונפרדת ממנו כך הקליפה דאצילות הוא כדמיון אדם א' בלעיל עומד אחורי אדם דקדושה דאצילות וכשעולה הקדושה דבריאה באצילות אז הקדושה מלבשת לקדושה וקליפה דבריאה מקפת לקליפה ...

Sefer Etz Chaim (Public Domain)

25 כתר והיא בחי' הממוצע

The note says a fuller explanation of Keser as intermediary is found in this manuscript and belongs here.

Song of Songs 7:4 שיר השירים ז':ד

שְׁנֵי שְׁדֵיךְ כְּשְׁנֵי עֶפְרַיִם תְּאֵמִי צִבְיָה:

Thy two breasts are like two fawns that are twins of a gazelle.

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KEHOT'S NOTE

ביאור יותר בזה ע' ביכעל פערטעל קכו, ב ושייכו' לכאן וד"ל [כ]. [המסומן בספריית כ"ק אדמ"ר במס' 499 שם נמצא ד"ה להבין מ"ש בע"ח דהכתר הוא ממוצע, ונדפס בס' מאמרי אדה"ז ענינים ע' קצא, וראה בהנסמן בהמ"מ שם]. ראה לקמן שה"ז, ד ואילך. אוה"ת וישב כרך-ו ודף תתרפח, א. אוה"ת יתרו ע' תתלט ואילך. ד"ה וילך תרס"ו ע' קסה ואילך. וראה בד"ה תקעו תרס"ג ע' לא למה צריכים ממוצע.

26 ע"ס הגנוזות . . הגאונים

The note refers to Likkutei Torah, Beha'aloscha 36a, where the sources for the "ten hidden Sefiros" of the Geonim are listed.

KEHOT'S NOTE

ראה הנסמן לקמן (בהעלותך) לו, א.

PARAGRAPH 23

37 ה' בחכמה
 “Havayah founded the earth with Chochmah; He established the heavens with understanding.” The Alter Rebbe cites it for the radiance of the Infinite One, Havayah, present within Chochmah, the source of the Torah.

משלי ג: י"ט Proverbs 3:19

ה' בחכמה וסד־אֶרֶץ כוֹנֵן שָׁמַיִם בְּתִבְיוֹנָה:

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

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KEHOT'S NOTE

משלי ג, יט.

38 בביאור ע"פ ועשית ציץ
 The Kehot note quotes the point made there: “For Chochmah is the level of a flash of lightning and has no form at all; only Binah is something defined, and the level of letters applies to it.” That is why the Torah becomes letters only in Binah.

KEHOT'S NOTE

תו"א פד, א "כי הרי החכמה היא בחי' ברק ואין בה שום תמונה, רק בינה היא יש ושייך בה בחי' אותיות."

39 ועשית ציץ
 “And you shall make a tzitz of pure gold, and engrave upon it, engraved like a seal, ‘Holy to Havayah.’” The verse names the Torah Ohr discourse where the source of letters in Binah is explained.

שמות כ"ח:ל"ו Exodus 28:36

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפְתַחְתָּ עָלָיו פִּתּוּחִי חֹתֶם קֹדֶשׁ לַיהוָה

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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PARAGRAPH 24

40 נהר היוצא מעדן
 “And a river went out of Eden to water the garden.” The Alter Rebbe reads Eden as Chochmah and the river as Binah, from which the fifty-three (נ"ג) portions of the Torah flow.

בראשית כ"ב:י"ג Genesis 2:10

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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41 איהו וגרמוהי חד בהון
 The Tikkunei Zohar says that in the ten Sefiros of Atzilus “He and His vessels are one in them.” Even so, the letters

of the Written Torah are vessels, below the engraved letters of the Tablets.

Tikkunei Zohar 3b:9-10 ט"ב-ט"ז

דַּעֲשֵׂר סְפִירוֹת דְּאֶצִּילוֹת מִלְכָּא בְּהוֹן, אִיהוּ וְגִרְמָיָהּ חֵד בְּהוֹן, אִיהוּ וְחִיּוּנִי חֵד בְּהוֹן, מֶה דְּלֹא הָכִי בַּעֲשֵׂר סְפִירוֹת דְּבְרִיָּא, דְּלֹא אֵינֹן וְחִיּוּנֹן חֵד, לֹא אֵינֹן וְגִרְמָיָהּ חֵד. וְעֵלֶת עַל כָּלָא הוּא נְהִיר (נ"א נחית) בַּעֲשֵׂר סְפִירוֹת דְּאֶצִּילוֹת, וּבַעֲשֵׂר סְפִירוֹת דְּבְרִיָּא, וְנְהִיר בַּעֲשֵׂר כְּתוּבֵת דְּמִלְכָּאֵי, וּבַעֲשֵׂר גִּלְגְּלֵי דְרַקִּיעָא, וְלֹא אֲשַׁמְנֵי בְּכָל אֲתֵר.

Tikkunei Zohar - Vocalized (Public Domain)

42 וברכות נשא פ"ג . . תרי"ג אותיות יש

The note refers to this maamar of the Rebbe Rashab for the Midrash's count of the letters of the Ten Commandments.

KEHOT'S NOTE

ראה ד"ה ויחי יעקב תרמ"ד ע' רכא.

43 אותיות יש מן אנכי עד אשר לרעך ושבעה יתירות כנגד שבעה ימי בראשית

The Midrash counts 613 letters in the Ten Commandments from “I am” to “which is your neighbor’s,” corresponding to the 613 mitzvos, with seven extra letters for the seven days of Creation. The Alter Rebbe cites it to show that the total, 620, is the value of Keser.

Bamidbar Rabbah 13:16 ט"ז-ט"ו

PARAGRAPH 25

44 תלת קשרין אינון
 The Zohar teaches that three levels are bound to one another: the Holy One, blessed be He, the Torah and Israel. The Alter Rebbe infers that the two kinds of letters in the Torah are found in every soul too.

ספר הזהר, אחרי מות מ"ט:רצ"ו-50:305-49:296 Zohar, Achrei Mot

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, “He telleth his words to Jacob”.

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

45 נשמה שנתת בי טהורה היא

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

KEHOT'S NOTE

ברכת השחר.

46 נשמה שנתת בי טהורה היא

The Talmud gives the blessing said on waking: “My G-d, the soul that You have given within me is pure; You

formed it within me, You breathed it into me.” The Alter Rebbe asks why “pure” comes before “You created it.”

ברכות סי ב:ד' 60b:4 Berakhot

כי מתער אומר: “אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים.”

When he awakens he says : “O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

47 והענין יובן בהקדים

From this point on, the note says, compare the Rebbe Rashab's maamar on the same verse from Yehoshua.

KEHOT'S NOTE

מכאן ראה ד"ה ויאמר יהושע תרניו ע' ס ואילך.

48 “And Yehoshua said to all the people: Thus says Havayah, the G-d of Israel: Your fathers dwelt beyond the River of old, Terach, the father of Avraham and the father of Nachor.” The Alter Rebbe reads “beyond the River” as the root of the Patriarchs above Binah.

יהושע כ"ד:2 Joshua

ויאמר יהושע אל-כל-העם כה-אמר ה' אלקי ישראל בעבר הנהר לשבוע אבותיכם מעולם תרח אבי אברהם ואבי נחור ויעבדו אלקים אחרים:

And Joshua said unto all the people: ‘Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terach, the father of Abraham, and the father of Nahor; and they served other gods.

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49 ואקח את אביכם את אברהם מעבר הנהר ואולך אותו בכל ארץ כנען

“And I took your father Avraham from beyond the River and led him through all the land of Canaan.” The discourse reads it as the drawing down of the Patriarchs from their root into Atzilus and the lower worlds.

יהושע כ"ד:3 Joshua

ואקח את-אביכם את-אברהם מעבר הנהר ואולך אותו בכל-ארץ כנען וארכה את-זרעו ואתן-לו את-יציחק:

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

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50

וכי כל ישראל לא ידעו זה

The Zohar asks about Yehoshua's words, “Did not all Israel know this, and all the more so Yehoshua?” and answers that the whole Torah is hidden and revealed. The Alter Rebbe explains the hidden meaning as Israel's root in hidden thought.

ספר זוהר, אמור ל"ה:קע"א-ל"ה:קפ"ח Zohar, Emor 35:171-38:188

Imagine a king who had an only son whom he united in marriage to a noble lady. What did his mother do? All that night she spent in her storeroom, and she brought forth therefrom a noble crown set with seventy precious stones to crown him with; she brought forth silken garments and clad him therewith and adorned him royally. Then she went to the bride and saw how her maidens were arranging her crown and her garments and her jewels. She said to them: I have prepared a bath ...

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

51

ותירץ בזה"ק

The note quotes the Zohar's answer as the Rebbe Rashab gives it there: the verse tells us of the great goodness the Holy One, blessed be He, did for Israel in choosing them through the Patriarchs and making of them a holy, supernatural chariot for His glory.

KEHOT'S NOTE

“ותירץ שמודיע לנו בזה דטיבו סגי עביד קוב"ה בישראל דאיתרעי בהוא באבהתא ועביד לו רתיכא קדישא עילאה ליקריי כו" — סה"מ תרניו ע' ס.

52

במחשבה — כדלעיל באריכות

The note identifies “as explained above at length” as section 3 of this discourse, where “Be silent; thus it arose in thought” is explained through the hidden Chochmah (paragraphs 16-19).

KEHOT'S NOTE

פ"ג [כ].

53

עלו במחשבה מבחי מחשבה סתימאה

According to the note, the Rebbe Rashab explains at length there how “arose in thought” refers to hidden thought.

KEHOT'S NOTE

נתבאר באריכות בסה"מ תרניו שם ע' סד ואילך.

54

ישראל עלו במחשבה

The note quotes the Rebbe's point there: the Sages say “arose” in thought, not merely “were” in thought, meaning that within thought itself Israel are at its most exalted level.

KEHOT'S NOTE

“עלו דוקא, שאינו אומר היו במחשבה, כ"א עלו במחשבה היינו שבבחינת המחשבה גופא הם בבחי' היותר נעלה שבמחשבה” — ד"ה ויאמר יהושע תש"כ (הנחה).

55

ישראל עלו במחשבה

The Midrash lists things that preceded the creation of the world, some created and some that “arose in thought,” among them Israel. The Alter Rebbe reads “arose in

thought” as the root of the souls in the hidden thought of Arich Anpin.

Bereshit Rabbah 1:4”ד:א' רבה א':

... “ה' קנני ראשית דרכו” כסא הכבוד מנין דכתיב (תהלים צג, ב): “נכון כסאך מאז וגו'”. האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): “כענבים במדבר וגו'” ישראל מנין שנאמר (תהלים עד, ב): “זכור עדתך קנית קדם” בית המקדש מנין שנאמר (ירמיה יז, יב): “כסא כבוד מרום מראשון וגו'” שמו של משיח מנין שנאמר (תהלים עב, יז): “יהי שמו לעולם וגו' [לפני שמש ינון שמו]” רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) “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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PARAGRAPH 26

56

נהר היוצא מעדן

“And a river went out of Eden to water the garden.” Eden is Chochmah and the river is Binah, which flows on like thought that never rests.

בראשית כ"ב:י"ג

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רְאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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57

ובפרדס בעה"כ ערך מחשבה

The note says that the Pardes entry on “thought” cited here is copied in Or HaTorah, Bereishis, vol. 4.

KEHOT'S NOTE

נעתק באוה"ת בראשית-ד דף תשמ, ב.

PARAGRAPH 27

58

כמ"ש במ"א בענין עד הגל

According to the note, the Siddur discusses there the separation between the level of the “supernal whiteness” (Lavan, whose name means white) and Yaakov, the master of Atzilus.

KEHOT'S NOTE

סודר עם דא"ח דש, ד. בהפסק שבין בחי' לובן העליון ליעקב בעל האצי".

59

עד הגל

“This heap is witness, and the pillar is witness, that I will not pass over this heap to you.” Lavan’s boundary heap is

read as the curtain dividing Arich Anpin from Atzilus.

בראשית ל"א:נ"ב

עַד הַגֵּל הַזֶּה וְעֵדָה הַמַּצֵּבָה אִם־אֲנִי לֹא־אֶעְבֵּר אֵלָיֶךָ אֶת־הַגֵּל הַזֶּה וְאִם־אֶתָּה לֹא־תֵעָבֵר אֵלַי אֶת־הַגֵּל הַזֶּה וְאֶת־הַמַּצֵּבָה הַזֹּאת לְרָעָה:

This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

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60

דאברהם יצחק ויעקב . . חג"ת דא"א

The note refers to the sources listed in this encyclopedia of Chabad concepts for the Patriarchs as Chesed, Gevurah and Tiferes of Arich Anpin.

KEHOT'S NOTE

ראה בהנסמן בספר הערכים-חב"ד כרך א ע' יח.

PARAGRAPH 28

61

טורי נהורא וטורי חשוכא

The Zohar describes a mountain of darkness and a mountain of light. The Alter Rebbe reads the mountains of light as emotions born of understanding and the mountains of darkness as love above understanding.

ספר זוהר, פנחס ק"ד:תרצ"ו-105:706-104:696 Zohar, Pinchas ק"ה:תשי"ו

62

טורי נהורא וטורי חשוכא הנוכר בוהר

Besides the Zohar itself, the note refers to a discussion of the mountains of light and of darkness further on in Likkutei Torah, Shir HaShirim.

KEHOT'S NOTE

ח"ג רמט, ב. ועלי"ק בשה"ש טו, ג. [כ].

63

שלמעלה — ג' ידות

There the three hands are matched with the three Levite families: the great hand, “abundant in kindness,” with the service of the sons of Gershon; the strong hand, “His left hand under my head,” with the sons of Merari; and the high hand, from the word for exaltation, with the sons of Kehas, who carried the Ark and the Tablets.

KEHOT'S NOTE

ראה לקמן פ' נשא כא, ב בארוכה.

64

יד הגדולה

“And Israel saw the great hand that Havayah had wielded against Egypt.” It is the first of the three “hands.”

שמות י"ד:ל"א

וַיֵּרָא יִשְׂרָאֵל אֶת־יְהוָה הַגָּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה'

וַיֹּאמְרֵם בְּה' וּבְמֹשֶׁה עֲבָדוּ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

65 יד החזקה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

שם ו, א.

66 יד החזקה
“Now you will see what I will do to Pharaoh, for with a strong hand he will send them out.” It is the second of the three “hands.”

שמות ו:1א: Exodus 6:1

וַיֹּאמֶר ה' אֶל־מֹשֶׁה עֲתָה תֵּרְאֶה אֲשֶׁר אַעֲשֶׂה לְפָרְעֹה כִּי בְיַד חֲזָקָה יִשְׁלַחֶם וּבְיַד חֲזָקָה יִגְרֹשֶׁם מֵאֶרֶצוֹ:

And the L-RD said unto Moses: ‘Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.’

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67 יד הרמה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

שם יד, ח.

PARAGRAPH 29

68 ואקח את אביכם את אברהם מעבר הנהר ואולך אותו בכל ארץ כנען

“And I took your father Avraham from beyond the River and led him through all the land of Canaan.” Here “the land of Canaan” is Malchus of Atzilus, and the leading is the descent of the Patriarchs’ souls into the worlds.

יהושע כ"ד:3: Joshua 24:3

וָאֶקַח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנָּהָר וְאֹלַךְ אוֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן וְאֶבְרָהָם אֶת־יִזְרְעוּ וְאֶתְנִילוֹ אֶת־יִצְחָק:

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

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69 הכנעה כמ"ש במ"א
The note sends the reader to Torah Ohr, Vayishlach, for “Canaan” as submission.
KEHOT'S NOTE

ראה תו"א כו, ג ואילך, ובהגהות לזה באוה"ת בראשית.

70 בד"ה לך לך
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

תו"א יא, א ואילך.

71 נחלה בלי מצרים
The Talmud promises one who delights in Shabbos “an inheritance without bounds,” the inheritance of Yaakov. The

Alter Rebbe uses it for Yaakov's attribute of compassion, which knows no limit.

שבת קי"ח א:ז-ח:7-8 Shabbat 118a

... “כיום בא גוג”. אָמַר רַבִּי יוֹחָנָן מְשׁוּם רַבִּי יוֹסִי: כָּל הַמַּעֲנֵג אֶת הַשִּׁבְתָּ נִוְתָּנִין לוֹ נִחְלָה בְּלִי מְצָרִים, שְׁנֵאמַר: “אֵין תַּתְעַנֵּג עַל ה' וְהִרְכַּכְתִּיהָ עַל בְּמַתִּי אֶרֶץ וְהֶאֱכַלְתִּיהָ

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72 במ"א ע"פ המאמר וישב
The note identifies the explanation “elsewhere” of this Zohar passage as the Mittlerer Rebbe's explanations of the Zohar.

KEHOT'S NOTE

ביאה"ז לאדה"א כב, ג. ועם הגהות בביאה"ז לצ"צ עי קיח ואילך.

73 וגבה מאד מסטרא דיעקב
Expounding “He shall be exalted and lifted up and very high,” the Zohar says: “lifted up,” from the side of Avraham; “high,” from the side of Yitzchak; “very,” from the side of Yaakov. The Alter Rebbe cites it for the boundless ascent through Yaakov's compassion.

ספר זוהר, וישב ה':מ"ד-מ"ז57-44:5 Zohar, Vayeshev

“and lifted up”, from the side of Abraham; “and shall be high”, from the side of Isaac; “very”, from the side of Jacob.

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

74 כנשר יעיר
“As an eagle stirs up its nest, hovers over its young.” The verse opens a discourse the Alter Rebbe refers to for the same theme.

דברים ל"ב:י"א32:11 Deuteronomy

כְּנֹשֶׁר יַעִיר קִנּוּ עַל־גִּזְלָיו יִרְחֹף יִפְרֹשׁ כְּנָפָיו יִשְׁאָהוּ עַל־אֲבָרְתּוֹ:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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75 והיה הוי' לי לאלקים
Yaakov's vow: “and Havayah will be my G-d.” The verse opens a discourse on Parshas Vayetzei to which the Alter Rebbe refers.

בראשית כ"ח:כ"א28:21 Genesis

וְשָׁבְתִי בְּשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹהִים:

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

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76 וכל אשר נתן לי עשר אעשרנו לך
“And of all that You give me I will surely tithe to You.” The verse continues Yaakov's vow, discussed in the same discourse.

בראשית כ"ח:כ"ב28:22 Genesis

וְהָאֵין הָיְתָה אֲשֶׁר־שָׁמַתִּי מִצֹּבָה יְהִיָּה בֵּית אֱלֹהִים וְכָל אֲשֶׁר תִּתֶּן־לִי עֹשֶׂר אֲעֹשְׂרֶנּוּ לָךְ:

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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PARAGRAPH 30

77 בראתה יצרתה נפתחה בי

The blessing continues, "You formed it within me, You breathed it into me." The Alter Rebbe reads these stages as the soul's descent through the worlds into the body.

Berakhot 60b:4 ד"ב: ברכות

כי מתער אומר: "אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפתחתה בי, ואתה משמרה בקרבי, ואתה צתיד ליטלה ממני ולהחזירה בי לצתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים."

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me here-after. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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PARAGRAPH 31

78 שנתבאר — במ"א

The note refers to a comment of the Rebbe Rashab printed earlier in the Additions, for the love of a son for his father that is explained "elsewhere."

KEHOT'S NOTE

עיין לעיל בהוספות יח, ג הערת כ"ק אדמו"ר מהורש"ב נ"ע.

79 שאין התינוק יודע

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

KEHOT'S NOTE

ברכות מ, סע"א.

80 שאין התינוק יודע

Rabbi Yehudah holds that the tree of knowledge was wheat, "for an infant does not know how to call 'father' and 'mother' until it tastes the taste of grain." The Alter Rebbe links this "wheat" with the love of a son for his father.

Berakhot 40a:14 ד"א: ברכות

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטא מין אילן היא. דתנא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן הוה, שאין לה דבר שמביא יללה על האדם אלא יין, שנאמר: "וישת מן היין וישכר". רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: "ויתפרו עליה

תאנה". רבי יהודה אומר: חטא היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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81 הנה ישכיל עבדי

"Behold, My servant shall be wise; he shall be exalted and lifted up, and very high." The Alter Rebbe reads "very" (me'od) as the limitless ascent that will be revealed in the Time to Come.

Isaiah 52:13 י"ג:52

הנה ישכיל עבדי ירום ונשא וגבה מאד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע"י נב, יג.

82 בכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Love "with all your might" (me'odecha) is the love without limit through which the soul reaches its root.

Deuteronomy 6:5 ו:6:5 דברים

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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KEHOT'S NOTE

דברים ו, ה.

83 כי לא ידח ממנו נדח

"And He devises means, so that the banished one shall not be banished from Him." The Alter Rebbe cites it to show that every soul will ultimately return to its root in G-d.

II Samuel 14:14 ד"ד:14:14 שמואל ב

כימות נמות וכמים הנגרים ארצה אשר לא יאספו ולא ישא אלקים נפש וחסב מחשבות לבלתי ידח ממנו נדח:

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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KEHOT'S NOTE

ש"ב יד, יד (לבלתי ידח).

PARAGRAPH 32

84 בימות המשיח עד תחיית המתים יהי העבודה במצות מעשיות

There the Alter Rebbe writes that the Sages' saying "mitzvos will be nullified in the Time to Come" refers to the Resurrection of the Dead, but in the days of Moshiach, before the Resurrection, they are not nullified; then the mitzvos will be fulfilled with their inner intentions.

נדה ס"א 61b Niddah

KEHOT'S NOTE

אנה"ק ססכ"ו. וראה נדה סא, ב.

85 ע"פ אוסרי לגפן

There the Alter Rebbe explains that the verse speaks of the days of Moshiach, which are not yet the World to Come after the Resurrection, the time of reward.

KEHOT'S NOTE

תו"א מו, א ובאוה"ת לשם.

86 אוסרי לגפן

"Binding his foal to the vine, and his donkey's colt to the choice vine." Yaakov's blessing to Yehudah, which the discourse it names reads as referring to the days of Moshiach.

בראשית מ"ט:11 Genesis

אסרי לגפן עירה ולשרקה בני אתנו כבס בינו לבשו וכדם ענבים סותה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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87 אין אם אלא לשון תחנונים

On "If you walk in My statutes," the Talmud says, "If is nothing but a term of entreaty," G-d pleading with Israel. The Alter Rebbe explains the content of the plea.

עבודה זרה ה' א:20 Avodah Zarah

תנו רבנן: "אם בְּחֻקֵּי תִלְכוּ", אין "אם" אלא לשון תחנונים, וכן הוא אומר: "לו עמי שומע לי [וגו'] כמעט אויביהם אכניע", ואומר: "לו הקשבת למצותי ויהי כנהר שלומך וגו' ויהי כחול זרעך וצאצאי מעיך וגו'".

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88 תורה ועבודה וגמ"ח

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

KEHOT'S NOTE

אבות א, ב.

89 תורה ועבודה וגמ"ח

Shimon the Righteous taught that the world stands on three things: Torah, service and acts of kindness. The

Alter Rebbe divides all the mitzvos into these three, drawn from the three lines of the Patriarchs.

משנה אבות א:2 Pirkei Avot

שמעון הצדיק היה משיגי כנסת הגדולה. הוא היה אומר, על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

PARAGRAPH 33

90 את מצותי תשמרו

"If you walk in My statutes and keep My commandments and do them." The discourse now explains the second half of the verse as the mitzvos that preserve the light of prayer.

ויקרא כ"ו:3 Leviticus

אם-בְּחֻקֵּי תִלְכוּ וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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91 ויין מלכות רב כיד המלך

At Achashverosh's feast drinks were served "in vessels of gold, vessels of diverse vessels, and royal wine in abundance, according to the hand of the king." The Alter Rebbe reads the wine as divine light and the vessels as the mitzvos.

אסתר א:7 Esther

והשקות בכלי זהב וכלים מפלים שונים ויין מלכות רב כיד המלך:

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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92 שאם אין פתילה יסתלק האור

There the Alter Rebbe explains that a flame shines because it takes hold of the wick and consumes it, and the oil is what joins the light to the wick and makes it bright.

KEHOT'S NOTE

ראה תו"א מ, סע"ב.

PARAGRAPH 34

93 כתר . . תר"ך עמודי אור

According to the note, this lexicon of Kabbalistic terms states explicitly that the 620 pillars of light are in Keser.

KEHOT'S NOTE

פרדס ש"ח, פ"ג. כמ"ש להדיא במאורא מערכת תר"ך סני"ו. ועליק מטות (פו, ב). ראה (כ, ב). ח' דברים הנ"ל (פג, ג). שה"ש (ב, א, ז, ג, כב, ד ונ[סמן] מאדמור"ר [כ]).

94 כתר תר"ך עמודי אור

Rabbi Moshe Cordovero discusses the “pillars” within Keser and the number 620, the value of כתר. The Kehot note gives this chapter as the source of the 620 pillars of light.

Pardes Rimmonim 8:5-6 וי'הי' פרס רמון

אחר שנתעסקנו בפרקים הקודמים בענין הכתר, נבוא בפרק זה לבאר שני הנאצלים ממנו והם חכמה ובינה. ובענין מהותם אם הם דין או רחמים נחלקו המפרשים. יש מ"ש כי החכמה בערך הכתר יש בה קצת דין ובערך בינה היא רחמים, וענין זה נבאר בו לפנינו. ויש שכתב שהיא רחמים פשוטים והדין הוא מבינה ולמטה. וי"מ שכתבו הפך ואמרו שהבינה רחמים והחכמה דין והיא סבא זרה תכלית הזרות. וז"ל כשעלה הרצון והמחשבה להבראות העולם אותו הרצון והחפץ הוא גלוי הדבר ואותו הרצון כנוהו המקובלים בלשון מחשבה וכשנאצלה אותה המחשבה נתפרסמה עוקץ של ...

Pardes Rimmonim (Public Domain)

95 ובלעדי — כלים רקים אל תמעיטי

Elisha tells the widow to borrow “empty vessels, do not take few,” for the oil will fill them. The Alter Rebbe cites it to show that light is drawn down only as far as there are vessels to receive it.

II Kings 4:3 ג' ד' מלכים ב

ויאמר לך שאל לך כלים מן החוץ מאת כל-[שכנך] (שכנך) כלים רקים אל-תמעיטי:

Then he said: ‘Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.

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KEHOT'S NOTE

מלכים-ב ד, ג.

96 אין עוד כלי ויעמוד השמן

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

KEHOT'S NOTE

שם ד, ו.

97 אין עוד כלי ויעמוד השמן

“There is no other vessel,” and the oil stopped. When the vessels ran out, the flow ceased, as the light would depart without the vessels of the mitzvot.

II Kings 4:6 ו' ד' מלכים ב

ויהי כמלאת הכלים ותאמר אל-בנה הגישה אלי עוד כלי ויאמר אליה אין עוד כלי ויעמד השמן:

And it came to pass, when the vessels were full, that she said unto her son: ‘Bring me yet a vessel.’ And he said unto her: ‘There is not a vessel more.’ And the oil stayed.

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98 ועמ"ש מזה בביאור ע"פ וקבל היהודים

The note quotes the point made there: “and had there been more vessels, there would have been a greater drawing down of the lights.” The passage explains that in the days of Haman the Jews accepted the Torah completely, through self-sacrifice for the sanctification of G-d's Name,

and so the Infinite Light entered and was drawn down to them.

KEHOT'S NOTE

תו"א צו, א ואילך. ושם צו, ב “ואילו היו עוד כלים היה עוד ריבוי המשכת האורות כו”.

99 וקבל היהודים

“And the Jews accepted what they had begun to do.” The verse opens the Torah Ohr discourse to which the Alter Rebbe refers.

Esther 9:23 ג' ט' אסתר

וקבל היהודים את אשר-החלו לעשות ואת אשר-כתב מרדכי אליהם:

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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PARAGRAPH 35

100 רצוא ושוב

“And the living creatures ran and returned, like the appearance of a flash.” The Alter Rebbe uses the phrase for the two movements of service, rising up in prayer and drawing down through the mitzvot.

Ezekiel 1:14 י"ד א' יחזקאל

והחיות רצוא ושוב כמראה הִנֵּק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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PARAGRAPH 36

101 ונתנה הארץ יכולה

“I will give your rains in their season, and the land shall give its produce, and the tree of the field shall give its fruit.” The land is read as Malchus raising the sparks, and the tree's fruit as the light drawn down in response.

Leviticus 26:4 ד' כ"ו ויקרא

ונתתי גשמיכם בעתם ונתנה הארץ יכולה ועץ השדה יתן פריו:

then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

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102 והתהלכתי בתוכם

“And I will walk among you, and I will be your G-d.” The Alter Rebbe reads it as the revelation of the Infinite Light from the Tree of Life.

Leviticus 26:12 כ"ו ויקרא

והתהלכתי בתוכם והייתי לכם לאלקים ואתם תהיו לי לעם:

And I will walk among you, and will be your G-d, and ye shall be My people.

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103

פרי צדיק עץ חיים

“The fruit of the righteous is a tree of life.” The lofty souls drawn from the Tree of Life are called the fruit of the righteous.

משלי י"א:ל"ג: Proverbs 11:30

פרי צדיק עץ חיים ולקח נפשות חכם:

The fruit of the righteous is a tree of life; And he that is wise winneth souls.

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KEHOT'S NOTE

משלי יא, ל.

104

בן פורת יוסף

“Yosef is a fruitful bough.” The verse names the discourse to which the Alter Rebbe refers for this theme.

בראשית מ"ט:כ"ב: Genesis 49:22

בן פורת יוסף בן פרת עלי צעדה על יסור:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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105

ע"פ את שבתותי תשמרו

That discourse explains “My Shabbosos” as two Shabbosos, a lower and a higher Shabbos within every Shabbos, after the Sages’ saying that if Israel kept two Shabbosos properly they would be redeemed at once.

KEHOT'S NOTE

לעיל מא, א.

106

ושמתי כדכד

“And I will make your windows of kadkod (precious stones).” The verse opens the discourse cited for “purity brings to holiness.”

ישעיהו נ"ד:י"ב: Isaiah 54:12

ושמתי כדכד שמשותי ושערי לאבני אקדח וכל גבול לאבני חפץ:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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107

וסד"ה אלה מסעי

There Moshe's writing down the journeys is a drawing down from above that gives Israel the power to ascend, since they could not rise by themselves.

KEHOT'S NOTE

לקו"ת מסעי צב, א.

108

אלה מסעי

“These are the journeys of the children of Israel.” The verse opens the discourse cited at its end.

במדבר ל"ג:א: Numbers 33:1

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה ואהרן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the

hand of Moses and Aaron.

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109

מסעיהם למוצאיהם

“And these are their journeys according to their goings out.” The discourse on Masei explains it, the subject to which the Alter Rebbe refers.

במדבר ל"ג:ב: Numbers 33:2

ויכתב משה את מוצאיהם למסעיהם עלי פי ה' ואלה מסעיהם למוצאיהם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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110

חרות על הלוחות

The Midrash on Mishpatim says that had Israel not made the golden calf there would have been no exile, and the angel of death would not have ruled over them, and it expounds “engraved (charus) upon the Tablets”: Rabbi Yehudah says, free (cherus) from exile; Rabbi Nechemiah, free from the angel of death.

שמות רבה ל"ב:א: Shemot Rabbah 32:1

... ולא מלאך המות שולט בהן. וכן הוא אומר (שמות לב): והמכתב מכתב אלקים הוא חרות על הלוחות. מה חרות? ר' יהודה ור' נחמיה, ר' יהודה אומר: חירות מן גליות. ור' נחמיה אומר: חירות ממלאך המות. בשעה שאמרו ישראל כל אשר דבר ה' נעשה ונשמע, אמר הקב"ה: אדם הראשון צויתיו מצוה אחת, כדי שיקיימנה והשויתיו למלאכי השרת, שנא' (בראשית ג): הן האדם היה כאחד ממנו, אלו שהן עושין ומקיימין תרי"ג מצות, חוץ מן הכללים, ומן הפרטים, ומן הדקדוקים, אינו דין שיהיו הן חיינן וקיימין לעולם?! וכן הוא אומר (במדבר כא): ...

“Behold, I am sending an angel before you to protect you along the way and to take you to the place that I have prepared” (Exodus 23:20). “Behold, I am sending an angel” – that is what is written: “I had said: You are divine beings” (Psalms 82:6). Had Israel waited for Moses and not performed that act, there would have been no exiles, and the angel of death would not have had dominion over them. Likewise it says, “[The tablets were the work of G-d] and the script was ...

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111

חרות על הלוחות

The Midrash on Ki Sisa brings the same teaching on “engraved upon the Tablets,” in the names of Rabbi Yehudah, Rabbi Nechemiah and the Sages.

שמות רבה מ"א:ז: Shemot Rabbah 41:7

... אוי להם לבריות מעלכונה של תורה, שכל מי שאינו עוסק תדיר בתורה, הרי זה נוף להקב"ה, שנאמר: והלוחות מעשה אלקים המה חרות על הלוחות. מה חרות? ר' יהודה ור' ירמיה ורבנן ר' יהודה אומר: אל תקרי חרות אלא חרות מן גליות. ר' נחמיה אומר: חירות ממלאך המות. ורבתינו אומרים: חירות מן היסורין. אמר רבי אלעזר

כנו של ר' יוסי הגלילי: אם יבא מלאך המות ויאמר לפני הקב"ה: על חנם בראתני בעולם?! הוא אומר: על כל אומה שבעולם השלטתי אותך, חוץ מאומה זו, שנתתי לה חירות. הוי, חרות על הלוחות. ...

“The tablets were the work of G-d and the writing was the writing of G-d, engraved on the tablets” (Exodus 32:16). “The tablets were the work of G-d.” Rabbi Yehoshua ben Levi said: Each and every day, a Divine Voice emerges from Mount Horev and proclaims: ‘Woe unto the creations for the affront to the Torah, as anyone who does not regularly engage in the Torah is ostracized from before the Holy One blessed be He,’ as it is stated: “The tablets were the work of G-d.”; see Tanḥuma, Ki ...

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112

חרות על הלוחות

The Midrash on Pekudei says that when the Torah was given, Israel were not fit to be ruled by the angel of death, as it says “engraved upon the Tablets”: free from exile, and free from the angel of death.

שמות רבה נ"א:ח' Shemot Rabbah 51:8

דבר אחר: אלה פקודי המשכן מהו אלה? בשעה שנתן הקדוש ברוך הוא התורה לישראל, לא היו ראויים שישלוט מלאך המות בהם, שנאמר (שמות לב): חרות על הלוחות. מהו חרות? ר' יהודה אומר: חירות מן גליות. ור' נחמיה אומר: חירות ממלאך המות. אמר רבי פנחס בן חמא בשם ר"י בשם רבי אליעזר בנו של רבי יוסי הגלילי: אמר הקב"ה: אם יבא מלאך המות ויאמר לי: למה נבראתי, אני אומר לו: ססטינור בראתיך על העובדי כוכבים ולא על בני, שכיון שקבלו התורה, הליבשם הקב"ה מזיו הדרו. ומה היה הלבוש? רבי יוחנן אומר: ...

Another matter: “These are the reckonings of the Tabernacle” – what are “these”? When the Holy One blessed be He gave the Torah to Israel, they did not warrant having the angel of death have dominion over them, as it is stated: “Engraved [ḥarut] on the tablets” (Exodus 32:16). What is ḥarut? Rabbi Yehuda says: Freedom [ḥerut] from exile. Rabbi Neḥemya says: Freedom from the angel of death. Rabbi Pinḥas ben Ḥama said in the name of Rabbi Yoḥanan in the name of Rabbi Eliezer son of Rabbi Yosei HaGelili: ...

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113

חרות על הלוחות

On Yisro the Zohar brings Rabbi Yehudah's view that the letters of "engraved upon the Tablets" were bored through the stones and could be seen from both sides. The text gives only folio 84; the passage is on 84b.

ספר הזהר, יתרו כ"א:שס"ז-שע"ח Zohar, Yitro 21:367-378

Said R. Judah: When it says that the “writing was... graven upon the tablets” (Ex. 32, 16), it means that the tablets were pierced, so that the writing could be seen from either side; the writing formed an engraving within an engraving.’ According to R. Abba, it was possible from one side to see the other side, and read the writing thereon.

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

114

חרות על הלוחות

One of the Zohar passages the Alter Rebbe lists for “engraved upon the Tablets.”

ספר הזהר, משפטים ג': שני"ה-שס"ד Zohar, Mishpatim 3:355-364

As to the words “graven upon the tables” (harut’al halutho), it has already been pointed out that this phrase contains an allusion to heruth—that is, freedom. Freedom from what? From the angel of death, from subjection to the kingdoms of this world, from all things earthly and from all things evil. And what is freedom? It is the seal of the world to come, in which is every kind of freedom. Had not the tablets been broken, the world would not have suffered as it subsequently did, and the Israelites ...

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

115

מרות על הלוחות

One of the Zohar passages the Alter Rebbe lists for “engraved upon the Tablets.”

ספר הזהר. משפטים ג' שס"ד-ש"ע 3:364-370 Zohar, Mishpatim

As to the words “graven upon the tables” (harut'al ha-luhoth), it has already been pointed out that this phrase contains an allusion to heruth—that is, freedom. Freedom from what? From the angel of death, from subjection to the kingdoms of this world, from all things earthly and from all things evil. And what is freedom? It is the seal of the world to come, in which is every kind of freedom. Had not the tablets been broken, the world would not have suffered as it subsequently did, and the Israelites ...

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116

חרות על הלוחות

The Zohar says that the Torah that comes from there is called freedom, as it is written, “engraved upon the Tablets”: do not read *charus* but *cherus*.

ספר הזהר, תצוה ז' ס"ד ט"ע"ג Zohar, Tetzaveh 7:64–9:73

Similarly, it is written: “And ye shall hallow the fiftieth year and proclaim freedom throughout all the land” (Lev. 25, 10). Freedom emanates from this fiftieth year to all, and because of this the Torah which proceeded from that fiftieth day is called “Freedom”. Concerning this it is written, “Graven (haruth) upon the tablets”, which word haruth contains the same letters as heruth, which is Freedom, and the Decalogue, which is the essence of the Law, is thus given its due appellation, because whatever this supernal day brings forth is ...

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117

חרות על הלוחות

One of the Zohar passages the Alter Rebbe lists for “engraved upon the Tablets.”

ספר הזהר, בשלח ב' כ"ח-ג' ל"ט **Zohar, Beshalach 2:28-3:39**

Nay, but for that sin Israel would have been, then and forever, that which the Holy One had ordained them to be; namely, pure as the angels and free from all evil: free from death and free from the dominion of earthly powers.

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118

חרות על הלוחות

The Zohar reads “engraved upon the Tablets” as freedom from the angel of death, for the Tree of Life was drawn down below, had Israel not sinned.

ספר זוהר, בראשית מ”ח:תע”ד-ע”ד:479-48:470, Bereshit Zohar, מ”ט:תע”ט

R. Eleazar said that the word beshagam (for that he) signifies Moses, who caused the moon to shine, and this enabled men to abide in the world for great length of days. AND HIS DAYS SHALL BE A HUNDRED AND TWENTY YEARS. This is an allusion to Moses, through whose agency the Law was given and who thus bestowed life on men from the tree of life. And in truth had Israel not sinned, they would have been proof against death, since the tree of life had been brought down ...

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119

חרות על הלוחות

One of the Zohar passages the Alter Rebbe lists for “engraved upon the Tablets.”

ספר זוהר, חיי שרה י”ט:ר”ד-י”ט:221-19:214, Chayei Sara Zohar, כ”א:ר”כ

Such a one also obtains deliverance from the angel of death, who has no power over him. (You may object, What of the martyrs who suffered in times of persecution, such as R. Akibah and his colleagues? These suffered, however, under a special decree from on high in accordance with a special purpose.) Assuredly, had Adam held fast to the tree of life, which is nothing else but the Torah, he would not have brought death upon himself and upon the rest of the world. Hence, in connection with the ...

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120

חרות על הלוחות

The Zohar speaks of the great shofar through which servants go out to eternal freedom; the Alter Rebbe lists it among the sources for “engraved upon the Tablets.”

ספר זוהר, ויקרא י”א:פ”א-י”א:88, Vayikra Zohar, 10:80-11:88

121

(ברבות משפטים . . ח”ג ד”ו ע”ב)

According to the note, most of the sources in this parenthesis are copied and explained in Or HaTorah on Ki Sisa, on the verse “engraved upon the Tablets.”

KEHOT’S NOTE

רוב המ”מ נעקטו ונתבארו באוה”ת תשא ע”י ביאור ואילך על הפסוק.

122

וצוית את ברכתי

“And I will command My blessing for you in the sixth year.” The Alter Rebbe reads “My blessing” as the blessing over the mitzvos.

ויקרא כ”ה:כ”א, Leviticus 25:21

וְצוֹיִתִּי אֶת־בְּרַכְתִּי לָכֶם בְּשָׁנָה הַשְּׁשִׁית וְעָשִׂתָּ אֶת־הַתְּבוּאָה לְשָׁלֹשׁ הַשָּׁנִים:

then I will command My blessing upon you in the sixth year, and it shall bring forth produce for the three years.

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123

לא הביט און ביעקב

“He has not beheld iniquity in Yaakov.” The verse names the discourse where prayer is explained as the general intention of the mitzvos.

במדבר כ”ג:כ”א, Numbers 23:21

לֹא־הִבִּיט אֲנִי בְיַעֲקֹב וְלֹא־רָאָה עִמָּל בְּיִשְׂרָאֵל הִי אֶלְקִיו עִמּוֹ וְתִרְוַעַת מִלְּקָהּ בּוֹ:

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

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124

The Talmud expounds “engraved upon the Tablets”: had the first Tablets not been broken, the Torah would never have been forgotten, and it reads charus as cherus, freedom.

עירובין נ”ד א:כ”א, Eruvin 54a:20

רַב אֶחָא בְרַיָּא יַעֲקֹב אָמַר: אִין כָּל אוּמָה וְלָשׁוֹן שׁוֹלֵטֵת בָּהּ, שְׁנֵאמַר: “חֲרוּת” — אֵל תִּיקְרִי “חֲרוּת”, אֵלָּא חֲרוּת.

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

PARAGRAPH 37

125

אם בחקותי

The note says that another transcript of this discourse is printed there, as an explanation of the maamar “If you walk in My statutes” printed in the same volume, with a further explanation later in the volume.

KEHOT’S NOTE

הנחה אחרת בסה”מ תקס”ו ע”י קעט (בתור ביאור על ד”ה אם בחקותי הנדפס שם ע”י קסג. וראה ביאור נוסף שם ע”י קצח). ראה גם אוה”ת ויקרא-ב ע”י תרלד.

126

בע”ח (שער כ”ה)

After noting that “Sha’ar 25” follows the Shklov printing of 5560 (Sha’ar 26 in current editions), the note says Or HaTorah on Ki Sisa copies this passage, and lists other places in Or HaTorah on the tzelem.

KEHOT’S NOTE

בדפוס שקלאוו תקס”ס ולפנינו ש”י כ”ו. ראה באוה”ת פ”י כי תשא ע”י בני שמעתיק מכאן. וראה גם אוה”ת בראשית כ”ד-א דף ר”ו, א. אוה”ת במדבר כ”ד-ה ע”י איתשמב. סוכות ע”י איתשכט.

127

ענין הצלם באמיתית נלע”ד

The gate on the tzelem opens, “The matter of the tzelem, in truth, as it seems to my humble opinion,” and explains that the soul’s forms cannot be clothed in the body except through the tzelem. The discourse cites it as Sha’ar 25, following the Shklov printing; the Kehot note gives Sha’ar 26 in current editions.

עץ חיים כ”ו:ב”ב, Sefer Etz Chaim 26:2

... וז”ס שאמרו בוזהר ש”ה דנ”ח רוא הכא ליודעי מדין תנועי דאיהו שלימא דכלא אן אינון בב”נ אלא רוא דא בצלמינו דא איהו צולמא דב”נ מלגאו ומלבר לגאו סוכלתנו ומנדע וחכמה לבר ההוא

תהלים צ, י.

צולמא דאזיל עלוי ומדברא ליה לבינ' בנטירא למהוי נטיר מכולא. ונבאר ענין צלם זה מה עניינו דע כי כל בחי' הכלים והאורות הם מבחי' אותן המלכים ויש מהן בחי' שלא נבררו ובכל יום ויום מבריא עולם עד ביאת משיחנו מתבררים מהם בירורים רבים וכשיוגמרו להתברר אז יבא משיח. וז"ס שארז"ל עד שיכלו כל הנשמות שבגוף וזה ...

Sefer Etz Chaim (Public Domain)

128

בד"ה זאת הנוכת המזבח

There the Alter Rebbe describes how contemplation in prayer leads to self-sacrifice in the Shema and to loving G-d "with all your heart," with both inclinations, so that even the desiring power of the animal soul, which longs for physical pleasures, is turned toward G-d.

KEHOT'S NOTE

לקו"ת נשא כח, ג ואילך.

129 נפש השכלית המחבר הצורה והחומר . בחי' נוגה מעורב טו"ר

According to the note, Or HaTorah discusses the intellectual soul there in the name of the Moreh Nevuchim, part I, chapter 1.

KEHOT'S NOTE

באוה"ת סוכות עי' איתשט בשם המו"נ ח"א פ"א. ובארוכה ביהל אור עי' קמח ואילך. וראה בסה"מ תער"ב-א סעי' רנד שכאן הכוונה דנה"א הוא בחי' הרצון עצמי וטבעי דנשמה לאלקות שזהו עיקר האלקות שבנשמה [ראה שם סעי' רז] ונפש השכלית זהו בחי' הטוב שבנוגה והיינו מה שיש בכח האדם להשכיל בשכל אנושי ג"כ בגדולת ה' ולהתפעל במוחו ואח"כ בלב, ע"ש.

130

חכמים המה להרע

"They are wise to do evil, but to do good they do not know." The verse shows that the intellectual soul, from no-gah, can turn either way.

ירמיהו ד':כ"ב Jeremiah 4:22

כי אָוִיל עַמִּי אוֹתִי לֹא יָדְעוּ בָנִים סִכְלִים הֵמָּה וְלֹא נְבוֹנִים הֵמָּה חֲכָמִים הֵמָּה לְהָרַע וּלְהִיטִיב לֹא יָדְעוּ:

For My people is foolish, They know Me not; They are sottish children, And they have no understanding; They are wise to do evil, But to do good they have no knowledge.

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KEHOT'S NOTE

ירמ' ד, כב.

PARAGRAPH 38

131

ימי שנותינו בהם

"The days of our years, in them, are seventy years." The Alter Rebbe reads the seventy years as the time given to each person for refinement.

תהילים צ':י"ז Psalms 90:10

יְמֵי־שְׁנוֹתֵינוּ כֶּהֱם שִׁבְעִים שָׁנָה וְאַם בְּגִבּוֹרַת שְׁמוֹנִים שָׁנָה וְרִהֲבָם עֲמָל וְאֵין כִּי־נָּה חַיִּשׁ וְנִצָּפָה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

132

שְׁתֵּי עֲוֹנוֹתֵינוּ לִנְגָדְךָ

"You have set our iniquities before You, our hidden things in the light of Your countenance." The verse is read as the transformation of sins, the work of the seventy years.

תהילים צ':ח' Psalms 90:8

שְׁתֵּי עֲוֹנוֹתֵינוּ לִנְגָדְךָ עֲלַמְנוּ לְמֵאֹר פְּנִיךָ:

Thou hast set our iniquities before Thee, Our secret sins in the light of Thy countenance.

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KEHOT'S NOTE

תהלים צ, ח.

133

גם איתא בע"ה

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

KEHOT'S NOTE

נ"ב עי' בש' פנימי וחיצוני סוף דרוש ד'. ובש' טנת"א סופ"א. ובש' התיקון ספ"ג. [כ].

134

כשיתברר בחי' ב"ן

The note lists other discourses of Likkutei Torah on the refinement of Ban in the Time to Come.

KEHOT'S NOTE

על"ק בואתחנן [ב, ד] ספ"ג ושי"ג. ועי' שה"ש סוף ביאור כי על כל כבוד חופה (מח, ריש ע"ב). ועי' פי' צו (י' סע"ד). ועי' שה"ש סד"ה [ולהבין] ענין מדלג (טז, ג). ושם (טז, ב). [כ].

135

השבירה היא בבחי' ס"ג

The note refers to the sources listed there for the shattering in the Name Sag.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז-פרשיות לעי' תיק.

136

כלו סג יחדיו

"They have all turned aside (sag); together they have become corrupt." The word sag hints at the Name Sag, where the shattering of the vessels took place.

תהילים נ"ג:ד' Psalms 53:4

כָּלוּ סָג יַחְדָּו נִאֲלָחוּ אֵין עֲשֵׂה־טוֹב אֵין גַּם־אֶחָד:

Every one of them is unclean, they are together become impure; There is none that doeth good, no, not one.

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KEHOT'S NOTE

תהלים נג, ד.

137

א"ח עט"ב

"A woman of valor is the crown of her husband." In the Time to Come the refined Ban, the feminine, will rise to be the crown.

משלי י"ב:ד' Proverbs 12:4

KEHOT'S NOTE

משלי יב, ד.

PARAGRAPH 39

138 ונחנו מה

Moshe and Aharon say, “and what (mah) are we, that you complain against us?” The word mah is read as the Name Mah and as Moshe’s utter self-nullification.

Exodus 16:7 ט"ז:ו

ובקר וראיתם את־כבוד ה' בשמעו את־תלגתיכם עליה ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?’

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KEHOT’S NOTE

שמות טז, ז-ח.

139 קפ"ד קס"א גימטריא משה

There the pulse in the hand is traced to the “back” of Abba: 184 and 161 equal Moshe, and 161 is the Name Eheyeh spelled with yuds, the inner dimension of Binah, in which the back of Abba is clothed.

Exodus 2:10 י"ז:ב

ויגדל הילד ותבאָהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מָשִׁיתָהוּ:

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

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KEHOT’S NOTE

ראה לקו"ת (להארי"ל) שמות ב, י. וראה לעיל פקודי ז, ד.

140 ע"פ אני ישנה

The discourse explains “I am asleep” as the state of exile, in which the ascent is not complete and the drawing down is not openly revealed, unlike the Temple era, while “my heart is awake” means that the life-force is still whole, only hidden, as in sleep.

KEHOT’S NOTE

לקו"ת שה"ש לה, ב.

141 אני ישנה

“I am asleep, but my heart is awake; the voice of my Beloved knocks.” The verse opens the discourse cited for the gematria of Moshe.

Song of Songs 5:2 ח"ב:ו

אֲנִי יֹשֶׁנָּה וְלִבִּי צָר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחָתִי רִעְיָתִי יוֹנְתִי תַמְתִּי שְׂרָאשִׁי נִמְלֵא־טֶל קְרוּצוֹתִי 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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142 בד"ה השמים כסאי

The note locates the discourse beginning “The heavens are My throne” at the opening of Torah Ohr.

KEHOT’S NOTE

תו"א א, ריש ע"ב.

143 השמים כסאי

“The heavens are My throne and the earth is My footstool.” The verse opens the Torah Ohr discourse to which the Alter Rebbe refers.

Isaiah 66:1 א"ו:א

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ רִגְלִי אֵיזָה בֵּית אֲשֶׁר תִּבְנוּ־לִי וְאֵיזָה 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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144 נובלות חכ' שלמע' תו'

The Midrash says that Torah is “the fallen fruit of the Chochmah Above.” The Alter Rebbe reads it as what flows from Abba into the attributes.

Bereshit Rabbah 17:5 ה"ז:ו

... אף תרדמה של שטות, דכתיב (ישעיה כט:ט): כי נסך עליכם ה' רוח תרדמה. רבי חנינא בר יצחק אמר: שלושה נובלות הן: נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

“The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]” (Genesis 2:21). “The L-rd G-d cast [hipil] a deep slumber” - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, “He caused to fall down.” Rav said: There are three slumbers: the slumber of ...

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KEHOT’S NOTE

ב"ר יו, ה. ועלי"ק פ' ראה (לא, ד). וש"נ. [כ].

145 פנימית אבא . . עתיק

The note refers here for the teaching that the inner dimension of Abba is the inner dimension of Atik.

KEHOT’S NOTE

ראה סה"מ תקס"ה ע' תתסח. סה"מ ת"ש ע' 49 בהערה. אוה"ת נשא ע' רנו.

146 שו"ט הוא בחי' שמחה

The words here quote Deuteronomy 16:14; the passage is shown below.

Deuteronomy 16:14 ד"ד:ט"ז

וְשִׂמְחַת בְּחֻגְהָ אֶתָּה וּבְנֶה וּבְתֵּה וְעַבְדְּךָ וְאִמְתְּךָ וְחִלּוֹי וְהַגֵּר וְהַיְתוּם וְהָאֱלֻמָּנָה אֲשֶׁר בְּשַׁעְרֶיךָ:

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

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KEHOT'S NOTE

כמ"ש ושמחת בחגך (דברים טו, יד).

147 שבת הוא בחי ענג

Kehot's note points to Isaiah 58:10 for these words.

ישעיהו נ"ח:י"ג Isaiah 58:10

וּתְפַק לְרַעַב נַפְשְׁךָ וְנַפֵּשׁ נַעֲנָה תִשְׁבִּיעַ וְזָרַח בְּחֹשֶׁךְ אֹרֶךְ וְאִפְלָתְךָ כְּצֹהֲרִים:

And if thou draw out thy soul to the hungry, And satisfy the afflicted soul; Then shall thy light rise in darkness, And thy gloom be as the noon-day;

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KEHOT'S NOTE

כמ"ש וקראת לשבת ענג (ישעי' נח, י).

148 ושבת הוא בחי עונג

"And you call the Shabbos a delight." The Kehot note cites this verse for Shabbos as delight.

ישעיהו נ"ח:י"ג Isaiah 58:13

אִם-תִּשָּׁב מִשְׁבַּת רְגְלְךָ עֲשֹׂת הַפֶּסַח בַּיּוֹם קִדְשִׁי וְקִרְאתָ לְשַׁבָּת עֲנָג לְקֹדֶשׁ ה' מִכְבֵּד וְכִבְדָּתוֹ מַעֲשֹׂת דְּרָכֶיךָ מִמִּצְוֹת הַפֶּסַח וְדִבְרֵי דָבָר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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149 נאדר בקדש

"Who is like You, glorious in holiness." The phrase describes the delight of Shabbos, from a level above the joy of Yom Tov.

שמות ט"ו:י"א Exodus 15:11

מִי־כִמְכָּה בְּאֵלִים Havayah מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תִהְלֵת עֲשֵׂה פֶלֶא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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KEHOT'S NOTE

שמות טו, יא.

150 מלה בגרמיה

The Zohar on Emor says that holiness (kodesh) is "a thing in itself," from which the rest derive, as Shabbos is set apart from the weekdays. The text cites folio 94a; the

words are on 94b. The Alter Rebbe compares Moshe's love and awe to it.

ספר זוהר, אמור כ"ד:ק"א-כ"ה:קכ"ג Zohar, Emor 24:111-25:123

151 הראני נא את כבודך

Moshe's request, "Show me, please, Your glory." The Alter Rebbe reads it as a wish to see the Infinite One not through a vessel.

שמות ל"ג:י"ח Exodus 33:18

וַיֹּאמֶר ה'רָאֵנִי נָא אֶת־כְּבוֹדְךָ:

And he said: 'Show me, I pray Thee, Thy glory.'

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KEHOT'S NOTE

שמות לג, יח.

152 שלא בבחי כלי

According to the note, Or HaTorah explains "not through a vessel" as not through being clothed in Z'eir Anpin, but in the higher Chochmah.

KEHOT'S NOTE

באזה"ת כי תשא עי בינא ר"ל שלא ע"י התלבשותו בז"א כ"א בח"ע. עי בתניא פל"ה בהגה"ה. וראה ביאורה"ז לצי"צ עי עג.

153 כי לא יראני האדם וחי

"You cannot see My face, for man shall not see Me and live." The Sages read it as saying that the living do not see, but the dead do.

שמות ל"ג:כ"י Exodus 33:20

וַיֹּאמֶר לֹא תוּכַל לִרְאוֹת אֶת־פָּנַי כִּי לֹא־יִרְאֵנִי הָאָדָם וְחָי:

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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KEHOT'S NOTE

שמות לג, כ.

154 בחייהן אינן רואים

Besides the Midrash, the note refers to an earlier discussion of "in their lifetime they do not see" in Likkutei Torah.

KEHOT'S NOTE

במד"ר ספ"ג. לעיל (לה, ג) וש"נ [כ].

155 וכדאיתא במדרש טוב זה מלאך חיים

On "And behold, it was very good," the Midrash says, "good" is the angel of life; "very good" is the angel of death. The Alter Rebbe reads "very" as the limitless level grasped after death.

בראשית רבה ט"ז:י" Bereshit Rabbah 9:10

אמר רבי שמואל בר יצחק: הנה טוב מאד, זה מלאך חיים. והנה טוב מאד, זה מלאך המות. וכי מלאך המות טוב מאד אתמהא?! אלא למלך, שעשה סעודה וזימן את האורחים, והכניס לפנייהם תמחוי מלא כל טוב. אמר: כל שהוא אוכל ומברך את המלך יאכל ויערב לו, וכל מי שהוא אוכל ואינו מברך את המלך יותו ראשו בסיף. כך כל מי שהוא מסגל

במצות ומעשים טובים הרי מלאך חיים, וכל מי שאינו מסגל במצות ומעשים טובים הרי מלאך המות:

Rabbi Shmuel bar Yitzhak said: “Behold it was very good” – this is the angel of life; “and behold it was very good” – this is the angel of death. Is the angel of death, then, “very good”? This is a rhetorical question. Rather, it is analogous to a king who prepared a feast, invited the guests and brought before them a serving dish filled with all kinds of delicacies. He said: ‘Anyone who eats and blesses the king, let him eat and enjoy himself, but anyone who eats and ...

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Zohar I, 14a, א"י, יד

KEHOT'S NOTE

ראה ב"ר ט, י. זח"א יד, א. ילקוט בראשית ר' [מז] טז עז"פ. ובזח"ב (קנ, רע"א). [כ].

156

ועצמותיך יחליץ

“And He will strengthen your bones.” The verse is read as the body’s renewal in the Time to Come.

ישעיהו נ"ח:11

ונתנה ה' תמיד והשביע בצחצחות נפשך ועצמותיך יחליץ והיית כגן רוה וכמוצא מים אשר לא יכזבו מימיו:

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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KEHOT'S NOTE

ישע"י נח, יא.

157

טלא דבדולחא

The note refers to the discourse on “My head is filled with dew,” which explains the dew of crystal as one of the seven tikkunim of the Gulgalta, and to other places in Likkutei Torah on this dew.

KEHOT'S NOTE

ע' זח"ג (מט, א). ושם (קכח, ב). וע' שה"ש ע"פ שראשי נמלא טל (לה, ד) וכי שהוא מז' תיקונים דגלגלתא. וע"ע [לקמן] האזינו [דרוש ה] א ע' רע"ג בחצ"ע"ג יע"ש. ועל"ק חקת (ס, רע"ג). [כ].

158

טלא דבדולחא

The Idra Rabba describes the dew that flows from the Gulgalta of Atik, white like crystal (bedolcha). The Alter Rebbe links it with the dew of the Resurrection.

ספר זוהר, האדרא רבא ג' י"ד-י"ה:3:14-6:25

159

טל אורות טלך

“Your dead shall live... for a dew of lights is your dew.” The dew of lights that revives the dead will let the body see the Infinite Light.

ישעיהו כ"ו:19

יחי מתיה נבלתי יקומו ויקיצו ורגנו שכני עפר כי טל אורת טלך וארץ רפאים תפיל:

Thy dead shall live, my dead bodies shall arise— Awake and sing, ye that dwell in the dust— For Thy dew is as the dew of light, And the earth shall bring to life the shades.

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KEHOT'S NOTE

ישע"י כו, יט.

160

ולהשיג בחי אור א"ס

According to the note, Or HaTorah adds that the body will grasp the Infinite Light as it is, not through a vessel, which is why the verse says specifically “a dew of lights.”

KEHOT'S NOTE

באוה"ת כי תשא שם: כמו שהוא שלא ע"י כלי, וזהו טל אורות דוקא.

161

כאור שבעת הימים

“And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days.” The Alter Rebbe reads it as the light of Tohu that will return in the Time to Come.

ישעיהו ל"ב:26

והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים כאור שבעת הימים כיום חבש ה' את שבר 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.

162

בד"ה והי' אור הלבנה

There “like the light of the seven days” is explained with the Midrash as the light G-d created at first and hid in Gan Eden.

KEHOT'S NOTE

לעיל פ' צו ט, ב.

163

ועיין במק"מ ס"פ מצורע

The note says the Mikdash Melech passage is quoted in the same discourse on Tzav.

KEHOT'S NOTE

מובא בלקו"ת שם. וראה באוה"ת ויקרא-ב ע' תרלו.

164

שמע שם ע' רבתי

The Zohar notes the large ayin of “Shema,” and the large dalet of “One,” which together spell ed, witness. The Kehot note gives it as the source for the large ayin.

Zohar III, 236b, רלו, זח"ג

KEHOT'S NOTE

זח"ג רלו, ב.

165

שמע . . ואהבת את ה'א

“Hear, O Israel: Havayah is our G-d, Havayah is One.” Its ayin is written large, which the Alter Rebbe connects with

the light of the seven days.

דברים ו:ד' 6:4 Deuteronomy

שְׁמַע יִשְׂרָאֵל הָאֵלֵינוּ הָאֵלֵינוּ אֶחָד:

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

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KEHOT'S NOTE

דברים ו, ד-ה.

166

ואהבת את הוי' אלקיך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe assigns the heart to the animal soul, the soul to the intellectual soul, and "might" to love without limit.

דברים ו:ה' 6:5 Deuteronomy

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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167

את הטפל

Kehot's note points to Eruvin 4b for these words.

עירובין ד' בב' 4b Eruvin

סוכה ו' א"א 6a Sukkah

KEHOT'S NOTE

ראה עירובין ד, ב. סוכה ו, א.

168

ע"פ וידעת היום

The note quotes the point made there: "Regarding this we were commanded, 'And you shall love et,' meaning that you draw the attribute of love and joy into the level of et, the secondary, which is the attribute of awe and self-nullification."

KEHOT'S NOTE

לקו"ת ואתחנן ח, ג "ועי' נצטוינו ואהבת את כלומר שתמשיך מדת האהבה והשמחה בבחינת את הטפל הוא מדת היראה והביטול."

169

וידעת היום

"And you shall know this day and take it to your heart that Havayah is G-d." The verse opens the discourse on the word et cited here.

דברים ד':ל"ט 4:39 Deuteronomy

וַיֵּדַעְתָּ הַיּוֹם וְהִשְׁבַּתָּ אֶל-לִבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשֵׁמִים מְמַעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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170

הנה ישכיל עבדי . . וגבה מאד

"Behold, My servant shall be wise; he shall be exalted and lifted up and very high." "Very" is the love without limit for whose sake the soul descended.

ישעיהו נ"ב:י"ג 52:13 Isaiah

הִנֵּה יִשְׁכִּיל עַבְדִּי יְרוֹם וְנִשָּׂא וְגָבַהּ מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע"י נב, יג.

171

הי' מספר בני' כו' אשר לא יספר

"And the number of the children of Israel shall be like the sand of the sea, which cannot be measured or counted." The Alter Rebbe reads it as the soul's rise beyond limit and number.

הושע ב':א' 2:1 Hosea

וְהָיָה מִסְפַּר בְּנֵי-יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא-יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקְוֵם אֲשֶׁר-יֹאמַר 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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KEHOT'S NOTE

הושע ב, א.

PARAGRAPH 40

172

הלוך ונסוע הנגבה

"And Avram journeyed, going on and journeying toward the south." The verse illustrates the soul's "walking" in love.

בראשית י"ב:ט"ז 12:9 Genesis

וַיֵּסַע אַבְרָם הַלֹּךְ וְנֹסֵעַ הַנִּגְבָּה:

And Abram journeyed, going on still toward the South.

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KEHOT'S NOTE

בראשית יב, ט.

173

זמיר עריצים

"The song (zemir) of the tyrants shall be brought low." The Alter Rebbe reads zemir as cutting down, the work of Pesukei DeZimrah.

ישעיהו כ"ה:ה' 25:5 Isaiah

כְּחֹרֶב בְּצִיּוֹן שְׂאוֹן זָרִים תִּכְנִיעַ חֹרֶב בְּצֹל זְמִיר עָרִיצִים יַעֲנֶה:

As the heat in a dry place, Thou didst subdue the noise of strangers; As the heat by the shadow of a cloud, the song of the terrible ones was brought low.

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KEHOT'S NOTE

ישע"י כה, ה.

174

רוממות א-ל בגרונם

"The exaltation of G-d is in their throat, and a two-edged sword in their hand." Praising G-d's exaltation is the sword that separates the evil.

תהילים קמ"ט:ו' 149:6 Psalms

רִוּמּוֹת אֵל בְּגֵרוֹנָם וְחֶרֶב פִּיפוֹת בִּיָּדָם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

PARAGRAPH 41

175 לא נזכר במשנה רק שתיים לפני

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

KEHOT'S NOTE

ברכות פ"א מ"ד.

176 שתיים לפני

"In the morning one says two blessings before it and one after it." The Mishnah lists the blessings around the Shema but does not mention Pesukei DeZimrah.

Mishnah Berakhot 1:4 ד"ד: משנה ברכות א

בשחר מברך שתיים לפני ואחת לאחריו, וכערב שתיים לפני ושתיים לאחריו. אחת ארכה ואחת קצרה. מקום שאמרו להאריך, אינו רשאי לקצר. לקצר, אינו רשאי להאריך. לקחתם, אינו רשאי שלא לקחתם. ושלא לקחתם, אינו רשאי לקחתם:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

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

177 כי לא הי' נצרך זה אצלם בכל יום

The note refers to this maamar of the Rebbe Rashab on why Pesukei DeZimrah was not needed every day in earlier times.

KEHOT'S NOTE

ראה סה"מ תרס"ה ע' קלו.

178 אורייתא מחכמה נפקת

The Zohar says, "The Torah issues from Chochmah." The Alter Rebbe contrasts this with the root of the mitzvos in Keser.

ספר הזוהר, משפטים כ: ת"ק-תק"ב 502-500: Zohar, Mishpatim

For the Torah itself emanates from Wisdom, from the realm called "holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies". Said R. Isaac: "The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

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

179 תרי"ג מצות

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

KEHOT'S NOTE

מכות בסופה.

180 תרי"ג מצות דאורייתא

Rabbi Simlai taught that 613 mitzvos were given to Moshe. Together with the seven rabbinic mitzvos they make 620, the value of Keser.

Makkot 23b כ"ג בכות

181 וז' מצות דרבנן

The note refers to a talk of the Rebbe on the seven rabbinic mitzvos.

KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 401.

182 אורייתא מחכ' נפקת

Kehot's note points to Zohar II, 85a for these words.

Zohar II, 85a זח"ב פה,

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

PARAGRAPH 42

183 ועברתי בארץ מצרים

"And I will pass through the land of Egypt on this night." The Sages read it as G-d Himself and not an angel, for only the highest level could reach Israel in the depths of the kelipos.

שמות י"ב: 12 Exodus

ועברתי בארץ מצרים בלילה הזה והפיתי כל בכור בארץ מצרים מאדם ועד בהמה ובכל אלילי מצרים אעשה שפטים אני הי

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמות יב, יב.

184 אני ולא מלאך

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

KEHOT'S NOTE

הובא ונתבאר בזה"א ק"ו, א.

185 בד"ה ועתה יגדל נא כח

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

KEHOT'S NOTE

לקו"ת שלח לח, ד.

186 ועתה יגדל נא כח

Moshe's plea, "And now, let the strength of my L-rd be great, please." The verse opens the discourse to which the

Alter Rebbe refers.

Numbers 14:17: י"ד:י"ז

וְעַתָּה יִגְדֹּל־נָא כַחַד אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לְאָמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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187

באר חפרוה שרים

"A well that princes dug, that the nobles of the people delved, with the mechokek, with their staffs." The Alter Rebbe reads the digging as opening the heart, done "with the mechokek," the engraving of the chukim.

Numbers 21:18: י"ח:כ"א

בְּאֵר חֲפְרוּהָ שָׂרִים כְּרוּהָ נְדִיבֵי הָעָם בְּמַחֲקֵק בְּמִשְׁעָנֵתָם וּמִמְדָּר מִתְּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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KEHOT'S NOTE

במדבר כא, יח. בלקו"ת מטות פה, ד מציון לזה "וכמ"ש בע"ח שלי"א פ"י ושער הירח פ"ג ובפע"ח שער ק"ש שעל המטה פ"א ופ"ו."

188

לבו אטום כבתולה

Besides the Talmud, the note refers to the first discourse on "For the fragrance of your good oils," where the sealed heart is discussed.

KEHOT'S NOTE

ר"י [אה] מ[סכת] ב"ב (יב, ב). בד"ה לריח שמניך האי' (ב, ד). [כ].

189

לבו אטום כבתולה

The Talmud says that one accustomed to wine, even if his heart is sealed like a virgin, wine opens him. The Alter Rebbe uses the phrase for the heart before it is opened to love.

Bava Batra 12b:8-9: ט"ח:ב-ט"ז:ח

אמר רב הונא בריה דרב יהושע: הרגיל ביינו, אפילו לכו אטום כבתולה - ינו מפקחו, שנאמר: "ותירוש ינוכב בתלות". אמר רב הונא בריה דרב יהושע: פשיטא, חלק בכור וחלק פשוט - יהבינו לקה אחד מצרא. יבם - מאי?

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190

ע"פ לריח שמניך

The note quotes the explanation there of the sealed heart: one "who was not moved to love and awe by contemplating the revealed world." The passage explains that Torah is called both wine and oil: wine opens the sealed heart and brings out the hidden joy, the love and awe born of contemplating G-d's kingship over the revealed world.

KEHOT'S NOTE

לקו"ת שה"ש ב, ד ושם מבאר זה "שלא נתפעל בדו"ר מענין התבוננות עלמא דאתגלייא".

191

לריח שמניך

"For the fragrance of your good oils... therefore the maid-

ens love you." The verse opens the discourse cited here.

Song of Songs 1:3: א':ג

לְרִיחַ שְׁמֵנֶיךָ טוֹבִים שְׁמֵן תּוֹרֵךְ שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֶהְבֹּד:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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192

בד"ה עיני כל

In that discourse, "You open Your hand" is read like "the Sanctuary, O L-rd, which Your hands established": a receptacle, a vessel in Malchus, must be made to receive what is drawn from above, for before the union the heart is sealed like a virgin.

KEHOT'S NOTE

לקו"ת מטות פה, ד.

193

עיני כל

"The eyes of all look to You." The verse opens the discourse cited here.

Psalms 145:15: ט"ו:ט

עֵינֵי־כָל אֱלֹהִי יִשְׁכְּרוּ וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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194

ובד"ה לא תהי משכלה ועקרה

There love and awe are called son and daughter, born of contemplation.

KEHOT'S NOTE

תו"א עט, א.

195

לא תהיה משכלה ועקרה

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

Exodus 23:26: כ"ג:כ

לֹא תִהְיֶה מִשְׁכָּלָה וְעַקְרָה בְּאַרְצְךָ אֶת־מִסְפַּר יְמֶיךָ אֲמַלֵּא:

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

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196

אמרתי אחכמה

"I said, I will become wise, but it is far from me." The Sages apply it to the red heifer, a statute beyond reason.

Ecclesiastes 7:23: כ"ג:ז

כָּל־זֶה נִסִּיתִי בְּחָכְמָה אֲמַרְתִּי אֶחְכְּמָה וְהִיא רְחוֹקָה מִמֶּנִּי:

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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KEHOT'S NOTE

קהלת ז, כג.

197

הלואי בחקתי תלכו

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

KEHOT'S NOTE

איכ"ר פתיחה ב. [כ].

PARAGRAPH 43

198

לדבקה בו

"To love Havayah your G-d, to walk in all His ways and to cleave to Him." Cleaving to G-d is the essence of the soul's walking.

Deuteronomy 11:22 כ"א: כ"ב

כי אם־שמר תשמרון את־כל־המצוה הזאת אשר אנכי מצוה אתכם לעשותה לאהבה את־ה' אלקיכם ללכת בכל־דרכיו ולדבקה־בו:

For if ye shall diligently keep all this commandment which I command you, to do it, to love the L-RD your G-d, to walk in all His ways, and to cleave unto Him,

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KEHOT'S NOTE

דברים יא, כב.

199

נר מצוה

"For a mitzvah is a lamp, and the Torah is light." As a lamp holds the oil and the flame, the mitzvah holds the Infinite Light.

Proverbs 6:23 משלי ו: כ"ג

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

200

בד"ה והנה מנורת זהב כולה

That discourse opens with the Midrash: Yirmeyahu called Israel rejected silver and Yechezkel called them dross, but Zechariah saw "a menorah all of gold," fulfilling "You are all beautiful, my beloved." It explains that the Congregation of Israel is called a menorah because the menorah is hammered from one piece, so that what is above comes below and what is below rises above.

KEHOT'S NOTE

לקמן פי בהעלותך לג, ג ואילך.

201

והנה מנורת זהב כולה

"And behold, a menorah all of gold." The verse opens the discourse cited here.

Zechariah 4:2 זכריה ד: ב'

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב כלה וגלה על־ראשה ושבעה נרותיה עליה שבעה ושבעה מוצקות לנרות אשר על־ראשה:

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

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202

ובד"ה כי תשמע בקול

There the Torah is the keeping of the "lamp of mitzvah," and the "keeping" means that the light should not withdraw to its root, which is accomplished specifically through the vessels.

KEHOT'S NOTE

לקו"ת פי ראה כג, ג.

203

כי תשמע בקול

"When you hearken to the voice of Havayah your G-d, to keep all His commandments." The verse opens the discourse cited for the keeping of the mitzvot.

Deuteronomy 13:19 דברים י"ג: י"ט

כי תשמע בקול ה' אלקיך לשמר את־כל־מצותיו אשר אנכי מצוה היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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204

ועשיתם אותם אתם כתיב

"If you walk in My statutes and keep My commandments and do them." The word "them" (osam) is read as "you" (atem).

Leviticus 26:3 ויקרא כ"ו: ג

אם־בְּהִקְתִּי תֵלְכוּ וְאֶת־מִצְוֹתֵי תִשְׁמְרוּ וְעִשִּׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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Vayikra Rabbah 35:6 ויקרא רבה ל"ה: ו'

Zohar III, 113a זח"ג קיג, א

KEHOT'S NOTE

ויקרא כו, ג. ראה ויקרא לה, ו. זח"ג קיג, א.

205

ועשיתם אותם אתם כתיב

The Midrash reads "and do them" as "you": if you keep the Torah, I consider it as though you had made yourselves. The Kehot note cites it as 35:6.

Vayikra Rabbah 35:7 ויקרא רבה ל"ה: ז'

206

גדול המעשה

Rabbi Elazar says, "Greater is the one who causes others to do than the one who does." The Alter Rebbe uses the causative sense of "doing" for drawing the light into the vessels.

Bava Batra 9a:13 בבא בתרא ט"א: י"ג

(סימן: גדול, מקדש, משה) אמר רבי אלעזר: גדול המעשה יותר מן העושה - שנאמר: "והיה מעשה הצדקה שלום, ועבדת הצדקה השקט וקטט עד עולם"; וזה - "הלא פרש לרעב לחמך". לא וזה - "ועניי מרודים תביא בית".

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KEHOT'S NOTE

כ"ב ט, א. וראה לקו"ש ח"יב ע' 238.

207 עשיה פי לשון הכרח

The note quotes the Rebbe Rayatz's examples there of asiyah as compulsion: "like a get me'useh (a coerced divorce), or 'we compel (me'asin) for charity."

KEHOT'S NOTE

"כמו גט המעושה או מעשין על הצדקה" — סה"מ תרצ"ט ע"י 191.

208 בד"ה להבין ענין מדלג על ההרים

There the mountains are the Patriarchs and the hills the Matriarchs, who stand for the mitzvot; skipping on one foot and leaping on both are two kinds of service.

KEHOT'S NOTE

לקו"ת שה"ש טז, ב.

209 מדלג על ההרים

"Leaping over the mountains, skipping over the hills." The verse names the discourse on the mitzvot as the King's limbs.

Song of Songs 2:8"ח שיר השירים

קול דודי הנה"ה בא מדלג על ההרים מקפץ על הגבעות:

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

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210 ע"פ ביום השמיני עצרת

There Shemini Atzeres, Simchas Torah, is explained as the shining of the "crown of Torah," Keser, above the intellect, like the Gulgalta covering the brain; Atzeres is the gathering of the mochin beneath it.

KEHOT'S NOTE

לקו"ת סוכות פג, א ואילך.

211 ביום השמיני עצרת

"On the eighth day, an assembly shall be yours." The verse opens the discourse on Shemini Atzeres cited here.

Numbers 29:35"ט במדבר

ביום השמיני עצרת תהיה לכם כלי-מלאכת עבודה לא תעשו:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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212 אשר נשבעת לאבותינו מימי קדם

"As You swore to our fathers from days of old." The discourse on Shemini Atzeres explains it.

Micah 7:20"ז מיכה

תתן אמת ליצקב חסד לאברהם אשר-נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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213 ונתתי גשמיכם בעתם

"And I will give your rains in their season." The Alter Rebbe reads the rains as the Torah.

Leviticus 26:4"ד ויקרא

ונתתי גשמיכם בעתם ונתנה הארץ יבולה ועץ השדה יתן פריו:

then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

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214 יערוף כמטר לקחי

"My teaching shall drop like the rain." Moshe compares the Torah to rain.

Deuteronomy 32:2"ב דברים

יערוף כמטר לקחי תל כטל אמרתי כשעירם עלי-דשא וכרכיבים 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.

215 גשמים יורדין בגבורה

The Talmud explains why the Mishnah speaks of "the might of the rains": because they fall with might (gevurah).

Taanit 2a:8"ח תענית

וליתני "מאימתי מוכיחים על הגשמים". מאי "גבורות גשמים"? אמר רבי יוחנן: מפני שיורדין בגבורה, שנאמר: "עשה גדלות עד אין חקר ונפלאות עד אין מספר", וכתוב: "הנחל מטר על פני הארץ ושלח מים על פני חוצות".

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KEHOT'S NOTE

תענית ב, א.

216 שניתנה בה' קולות

One who gladdens a groom merits the Torah, "which was given with five voices." The Alter Rebbe reads the five voices as five chassadim.

Berachot 6b:30"ב ברכות

ואם משמחו מה שזכו? אמר רבי יהושע בן לוי: זוכה לתורה שנתנה בחמשה קולות, שנאמר: "ויהי ביום השלישי בהיות הבקר ויהי קול וברקים וענן כבד על ההר וקול שופר וגו'. ויהי קול השופר וגו' והאלקים יעננו בקול".

If he does felicitate him, what is his reward ? R. Joshua b. Levi said : He is worthy of Torah which was given amidst five "voices"; as it is said, "And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud... and when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice" (Exod. xix. 16 ff.).

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KEHOT'S NOTE

ברכות ו, ב.

217

והאלקים יענו בקול

“Moshe would speak, and G-d would answer him with a voice.” Moshe heard the Torah in a single voice.

Exodus 19:19 ט"ט:י"ט שמות

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֶזֶק מִלֶּשֶׁה יָדְבַר וְהָאֱלֹקִים יַעֲנֵנוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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KEHOT'S NOTE

שמות יט, יט.

218

פלג אלקים מלא מים

“The stream of G-d is full of water.” The stream (peleg) is read as the division of the one voice into five, gevuros that are in truth kindness (water).

Psalms 65:10 י"ה:י"ה תהילים

פָּקַדְתָּ הָאָרֶץ וַתִּשְׁקָהּ רַבַּת תַּעֲשֶׂרְנָה פֶּלֶג אֱלֹקִים מְלֵא מִים תִּכְוֶן דִּגְנָם כִּי־כֵן תְּכִינֶה:

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

תהילים סה, י.

PARAGRAPH 44

219

קול דודי דופק

“The voice of my Beloved knocks: Open to me.” Through the Torah the heart opens to love.

Song of Songs 5:2 ב'י"ב שיר השירים

אֲנִי יֹשֶׁנָּה וְלִבִּי עַר קוֹל דּוּדִי דּוֹפֵק פֶּתַח־יָלִי אֲחֹתִי רָעִיתִי יוֹנְתִי תִמְתִּי שְׂרָאשִׁי נִמְלֵא־טָל קְנֻצוֹתַי רְסִיסֵי לַיְלָה:

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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KEHOT'S NOTE

שה"ש ה, ב.

220

בד"ה האינו השמים

There the Torah that leads to action is compared to rain, as in “For as the rain comes down... and waters the earth and makes it bring forth and sprout”; by this power a person can say “And you shall love.” This Torah is called “strength,” given so that one can love.

KEHOT'S NOTE

לקו"ת האינו עד, ב.

221

האינו השמים

“Give ear, O heavens, and I will speak.” The verse opens

the discourse on Torah as rain cited here.

Deuteronomy 32:1 א"ב:י"ב דברים

הָאֲזִינוּ הַשָּׁמַיִם וְאִדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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222

ואהבת בגימטריא ב' פעמים אור

Tanya ends chapter 43 with the same point: the soul is first lit with the light of Torah and mitzvos, and afterward the light of love shines on it, “for ve’ahavta has the numerical value of twice ‘light.’”

Tanya, Likkutei Amarim 43:11 אמרי"ם ליקוטי תניא, חלק ראשון; מ"ג:י"א

אָבֵל סֹדֶר הָעֲבוּדָה הַקְּבוּעָה וְתוֹלוּיָהּ בְּכַחֲרֵת הָאָדָם - צָרִיךְ לְהַקְדִּים תְּחִלָּה קִיּוּם הַתּוֹרָה וְהַמִּצְוֹת עַל יְדֵי יִרְאָה תַתָּאָה בְּכַחֲרֵת קִטְנוּת עַל כָּל פְּנִימִים, כִּי־סוּר מֵרַע וְעֵשֶׂה טוֹב, לְהַאֲרִיךְ נִפְשׁוֹ הָאֱלֹהִית בְּאוֹר הַתּוֹרָה וּמִצְוֹתֶיהָ, וְאַחֲרַיִךְ, יֵאָדָר עָלֶיהָ אוֹר הָאֱהָבָה [כִּי "וְאָהַבְתָּ" בְּגִימַטְרִיָּא בִּי פְעָמִים "אוֹר", כִּידוּעַ לְיֻדְעֵי חוֹן]:

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KEHOT'S NOTE

תניא ספמ"ג. פע"ח שער הק"ש פכ"ג. סידור האריז"ל במקומו.

223

אור זרוע לצדיק

“Light is sown for the righteous.” It is the first of the two lights in ve’ahavta.

Psalms 97:11 א"י:י"א תהילים

אוֹר זֶרַע לְצַדִּיק וְלִישְׁרֵי־לֵב שְׂמִיחָה:

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

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KEHOT'S NOTE

תהלים צז, יא.

224

ועץ השדה יתן פריו

“And the tree of the field shall give its fruit.” The fruit is the revelation of the good hidden in the animal soul.

Leviticus 26:4 ד'י"ד ויקרא

וְנָתַתִּי גִשְׁמִיכֶם בְּעֵתָם וְנָתַנָּה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִי־וֹ:

then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

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225

כאשר ירד הגשם

“For as the rain and the snow come down from heaven... and make it bring forth and sprout.” Rain from above and growth from below picture the union of Mah and Ban.

Isaiah 55:10 י"ה:י"ה ישעיהו

כִּי כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן יוֹרֵעַ לְזֶרַע וְלָחֶם לְאָכֹל:

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.

לכך נאמר קומי רני בלילה וגוי מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגוי (מלכים א' כ"ט) מה להלן פניהם של אלו נוכח פניהם

...

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226

רשע מכתיר את הצדיק

"For the wicked surrounds the righteous." The holy sparks are hidden within kelipah, as the righteous surrounded by the wicked.

Habakkuk 1:4 ד"ד: חבקוק

על־כן תפוג תורה ולא יצא לנצח משפט כי רשע מכתיר את־הצדיק
על־כן יצא משפט מעקל:

Therefore the law is slacked, And right doth never go forth;
For the wicked doth beset the righteous; Therefore right
goeth forth perverted.

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KEHOT'S NOTE

חבקוק א, ד.

227

עטרת בעלה

"A woman of valor is the crown of her husband." The refined Ban will rise above, to Sag of Sag.

Proverbs 12:4 ד"ב: משלי

אשת־חיל עטרת בעלה וכרקב בעצמותיו מבישה:

A virtuous woman is a crown to her husband; But she that
doeth shamefully is as rottenness in his bones.

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228

והצליח אשר שלחתי

"So shall My word be that goes out of My mouth... it shall succeed in that for which I sent it." The Alter Rebbe reads it as the refining done through Torah.

Isaiah 55:11 א"ה: ישעיהו

כן יהיה דברי אשר יצא מפי לא ישוב אלי ויקם כי אם יעשה את אשר
הפצתי והצליח אשר שלחתי:

So shall My word be that goeth forth out of My mouth: It
shall not return unto Me void, Except it accomplish that
which I please, And make the thing whereto I sent it prosper.

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229

כל העוסק בתו' הקב"ה יושב ושונה כנגדו

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

KEHOT'S NOTE

ראה תדב"א רבה רפ"ח. יל"ש איכה רמז תתרלה.

230

כל העוסק בתורה הקב"ה יושב ושונה כנגדו

The Midrash teaches that when a Torah scholar sits and studies, the Holy One, blessed be He, sits opposite him and studies with him. This is why the refining comes through "My word that goes out of My mouth."

Tanna DeBei Eliyahu Rabbah 18:1 א"ח: תנא דבי אליהו רבה

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער
שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר
שנאמר (ישעיהו מ"ט:ג) ויאמר לי עבדי אתה ישראל אשר כך אתפאר



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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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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