



LIKKUTEI TORAH • BESHALACH • MAAMAR 1

ראו כי ה' נתן לכם השבת וגו'

See, for G-d Has Given You the Shabbos



The mitzvos of the week draw G-d's own delight, the hidden "source of life," along the "ways of pleasantness," but during the week it stays concealed and only on Shabbos is it revealed. So we bless the weekday mitzvos in the past tense, "Who has sanctified us," pray on Shabbos, "Sanctify us with Your mitzvos," and receive a Shabbos that matches the work of our week.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The mitzvos of the week draw G-d's own delight, the hidden "source of life," along the "ways of pleasantness," but during the week it stays concealed and only on Shabbos is it revealed. So we bless the weekday mitzvos in the past tense, "Who has sanctified us," pray on Shabbos, "Sanctify us with Your mitzvos," and receive a Shabbos that matches the work of our week.

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

THE MAAMAR IN BRIEF

The maamar opens with the verse about the manna and two teachings of the Sages: everything about Shabbos is double, and Shabbos equals all the mitzvos. Its question: why on Shabbos do we ask, "Sanctify us with Your mitzvos," when every blessing over a mitzvah says "Who has sanctified us," in the past? The answer starts from "the way of Havayah." The World to Come was created with the yud, a contraction that condenses G-d's infinite delight, the "source of life" that is "with You," into something the souls can grasp; this world, with the hei, expansion. Delight is the inner core of G-d's will, and each mitzvah draws down its own particular delight, so the mitzvos are "ways of pleasantness." During the week this drawing down stays hidden; on Shabbos it is revealed, which explains both forms of the blessing and why Shabbos equals all the mitzvos. So Shabbos is given "to you," in the measure of your week. Prayer, the ladder joining higher and lower, raises the week's deeds and draws down entirely new light once the Torah and mitzvos have built the vessels; on weekdays that light stays within Atzilus, and on Shabbos it is revealed below.

OUTLINE

- 1 The question** ¶1-2
The Midrash on "See": everything about Shabbos is double, and Shabbos equals all the mitzvos. Why does Shabbos say "Sanctify us with Your mitzvos" as a request, while other blessings say "Who has sanctified us"? The answer begins with why the Torah and mitzvos are called "the way of Havayah."
- 2 With the yud the World to Come was created** ¶3-10
The ten utterances reach the worlds only through contraction. The World to Come is the souls' delight in grasping G-dliness, possible only through a great contraction of the "source of life" that is "with You": the yud, a point that concentrates without hiding, like concise teaching, the Written Torah or a father's seed. The hei, expansion, forms the revealed world, called "this world."

- 3 Drawn down through the Torah and mitzvos** ¶11–14
- Both the yud and the hei are revealed only through an arousal from below, the Torah and mitzvos, whose root is G-d's essential delight. The soul, "the lamp of Havayah," makes the Name shine; the mitzvos are "ways of pleasantness," in general kindness, Torah and service, and in particular each mitzvah.
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- 4 The source of delights** ¶15–21
- "With You" is G-d's Name, the Infinite Light, nullified within Him. Its delight comes from nothing outside it and is higher than wisdom; all the delights of this world, and even of the lower and higher Gan Eden, are only glimmers of it.
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- 5 Will and delight** ¶22–28
- The will in the mitzvos is the "back," one and the same in all of them; the delight within it is the "face," particular to each mitzvah, as each sense has its own pleasure. So the mitzvos are particular paths drawing the delight from concealment into revelation, and charity, which includes them all, is named in "the way of Havayah."
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- 6 Six days and Shabbos** ¶29–33
- "Six days you shall work" is the service of the week, with its plowing and sowing; the mitzvos awaken the supernal delight but leave it hidden, and Shabbos reveals it. Hence "Who has sanctified us" on weekdays and "Sanctify us with Your mitzvos" on Shabbos, and Shabbos equals all the mitzvos.
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- 7 Prayer, the ladder and the crown** ¶34–37
- Prayer is the ladder of the four worlds that joins higher and lower: it raises the deeds of the mitzvos and draws the delight down, forming crowns from the refined sparks. The "two Shabbosos," "Keep" and "Remember," and the two "passings" at the Sea are its ascent and descent.
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- 8 Given to you** ¶38–40
- Shabbos reveals only what the week prepared, as with the double portion of manna: "See, for G-d gives you" the Shabbos, in the measure of your service, so it is in your hands to add to it or diminish it.
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- 9 Entirely new light** ¶41–45
- The Torah and mitzvos build the 248 "limbs of the King"; prayer, like the power to beget, draws entirely new mochin from above the ordinary order, as "the Augustus sits." During the week this stays within Atzilus; on Shabbos the light of Abba descends and is revealed below.
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KEY CONCEPTS

The source of life מקור חיים

The Infinite Light, G-d's Name, which is "with" Him and wholly nullified within Him; it is the source of all life and delight, while His essence itself is beyond being called a source.

The supernal delight עונג העליון

G-d's own delight, which comes from nothing outside it and is utterly simple; it is the inner dimension of His will and the root of the mitzvos.

The yud and the hei יו"ד וה"א

The yud is contraction that concentrates the light without hiding it, the source of the World to Come, the hidden world; the hei is expansion, which forms the revealed world.

Back and face אחריים ופנים

The will in the mitzvos is the "back," undivided and the same in all of them; the delight within it is the "face," particular to each mitzvah.

Ways of pleasantness דרכי נועם

The mitzvos as paths along which noam Havayah, G-d's delight, is drawn from concealment into revelation.

Prayer as a ladder סולם

Prayer joins higher and lower: it raises the deeds of the mitzvos as “feminine waters” and draws new light down from above, forming crowns for the King.

Weekday and Shabbos חול ושב

During the week the mitzvos draw the light down while it is still hidden; on Shabbos it is revealed below, which is why Shabbos is called “a delight.”

New mochin מוחין חדשים

Entirely new light drawn down through prayer from above the ordinary chain of descent, like the procreative power; it needs the vessels built by the Torah and mitzvos.

SECTION 1 • ¶1-2

The question

1 ראו כי^{1,2} הי נתן לכם השבת וגו'. במדרש תלים³ (סי' צ"ב) מהו ראו א"ר יצחק כל עיסקא דשבתא כפול. עומר כפול.⁴ שני העומר לאחד.

"See, for G-d has given you the Shabbos, etc." In Midrash Tehillim (section 92): What is [the meaning of] "See"? Rabbi Yitzchak said: everything to do with Shabbos is double. The omer is double: "two omers for each one."

The maamar opens with Moshe's words about the manna: on the sixth day G-d gave a double portion so that Israel could rest on Shabbos. The Midrash on Psalm 92, "A psalm, a song for the Shabbos day," explains the word "See" with Rabbi Yitzchak's teaching that everything connected with Shabbos is double, beginning with the manna: on Friday each person gathered two omers (the daily measure) instead of one.

קרבנו כפול. וביום השבת⁵ שני כבשים כו'. אזהרותיה כפולות זכור ושמור כו'. וברכות בשלח ס"פ כ"ה ששקולה שבת כנגד כל המצות^{6,7} כו' ע"ש.⁸

Its offering is double: "And on the Shabbos day, two lambs, etc." Its admonitions are double: "Remember" and "Keep," etc. And in [Midrash] Rabbah on Beshalach, at the end of section 25, [it says] that Shabbos is equal to all the mitzvos, etc.; see there.

Rabbi Yitzchak's list continues: the Shabbos offering is two lambs, and Shabbos is commanded twice, with "Remember" in the Ten Commandments of Exodus and "Keep" in those of Deuteronomy. The Midrash Rabbah adds that Shabbos is equal to all the mitzvos; the maamar will explain both teachings, the doubling (paragraph 37) and Shabbos's weight against all the mitzvos (paragraph 33).

2 וכ"ה בירושלמי ספ"ג דנדרים. הנה יש להבין למה אומרים בשבת קדשנו במצותיך⁹ דרך בקשה לעתיד כו'

And so it is in the Jerusalem Talmud, at the end of the third chapter of Nedarim. Now, [we need] to understand why on Shabbos we say, "Sanctify us with Your mitzvos," in the form of a request for the future, etc.,

The Jerusalem Talmud (end of the third chapter of Nedarim) also says that Shabbos is equal to all the mitzvos. Then comes the question behind the whole maamar: in the Amidah of Shabbos (and Yom Tov) we say, "Sanctify us with Your mitzvos," asking for something still to come.

ובכל ברכות שבחול וגם בכל ברכות המצות אנו אומרים אשר קדשנו במצותיו שכבר קדשנו לעבר כו'.

while in all the blessings of the weekdays, and also in all the blessings over the mitzvot, we say, “Who has sanctified us with His mitzvot”: that He has already sanctified us, in the past, etc.

In the blessings said on weekdays, and in every blessing over a mitzvah, we say instead “Who has sanctified us with His mitzvot,” in the past tense, as something already done. Why should Shabbos alone be phrased as a request? The answer comes in paragraph 33.

אך הענין יובן ע"פ הקדמה להבין הטעם שנקרא התורה ומצות בשם דרך הי' כמ"ש דרכיה דרכי נועם כו'.¹¹

But the matter will be understood through an introduction: to understand the reason that the Torah and the mitzvot are called by the name “the way of Havayah,” as it is written, “Its ways are ways of pleasantness, etc.”

Before answering, the Alter Rebbe sets out an introduction: why the Torah and its mitzvot are called “the way of Havayah,” as Proverbs says of the Torah, “Its ways are ways of pleasantness.” A “way” will turn out to mean a path along which G-d’s hidden delight is drawn down into revelation.

SECTION 2 • 13-10

With the yud the World to Come was created

3 וכן ושמרו דרך¹² הוי' כו'. דהנה כתיב כי בי"ה הי' צור¹³ עולמים ביו"ד נברא העוה"ב¹⁴ כידוע.

And likewise, “And they will keep the way of Havayah, etc.” For it is written, “For with Yah, Havayah formed (tzur) the worlds”: with the yud the World to Come was created, as is known.

Genesis 18:19 says that Avraham’s descendants will “keep the way of Havayah,” another verse that calls the mitzvot a “way.” To explain this “way,” the maamar turns to Isaiah 26:4, which the Talmud (Menachos 29b) reads as saying that G-d formed two worlds with the two letters yud and hei: the World to Come with the yud and this world with the hei.

ויש להבין איך יתכן שום ציור אות למעלה כמו ציור אות יו"ד שבו נברא כו'. שהרי אין שם גשם צורה ח"ו. אך הנה ידוע דביו"ד מאמרות נברא העולם^{15, 16} כו'.^{17, 18, 19}

And [we need] to understand how there can be any form of a letter Above, such as the form of the letter yud, with which [the World to Come] was created, etc., since there is no body or form there, heaven forbid. However, it is known that the world was created with ten (yud) utterances, etc.

The difficulty: a letter has a shape, but Above there is no body or shape at all, so what can it mean that the World to Come was created with the form of a yud? The answer begins from the Mishnah, “With ten utterances the world was created”: the maamar writes ten as yud, the letter whose numerical value is ten.

4 ושרשם הוא יו"ד דברות בחכמה ובתבונה ובדעת^{20,21} כוי כמ"ש במ"א. וגם זאת להאיר רק ע"י צמצומים רבים

And their root is the ten words (dibros), "with wisdom, with understanding and with knowledge, etc.," as is explained elsewhere. And even this [comes] to shine only through many contractions (tzimtzumim),

The ten utterances have a root, the "ten words": the ten things through which, according to the Talmud (Chagigah 12a), the world was created, "with wisdom, with understanding and with knowledge," with strength, rebuke and might, with righteousness and justice, with kindness and compassion. Even these shine forth only through many contractions.

כי באמת הוא ית' למעלה מעלה מן החכמה והתבונה כוי כמאמר לאו דאית לך צדק ידיעא כוי. ולא מכל אינון מדות²² כלל.²³

for in truth He, may He be blessed, is far, far above wisdom and understanding, etc., as in the saying, "Not that You have a known justice, etc.," "and not of any of these attributes at all."

The reason: G-d Himself is far above wisdom and understanding. Elijah's prayer in the introduction to the Tikkunei Zohar says that He does not have a "known" attribute of justice, and is not any of these attributes at all.

כי אין ערך כלל לשום נאצל או נברא לגבי עצמותו ית' יותר משאין ערך הגשמי לגבי הרוחני כידוע ומבואר במ"א.

For no emanated or created being bears any comparison at all to His essence, may He be blessed, even more so than the physical bears none to the spiritual, as is known and explained elsewhere.

No emanated being (in the World of Atzilus) or created being (in the worlds below it) bears any comparison to His essence; the gap is greater even than the gap between the physical and the spiritual. So the divine attributes, and the utterances that come from them, can reach the worlds only through contraction.

וזהו כי אמרתי עולם חסד יבנה²⁴ שצ"ל נבנה העולם ביו"ד מאמרות ע"י העלאת מ"ן כוי כמ"ש במ"א בד"ה לסוסתי ברכבי.

And this is [the meaning of] "For I said, The world will be built with kindness": the world must be built with the ten utterances through the raising of mayin nukvin (feminine waters), etc., as is explained elsewhere, in the discourse beginning "To my mare among the chariots [of Pharaoh]."

This is how the maamar reads Psalms 89:3, "For I said, The world will be built with kindness": the world has to be built through the ten utterances, and this depends on the raising of mayin nukvin, the "feminine waters," the arousal that rises from the lower beings. The maamar refers to its fuller treatment in the discourse "To my mare among Pharaoh's chariots" (Likkutei Torah, Shir HaShirim).

5 והנה כתיב כי עמך מקור חיים²⁵ כו' פי' כי העוה"ב ידוע שהוא מה שהנשמות נהנין מזיו השכינה²⁶ והנאה זו שנהנין אינו

Now, it is written, “For with You is the source of life, etc.” The meaning is this: the World to Come, as is known, is the souls’ taking pleasure in the radiance of the Shechinah (Divine Presence); and this pleasure that they take is

Psalms 36:10, “For with You is the source of life,” is the key verse of the maamar. The World to Come is the state the Talmud describes: the righteous take pleasure in the radiance of the Shechinah, G-d’s indwelling presence.

אלא ע"פ השגה שמשיגים באלקות דוקא כנראה בחוש שכל מי שאינו משיג השכל²⁷ אינו נהנה ומתענג כלל כו'.²⁸

only through the comprehension with which they grasp G-dliness specifically, as is plainly seen: whoever does not grasp the idea does not take pleasure or delight [in it] at all, etc.

That pleasure comes only through comprehension: the souls delight in G-dliness to the extent that they grasp it. Everyday experience shows the same: a person who does not understand an idea takes no pleasure in it.

6 וא"כ כבר בא העונג העליון האלקי לידי תפיסה להיות יש ודבר מה בהשגת הנשמות עד שנהנין ממש כו'.

If so, the supernal, G-dly delight has already come to be grasped, to be a yesh (an existent) and a “something” in the comprehension of the souls, to the point that they actually take pleasure [in it], etc.

Since the souls’ pleasure depends on comprehension, the supernal delight of G-dliness must already have come down to where it can be grasped. It has become a yesh, something with definite existence in the souls’ understanding, so that they truly enjoy it.

וזהו מ"ש להנחיל אוהבי יש²⁹ בחי' יש ממש כמ"ש במ"א. ובאמת בחי' גילוי עונג העליון הזה שירד כ"כ להיות יש ודבר כו' א"א כ"א ע"י צמצום גדול מאד מעצמות עונג העליון וכידוע.

And this is what is written, “To cause those who love me to inherit yesh (substance)”: the level of an actual yesh, as is explained elsewhere. And in truth, this level of the revelation of the supernal delight, which descended so far as to be a yesh and a thing, etc., is impossible except through a very great contraction (tzimtzum) of the essence of the supernal delight, as is known.

Proverbs 8:21, “to cause those who love me to inherit yesh,” is read this way: the souls inherit a yesh, the divine delight become something they can grasp. Such a descent, from the essence of the supernal delight to something graspable, is possible only through a very great contraction (tzimtzum).

וזהו כי עמך מקור חיים^{30,31,32} פי מקור כל התענוגים ומקור כל החיים שנהנין הנשמות עמך בעצמותך

And this is [the meaning of] “For with You is the source of life”: the source of all delights and the source of all the life that the souls enjoy is “with You,” in Your essence

So the verse means: the source of all delights and of all the life that the souls enjoy is “with You,” within G-d’s essence. What reaches the souls is only a revelation from that source.

(ועי' בזח"ג פי צו דף ל"ד סע"א ובפי' אמור ק"א א', ובספר מג"ע פי' כי מקור חיים כחשבון אור א"ס) ואין לגילוי העונג הנמשך לנשמות ערך כלל עמך כי ע"י צמצום גדול ירד כנ"ל.

(and see the Zohar, Part III, Parshas Tzav, folio 34, end of side a, and Parshas Emor, [folio] 101a; and in the book Megaleh Amukos, [which] explains that mekor chayim (“source of life”) has the numerical value of Or Ein Sof). And the revelation of the delight drawn down to the souls has no comparison at all with You, for it descended through a great contraction, as mentioned above.

The parenthesis sends the reader to the Zohar on Tzav and on Emor, where this verse is discussed, and to the Megaleh Amukos, which notes that mekor chayim (“source of life”) and Or Ein Sof (“the Infinite Light”) have the same numerical value, 414. The revealed delight that reaches the souls bears no comparison to its source “with You,” because it came down through a great contraction.

וזהו ענין ביו"ד נברא העוה"ב פי ע"י צמצום גדול דאות יו"ד עד"מ כתיבת היו"ד כנקודה קטנה כנ"ל.

And this is the meaning of “With the yud the World to Come was created”: that is, through the great contraction of the letter yud, as, by way of analogy, the yud is written like a small point, as mentioned above.

This is what “with the yud the World to Come was created” means. The yud, the smallest letter, written as a mere point, stands for the great contraction through which the World to Come comes into being; the “form” of the yud Above is the form of this contraction, not a physical shape.

כמ"כ אופן המשכת העונג מן ההעלם לגילוי הנ"ל³³ הוא מקור כל העולם הבא שנהנין הנשמות³⁴ בו

So too, the manner of drawing down the delight from concealment into the revelation described above is the source of the entire World to Come, in which the souls take pleasure;

As the yud is a single point, so the way the delight is drawn from concealment into revelation, through this contraction, is the source of the entire World to Come that the souls enjoy.

והיינו מפני שהוא כולל כל פרטי פרטיות התענוגים שמתענגים הנשמות על הי בגי'ע וזהו ביו"ד נברא כו'.

that is, because it includes all the finest particulars of the delights in which the souls delight in G-d in Gan Eden. And this is [the meaning of] “With the yud [the World to Come] was created, etc.”

That source is like a point because it holds, in concentrated form, every particular of the delights that the souls take in G-d in Gan Eden. This is why the World to Come is said to be created with the yud.

7 ובמ"א נתבאר כי הנה כל המשכה הוא ע"י שם הוי' היינו יו"ד צמצום הי' התפשטות וא"ו המשכה כו'

And elsewhere it is explained that every drawing down is through the Name Havayah: that is, the yud is contraction, the hei expansion and the vav drawing down, etc.

Every drawing down of divine light follows the four letters of the Name Havayah. The shapes suit the meanings: the yud, a mere point, is contraction; the hei, which has breadth and length, is expansion; and the vav, a line drawn downward, is the drawing down.

היו"ד הוא צמצום שכדי להיות המשכה מאור אין סוף ב"ה שהוא בחי' מקור חיים כנ"ל צ"ל ע"י צמצום תחלה כדי שיוכלו לקבל וכמ"ש בתי"א ³⁵ ס"פ לך לך בד"ה שרי אשתך כו'.

The yud is contraction: for there to be a drawing down from the Infinite Light (Or Ein Sof), blessed be He, which is the level of “the source of life” mentioned above, it must come through a contraction first, so that they will be able to receive [it], as is explained in Torah Ohr, at the end of Parshas Lech Lecha, in the discourse beginning “Sarai your wife, etc.”

The yud comes first because the Infinite Light, the “source of life,” is too great to be received as it is: it must first be contracted so that the recipients can receive it. The maamar refers to Torah Ohr’s discourse on Sarai’s name at the end of Lech Lecha, which paragraph 10 summarizes.

8 ואין זה הצמצום העלם והסתר גמור אלא ע"ד ³⁶ לעולם ישנה אדם לתלמידו ³⁷ בדרך קצרה כו'.

And this contraction is not a complete concealment and hiding, but rather in the manner of “A person should always teach his student in a concise way, etc.”

The contraction of the yud does not hide the light entirely; it condenses it, the way the Sages say a teacher should teach “in a concise way,” packing the whole content into few words.

וכמו בתשב"כ נרמז בקצרה כל מה שבא בתשב"כ באורך שלכן נקי תשב"כ מוסר אביך ותשב"כ נקי תורת אמך^{38,39} כמו טפת האב נכלל בה כל כח רמ"ח אברי הולד בדרך קצרה כו'.

And as [with] the Written Torah, in which all that comes at length in the Oral Torah is alluded to concisely; for this reason the Written Torah is called "the instruction of your father" and the Oral Torah is called "the teaching of your mother": just as the father's drop contains the whole power of the child's 248 limbs, in a concise way, etc.

The Written Torah alludes briefly to everything that the Oral Torah spells out at length. That is why the Written Torah is called "the instruction of your father" and the Oral Torah "the teaching of your mother" (Proverbs 1:8): the father's drop holds, in concentrated form, the power of all 248 limbs of the child.

9 ולכן נמשל בחי' זו לאות יו"ד. ומזה נמשך אח"כ הי שהוא התפשטות וכמו ההתגלות מתשב"כ כשמתגלה בתשב"כ באורך ורוחב כו'. וכמ"ש מזה בבה"ז פי אחרי⁴⁰ ע"פ המאמר שם דע"ט ב' הביאו עלי כפרה⁴¹ יעו"ש.

Therefore this level is likened to the letter yud. And from it the hei, which is expansion, is afterward drawn down, like the revelation of the Written Torah when it is revealed in the Oral Torah in length and breadth, etc. And as is explained on this in Biurei HaZohar, Parshas Acharei, on the saying there on folio 79b, "Bring an atonement for Me"; see there.

Therefore this concentrated level is likened to the yud, a single point. From it the hei, expansion, is then drawn out, as the Written Torah unfolds "in length and breadth" in the Oral Torah. The maamar refers to Biurei HaZohar on Parshas Acharei, on the Zohar's saying "Bring an atonement for Me" (folio 79b).

10 וזהו ענין ביו"ד נברא העולם הבא שבחי' עוה"ב זהו מה שכבר נמשך ונתגלה בבחי' השגה והוא בחי' הי ומקור ושרש התהוות בחי' זו הוא ע"י היו"ד.

And this is the meaning of "With the yud the World to Come was created": the level of the World to Come is what has already been drawn down and revealed at the level of comprehension, and that is the level of the hei; and the source and root of the coming into being of this level is through the yud.

This explains "with the yud the World to Come was created." The World to Come itself, the delight that has already been drawn down and revealed so that souls can comprehend it, is the level of the hei (revelation); its source and root, the concentrated contraction from which it comes, is the yud.

ועמ"ש עוד מענין ביו"ד נברא העולם הבא בד"ה שחורה אני ונאווה אש שחורה. ובהיות כי היו"ד מתחלק אח"כ לכמה פרטי פרטיות נאמר

And see what is written further on the subject of "With the yud the World to Come was created" in the discourse beginning "I am black, yet comely": "black fire." And since the yud afterward divides into many fine particulars, it is said,

For more on this teaching the maamar refers to its discourse on "I am black, yet comely," on the Torah's "black fire." Because the yud, though a single point, later divides into countless particulars, the verse is read as speaking of all that the yud and the hei "formed": every particular of the two worlds.

כי ב"ה צור עולמים⁴² ביו"ד נוצר כל פרטי תענוגי הנשמות שבעוה"ב ובה' נוצר כל פרטי פרטיות התהוות הנבראים שלמטה כמ"ש בהבראם⁴³ בה' בראם^{44, 45}

"For with Yah [He] formed (tzur) the worlds": with the yud were formed all the particulars of the delights of the souls in the World to Come, and with the hei were formed all the finest particulars of the coming into being of the created beings below, as it is written, behibaram, "with the hei He created them"

With the yud were formed all the particular delights of the souls in the World to Come; with the hei, every detail of the coming into being of the creatures below. The Talmud and the Midrash read behibaram ("when they were created," Genesis 2:4) as be-hei bera'am, "with the hei He created them."

(עיין מזה באג"ה בד"ה ויעש דוד שם ועמ"ש בת"א פ' לך לך בד"ה שרי אשתך כו' שרה שמה בטעם מה שלהיות הולדה⁴⁶ לשרה הוא ע"י שלוקח מאתה כח היו"ד וניתן לה כח הה"א במקומו

(see on this in Iggeres HaKodesh, in the letter beginning "And David made a name," and see what is written in Torah Ohr, Parshas Lech Lecha, in the discourse beginning "Sarai your wife, etc., [for] Sarah is her name," on the reason why, for Sarah to give birth, the power of the yud was taken from her and the power of the hei given to her in its place;

A parenthesis begins. It refers to Iggeres HaKodesh (the letter beginning "And David made a name") and to Torah Ohr's discourse on Sarah's name: G-d changed her name from Sarai, which ends in a yud, to Sarah, which ends in a hei, and only then could she give birth.

שהגם שלמעלה בהמשכה מאור א"ס באצילות הוא ע"י היו"ד דוקא שהוא בחי' צמצום כו' מ"מ למטה בהמשכה שמבחי' שרה שהוא מל' שמאירה בבי"ע הוא להפך ממש שאם היה האור מתצמצם היה חושך והעלם גמור כו'.

for although Above, in the drawing down from the Infinite Light (Or Ein Sof) into the World of Atzilus (Emanation), it is specifically through the yud, which is the level of contraction, etc., nevertheless below, in the drawing down from the level of Sarah, which is Malchus (sovereignty) shining into Beriah, Yetzirah and Asiyah, it is the very opposite: if the light were contracted, there would be darkness and complete concealment, etc.

The reason given there: Above, in the flow from the Infinite Light into Atzilus, every drawing down needs the yud's contraction first. But Sarah stands for Malchus as it shines into the lower worlds of Beriah, Yetzirah and Asiyah, and there it is the reverse: contracting the light would leave only darkness and complete concealment, so there life is brought forth through the hei, expansion.

ועמ"ש כה"ג בביאור ע"פ כי תצא גבי וגלחה את ראשה בענין השערות שלמעלה הם קדושה עצומה י"ג ת"ד ושער רישיה כעמר נקא⁴⁷ כו'.

And see what is written along these lines in the Biur on "When you go out," concerning "and she shall shave her head," on the subject of the hairs: Above they are of immense holiness, the thirteen tikkunim of the beard (tikkunei dikna), and "the hair of His head like pure wool, etc."

A similar point is made in Likkutei Torah's Biur on the discourse "When you go out [to war]," on the captive woman who must shave her head. Hair Above is of great holiness: the thirteen tikkunim of the beard (associated with the thirteen attributes of mercy) and, in Daniel's vision, "the hair of His head like pure wool."

ובנזיר קדש יהיה גדל פרע⁴⁸ כו'. משא"כ באשה שער באשה ערוה⁴⁹ כו'. כי השערות הם גם כן בחי' צמצום כו'.

And of the nazirite: "He shall be holy; he shall let the locks grow, etc." This is not so with a woman: "A woman's hair is ervah (nakedness), etc." For the hairs too are the level of contraction, etc.

Hair is holy also for the nazirite, who must let his hair grow. Of a woman, though, the Talmud says that her hair is ervah, something to be covered. The common thread, the maamar says, is that hair too is a form of contraction: in the higher levels contraction is holy, while at the level that shines into the worlds below (Malchus, represented by the woman, as Sarah was) contraction means concealment.

ומכ"ז יובן גם כן כאן הטעם שהעולם הזה נברא בה"א דוקא ומזה יובן מ"ש לקמן שצריך להמשיך תמיד בחי' הה"א שנברא בו עוה"ז כדי שלא יהיה צמצום וחושך אלא בחי' התפשטות והרחבה שיהיה גילוי אלקות כו').

And from all this the reason will be understood here too, why this world was created specifically with the hei; and from this will be understood what is written further on, that one must always draw down the level of the hei, with which this world was created, so that there will not be contraction and darkness but rather expansion and breadth, so that there will be a revelation of G-dliness, etc.)

From all this follows why this world was created specifically with the hei, expansion: here contraction would mean darkness. Further on, the maamar says, the hei must constantly be drawn down into this world, so that instead of contraction and darkness there is breadth and a revelation of G-dliness. Here the parenthesis ends.

מאין ליש ולא עולם הזה השפל דוקא אלא כל העולמות דבי"ע הנק' עולמות הנפרדים בע"ג ובכלל זה גם העולמות העליונים שהן בבחי' גבול השגה כו',

from nothing into something. And not only this lowly world, but all the worlds of Beriah, Yetzirah and Asiyah, which are called the separate worlds, [being] finite (ba'alei gevul), and included in this are also the higher worlds, which are at the level of limited comprehension, etc.;

The main line resumes: the hei forms everything that comes into being "from nothing into something." This means not only our lowly physical world but all three lower worlds, Beriah, Yetzirah and Asiyah, called "the separate worlds" because their beings are finite and feel separate from G-d. This includes even the higher worlds, since they too grasp G-dliness only within limits.

ואין הפרש בין יו"ד לה"א אלא שביו"ד נברא עלמא דאתכסיא שהוא העולם הבא נהנין מזיו הנ"ל ובה"א נברא עלמא דאתגליא כו'.

and the only difference between the yud and the hei is that with the yud the hidden world (alma de'iskasya) was created, which is the World to Come, [where they] take pleasure in the radiance mentioned above, and with the hei the revealed world (alma de'isgalya) was created, etc.

So the yud and the hei differ only in this: the yud created the hidden world (alma de'iskasya), the World to Come, where souls enjoy the radiance of the Shechinah, while the hei created the revealed world (alma de'isgalya).

הן העולמות שנתהוו מאין ליש ודבר כו'. שנקרא עולם הזה להיותם עלמא דאתגליא לכן נקי עולם הזה פ"י זה ע"ש בחי' הגילוי עד שיכול להורות עליו באצבע כו'.

These are the worlds that came into being from nothing into something and a thing, etc. And it is called "this world" because they are the revealed world; that is why it is called "this world": "this" (zeh), on account of the level of revelation, to the point that one can point to it with a finger, etc.

The revealed world is all the worlds that came into being as "something," as existence. It is called olam hazeh, "this world," because the word "this" (zeh) is said of what is so plainly revealed that one can point to it with a finger.

כמ"כ נקרא בה"א נברא העולם הזה הענין הוא ע"ש בחי' עלמא דאתגליא שנק' זה (ואפ"ל עוד שנק' עולם הזה דהנה כתיב גם את זה לעומת זה עשה האלקים⁵⁰ בקהלת ס"י ז' י"ד).

So too, [when] it is said, "With the hei this world was created," the point is the level of the revealed world, which is called "this" (zeh). (And it can be said further that it is called "this world" because it is written, "G-d has also made this one (zeh) opposite that one (zeh)," in Ecclesiastes, chapter 7, [verse] 14.

So the Talmud's statement that "with the hei this world was created" refers to the whole revealed world, the world of "this." In a further parenthesis the maamar suggests a second reason for the name, from Ecclesiastes 7:14: G-d made "this one opposite that one," holiness and its opposite.

ובעוה"ז מעורב ב' הבחי' יחד שהרי הנפש האלקית מתלבשת בגוף ממשכא דחויא כו'. ע"כ בו מעורב יחד ב' בחי' זה הנ"ל לכן נקי העולם הזה.

And in this world the two levels are mixed together, for the G-dly soul is encloded in a body [made] from the skin of the serpent, etc. Therefore the two levels of zeh mentioned above are mixed together in it; that is why it is called "this world."

In this world both are mixed together: the G-dly soul is clothed in a body that the Zohar calls "the skin of the serpent." Because both kinds of "this" are mixed in it, it is called "this world."

ולכן ג"כ היום לעשותם⁵¹ דוקא ולהמשיך בחי' זה היינו מ"ש זה אלי ואנוהו⁵² משא"כ לע"ל ארז"ל שאין בהם לא זכות ולא חובה.⁵³ בשבת פכ"ג דקנ"א ע"ב):⁵⁴

And therefore too [it is] "today to do them," specifically, and to draw down this level of zeh, which is what is written, "This (zeh) is my G-d, and I will glorify Him"; whereas of the Time to Come our Sages, of blessed memory, said that "in them there is neither merit nor obligation," in Shabbos, chapter 23, folio 151b.)

That is why the mitzvos are to be done "today," in this world, and why here one is to draw down the level of "this," as Israel sang at the Sea, "This is my G-d," when (as Rashi explains) they could point to Him. Of the days of Mashiach, by contrast, the Talmud says that they hold "neither merit nor obligation."

SECTION 3 • ¶11-14

Drawn down through the Torah and mitzvos

11 ב והנה בחיי גילוי המשכה זו מן ההעלם בין ביו"ד שנברא בו העוה"ב להיות נהנין מזיו כו'.

2. Now, [as for] this level of the revelation of the drawing down from concealment, whether with the yud, with which the World to Come was created, so that [the souls] take pleasure in the radiance, etc.,

Chapter 2 begins. The revelation of G-dliness drawn down from concealment, whether through the yud, the source of the World to Come where souls enjoy the radiance of the Shechinah, or through the hei that forms the lower worlds, does not come about by itself.

בין בי"ע שבה"א בראם כו' שכדי להמשיך גילוי הה"א בבי"ע להיות עולם חסד יבנה⁵⁵ וכמ"ש בהבראם⁵⁶ באברהם⁵⁷ הוא ע"י אתעדל"ת וכמ"ש באג"ה בד"ה ויעש דוד שם.

or in Beriah, Yetzirah and Asiyah, which “with the hei He created,” etc.: for to draw down the revelation of the hei into Beriah, Yetzirah and Asiyah, so that “the world will be built with kindness,” and as it is written, behibaram, [read] be’Avraham (“through Avraham”), is through an arousal from below, as is explained in Iggeres HaKodesh, in the letter beginning “And David made a name.”

Drawing the hei down into Beriah, Yetzirah and Asiyah, so that “the world will be built with kindness,” requires an arousal from below. The Midrash reads behibaram (“when they were created”) as be’Avraham, “through Avraham,” that is, in the merit of Avraham, the man of kindness (Chesed), so the two verses say the same thing; the maamar refers to Iggeres HaKodesh, the letter beginning “And David made a name,” for this idea.

12 והוא רק ע"י תומ"צ דוקא כמ"ש ויניחהו בג"ע לעבדה ולשמרה⁵⁸ לעבדה זו רמ"ח מ"ע^{59,60} כו'.

And it is only through Torah and mitzvos specifically, as it is written, “And He placed him in the Garden of Eden to work it and to guard it”: “to work it” — these are the 248 positive commandments, etc.

That arousal from below is the Torah and its mitzvos, and nothing else. G-d placed Adam in the Garden of Eden “to work it and to guard it,” and the Zohar reads “to work it” as the 248 positive commandments (and “to guard it” as the prohibitions).

דהיינו שנתוסף גילוי בחיי עונג העליון בגי' עיי' רמ"ח מ"ע דוקא. וזהו כל הנשמה תהלל⁶¹ י"ה פי' תהלל לשון שבח ולשון הארה כמ"ש בהלו נרו.⁶²

That is, the revelation of the level of the supernal delight in Gan Eden is increased specifically through the 248 positive commandments. And this is [the meaning of] "Let every soul praise Yah": tehallem ("praise") is a term of praise and a term of illumination, as it is written, "When His lamp shone (behilo)."

So the revelation of the supernal delight in Gan Eden grows specifically through the 248 positive commandments. The maamar reads Psalms 150:6, "Let every soul praise Yah," in this light: tehallem means both "praise" and "shine," as in Job's words, "When His lamp shone (behilo) over my head."

היינו שהנשמה תמשיך אור וגילוי שם י"ה שיהיה גילוי והמשכת היו"ד בעוה"ב והמשכת הה"א בעוה"ז.

That is, the soul is to draw down the light and revelation of the Name Yah, so that there be a revelation and drawing down of the yud in the World to Come and a drawing down of the hei in this world.

"Let every soul praise Yah" therefore means: let the soul make the Name Yah shine, drawing down its yud into the World to Come and its hei into this world.

ולכן נקראת הנשמה נר⁶³ הוי' שהיא בחיי נר הממשיך שם הוי' להיות ביה הויה צור עולמים⁶⁴ וכמ"ש מזה בת"א פ' מקץ בד"ה רני ושמחי בת.

Therefore the soul is called "the lamp of Havayah": it is the level of a lamp that draws down the Name Havayah, so that "with Yah, Havayah formed (tzur) the worlds," as is explained on this in Torah Ohr, Parshas Miketz, in the discourse beginning "Sing and rejoice, O daughter [of Zion]."

This is why Proverbs calls the soul "the lamp of Havayah": it is the lamp that draws down and lights up the Name Havayah, so that "with Yah, Havayah formed the worlds." The maamar refers to Torah Ohr's discourse "Sing and rejoice, O daughter of Zion" (Miketz) for more on this.

13 והנה הטעם שהמשכה זו הוא עיי' מצות דוקא יוכן בהיות ששרש המצות הוא בבחי' פנימית העונג העליון כמ"ש בתורה ואהיה אצלו כו'

Now, the reason that this drawing down is specifically through mitzvos will be understood from the fact that the root of the mitzvos is in the level of the inner dimension (pnimiyus) of the supernal delight, as it is written of the Torah, "And I was with Him, etc.,

Why are the mitzvos specifically the way to draw this delight down? Because their root is in the inner dimension of the supernal delight. In Proverbs 8 the Torah speaks of itself: "And I was with Him ... a delight (sha'ashuim), day by day."

שעשועים⁶⁵ פיי בחיי שעשועי המלך בעצמותו⁶⁶ כמ"ש במ"א,⁶⁷ שהוא ענין עונג העליון העצמי הנקי מקור כל התענוגים כו'. בחינת כי עמך מקור חיים⁶⁸ כו' הנ"ל.

a delight (sha'ashuim)": that is, the level of the King's delights in His own essence, as is explained elsewhere, which is the essential supernal delight called the source of all delights, etc., the level of "For with You is the source of life, etc.," mentioned above.

The maamar reads this as the King's delight in His own essence, G-d's delight in Himself, which is called the source of all delights. It is the very level that "For with You is the source of life" describes.

אך כדי שיתגלה עונג זה מן ההעלם לגילויי בנשמות בגן עדן וכדומה והיינו מ"ש ושעשועי את בני אדם⁶⁹ כו' אין זה

But for this delight to be revealed, from concealment into revelation, in the souls in Gan Eden and the like, which is what is written, "and my delights are with the children of man, etc.," this is

This delight is to be revealed in the souls in Gan Eden, as the next verse says, "and my delights are with the children of man." But that revelation does not come about by itself.

אלא על ידי התורה והמצות באמרו אשר קדשנו במצותיו הן⁷⁰ בחיי שעשועים עצמיים כו' ובזאת הכוונה דברכה של המצוה נמשך ובא לידי גילוי עונג העליון,

only through the Torah and the mitzvos, as one says, "Who has sanctified us with His mitzvos," which are the level of essential delights, etc.; and through this intention of the blessing over the mitzvah, the supernal delight is drawn down and comes into revelation.

It comes only through the Torah and the mitzvos. The blessing "Who has sanctified us with His mitzvos" says as much: the mitzvos are G-d's own essential delights, and through the intention of the blessing over a mitzvah the supernal delight is drawn down into revelation.

וזהו העוסק בתורה לשמה^{71,72} לשם התורה פיי שממשיך בחיי השעשועים העצמיים שבתורה לידי גילוי בדבר הלכה וע"כ נאמר על התורה דרכיה דרכי נעם⁷³ וגוי

And this is [the meaning of] "one who engages in Torah lishmah," for the sake of the Torah: that is, he draws down the level of the essential delights that are in the Torah into revelation in the word of halachah. And therefore it is said of the Torah, "Its ways are ways of pleasantness, etc.,"

The same holds for Torah study. One who learns Torah lishmah, for the sake of the Torah itself, draws the essential delights hidden in the Torah into revelation in the words of halachah. That is why Proverbs says of the Torah, "Its ways are ways of pleasantness."

במשלי סי' גי י"ז, פ"י נועם הוא⁷⁴ מתיקות ונועם ה' הוא בחי' עונג העליון העצמי בחי' כי עמך מקור חיים

in Proverbs, chapter 3, [verse] 17. Noam (“pleasantness”) means sweetness, and noam Havayah (“the pleasantness of Havayah”) is the level of the essential supernal delight, the level of “For with You is the source of life”

Noam, “pleasantness,” means sweetness, and noam Havayah (“to behold the pleasantness of Havayah,” Psalms 27:4) is the essential supernal delight, the “source of life” of Psalms 36:10.

(ועיין בפרדס ערך נעם⁷⁵ ובזח"ג פ' שלח לך דקס"א ע"ב ע"פ ועתה יגדל נא כח אדי⁷⁶ פ"י נעם ה' הוא ענין כח אדי הכח הנמשך מע"ק סתימא דכל סתימין^{77, 78} כו' ע"ש ועמ"ש בד"ה ועתה יגדל נא. ועיין במא"א אות נו"ן סעיף י"ג)⁷⁹

(and see the Pardes, under the entry Noam; and the Zohar, Part III, Parshas Shelach Lecha, folio 161b, on “And now, let the power of Ado-nai be great,” explaining that noam Havayah is the matter of “the power of Ado-nai,” the power drawn from Atika Kadisha, the most hidden of all hidden, etc.; see there. And see what is written in the discourse beginning “And now, let [the power] be great.” And see Me’orei Or, the letter nun, section 13).

The parenthesis gives further sources. The Pardes, Rabbi Moshe Cordovero’s work of Kabbalah, under noam, calls noam Havayah the flow that comes to Malchus from Keser by way of the rungs of a ladder; the Zohar on Shelach calls it the “power” that comes from Atika Kadisha, the most hidden of all; and Me’orei Or, a Kabbalistic lexicon, links noam to Binah.

והתורה נק' דרך שבה דרכי נתיבות והילוך המשכות נועם ה' מההעלם לידי גילוי, עד"מ הדרך שבה הולכים ממקום למקום כו', ופ"י דרכי⁸⁰ ל' רבים.

And the Torah is called a “way,” for in it are the ways, the paths and the course of the drawing down of the pleasantness of Havayah from concealment into revelation, like, by way of analogy, a road on which one goes from place to place, etc. And darchei (“ways of”) is a plural form.

The Torah is called a “way” because it is the route along which the pleasantness of Havayah travels from concealment into revelation, as a road leads from place to place. And the verse says “ways,” in the plural.

הנה הפרדס ערך דרכים פיי שהם חגיית והן בחיי תורה ועבודה⁸¹ וגמילות חסדים⁸² שהן כללות התורה.^{83,84,85,86,87,88,89,90,91,92,93,94,95,96}

Now, the Pardes, under the entry Derachim (“ways”), explains that they are Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); and these are the levels of Torah, [divine] service and acts of kindness, which are the general categories of the Torah.

The Pardes explains the plural “ways” as Chesed, Gevurah and Tiferes. These correspond to the three things on which, according to the Mishnah (Avos 1:2), the world stands: Torah, divine service and acts of kindness, the general categories of the whole Torah.

14 ועיז ארז”ל האשה נקנית בשלשה דרכים,^{97,98} האשה היא כנסיי.⁹⁹ בכסף זהו גמ”ח. ובשטר זהו אותיות התורה. ובביאה זהו ענין עבודה שהוא קרבנות קירוב ויחוד המדרגות כו’.

And of this our Sages, of blessed memory, said, “A woman is acquired in three ways (derachim)”: the woman is the Community of Israel. “With money” — this is acts of kindness. “And with a document” — this is the letters of the Torah. “And with cohabitation” — this is [divine] service, which is the offerings (korbanos), the drawing near (kiruv) and union of the levels, etc.

The Mishnah’s three ways in which a woman is betrothed are read as the three general ways of drawing down the divine delight. The woman is the Community of Israel, bound to G-d; money is acts of kindness, the document is the letters of the Torah, and the marital union is divine service, the offerings, whose name, korbanos, speaks of drawing near (kiruv) and of uniting the levels.

ועכשיו תפלה היא במקום קרבנות חיי ברכאן דצלזותא כנגד חיי חוליות השדרה^{100,101} שדרך הם נמשך השפע מהמוח כו’, אך דרך פרט כל מצוה היא בחיי דרך להמשכת נועם¹⁰² הויי.¹⁰³

And now prayer is in place of the offerings: the eighteen blessings of prayer correspond to the eighteen vertebrae of the spine, through which the flow (shefa) is drawn from the brain, etc. But in particular, each mitzvah is the level of a “way” for drawing down the pleasantness of Havayah.

Today prayer takes the place of the offerings. Its eighteen blessings correspond to the eighteen vertebrae of the spine, through which the flow of life passes from the brain to the body. Beyond these three general ways, each individual mitzvah is itself a “way” for drawing down the pleasantness of Havayah.

פיי נועם הויי שבחיי נועם ותענוג עליון נמשך עיי צמצום היויד והתפשטות ההי"א והמשכה שזהו ענין שם הויי וכו"ל בענין ביויד נברא העוה"ב כוי.

Noam Havayah means that the level of pleasantness and supernal delight is drawn down through the contraction of the yud, the expansion of the hei and drawing down, which is the meaning of the Name Havayah, as explained above on "With the yud the World to Come was created," etc.

Noam Havayah means the pleasantness and supernal delight drawn down by the pattern of the Name Havayah: the yud's contraction, the hei's expansion and the drawing down of the vav, as explained above (paragraphs 6-7) about the yud with which the World to Come was created.

SECTION 4 • ¶15-21

The source of delights

15 והיינו עיי כל מצוה. וביאור הדבר הנה יש לבאר עוד פיי כי עמך¹⁰⁴ מקור חיים פיי עמך אינו מהותו ועצמותו ממש כ"א בחיי שמו ית' הנק' אור א"ס

And that is through every mitzvah. And the explanation of the matter: we must further explain the meaning of "For with You is the source of life." "With You" is not His actual being and essence, but the level of His Name, may He be blessed, which is called the Infinite Light (Or Ein Sof),

Every mitzvah draws this down. To explain how, the maamar returns to "For with You is the source of life": "with You" does not mean G-d's very being and essence, but His "Name," the level called the Infinite Light (Or Ein Sof), which is "with" Him.

שהוא בחיי עמך כלול ובטל כך כאור השמש הכלול תוך עצם השמש¹⁰⁵ כמייש בס' ש"ב ח"ב פ"ג.

which is the level of "with You": included and nullified in You, like the light of the sun included within the body of the sun, as is written in Sefer Shel Beinonim [Tanya], Part II, chapter 3.

This light is included and nullified within Him, just as the sun's light inside the body of the sun is nullified there and not seen as something of its own. The maamar cites Tanya by its early name, Sefer Shel Beinonim, for this analogy (Shaar HaYichud VahaEmunah, chapter 3).

16 ובחיי זו נק' מקור חיים היינו מקור התענוגים וכנודע שעתיק הוא מקור התענוגים¹⁰⁶ והוא בחיי אור א"ס וכמייש במי"א.¹⁰⁷

And this level is called "the source of life," that is, the source of delights, as is known that Atik is the source of delights, and it is the level of the Infinite Light (Or Ein Sof), as is explained elsewhere.

This light, the Infinite Light, is called "the source of life," meaning the source of delights. In Kabbalah, Atik ("the Ancient One"), the inner dimension of Keser, is the source of delights, and it is the level of the Infinite Light.

ופי מקור התענוגים שאינו כמו התענוג למטה שהוא נמשך מדבר שחוץ ממנו. כמו ממאכל ערב או מהשגת דבר חכמה.

And the meaning of “the source of delights” is that it is not like delight below, which is drawn from something outside oneself, such as from tasty food or from grasping a matter of wisdom.

Delight as we know it comes from something outside the person, such as tasty food or the grasp of a wise idea.

מה שאין כן למעלה הרי אין שום דבר חוץ ממנו יתברך כלל וא”כ התענוג עליון אינו כ”א ע”ד שמציאותו מעצמותו הרי אין דוגמתו כלל בתענוגים שבעולם ואינן מערך וסוג שלו כלל

This is not so Above: there is nothing at all outside of Him, may He be blessed; if so, the supernal delight is only in the manner that its existence is from its essence. So there is nothing at all like it among the delights in the world, and they are not of its order or kind at all.

Above, there is nothing outside G-d, so His delight is not caused by anything else: it exists of itself. Nothing among the world’s delights resembles it or belongs to its kind.

לכן בחי זהו גבוה למעלה מעלה אפילו מחכמה עילאה כי גם בחכמה יש הרכבת ב' בחי החכמה והתענוג שיש בהחכמה. א”כ אין תענוג זה שבחכמה ערך כלל לעצם התענוג שהוא פשוט בתכלית הפשיטות.

Therefore this level is exalted far, far above even supernal Chochmah (wisdom), for in Chochmah too there is a compound of two levels: the wisdom, and the delight that is in the wisdom. If so, this delight in Chochmah bears no comparison at all to the essence of delight, which is simple in the utmost simplicity.

So this delight is far above even supernal Chochmah. Chochmah is a compound of two things, the wisdom itself and the delight taken in it, and the delight found in wisdom cannot compare with the essence of delight, which is utterly simple.

17 וביאור הדברים היינו כי אנו רואים עד”מ למטה שהתענוג מתפשט באריכות ורוחב יותר מכל הכחות שבנפש

And the explanation of the matter: we see, by way of analogy, below, that delight spreads in length and breadth more than all the powers of the soul;

The maamar explains by analogy from human life: delight reaches further, in “length and breadth,” than any other power of the soul.

היינו שבכל הדברים התכלית והמכוון הוא מה שמתענג ושמח מזה ולהפך ונגד זה הוא ענין צער ויסורים ח"ו שהם הפך התענוג.

that is, in all things the end and the purpose is that one takes delight and joy in it; and conversely, opposite this, is pain and suffering, heaven forbid, which are the opposite of delight.

In everything a person does, the final aim is the delight and joy he will have from it; and its opposite is pain and suffering.

18 וא"כ זהו ענין טוב ורע שהתענוג הוא נקי טוב וחיות כענין להחיות בהם נפש כל חי¹⁰⁸ דהפי' לפיקוח ותענוג^{109, 110} כמבואר בא"ח בהל' ברכות והרי שבחי' תענוג זה נקי ג"כ חיות ממש.

If so, this is [the meaning of] good and evil: delight is called good and life-force, as in [the blessing] "to give life with them to the soul of every living being," whose meaning is: for sustaining life (pikuach) and for delight, as explained in Orach Chaim, in the Laws of Blessings. So this level of delight is also called actual life-force.

Good and evil, then, are delight and its opposite: delight is called "good" and "life." The blessing after food (Borei Nefashos) speaks of things created "to give life with them to the soul of every living being," which the Beis Yosef (on Orach Chaim 207) explains as things needed to sustain life and things enjoyed for pleasure; so delight too is called life itself.

19 ועד"ז הוא כל עמל האדם כמו העוסק במו"מ כדי להרויח ולהתעשר לפי שתענוג שלו הוא מזה ויש מי שמייגע א"ע בחכמה לפי שמזה הוא התענוג שלו כו',

And so it is with all of a person's toil: for example, one who engages in commerce in order to profit and grow rich, because his delight comes from this; and there is one who wears himself in wisdom, because from this comes his delight, etc.

All human effort is driven by delight: the merchant toils for the pleasure of profit and wealth, and the scholar wears himself out in study for the pleasure of wisdom.

וגם אנו רואים שיש מיני תענוגים רבים לאין קץ כמו דרך כלל יש תענוג בחוש הטעם באכילת מאכל ערב המתוק לחיך,

And we also see that there are endlessly many kinds of delights. For example, in general, there is delight in the sense of taste, in eating a tasty food that is sweet to the palate;

Delights are endlessly varied. The sense of taste alone takes pleasure in sweet, tasty food.

וגם בזה יש כמה וכמה מטעמים ומשקאות מינים ממינים שונים ויש תענוג בחוש הריח והוא מין תענוג אחר מהתענוג שבחוש הטעם,

and in this too there are very many delicacies and drinks, of all different kinds. And there is delight in the sense of smell, and it is a different kind of delight from the delight in the sense of taste.

Within taste there are countless kinds of foods and drinks, and the sense of smell gives a delight of a different kind from taste.

וכן יש תענוג בדבור שמתענג מצחות הלשון הגיון ומליצה ודקדוק או אפילו ממילתא דבדיחותא או משאר

And likewise there is delight in speech: one takes delight in purity of language, in reasoning, rhetoric and grammar, or even in a witty remark (milsa dibedichusa), or in other

Speech gives delight too: elegant language, sound reasoning, fine rhetoric and precise grammar, or even a joke, or anything else a person wants to say.

דבורים שחפץ לדבר ואפילו דאגה בלב איש ישיחנה לאחרים¹¹¹ עייז יוצא הדאגה והצער הרי על כרחן שמתענג מדבור זה ועייז נדחה הצער שהוא הפך התענוג,

words that he wishes to speak. And even “worry in a man’s heart — let him speak of it (yesichenah) to others”: by this the worry and the pain go out. So perforce he takes delight in this speech, and through it the pain, which is the opposite of delight, is pushed away.

Even worry: the verse “worry in a man’s heart, let him speak of it” is read in the Talmud (by one opinion) as “let him tell it to others,” since speaking it out relieves the pain. So speech itself must give delight, because it drives away delight’s opposite, pain.

וכן יש תענוג בשמיעה קול נאה זמרא דפומא או כלי זמר ערב וכה”ג וכן בראיה יש תענוגים רבים וכ”ש בתענוג שבשכל ובמדות כו',

And likewise there is delight in hearing a pleasant voice, vocal song (zimra difuma), or a sweet musical instrument and the like; and likewise in sight there are many delights; and all the more so the delight in the intellect and in the emotive attributes (middos), etc.

Hearing gives delight through a beautiful voice, song or music; sight has many delights; and the delights of the intellect and of the emotions are greater still.

והנה כל תענוגי עוה"ז הם רק ממה שנפל בשבה"כ והוא פסולת ממש¹¹² לגבי תענוג העליון וכנודע מענין יהי רקיע כוי מבדיל בין מים למים¹¹³

Now, all the delights of this world come only from what fell in the shattering of the vessels (sheviras hakeilim), and it is actual dross compared with the supernal delight, as is known from the matter of "Let there be a firmament, etc., and let it divide between water and water,"

Yet all the delights of this world come from what fell in the "shattering of the vessels," the primordial breaking in which, according to Kabbalah, sparks of holiness fell into the lower worlds; compared with the supernal delight they are mere dross. The maamar compares this to the firmament of the second day of creation, which divided the upper waters from the lower.

ולכן אין ערוך כלל וכלל כל תענוגי עוה"ז אלף שנה לגבי התענוג שעה א' בג"ע התחתון מה שהנשמות נהנין מזיו השכינה וכמארז"ל יפה שעה אחת¹¹⁴ של קורת רוח בעוה"ב מכל חיי העוה"ז¹¹⁵

and therefore all the delights of this world for a thousand years bear no comparison whatsoever to the delight of a single hour in the lower Gan Eden, the souls' taking pleasure in the radiance of the Shechinah (Divine Presence); as our Sages, of blessed memory, said, "Better is one hour of bliss (koras ruach) in the World to Come than all the life of this world,"

So a thousand years of this world's delights cannot compare with one hour in the lower Gan Eden, where souls enjoy the radiance of the Shechinah. The Mishnah says: "Better one hour of bliss in the World to Come than all the life of this world."

דהיינו אפי' חיה בעוה"ז אלף שנה בתענוג גדול וכל טוב אין זה נחשב אפי' נגד שעה אחת של הקורת רוח שבכוה"ב לפי שהוא תענוג באופן אחר ומעלה עליונה לאין קץ על מהות התענוג היותר חשוב שבכוה"ז

that is: even if one lived in this world a thousand years in great delight and every good, this is not reckoned as anything even against one hour of the bliss of the World to Come, because it is a delight of a different kind, infinitely superior to the nature of the most precious delight in this world;

Even a thousand years of great pleasure in this world do not equal one hour there, because that delight is of a different kind, infinitely higher than the finest delight here.

וכמו שאנו רואים למטה בתענוגי עוה"ז שהתענוג שבשכל עד"מ הוא מהות תענוג אחר לגמרי מהתענוג שבחוש הטעם.

just as we see below, in the delights of this world, that the delight in the intellect, for example, is an entirely different kind of delight from the delight in the sense of taste.

Such differences of kind can already be seen in this world: the pleasure of understanding an idea is a wholly different kind of pleasure from the pleasure of taste.

20 וכעד"ז התענוג שבראייה כ"י הרי יש בבחי' התענוג כמה אופנים שונים זמ"ז לגמרי. עד"ז מובן שהתענוג אפי' בג"ע התחתון הוא מהות תענוג באופן אחר מה שאין ערוך אליו כלל כל עניני התענוגים שבעוה"ז.

And similarly the delight in sight, etc.: so within delight there are several modes, entirely different from one another. In the same way it is understood that the delight even in the lower Gan Eden is a kind of delight of a different order, to which all the delights of this world bear no comparison at all.

Since the delights of sight, taste and the intellect already differ in kind, it follows that the delight of even the lower Gan Eden is of another order altogether, beyond comparison with any delight of this world.

21 ולכן ארז"ל גבי אלישע אחר מוטב¹¹⁶ דלדייניה וליתי לעלמא דאתי אשר כדאי כל יסורי גיהנם כל י"ב חדש מה שאש שלנו אחד מששים¹¹⁷ באש של גיהנם בשביל שיקבל העונג גם בג"ע התחתון,

And therefore our Sages, of blessed memory, said concerning Elisha Acher, "Better that he be judged and enter the World to Come": that all the sufferings of Gehinnom for the full twelve months — and our fire is one sixtieth of the fire of Gehinnom — are worthwhile for the sake of receiving the delight even of the lower Gan Eden.

That is why, of Elisha ben Avuyah, called Acher, who had abandoned the Torah, his student Rabbi Meir said, "Better that he be judged and enter the World to Come." Twelve months of Gehinnom, whose fire is sixty times hotter than ours, are worth enduring for the delight of even the lower Gan Eden.

אבל ג"ע העליון הוא תענוג עליון למעלה מעלה מג"ע התחתון עד שיש נהר דינור המפסיק ביניהם שצריך לטבול בו כדי לשכוח התענוג¹¹⁸ שבג"ע התחתון בבואו לג"ע העליון

But the higher Gan Eden is a supernal delight far, far above the lower Gan Eden, so much so that there is a river of fire (nehar dinur) separating them, in which [the soul] must immerse in order to forget the delight of the lower Gan Eden when it comes to the higher Gan Eden,

The higher Gan Eden is far higher still. Between it and the lower Gan Eden flows the "river of fire" (nehar dinur), and a soul that rises must immerse in it to forget the delight of the lower Gan Eden.

כדי שלא יבלבלנו שם עמ"ש מזה בת"א בד"ה מראהם ומעשיהם, ועד"ז יש עליות לאין קץ כו' יהללך
סלה ^{119, 120} והכל הוא רק בהתפשטות הארה משמו ית'

so that [that delight] will not confuse it there; see what is written on this in Torah Ohr, in the discourse beginning "Their appearance and their workings." And in this manner there are endless ascents, etc., "they will praise You, Selah," and all of it is only in the spreading forth of a glimmer from His Name, may He be blessed.

Otherwise the earlier delight would disturb it in the higher Gan Eden; Torah Ohr's discourse "Their appearance and their workings" treats this. In the same way there are endless further ascents, as Psalms 84:5 says, "they will praise You, Selah," yet all of them are only a glimmer spreading from G-d's Name.

וזהו ענין סלה ¹²¹ שהוא מורה על התגלות הארה מעתיק המלוכש בבינה ע' בפרדס בעה"כ ערך סלה
ובזהר פ' ויקרא דף ר' ע"א ובמק"מ שם

And this is the meaning of Selah: it denotes the revelation of a glimmer from Atik that is encloded in Binah (understanding); see the Pardes, in the Erchei HaKinuyim, under the entry Selah; and the Zohar, Parshas Vayikra, folio 20a, and the Mikdash Melech there.

"Selah" denotes the revelation of a glimmer from Atik (the inner dimension of Keser, the source of delight) as it is clothed in Binah. The maamar cites the Pardes, the Zohar on Vayikra, which places Selah "where Atika Kadisha dwells," and the Mikdash Melech commentary there.

והיינו כי מקור כל התענוגים הוא בחי' אורו וזיוו ית' וזהו ענין נהנים מזיו השכינה והיינו

That is, the source of all delights is the level of His light and radiance, may He be blessed; and this is the meaning of "taking pleasure in the radiance of the Shechinah." That is,

The source of all these delights is G-d's light and radiance. That is why the souls are said to enjoy the "radiance" of the Shechinah: a radiance, not the essence.

כי כל התענוגים הנ"ל הם התלבשות הארת התענוג בחו"ב שמזה נמשך בג"ע איזה הארה וגילוי והארת
התענוג הנמשך בחו"ב נמשך מבחי' אור א"ס ב"ה הוא בחי' שמו ית'

all the delights mentioned above are the enclothing of a glimmer of the delight in Chochmah (wisdom) and Binah, from which some glimmer and revelation is drawn into Gan Eden; and the glimmer of the delight that is drawn into Chochmah and Binah is drawn from the level of the Infinite Light (Or Ein Sof), blessed be He, which is the level of His Name, may He be blessed,

All these delights are a glimmer of delight clothed in Chochmah and Binah, from which some light reaches Gan Eden; and that glimmer itself comes from the Infinite Light, the level of G-d's Name.

שהוא מקור התענוגים היינו עצם התענוג שלא כענין התענוג מדבר שחוץ ממנו וכנ"ל, כ"א שבח"י אור א"ס הוא עצמו תענוג א"ס ממש.

which is the source of delights, that is, the essence of delight, not like delight from something outside oneself, as mentioned above; rather, the level of the Infinite Light is itself truly infinite delight.

The Infinite Light is the source of delights, the essence of delight itself. Its delight does not come from anything outside it, as paragraph 16 explained: the Infinite Light is itself infinite delight.

SECTION 5 • ¶22-28

Will and delight

22 וזהו כי עמך מקור חיים¹²² פי' מקור חיים ממש של כל העולמות וגם ע"ד פי' להחיות בהן נפש כל חי דהיינו בחי' תענוג כנ"ל שהמקור לכ"ז הוא בחי' הנקי' כי עמך היינו שמו ית'.

And this is [the meaning of] "For with You is the source of life": the actual source of life of all the worlds, and also in the sense of the explanation of "to give life with them to the soul of every living being," that is, the level of delight, as mentioned above; for the source of all this is the level called "for with You," that is, His Name, may He be blessed.

So "For with You is the source of life" means the source of the life of all the worlds, and also of delight, which (as the blessing "to give life with them ..." showed) is itself called life. The source of all this is the level called "with You," G-d's Name.

אבל מהותו ועצמותו ית' אין שייך בו לומר כלל שהוא מקור להשפעת החיים והתענוג שבח"י ובעולמות כ"א מקור זה הוא מבחי' כי עמך כו'.

But of His very being and essence, may He be blessed, it is not at all fitting to say that He is a source for the flow of life and delight in the ten Sefiros and in the worlds; rather, this source is from the level of "for with You," etc.

Of G-d's very essence one cannot say at all that it is the source of the flow of life and delight into the ten Sefiros and the worlds; that source is the level "with You," the Infinite Light that is with Him.

ג והנה המצות הם רצון העליון והנה הרצון הוא עדיין בבחי' מעלת ומדריגת חיצוניות שלהם.

3. Now, the mitzvos are the supernal will; and the will is still at the level and rank of their outer dimension (chitzoniyus).

Chapter 3 begins. The mitzvos are G-d's will, but will is still only their outer dimension.

23 וכמ"ש וראית את אחורי¹²³ בפני לא יראו. אבל פנימיותו ועיקרן הוא הוא עונג העליון ב"ה

As it is written, "And you shall see My back, but My face shall not be seen." But their inner dimension (pnimiyus) and essence is the supernal delight itself, blessed be He,

As G-d told Moshe, "You shall see My back, but My face shall not be seen": will is the "back." The inner dimension and essence of the mitzvos is the supernal delight itself.

שהוא פנימית הרצון כידוע וע"ז נאמר אחור וקדם צרתני¹²⁴ ועד"מ מבשרי אחזה¹²⁵ שהתענוג הוא עיקר המכוון והרצון הולך אחר התענוג שמחמת שיש נחת רוח ותענוג לפניו לכך הוא רוצה וחפץ בכך.

which is the inner dimension of the will, as is known; and of this it is said, "Back and front You have formed me." And by way of analogy, "from my flesh I see": delight is the main purpose, and the will follows the delight; because there is gratification (nachas ruach) and delight before him, he therefore wills and desires it.

Delight is the inner dimension of will, as Psalms 139:5 alludes, "Back and front You have formed me." Job's words "from my flesh I see" invite us to learn from human experience: a person wants something because it gives him pleasure, so the delight is the purpose and the will follows it.

24 ולכן נק' הרצון בחינת אחוריים ובחי' חיצונית לגבי העונג העליון ב"ה המלוכש בו וע"ז נאמר וראית

את אחורי בפני לא יראו¹²⁶ שאין פנימית העונג מתגלה כ"א בחי' הרצון בלבד

Therefore the will is called the level of the back (achorayim) and the outer level relative to the supernal delight, blessed be He, that is enclothed in it. And of this it is said, "And you shall see My back, but My face shall not be seen": the inner dimension of the delight is not revealed, only the level of the will,

That is why will is called the "back," the outer level, in relation to the delight clothed within it. "You shall see My back" means that only the will is revealed, not the inner delight.

כמו שאינו נראה ונגלה באדם לזולתו רק בחי' רצון בלבד שמגלה לו רצונו להיות כך וכך.

just as in a person, nothing is seen and revealed to another but the level of will alone: he reveals to him his will that such and such should be.

So too with people: what one person reveals to another is only his will, that he wants something to be so.

אבל פנימית העונג המלוכש בו והמכוון מזה איזה עונג ונחת רוח לפניו מזה לא ניתן להתוודע ולהגלות ועונג זה הוא המלוכש במצות שהן רצונו ית'.

But the inner delight encloded in it, and the purpose of it, what delight and gratification he has from it, is not given to be made known and revealed. And it is this delight that is encloded in the mitzvos, which are His will, may He be blessed.

The inner pleasure behind that will, the gratification he expects from it, is not made known. It is this hidden delight of G-d that is clothed in the mitzvos, which are His will.

25 וזהו אשר קדשנו במצותיו אשר מלשון באשרי¹²⁷ כי אשרוני^{128, 129} שהוא לשון הילול ושבח והוא על עוצם ריבוי התענוג שיש בו ה

And this is [the meaning of] “Asher (Who) has sanctified us with His mitzvos”: asher is from the term “In my happiness (be’oshri), for they will call me happy (ishruni),” which is a term of acclaim and praise; and it is on account of the great abundance of the delight that there is in this,

This explains the word asher in “Who (asher) has sanctified us with His mitzvos.” Leah named her son Asher, saying, “In my happiness, for daughters will call me happy,” so asher is a word of praise; the praise is for the great abundance of delight in the mitzvos.

כדי להלל ולשבח מאד ובכחי זו נאמר באשר וטובל בשמן רגלו¹³⁰ שבחי רגלו בלבד היא מלוכשת בכחי שמן הוא בכחי חייע¹³¹ כו'.

enough to acclaim and praise it greatly. And of this level it is said of Asher, “and he dips his foot in oil”: only the level of his foot is encloded in the level of oil, which is the level of supernal Chochmah (wisdom), etc.

Moshe’s blessing of the tribe of Asher, “he dips his foot in oil,” refers to this level: only the “foot,” the lowest part, of this delight is clothed in “oil,” which stands for supernal Chochmah. The delight in the mitzvos is thus higher than wisdom itself.

26 והנה ההפרש שבין בחי אחוריים לבחי פנים מבשרי אחזה שבעורף אין בו התחלקות אברים שעור א' מכסה את כולו.

Now, the difference between the level of the back (achorayim) and the level of the face (panim), “from my flesh I see”: the nape of the neck has no division into organs, for one skin covers all of it.

The maamar now explains the difference between “back” and “face,” again learning from the human body: the back of the neck has no separate organs, since one skin covers it all.

משא"כ בבחי' פנים נראה ונגלה ציור התחלקות האברים עינים לראות אזנים לשמוע כוי ותענוג שבבחי' ראייה היא בחי' אחרת משמיעה כוי,

This is not so with the face: there the form of the division into organs is seen and revealed, eyes to see, ears to hear, etc.; and the delight in seeing is a different level from [the delight in] hearing, etc.

The face shows distinct organs, eyes for seeing and ears for hearing, and the delight of seeing differs from the delight of hearing.

כך הוא למעלה כביכול שבחי' רצון העליון ב"ה נק' בחי' אחוריים ואין בו שום התחלקות ולכך הרצון המלוכש במצות כולל כל המצות בשוה שכולן הן בחי' רצונו ית'

So it is Above, as it were: the level of the supernal will, blessed be He, is called the level of the back, and it has no division at all. Therefore the will enclothed in the mitzvos includes all the mitzvos equally, for all of them are the level of His will, may He be blessed;

So too Above: G-d's will is the "back," undivided. The will clothed in the mitzvos is the same in all of them, since every mitzvah is equally His will.

והרי זה שבח אי לכולן אלא שהוא שבח גדול מאד כנ"ל שהרצון עליון הוא למעלה מהחכמה כוי and this is one praise for all of them, except that it is a very great praise, as mentioned above, for the supernal will is above Chochmah (wisdom), etc.

So the will gives all the mitzvos one and the same praise, but a very great one, since the supernal will is higher even than Chochmah.

ולכן נקרא העונג והשמחה הנמשך מזה בשם זמירות¹³² כמו זמר שמנגנים ניגון אי היפה מאד הרכה פעמים כנ"ל.

Therefore the delight and joy drawn from this is called by the name zemiros ("songs"), like a song in which one very beautiful melody is sung many times, as mentioned above.

That is why the joy that comes from the will is called zemiros, "songs" (as in Psalms 119:54, "Your statutes have been songs to me"): like a song in which one beautiful melody is repeated many times, the same praise returns in every mitzvah.

אבל העונג העליון ב"ה המלוּבש במצות יש לכל מצוה תענוג פרטי כי העונג הוא פנימי המכוון המלוּבש ברצון ואין פנימית המכוון המלוּבש ברצון מצוה זו מלוּבש ברצון מצוה אחרת

But as for the supernal delight, blessed be He, encloded in the mitzvot, each mitzvah has a particular delight; for the delight is the inner purpose encloded in the will, and the inner purpose encloded in the will of this mitzvah is not encloded in the will of another mitzvah,

The delight clothed in the mitzvot is different: each mitzvah has its own particular delight, because the delight is the inner purpose within the will, and the purpose within one mitzvah is not the purpose within another.

כי לכל מצוה יש כוונה אחרת כנודע וכמו עד"מ בפנים הרי התענוג שבראיה המלוּבש בעינים אינו דומה כלל לתענוג שבשמיעה שבאזנים וכן תענוג שבטעמים חיך אוכל יטעם¹³³ כו' כל מין תענוג הוא מהות אחר.

for each mitzvah has a different intention, as is known. And as, by way of analogy, with the face: the delight in seeing, encloded in the eyes, is not at all like the delight in hearing, in the ears; and likewise the delight in tastes, "the palate tastes food," etc.: each kind of delight is a different essence.

Each mitzvah has its own intention, as is known. It is like the face, where the pleasure of sight in the eyes is quite unlike the pleasure of sound in the ears or the pleasure of taste in the palate: each delight is a different essence.

כך בחינת עונג העליון הנמשך ומתגלה ע"י המצות בציצית תענוג מיוחד ומשונה מהתענוג שבמצוה אחרת וכן בתפילין כו' ובכל המצות.

So too the level of the supernal delight that is drawn down and revealed through the mitzvot: in tzitzis [there is] a special delight, different from the delight in another mitzvah, and likewise in tefillin, etc., and in all the mitzvot.

So the supernal delight revealed through tzitzis is a special delight, different from that of any other mitzvah, and so with tefillin and with every mitzvah.

27 ולא כמו מעלת הרצון שהוא מדרגה אחת לכולן. ונמצא שהמצות הן פרטיות המשכות העונג כמו עד"מ תענוג שבראיה ותענוג שבשמיעה כו'

This is unlike the quality of the will, which is one level for all of them. It follows that the mitzvot are the particular drawings down of the delight, like, by way of analogy, the delight in seeing and the delight in hearing, etc.;

Will is one and the same level for all the mitzvot, but delight is not. So the mitzvot are the particular channels of delight, like the distinct pleasures of sight and hearing.

ושרשן ומקורן היא בחיי מקור התענוגים מה שלמעלה מבחי תענוג פרטי כו' ועמ"ש¹³⁴ בת"א פי יתרו בד"ה וכל העם רואים את הקולות.

and their root and source is the level of the source of delights, which is above the level of particular delight, etc. And see what is written in Torah Ohr, Parshas Yisro, in the discourse beginning “And all the people saw the sounds.”

Their common root is the source of delights, which is above every particular delight. The maamar refers to Torah Ohr's discourse “And all the people saw the sounds” (Yisro) for more on this.

28 וזהו שהמצות נקראים דרכי נועם שהם דרכים פרטיים הנמשכים ממקור התענוגים הנק' נועם ה'. ועיי בבה"ז פי וישלח ע"פ כי ישרים דרכי¹³⁵ הוי'.

And this is why the mitzvos are called “ways of pleasantness”: they are particular ways drawn from the source of delights, which is called noam Havayah (“the pleasantness of Havayah”). And see Biurei HaZohar, Parshas Vayishlach, on [the verse] “For the ways of Havayah are straight.”

That is why the mitzvos are called “ways of pleasantness”: they are many particular ways, each drawn from the one source of delights, noam Havayah. The maamar also refers to Biurei HaZohar on Vayishlach, on the verse “For the ways of Havayah are straight.”

וזהו שנקראו כל המצות מעשיות ארחות¹³⁶ הוי' פי כמו אורח ושביל שהולכין בה ממקום למקום וכמ"כ עיי המצוה נעשה אורח ודרך להמשכת שם הוי' עיי צמצום והתפשטות כו'

And this is why all the practical mitzvos are called “the paths of Havayah”: like a path and a trail on which one goes from place to place, so too through the mitzvah a path and way is made for drawing down the Name Havayah, through contraction and expansion, etc.,

The practical mitzvos are also called “the paths of Havayah.” As a path takes one from place to place, each mitzvah makes a path for drawing down the Name Havayah, through contraction (the yud) and expansion (the hei).

מבחי העלם ענג העליון לידי גילוי כנ"ל, וזהו שנקרא בדרך כלל כל המצות בשם דרך וכמ"ש ושמרו דרך¹³⁷ הי לעשות צדקה כו' וזהו ג"כ פי נועם ה' כמו פי דרך הוי' כו' כנ"ל,¹³⁸

from the level of the concealment of the supernal delight into revelation, as mentioned above. And this is why all the mitzvos in general are called by the name “way,” as it is written, “And they will keep the way of Havayah, to do charity, etc.” And this is also the meaning of noam Havayah, like the meaning of “the way of Havayah,” etc., as mentioned above.

The path leads from the hiddenness of the supernal delight into revelation. In general all the mitzvos are called a “way,” as in “they will keep the way of Havayah, to do charity,” and noam Havayah, “the pleasantness of Havayah,” has the same meaning as “the way of Havayah.”

אך מה שנזכר צדקה בפרט ידוע לפי שהיא כוללת כל המצוות מפני שכללוי כל ענין המצוות הן רמ"ח המשכות מן ההעלם

But the reason charity in particular is mentioned is known: because it includes all the mitzvos. For the general principle of all the mitzvos is that they are 248 drawings down from concealment,

Why does that verse single out charity? Because charity includes all the mitzvos: all the mitzvos together are 248 drawings down from concealment.

והיינו ¹³⁹ טפ"ט כוי עד ¹⁴⁰ ה"ח המגדילים והצדקה הוא ענין המשכת החסד כוי וכמו ימינו של אדם שאחריה נמשך כל הגוף כוי: ¹⁴¹

that is, nine times nine, etc., up to the five chasadim that bring growth; and charity is the drawing down of Chesed (kindness), etc., like a person's right hand, after which the whole body is drawn, etc.

The number 248 is reached, as paragraph 41 explains, from nine times nine (81), each with three levels, head, middle and end (243), and the five chasadim that bring growth. Charity draws down Chesed, which is like a person's right hand: where it moves, the whole body follows.

SECTION 6 • ¶29-33

Six days and Shabbos

29 ד והנה כתיב ששת ימים תעבוד וביום השביעי תשבות בחריש ובקציר תשבות ¹⁴² כפי תשא (ל"ד כ"א), ולכאורה ¹⁴³ אינו מובן למה נזכר חריש וקציר דוקא.

4. Now, it is written, "Six days you shall work, and on the seventh day you shall rest; in plowing time and in harvest you shall rest," in Parshas Tisa (34:21). At first glance it is not understood why plowing and harvest specifically are mentioned.

Chapter 4 begins with Exodus 34:21: "Six days you shall work, and on the seventh day you shall rest; in plowing time and in harvest you shall rest." Why does the verse mention plowing and harvest in particular?

אך הענין דפיי ששת ימים תעבוד קאי על עבודת הש"י כמ"ש בפי' והיה אם שמוע¹⁴⁴ ולעבדו בכל לבבכם כוי ויש בזה חרישה וזריעה וקצירה וכמ"ש זרעו לכם לצדקה.¹⁴⁵ אור זרוע לצדיק.¹⁴⁶

But the matter is that "Six days you shall work" refers to the service of G-d, may He be blessed, as it is written in the section "And it will be, if you listen," "and to serve Him with all your heart, etc." And in this there is plowing, sowing and reaping, as it is written, "Sow for yourselves for charity," [and] "Light is sown for the righteous."

Because "Six days you shall work" refers to the service of G-d, as in the second paragraph of the Shema, "to serve Him with all your heart." This service has its own plowing, sowing and reaping, as the prophet speaks of sowing for charity and the Psalm of light sown for the righteous.

30 ועמ"ש מזה ע"פ הבאים ישרש יעקב וע"פ כי תבואו אל הארץ כוי ושבתה הארץ. וכד"ה האזינו השמים¹⁴⁷ וכד"ה ושאתם מים בששון¹⁴⁸ כי

And see what is written on this on [the verse] "Those who come, Yaakov will take root," and on "When you come into the land, etc., the land shall rest," and in the discourse beginning "Listen, O heavens," and in the discourse beginning "And you shall draw water with joy." For

The maamar refers to what is written on this theme elsewhere: on "Those who come, Yaakov will take root," on "When you come into the land ... the land shall rest," and in the discourses "Listen, O heavens" and "And you shall draw water with joy."

הנה ידוע דל"ט מלאכות חורש וזורע¹⁴⁹ כוי כמו שיש למטה כמ"כ יש למעלה כמו עד"מ הזורע שמצמיח פירות תבואתו בתוס' ברכה כוי

it is known that the thirty-nine labors, plowing and sowing, etc., just as they exist below, so do they exist Above. As, by way of analogy, one who sows makes the fruits of his crop grow with added blessing, etc.,

The thirty-nine labors forbidden on Shabbos, plowing, sowing and the rest, exist Above just as they do below. A farmer sows so that his crop will grow with added blessing.

כמ"כ למעלה בחיי המשכות העונג העליון שיבא לידי גילוי שאינו אלא על ידי מצוה כנ"ל ונקרא בשם מלאכה להיותה בחיי ירידה וצמצום¹⁵⁰ כנ"ל

so too Above, the level of the drawings down of the supernal delight, that it come into revelation, which is only through a mitzvah, as mentioned above; and it is called by the name "labor" (melachah) because it is a level of descent and contraction, as mentioned above,

So too Above, the supernal delight is drawn into revelation only through a mitzvah. This is called "labor" because it involves descent and contraction.

כמו המלאכה שהוא התפשטות ירידת החיות בפועל ידיו כוי כמ"ש במ"א. אך תועלת ותקנה¹⁵¹ מכוי¹⁵² במלאכת עבודתו להיות תוס' ברכה כוי.

like labor, which is the spreading forth and descent of the life-force into the action of one's hands, etc., as is explained elsewhere. But [the worker] intends benefit and improvement in the labor of his work, that there be added blessing, etc.

Physical labor, likewise, is the life-force descending and spreading into the work of one's hands. And a worker aims at gain, at added blessing from his work.

כמ"כ למעלה התועלת מן עבודת הצדקה¹⁵³ היא להביא תוס' ברכה מן ההעלם העונג העליון כענין ברוך אתה הי כוי כידוע.

So too Above, the benefit of the service of charity is to bring added blessing from the concealment of the supernal delight, as in [the meaning of] "Blessed are You, G-d," etc., as is known.

So the aim of the service of charity Above is to bring added blessing out of the hidden supernal delight. That is the known meaning of the word "Blessed" (baruch) in "Blessed are You, G-d": a drawing down of blessing.

31 וזהו הברכות של המצות מעשיות ברוך אשר קדשנו במצותיו כוי וזהו פי לעבדו כוי. והיינו ג"כ פי ששת ימים תעשה מעשיך¹⁵⁴ לחרוש ולזרוע כוי.

And this is [the meaning of] the blessings over the practical mitzvos, "Blessed ... Who has sanctified us with His mitzvos," etc.; and this is the meaning of "to serve Him," etc. And this is also the meaning of "Six days you shall do your work," to plow and to sow, etc.

This is the meaning of the blessings over the practical mitzvos, "Blessed ... Who has sanctified us with His mitzvos," and of "to serve Him"; and also of "Six days you shall do your work," plowing and sowing.

הן כל מעשה המצות שבימות החול שמעוררים המשכות¹⁵⁵ עונג העליון כוי. אבל ביום השביעי תשבות כי בו שבת מכל מלאכתו,¹⁵⁶

These are all the deeds of the mitzvos on the weekdays, which arouse the drawings down of the supernal delight, etc. But "on the seventh day you shall rest," "for on it He rested from all His work,"

The mitzvos done during the week arouse the drawing down of the supernal delight. But on the seventh day one rests, as G-d rested on it from all His work.

והענין הוא דבימות החול הגם שע"י המצות מעשיות נתעורר העלם ענג העליון לבא לידי גלוי אור בגי' כו'

and the matter is this: on the weekdays, although through the practical mitzvos the hidden supernal delight is aroused to come into a revelation of light in Gan Eden, etc.,

During the week the practical mitzvos awaken the hidden supernal delight to be revealed as light in Gan Eden.

מ"מ עדיין לא בא ממש לידי גילוי עד השבת אלא הוא מוכן ועומד לבא לידי גילוי ועדיין הוא בהעלם, nevertheless it does not yet actually come into revelation until Shabbos; rather, it is prepared and ready to come into revelation, and it is still concealed.

Yet it does not actually come into revelation until Shabbos. Until then it stands ready, but it remains hidden.

אבל בשבת כתיב וקראת לשבת עונג¹⁵⁷ שבא העונג העליון לידי גילוי ממש¹⁵⁸ שהרי מה שהנשמות נהנין כו'

But of Shabbos it is written, "And you shall call the Shabbos a delight": the supernal delight comes into actual revelation. For the souls' taking pleasure, etc.,

Of Shabbos Isaiah says, "And you shall call the Shabbos a delight": now the supernal delight is actually revealed. The souls' enjoyment of it comes on Shabbos in particular.

הוא בשבת דוקא כמ"ש והיה מדי חדש בחדשו ומדי שבת בשבתו יבא כל בשר¹⁵⁹ כמ"ש בספר הבהיר שיש עמוד¹⁶⁰ כו',

is specifically on Shabbos, as it is written, "And it shall be, from one new moon to the next and from one Shabbos to the next, all flesh shall come," as is written in Sefer HaBahir, that there is a pillar, etc.;

As Isaiah says, "from one Shabbos to the next, all flesh shall come" to bow before G-d. The maamar cites Sefer HaBahir: there is a pillar, which, according to the Kehot note, the Siddur explains as the pillar in the lower Gan Eden by which the souls rise to the higher Gan Eden every Shabbos.

והוא מפני שבשבת בא הענג העליון לידי גילוי כנ"ל, ואמנם אין כל חדש בגלוי זה שמתגלה בשבת and this is because on Shabbos the supernal delight comes into revelation, as mentioned above. However, there is nothing new in this revelation that is revealed on Shabbos,

All this is because on Shabbos the supernal delight is revealed. Yet nothing new is revealed on Shabbos.

שהרי כבר הוכן בחול אלא שלא ירד למטה עדיין ואדרבה כל מה שיש בחינת גילוי עונג בשבת אינו

for it was already prepared during the week, only it had not yet descended below; on the contrary, all the revelation of delight there is on Shabbos is nothing

Everything was prepared during the week; it had only not yet come down. All the delight revealed on Shabbos comes from that preparation.

אלא ממה שנתעורר למעלה ע"י המצות שעשה בחול ולא יותר כנ"ל וז"ש מי שטרח בע"ש¹⁶¹ דוקא יאכל בשבת כו'.¹⁶²

but what was aroused Above through the mitzvos one did during the week, and no more, as mentioned above. And this is what [the Sages] said, "One who toiled on the eve of Shabbos" specifically "will eat on Shabbos," etc.

It is exactly what was awakened Above through the mitzvos done during the week, and no more. As the Sages say, "One who toiled on the eve of Shabbos will eat on Shabbos."

32 וזהו וביום השביעי תשבות¹⁶³ במה שטרח בעבודה בחול הרי הוא בא לידי גילוי בשבת וא"כ אין צריך לעבודה בשבת ע"ד¹⁶⁴ העבודה שבחול שהיא בבחי' חרישה להיות לב נשבר ונדכא¹⁶⁵ ובבחי' אתכפא.

And this is [the meaning of] "And on the seventh day you shall rest": what one toiled at in service during the week comes into revelation on Shabbos. If so, there is no need on Shabbos for service like the service of the weekdays, which is in the manner of plowing, to have a broken and crushed heart, and in the manner of subduing (iskafya).

This explains "on the seventh day you shall rest": what was worked for during the week comes into revelation on Shabbos, so Shabbos does not need the weekday kind of service. Weekday service is "plowing": a broken and humbled heart, and iskafya, the effort of subduing the animal soul's drives.

אלא בשבת העבודה הוא בבחינת התענגות על ה' ע"י אתהפכא חשוכא לנהורא והיינו שהעבודה בחול הוא ההמשכה בעולם ובשבת נמשך מההעלם אל הגילוי וזהו וקראת לשבת עונג¹⁶⁶ כו'.

Rather, on Shabbos the service is in the manner of delighting in G-d, through the transformation of darkness into light (is'hapcha chashocha linehora). That is, the service of the weekdays is the drawing down in concealment, and on Shabbos it is drawn from concealment into revelation; and this is [the meaning of] "And you shall call the Shabbos a delight," etc.

Shabbos service is delight in G-d, reached through is'hapcha, turning the darkness itself into light. The week's service draws the light down while it is still hidden; on Shabbos it is drawn out of hiding into revelation, and so Shabbos is called "a delight."

33 וזהו הטעם שאומרים בשבת קדשנו במצותיך דרך בקשה בלבד שיבא לידי גילוי מאשר כבר הוכן ועומד כו'. אבל בחול אומרים אשר קדשנו לשעבר דהיינו בבחי' העלם עדיין כנ"ל.

And this is the reason that on Shabbos we say "Sanctify us with Your mitzvos" only as a request, that there come into revelation what has already been prepared and stands ready, etc. But on weekdays we say "Who has sanctified us," in the past, that is, [what is] still at the level of concealment, as mentioned above.

Here is the answer to the question of paragraph 2. On Shabbos we pray "Sanctify us with Your mitzvos" as a request: that what is already prepared should now come into revelation. On weekdays we say "Who has sanctified us," in the past tense, because the light is still hidden.

וזהו הטעם עצמו שאומרים במצותיך לנוכח בשבת מפני שבא לידי גילוי ובחול לפי שהוא בהעלם עדיין אומרים במצותיו דרך נסתר¹⁶⁷ כו'.

And this is the very reason that we say "with Your mitzvos," in the second person (nochach), on Shabbos: because it has come into revelation; while on weekdays, because it is still concealed, we say "with His mitzvos," in the third person (nistar, "hidden"), etc.

The same reason explains the person of the verb: on Shabbos we say "Your mitzvos," addressing G-d directly, because the light is revealed; on weekdays we say "His mitzvos," in the grammatical form called nistar, "hidden," because the light is still concealed.

וזהו שארז"ל שקולה שבת כנגד כל המצות¹⁶⁸ כולן¹⁶⁹ כי ע"י המצות שעושים¹⁷⁰ נשאר האור בהעלם עדיין והמשכתו בגילוי זהו ע"י שבת כו'

And this is why our Sages, of blessed memory, said that Shabbos is equal to all the mitzvos together: for through the mitzvos that one does, the light still remains concealed, and its drawing down into revelation is through Shabbos, etc.

This also explains the teaching from the opening of the maamar that Shabbos is equal to all the mitzvos: through the mitzvos the light remains hidden, and only Shabbos draws it into revelation.

(ואפ"ל דוגמא לדבר ע"ד משארז"ל רפ"ו דברכות¹⁷¹ אשר פ' והיה אם שמוע נק' עדיין אין עושים רצונו של מקום שלכן נאמר בה ואספת דגנך¹⁷² כו' ע"ש והרי נאמר בה אם שמוע תשמעו אל מצותי.¹⁷³

(And one can say that there is an example of this in what our Sages, of blessed memory, said at the beginning of the sixth chapter of Berachos: that the section "And it will be, if you listen" is called [a time when] "they are not yet doing the will of the Omnipresent (Makom)," and that is why it says in it, "and you will gather in your grain," etc.; see there. Yet it says in it, "if you will diligently listen to My commandments."

A parenthesis offers a parallel. The Talmud (Berachos 35b) records Rabbi Shimon bar Yochai's teaching: when Israel do the will of the Omnipresent their work is done by others, and when they do not, they must do it themselves, as the second paragraph of the Shema says, "and you will gather in your grain." So that paragraph describes a time when Israel are "not doing the will of the Omnipresent," yet the same paragraph speaks of listening to G-d's commandments.

אלא צ"ל משום שהאור הנמשך ע"י המצות נשאר בהעלם והסתר בבחי' מקיף אבל להיות עושים רצונו של מקום היינו כשנמשך ומאיר מבחי' סוכ"ע ומקיף בבחינת ממכ"ע וא"פ שמתייחדים האור מקיף עם האור פנימי

Rather, it must be said [that this is] because the light drawn down through the mitzvos remains in concealment and hiddenness, at the level of makif (encompassing light); but to be "doing the will of the Omnipresent" is when it is drawn down and shines from the level of the light that encompasses all worlds (sovev kol almin) and makif into the level of the light that fills all worlds (memalei kol almin) and inner light, so that the encompassing light is united with the inner light;

The answer: the light drawn down through the mitzvos remains hidden, as an encompassing light (makif). "Doing the will of the Omnipresent" means drawing that light from the encompassing level, sovev kol almin, into the indwelling level, memalei kol almin, so that encompassing and inner light become one.

ולכן נקי עושים רצונו של מקום שממשיך האור בבחינת שרש המקום שהוא בחי' מלכותך מלכות כל עולמים¹⁷⁴ כוי וכמ"ש בבינוני ח"ב פ"ז וכמ"ש ברוך כבוד¹⁷⁵ הוי' ממקומו כוי שזהו תכלית הכוונה להיות דירה בתחתונים.^{176, 177}

and therefore it is called “doing the will of the Makom,” for one draws the light into the level of the root of “place” (makom), which is the level of “Your kingship is a kingship over all worlds,” etc., as is written in [Sefer Shel] Beinonim, Part II, chapter 7, and as it is written, “Blessed is the glory of Havayah from His place,” etc.; for this is the ultimate purpose: that there be a dwelling place among the lower realms.

The name Makom, “Place,” hints at this: such service draws the light into the root of “place,” Malchus, G-d’s “kingship over all worlds,” as Tanya (Shaar HaYichud VehoEmunah, chapter 7) explains, and as in “Blessed is the glory of Havayah from His place.” This revelation within the worlds is the ultimate purpose, a dwelling place for G-d among the lower realms.

ועמ"ש סד"ה שובה ישראל¹⁷⁸ עד.¹⁷⁹ ועד"ז בחי' שבת לגבי ששת ימי המעשה שבימי החול האור הנמשך ע"י המצות מאיר בבחי' מקיף עדיין ואינו נמשך בבחי' גילוי במקור דבי"ע אלא בשבת כוי.

And see what is written at the end of the discourse beginning “Return, O Israel, unto [Havayah].” And similarly with Shabbos in relation to the six days of work: on the weekdays the light drawn down through the mitzvos still shines at the level of makif, and is not drawn into revelation in the source of Beriah, Yetzirah and Asiyah except on Shabbos, etc.

The maamar refers to the end of the discourse “Return, O Israel.” Shabbos stands to the six workdays the same way: on weekdays the light drawn down by the mitzvos still shines only as an encompassing light, and only on Shabbos is it revealed in the source of the worlds of Beriah, Yetzirah and Asiyah, the counterpart of drawing the light into the root of “place.”

ולכן ארז"ל מזונותיו של אדם קצובים לו מר"ה ויוהכ"פ לבד מהוצאות שבת ויו"ט¹⁸⁰ כי שבת ויו"ט זהו כמו בחי' בזמן שישראל עושין רצונו של מקום¹⁸¹ שאזי מלאכתן נעשית כוי):

And therefore our Sages, of blessed memory, said, “A person’s sustenance is allotted to him from Rosh HaShanah and Yom Kippur, except for the expenses of Shabbos and Yom Tov”; for Shabbos and Yom Tov are like the level of “when Israel do the will of the Omnipresent,” for then “their work is done,” etc.)

That is why the Sages say a person’s livelihood is allotted to him between Rosh HaShanah and Yom Kippur, except for his spending on Shabbos and Yom Tov, which is increased if he spends more: these days are like the time “when Israel do the will of the Omnipresent,” when “their work is done” for them. The parenthesis ends here.

SECTION 7 • ¶34-37

Prayer, the ladder and the crown

34 ה והנה ידוע בכל התחברות עליון ותחתון צריך שיהיה מי שמחבר אותם כנ"ל,¹⁸² וגם כאן אחר אשר יש עליון ותחתון

5. Now, it is known that in every joining of upper and lower there must be something that joins them, as mentioned above. And here too, since there is upper and lower,

Chapter 5 begins. Whenever a higher level and a lower level are to be joined, something must connect them, and here too there is a higher and a lower.

דהיינו בחינת עונג העליון העצמי ובחינת גלוי לתחתונים המקבלים ונהנין מזיו כו' צריך שיהי' מי שמחבר ויביא את העלם העונג העליון להתחבר לתחתונים בכח' הגילוי כו' והמחבר הוא בחי' תפלה.

that is, the level of the essential supernal delight and the level of revelation to the lower beings, who receive and take pleasure in the radiance, etc., there must be something that joins and brings the hidden supernal delight to be joined with the lower beings in revealed form, etc.; and the joiner is the level of prayer.

The higher is G-d's essential delight; the lower is its revelation to the beings below, who receive it and enjoy its radiance. The connector that brings the hidden delight down to join the lower beings in revealed form is prayer.

דהנה ידוע שהתפלה נק' סולם כמ"ש בזהר ע"פ סולם¹⁸³ מוצב ארצה וראשו מגיע השמימה¹⁸⁴ וכי' וע"ד הסולם הנה יש בו מדריגות הרבה והוא ע"י השליבות שבו כידוע ודרך כלל

For it is known that prayer is called a ladder, as is written in the Zohar on [the verse] "A ladder set up on the earth, and its top reaching to heaven," etc. And like a ladder, it has many levels, by means of its rungs, as is known. And in general,

Prayer is called a ladder, as the Zohar (in the Tikkunei Zohar) reads Yaakov's dream: "a ladder set up on the earth, and its top reaching to heaven." Like a ladder, prayer has many levels, its rungs.

הנה די עולמות יש אבי"ע כידוע והן דוגמת די שליכות בסולם¹⁸⁵ להיות שהן זה למעלה מזה ועולים ממדרגה למדרגה מעשיי ליצירי כנ"ל,¹⁸⁶ וידוע להתפלה נחלק דרך כלל לדי מדרגות¹⁸⁷ האלו דאבי"ע להיות

there are four worlds, Atzilus, Beriah, Yetzirah and Asiyah, as is known, and they are like four rungs on a ladder, since they are one above the other and one ascends from level to level, from Asiyah to Yetzirah, as mentioned above. And it is known that prayer is divided, in general, into these four levels of Atzilus, Beriah, Yetzirah and Asiyah, since

In general there are four worlds, Atzilus, Beriah, Yetzirah and Asiyah, one above the other, like four rungs; one climbs from Asiyah to Yetzirah and upward. So too prayer is divided into four stages corresponding to these four worlds.

כי התפלה הוא ענין עליות ע"י מס"נ אליך הי נפשי אשא¹⁸⁸ כוי ודרך כלל די עליות הן נגד די העולמות מעשייה ליצירה וכנ"ל. והרי זה כמשל הסולם שיש בו די שליכות כוי.

prayer is a matter of ascents through self-sacrifice (mesirus nefesh), "To You, G-d, I lift up my soul," etc.; and in general there are four ascents, corresponding to the four worlds, from Asiyah to Yetzirah, as mentioned above. And this is like the analogy of the ladder with four rungs, etc.

Prayer is a series of ascents through self-sacrifice, "To You, G-d, I lift up my soul," and its four main ascents correspond to the four worlds, like the four rungs of a ladder.

35 והנה בסולם נאמר וראשו מגיע השמימה¹⁸⁹ כוי פי' להורות שהסולם הוא בחי' הממוצע והמחבר את העליון עם התחתון שהרי כמו שעולין בו מלמטה למעלה כמ"כ יורדין בו מלמעלה למטה

Now, of the ladder it is said, "and its top reaching to heaven," etc. This is to show that the ladder is the intermediary that joins the upper with the lower: for just as one goes up it from below to above, so one goes down it from above to below.

The verse says the ladder's top "reaches to heaven" to show that the ladder is the intermediary joining upper and lower: one can climb it from below and descend it from above.

נמצא שע"י הסולם יוכל העליון לירד להתחתון והתחתון יוכל לעלות אל העליון וא"כ הרי הסולם הוא המחבר את העליון עם התחתון כוי.

It follows that through the ladder the upper can descend to the lower and the lower can ascend to the upper; if so, the ladder is what joins the upper with the lower, etc.

So through the ladder the higher can come down to the lower and the lower can rise to the higher; that is what makes it the connector between them.

וזהו וראשו מגיע השמימה פי' עדי"מ הקורה הנעוצה מקרקע לגג שעיי"ז הוא המחבר הגג עם הקרקע, כמ"כ הסולם מפני שראשו מגיע השמימה ונעוץ בארץ ע"כ הוא המחבר השמים עם הארץ כו'

And this is [the meaning of] “and its top reaching to heaven”: by way of analogy, like a beam fixed from the ground to the roof, which thereby joins the roof with the ground; so too the ladder, because its top reaches heaven and it is fixed in the earth, therefore joins heaven with earth, etc.

It is like a beam fixed from the ground to the roof, which joins roof and ground: because the ladder is planted in the earth and its top reaches heaven, it joins heaven and earth.

(ועיין מענין והנה סולם¹⁹⁰ בזח"א ויצא ד' קמ"ט ע"ב ובפי' הרמ"ז שם¹⁹¹ ח"י חוליות השדרה, ועמ"ש מענין ח"י חוליות השדרה שהן כנגד ח"י ברכאן דצלותא

(And see on the subject of “and behold, a ladder” in the Zohar, Part I, Vayetzei, folio 149b, and in the commentary of the Ramaz there: the eighteen vertebrae of the spine. And see what is written on the subject of the eighteen vertebrae of the spine, which correspond to the eighteen blessings of prayer,

A parenthesis gives further sources: the Zohar on Vayetzei on Yaakov's ladder, with the commentary of the Ramaz (Rabbi Moshe Zacuto), which relates the ladder to the eighteen vertebrae of the spine; and other discourses that explain the eighteen vertebrae as corresponding to the eighteen blessings of the Amidah.

בד"ה לא הביט און ביעקב^{192, 193} ובד"ה יביאו לבוש מלכות^{194, 195} גבי רוכב על כרוב קל שלו ושאת בח"י אלף עולמות¹⁹⁶ ועיין במא"א אות סמ"ך סכ"ח¹⁹⁷ מענין סולם).

in the discourse beginning “He has not beheld iniquity in Yaakov,” and in the discourse beginning “Let them bring royal apparel,” regarding “He rides on His light cherub and floats through eighteen thousand worlds”; and see Me'orei Or, the letter samech, section 28, on the subject of “ladder.”)

Those discussions are in the discourses “He has not beheld iniquity in Yaakov” and “Let them bring royal apparel,” the latter on the Talmud's image of G-d riding a light cherub through eighteen thousand worlds. The parenthesis also cites the Kabbalistic lexicon Me'orei Or on “ladder.”

והנמשל יובן בתפלה שהוא כדוגמת הסולם להיות שהוא עליה והסתלקות במס"נ כו', אמנם היא הנותנת שתקרא התפלה בשם ממוצע המחבר שיביא אור ירידת השפע מלמעלה למטה ג"כ ע"י התפלה

And the analogue will be understood in prayer, which is like a ladder in that it is an ascent and departure through self-sacrifice, etc. Yet this very thing is what makes prayer be called by the name of a joining intermediary: that through prayer, too, the light of the descent of the flow from above to below will come,

Prayer is like the ladder in that it is an ascent, a rising out of oneself through self-sacrifice. But for that very reason it is called the connector: through prayer the flow of light also descends from above to below.

כמו הסולם שיורדין בו מלמעלה למטה ג"כ ועמ"ש¹⁹⁸ מזה בד"ה יונתי בחגוי הסלע¹⁹⁹ ובד"ה ויקהל משה.^{200, 201}

like the ladder, on which one also descends from above to below. And see what is written on this in the discourse beginning "My dove, in the clefts of the rock," and in the discourse beginning "And Moshe assembled."

So it is with a ladder, on which people climb down as well as up. The maamar refers to its discourses "My dove, in the clefts of the rock" and "And Moshe assembled" for more on this.

36 וזהו הטעם שהתפלה נק' עטרה כמו ענין קושר כתרין לקונו מתפלתן של ישראל²⁰² כו' וכמ"ש בעטרה שעטרה לו²⁰³ אמו זו התפלה שעושה בחי' עטרה למעלה

And this is the reason that prayer is called a crown, as in the matter of "he binds crowns for his Maker from the prayers of Israel," etc., and as it is written, "with the crown with which his mother crowned him": this is prayer, which makes the level of a crown Above.

Prayer is also called a crown. The Talmud tells of the angel who "binds crowns for his Maker," which Tosafos there explains as made from the prayers of the righteous, and the Zohar from the prayers of Israel; and the Song of Songs speaks of "the crown with which his mother crowned him," which the maamar reads as prayer forming a crown Above.

והנה העטרה היא נתונה על הראש למעלה הימנו ועשויה מאבנים טובות ומרגליות כידוע. והנמשל יובן למעלה שמבחי' בירורים דרפ"ח ניצוצין²⁰⁴ כו'

Now, a crown is placed on the head, above it, and is made of precious stones and pearls, as is known. And the analogue will be understood Above: from the level of the refinements (beirurim) of the 288 sparks, etc.,

A crown sits above the head and is made of precious stones and pearls. Above, the "precious stones" are the 288 sparks of holiness that fell in the shattering of the vessels and are refined (beirurim).

שעולין ע"י מס"נ שבתפלה נעשה למעלה בחי' כתר ועטרה על בחי' הראש והמוחין כו' להיות כי הוא נק' סולם והסולם ראשו מגיע השמימה ומחבר בחי' הראש עם הסוף

which ascend through the self-sacrifice (mesirus nefesh) in prayer, there is made Above the level of a crown and diadem over the level of the head and the intellect (mochin), etc.; for it is called a ladder, and the ladder's top reaches heaven and joins the level of the head with the end,

These sparks, raised through the self-sacrifice of prayer, become a crown over the "head," the intellect (mochin), of the higher levels. This is because prayer is a ladder whose top reaches heaven and joins the head with the end.

והוא בחי' הכתר והעטרה שבשמימה שהסולם מגיע לשם ועושה עטרה וכתר כו' (ועמ"ש מזה בד"ה מזוזה מימין ובזח"א וישלח קס"ט.²⁰⁵ זח"ג כי תצא דרע"ה ע"א).

and this is the level of the crown and diadem in heaven, for the ladder reaches there and makes a diadem and crown, etc. (And see what is written on this in the discourse beginning "The mezuzah on the right," and in the Zohar, Part I, Vayishlach, [folio] 169; Zohar, Part III, Ki Seitzei, folio 278a.)

The ladder's top is the crown in heaven: it reaches there and forms the crown. The parenthesis refers to the discourse "The mezuzah on the right" and to the Zohar, which says on Vayishlach that the angel appointed over Israel's prayers makes them into a crown; the Kehot note proposes reading the Vayishlach reference as the beginning of folio 169a, together with 167b.

ולזהיות כן שהתפלה הוא המחבר להעלות התחתון אל העליון ולהביא את העליון לתחתון, ויש בה ב' הענינים ההעלאה²⁰⁶ מלמטה למעלה שבה

And since prayer is the joiner, raising the lower to the upper and bringing the upper to the lower, there are in it two aspects: the raising from below to above that is in it,

Since prayer is the connector, raising the lower to the higher and bringing the higher down to the lower, it has two movements. The first is the raising from below to above.

ועל ידה מתעלה מעשה המצות שנעשו בדברים גשמיים שנפל שם התענוג עליון בשבה"כ להיות מתעלים בבחי' מ"ן בבחי' באר מים חיים וכמ"ש במ"א ע"פ אז ישיר ישראל²⁰⁷ כו'

through which the deeds of the mitzvos done with physical things, into which the supernal delight fell in the shattering of the vessels, are elevated, so that they rise as mayin nukvin (feminine waters), as "a well of living waters," as is explained elsewhere on "Then Israel sang," etc.,

Through prayer the mitzvos done with physical things, in which the supernal delight fell during the shattering of the vessels, are lifted up as mayin nukvin, "feminine waters," rising like "a well of living waters." The maamar refers to what is explained elsewhere on the Song of the Well ("Then Israel sang ... Spring up, O well").

עלי באר²⁰⁸ כו' ובה ועל ידה נמשך ג"כ המשכת התענוג עליון בבחי' מ"ד מלמעלה למטה.

"Spring up, O well," etc.; and in it and through it there is also drawn down the supernal delight, as mayin duchrin (masculine waters), from above to below.

The second movement is that through prayer the supernal delight is drawn down from above as mayin duchrin, "masculine waters."

37 ועייכ ארז"ל אלמלא שמרו בניי ב' שבתות²⁰⁹ כהלכתן כו' פי' כהלכתן עד"מ ההליכה בסולם²¹⁰ הנ"ל שיש בו ההליכה מלמטה למעלה ומלמעלה למטה

And therefore our Sages, of blessed memory, said, "If the children of Israel kept two Shabbosos according to their laws (kehilchasan)," etc. Kehilchasan means, by way of analogy, the going (halichah) on the ladder mentioned above, on which there is going from below to above and from above to below;

The Sages said that if Israel kept two Shabbosos "according to their laws" (kehilchasan), they would be redeemed at once. The maamar reads kehilchasan, from halichah, "going," as the two directions of going on the ladder: up and down.

וזהו כהלכתן בבחי' עלי' ממטה למעלה לעורר בחי' עונג העליון למעלה עיי' עבודה ומעשה המצות כנ"ל, והבי' מלמעלה למטה²¹¹ שיבא העליון לתחתון הוא בחי' גילוי עונג העליון למטה כו'

and this is kehilchasan: [one going] in the manner of ascent from below to above, to arouse the level of the supernal delight Above through service and the deed of the mitzvos, as mentioned above; and the second, from above to below, that the upper come to the lower, which is the level of the revelation of the supernal delight below, etc.,

One "going" is the ascent from below to above, arousing the supernal delight through service and the deeds of the mitzvos; the other is from above to below, the revelation of that delight below.

מיד היו נגאלין מפני זה²¹² שהתפלה הוא המחבר להביא התחתון לעליון ולתחתון והוא הנקי מיוחד יחודים וכמ"ש בס'²¹³ המקובלים.²¹⁴

"they would immediately be redeemed." This is because prayer is the joiner, bringing the lower to the upper and the upper to the lower, and this is what is called "uniting unions" (meyached yichudim), as is written in the books of the Kabbalists.

When both are complete, the redemption comes at once. This is because prayer joins lower to higher and higher to lower, which the Kabbalists call "uniting unions."

(וזהו משארז"ל כל עיסקא דשבתא כפול²¹⁵ כוי שני כבשים²¹⁶ כוי זכור ושמור כוי כי שמור לנוקי הוא העלי מלמטה למעלה וזכור לדכורא הוא ענין ההמשכה מלמעלה למטה וכמ"ש בד"ה זכור את יום השבת לקדשו.²¹⁷)

(And this is what our Sages, of blessed memory, said, "Everything to do with Shabbos is double," etc., "two lambs," etc., "Remember" and "Keep," etc.: for "Keep" is for the feminine (Nukva), which is the ascent from below to above, and "Remember" is for the masculine (dechura), which is the drawing down from above to below, as is explained in the discourse beginning "Remember the Shabbos day to sanctify it."

A parenthesis connects this with the teaching that opened the maamar, that everything about Shabbos is double. "Keep" corresponds to the feminine (Nukva), the ascent from below, and "Remember" to the masculine, the drawing down from above, as the discourse "Remember the Shabbos day" explains.

והיינו שזהו ענין בי שבתות כהלכתן שיש בכל שבת תחלה ההליכה מלמטה למעלה ואח"כ ההמשכה מלמעלה למטה כוי

That is, this is the meaning of "two Shabbosos according to their laws": in every Shabbos there is first the going from below to above, and afterward the drawing down from above to below, etc.;

The "two Shabbosos" are thus two stages within every Shabbos: first the ascent from below, then the drawing down from above.

ולכן כל עיסקא דשבתא כפול²¹⁸ והיינו שלפי ערך ההעלאה מלמטה למעלה באתעדל"ת בכל ששת ימי המעשה בבחי' לעבדה ולשמרה²¹⁹ כוי כך הוא אח"כ הגילוי מההעלם וההמשכה מלמעלה למטה בשבת (כוי).

and therefore everything to do with Shabbos is double. That is, according to the measure of the raising from below to above, by an arousal from below during all the six days of work, in the manner of "to work it and to guard it," etc., so is the revelation from concealment and the drawing down from above to below on Shabbos afterward, etc.)

That is why everything about Shabbos is doubled: the revelation and drawing down from above on Shabbos matches the measure of the ascent achieved by the arousal from below during the six weekdays, "to work it and to guard it." Here the parenthesis ends.

וזהו עד יעבור עמך²²⁰ ה' עד יעבור כו' פי' ב' העברות הללו הא' מלמטה למעלה בבחי' מס"נ בעליות והסתלקות כנ"ל ואז יעברו למעלה משם הוי' הנגלה בג"ע ע"י צמצום לבד כנ"ל

And this is [the meaning of] “Until Your people pass over, Havayah, until [the people] pass over,” etc.: these two passings. The first is from below to above, in the manner of self-sacrifice (mesirus nefesh), in ascents and departure, as mentioned above; and then they pass beyond the Name Havayah that is revealed in Gan Eden only through contraction, as mentioned above,

The Song at the Sea says twice, “until Your people pass over, Havayah, until the people pass over.” The first passing is upward: through self-sacrifice in prayer, Israel rise beyond the Name Havayah as it is revealed in Gan Eden through contraction.

כי מעוררים בחי' עונג העליון העצמי הנק' מקור כל התענוגים כו' וכנ"ל והעברה השנית הוא מלמעלה למטה

for they arouse the level of the essential supernal delight, called the source of all delights, etc., as mentioned above. And the second passing is from above to below:

They rise beyond it because they arouse G-d's essential delight, the source of all delights. The second passing is downward.

דהיינו ששם הוי' יורד ונמשך מן ההעלם עונג העליון לידי גילוי ואז שם הוי' עובר על ישראל כי הירידה בהיפך בחי' העליון כו'.

that is, the Name Havayah descends and is drawn down from the concealment of the supernal delight into revelation, and then the Name Havayah passes over Israel; for the descent is the reverse of the ascent, etc.

The Name Havayah descends, drawing the supernal delight from concealment into revelation, and so “passes over” Israel; the descent is the reverse of the ascent.

SECTION 8 • ¶38-40

Given to you

38 וזהו ראו כי²²¹ ה' נתן לכם השבת כו' כי הנה מבואר למעלה דמי שטרח בע"ש דוקא יאכל בשבת²²² כו'

And this is [the meaning of] “See, for G-d has given you the Shabbos,” etc. For it was explained above that “one who toiled on the eve of Shabbos” specifically “will eat on Shabbos,” etc.;

The maamar returns to its opening verse, “See, for G-d has given you the Shabbos.” As explained above, “one who toiled on the eve of Shabbos will eat on Shabbos.”

והיינו שאין בחי גילוי עונג העליון בשבת רק לפ"ע מה שהוכן בחי עונג העליון שבהעלם ע"י מצות מעשיות שעשו בחול כנ"ל.²²³

that is, the revelation of the supernal delight on Shabbos is only according to the measure of what was prepared of the hidden supernal delight through the practical mitzvos they did during the week, as mentioned above.

The supernal delight revealed on Shabbos corresponds exactly to what the practical mitzvos of the week prepared while it was still hidden.

39 וזהו שנאמר במן את אשר תאפו אפו²²⁴ וכנ"ל שהחול מכין לשבת ואין מכינים בשבת כלום כי אין עונג השבת בא מצד עצם רק ממה שכבר מוכן בחול ע"י עשיית המצות

And this is what is said of the manna, "What you will bake, bake," as mentioned above: the weekday prepares for Shabbos, and nothing is prepared on Shabbos; for the delight of Shabbos does not come of itself, but only from what was already prepared during the week through doing the mitzvos,

This is the meaning of Moshe's instruction about the manna on Friday, "What you will bake, bake": the weekdays prepare for Shabbos and nothing is prepared on Shabbos itself, since the delight of Shabbos does not come of itself but only from the mitzvos done during the week.

כי הן הן הבאים לידי גילוי העלם עונג העליון ולא דבר זולתם כלל וא"כ מאין יהיה העונג בשבת וע"כ הוא נותן להם ביום הששי לחם יומים²²⁵ כו.²²⁶

for they themselves are what come into revelation of the hidden supernal delight, and nothing besides them at all. If so, from where would the delight on Shabbos come? Therefore He gives them "on the sixth day bread for two days," etc.

The mitzvos alone bring the hidden supernal delight into revelation; without them there would be no source for the delight of Shabbos. That is why G-d gave "bread for two days" on the sixth day.

40 ועיין מזה בזה"ג פ' בהר דק"י ע"ב, וזהו ראו כי²²⁷ ה' נותן לכם לכם דייקא

And see on this in the Zohar, Part III, Parshas Behar, folio 110b. And this is [the meaning of] "See, for G-d gives you": "you," precisely;

The maamar refers to the Zohar on Behar, which quotes the verse as "See, for G-d ... gives you on the sixth day bread for two days," and then reads it precisely: "See, for G-d gives you," you in particular.

דהיינו לפי אופן טורח העבודה שלכם בחול כן הוא נותן לכם את השבת בבחי' גילוי העונג העליון כנ"ל וא"כ השבת כולו ברשותכם להוסיף או לגרוע ממנו

that is, according to the manner of your toil in service during the week, so He gives you the Shabbos, in the revelation of the supernal delight, as mentioned above. If so, the whole Shabbos is in your power, to add to it or to diminish from it,

According to the effort of your service during the week, so G-d gives you Shabbos and the revelation of the supernal delight in it. The whole Shabbos is therefore in your hands, to add to or to diminish.

דהיינו כפי ערך עבודתכם במעשה המצות בחול וכמ"ש למעלה בענין דרכיה²²⁸ דרכי נועם כו' וזהו נתן לכם כו' וע' ברבות בא פט"ו ע"פ החדש הזה לכם.²²⁹

that is, according to the measure of your service in the deed of the mitzvos during the week, as is written above on the subject of "Its ways are ways of pleasantness," etc. And this is [the meaning of] "has given you," etc. And see [Midrash] Rabbah on Bo, section 15, on "This month shall be for you."

It depends on the measure of your service in the mitzvos during the week, as explained above on "Its ways are ways of pleasantness." The maamar also points to the Midrash Rabbah on "This month shall be for you," where the same words, "for you," appear.

אל²³⁰ יצא איש ממקומו.^{231, 232, 233} עיין מזה בזה"ב בשלח ס"ג סע"ב²³⁴ ויקהל ר"ז א' והוא כענין הנז"ל בפ"י עושין רצונו של מקום כו'

"Let no man go out of his place." See on this in the Zohar, Part II, Beshalach, [folio] 63, end of side b, [and] Vayakhel, 207a; and it is like the matter mentioned above in the explanation of "doing the will of the Omnipresent (Makom)," etc.

The same verse continues, "Let no man go out of his place on the seventh day." The Zohar on Beshalach and Vayakhel, to which the maamar refers, reads "his place" as the "place" of "Blessed is the glory of G-d from His place"; and the maamar connects "his place" with the Makom of "doing the will of the Omnipresent" (paragraph 33), the drawing of the light into the root of "place."

ועמ"ש מזה בד"ה כי על כבוד²³⁵ בפ"י ברוך כבוד²³⁶ הוי ממקומו ועמ"ש בפ"י ברוך המקום בד"ה בשברי לכם מטה לחם:²³⁷

And see what is written on this in the discourse beginning "For over [all] the glory," in the explanation of "Blessed is the glory of Havayah from His place," and see what is written in the explanation of "Blessed is the Omnipresent (HaMakom)" in the discourse beginning "When I break for you the staff of bread."

It also refers to the discourses "For over all the glory," on "Blessed is the glory of Havayah from His place," and "When I break for you the staff of bread," on "Blessed is the Omnipresent," for more on this theme of "place."

SECTION 9 • ¶41-45

Entirely new light

41 ו ולבאר²³⁸ הדברים קצת הנה ענין ב' פעמים עד יעבור כוי הנה ידוע דבאמת לאו דאית לך צדק ידיעא^{239, 240} כוי

6. And to explain the matter a little, the meaning of "until [they] pass over" twice, etc.: it is known that in truth, "not that You have a known justice, etc.,"

Chapter 6 begins by explaining the two "passings" a little more. It starts from the principle, quoted from Elijah's prayer in the Tikkunei Zohar, that G-d Himself does not possess any "known" attribute.

ושיהיה התהוות המדות מאור א"ס הוא רק ע"י תורה ומצות בהעלאת מ"ן מכירורי רפ"ח נצוצין שבמצות מעשיות כמו אתרוג ותפילין מדברים הגשמיים כוי

and that the coming into being of the attributes (middos) from the Infinite Light (Or Ein Sof) is only through Torah and mitzvos, by the raising of mayin nukvin (feminine waters) from the refinement of the 288 sparks in the practical mitzvos, such as the esrog and tefillin, from physical things, etc.

So the attributes (middos) come into being from the Infinite Light only through the Torah and the mitzvos: the practical mitzvos, done with physical things such as the esrog and tefillin, refine the 288 fallen sparks and raise them as mayin nukvin, the "feminine waters" that call forth the flow from above.

ורמ"ח פקודין נעשים רמ"ח אברין²⁴¹ למלכא פי" רמ"ח כלים למדות דאצילות כמבואר בע"ח דט"י²⁴² פעמים ט' עולה פ"א ובכל א' ג' בחי" ראש תוך סוף עולה רמ"ג וה"ח המגדילים רמ"ח כו'

And “the 248 commandments become 248 limbs of the King,” meaning 248 vessels for the attributes of the World of Atzilus (Emanation), as explained in Etz Chaim: nine times nine is 81, and in each one there are three levels, head, middle and end, which makes 243; and the five chasadim that bring growth [make it] 248, etc.,

The Tikkunei Zohar says that the 248 positive commandments become “248 limbs of the King,” that is, 248 vessels for the attributes of Atzilus. Etz Chaim reaches the number thus: nine times nine is 81, each with head, middle and end makes 243, and the five chasadim bring it to 248.

וכמבואר במ"א ולכך נק' התורה והמצות בשם דרך²⁴³ הוי' להיות שהן הדרך להמשכות שם הוי' בכל מדה וספ"י כו'

as is explained elsewhere. And therefore the Torah and the mitzvos are called by the name “the way of Havayah,” since they are the way for the drawings down of the Name Havayah into every attribute and Sefirah, etc.

That is why the Torah and mitzvos are called “the way of Havayah”: they are the path along which the Name Havayah is drawn into every attribute and Sefirah.

וזהו עד יעבור עמך ה' שע"י תורה ומצות שלהם עוברים למעלה מעלה מבחי" שם הוי' עד שממשיכים שם הוי' כו'

And this is [the meaning of] “until Your people pass over, Havayah”: through their Torah and mitzvos they pass far, far above the level of the Name Havayah, until they draw down the Name Havayah, etc.

This is the first “until Your people pass over, Havayah”: through their Torah and mitzvos Israel pass far beyond the level of the Name Havayah, and so draw the Name Havayah down.

ועד יעבור הכ' הוא מלמעלה למטה ששם הוי' עובר עליהם ומגביה אותם כענין ארון נושאו נשא²⁴⁴ וכמבואר במ"א.

And the second “until [they] pass over” is from above to below: the Name Havayah passes over them and lifts them up, as in “the Ark carried its bearers,” as is explained elsewhere.

The second “until they pass over” goes from above to below: the Name Havayah passes over Israel and lifts them up, as the Talmud says that the Ark of the Covenant carried those who carried it.

42 ושרש ענין התפלה שהוא כמו הסולם וכו'. הנה ידוע בחי' סדר ההשתלשלות הנה בחי' נהי' שבעליון נעשים מוחין לתחתון כמו נהי' דאוי' מוחין לזי'א ונהי' דזי'א מוחין לנוק' כו'

And the root of the matter of prayer being like a ladder, etc.: it is known, concerning the order of the chain of descending worlds (hishtalshelus), that the level of Netzach (victory), Hod (splendor) and Yesod (foundation) of the higher becomes the intellect (mochin) of the lower; for example, Netzach, Hod and Yesod of Abba and Imma (Chochmah and Binah) [become] the mochin of Z'eir Anpin (the emotive attributes), and Netzach, Hod and Yesod of Z'eir Anpin the mochin of Nukva (the feminine / Malchus), etc.

Now the root of prayer as a ladder. In the ordinary chain of descent each level is “fed” from the level above it: the lowest Sefiros of the higher level, Netzach, Hod and Yesod, become the intellect (mochin) of the level below it. So Netzach, Hod and Yesod of Abba and Imma become the mochin of Z'eir Anpin, and those of Z'eir Anpin become the mochin of Nukva.

וזהו שרש ענין מלך עוזר ^{245, 246} שהוא ²⁴⁷ בבחי' נהי' בלבד כו' וכי' הסדר לא נפיק לעולם מפני דאוי'א זוגייהו תדיר בשביל המשכת מוחין כו'

And this is the root of the matter of “a helping king” (melech ozer), which is at the level of Netzach, Hod and Yesod alone, etc. And this whole order never ceases, because “Abba and Imma, their union (zivug) is constant,” for the sake of drawing down mochin, etc.

This is the root of the phrase “a helping king” in the Amidah, which corresponds to Netzach, Hod and Yesod alone. This order never stops, because, as the Kabbalah says, the union of Abba and Imma is constant, to keep supplying mochin.

²⁴⁸ אמנם אין נמשך מזה התענוג התדירי מוחין חדשים לגמרי רק לחדש את הישנות כמ"ש בעי"ה

However, from this constant delight there are not drawn entirely new mochin, but only [mochin] to renew the old ones, as is written in Etz Chaim.

But the “constant delight” of that constant union, according to Etz Chaim, produces no entirely new mochin; it only renews the existing ones.

אבל התפלה הנק' סולם כנ"ל הוא הממשיך תוספת אורות ובחי' מוחין החדשים לגמרי וזהו בעטרה שעטרה לו אמו ²⁴⁹ כו'

But prayer, which is called a ladder, as mentioned above, is what draws down additional lights and the level of entirely new mochin; and this is [the meaning of] “with the crown with which his mother crowned him,” etc.

Prayer, the ladder, is what draws down additional lights and entirely new mochin. This is the “crown with which his mother crowned him.”

ויוכן זה עד"מ מבחי' הלידה שאנו רואים שיש בלידה תוס' מוחין חדשים כי הנה המוח שבראש הגם שיורד הטפה ממנו נשאר המוח כמקדם

And this will be understood by way of analogy from birth, in which we see that there is an addition of new mochin: for the brain in the head, although the drop descends from it, the brain remains as before

An analogy from human procreation shows that begetting adds new mochin: although the drop of seed descends from the brain, the brain remains as it was.

ולא נחסר מאומה א"כ צ"ל שטפה זו חדשה היא מאשר נתוסף בהמוחין והוא דוקא אשר מוליד דבר חדש כולד הנוצר מן הטפה כו' וכמ"כ בזמן הלידה ממש שהאשה תלד הולד

and nothing is lacking. If so, it must be that this drop is new, from what was added in the brain; and it is specifically this that gives birth to something new, like the child formed from the drop, etc. And so too at the actual time of birth, when the woman gives birth to the child:

Since the brain loses nothing, the drop must be something newly added, and only such a new drop can produce something new, a child. The same is seen at the moment of birth itself.

הנה האשה יושבת על המשבר והולד נוצר מרחמה שהוא נחשב²⁵⁰ מעצמות גופה ואין הולד יוצא מבחי' נה"י שהן הרגלים כפי סדר ההשתלשלות דנה"י דעליון נעשה מוחין לתחתון כו'

the woman sits on the birthstool, and the child is formed from her womb, which is reckoned as of the very substance of her body; and the child does not come forth from the level of Netzach, Hod and Yesod, which are the legs, according to the order of hishtalshelus, in which the Netzach, Hod and Yesod of the higher become the mochin of the lower, etc.

The child is formed in the mother's womb, part of her very body, and is not born from her "legs," Netzach, Hod and Yesod, the channel through which the ordinary chain of descent passes from higher to lower.

א"כ מזה הוראה שבשעת הלידה יש התחדשות מוחין חדשים אשר עדיין לא היו כלל ע"כ א"א שיבואו מבחי' נה"י

If so, this shows that at the time of birth there is a renewal of new mochin that did not yet exist at all; therefore it is impossible for them to come from the level of Netzach, Hod and Yesod,

This shows that birth involves new mochin that did not exist before, and so they cannot come from Netzach, Hod and Yesod.

כי המשכות מוחין חדשים א"א ע"פ סדר ההשתלשלות אלא למעלה מעלה מסדר ההשתלשלות לפי שהוא מחודש מעיקרו ובסדר ההשתלשלות אין כל חדש²⁵¹ כו'

for drawing down new mochin is impossible according to the order of hishtalshelus, but only from far, far above the order of hishtalshelus, since it is new from its very root, and in the order of hishtalshelus there is nothing new, etc.

Truly new mochin cannot come through the ordinary chain of descent, where "there is nothing new"; they must come from far above it, since they are new at their very root.

ויוכן מזה דגם למעלה כן הוא דבחי' זווג תדירי דא"א שמהם סדר ההשתלשלות כידוע אין כל חדש בהמשכות מוחין חדשים לגמרי כו'

And from this it will be understood that so it is Above as well: in the level of the constant union of Abba and Imma, from which comes the order of hishtalshelus, as is known, there is nothing new in the way of drawing down entirely new mochin, etc.;

It is the same Above: the constant union of Abba and Imma, from which the ordinary chain of descent proceeds, brings nothing new.

ע"כ בא הסדר מבחי' נה"י דעליון לתחתון כו' אבל התפלה שראשו מגיע השמימה הנה היא הגורמת בחי' זיווג

therefore the order comes from the level of Netzach, Hod and Yesod of the higher to the lower, etc. But prayer, whose "top reaches heaven," is what brings about a level of union

That is why the ordinary order runs from Netzach, Hod and Yesod of the higher level to the lower. Prayer, whose top reaches heaven, brings about a different kind of union.

כמו בבחי' כח המוליד שבטפת דכורא שהוא למעלה מבחי' סדר ההשתלשלות וממשיך מוחין חדשים לגמרי כמבואר בפע"ח²⁵² שבכל כוונת היחודים שבתפלה הוא לעורר הטפה דכורא כו'

like the level of the procreative power in the masculine drop, which is above the level of the order of hishtalshelus and draws down entirely new mochin, as explained in Pri Etz Chaim, that in all the intentions (kavanos) of the unions in prayer [the aim] is to arouse the masculine drop, etc.

That union is like the procreative power in the masculine seed, which is above the ordinary order and draws down entirely new mochin. Pri Etz Chaim explains that all the intentions of the unions in prayer aim to arouse this masculine "drop."

והוא מבחי' המי' ג"כ דבירורי רפ"ח כו' כי הדם הוא הנפש²⁵³ ומהמאכל נעשה הטפה במוחין דנוק' בבחי' תוס'

And it is also from the level of the mayin nukvin of the refinements of the 288 [sparks], etc.; for “the blood is the soul,” and from food the drop is formed, in the mochin of Nukva, as an addition,

This new drop also comes from the mayin nukvin of the refined 288 sparks: as “the blood is the soul,” and seed is formed from food, so the refined sparks become an addition in the mochin of Nukva.

דהיינו חדשים לגמרי כו' והן הן העטרות והכתרים ש נעשו מן התפלות כמ"ש למעלה בעטרה שעטרה לו אמו כו'.²⁵⁴

that is, entirely new, etc. And these are the very diadems and crowns that are made from the prayers, as written above on “with the crown with which his mother crowned him,” etc.

These are entirely new mochin, and they are the diadems and crowns made from the prayers, the “crown with which his mother crowned him” spoken of above.

43 ובזה יובן ג"כ ענין מלך עומד ואגוסטוס²⁵⁵ יושב^{256, 257} הנזכר ברבות בשלח פכ"כ כי הנה בחי' מלך עומד זהו כשנמשך ע"פ סדר ההשתלשלות שהוא ע"פ זיווג תדירי שאין כל חדש כו' בא ההשתלשלות מבחי' נהי' כנ"ל

And with this will also be understood the matter of “the king stands and the Augustus sits,” mentioned in [Midrash] Rabbah on Beshalach, section [23]: for the level of “the king stands” is when [the light] is drawn according to the order of the chain of descending worlds (hishtalshelus), which is according to the constant union, in which there is nothing new, etc.; the hishtalshelus comes from the level of Netzach (victory), Hod (splendor) and Yesod (foundation), as mentioned above.

This explains the Midrash's parable of the king who won a war and was made “Augustus”: “the king stands and the Augustus sits.” “The king stands” is the light drawn through the ordinary chain of descent, the constant union that brings nothing new and passes through Netzach, Hod and Yesod. (The print gives the Midrash's section as כ"כ, which is not a number; the parable is in section 23, Shemos Rabbah 23:1.)

אבל אגוסטוס יושב זהו כשנמשך מלמעלה מסדר ההשתלשלות כמו קי"ס שהוא בחי' לידה דבעתיקא תליא

But “the Augustus sits” is when it is drawn from above the order of hishtalshelus, like the splitting of the Sea of Reeds, which is the level of birth, which “depends on Atika”;

“The Augustus sits” is light drawn from above the ordinary order, as at the splitting of the Sea of Reeds, which is like a birth and which, the Zohar says, “depends on Atika,” the Ancient One, the innermost level of Keser.

והיינו שבבחי לידה לא בא השפע מבחי נה"י אדרבה הירכיים מצטננים כו" כ"א מבחי חג"ת כו".²⁵⁸

that is, at the level of birth the flow does not come from the level of Netzach, Hod and Yesod — on the contrary, the thighs grow cold, etc. — but from the level of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), etc.

In birth the flow does not come through Netzach, Hod and Yesod, the "thighs," which on the contrary grow cold, as the Talmud says of a woman about to give birth (Sotah 11b); it comes from Chesed, Gevurah and Tiferes.

44 והנה עד"מ הקטן אינו מוליד²⁵⁹ מפני שאין לו כלי המוח בשלימות א"כ אנו רואים שגם בחי כח המוליד שממשיך מוחין

Now, by way of analogy, a minor does not beget, because he does not have the vessel of the brain in completeness. If so, we see that even the procreative power, which draws down mochin

There is a further condition, again learned from the analogy: a minor cannot beget children, because his brain is not yet fully developed. So even the procreative power, which draws down new mochin, depends on a complete brain.

חדשים תלוי בכלי המוח שאם²⁶⁰ אין המוח בשלימות לא יוליד ועד"ז שאר תיקון כל האברים שאם אינו בבחי שלם בכל אבריו לא יוכל להוליד וכדומה

that are new, depends on the vessel of the brain: if the brain is not complete, he will not beget. And the same applies to the proper development of all the other limbs: if he is not whole in all his limbs, he cannot beget, and the like.

It depends likewise on the proper development of all the limbs: one who is not whole in all his limbs cannot beget.

והנמשל מוכן למעלה דהגם שהתפלה היא המשכת מוחין חדשים בבחי כח המוליד כנ"ל עכ"ז אם אין כלי המוח וכלי האברים שלמים בכל כחם א"א להמשיך מוחין חדשים בתפלה לבד

And the analogue is understood Above: although prayer is the drawing down of new mochin, at the level of the procreative power, as mentioned above, nevertheless, if the vessel of the brain and the vessels of the limbs are not whole in all their power, it is impossible to draw down new mochin through prayer alone.

So too Above: although prayer draws down new mochin like a procreative power, it cannot do so by itself unless the "vessel of the brain" and the vessels of the limbs are complete.

והענין הוא דעל ידי תורה ומצות נעשה בנין כל הגוף ברמ"ח אברים דמלכא כנ"ל ואח"כ יוכל להיות

And the matter is that through Torah and mitzvos the building of the whole body is made, in the 248 limbs of the King, as mentioned above; and afterward there can be

The Torah and the mitzvos build the whole "body," the 248 limbs of the King, and only once it is built can prayer do its work.

המשכת אורות ומוחין חדשים על ידי התפלה והעיקר במצות ת"ת שהוא בחי' המוחין עצמן כו' וכ"ז ממשיכים ישראל בתורה ובמצות כנ"ל.

a drawing down of lights and new mochin through prayer. And the main thing is the mitzvah of Torah study, which is the level of the mochin themselves, etc.; and all this Israel draw down through the Torah and the mitzvos, as mentioned above.

Then prayer can draw down new lights and new mochin. The chief of the mitzvos here is Torah study, which is the mochin themselves; and all this Israel draw down through the Torah and the mitzvos.

45 והנה בכל ששת ימי המעשה נבנה בנין הגוף שהוא כל האורות והכלים ברמ"ח אברים ע"י תורה ומצות שעושין כנ"ל

Now, during all the six days of work the structure of the body is built, which is all the lights and vessels in the 248 limbs, through the Torah and mitzvos that are done, as mentioned above;

To conclude: during the six weekdays the Torah and mitzvos build the "body," all the lights and vessels of the 248 limbs.

אבל עדיין נשאר האור באצילות בלבד ולא בא לידי גילוי והגם שעל ידי התפלה שבחול נמשך גם כן מוחין ואורות חדשים לגמרי כנ"ל

but the light still remains in the World of Atzilus (Emanation) alone and has not come into revelation. And although through the prayer of the weekdays entirely new intellect (mochin) and lights are also drawn down, as mentioned above,

But that light remains within Atzilus and is not yet revealed below. Weekday prayer does draw down entirely new mochin and lights, as explained above.

אבל הכל בבחינת האצילות בלבד ולא בא לידי גילוי ממש²⁶¹ ולכן אומרים אשר קדשנו במצותיו שעדיין היה בהעלם במוחין עד"מ התעוררות הטפה במוח עדיין כו'

all of it is at the level of Atzilus alone and has not come into actual revelation. Therefore we say "Who has sanctified us with His mitzvos," for it was still hidden in the mochin, like, by way of analogy, the arousal of the drop while it is still in the brain, etc.

Yet all of it stays within Atzilus, not actually revealed. That is why the weekday blessing says "Who has sanctified us with His mitzvos," in the past tense and the "hidden" third person: the light is still concealed in the mochin, like a seed still in the brain.

אבל בשבת עיקר הזווג לחדש ממש היינו שמתגלה למטה ממש וזהו וקראת לשבת עונג²⁶² כו' וכמ"ש אז תתענג על²⁶³ הויה למטה בבחי' גילוי ממש וע"כ אומר במצותיך לנוכח כו'

But on Shabbos is the main union, to bring about something truly new, that is, that it be revealed actually below. And this is [the meaning of] "And you shall call the Shabbos a delight," etc., and as it is written, "Then you shall delight in Havayah," below, in actual revelation. And therefore one says "with Your mitzvos," in the second person, etc.

On Shabbos comes the main union, which brings forth something truly new: the revelation actually reaches below. This is "And you shall call the Shabbos a delight" and "Then you shall delight in Havayah," and therefore on Shabbos we say "with Your mitzvos," addressing G-d directly.

ועיקר ההפרש בין חול לשבת שבחול כתיב בעטרה שעטרה לו אמו²⁶⁴ מבחי' אימא עילאה שהוא בבחי' או"ח למעלה ואינו יורד ובא למטה כנ"ל בענין ההפרש שבין חכמה לבינה כו'

And the main difference between the weekday and Shabbos is that of the weekday it is written, "with the crown with which his mother crowned him," from the level of the supernal Imma, which is at the level of returning light (or chozer) going upward and does not descend and come below, as mentioned above in the matter of the difference between Chochmah (wisdom) and Binah (understanding), etc.

The core difference: on weekdays the light comes from the supernal Imma (Binah), the "mother" of "the crown with which his mother crowned him." Hers is "returning light" (or chozer), which rises upward and does not descend below, as explained of the difference between Chochmah and Binah.

אבל בשבת בחינת אבא שיורד מלמעלה למטה בבחי' או"י וכמ"ש מקראי קדש²⁶⁵ בחינת ההמשכה מלמעלה למטה כו' וכמ"ש במ"א:

But on Shabbos [it is] the level of Abba, which descends from above to below, at the level of direct light (or yashar), as it is written, “holy convocations” (mikra’ei kodesh), the level of drawing down from above to below, etc., as is explained elsewhere.

On Shabbos the light comes from Abba (Chochmah), which descends from above to below as “direct light” (or yashar). The Torah’s term for the holy days, “holy convocations” (mikra’ei kodesh), expresses this drawing down from above.

IN ONE’S AVODAH

The service of the six weekdays (Torah study, the practical mitzvos and prayer, in the manner of a broken heart and self-subjugation) is what prepares Shabbos; on Shabbos itself the service is delight in G-d. Shabbos is given “to you” in the measure of the week’s toil: “one who toiled on the eve of Shabbos will eat on Shabbos.”

QUESTIONS FOR DISCUSSION

1. Why does the blessing over a mitzvah say “Who has sanctified us with His mitzvos,” in the past tense and the third person, while on Shabbos we pray “Sanctify us with Your mitzvos”?
2. How can the yud, a single point, be both a contraction and the source of every particular delight of the World to Come?
3. Why is the will in all the mitzvos one and the same, while the delight in each mitzvah is different? What might this mean for the way one approaches each mitzvah?
4. In what sense is prayer a ladder, and why can it draw down new light only after the Torah and mitzvos have built the vessels?
5. If Shabbos reveals only what the week prepared, what does it mean that Shabbos is “in your hands, to add to it or to diminish from it”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ראו כי

The note dates this maamar to 5565 from Or HaTorah on Mishpatim (p. 3016), which records “a biur on ‘Re’u ...’, Beshalach 5565.” It also sends the reader to Or HaTorah on Beshalach, p. 657, and to volume 8, p. 2970.

KEHOT’S NOTE

נאמר בשנת תקס”ה — ראה אוה”ת משפטים ע”ג טו: ביאור ע”פ ראו . . . בשלח תקס”ה. היום יום י”ז שבט ע”כ. ביאור לד”ה זה נדפס במאמרי אדה”י פרשיות פ’ בשלח ע’ רפו. ובס”מ תקס”ה ח”א ע’ רמא. ראה הערת כ”ק אדמו”ר בהוספות — לעיל כ, א. המאמר באריכות במאמרי אדה”א שמות-א ע’ רה. ראה אוה”ת בשלח ע’ תרנו. כרך ח ע’ ב”תתקע. ראה שיחת ש”ק פ’ כי תשא תשד”מ. נדפס גם בלקו”ש חכ”ו ע’ 386. בביכל שמינית בויגין שתיי ראיתי שינויים (קלים) ויורשם פה, למראה עינים. [כ].

2 ראו כי ה' נתן לכם

Moshe tells the people on the Shabbos of the manna: “See, for G-d has given you the Shabbos; therefore on the sixth day He gives you bread for two days.” At the end of the maamar (paragraphs 38–40) the Alter Rebbe reads it to mean that the revelation of Shabbos is given according to the work of the week.

שמות ט”ז: כ”ט Exodus 16:29

ראו כי”ה נתן לכם השבת עליכן הוא נתן לכם ביום הששי להם יומים שבו איש תחיתיו אל-יצא איש ממקומו ביום השביעי:

See that the L-RD hath given you the sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.’

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

KEHOT’S NOTE

שמות טז, כט.

3 במדרש תלים

The note points to this discourse of 5627 and to the sources it lists, on the Midrash Tehillim quoted here.

KEHOT’S NOTE

ראה ד”ה ויאמר לך לך תרכיז [בהוצאת תש”ס] ע”ט ובמ”מ לשם. בד”ה לך לך תר”ל ע”ט בענין הכפל דשבת.

4 מהו ראו א”ר יצחק כל עיסקא דשבתא כפול. עומר כפול

On “A psalm, a song for the Shabbos day,” the Midrash asks what “See” means, and Rabbi Yitzchak says that everything about Shabbos is double: the omer, its offering, its punishment, its reward, its admonitions (“Remember” and “Keep”) and its psalm.

מדרש תהילים צ”ב:א:1 Midrash Tehillim 92:1

מזמור שיר ליום השבת. אמר ר’ יצחק (שמות טז כט) ראו כי ה' נתן לכם השבת. מהו ראו. אמר רבי יוסי מרגניתא דיהיבת לכו. אמר רבי יצחק כל עיסקא דשבתא כפול. עומר כפול (שם כב) שני העומר לאחד.

קרבנו כפול (במדבר כח ט) וביום השבת שני כבשים. עונשה כפול (שמות לא יד) מחלליה מות יומת. שכרה כפול (ישעיה נח יג) וקראת לשבת עונג ולקדוש ה' מכובד. אזהרותיה כפולות זכור ושמור. מזמורו כפול מזמור שיר ליום השבת. זה שאמר הכתוב (קהלת א ב) הבל הבלים אמר קהלת הבל הבלים. שבעה הבלים ...

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5 The additional offering of Shabbos: “And on the Shabbos day, two lambs in their first year, without blemish.”

במדבר כ”ח:ט Numbers 28:9

וביום השבת שני כבשים בני שנה תמימים ושני עשרונים סלת מנחה קלולה בשמן ונסכו:

And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal-offering, mingled with oil, and the drink-offering thereof.

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

6 ששקולה שבת כנגד כל המצות

Rabbi Levi says that if Israel kept even one Shabbos properly the son of David would come, because Shabbos is equal to all the mitzvos; Rabbi Elazar bar Avina shows this from the Torah, the Prophets and the Writings.

שמות רבה כ”ה:י”ב Shemot Rabbah 25:12

... וכשם שמצינו שעל כל המצות בן דוד בא, על שמירת יום אחד של שבת בן דוד בא, לפי שהשבת שקולה כנגד כל המצות. אמר רבי אלעזר בר אבינא: מצינו בתורה ובנביאים ובכתובים, ששקולה שבת כנגד כל המצות בתורה. מנין שבשעה ששכח משה לומר להם מצות שבת, אמר לו הקדוש ברוך הוא (שמות טז, כח): עד אנה מאנתם לשמור מצותי וגו' ומה כתיב אחריו? ראו כי ה' נתן לכם את השבת. בנביאים מנין? שנאמר (יחזקאל כ, כא): וימרו בי בית ישראל במדבר בחוקותי לא הלכו. מה כתיב אחריו? (שם שם, ...

Rabbi Levi said: If Israel observes Shabbat properly, even one day, the son of David will come. Why? Because it is equivalent to all the mitzvot. Likewise it says: “For He is our G-d, and we are the people of His pasture and the flock of His hand; today, would you only heed His voice” (Psalms 95:7). Rabbi Yoḥanan said: The Holy One blessed be He said to Israel: ‘Even though I set a limit for the end, and it will come whether they repent or do not repent, it ...

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7 ששקולה שבת כנגד כל המצות

At the end of the third chapter of Nedarim the Jerusalem Talmud finds in the Torah, the Prophets and the Writings that Shabbos is equal to all the mitzvos of the Torah; its proof from the Torah is this maamar’s verse, “See, for G-d

has given you the Shabbos.” The maamar names this source at the start of the next paragraph.

תלמוד ירושלמי נדרים ג' ט"ג: ג' ט"ג: Jerusalem Talmud Nedarim 3:9:3

... חוץ מן השֶׁבֶת. תלמוד לומר וּבַיּוֹם. אֶפֶּילוּ כִשְׁבֶת. בַּתּוֹרָה וּבִנְבִיאִים וּבַכְּתוּבִים מְצִינוּ שֶׁהַשֶּׁבֶת שְׁקוּלָה כְּגֹדֶל כָּל הַמִּצְוֹת שֶׁבַּתּוֹרָה. בַּתּוֹרָה. דְּכַתִּיב עַד אָנָּה מֵאַנְתָּם לִשְׁמֹר מִצְוֹתַי וְתוֹרוֹתַי. וְכַתִּיב רְאוּ כִי יִי גִתָּן לָכֶם אֶת הַשֶּׁבֶת. בְּנִבְיָאִים. דְּכַתִּיב וַיִּמְרוּ בִי הַבְּנִיִּים בַּחוּקוֹתַי לֹא הִלְכוּ וגו'. וְכַתִּיב וְאֵת שַׁבְּתוֹתַי חִילְלוּ מְאֹד. בַּכְּתוּבִים. דְּכַתִּיב וְעַל הַר סִינִי יִרְדֶּת וְכַתִּיב וְאֵת שַׁבַּת קִדְּשָׁה הוֹדַעַת לָהֶם וגו'. אֲמַר רַבִּי אֱלֶעָזָר בִּירְבִי אַבּוּנָא. מִצְוֹת שַׁבַּת מְלֵא. ...

“On the eighth day one shall circumcize. 12:2,,” even on the Sabbath. How can I confirm “its desecrator shall certainly die. 31:14.” Even for circumcision? How can I confirm “on the eighth day one shall circumcize”? Even on the Sabbath? The verse says “. 12:2. But on the eighth day one shall circumcize,” even on the Sabbath 132a, Sifra Tazria’ Perek 1(4)] the argument for performing circumcision on the Sabbath is based on the expression “on the Sabbath day” and not simply “on the Sabbath”.. In Torah, Prophets, and Hagiographs we ...

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- 8** On the sixth day the people gathered a double portion of manna, “two omers for each one.”

שמות ט"ז:כ"ב Exodus 16:22

וַיְהִי בַּיּוֹם הַשְּׁשִׁי לָקֶטֶטוּ לֶחֶם מַשְׁנֶה שְׁנֵי הָעֹמֶר לְאַחַד וַיָּבֹאוּ כָּל־נִשְׂיֵי
הָעֵדָה וַיִּגִּידוּ לַמֶּשֶׁה:

And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses.

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PARAGRAPH 2

- 9 קדשנו במצותיך

There the question is put more strongly: on the contrary, on Shabbos it would be fitting to use the past tense, since the mitzvah of Shabbos is the first mitzvah, which the Holy One, blessed be He, Himself already fulfilled; the passage discusses this at length.

KEHOT'S NOTE

ברכת התפלה דשבת ויו"ט. במאמרי אדה"א שמות-א ע' 170 מקשה עוד יותר "ואדרבה בשבת ה' ראוי לומר לי עבר לפי שמצות שבת היא מצוה הראשונה שכבר קיים הקב"ה בעצמו" ע"ש בארוכה. בענין קדשנו במצותיך — ראה לקמן פ' במדבר ח, ד. טעם מובא באוה"פ פ' יתרו כרך ז ע' ביתשה.

- ## 10 דרכי דרכי נועם

Said of the Torah: “Its ways are ways of pleasantness, and all its paths are peace.” The maamar reads the “ways” as

ראו כי ה' נתן לכם השבת וגו'

the paths along which “the pleasantness of Havayah,” the supernal delight, is drawn down (paragraphs 13 and 28).

משלי ג': י"ז

דרכיה דרכי-נעם וכל-נתיבותיה שלום:

Her ways are ways of pleasantness, And all her paths are
peace.

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KEHOT'S NOTE

משלי ג. יז.

- 11** Kehot's note points to Jerusalem Talmud Nedarim 3:9:3 for these words.

תלמוד ירושלמי גדרים ג' ט"ג:ג'Jerusalem Talmud Nedarim 3:9:3

בָּיּוֹם הַשְּׁמִינִי יָמוּל. אֶפְּלוּ בַּשֶּׁבֶת. מִה אֲנִי מַקְרִים מִחֻלְלֶיהָ מוֹת יוֹמֶת. אַחַר כְּמִילָה. מִה אֲנִי מַקְרִים בְּשָׁמִינִי יָמוּל. חוּץ מִן הַשֶּׁבֶת. תִּלְמָד לומר וּבִיּוֹם. אֶפְּלוּ בַּשֶּׁבֶת. בַּתּוֹרָה וּבִנְבִיאִים וּבִתְּנוּבִים מִצִּינוּ שֶׁהִשְׁבַּת שְׁקוּלָה כִּנְגָד כָּל הַמִּצְוֹת שֶׁבַּתּוֹרָה. בַּתּוֹרָה. דְּכָתִיב עַד אָנָּה מֵאַנְתָּם לִשְׁמֹר מִצְוֹתַי וְתוֹרוֹתַי. וְכָתִיב רְאוּ כִּי יִי נָתַן לָכֶם אֶת הַשֶּׁבֶת. דְּכָתִיב וַיִּמְרוּ בִּי הַבְּנִים בְּחֻקוֹתַי לֹא הִלְכוּ וגו'. וְכָתִיב וְאַתְּ שִׁבְתוֹתַי חִילְלוּ מְאֹד. בַּתְּנוּבִים. דְּכָתִיב ...

“On the eighth day one shall circumcize. 12:2,,” even on the Sabbath. How can I confirm “its desecrator shall certainly die. 31:14.” Even for circumcision? How can I confirm “on the eighth day one shall circumcize”? Even on the Sabbath? The verse says “. 12:2. But on the eighth day one shall circumcize,” even on the Sabbath 132a, Sifra Tazria' Pereq 1(4)] the argument for performing circumcision on the Sabbath is based on the expression “on the Sabbath day” and not simply “on the Sabbath”.. In Torah, Prophets, and Hagiographs we ...

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PARAGRAPH 3

- 12 ושמרו דרך ה'

G-d says of Avraham that he will command his children and his household after him, “and they will keep the way of Havayah, to do charity and justice.” Paragraph 28 explains why charity in particular is named.

Genesis 18:19 בראשית י"ח:ט"ט

כִּי יִדְעֲתִיו לְמַעַן אֲשֶׁר יִצְוֶה אֶת־בְּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשִׁמְרוּ דְרָךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הִבִּיֵּא ה' עֲלֵיהֶם אֶת־אֲבִרָתָם אֶת־אֲשֶׁר־דִּבֶּר עֲלֵיהֶם:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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KEHOT'S NOTE

בראשית יח, יט.

13 צורה — כוי

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20a.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א.

14 ביו"ד נברא העוה"ב

Rabbi Yehudah bar Rabbi Ilai expounds the verse: these are the two worlds that the Holy One created, one with the hei and one with the yud; from "behibaram" the Gemara learns that this world was created with the hei, and it explains that the World to Come was created with the yud because its righteous are few.

Menachot 29b:13-14 י"ג-י"ד כ"ט ב: י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתכן שלש יגנו

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KEHOT'S NOTE

מנחות כט, ב. במאמרי אדה"א שמות-א ע' ריב מבאר איך מאות י' גשמי יומשך חיי העוה"ב שהוא חיי עולם הרוחני ולא יתכן לומר ענין ציור גשמי דאות הי"ד שלנו. וראה בענין זה גם בלקו"ת שה"ש ד, ב.

15 ביו"ד מאמרות נברא העולם

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

KEHOT'S NOTE

אבות פ"ה, מ"א.

16 ביו"ד מאמרות נברא העולם

"With ten utterances the world was created." The maamar writes ten as yud and so finds the yud of creation in the ten utterances.

Pirkei Avot 5:1 א' ח' משנה אבות ה'

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להפראות, אלא להפריע מן הרשעים שמאבדו את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקיימו את העולם שנברא בעשרה מאמרות:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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

17 כי ב-ה הי צור עולמים

"Trust in G-d forever, for with Yah, Havayah is the Rock of worlds." The Talmud reads tzur olamim as G-d forming the worlds with the two letters of the Name Yah.

Isaiah 26:4 י"ד: כ"ו שיעיהו כ"ו

בטחו בה' עדי"עד כי בקה הי צור עולמים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישעיי כו, ד.

18 בחכ' בתבונה ובדעת כוי

The words here quote Chagigah 12a:13-14; the passage is shown below.

Chagigah 12a:13-14 י"ג-י"ד י"ב א: י"ג-י"ד

אמר רב ויטרא בר טוביא אמר רב: בעשרה דברים נברא העולם: בחכמה ובתבונה ובדעת, ובכח ובגבורה, בצדק ובמשפט, בקסד וברחמים. בחכמה ובתבונה — דכתיב: "ה' בחכמה יסד ארץ כונו שמים בתבונה". בדעת — דכתיב: "בדעתו תהומות נבקעו". בכח ובגבורה, דכתיב: "מכין הרים בכחו נאזר בגבורה". בגערה — דכתיב: "עמודי שמים ירופפו ויתמהו מגערתו". בצדק ומשפט — דכתיב: "צדק ומשפט מכון כסאד". בקסד ורחמים — דכתיב: ...

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KEHOT'S NOTE

חגיגה יב, א.

19 יו"ד — להאיר רק

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

KEHOT'S NOTE

שם אי "לא הי" רק ות"י להאיר ל"י שם. [כ]. [ובאוה"ת בשלח ע' תרנו הוא ככפנים].

PARAGRAPH 4

20 Kehot's note points to Exodus 31:3 for these words.

Exodus 31:3 ג' א: ג' שמות ל"א

ואמלא אתו רוח אלקים בחכמה ובתבונה ובדעת ובכל מלאכה:

and I have filled him with the spirit of G-d, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

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21 בחכמה ובתבונה ובדעת

Rav says the world was created with ten things: with wisdom, understanding and knowledge; with strength, rebuke and might; with righteousness and justice; with kindness and compassion. The maamar names them as the root of the ten utterances.

Chagigah 12a:13-14 י"ג-י"ד י"ב א: י"ג-י"ד

אמר רב ויטרא בר טוביא אמר רב: בעשרה דברים נברא העולם: בחכמה ובתבונה ובדעת, ובכח ובגבורה, בצדק ובמשפט, בקסד וברחמים. בחכמה ובתבונה — דכתיב: "ה' בחכמה יסד ארץ כונו שמים בתבונה". בדעת — דכתיב: "בדעתו תהומות נבקעו". בכח ובגבורה, דכתיב: "מכין הרים בכחו נאזר בגבורה". בגערה — דכתיב: "עמודי שמים ירופפו ויתמהו מגערתו". בצדק ומשפט — דכתיב: "צדק ומשפט מכון כסאד". בקסד ורחמים — דכתיב: ...

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22 לאו דאית לך צדק . . ולא מכל אינון מדות

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

KEHOT'S NOTE

ת"י בהקדמה (פתח אליהו ואמר).

23 לאו דאית לך צדק ידיעא כו'. ולא מכל אינון מדות כלל

From Elijah's prayer (Patach Eliyahu): not that You have a known justice, which is judgment, or a known law, which is mercy, nor any of these attributes at all.

Tikkunei Zohar 17b:5-7 ו"ה: ב' ה' ז' ט' י' י"א י"ב י"ג י"ד י"ה י"ו י"ז י"ח י"ט י"י

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

Constantinople, 1740 (CC-BY-NC)

24 כי אמרתי עולם חסד יבנה

"For I said, The world will be built with kindness; the heavens, You establish Your faithfulness in them." The maamar reads it as the building of the world through the ten utterances by means of the raising of mayin nukvin.

Tehillim פ"ט: 89:3 Psalms

כ"אמרת עולם חסד יבנה שמים תכן אמונתך בהם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג.

PARAGRAPH 5

25 "For with You is the source of life; in Your light we see light." The maamar reads "the source of life" as the source of all delights, and "with You" as the level that is with G-d, beyond what reaches the souls (paragraphs 6 and 15-22).

Tehillim ל"ו: 36:10 Psalms

כ"עמך מקור חיים באורך נראה-אור:

For with Thee is the fountain of life; In Thy light do we see light.

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26 נהנין מזיו השכינה

Rav: the World to Come has no eating or drinking, "but the righteous sit with their crowns on their heads and take pleasure in the radiance of the Shechinah." The maamar adds that this pleasure comes through comprehension.

Berachot 17a:12 ו"א: א' ב' ג' ד' ה' ו' ז' ח' ט' י' י"א י"ב י"ג י"ד י"ה י"ו י"ז י"ח י"ט י"י

מקנא בפרומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרוניהם בראשיהם ונהנים מזיו השכינה, שנאמר: "ויוחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating

nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. 11).

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

27 השכל — כו'

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20a.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א.

28 ע"פ ההשגה שמשגיגים

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20a.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א.

PARAGRAPH 6

29 להנחיל אוהבי יש

Wisdom speaks: "to cause those who love me to inherit substance (yesh), and I will fill their treasuries." The maamar reads yesh as the divine delight become a definite "something" that the souls can grasp.

Proverbs 8:21 ו"א: ח' כ"א

להנחיל אוהבי יש ואצרתיהם אמלא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

30 כי עמך מקור חיים

"For with You is the source of life": the source of all delights and all life is "with You," in G-d's essence, beyond the revelation that reaches the souls.

Tehillim ל"ו: 36:10 Psalms

כ"עמך מקור חיים באורך נראה-אור:

For with Thee is the fountain of life; In Thy light do we see light.

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31 כי עמך מקור חיים

In the Zohar on Tzav, Rabbi Chiya expounds the verse: the source of life is the supernal oil that flows without ceasing and dwells within the supernal wisdom; "with You," it never separates from You; it is the source and spring of life for the supernal tree. The maamar cites it in its parenthesis.

Sofar Zohar, צו כ"א: קנ"ד-כ"ד: קס"ו Zohar, Tzav 21:154-24:166

Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a

fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS. R. Jose said: 'Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was ...

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

32 כי עמך מקור חיים

In the Zohar on Emor the verse is quoted together with "For with You is forgiveness," in a passage on Rosh HaShanah, when G-d accepts those who repent and moves from the throne of judgment to the throne of mercy. The maamar cites it in its parenthesis.

Zohar, Emor 40:227 מ:רכ"ז אמור

R. Abba said: 'On New Year Adam was created and was brought to trial before his Master and repented and was pardoned by the Almighty. He said to him: Adam, thou shalt be a sign to thy descendants for all generations. On this day they are brought to trial, and if they repent I will pardon them and remove from the Throne of Judgement and sit on the Throne of Mercy and have mercy on them.'

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

33 העונג — הנ"ל

The manuscript does not have the word "mentioned above" (הנ"ל) here; it reads that the drawing of the delight into revelation "is in the form of the yud, and it is the source ..."

KEHOT'S NOTE

ת"י הנ"ל ל"י שם. וז"ל שם לגילוי "הוא בבחי' צורת ה"י"ד" והוא מקור כו'. [כ].

34 הנשמות — ובמ"א

The note marks the passage from "And elsewhere it is explained" (paragraph 7) to the reference to the discourse "I am black" (paragraph 10) as missing from the manuscript.

KEHOT'S NOTE

אלו המוקפים שעשיתי [מתיבת (ובמ"א עד תיבת שחורה שבשו"ה בד"ה)] לי שם בהכ"י. [כ].

PARAGRAPH 7

35 מקור — וכמ"ש בת"א פ' לך לך

the passage shares nothing with the note

KEHOT'S NOTE

יג, ב.

PARAGRAPH 8

36 ע"ד — בדרך . . כו'

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20a.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א.

37 לעולם ישנה אדם לתלמידו

Rav Huna in the name of Rav (some say in the name of Rabbi Meir): a person should always teach his student in a concise way. The Gemara brings it to explain when brevity is preferred.

Pesachim 3b:3 ג:בג פסחים

ובאורייתא מי לא כתיב "טמא"? אלא: כל היכא דכ"י הדידי גינהו — משתעי בלשון נקייה, כל היכא דנפישין מילי — משתעי בלשון קצרה. כן אמר רב הונא אמר רב, ואמר ר' לוי, אמר רב הונא אמר רב משום רבי מאיר: לעולם ישנה אדם לתלמידו דרך קצרה.

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Chullin 63b:10-12 ב:י"ג-י"ב חולין

מאי קמ"ל כדרב הונא אמר רב ואמר רב הונא אמר רב משום ר' מאיר לעולם ישנה אדם לתלמידו דרך קצרה א"ר יצחק עוף טהור נאכל במסורת נאמן הצייד לומר עוף זה טהור מסר לי רבי א"ר יוחנן והוא שבקי בהן ובשמותיהן בעי ר' זירא רבו חכם או רבו צייד ת"ש דא"ר יוחנן והוא שבקי בהן ובשמותיהן אי אמרת בשלמא רבו צייד שפיר אלא אי אמרת רבו חכם בשלמא שמייהו גמיר להו אלא אינהו מי ידע להו אלא לאו ש"מ רבו צייד ש"מ

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KEHOT'S NOTE

פסחים ג, ב. חולין סג, ב. ראה ביאורו"ז (עו, ד). ביאורו"ז להצ"צ (ע' שסג-ד) ובכ"מ (ע"פ רמב"ם ה"ל דיעות פ"ב ה"ד) — שבמארו"ל זה מדבר על דרך קצרה הכוללת את כל האריכות (כמו לשון המשנה). ומובן שאין זה סתירה לפירוש הפשוט, כ"א הוספה שביחד עם זה צ"ל קיצור הכולל את כל האריכות, — לקו"ש ח"כ ע' 88 הערה 17. וראה גם בד"ה וידבר אלקים אנכי תשכ"ח (סה"מ מלוקט ח"ג) ע' קסה הדיוק בלשון "דרך קצרה" ולא "שכל קצר" שצריך להשפיע להתלמיד כל העומק והפרטים שבהשכל, אלא שכל זה צריך ללמוד בדרך קצרה, כדיבורים קצרים שמהם יוכל התלמיד להבין כל הפרטים".

38 מוסר אביו . . תורת אמו

"Hear, my son, the instruction of your father, and do not forsake the teaching of your mother." The maamar applies "your father" to the Written Torah and "your mother" to the Oral Torah.

משלי א:8 ח:א

שמע בני מוסר אביו ואל תש תורת אמו:

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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KEHOT'S NOTE

משלי א, ח.

39 תושב"כ . . תורת אמו

The note sends the reader ahead to Likkutei Torah on Shemini Atzeres (88b), and to the sources noted there, as a parallel for this pairing of the Written Torah with "your father" and the Oral Torah with "your mother."

KEHOT'S NOTE

עלי"ק לשמע"צ (פח, ב). וש"נ. [כ].

PARAGRAPH 9

40 **בְּהִיָּא פִּי אַחֲרֵי**
The note gives the page of the Biurei HaZohar passage that the maamar cites, on the Zohar's "Bring an atonement for Me" in Parshas Acharei.

KEHOT'S NOTE

לאדעה"א עו, ג.

41 **הִבִּיאוּ עָלַי כִּפּוּר**
Rabbi Shimon: the Holy One said, "Bring an atonement for Me on Rosh Chodesh," for Me literally, because "I diminished the moon." The maamar refers to Biurei HaZohar's explanation of this passage.

ספר הזהר, אחרי מות ע"כ:ת"ה-72:405-75:413 Zohar, Achrei Mot
ע"ה:ת"י"ג

and a person stepping on them with his foot or his shoe may come to harm. If this is true of this remnant of a remnant of filth, how much more of the woman who was joined with the Serpent! Alas for the world which inherited that filth from her! Therefore it is written, "To a woman in the separation of her uncleanness thou shalt not draw near". Happy the generation in which R. Simeon lived! To it the words apply, "Happy art thou O land, when thy king is ...

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

PARAGRAPH 10

42 **כִּי בִיָּה צוּר עוֹלָמִים**
"For with Yah, Havayah is the Rock of worlds," which the Talmud reads as the forming of two worlds with the two letters of Yah. The maamar reads it as the forming of every particular: the delights of the World to Come with the yud, and the creatures of the lower worlds with the hei.

ישעיהו כ"ד:4 Isaiah 26:4

בְּטַחוּ בַּה' עַד־יָעֵד כִּי בָקָה הִי צוּר עוֹלָמִים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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43 **בְּהִבְרָאם**
"These are the generations of the heavens and the earth when they were created (behibaram)." The Sages divide the word into be-hei bera'am, "with the hei He created them."

בראשית ב':2-4 Genesis 2:4

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עָשָׂתָם הִי אֱלֹקִים אֶרֶץ וְשָׁמַיִם:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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44

בְּהִבְרָאם בְּהִי בְרָאם

The Gemara: when it says "These are the generations of the heavens and the earth behibaram," do not read behibaram but be-hei bera'am, "with the hei He created them."

Menachot 29b:10-12 כ"ט ב"י-י"ב

כשהוא אומר (בראשית ב, ד) אלה תולדות השמים והארץ בהבראם אל תקרי בהבראם אלא בהיי בראם (הוי אומר העולם הזה בהיי והעולם הבא ביו"ד) ומפני מה נברא העולם הזה בהיי מפני שדומה לאכסדרה שכל הרוצה לצאת יצא ומ"ט תליא כרעיה דאי הדר בתשובה מעיילי ליה וליעייל בהך לא מסתייעא מילתא כדריש לקיש דאמר ריש לקיש מאי דכתיב (משלי ג, לד) אם ללצים הוא יליץ ולענוים יתן חן בא לטהר מסייעין אותו בא לטמא פותחין לו ומ"ט אית ליה תאנא אמר הקב"ה אם חוזר [בן] אני קושר לו קשר

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45

בְּהִבְרָאם בְּהִי בְרָאם

Rabbi Pinchas in the name of Rabbi Levi: behibaram, "with the hei He created them."

בראשית רבה י"ב:2 Bereshit Rabbah 12:2

רבי פנחס בשם ר' לוי אמר: בהבראם בה"א בראם. (ישעיה סו): ואת כל אלה ידי עשתה ויהיו כל אלה נאם ה', ואל זה אביט אל עני ונכה רוח וחרד על דברי. אמר רבי יהודה בשם רבי סימון: לא בעמל ולא ביגיעה ברא הקדוש ברוך הוא את עולמו, שנאמר: ואת כל אלה ידי עשתה. רבי יודן אמר: בזכות התורה, שנא' (ויקרא כז): אלה החוקים והמשפטים והתורות אשר נתן ה' בינו ובין בני ישראל בהר סיני ביד משה. רבי יהושע בר נחמיה אומר: בזכות השבטים, שנא' (שמות א): ואלה שמות. וכתיב: ויהיו ...

Rabbi Pinhas said in the name of Rabbi Levi: "When they were created [behibare'am]" - with heh [beheh](see section 10). He created them [bera'am]. "My hand made all these [eleh], and all these came into being, the utterance of the L-rd, but to this I will look; to the poor and the depressed and those fervent for My word" (Isaiah 66:2) - Rabbi Yehuda said in the name of Rabbi Simon: It was not with exertion and not with toil that the Holy One blessed be He created the world, ...

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46

הוֹלֵד — וְלֹכֵן . יו"ד

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20a.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א.

47

ושער רישיה כעמר נקא

In Daniel's vision of the Ancient of Days, "the hair of His head was like pure wool." Kabbalah reads it as the holy "hairs" of the highest levels.

דניאל ז':9 Daniel 7:9

תָּזָה הָיִיתָ עַד דִּי כָרְסָנוּ רַמְיָו וְעֵתִיק יוֹמִין יָתֵב לְבוּשָׁה כְּתִלְגַּת חֹר וְשַׁעַר רִאשָׁה כְּעֵמֶר נִקָּא כְּרִסְיָה שְׂכִבִּין דִּי־נִרְגָּל וְהִי נוֹר דְּלִק:

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

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48 קדש יהיה גדל פרע

Of the nazirite: "he shall be holy; he shall let the locks of the hair of his head grow." His hair is called holy.

Numbers 6:5:ה'ה'במדבר

כל־ימי נדר נזרו תער לא־יעבר על־ראשו עד־מלאת הימים אשר־יזיר לה' קדש יהיה גדל פרע שער ראשו:

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the L-RD, he shall be holy, he shall let the locks of the hair of his head grow long.

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49 שער באשה ערוה

In discussing what one may not face while reciting the Shema, Rav Sheshes says that a woman's hair is ervah, citing "Your hair is like a flock of goats" (Song of Songs 4:1).

Berakhot 24a:17ז"א:ברכות

אמר רב חסדא: שוק באשה ערוה, שנאמר: "גלי שוק עברי נהרות", וכתבי: "תגל ערותה וגם תראה חרפתה". אמר שמואל: קול באשה — ערוה, שנאמר: "כי קולך ערב ומראה נאווה". אמר רב ששת: שער באשה ערוה, שנאמר: "שערך כעדר העזים".

Rab Hisda said : The calf of a woman's leg is to be regarded as nakedness; as it is said, "Uncover the leg, pass through the rivers" (Is. xlvii. 2) and it continues, "Thy nakedness shall be uncovered, yea, thy shame shall be seen" (Is. xlvii. 3). Samuel said : A woman's voice is to be regarded as nakedness ; as it is said, "For sweet is thy voice, and thy countenance is comely" (Cant. ii. 14). ab Sheshet said: A woman's hair is to be regarded as nakedness; as ...

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50 גם את זה לעומת זה עשה האלקים

"In the day of good be glad, and in the day of evil consider: G-d has also made this one opposite that one." The maamar reads the two "this" as two opposite levels, mixed together in this world.

Ecclesiastes 7:14ד"ה:קהלת

ביום טובה הנה בטוב וביום רעה ראה גם את־זה לעִמְת־זה עשה האֱלֹהִים על־דְּבַרְת שְׁלֹא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוֹמָה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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51 היום לעשותם

"You shall keep the commandment, the statutes and the ordinances which I command you today, to do them." The

Sages read it: today, in this world, to do them, and tomorrow, in the World to Come, to receive their reward.

Deuteronomy 7:11א"ה:דברים

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַשְּׁפָטִים אֲשֶׁר אֶנְכִּי מְצֹוֶה הַיּוֹם לַעֲשׂוֹתָם:

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

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52 זה אלי ואנוהו

From the Song at the Sea: "This is my G-d, and I will glorify Him." The maamar cites it for the revealed level called "this" (zeh).

Exodus 15:2ב"ו:שמות

עֲזָרְי וְזִמְרַת קָה וְיִהְיֶה־לִּי לִישׁוּעָה זֶה אֱלֹהֵי אֲנֹנְהוּ אֱלֹהֵי אֲבִי וְאַרְמְנָהוּ:

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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53 שאין בהם לא זכות ולא חובה

On "years of which you will say, 'I have no desire in them'" (Ecclesiastes 12:1), the Talmud says these are the days of Mashiach, in which there is neither merit nor obligation. The maamar names this place itself.

Shabbat 151b:11א"ב:שבת

תנא, רבי שמעון בן אלעזר אומר: עשה עד שאתה מוצא, ומצוי לה, ועודך בידך. ואף שלמה אמר בחקמתו: "וזכור את בוראיך בימי בחורותיך עד [אשר] (ש)לא יבאו ימי הרעה" — אלו ימי הוֹקְנָה, "והגיעו שנים אשר תאמר אין לי בהם חפץ" — אלו ימי המְשִׁיחַ, שאין בהם לא זכות ולא חובה.

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

54 The woman taken captive in war "shall shave her head and let her nails grow." The maamar cites Likkutei Torah's Biur on this passage for its teaching about hair.

Deuteronomy 21:12ב"ה:דברים

וְהַבֵּאתָה אֶל־תּוֹךְ בֵּיתְךָ וְגִלַּחְתָּ אֶת־רֹאשָׁהּ וְעִשְׂתָּה אֶת־צַפְרֶיהָ:

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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PARAGRAPH 11

55 עולם חסד יבנה

"For I said, The world will be built with kindness." As in paragraph 4, the building of the world depends on an arousal from below.

Psalms 89:3ג"ט:תהילים

כִּי־אֶמְרָתִי עוֹלָם חֶסֶד יִבְנֶה שְׁמַיִם תִּכְּן אֲמוֹנָתְךָ בָּהֶם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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56

בהבראם — בה' בראם

“These are the generations of the heavens and the earth when they were created (behibaram).”

בראשית ב'ד:4

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עָשָׂהוּ ה' אֱלֹקִים אֶרֶץ וּשְׁמַיִם:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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בראשית רבה י"ב:ב'2

רבי פנחס בשם ר' לוי אמר: בהבראם בה"א בראם. (ישעיה ס): ואת כל אלה ידי עשתה ויהיו כל אלה נאם ה', ואל זה אביט אל עני ונכה רוח וחרד על דברי. אמר רבי יהודה בשם רבי סימון: לא בעמל ולא ביגיעה ברא הקדוש ברוך הוא את עולמו, שנאמר: ואת כל אלה ידי עשתה. רבי יודן אמר: בזכות התורה, שנא' (ויקרא כז): אלה החוקים והמשפטים והתורות אשר נתן ה' בינו ובין בני ישראל בהר סיני ביד משה. רבי יהושע בר נחמיה אומר: בזכות השבטים, שנא' (שמות א): ואלה שמות. וכתוב: ויהיו ...

Rabbi Pinḥas said in the name of Rabbi Levi: “When they were created [behibare’am]” - with heh [beheh](see section 10). He created them [bera’am]. “My hand made all these [eleh], and all these came into being, the utterance of the L-rd, but to this I will look; to the poor and the depressed and those fervent for My word” (Isaiah 66:2) - Rabbi Yehuda said in the name of Rabbi Simon: It was not with exertion and not with toil that the Holy One blessed be He created the world, ...

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KEHOT'S NOTE

בראשית ב, ד. ב"ר יב, ב.

57

בהבראם באברהם

Rabbi Yehoshua ben Korchah: behibaram, be'Avraham, “in the merit of Avraham.” The maamar takes it to mean that the building of the world through the hei depends on the service of those below.

בראשית רבה י"ב:ט'9

אמר רבי יהושע בן קרח: בהבראם, באברהם, בזכותו של אברהם. רבי עזריה אמר על הדא דרבי יהושע בן קרח: (נחמיה ט): אתה הוא ה' לבדך אתה עשית וגוי. וכל אשר בהם כל האונקים הזה בשביל מה? בשביל, אתה הוא ה' האלקים, אשר בחרת באברהם והוצאתו מאור כשדים ושמם שמו אברהם. אמר רבי יודן: בהרים הגבוהים היעלים אין כתיב כאן, אלא (תהלים קד): הרים הגבוהים ליעלים. הרים הגבוהים למה נבראו? בשביל היעלים. מה יעלה זו תשייה היא מתיירא מן החיה, ובשעה שהיא מבקשת לשתות, הקדוש ברוך הוא מכניס בה רוח של ...

Rabbi Yehoshua ben Korḥa said: “When they were created [behibare’am]” - be'Avraham and be'Avraham are spelled with the same letters. - due to the merit of Abraham. Rabbi Azarya said regarding this statement of Rabbi Yehoshua ben Korḥa: “You alone are the L-rd; You made [the heavens, the

heaven of heavens, and all their host, the earth and everything that is on it, the seas] and everything that is in them” (Nehemiah 9:6). And for what purpose was all this effort undertaken? It is for: “You are the L-rd, the ...

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PARAGRAPH 12

58

ויניחהו בגי'ע לעבדה ולשמרה

“And G-d took the man and placed him in the Garden of Eden, to work it and to guard it.”

בראשית ב'ט"ו15

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיְנַחֵהוּ בְּגֶן־עֵדֶן לְעֹבְדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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

59

ויניחהו בגי'ע לעבדה ולשמרה לעבדה זו רמ"ח מ"ע

When a person returns in teshuvah and engages in Torah, the Holy One places him in His garden, the Shechinah, “to work it” with the positive commandments and “to guard it” with the negative commandments.

ספר זוהר, בראשית כ"ב:רנ"ה-24:264

AND THE L-RD GOD TOOK THE MAN AND PUT HIM IN THE GARDEN OF EDEN, ETC. From whence did he take him? He took him from the four elements which are hinted at in the verse “and from there it parted and became four heads”. G-d detached him from these and placed him in the Garden of Eden. So does G-d do now to any man created from the four elements when he repents of his sins and occupies himself with the Torah; G-d takes him from his original elements, ...

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

60

ויניחהו בגי'ע לעבדה ולשמרה לעבדה זו רמ"ח מ"ע

The Zohar on Terumah reads “to work it and to guard it” as the secret of the Torah’s commandments: “to work it” is the 248 upper limbs and “to guard it” the 365 lower limbs, the upper belonging to “Remember” and the lower to “Keep.” It is one of the places the Kehot note gives for this reading.

ספר זוהר, תרומה ע"ג:תשט"ז-725:716

61

כל הנשמה תהלל י"ה

The last verse of Psalms: “Let every soul praise Yah, Halleluyah.” The maamar reads tehalleh as “make shine.”

תהילים ק"נ:6

כָּל הַנְּשָׁמָה תְּהַלֵּל קָה הַלְלוּ־קָה:

Let every thing that hath breath praise the L-RD. Hallelujah.

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

62

בהלו גרו

Job recalls the days “when His lamp shone (behilo) over my head.” The maamar brings it to show that the root of

tehallem also means shining.

איוב כ"ט:ג' Job 29:3

בְּהִלּוֹ נֵרוֹ עָלַי רֹאשִׁי לְאֹרוֹרְךָ אֱלֹהֵי חֶשֶׁךְ:

When His lamp shined above my head, And by His light I walked through darkness;

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

63 הנשמה נר הוי

"The soul of man is the lamp of Havayah." The maamar reads it as the soul drawing down and lighting up the Name Havayah.

משלי כ"ז:27 Proverbs 20:27

נֵר ה' נִשְׁמַת אָדָם חֶפֶשׁ כְּלִי־חֲדָרִי־כֶסֶן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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

64 ביה הויא צור עולמים

"For with Yah, Havayah is the Rock of worlds," read as the forming of the worlds with the yud and the hei; the soul is what draws them down.

ישעיהו כ"ד:4 Isaiah 26:4

בְּטַחוּ בַּה' עַד־יָעַד כִּי בָקָה ה' צוֹר עוֹלָמִים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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

PARAGRAPH 13

65 ואהיה אצלו כו' שעשועים

The Torah, as wisdom, says: "Then I was with Him as a nursling, and I was a delight (sha'ashuim) day by day." The maamar reads it as G-d's delight in His own essence, the root of the mitzvos.

משלי ח'30 Proverbs 8:30

וְאֶהְיֶה אֶצְלוֹ אֲמוֹן וְאֶהְיֶה שְׁעִשְׂוּעִים יוֹם יוֹם מִשְׁחֶקֶת לִפְנֵי כָּל־עַתָּה:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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

66 שעשועי המלך בעצמותו

The note sends the reader to the gate of Emek HaMelech, a work of Kabbalah, named for "the King's delights," for the idea of G-d's delight in His own essence.

KEHOT'S NOTE

עמק המלך שער זה.

67 כמ"ש במ"א

The note identifies the "elsewhere" where the King's delights in His own essence are explained: Likkutei Torah on Parshas Bamidbar.

KEHOT'S NOTE

ראה לקמן פי במדבר. אוה"ת ברכה ע' א'תתנו.

ראו כי ה' נתן לכם השבת וגו'

68 כי עמך מקור חיים

"For with You is the source of life": here identified with noam Havayah, the essential supernal delight.

תהילים ל"ו:10 Psalms 36:10

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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

69 ושעשועי את בני אדם

"And my delights are with the children of man": the same delight revealed to the souls, which comes about through the Torah and the mitzvos.

משלי ח'31 Proverbs 8:31

מִשְׁחֶקֶת כְּתֹבֶל אֶרֶצוֹ וְשַׁעֲשָׁעִי אֶת־בְּנֵי אָדָם:

Playing in His habitable earth, And my delights are with the sons of men.

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

70 הן — שנקרא

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א. מן תיבות שנקרא עוה"ז עד ת"י [בשורה עלמא] פי זה לי בהכתי"י — ושם איי "וכענין שנא' זה א-לי ואנוהו" פי זה כו' ומדויק יותר דה"ק וגם בזה יובן יותר ההגהה כאן בהמקפים. [כ].

71 העוסק בתורה לשמה

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

KEHOT'S NOTE

אבות רפ"ו. ובכ"מ.

72 העוסק בתורה לשמה

"Whoever engages in Torah for its own sake (lishmah) merits many things." The maamar reads lishmah as for the sake of the Torah, drawing its hidden delight into revelation.

משנה אבות ו'6:1 Pirkei Avot

שְׁנֵי חֻכָּמִים בְּלִשׁוֹן הַמִּשְׁנָה, בְּרוּךְ שֶׁבָּחָר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אָמַר כָּל הָעוֹסֵק בַּתּוֹרָה לְשִׁמְהָ, זֹכֶה לְדִבְרֵי תְּרֻבָּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כֻּלּוֹ כְּדִי הוּא לוֹ. נִקְרָא רַע, אֶהוּב, אֶהָב אֶת הַמָּקוֹם, אֶהָב אֶת הַבְּרִיּוֹת, מְשַׁמֵּחַ אֶת הַמָּקוֹם, מְשַׁמֵּחַ אֶת הַבְּרִיּוֹת. וּמִלְבִּשְׁתּוֹ עֲנִיָּה וִיָּרֵאָה, וּמִכְשָׁרְתּוֹ לִהְיוֹת צָדִיק וְחָסִיד וְיֹשֵׁר וְנָאֵמָן, וּמִרְחֻקְתּוֹ מִן הַחֻטָּא, וּמִקְרִבְתּוֹ לִיָּדִי זָכוֹת, וְנִהְיִין מִמֶּנּוּ עֲצָה וְתוֹשִׁיָּה בִּינָה וּגְבוּרָה, שְׁנֵאֲמַר (משלי ח) לִי עֲצָה וְתוֹשִׁיָּה אֲנִי ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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- 73** **דרכיה דרכי נעם**
 “Its ways are ways of pleasantness, and all its paths are peace.” The maamar names the place itself (Proverbs 3:17) and reads the “ways” as the paths of noam Havayah.

משלי ג:17

דרכיה דרכי נעם וכל גתיותיה שלום:

Her ways are ways of pleasantness, And all her paths are peace.

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- 74** **ונועם ה' הוא כחי ענג העליון**
 Cited for noam Havayah as the level of the supernal delight.

KEHOT'S NOTE

ראה אוה"ת שמות ע' י. יהל אור ע' ק.

- 75** **ועיין בפרדס ערך נועם**
 The note quotes the Pardes: “Noam Havayah is the name for the flow that flows to Malchus from Keser ... by way of the rungs of the ladder,” and refers to the Tzemach Tzedek’s Biurei HaZohar, vol. 2, p. 925, for it.

KEHOT'S NOTE

וה"ל: “נועם ה' נקי השפע הנשפע למלי מהכתר כו' דרך מדרגות הסולם.” — ביאה"ז להצ"צ כרך ב ע' תתקכ.

- 76** **ועתה יגדל נא כח אד'י**
 Moshe’s prayer after the spies: “And now, let the power of Ado-nai be great, as You have spoken.” The Zohar on this verse is cited in the parenthesis.

Numbers 14:17

ועתה יגדל נא כח אד'י כאשר דברת לאמר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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- 77** **ובוח"ג . . סתימא דכל סתימין**
 The Zohar passage cited here, on “the power” drawn from Atika Kadisha, is copied in Or HaTorah on Nach.

KEHOT'S NOTE

נעתק באוה"ת נ"ך ג ע' אשיא.

- 78** **כח אד' הכה הנמשך מע"ק סתימא דכל סתימין**
 In the Zohar on Shelach, when Atika Setima shines into the brain and the brain into the heart, it is “in the way of noam Havayah”; this is the “power” of the verse, the power that comes from Atika Kadisha, the most hidden of all hidden.

Zohar, Sh'lach 11:84–92

- 79** **ועיין במא"א את נוי"ן סעיף י"ג**
 There Me'orei Or is quoted: pleasantness (noam) comes from the side of Binah, called Naomi, and Chesed and Gevurah are called “precious wealth” and “precious and pleasant,” precious from Abba and pleasant from Binah;

and this is linked to the teaching that the revelation of Atik, the supernal delight, is in Binah.

KEHOT'S NOTE

נועם מצד הבינה הנקי נעמי וכל נעיונות מצידה והחוי"ג נקי הון יקר ונעים יקר מצד אבא ונעים מצד בינה כו' עכ"ל, וזהו ע"ד שהתגלות עתיק תענוג עליון הוא בבינה בד"ה יו"ט של ר"ה שחל להיות בשבת פ"ה [לקו"ת ר"ה נז, ב וצ"ל פ"ד] — ביאה"ז להצ"צ כרך ב ע' תתקכ. ראה אוה"ת שמות ע' יא. ובאוה"ת שמות ז ע' ב'תעט שבענין נועם ה' יש ב' פירושים “א' נועם הנמשך משם ה' . . והב' נועם הנמשך מהבינה . . וע' במא"א . . בענין נועם ה' יוכן שגם שם נז' ב' פירושים אלו”.

- 80** **ופי' דרכי**

The note says that everything from “And darchei is a plural form” through the rest of chapter 2 and chapter 3, up to the reference to the discourse “And all the people saw the sounds” (paragraph 27), is missing from the manuscript.

KEHOT'S NOTE

מן תי' ופי' דרכי לי רבים כל הפרשה ב' וגם פרשה ג' [הכוונה פ"ב-ג] עד תיבת הקולות [ב, א שורה ועמ"ש] כ"ז לי שם בהכת"י. [כ].

- 81** **תורה עבודה וגמ"ח**

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

KEHOT'S NOTE

ראה אבות א, ב.

- 82** **תורה ועבודה וגמילות חסדים**

Shimon the Righteous: “The world stands on three things: on the Torah, on the service and on acts of kindness.” The maamar identifies them with the three “ways,” Chesed, Gevurah and Tiferes.

Pirkei Avot 1:2

שמעון הצדיק הנה משיגרי כנסת הגדולה. הוא הנה 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.

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- 83** **הוא — זה**

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

KEHOT'S NOTE

זה כו' וכמ"ש במ"א וד"ל כן איי בהכת"י שם. [כ].

- 84** **ממשכא דחויא**

The words here quote Tanya, Likkutei Amarim 31:13; the passage is shown below.

Tanya, Likkutei Amarim 31:13

ואף שהגוף עומד בשיקוצו ותיעובו, וכמו שכתוב בזהר דנקרא “משכא דחויא”, כי מהותה ועצמותה של הנפש הבהמית לא נהפך לטוב ליכלל בקדושה, מכל מקום, תיקר נפשו בעיניו - לשמוח בשמחתה יותר מהגוף הנבזה, שלא לערוב ולכלכל שמחת הנפש בעצבון הגוף.

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Zohar I, 36b לו, זח"א

KEHOT'S NOTE

ראה תניא פל"א בשם הזהר. וראה זח"א לו, ב. אוה"ת בראשית תלו, ב.

85

היום לעשותם

The words here quote Deuteronomy 7:11; the passage is shown below.

Deuteronomy 7:11 ז' זח"א דברים

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

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

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KEHOT'S NOTE

דברים ז, יא.

86

זה א-לי ואנוהו

Kehot's note points to Exodus 15:2 for these words.

Exodus 15:2 ט"ו ב' שמות

עֲזִי וְזִמְרַתְךָ יְיָהֲיִי לִישׁוּעָה זֶה אֱלֹהֵי וְאֲנוּהוּ אֱלֹהֵי אָבִי וְאַרְמְמָנָהוּ:

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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KEHOT'S NOTE

שמות טו, ב.

87

להיות — שכדי

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א.

88

בהבראם — באברהם

The words here quote Bereshit Rabbah 12:9; the passage is shown below.

Bereshit Rabbah 12:9 ט"ב ב' בראשית רבה

אמר רבי יהושע בן קרח: בהבראם, באברהם, בזכותו של אברהם. רבי עזריה אמר על הדא דרבי יהושע בן קרח: (נחמיה ט): אתה הוא הי לבדך אתה עשית וגוי. וכל אשר בהם כל האונקים הזה בשביל מה? בשביל, אתה הוא הי האלקים, אשר בחרת באברהם והוצאתו מאור כשדים ושמם שמו אברהם. אמר רבי יודן: בהרים הגבוהים היעלים אין כתיב כאן, אלא (תהלים קד): הרים הגבוהים ליעלים. הרים הגבוהים למה נבראו? בשביל היעלים. מה יעלה זו תשייה היא מתיירא מן החיה, ובשעה שהיא מבקשת לשתות, הקדוש ברוך הוא מכניס בה רוח של ...

Rabbi Yehoshua ben Korḥa said: "When they were created [behibare'am]" - be'Avraham and be'Avraham are spelled with the same letters. - due to the merit of Abraham. Rabbi Azarya said regarding this statement of Rabbi Yehoshua ben Korḥa: "You alone are the L-rd; You made [the heavens, the heaven of heavens, and all their host, the earth and everything that is on it, the seas] and everything that is in them"

ראו כי הי נתן לכם השבת וגוי

(Nehemiah 9:6). And for what purpose was all this effort undertaken? It is for: "You are the L-rd, the ...

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KEHOT'S NOTE

ב"ר יב, ט.

89

ויניחהו בגי'ע לעבדה ולשמרה

The words here quote Genesis 2:15; the passage is shown below.

Genesis 2:15 ו' ט' בראשית ב'

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיְנַחֵהוּ בְּגִנְעֶדֶן לְעֹבְדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

90

לעבדה זו רמ"ח מ"ע כו'

Kehot's note points to Zohar I, 27a for these words.

Zohar I, 27a כז, א זח"א

Zohar II, 165b זח"ב קסה, ב

KEHOT'S NOTE

ראה זח"א כז, א. ת"ז סוף ת"י נד. זח"ב קסה, ב.

91

דהיינו — וזהו

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

KEHOT'S NOTE

המוקפים אלו [[וזהו עד שורה מקץ — בת]] ל"י שם בהכתי"י. [כ].

92

כל הנשמה תהלל י-ה

The words here quote Psalms 150:6; the passage is shown below.

Psalms 150:6 ו' ק"נ תהילים

כָּל הַנְּשָׁמָה תְּהַלֵּל קָה הַלְלוּ־קָה:

Let every thing that hath breath praise the L-RD. Hallelujah.

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KEHOT'S NOTE

תהלים קנ, ו.

93

בהלו נרו

The words here quote Job 29:3; the passage is shown below.

Job 29:3 ג' כ"ט איוב

בְּהָלוּ נְרוֹ עָלַי רֹאשִׁי לְאוּרוֹ אֶלְךָ חֹשֶׁךְ:

When His lamp shined above my head, And by His light I walked through darkness;

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KEHOT'S NOTE

איוב כט, ג.

94

נקראת הנשמה נר הי

Kehot's note points to Proverbs 20:27 for these words.

Proverbs 20:27 ו' כ"ז משלי

KEHOT'S NOTE

משלי כ, כז.

95 האשה נקנית בשלשה

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

KEHOT'S NOTE

משנה ריש קידושין.

96 בגי

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

וראה גמי קידושין (ב, ב) ושנויי הנוסחאות למשניות שם. (וראה עוד על משנה זו — סה"מ הקצרים עי קעח. אוה"ת בראשית-א קו, א. אוה"ת שבועות עי קצט. רד. אוה"ת על מארז"ל וענינים עי לג. ד"ה האשה נקנית פי תבוא תרל"ה. סה"מ תרל"ו ח"ב עי רעו. תקכו. לקו"ש ח"ו עי 320. ח"ט עי 218. וראה כש"ט סי' יו"ד בפ"י הפנימי. לקו"ש לוי"צ אגרות עי רד).

PARAGRAPH 14

97 האשה נקנית בשלשה דרכים

"A woman is acquired in three ways: with money, with a document and with cohabitation." The maamar reads the three as kindness, the letters of the Torah and divine service, by which the Community of Israel is bound to G-d.

Mishnah Kiddushin 1:1א: משנה קידושין א:א

האשה נקנית בשלש דרכים, וקונה את עצמה בשתי דרכים. נקנית בכסף, בשטר, ובביאה. בכסף, בית שמאי אומרים, בדינר ובשנה דינר. ובית הלל אומרים, בפרוטה ובשנה פרוטה. וכמה היא פרוטה, אחד משמנה באסר האיטלקי. וקונה את עצמה בגט ובמיתת הבעל. היבמה נקנית בביאה. וקונה את עצמה בחליצה ובמיתת היבם:

A woman is acquired in three ways and acquires herself in two: She is acquired by money, by document, or by intercourse. "By money": Bet Shammai says: a denar or the equivalent of a denar; Bet Hillel says: a perutah or the equivalent of a perutah. And how much is a perutah? An eighth of an Italian issar. And she acquires herself by divorce or by her husband's death. A yevamah is acquired by intercourse. And she acquires herself by halitzah or by the yavam's death.

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98 בשלשה דרכים

The Gemara asks why the Mishnah says shalosh (the feminine form) and answers that derech, "way," is feminine; it also explains why it speaks of "ways." The Kehot note points here and to the variant readings of the Mishnah, since the maamar writes sheloshah.

Kiddushin 2b:14-15י"ד-ט"ו: קידושין ב' ב:י"ד-ט"ו

והא דתנו: "בשבעה דרכים בודקין את הזב", ליתני "דברים"! ה"ם הא קא משמע לן, דדרכא דמיכלא יתירא לאתווי לידי זיבה, ודרכא דמישתא יתירא לאתווי לידי זיבה. והא דתנו: "אתרוג שנה לאילן בשלשה דרכים", ליתני "דברים"! משום דבעינן מתני סיפא: "ולירק בדרך אחד". סיפא נמי, ניתני "דבר"!

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99

האשה היא כנס"י

Cited for the reading of "the woman" in this Mishnah as the Community of Israel.

KEHOT'S NOTE

ראה לקו"ש ח"ט עי 217.

100 ח"י ברכאן . ח"י חוליות השדרה

Rabbi Tanchum in the name of Rabbi Yehoshua ben Levi: the eighteen blessings of the Amidah correspond to the eighteen vertebrae of the spine.

Berakhot 28b:9-10י"ב-ט"ז: ברכות כ"ח ב:ט"ז-י"ב

אמר להם: אילו לפני מלך בשך ודם היו מוליכין אותי, שהיום כאן ומחר בקבר, שאם כועס עלי אין כעסו כעס עולם, ואם אוסרני — אין איסורו איסור עולם, ואם ממיתני — אין מיתתו מיתת עולם, ואני יכול לפייסו בדברים ולשחדו בממון, אף על פי כן הייתי בוכה, ועקשיו שמוליכים אותי לפני מלך מלכי המלכים הקדוש ברוך הוא, שהוא חי וקיים לעולם ולעולמי עולמים, שאם כועס עלי — כעסו כעס עולם, ואם אוסרני — איסורו איסור עולם, ואם ממיתני ...

He replied to them, "If I was being led into the presence of a human king who to-day is here and tomorrow in the grave, who if he were wrathful against me his anger would not be eternal, who if he imprisoned me the imprisonment would not be everlasting, who if he condemned me to death the death would not be for ever, and whom I can appease with words and bribe with money — even then I would weep ; but now, when I am being led into the ...

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KEHOT'S NOTE

להלן לקו"ת בלק ע, ד: כנודע מהזוהר ובגמי ברכות. ראה ברכות כח, ב. תנחומא וירא, א.

101 כנגד ח"י חוליות השדרה

Among the reasons the Midrash gives for the eighteen blessings, Rabbi Simon says they correspond to the eighteen vertebrae of the spine.

Midrash Tanchuma, Vayera 1:2-3ג'ב-ג'א: וירא א:ב' ג'א-ג'ב: מדרש תנחומא, וירא א:ב' ג'א-ג'ב

יוחנן אמר, כנגד שמונה עשר צוויים שבמשכן שהן בסוף ספר ואלה שמות והן באשר צוה ה' את משה, שמונה עשרה פעמים. ורבי סימון אמר, כנגד שמונה עשרה חליות שבשדרה, שבשעה שאדם מתפלל וכורע, צריך שיכרע עד שיתפקקו כל חליות שבשדרה, שנאמר: כל עצמתי תאמרנה, ה' מי כמוך (תהלים לה, י). ורבי שמעון אמר, כנגד שמונה עשר מומרים שמראש ספר תהלים עד יענה ה' ביום צרה, לומר תענה בתפלתה, לך נאמר יענה ...

R. Yohanan maintained: The eighteen benedictions correspond to the eighteen injunctions concerning the erection of the Sanctuary that are contained at the conclusion of the Book of Exodus. is repeated fourteen times, All that the L-rd commanded Moses is repeated twice, As the L-rd commanded so they did is mentioned once, And according to all that the L-rd commanded so he did is also stated once. The words As the L-rd commanded Moses are repeated eighteen times in this section of the Torah. R. Simeon held: The eighteen benedictions correspond ...

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

102

נועם ה'

"One thing I ask of Havayah ... to behold the pleasantness of Havayah." The maamar explains noam Havayah through the letters of the Name.

Psalms 27:4:ד'י: תהילים

אחת שאלתי מאת־ה' אותה אבקש שִׁבְתִּי בְּבֵית־ה' כְּלִי־מִי חַיִּי לְחַזוֹת בְּנֹעַם־ה' וּלְבַקֵּר בְּהִיכָלוֹ:

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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KEHOT'S NOTE

תהלים כז, ד.

103

ועכשיו התפלה היא במקום קרבנות

Rabbi Yehoshua ben Levi says that the prayers were instituted to correspond to the daily offerings (the tamid). So prayer now stands in place of the offerings, the "service" of the Mishnah's third way.

Berakhot 26b:7:יז: ברכות כ"ו

יעקב תקן תפלת ערבית, שנאמר: "וַיִּפְגַּע בַּמָּקוֹם וַיִּלֶן שָׁם", וְאִין "פְּגִיעָה" אֵלָּא תַּפְלָה, שֶׁנֶּאֱמַר: "וְאֵתָה אֵל תַּתְּפַּל בְּעַד הָעָם הַזֶּה וְאֵל תִּשָּׂא בְעֶדֶם רָנָה וְתַפְלָה וְאֵל תִּפְגַּע בִּי"

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

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KEHOT'S NOTE

ברכות כו, ב.

PARAGRAPH 15

104

וביאור הדבר . . עוד פ" כי עמך

The whole passage from here on is found there too, with small changes and additions.

KEHOT'S NOTE

כל הקטע בשינויים קלים והוספות נמצא גם באוה"ת ויקרא-ב ע' תש. ומדורא בתרא מהקטע נדפס לקמן בהוספות נב, א.

105

כאור השמש הכלול תוך עצם השמש

The sun's light is present also within the body of the sun itself, but there it is nullified and counts as nothing; Tanya uses this to show how creation is nullified within its

ראו כי ה' נתן לכם השבת וגו'

source. The maamar applies it to the Infinite Light within G-d.

Tanya, Sha'ar HaYichud 3:3-4 והאמונה ג:ג-ד'

והמשל לזה הוא, אור השמש המאיר לארץ ולדברים, שהוא זיו ואור המתפשט מגוף השמש ונראה לעין כל, מאיר על הארץ ובחלל העולם, והנה, זה פשוט, שאור זיוו זה לשנו גם כן בגוף וחומר כדור השמש עצמו שבשמים, שאם מתפשט ומאיר למרחוק כל כה, כל שכן שיוכל להאיר במקומו ממש, רק ששם, במקומו ממש, נחשב הזיו הזה לאין ואפס ממש, כי בטל ממש במציאות לגבי גוף כדור השמש, שהוא מקור האור והזיו הזה, ...

Kehot Publication Society (CC-BY-NC)

PARAGRAPH 16

106

שעתיק הוא מקור התענוגים

Cited for Atik as the source of delights.

KEHOT'S NOTE

ראה אוה"ת לך ע' תתרעג, א.

107

הוא מקור התענוגים . . וכמ"ש במ"א

In the version of this passage in Or HaTorah there is a gloss (hagahah) at this point.

KEHOT'S NOTE

באוה"ת ויקרא-ב ע' תש יש כאן הגייה.

PARAGRAPH 18

108

להחיות בהם נפש כל חי

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

KEHOT'S NOTE

ברכת בורא נפשות.

109

דהפי לפיקוח ותענוג

The same explanation of the blessing appears in the later version of this passage, printed in the additions to Vayikra, 52a.

KEHOT'S NOTE

כמבואר בב"י או"ח סר"ו. ראה לקמן בפנים (הוספות — ויקרא) נב, א.

110

להחיות בהם נפש כל חי דהפי לפיקוח ותענוג

The Beis Yosef explains the blessing Borei Nefashos: G-d created many beings and "what they lack," the things necessary to sustain their life, such as bread and water, and also everything else He created that is not necessary but only for delight, such as fruit. The maamar takes from it that delight, too, is called life.

Beit Yosef, Orach Chayim 211:א' אורח חיים ר"א

היו לפניו מינים הרבה רבי יהודה אומר אם יש בהם ממין ז' וכי משנה בפרק כיצד מברכין (ברכות ז'): ובגמרא (מא.) אמר עולא מחלוקת כשברכותיהן שוות דרבי יהודה סבר מין ז' עדיף ורבנן סברי מין חביב עדיף אבל כשאין ברכותיהן שוות כלומר כגון צנון וזית דברי הכל מברך על זה וחזור ומברך על זה ופירש"י כשברכותיהם שוות. כגון זיתים ותפוחים דתרווייהו פרי העץ ובא לפטור את שתיהן בברכה אחת

אבל אין ברכותיהם שוות דברי הכל אין ברכה אתה פוטרן ושוב אין כן מחלוקת וכתבו התוס' והרא"ש דמתוך פירוש משמע דכשאינן ...

Tur Orach Chaim, Vilna, 1923 (Public Domain)

PARAGRAPH 19

111 דאגה בלב איש ישיחנה לאחרים

“Worry in a man’s heart weighs it down, but a good word makes it glad.” The maamar reads the verse with the Talmud: let him speak of it to others.

משלי י"ב: כה"ה Proverbs 12:25

דאגה בלב איש ישיחנה ודבר טוב ישמחנה:

Care in the heart of a man boweth it down; But a good word maketh it glad.

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יומא ע"ה א:ב:ג-2:75a Yoma

”דאגה בלב איש ישיחנה”, רבי אמי ורבי אסי, חד אמר: ישיחנה מדעתו, וחד אמר: ישיחנה לאחרים. ונחש עפר לחמו”, רבי אמי ורבי אסי, חד אמר: אפילו אוכל כל מעדני עולם — טועם בהם טעם עפר, וחד אמר: אפילו אוכל כל מעדני עולם — אין דעתו מיושבת עליו עד שיאכל עפר.

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

סוטה מ"ב ב: ט"ו-15:42b Sotah

אמר רב מרי, שמע מינה: האי מאן דנפיש זיבליה, חולי מעיים הוא. למאי נפקא מינה? ליטרח בנפשיה. ”דאגה בלב איש ישיחנה”, רבי אמי ורבי אסי חד אמר: ישיחנה מדעתו, וחד אמר: ישיחנה לאחרים. ”ואתם אי אתם כן כו”, וכל כך למה? מפני שהשם וכל כינויו

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KEHOT’S NOTE

משלי יב, כה. יומא עה, א. סוטה מב, ב.

112 כל תענוגי עוה"ז הם רק ממה שנפל בשבחה"כ והוא פסולת ממש

The note says this point, that all the delights of this world come only from what fell in the shattering of the vessels and are mere dross, is explained there.

KEHOT’S NOTE

מבואר באוה"ת שמות-2 ע' ב'תקמ.

113 יהי רקיע . . בין מים למים

“Let there be a firmament in the midst of the waters, and let it divide between water and water.” The maamar cites it for the division between the supernal delight and what fell below.

בראשית א':6 Genesis

ויאמר אלקים יהי רקיע בתוך המים ויהי מקדיל בין מים למים:

And G-d said: ‘Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.’

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KEHOT’S NOTE

בראשית א, ו.

114 יפה שעה אחת

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

KEHOT’S NOTE

אבות ד, יז.

115 יפה שעה אחת של קורת רוח בעוה"ב מכל חיי העוה"ז

“Better one hour of bliss in the World to Come than all the life of this world.” The maamar explains why: the delight there is of a different kind altogether.

Pirkei Avot 4:17 משנה אבות ד:י"ז

הוא ה"ה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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PARAGRAPH 21

116 גבי אלישע אחר מוטב

When Acher died, it was said that he could neither be judged nor enter the World to Come; Rabbi Meir said, “Better that he be judged and enter the World to Come.”

חגיגה ט"ו ב:ג-3:15b Chagigah

כי נח נפשיה דאחר, אמרי: לא מידן לדידיניה, ולא לעלמא דאתי ליתי. לא מידן לדידיניה — משום דעסק באורייתא, ולא לעלמא דאתי ליתי — משום דחטא. אמר רבי מאיר: מוטב לדידיניה וליתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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

KEHOT’S NOTE

חגיגה טו, ב.

117 אש שלנו אחד מששים

Five things are one sixtieth of something greater; among them, “fire is one sixtieth of Gehinnom.”

ברכות נ"ז ב:ג-13:57b Berakhot

חמשה וששה ועשרה סימן: חמשה אחד מששים, אלו הן: אש, דבש, ושבת, ושינה, וחלום. אש — אחד מששים לגיהנם. דבש — אחד מששים למן. שבת — אחד מששים לעולם הבא. שינה — אחד מששים למיתה. חלום — אחד מששים לנבואה.

(Five and six and ten — mnemonic.) Five things are a sixtieth part of something else : fire, honey, the Sabbath, sleep and a dream. Fire is a sixtieth part of Gehinnom; honey a sixtieth of manna ; the Sabbath a sixtieth of the world to come ; sleep a sixtieth of death ; a dream the sixtieth of prophecy.

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KEHOT’S NOTE

ברכות נז, ב. ועיי באוה"ת ספ"ב.

118 נהר דינור . . לשכוח התענוג שבגעה"ת

The Zohar on Vayakhel: after the soul has dwelt in the lower Gan Eden it has not yet fully parted from the images of this world; before it is raised higher it must part from

everything below, so it is passed through the river of fire (nehar di nur) and made wholly white.

Zohar I, 201a, א"ח"א ר"א

Zohar II, 211b, א"ח"ב ר"א

KEHOT'S NOTE

א"ח"א ר"א, א. א"ח"ב ר"א, ב. ועוד. וראה פע"ח שי התפלגין פ"י. כנפי יונה ח"ד סי' כט.

119

יהללך סלה

"Happy are those who dwell in Your house; they will yet praise You, Selah." The maamar reads it as endless ascents in Gan Eden.

Psalms 84:5, תהילים פ"ד:ה

אשרי יושבי ביתך עוד יהללך סלה:

Happy are they that dwell in Thy house, they are ever praising Thee. Selah

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Eruvin 54b, עירובין נ"ד ב

KEHOT'S NOTE

תהלים פד, ה. וראה עירובין נד, ב.

120

יהללך סלה

The school of Rabbi Eliezer ben Yaakov taught that wherever Scripture says netzach, selah or va'ed, it means without interruption, forever. So "they will praise You, Selah" speaks of praise without end, the endless ascents of the maamar.

Eruvin 54a, עירובין נ"ד א

121

ענין סלה

On "and You forgave the iniquity of my sin, Selah," the Zohar says: this is very high, the place where Atika Kadisha dwells. The maamar cites it for Selah as a revelation from Atik.

ספר הזוהר, ויקרא מ"ז:של"ד-49:342-47:334, Zohar, Vayikra מ"ט:שמ"ב

PARAGRAPH 22

122

כי עמך מקור חיים

"For with You is the source of life": the source of life and delight for all the worlds is "with You," G-d's Name, not His essence.

Psalms 36:10, תהילים ל"ו:י

פ"עמך מקור חיים באורך נראה-אור:

For with Thee is the fountain of life; In Thy light do we see light.

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PARAGRAPH 23

123

וראית את אחורי

G-d to Moshe: "And you shall see My back, but My face shall not be seen." The maamar reads the back as will and

the face as the delight within it.

Exodus 33:23, שמות ל"ג:כ"ג

והסרתי את-כפי וראית את-אחרי ופני לא יראו:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

124

אחור וקדם צרתני

"Back and front You have formed me." Cited for the two dimensions, will (back) and delight (front).

Psalms 139:5, תהילים קל"ט:ה

אחור וקדם צרתני ותשט עלי כפכה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

125

מבשרי אחזה

"And from my flesh I see G-d." Chassidus reads it as learning about the divine from the workings of the human soul.

Job 19:26, איוב י"ט:כ"ו

ואחר עורי נקפוזאת ומבשרי אחזה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

PARAGRAPH 24

126

וראית את אחורי ופני לא יראו

"And you shall see My back, but My face shall not be seen": only the will is revealed, not the delight within it.

Exodus 33:23, שמות ל"ג:כ"ג

והסרתי את-כפי וראית את-אחרי ופני לא יראו:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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PARAGRAPH 25

127

אשר מלשון באשרי

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

KEHOT'S NOTE

הובא בת"ז (עד, רע"ב) ת"ל ושם (ריש תט"ל). [כ].

128

באשרי כי אשרוני

When Zilpah bore a second son, Leah said, "In my happiness, for daughters will call me happy," and named him

Asher.

בראשית ל"ג:13

ותאמר לאה באשרי כי אשרוני בנות ותקרא את שמו אשר:

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג.

129

אשר מלשון באשרי כי אשרוני

The Tikkunei Zohar explains asher by "In my happiness, for daughters will call me happy," and reads "asher brought you out of Egypt" as the King's praise of Himself.

Tikkunei Zohar 74b:2

ועוד אשר על שם באשרי כי אשרוני בנות (בראשית ל יג), אשר הוצאתיה מארץ מצרים (שמות כ ב), וכי עבד דאיהו בבי אסירי דמלכא, ואבטח לקה מלכא לאפקא לקה מבי אסירי, אית לקה למלכא לשבחה גרמיה, אשר הוצאתיה מארץ מצרים כמה זמניו, אלא חמשין זמניו אדכיר באורייתא יציאת מצרים, לקבל חמשין תרעין דבינה, לאשתמודעא לון מאן אתר אפיק לון מן גלותא.

Tikkunei Zohar - Vocalized (Public Domain)

130

וטובל בשמן רגלו

Moshe's blessing of Asher: "May he be favored by his brothers, and dip his foot in oil." The maamar reads oil as supernal Chochmah, which only the "foot" of this delight reaches.

Deuteronomy 33:24

ולאשר אמר ברוך מבנים אשר יהי רצוי אחיו וטבל בשמן רגלו:

And of Asher he said: Blessed be Asher above sons; Let him be the favoured of his brethren, And let him dip his foot in oil.

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KEHOT'S NOTE

דברים לג, כד.

131

שמן הוא בחי ח"ע

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

KEHOT'S NOTE

מא"א אות ש' סמ"ח.

PARAGRAPH 26

132

בשם זמירות

"Your statutes have been songs (zemirots) to me in the house of my sojourning." The maamar explains why the mitzvos, as G-d's uniform will, are called "songs."

Psalms 119:54

KEHOT'S NOTE

תהלים קיט, נד.

133

חייך אוכל יטעם

"Does not the ear test words, as the palate tastes food?"

ראו כי הי נתן לכם השבת וגוי

Cited for the distinct delight of each sense.

איוב י"ב:11

הלא און מלין תבחון וחר אכל יטעם-לו:

Doth not the ear try words, Even as the palate tasteth its food?

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KEHOT'S NOTE

איוב יב, יא.

PARAGRAPH 27

134

ועמ"ש — וזהו

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

KEHOT'S NOTE

גם אלו המוקפים [(וזהו עד שורה שנקראו)] לי שם. וז"ל שם ועדי"ן כל המצות מעשיות נקראות ארחות הוי"פ כו. [כ].

PARAGRAPH 28

135

כי ישרים דרכי הוי"

"For the ways of Havayah are straight; the righteous walk in them, and transgressors stumble in them." The maamar cites Biurei HaZohar on this verse.

Hosea 14:10

מי חכם ויבן אלה נבון וידעם כיישרים דרכי ה' וצדקים ילכו כם ופושעים יכשלו כם:

Whoso is wise, let him understand these things, Whoso is prudent, let him know them. For the ways of the L-RD are right, And the just do walk in them; But transgressors do stumble therein.

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136

ארחות ה'

"All the paths of Havayah are kindness and truth." The maamar reads the paths as the practical mitzvos, each a path for drawing down the Name Havayah.

Psalms 25:10

כל-ארחות ה' חסד ואמת לנצרי בריתו ועדתי:

All the paths of the L-RD are mercy and truth Unto such as keep His covenant and His testimonies.

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KEHOT'S NOTE

תהלים כה, י.

137

ושמרו דרך ה' לעשות צדקה

"And they will keep the way of Havayah, to do charity and justice." The maamar asks why charity is named, and answers that it includes all the mitzvos.

Genesis 18:19

כי ידעתיו למען אשר יצוה את-בניו ואת-ביתו אחריו ושמרו דרך ה' לעשות צדקה ומשפט למען הביא ה' עלי-אברהם את אשר-דבר עלי:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the

end that the L-RD may bring upon Abraham that which He hath spoken of him.’

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138 צדקה — כניל

The sentence “And this is also the meaning of noam Havayah, like the meaning of ‘the way of Havayah,’ etc., as mentioned above” is missing from the manuscript.

KEHOT’S NOTE

המוקפים [וזהו . . כניל] ליי שם. [כ].

139 כל — והיינו

Both phrases, “that is, nine times nine ... the five chasadim that bring growth” and “like a person’s right hand ... the whole body, etc.,” are missing from the manuscript, which ends: “the Chesed, as is explained elsewhere, and this suffices for one who understands.”

KEHOT’S NOTE

וגם אלו המוקפים ב”פ [והיינו . . המגדילים] (וכמו . . הגוף כו’) ליי שם. והסיום ז”ל החסד כמ”ש במ”א וד”ל. [כ].

140 כל — עד

The Kehot note says only: see the Rebbe’s note printed in the additions (hosafos); above, 20a.

KEHOT’S NOTE

ראה הערת כ”ק אדמו”ר בהוספות — לעיל כ, א.

141 שורה בה

The Kehot note says only: see the Rebbe’s note printed in the additions (hosafos); above, 20a.

KEHOT’S NOTE

ראה הערת כ”ק אדמו”ר בהוספות — לעיל כ, א.

PARAGRAPH 29

142 ששת ימים תעבוד וביום השביעי תשבות בחריש ובקציר תשבות

“Six days you shall work, and on the seventh day you shall rest; in plowing time and in harvest you shall rest.” The maamar asks why plowing and harvest are named, and reads them as stages of divine service.

Exodus 34:21 ל”ד כ”א

ששת ימים תעבוד וביום השביעי תשבות בחריש ובקציר תשבות:

Six days thou shalt work, but on the seventh day thou shalt rest; in plowing time and in harvest thou shalt rest.

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143 תשבות — ולכאורה

The passage from “At first glance it is not understood” through the reference to the discourse “And you shall draw water with joy” is missing from the manuscript.

KEHOT’S NOTE

מן תיבת ולכאורה עד תיבת בששון [בשורה האזינו] ליי בהכתי”י שם. [כ].

144 והיי אם שמוע

From the second paragraph of the Shema: “to love Havayah your G-d and to serve Him with all your heart and

with all your soul.” Cited to show that “work” can mean the service of G-d.

Deuteronomy 11:13 דברים י”א:י”ג

והיה אם־שמעו תשמעו אל־מצותי אשר אנכי מצוה אתכם היום לאהבה את־יהוה אלקיכם ולעבדו בכל־לבבכם ובכל־נפשכם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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KEHOT’S NOTE

דברים יא, יג.

145 זרעו לכם לצדקה

“Sow for yourselves for charity, reap according to kindness.” Cited for sowing as a form of divine service.

Hosea 10:12 הושע י”ב:י”ב

זרעו לכם לצדקה קצרו לפי־חסד נירו לכם ניר ועת לדרוש את־יהוה עד־יבוא ויִרֶה צדק לכם:

Sow to yourselves according to righteousness, Reap according to mercy, Break up your fallow ground; For it is time to seek the L-RD, Till He come and cause righteousness to rain upon you.

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KEHOT’S NOTE

הושע י, יב.

146 אור זרוע לצדיק

“Light is sown for the righteous, and joy for the upright in heart.”

Psalms 97:11 תהילים צ”ז:י”א

אור זרע לצדיק ולישרי־לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT’S NOTE

תהלים צז, יא.

PARAGRAPH 30

147 ובד”ה האזינו השמים

In the discourse “Listen, O heavens,” the G-dly soul’s descent into the animal soul is compared to a seed sown in physical earth: only in the earth is there the power to make it grow with an added yield, and so the soul, “light sown,” brings forth salvation through its descent; hence “I will sow the house of Israel.”

KEHOT’S NOTE

לקו”ת האזינו עד, ג.

148 ובד”ה ושאתם מים בששון

In the discourse “And you shall draw water with joy,” the charity and kindness Jews do all year are a seed that can sprout only in plowed earth: in the Ten Days of Repentance they break their hearts and humble them-

selves like plowed soil, the seed is sown, and its growth comes on Sukkos, with "His left hand is under my head" before "His right hand embraces me."

KEHOT'S NOTE

לקו"ת סוכות עט, א.

149 ל"ט מלאכות חורש וזורע

The Mishnah: the primary labors forbidden on Shabbos are forty less one, beginning with sowing and plowing. The maamar says these labors have a counterpart Above.

Shabbat 73a:6-7 ו"א: א"י ע"ג

מתני' אבות מלאכות ארבעים חסר אחת: הזורע, והחורש, והקוצר, והמעמר, והדש, והזורח. הבורר, הטוחן, והמרקד, והלש, והאופה. הגוזז את הצמר, המלקט, והמנפץ, והצובע, והטווה, והמיסד, והעושה שתי כתי גירין, והאורג שני חוטין, והפוצע שני חוטין. הקושר, והמתיר, והתופר שתי תפירות, הקורע על מנת לתפור (שתי תפירות).

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KEHOT'S NOTE

שבת עג, א.

150 בתוס' ברכה . . בחי' ירידה וצמצום

In this manuscript the text reads only "with added blessing, etc., so too Above," and the rest of the passage is missing.

KEHOT'S NOTE

בבוכ 631: "בתוס' ברכה כו' כמו"כ למעלה" והשאר ליתא שם.

151 התפשטות — ותקנה

The manuscript reads "ותקנה" ("and hope") instead of "ותקנה" ("and improvement").

KEHOT'S NOTE

שם אי' ותקנה. [כ].

152 מכוין

The manuscript reads "כאן" ("here") instead of "מכוין" ("intends").

KEHOT'S NOTE

שם אי' "כאן". [כ].

153 עבודת — הצדקה

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20a.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א. שם "המצוה". [כ].

PARAGRAPH 31

154 ששת ימים תעשה מעשיך

"Six days you shall do your work, and on the seventh day you shall rest." The maamar reads the six days of work as the service of the mitzvos during the week.

Exodus 23:12 שמות כ"ג: י"ב

ששת ימים תעשה מעשיך וביום השביעי תשבת למען ינוח שורך וחמורך וינפש בן־אמתך והגר:

Six days thou shalt do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed.

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KEHOT'S NOTE

שמות כג, יב.

155 המשכות — כי

The manuscript reads "as it is written, 'for on it ...'" כמ"ש (כי בו), introducing the verse explicitly.

KEHOT'S NOTE

בהכתיב "כמ"ש" כי בו. [כ].

156 כי בו שבת מכל מלאכתו

"And G-d blessed the seventh day and sanctified it, for on it He rested from all His work."

בראשית ב'ג:2

ויברך אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְקַל־מְלָאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

בראשית ב, ג.

157 וקראת לשבת עונג

"And you shall call the Shabbos a delight." The maamar reads it as the actual revelation of the supernal delight on Shabbos.

Isaiah 58:13 י"ג:58

אם־תִּשָּׁב מִשְׁכַּת רְגְלֶךָ עֲשׂוֹת חֲפָצֶךָ כִּי־וָשִׁי וְקִרְאָתָּ לַשַּׁבָּת עֲנֵג לְקֹדֶשׁ הִ' מְכַבֵּד וְכִבְדָּתוֹ מַעֲשֵׂיוֹת דְּרָכֶיךָ מִמְּצוֹא חֲפָצֶךָ וְדִבַּר דְּבָר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישעיי נח, יג.

158 שבא העונג העליון לידי גילוי ממש

Cited for the actual revelation of the supernal delight on Shabbos.

KEHOT'S NOTE

ראה סה"מ ת"ש ע' 86 ואילך.

159 והיה מדי חדש בחדשו ומדי שבת בשבתו יבא כל בשר

"And it shall be, from one new moon to the next and from one Shabbos to the next, all flesh shall come to bow down before Me." Cited for the souls' ascent on Shabbos.

Isaiah 66:23 כ"ג:66

וְהָיָה מִדִּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדִּי־שַׁבָּת בְּשַׁבָּתוֹ יָבוֹא כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֲמֵר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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160 בס' הבהיר שיש עמוד

The Zohar on Vayakhel describes a pillar standing in the middle of the Garden, on which the souls rise to the opening of the firmament above it; on Shabbosos, seasons and festivals the souls fit to ascend are gathered and brought up through it. The Kehot note points here for the pillar.

Zohar II, 211a זח"ב ריא, א

KEHOT'S NOTE

בגעה"ת שבו עולין הנשמות לגה"ע מדי שבת בשבתו — סידור קעג, ג. ראה זח"ב ריא, א ובהנסמן במאמרי אדה"צ פרשיות-ב ע' תשעג. ובמאמרי אדה"א שבועות ע' תמ "דעליית הנשמות בג"ע הוא ע"י העמוד שבהיכל שעולים בו בבחי' ביטול המציאות". ע"ש.

161 מי שטרח בע"ש

In the Time to Come the nations ask for the Torah anew; G-d answers, "One who toiled on the eve of Shabbos will eat on Shabbos." The maamar applies it to the week's mitzvos and the revelation of Shabbos.

Avodah Zarah 3a:10 עבודה זרה ג' א

אמרו לפננו: רבוננו של עולם, תנה לנו מראש ונעשה. אמר להן הקדוש ברוך הוא: שוטים שבעולם! מי שטרח בערב שבת יאכל בשבת, מי שלא טרח בערב שבת מהיכן יאכל בשבת? אלא אף על פי כן, מצוה קלה יש לי וסוכה שקמה, לכו ועשו אותה.

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KEHOT'S NOTE

ע"ז, ג, א. קה"ר א, לו.

162 Kehot's note points to Sefer HaBahir 102 for these words.

Sefer HaBahir 102 ספר הבהיר ק"ב

תנא עמוד אחד מן הארץ לרקיע וצדיק שמו על שם הצדיקים, וכשיש צדיקים בעולם מתגבר ואם לאו מתחלש, והוא סובל כל העולם דכתיב (שם) צדיק יסוד עולם, ואם חלש לא יוכל להתקיים העולם, הלכך אפי' אין בעולם אלא צדיק אחד מעמיד העולם שנאמר וצדיק יסוד עולם לפיכך קחו תרומתי ממנו תחילה ואח"כ וזאת התרומה אשר תקחו מאתם, מאת הנשאר, ומהו, זה וכסף ונחשת:

Torat Emet Sefer HaBahir (Public Domain)

PARAGRAPH 32

163 הביום השביעי תשבות

"Six days you shall work, and on the seventh day you shall rest; in plowing and in harvest you shall rest." The maamar cited this verse from Ki Sisa in paragraph 29; here the rest of the seventh day is the revelation of what the week's service prepared.

Exodus 34:21 שמות ל"ד:כ"א

ששת ימים תעבד וביום השביעי תשבת בקריש ובקציר תשבת:

Six days thou shalt work, but on the seventh day thou shalt rest; in plowing time and in harvest thou shalt rest.

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164 הרי — ע"ד

The passage contrasting the weekday service of plowing and subduing with the Shabbos service of delight, through the turning of darkness into light, is missing from the manuscript.

KEHOT'S NOTE

המוקפים [(ע"ד עד שורה לנהורא)] לי בהכתי"י. [כ].

165 לב נשבר ונדכה

"The sacrifices of G-d are a broken spirit; a broken and crushed heart, O G-d, You will not despise." The maamar describes the weekday service as this kind of "plowing."

Psalms 51:19 תהילים נ"א:י"ט

זכחי אלקים רוח נשברה לב נשבר ונדכה אלקים לא תבזה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

תהלים נא, יט.

166 וקראת לשבת עונג

"And you shall call the Shabbos a delight": on Shabbos the service is delight in G-d.

Isaiah 58:13 ישעיהו נ"ח:י"ג

אם-תשיב משבת רגלך עשות חפצה ביום קדשי וקראת לשבת ענג לקדוש הי מכבד וכבודתו מעשות דרכיך ממצוא חפצה ודבר דבר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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PARAGRAPH 33

167 נסתר — וזהו

Both passages are missing from the manuscript: the explanation of why Shabbos is equal to all the mitzvos, and the whole parenthesis on doing the will of the Omnipresent.

KEHOT'S NOTE

בי המוקפים הללו [(וזהו) . שבת כו' שבשורה שעושין] ומן שורה המתחלת (ואפ"ל עד סוף הפרק) לי שם בהכתי"י. [כ].

168 שקולה שבת כנגד כל המצות

"Shabbos is equal to all the mitzvos." The maamar explains why: the mitzvos leave the light hidden, and Shabbos reveals it.

Shemot Rabbah 25:12 שמות רבה כ"ה:י"ב

... וכשם שמצינו שעל כל המצות בן דוד בא, על שמירת יום אחד של שבת בן דוד בא, לפי שהשבת שקולה כנגד כל המצות. אמר רבי אלעזר בר אבינא: מצינו בתורה ובנביאים ובכתובים, ששקולה שבת כנגד כל המצות בתורה. מנין שבשעה ששכח משה לומר להם מצות שבת, אמר

176 שזה תכלית הכוונה להיות דירה בתחתונים

Kehot's note points to Bamidbar Rabbah 13:6 for these words.

Bamidbar Rabbah 13:6 ויג'ו:6

KEHOT'S NOTE

תנחומא נשא טז. וראה שם בחוקותי ג. ב"ר ספ"ג. במד"ר פ"ג, ו.

177 דירה בתחתונים

The Midrash says that from the time of creation the Holy One desired a dwelling place among the lower realms. The maamar calls this the ultimate purpose.

Midrash Tanchuma, Nasso 16:1 ט"ז:1 נשא

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

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

178 אלא — כו

The Kehot note refers the reader to a note by the Rebbe printed in the edition's additions (hosafos).

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א.

179 סדי"ה שובה ישראל עד

The end of "Return, O Israel, unto (ad)" explains the return as bringing the revelation of G-d's kingship back to its source, the Infinite Light itself, so that He shines as King of the world and the world no longer conceals Him; this depends on man's service, and must be in the manner of ad, "forever," not only at set times.

KEHOT'S NOTE

לקו"ת ש"ש סז, ג.

180 מזונותיו של אדם . . שבת ויו"ט

A person's sustenance is allotted to him from Rosh HaShanah until Yom Kippur, except for his expenses for Shabbos and Yom Tov (and his children's Torah study): if he spends less, he is given less, and if he spends more, he is given more. The maamar explains the exception: on

those days Israel are like those who do the will of the Omnipresent.

Beitzah 16a:1-2 א'א-ב'2

כל מזונותיו של אדם קצובים לו מראש השנה ועד יום הכפורים, חוץ מהוצאת שבתות והוצאת יום טוב והוצאת כניו לתלמוד תורה, שאם פחת — פוֹחֲתִין לוֹ, ואם הוסיף — מוֹסִיפִין לוֹ. אמר רבי אבהו, מאי קראה: "תקעו בחדש שופר (בפסא) ליום חגנו", איזהו חג שהחדש מתכסה בו — הוי אומר זה ראש השנה, ובתיב: "כי חק לישראל הוא משפט לאלקי יעקב".

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Vayikra Rabbah 30:1 א'א:1

KEHOT'S NOTE

ביצה טז, א. וראה ויק"ר ל, א.

181 Rabbi Shimon bar Yochai: when Israel do the will of the Omnipresent, their work is done by others ("strangers will stand and tend your flocks"); when they do not, they do it themselves ("and you will gather in your grain").

Berakhot 35b:7 ב'7:35

רבי שמעון בן יוחאי אומר: אפשר אדם חורש בשעת חרישה, וזורע בשעת זריעה, וקוצר בשעת קצירה, ודש בשעת דישה, וזורע בשעת הרוח, תורה מה תהא עליה? אלא בזמן שישראל עושין רצונו של מקום — מלאכתו נעשית על ידי אחרים, שנאמר: "ועמדו זרים ורעו צאנכם וגוי", ובזמן שאין ישראל עושין רצונו של מקום — מלאכתו נעשית על ידי עצמן, שנאמר: "ואספת דגנה". ולא עוד אלא שמלאכת אחרים נעשית על ידו, שנאמר: "ועבדת את ...

R. Simeon b. Johai says: Is it possible for a man to plough at the time of ploughing, sow at seed-time, reap at harvest-time, thresh at the time of threshing, and winnow at the time of wind — what is to become of Torah? But when Israel perform the will of the All-present, their work is done by others; as it is said, "And strangers shall stand and feed your flocks," etc. (Is. Ixi. 5); and at the time when Israel perform not the will of the All-present, ...

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PARAGRAPH 34

182 אותם — כנ"ל

The manuscript lacks the words "as mentioned above" here; the note suggests the reading should perhaps be "etc."

KEHOT'S NOTE

ת"י כנ"ל ל"י בהכת"י ואולי צ"ל כו. [כ].

183 כמ"ש בוהר ע"פ סולם

The note quotes the Tikkunei Zohar (Tikkun 45), "the ladder is prayer," and points to this Yom Kippur discourse.

KEHOT'S NOTE

בת"ז (תמ"ה) סולם דא צלותא ועל"ק [דרושים ליוהכ"פ סה, ב] ד"ה לבאר ענין יוהכ"פ (רפ"ב ושם לה"ט [=לשוננו הטהור] בתיקונים אמרו שהתפלה [כי התפלה] היא סולם ועי בהשמטות זח"א (רסו, ב) סי' נ' כלי הת"ז הנ"ל. [כ].

184 סולם מוצב ארצה וראשו מגיע השמימה

Yaakov's dream: "a ladder set up on the earth, and its top reaching to heaven, and behold, angels of G-d ascending and descending on it." The Tikkunei Zohar identifies the ladder with prayer.

בראשית כ"ח:12

וַיַּחְלֵם וְהִנֵּה סֹלֶם מֻצָּב אֶרֶצָה וְרֹאשׁוֹ מֵגִיעַ הַשָּׁמַיְמָה וְהִנֵּה מַלְאָכֵי אֱלֹקִים עֹלִים וְיֹרְדִים בּוֹ:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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185 די שליבות בסולם

The Kabbalistic work Megaleh Amukos, cited in Yalkut Reuveni, is the source the note gives for the four rungs of the ladder.

KEHOT'S NOTE

מג"ע (אופן רטז) [ריז] הובא בילקוט ראובני [ר"פ ויצא]. [כ]. ראה לקמן פ' בלק ע, ב בשם הרמ"ז.

186 למעלה — כנ"ל

The manuscript reads "etc." (וכו') instead of "as mentioned above."

KEHOT'S NOTE

בהכת"י אי וכו', ולא כנ"ל. [כ].

187 ההתפלה . . לדי מדרגות

The note quotes it: "prayer rises by way of four rungs."

KEHOT'S NOTE

ע' מג"ע (אופן רטז) בזה"ל התפלה עולה דרך די שליבות הובא בילקוט ראובני [ר"פ ויצא]. [כ].

188 אליך הי נפשי אשא

"To You, G-d, I lift up my soul." Cited for prayer as the soul's ascent through self-sacrifice.

Psalms 25:1

לְדָוִד אֵלֶיךָ הִי נַפְשִׁי אֲשָׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

PARAGRAPH 35

189 וראשו מגיע השמימה

"And its top reaching to heaven." The maamar reads it as the ladder joining heaven and earth.

בראשית כ"ח:12

וַיַּחְלֵם וְהִנֵּה סֹלֶם מֻצָּב אֶרֶצָה וְרֹאשׁוֹ מֵגִיעַ הַשָּׁמַיְמָה וְהִנֵּה מַלְאָכֵי אֱלֹקִים עֹלִים וְיֹרְדִים בּוֹ:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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KEHOT'S NOTE

בראשית כח, יב.

190 והנה סולם

The Zohar on Vayetzei explains Yaakov's ladder as "the level on which the other levels hang," the Yesod of the world. The Ramaz's commentary there, as the Kehot note quotes it, relates the ladder to the vertebrae of the spine.

Zohar, Vayetzei 8:47-55

191 בוח"א ויצא . . ובפ"י הרמ"ז שם

There the Ramaz is quoted: "The ladder is Yesod, and by it one rises upward; it is the beginning of the central line, the spinal cord made of levels, and these are the vertebrae"; the Vayetzei passage explains the Ramaz's words.

KEHOT'S NOTE

"סולם הוא היסוד ובו עולים למעלה שהוא תחילת קו האמצעי חוט השדרה העשוי מדריגות הן הן החוליות" — אוה"ת פ' פנחס ע' איקבב. פ' ויצא דף תתמ, ב ושם מבאר לשון הרמ"ז.

192 בד"ה לא הביט און ביעקב

The discourse asks why prayer, "the service of the heart," is not counted among the 613 mitzvos although the Sages were stricter about intention in prayer than in the Shema, and answers through the eighteen blessings corresponding to the eighteen vertebrae within which the spinal cord runs.

KEHOT'S NOTE

לקו"ת בלק ע, ד.

193 לא הביט און ביעקב

Bilam's blessing: "He has not beheld iniquity in Yaakov." It opens the Likkutei Torah discourse the maamar cites on the eighteen vertebrae.

Numbers 23:21

לֹא־הִבִּיט אֹן בְּיַעֲקֹב וְלֹא־רָאָה עֶמֶל בְּיִשְׂרָאֵל הִי אֶלְקִיו עֲמוֹ וְתִרְעוּת מְלָךְ 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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194 ובד"ה יביאו לבוש מלכות

In the explanation (biur) of "Let them bring royal apparel," on "and the horse on which the king rode," the eighteen thousand worlds of the Talmud's "He rides on His light cherub and floats through eighteen thousand worlds" are the eighteen blessings of prayer, which correspond to the eighteen vertebrae of the spine, through which the brain's wisdom is drawn down to the thighs and legs.

KEHOT'S NOTE

תו"א צא, ד. באוה"ת ויצא ע' תתמא, א מוסיף "ובהביאור שם מזה בד"ה וסוס אשר רכב ובפ' יתרו בד"ה אלפי שנאן".

195

יביאו לבוש מלכות

"Let them bring royal apparel." It opens the Torah Ohr discourse the maamar cites.

אסתר ו:ח: Esther 6:8

יביאו לבוש מלכות אשר לבשו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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196

רוכב על כרוב קל שלו ושאת בחיי אלה עולמות

Asked what G-d does at night, the Talmud answers, among other things, that He "rides on His light cherub and floats through eighteen thousand worlds." The maamar points to the discourse that explains this together with the eighteen vertebrae and the eighteen blessings of prayer.

עבודה זרה ג' ב: Avodah Zarah 3b:13

ובליליא מאי עביד? איבעית אימא: מעין זמא, ואיבעית אימא: רוכב על כרוב קל שלו ושט בשמונה עשר אלף עולמות, שנאמר: "רכב אלקים רבתיים אלפי שנה", אל תקרי "שנה" אלא "שנינה", ואיבעית אימא: יושב ושומע שירה מפי חיות, שנאמר: "יוםם צנה ה' חסדו וכלילה שירה עמי".

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197

במא"א אות סמך סכ"ח בענין סולם

Or HaTorah quotes Me'orei Or: "Yesod is called a ladder, for it is a ladder to rise by it up to Daas, to draw the drop from there.

KEHOT'S NOTE

"סולם נקי היסוד כי הוא סולם לעלות בו עד הדעת להמשיך משם הטיפה. סולם נקי מט"ט כי הוא סולם לעלות בו אל אלקות עכ"ל" — אוה"ת פי וצא ע' תתמא, א. וראה גם אוה"ת פי פנחס ע' אקכב.

198

למטה — ועמ"ש

The references to the discourses "My dove" and "And Moshe assembled" are missing from the manuscript.

KEHOT'S NOTE

המוקפים [[ועמ"ש . . משה]] ל"י בהכתיב. [כ].

199

בד"ה יונת בחגוי הסלע

The discourse explains that the soul is not wholly clothed in the body: only a glimmer of it is, while the whole soul remains above as an encompassing level called its mazal.

KEHOT'S NOTE

לקו"ת שה"ש טז, ד. באוה"ת פי וצא דף תתמא, ב מציינ: "ובד"ה יונת בחגוי פי ענין שהתפלה הנקי סולם מוצב כו כי בהנשמה יש ב' בחי' הא' המלוכשת בגוף, הב' הנשמה שמבחי מקיף הנקי מולי' שהוא בבחי' כתר וחי' כו . . והתחברות ב' בחי' הנ"ל הוא ע"י התפלה".

200

הוא — ועיין

The whole parenthesis of further sources on the ladder is missing from the manuscript.

KEHOT'S NOTE

המוקפים [[ועיין עד תיבת סולם] בשורה עולמות] ל"י בהכתיב. [כ].

201

ובד"ה ויקהל משה

In "And Moshe assembled," the contemplation of the six weekdays makes the lower will a vessel for the supernal will, which on Shabbos rests within it in true union; this is "a Shabbos of Shabbason to Havayah," when the supernal will above the Name Havayah is revealed.

KEHOT'S NOTE

תו"א פח, א.

PARAGRAPH 36

202

קושר כתרים לקונו מתפלתן של ישראל

Of the angel Sandalfon the Baraisa says that he stands behind the Chariot and binds crowns for his Maker. The Kehot note adds that Tosafos there explains: from the prayers of the righteous.

Zohar I, 167b, כסו, זח"א

Zohar II, 58a, זח"ב נח, זח"א

Zohar III, 252b, זח"ג רנב, זח"א

חגיגה י"ג ב: Chagigah 13b:4

"וארא החיות והנה אופן אחד בארץ אצל החיות", אמר רבי אלעזר: מלאך אחד שהוא עומד בארץ, וראשו מגיע אצל החיות. במתניתא תנא: סנדלפון שמו, הגבוה מחברו מהלך חמש מאות שנה. ועומד אחורי המרכבה וקושר כתרים לקונו. איני? והכתיב: "כרוך כבוד ה' ממקומו", מכלל דמקומו ליכא דידע לקה! דאמר שם אתגא ואזל ויתיב ברישיה.

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KEHOT'S NOTE

ראה זח"א כסו, ב. זח"ב נח, א. זח"ג רנב, ב. ועייג"כ תוד"ה וקושר וקושר חגיגה יג, ב. וראה הערת כ"ק אדמו"ר בסה"מ ה"תש"ח ע' 202. חגיגה (יג, ב) ובתו"ס "מתפלתן של צדיקים" וע' זח"ג (נב, ב. רעח, א) ובזח"א (כסו, ב) "צלוחון דישאל" יעו"ש. ע' ד"ה מזווי מימין ובלקו"ת שה"ש ד"ה מה יפו פעמך פ"ב ומביא על מט"ט בתו"א שם (ול"מ) ובפנחס ד"ה צו את בניי הב' פ"ב — ובזח"ב (נח, א) ובעה"מ ש' קרית ארבע (פ"ב) על סנדל כו ע"י תפילתו ומ"ט של ישראל יעו"ש. [כ].

203

בעטרה שעטרה לו

"Go out and gaze, daughters of Zion, upon King Shlomo, with the crown with which his mother crowned him." The maamar reads the crown as prayer.

Song of Songs 3:11 שיר השירים ג':

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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KEHOT'S NOTE

שה"ש ג, יא.

204

דרפ"ח ניצוצין

Cited for the refinement of the 288 sparks.

KEHOT'S NOTE

ראה סה"מ תקס"ה ע' תרמב.

205 **בד"ה — קס"ט**
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

וי"ל הציון (קסט ריש א') (קסו, ב) כצ"ל. [כ].

206 **לתחתון — ההעלה**
The manuscript reads "the drawing down from above to below and the raising, etc.," which the note finds more precise, and lacks the words from "that is in it" to the end of the paragraph.
KEHOT'S NOTE

ההמשכה מלמעלמ"ט וההעלה כו' כן אי' בהכתי' ומדויק יותר והמוקפין מן תי' שבה עד תי' למטה [בשורה התענוג] ל"י שם בהכתי'. [כ].

207 **בשבה"כ — וכמ"ש במ"א ע"פ אז ישיר ישראל**
Cited for the explanation of "Then Israel sang ... Spring up, O well" to which the maamar refers.
KEHOT'S NOTE

ראה אוה"ת חוקת ע' תתמד.

208 **אז ישיר ישראל כו' עלי באר**
"Then Israel sang this song: Spring up, O well, sing to it." The maamar refers to what is explained elsewhere on this song: the deeds of the mitzvot rise as "feminine waters," like a well that springs up.

Numbers 21:17:י"ז:כ"א: במדבר

אז ישיר ישראל את השירה הזאת עלי באר ענו"לה:

Then sang Israel this song: Spring up, O well—sing ye unto it

—
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PARAGRAPH 37

209 **אלמלא שמרו בני"י ב' שבתות**
Rabbi Yochanan in the name of Rabbi Shimon bar Yochai: if Israel kept two Shabbosos according to their laws, they would be redeemed at once.

Shabbat 118b:4:ד'ב: שבת קי"ח

אמר רב יהודה אמר רב: אלמלי שמרו ישראל שבת ראשונה לא שקטה בהן אומה ולשון, שנאמר: "ויהי ביום השביעי יצאו מן העם ללקוטי", וכתבי בתריה: "ויבא עמלק". אמר רבי יוחנן משום רבי שמעון בן יוחי: אלמלי משמרין ישראל שתי שבתות קהלכתן — מיד נגאלים, שנאמר: "כה אמר ה' לפריסים אשר ישמרו את שבתותי", וכתבי בתריה: "והביאותים אל הר קדשי וגו'".

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KEHOT'S NOTE

שבת קיה, ב.

210 **פי' כהלכתן עד"מ ההליכה בסולם**
Likkutei Torah on Behar opens its discourse on "My Shabbosos you shall keep" by reading the plural as the two

Shabbosos of the Sages' saying, "if Israel kept two Shabbosos ...".

KEHOT'S NOTE

ראה לקמן בפ' בהר מא, א. וראה באוה"ת ויקרא-ב ע' תרכח ואילך שיש בזה ב' שיטות וכאן מבאר כשיטה השני' דהיינו דשבת הא' הוא מלמטה למעלה והב' מלמעלה למטה. וזהו כהלכתן ב' בחי' הילוך, עיי"ש. וראה באוה"ת בראשית-א נו, א בדקדוק לשון כהלכתן.

211 **ההליכה מלמטה למעלה . . והב' מלמעלה למטה**

There Likkutei Torah describes two ways in which G-dliness is revealed: a drawing down, in which the world stays as it is and G-dliness is drawn into it, and an ascent from below, in which the world itself is refined, as in the Time to Come; like two people, one standing high and one low, who can meet in two ways.

KEHOT'S NOTE

ראה לקמן בהר מב, ד ובהמ"מ שם מאוה"ת ויקרא-ב ע' תרכט דשם מבאר דהב' ענינים הם עליות. וראה גם אוה"ת בראשית-א ע' סא, א.

212 **עונג — מפני זה**

The manuscript reads "and all this is because prayer ..." (וכיז מפני שהתפלה).

KEHOT'S NOTE

בהכתי' שם אי' בזה"ל "וכיז מפני שהתפלה". [כ].

213 **בס' — וזהו**

The whole parenthesis on the doubling of Shabbos, "Remember" and "Keep," is missing from the manuscript.

KEHOT'S NOTE

המוקפים [וזהו עד כו' בשורה מההעלם] ל"י בהכתי'. [כ].

214 **וכמ"ש בס' המקובלים**

The note identifies the "books of the Kabbalists" here: the idea of prayer as "uniting unions" appears in Emek HaMelech.

KEHOT'S NOTE

נז' בס' עמה"מ ש' קרית ארבע (פ"ב). [כ].

215 **כל עיסקא דשבתא כפול**

Rabbi Yitzchak: everything about Shabbos is double, among them its offering and its admonitions, "Remember" and "Keep."

Midrash Tehillim 92:1:א"ב: מדרש תהילים

... אמר ר' יצחק (שמות טז כט) ראו כי ה' נתן לכם השבת. מהו ראו. אמר רבי יוסי מרגניתא דיהיבת לכו. אמר רבי יצחק כל עיסקא דשבתא כפול. עומר כפול (שם כב) שני העומר לאחד. קרבנו כפול (במדבר כח ט) וביום השבת שני כבשים. עונשה כפול (שמות לא יד) מחלליה מות יומת. שכרה כפול (ישעיה נח יג) וקראת לשבת עונג ולקדוש ה' מכובד. אזהרותיה כפולות זכור ושמור. מזמורו כפול מזמור שיר ליום השבת. זה שאמר הכתוב (קהלת א ב) הבל הבלים אמר קהלת הבל הבלים. שבעה הבלים אמר קהלת. הבל ...

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216

שני כבשים

“And on the Shabbos day, two lambs.” One of the doublings of Shabbos.

Numbers 28:9 ט"ח: כ"ח

וביום השבת שני כבשים בגי' שנה תמימים ושני עשרנים סלת מנחה בלולה בשמן ונסכו:

And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal-offering, mingled with oil, and the drink-offering thereof.

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217

זכור את יום השבת לקדשו

“Remember the Shabbos day to sanctify it.” It opens the discourse the maamar cites on “Remember” as the drawing down from above.

Exodus 20:8 ח"ח: כ"ח

זכור את יום השבת לקדשו:

Remember the sabbath day, to keep it holy.

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218

ולכן כל עיסקא דשבתא כפול

That discourse explains that “everything about Shabbos is double” also means that each of the two Shabbosos is itself double, containing both movements.

KEHOT'S NOTE

נתבאר בד"ה אלה תולדות נח תנשיא ושם מדייק “כל עיסקא דשבתא כפול נכלל גם שכל אחד משתי השבתות הוא כפול, היינו שכל אחד מהם כלול משניהם” ע"ש. וראה במקומות שנשמנו שם בהערה 16.

219

לעבדה ולשמרה

“To work it and to guard it,” read (paragraph 12) as the positive and negative commandments, the service of the weekdays.

Genesis 2:15 וי"ט: ב' ראשית

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיִּנְחָהוּ בְּגֶן־עֵדֶן לְעֲבָדָהּ וּלְשָׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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220

עד יעבור עמר ה'

From the Song at the Sea: “until Your people pass over, Havayah, until the people You have acquired pass over.” The maamar reads the two passings as ascent and descent.

Exodus 15:16 וי"ז: ט"ו שמות

תפל עליהם אימתה ופחד בגלל זרועך ידמו כצבן עדי-יעבר עמר Havayah עדי-יעבר עם יזו קניית:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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KEHOT'S NOTE

שמות טו, טז.

PARAGRAPH 38

221

ראו כי ה' נתן לכם השבת

“See, for G-d has given you the Shabbos”: the maamar now explains the verse it opened with.

Exodus 16:29 ט"ז: כ"ט שמות

ראו כי ה' נתן לכם השבת על-כן הוא נתן לכם ביום הששי לחם יומים שבו איש תחיתיו אלי-יצא איש ממקומו ביום השביעי:

See that the L-RD hath given you the sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

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222

מי שטרח בע"ש דוקא יאכל בשבת

“One who toiled on the eve of Shabbos will eat on Shabbos.” The Talmud says it of this world and the World to Come; the maamar applies it to the week and Shabbos.

Avodah Zarah 3a:10 י"א: ז' עבודה זרה

אמרו לפניו: רבוננו של עולם, תנה לנו מראש ונעשה. אמר להן הקדוש ברוך הוא: שוטים שבעולם! מי שטרח בערב שבת יאכל בשבת, מי שלא טרח בערב שבת מהיכן יאכל בשבת? אלא אף על פי כן, מצוה קלה יש לי וסופה שמה, לכו וצאו אותה.

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223

כו — כו'

The Kehot note refers the reader to a note by the Rebbe printed in the edition's additions (hosafos).

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א.

PARAGRAPH 39

224

את אשר תאפו אפו

Moshe on the eve of the first Shabbos of the manna: “What you will bake, bake, and what you will cook, cook.”

Exodus 16:23 ג"כ: ט"ז שמות

ויאמר אליהם הוא אשר דבר ה' שבתון שבת-קדש לה' מחר את אשר תאפו אפו ואת אשר תבשלו בשלו ואת כל-העדף הניחו לכם למשמרת עד-הבקר:

And he said unto them: “This is that which the L-RD hath spoken: To-morrow is a solemn rest, a holy sabbath unto the L-RD. Bake that which ye will bake, and seethe that which ye will seethe; and all that remaineth over lay up for you to be kept until the morning.”

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KEHOT'S NOTE

שמות טז, כג.

225

ביום הששי לחם יומים

“Therefore He gives you on the sixth day bread for two days.” The maamar reads it as the week's mitzvos provid-

ing the delight of Shabbos.

שמות ט"ז:כ"ט:Exodus 16:29

ראו כי ה' נתן לכם השבת עליכן הוא נתן לכם ביום הששי לחם יומים
שבו איש תחתיו אליצא איש ממקמו ביום השביעי:

See that the L-RD hath given you the sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.'

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226

היה — ועין

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

KEHOT'S NOTE

המוקפים [התיבות (ועין . . ע"ב)] ל"י שם. [כ].

PARAGRAPH 40

227

ראו כי ה' נתן לכם

The Zohar on Behar quotes "See, for G-d ... gives you on the sixth day bread for two days" and compares it to the blessing of the sixth year before the Shemittah: "I will command My blessing for you in the sixth year."

Zohar, Behar 8:52-9:59 ט"ז:ב"ט:Zohar, Behar 8:52-9:59

Hence "if ye say, What shall we eat in the seventh year?" the answer is, "I will command my blessing upon you in the sixth year"; just as it is written elsewhere: "See that the L-rd... giveth you on the sixth day the bread of two days" (Ex. 16, 29).'

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

228

דרכיה — ועי

Everything from the reference to the Midrash Rabbah to the end of chapter 5 is missing from the manuscript.

KEHOT'S NOTE

המוקפים [[ועי (ברכות עד סוף הפרק)] ל"י שם. [כ].

229

החדש הזה לכם

"This month shall be for you the head of the months." The maamar refers to the Midrash Rabbah on this verse.

שמות י"ב:ב"ב:Exodus 12:2

החדש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה:

'This month shall be unto you the beginning of months; it shall be the first month of the year to you.

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230

הזה — אל

The Kehot note refers the reader to a note by the Rebbe printed in the edition's additions (hosafos).

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א.

231

אל יצא איש ממקומו

"See, for G-d has given you the Shabbos; therefore He gives you on the sixth day bread for two days." The maa-

mar stresses "you": Shabbos is given according to your service.

שמות ט"ז:כ"ט:Exodus 16:29

ראו כי ה' נתן לכם השבת עליכן הוא נתן לכם ביום הששי לחם יומים
שבו איש תחתיו אליצא איש ממקמו ביום השביעי:

See that the L-RD hath given you the sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.'

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KEHOT'S NOTE

שמות טז, כט.

232

אל יצא איש ממקומו

The Zohar on Beshalach reads "his place" as the "place" of "Blessed is the glory of G-d from His place": a known place, called Makom, where the supernal glory is made known.

Zohar, Beshalach 28:408-418 ח"ה:ת"ח-ת"ח:Zohar, Beshalach 28:408-418

ABIDE YE EVERY MAN IN HIS PLACE, LET NO MAN GO OUT OF HIS PLACE ON THE SEVENTH DAY. This "place" is the "Place" where it is right to walk. The inner meaning of the word is as in the verse: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3, 5): the noted Place (i.e. stage of contemplation) where one is aware of the Supernal Glory.

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

233

אל יצא איש ממקומו

The Zohar on Vayakhel explains "his place" in the same way, as the place of holiness outside of which is the domain of "other gods," and calls it the secret of the crown of Shabbos.

Zohar, Vayakhel 18:238-246 ו"ח:רל"ח-רמ"ו:Zohar, Vayakhel 18:238-246

It is written: "Let no man go out of his place on the seventh day" (Ex. 16, 29). We have learned that the term "place" signifies the space wherein it is fitting for a man to walk; and esoterically it is the counterpart of the similar term in "Blessed be the glory of the L-rd from his place" (Ezek. 3, 12); also in "for the place whereon thou standest", etc. (Ex. 3, 5); it is a place well known on high, and we call it the place wherein is ...

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234

בזח"ב בשלח ט"ג סע"ב

The Zohar passage on Beshalach that the maamar cites is copied and explained there.

KEHOT'S NOTE

נעתק ונתבאר באוה"ת בשלח ע' תרטו.

235

כי על כבוד

"For over all the glory shall be a canopy." It opens the discourse the maamar cites.

ישעיהו ד':ה"ה:Isaiah 4:5

וכרא ה' על כל־מכון ה־ר־צִיּוֹן וְעַל־מִקְרָאָהּ עֲנֹן יוֹמָם וְעֲשֵׂן וְנֹגֶה אֵשׁ
לְהִכָּה לְיָלֵהּ כִּי עַל־כָּל־כְּבוֹד חָפָה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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236 **ברוך כבוד הוי' ממקומו**
 “Blessed is the glory of Havayah from His place.” Cited again for the theme of “place.”

Ezekiel 3:12:12

ותשאני רוח ואשמע אחרי קול רעש גדול ברוך כבודי ממקומו:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: ‘Blessed be the glory of the L-RD from His place’;

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237 **בשברי לכם מטה לחם**
 “When I break for you the staff of bread.” It opens the discourse the maamar cites on “Blessed is the Omnipresent.”

ויקרא כ"ו כ"ו:26

בשברי לכם מטה לחם ואפו עשר נשים לחמכם בתנור אחד והשיבו לחמכם במשקל ואכלתם ולא תשבעו:

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

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PARAGRAPH 41

238 **ולבאר**
 The note says that much is missing here in the printed text, and even more in the manuscript.

KEHOT'S NOTE

כאן חסר הרבה בדפוס ובכת"י שלפננו ביותר (ק"ב, ב. ק"ג, א. שם. [כ]).

239 **לאו דאית לך צדק ידיעא**
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"י בהקדמה.

240 **לאו דאית לך צדק ידיעא**
 From Elijah's prayer (Patach Eliyahu): not that You have a known justice, nor any of these attributes at all. The maamar cites it again: the attributes come into being only through the service of those below.

Tikkunei Zohar 17b:5-7:7

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

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ראו כי ה' נתן לכם השבת וגוי

241 **רמ"ח פיקודין נעשים רמ"ח אברין**
 Tanya, chapter 23, explains why the Tikkunim call the 248 commandments “248 limbs of the King”: the mitzvot are the inner will of G-d, and just as the limbs of the body are a garment for the soul and wholly nullified to it, moving the moment the soul wills, so the life-force in the deed of the mitzvot is wholly nullified to the supernal will.

Tanya, Likkutei Amarim 23:1:1
 תניא, חלק ראשון; ליקוטי אמרים: כ"ח א"ב

ועם כל הנזכר לעיל, יובן ויבואר היטב בתוספת ביאור מה שאמרנו בזהר ד"אורייתא וקודשא בריך הוא כולא חד", ובתיקונים פירשו ד"רמ"ח פיקודין אינון רמ"ח אברין דמלכא".

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Zohar II, 118b, כ"ח ק"ח

KEHOT'S NOTE

ראה תניא פכ"ג ובתיקוני. ת"י ת"ל (עד, סע"א). ובאגה"ת רפ"א (ז, ב) בזהר. וראה זהר וישלח קע, ב. בסה"מ תקס"ה עי' תתעו רע"מ וראה זח"ב ק"ח, ב.

242 **כמבואר — דט'**
 The manuscript reads: three times nine is 27, three times 27 is 81, three times 81 is 243, and the five chasadim that bring growth make 248.

KEHOT'S NOTE

בהכת"י שלפננו אי' בזה"ל דג"פ ט' עולה כ"ז וג"פ כ"ז עולה פ"א וג"פ פ"א עולה רמ"ג וה"ח המגדילים רמ"ח כ"ו. ועי' ע"ח סוף שער פרקי הצלם (פ"ו). [כ].

243 **סוף — ולכך נקי התורה והמצוות בשם דרך ה'**
 Torah Ohr on Beshalach explains “the way of Havayah, to do charity and justice”: charity and justice include all the mitzvot, and charity, the arousal of compassion below, brings an arousal from above, so that the Infinite Light is en clothed in the Torah and mitzvot; this drawing down is the “way.”

KEHOT'S NOTE

ראה תו"א סג, ב.

244 **ארון נושאיו נשא**
 When Israel crossed the Jordan the Ark carried its bearers; and the Gemara says of Uzza, “It carried its bearers; all the more so itself.” The maamar applies this to the Name Havayah lifting Israel.

Sotah 35a:15-16:16

נמצא ארון ונושאיו וכהנים מצד אחד, וישראל מצד אחד. נשא ארון את נושאיו ועבר, שנאמר: “ויהי כאשר תם כל העם לעבר ויעבר ארון ה' והכהנים לפני העם.” ועל דבר זה נענש עוזא, שנאמר: “ויבאו עד גרן כידן וישלח עזא את ידו לאחז את הארון”, אמר לו הקדוש ברוך הוא: עוזא, נושאיו נשא, עצמו לא כל שכן!

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KEHOT'S NOTE

סוטה לה, א.

PARAGRAPH 42

245 מלך עוזר
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
נוסח ברכת שמרי"ע.

246 לנוק' — עוזר
The manuscript reads "a standing king" (מלך עומד) instead of "a helping king," which the note finds more precise; compare "the king stands" in the next paragraph.
KEHOT'S NOTE
עומד כן אי בהכתי" ומדויק יותר. [כ].

247 לנוק' — שהוא
The Kehot note refers the reader to a note by the Rebbe printed in the edition's additions (hosafos).
KEHOT'S NOTE
ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א.

248 כמ"ש בע"ה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ש' הזווגים (פ"א) ומאד"ז ע"ש. [כ].

249 בעטרה שעטרה לו אמו
"With the crown with which his mother crowned him": the new mochin drawn down through prayer.
Song of Songs 3:11א: שיר השירים ג'
צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה כְּעֹטְרָה שֶׁעֲטָרָהּ לֹו אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׁמֻחָת לְבוֹ:
Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.
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250 מוחין חדשים — שיבואו
The manuscript reads "that they go out" (שיצאו) instead of "that they come."
KEHOT'S NOTE
שיצאו כן אי בהכתי"י. [כ].

251 אין כל חדש
"What has been is what will be ... and there is nothing new under the sun." The maamar applies it to the ordinary chain of descent, which brings nothing new.
Ecclesiastes 1:9ט: קהלת א'
מִה־שֶׁהָיָה הוּא שֶׁיְהִיָּה וּמִה־שֶׁנַּעֲשָׂה הוּא שֶׁיַּעֲשֶׂה וְאֵין כָּל־חֵדֶשׁ תַּחַת הַשֶּׁמֶשׁ:
That which hath been is that which shall be, And that which hath been done is that which shall be done; And there is nothing new under the sun.
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KEHOT'S NOTE

ראו כי הי נתן לכם השבת וגוי

קהלת א, ט.

252 כמבואר בפע"ה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ש' הק"ש פ"ד, ה, ט, יא, יב. [כ].

253 כי הדם הוא הנפש
"For the blood is the soul." Cited for the life drawn from food, as the refined sparks are drawn into new mochin.
Deuteronomy 12:23ג: דברים י"ב:ג'
רַק חֹזֶק לִבְלֹתִי אֶכֶל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:
Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.
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KEHOT'S NOTE
דברים יב, כג.

254 נה"י . . מוחין לתחתון
Kehot's note points to where this is explained further: Etz Chaim.
KEHOT'S NOTE
ע"ח שער הזווגים (פ"א) ובש' פנימ"י וחי' (דרוש ח) ובכ"ד. [כ].

PARAGRAPH 43

255 ענין — ואגוסטוס
These words are missing from the manuscript, which reads instead: "the standing king mentioned above, which is through union, etc."
KEHOT'S NOTE
המוקפים ל"י בהכתי"י מן ת"י ואגוסטוס עד ת"י [בשורה בחי'] שהוא ע"פ זיווג. ושם אי מלך עומד הג"ל שהוא ע"פ זיווג כ"ר. [כ].

256 יושב
The manuscript reads: "the Augustus sits: it is like the level of birth, who sits on the birthstool, which does not come from Netzach, Hod and Yesod; on the contrary, the thighs grow cold, etc., as is written in Etz Chaim on 'and you shall look upon the birthstool,' etc." The note calls this reading quite precise.
KEHOT'S NOTE
לפננו איי אגוסטוס יושב הוא כמו בחי' לידה שיושבת על המשבר שלא בא מבחי' נה"י אדרבה הירכיים מצטננים כ"ר וכמ"ש בע"ח ע"פ וראיתן על האבנים כ"ר וד"ל. וז"ל שם ומדויק שפיר. [כ].

257 מלך עומד ואגוסטוס יושב
On "Your throne is established from of old," the Midrash tells of a king who won a war and was made Augustus: the king stands, but the Augustus sits; so Israel said that G-d's throne was established only when they sang at the Sea.
Shemot Rabbah 23:1א: שמות רבה כ"ג:א'
אז ישיר משה - הדא הוא דכתיב (תהלים צג, ב): נכון כסאך מאז. אמר רבי ברכיה, בשם רבי אבהו: אף על פי שמעולם אתה, לא נתישב

כסאך ולא נודעת בעולמך, עד שאמרו בניך שירה, לכך נאמר: נכון כסאך מאז. משל למלך, שעשה מלחמה ונצח, ועשו אותו אגוסטוס. אמרו לו: עד שלא עשית המלחמה היית מלך, עכשיו עשינוך אגוסטוס. מה יש כבוד בין המלך לאגוסטוס? אלא, המלך עומד על הלוח ואגוסטוס יושב. כך אמרו ישראל: באמת עד שלא בראת עולמך, היית אתה, משבראת אותו אתה הוא, אלא כביכול עומד, שנאמר (חבקוק ... "Then Moses and the children of Israel sang this song to the L-rd, and spoke, saying: I will sing to the L-rd, for He is exalted; the horse and his rider He cast into the sea" (Exodus 15:1). "Then [az] Moses...sang" – that is what is written: "Your throne is established of old [me'az]; [You have existed from eternity]" (Psalms 93:2). Rabbi Berekhya said in the name of Rabbi Abahu: Even though "You have existed from eternity," Your throne was not settled and You were not known in Your world ...

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258 קרי"ס . . דבעתיקא תליא

At the Sea, on "Why do you cry out to Me?", the Zohar says the matter "depends on Atika," above the ordinary order. The maamar cites it for the splitting of the Sea as a birth from above the order.

Zohar II, 48a, מח, זח"ב

KEHOT'S NOTE

ראה זח"ב מח, א.

PARAGRAPH 44

259 הקטן אינו מוליד

The Talmud says of a boy of nine that he is capable of relations "but does not beget," and the school of Chizkiyah teaches that a minor cannot emit seed. The maamar learns from this that the power to beget depends on a mature brain.

Sanhedrin 69a:3-4, ג-ד, א:ג-ד

אמר לקה: יש לו ואינו מוליד, כתבואה שלא הביאה שליש דמי. דבי חזקיה תנא: "וכי יוד איש" – איש מזיד ומזריע, ואין קטן מזיד ומזריע. אמר לקה רב מרדכי לרב אשי: מאי משמע דהאי "מזיד" לישנא דבשוליי הוא? דכתיב: "ויוד יעקב נזיד".

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KEHOT'S NOTE

סנהדרין סט, א. ע"ח שער מוחין דצלם פ"ו. שם שער דרושי הצלם דרוש ג.

260 בשלימות — שאם

The Kehot note refers the reader to a note by the Rebbe printed in the edition's additions (hosafos).

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א.

PARAGRAPH 45

261 ממש — הי

The manuscript reads "they are" (המה) for "it was" (היה):

"for they are still hidden in the mochin."

KEHOT'S NOTE

המה כ"ה בכתי"י. [כ].

262 וקראת לשבת עונג

"And you shall call the Shabbos a delight": on Shabbos the supernal delight is revealed below.

Isaiah 58:13, י"ח:י"ג

אם-תשיב משבת רגלך עשות חפצה ביום קדשי וקראת לשבת ענג לקדוש הי מכבד וכבודו מעשות דרכיך ממצוא חפצה ודבר דבר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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263 אז תתענג על הי

"Then you shall delight in Havayah, and I will make you ride upon the heights of the earth." The maamar reads it as the revelation of the delight below on Shabbos.

Isaiah 58:14, י"ד:י"ח

אז תתענג על-Havayah והרפכתיה על-[במתין] (במותי) ארץ והאכלתיה נחלת יעקב אביר כי פי Havayah דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע"י נח, יד.

264 בעטרה שעטרה לו אמו

"With the crown with which his mother crowned him": the weekday light from the supernal Imma, rising through prayer.

Song of Songs 3:11, י"א:ג

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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265 מקראי קדש

"These are the appointed times of G-d, holy convocations, which you shall proclaim in their time." The maamar reads "convocations" as the drawing down from above to below.

Leviticus 23:4, ד:כ"ג

אלה מועדי הי מקראי קדש אשר-תקראו אתם במועדם:

These are the appointed seasons of the L-RD, even holy convocations, which ye shall proclaim in their appointed season.

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KEHOT'S NOTE

ויקרא כג, ד.



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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