



LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 3

ביאור כי תצא

An Explanation of “When You Go Out”



Man’s tzelem, the “image of G-d,” has three levels named by its letters: the tzadi, G-dliness clothed in the soul, which is the captive “woman of beautiful form”; the lamed, the soul’s mazal that remains above as a makif; and the mem, a still higher makif. The steps of the Torah’s passage on the captive woman describe how that captive G-dliness is gathered, freed from the “garment” of kelipah and raised through ever higher levels of teshuvah.

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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



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THE BIG IDEA

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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

This explanation reads the Torah's passage on the captive "woman of beautiful form" through the three letters of tzelem, the image of G-d. In Z'eir Anpin the tzadi (ninety) is the inner light of nine Sefiros, the lamed (thirty) the encompassing light of Chochmah, Binah and Daas, and the mem (forty) the higher encompassing light of Keser. In the soul, the tzadi is the G-dliness clothed within it, the captive woman, while the lamed is the mazal above, which "sees" and hears the heavenly call to return. Section 2 gathers the soul's scattered powers through uprooting the will and verbal confession, raising them to the encompassing light, "above your enemies," as Esther chose the inner court. A higher teshuvah comes from the mazal, awakened by Torah, which brings the higher awe and the union of soul and Torah. Section 3 explains shaving the head and doing the nails as giving up excesses of intellect and emotion, above all over-cleverness in earning a living. Removing the captive garment strips away kelipah's single makif; dwelling in the house brings the higher makif; weeping and union are the highest teshuvah, the level of Yom Kippur and Ne'ilah.

OUTLINE

1 The three letters of tzelem

¶1-3

Following the Arizal, the tzadi of tzelem is the inner light of Z'eir Anpin's nine Sefiros, the lamed the makif of Chochmah, Binah and Daas, and the mem the higher makif of Keser. In the soul, the tzadi is the G-dliness that descends and is clothed within it, the "woman of beautiful form," and the lamed is the mazal above, which hears the heavenly call to return and is called "beautiful of form."

2 Gathering the captives, above the enemies

¶4-5

The soul's powers, scattered in mundane thought, speech and action, are gathered by uprooting the will and by confession, which removes both soul and body of the accuser created by sin. They are raised to the makif, "above your enemies," where the external forces have no hold, as Esther would enter only the inner court. Raising the essence of the soul's powers needs a higher teshuvah that begins from the mazal, drawn down through Torah and mitzvos.

3 Torah, awe and the bride

¶6-8

Torah study awakens the mazal and brings the higher awe, as Daniel's companions trembled at what only their mazal saw. Then "you take her as a wife": the soul's tzadi is the bride of the Torah, while the Torah, which is Chochmah, is the bride relative to the soul's mem; the Torah's own mem is its source, reflected in the forty days of its giving and drawn down by the blessing over the Torah.

4 Shaving the head and doing the nails

¶9-11

Hair and nails are the excess of intellect and emotion. Only in the highest holiness, or in a great Torah scholar, is excess itself holy; others must give up excesses of food, clothing and honor, and the baal teshuvah needs fences. In practice, the excess of the intellect is over-cleverness in earning a living; work is a vessel for G-d's blessing, but relying on schemes is like a garment too long, which trips its wearer.

5 The captive garment and the house

¶12-13

Kelipah has one makif, the "reflection," a will above reason that pulls a person from sin to sin unawares, but not the second, the yechidah. Removing the captive garment lets the holy makif, the lamed, rest on the soul, and dwelling "in your house," the higher makif, makes the change permanent.

6 Weeping and union

¶14

Weeping for her father is a still higher teshuvah, tears of closeness rather than melancholy, like Rabbi Akiva's over the Song of Songs: the level of Yom Kippur. "And be her husband" is mesirus nefesh, nefilas apayim and Ne'ilah, when contemplation of G-dliness is absorbed into the depth of the heart.

KEY CONCEPTS

tzelem, the image of ג-ד צלם אלקים

The intermediary between G-dliness and the created soul. Its three letters name three levels: the tzadi, inner light clothed in the soul; the lamed, an encompassing light above it; and the mem, a still higher encompassing light.

makif and makif of the makif מקיף ומקיף למקיף

Encompassing lights, too great to enter a vessel, that affect it from beyond. The first (the lamed, the "garment") can sometimes enter the inner light; the second (the mem, the "house") never does.

mazal מזל

The part of the soul that remains above as a makif: "even though he does not see, his mazal sees." From the root of "flowing," it lets influence, awe and the call to teshuvah flow down into the soul in the body.

woman of beautiful form אשת יפת תאר

The tzadi of tzelem, the G-dliness that descends and is held captive in the soul and body; the main task of divine service is to raise her. The higher lamed itself is called yefas to'ar, beautiful of form, from Tiferes.

reflection and reflection of a reflection דבואה ודבואה

From the Talmud's statement about demons. Holiness has both makifim, while kelipah has only the first, a will above reason, and lacks the second, the yechidah, which has no opposite.

excess of the intellect מותר מוחין

What grows beyond the mind's essential content, symbolized by hair: holy only at the highest levels or in a great scholar; for others, over-cleverness, especially in earning a living, which must be "shaved."

higher teshuvah תשובה עילאה

Return that reaches the essence of the soul's powers rather than only their garments. It begins from the mazal, is awakened by Torah, and culminates in weeping of closeness and in mesirus nefesh.

SECTION 1 • ¶1-3

The three letters of tzelem

1 ביאור כי תצא.^{1,2} ענין שהאדם נברא בצלם אלקי וענין כבואה ובכואה דכבואה³ הנה כתיב ויברא אלקים את האדם בצלמו בצלם אלקים⁴ וגו'. ומבואר בע"ה [בעץ חיים] ענין צ' דצלם⁵ ולמ"ד דצלם מ"ם דצלם.⁶

An explanation of “When you go out”: the matter that man was created in the image of G-d (tzelem Elokim), and the matter of a reflection and a reflection of a reflection (bavu'ah and bavvu'ah dibavu'ah). Now, it is written, “And G-d created man in His image, in the image of G-d,” etc. And the matter of the tzadi of tzelem, and the lamed of tzelem, [and the] mem of tzelem, is explained in Etz Chaim.

This is a biur, an “explanation” that expands the maamar before it, on the verse “When you go out to war” (Deuteronomy 21:10) and the Torah’s law of the captive “woman of beautiful form.” It names its two themes: that man was created in the tzelem, the “image,” of G-d, and the Talmud’s pair “reflection” and “reflection of a reflection.” It opens with the verse in Genesis and notes that Etz Chaim, Rabbi Chaim Vital’s record of the Arizal’s teachings, explains each of the three letters of the word tzelem (tzadi, lamed and mem) as a distinct level.

2 ובמבוא שערים שער ה' ח"א [חלק א'] פ"ג כ' [כתב] המוחין דז"א הם בחי' נפש וחיות אל הז"א והוא דמות פרצוף זך ורוחני מאד שלם ב"ס [בי' ספירות]

And in Mevo She'arim, Sha'ar 5, Part 1, chapter 13, he wrote: The intellect (mochin) of Z'eir Anpin (the emotive attributes) is the level of a soul and life-force for Z'eir Anpin; it is the likeness of a configuration (partzuf), very pure and spiritual, complete with ten Sefiros,

The Alter Rebbe quotes Mevo She'arim, a classic presentation of the Arizal’s Kabbalah. Z'eir Anpin, the configuration of the six emotive attributes in the World of Atzilus, has an intellect (mochin) of its own, and this intellect serves it as a soul: a complete, very refined form with all ten Sefiros.

והוא מתפשט בתוך הכלים של ז"א בתוך גופו להחיותו והוא בחי' צלם א' שיש בו ג' בחי' כנגד ג' אותיות צלם. לי [לשון] מ' מקיפים וצ' הוא אור פנימי.

and it spreads within the vessels of Z'eir Anpin, within its body, to give it life. And it is the level of one tzelem (image), which has in it three levels corresponding to the three letters of tzelem: the lamed and mem are makifim (encompassing lights), and the tzadi is inner light (or pnimi).

This soul-like intellect spreads into Z'eir Anpin’s vessels, its “body,” and gives it life, and the whole is called one tzelem (image). The three letters of the word name its three parts: the tzadi is the inner light that actually enters the vessels, while the lamed and the mem are makifim, encompassing lights that stay above and affect it from beyond.

3 ופ"י שהא"פ [שהאור פנימי] הוא בחי' צ"ח⁷ היינו ט"ס [ט" ספירות] דז"א חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] כל אחד כלול מעשר עולה צ'. וכמ"ש במ"ח מסכת הגדלות ז"א פ"ג [פרק ג'].

The explanation: the inner light is the level of the tzadi, that is, the nine Sefiros of Z'eir Anpin (the emotive attributes) — Chochmah (wisdom), Binah (understanding) and Daas (knowledge); Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); Netzach (victory), Hod (splendor) and Yesod (foundation) — each one comprising ten, which comes to tzadi (ninety). As is written in Mishnas Chassidim, the tractate on the Gadlus (maturity) of Z'eir Anpin, chapter 3.

The letters are explained by their numerical value. Tzadi equals ninety: the inner light is the nine Sefiros of Z'eir Anpin, from Chochmah to Yesod, each including all ten, so nine times ten. The source is Mishnas Chassidim, a compendium of the Arizal's teachings arranged like the Mishnah.

ולמ"ד הוא מקיף היינו ג' מוחין חב"ד [חכמה בינה ודעת] דאצ"י אשר כל א' כלול מעשר עולה למ"ד אשר הוא בחי' מקיף לכללות הא"פ [האור פנימי] דט"ס [דט" ספירות] דז"א שהיא בחי' צ' ועמ"ש בביאור ע"פ ועשית ציץ^{8,9} גבי קדש למ"ד מלמטה.

And the lamed is a makif: that is, the three mochin, Chochmah, Binah and Daas of Atzilus (the World of Emanation), each of which comprises ten, which comes to lamed (thirty); it is the level of a makif to the inner light of the nine Sefiros of Z'eir Anpin as a whole, which is the level of the tzadi. And see what is written in the explanation on the verse "And you shall make a tzitz," regarding "Holy" [and the] lamed below.

Lamed equals thirty: three mochin, Chochmah, Binah and Daas of Atzilus, each including ten, which stand as one makif over the whole inner light of Z'eir Anpin. The Alter Rebbe refers to his Torah Ohr explanation of the tzitz, the High Priest's golden plate, where the inscription "Holy to Havayah" was arranged with "Holy" and the lamed on the lower line.

והמ"ם הוא בחי' כתר מקיף הכללי כולל כל הדי בחי' כחב"ד [חכמה בינה ודעת] (ע' [עיינן] בכוונת ברכת כהנים ובקידוש דשבת)

And the mem is the level of Keser (the Crown), the general makif, which includes all four levels, Keser, Chochmah, Binah and Daas (see the kavanah of the Priestly Blessing, and [that] of the Kiddush of Shabbos),

Mem equals forty: it is Keser, the Crown, a general makif that includes four levels, Keser, Chochmah, Binah and Daas, each comprising ten. The parenthesis points to the kavanos (mystical intentions) of the Priestly Blessing and of the Shabbos Kiddush as further places to see this.

והוא בחי' מקיף למקיף שהמקיף הראשון שהוא בחי' ל' [לשון] יוכל להתלבש לפעמים ליכנס בתוך הא"פ [האור פנימי] והכלים¹⁰ משא"כ המי שהוא בחי' מקיף למקיף כו'

and it is the level of a makif to the makif. For the first makif, which is the level of the lamed, can at times be clothed, entering within the inner light and the vessels; whereas the mem, which is the level of a makif to the makif, etc.

The mem is therefore a “makif to the makif,” an encompassing light that surrounds even the lamed. The difference between them is that the lamed, the first makif, can at times be clothed and enter the inner light and the vessels, while the mem does not.

ומ"מ ב' מקיפים אלו דלי' [דלשון] מ' הם לבד ענין הכתר דז"א¹¹ ומאירים עליו מרחוק יותר מבחי' הכתר דז"א כמ"ש במ"ה שם פ"ו

Nevertheless, these two makifim of the lamed and mem are apart from the Keser of Z'eir Anpin, and they shine upon it from afar, farther off than the level of the Keser of Z'eir Anpin, as is written in Mishnas Chassidim, there, chapter 6.

Both of these makifim are distinct from the Keser of Z'eir Anpin itself. They shine on Z'eir Anpin from farther away than its own Keser does, as Mishnas Chassidim writes in chapter 6 of the same tractate.

(ועיין מענין מקיף ומקיף למקיף בפ' שמות בביאור ע"פ הבאים ישרש יעקב^{12, 13} ובמ"ש כמ"א ע"פ חנכת הבית לדוד^{14, 15} בענין לבוש ובית כו' ועי' לקמן פ' נצבים בפ"י לא בשמים היא¹⁶ ולא מעבר לים היא¹⁷ כו' בחי' מקיף ומקיף דמקיף כו' ע"ש)

(And on the matter of the makif and the makif to the makif, see Parshas Shemos, in the explanation on the verse “Those who come, Yaakov will take root,” and what is written elsewhere on the verse “...the dedication of the House, of David,” on the matter of a garment and a house, etc. And see below, Parshas Nitzavim, on the meaning of “It is not in heaven... and it is not beyond the sea,” etc.: the level of a makif and a makif of a makif, etc.; see there.)

This parenthesis lists other discourses on the makif and the makif of the makif: Torah Ohr on Shemos; the discourse on the psalm of the dedication of the House, where the two are a “garment” and a “house”; and Likkutei Torah on Nitzavim, on “It is not in heaven, and it is not beyond the sea.”

וכן יובן למעלה יותר מריש כל דרגין הנה הא"פ [האור פנימי] הוא בחי' הקו כו' (ועי' בביאור ע"פ יביאו לבוש מלכות^{18, 19} כו')

And so it is to be understood higher still, above the “Head of all levels”: the inner light is the level of the kav (line of light), etc. (And see the explanation on the verse “Let them bring royal garments,” etc.)

The same structure exists higher still, above the “Head of all levels”: there the inner light is the kav, the thin line of light drawn into the space left by the tzimtzum, and by implication the encompassing levels stand beyond it. The Alter Rebbe refers to his Torah Ohr explanation of “Let them bring royal garments” (Esther 6:8).

והנה כמ"כ [כמו כן] בנשמת האדם נאמר ג"כ ויברא אלקים את האדם בצלמו בצלם אלקים^{20, 21} ע"ד הנ"ל.

Now likewise, regarding the soul of man, it is also said, “And G-d created man in His image, in the image of G-d,” in the manner described above.

Now the Alter Rebbe applies all this to the human soul. The verse “And G-d created man in His image” means that the soul, too, has a tzelem with a tzadi, a lamed and a mem.

ועיקר ענין הצלם הוא להיות ממוצע²² בין אלהות לנשמה הוא בחי' נברא יש מאין ע"י התלכשות האור במלי' דעשי' [דעשיה] בכלים.

And the essential point of the tzelem is to be an intermediary between G-dliness and the soul. For the soul is at the level of a created being, something from nothing, [brought into being] through the light's being clothed in vessels, in Malchus (sovereignty) of Asiyah (Action).

The tzelem's main function is to connect G-dliness and the soul. The soul is a created being, brought into existence “something from nothing” through the divine light clothing itself in vessels in Malchus of Asiyah, so something must stand between it and G-dliness.

וכ"זה [וכל זה] הוא עדיין אלקות כו' ולהיות התהוות הנשמה שהיא נברא הוא ע"י הצלם אלקים ומתחלק לבי' בחי' צי' דצלם

And all this is still G-dliness, etc. And since the coming into being of the soul, which is a created being, is through the image of G-d (tzelem Elokim), it divides into two levels: the tzadi of tzelem,

Light even at that stage is still G-dliness, while the soul is a created thing, so the soul comes into being through the tzelem, the “image of G-d,” which divides into two levels. The first of them is the tzadi.

היינו בחיי אלקות שבתוך הנשמה (ועי' בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג']) ולמ"ד בחיי מקיף וזהו בחיי מזל
הנז' [הנזכר] בדרז"ל [בדברי רבותינו זכרונם לברכה] מזליה חזי.²³

that is, the level of G-dliness that is within the soul (and see Etz Chaim, Sha'ar 41, chapter 3); and the lamed, the level of a makif. And this is the level of the mazal mentioned in the words of our Sages, of blessed memory: "his mazal sees."

The tzadi is the G-dliness within the soul; the lamed is a makif above it. This makif is what the Talmud calls a person's mazal: "Even though he does not see, his mazal sees" (Megillah 3a), a part of the soul that perceives what the person himself does not.

שמש נמשך בחיי צ' להתלבש בנשמה וכוונת ממאמר הבעש"ט [הבעל שם טוב]²⁴ נ"ע [נשמתו עדן] בענין
הב"ק [הבת קול] שמכרזת שובו בנים²⁵ דקשה מי הוא השומע²⁶ כו'. וא"כ מהו הפעולה מהכרוז.

For from there the level of the tzadi is drawn down to be clothed in the soul. And as is known from the saying of the Baal Shem Tov, whose soul is in Eden, concerning the heavenly voice (bas kol) that proclaims, "Return, O children": for it is difficult — who is it that hears it? etc. And if so, what does the proclamation accomplish?

From the mazal the tzadi is drawn down and clothed in the soul. The Alter Rebbe cites the Baal Shem Tov's question about the heavenly voice that calls "Return, O children" (Chagigah 15a): if no one hears it, what does it accomplish?

אלא היינו דמזליה חזי הכרוז ומזה נמשך ג"כ הרגשה בנשמה שבגוף שנמשך לה מלמעלה מבחי' מזליה
וע"כ נקי מזל שממשיך ההזלה וההשפעה

Rather, it is that his mazal sees the proclamation, and from this a feeling is drawn also into the soul that is in the body, which is drawn to it from above, from the level of his mazal. And therefore it is called mazal, for it draws down the flowing (hazalah) and the influence

The answer is that the person's mazal hears the call, and from it a feeling reaches the soul in the body, a stirring from above whose source he does not know. This is why it is called mazal, from the root of "flowing" (nozel): it lets the influence flow down to the soul.

(ועמ"ש בד"ה האזינו השמים²⁷ בפירוש ונוזלים מן לבנון כו') והמזל הוא בחיי אלקות שאינו מתלבש
בנפש כלל

(and see what is written in the discourse beginning "Listen, O heavens," on the meaning of "and streams (nozlim) from Lebanon," etc.). And the mazal is the level of G-dliness that is not clothed in the soul at all,

The parenthesis refers to the discourse "Listen, O heavens," later in Likkutei Torah, on "streams (nozlim) from Lebanon" (Song of Songs 4:15), the same root as mazal. The mazal itself is G-dliness that does not clothe itself in the soul at all.

שהוא למעלה ממדרגת מלאך וכמ"ש הרח"ו [הרבי חיים ויטאל] בשער הקדושה והנבואה שהמדרגה הגדולה שבכולם הוא גילוי הנשמה שלו עצמו שהוא למעלה ממדרגת גילוי אליהו²⁸ והיינו בחי הנשמה שלמעלה מן הגוף למ"ד דצלם.

for it is higher than the rank of an angel; as Rabbi Chaim Vital wrote in the Gate of Holiness and Prophecy, that the greatest rank of them all is the revelation of one's own soul, which is higher than the rank of the revelation of Eliyahu. And this is the level of the soul that is above the body, the lamed of tzelem.

The mazal is higher than an angel. Rabbi Chaim Vital wrote that the greatest of all revelations is the revelation of one's own soul, higher even than a revelation of Eliyahu the prophet; that soul above the body is the lamed of tzelem.

ונקי' בחי יפת תואר²⁹ שהוא מז"א עצמו (ר"ל [רוצה לומר] למעלה מבחי מל' וע' בזח"א [בוהר חלק א]) (פ' ויחי דרמ"ה) ע"פ שימני כחותם³⁰ בגין דאינון אתיין מסטרא דדכורא³¹ כו'.

And it is called the level of "beautiful of form" (yefas to'ar), for it is from Z'eir Anpin itself (that is to say, above the level of Malchus; and see the Zohar, Part I) (Parshas Vayechi, folio 245), on the verse "Set me as a seal": "because they come from the side of the male," etc.

The lamed is also called yefas to'ar, "beautiful of form," because it derives from Z'eir Anpin itself, above Malchus. The Zohar, on "Set me as a seal upon your heart" (Song of Songs 8:6), says that the souls of the righteous below awaken love above "because they come from the side of the King, the side of the male," that is, from Z'eir Anpin.

וע' מ"ש לעיל פ' בשלח סד"ה וה' הולך לפניו³² יומם³³ במשי"ש [במה שכתוב שם] ישראל נעשו אז למעלה מבחי שכינה כו'

And see what is written above, in Parshas Beshalach, at the end of the discourse beginning "And Havayah went before them by day," in what is written there: Israel then became higher than the level of the Shechinah (Divine Presence), etc.,

The Alter Rebbe refers to his Torah Ohr discourse on "And Havayah went before them by day" (Exodus 13:21). It explains that at the splitting of the sea Israel rose above the level of the Shechinah, the Divine Presence associated with Malchus.

ועל דמות הכסא³⁴ כו' לך הוי' הגדולה והגבורה והתפארת³⁵ תפארת עיקר שהוא בחי' גוונין ש"ע [ש"ע] נהורין³⁶ כו' (370)

and “upon the likeness of the throne,” etc. “Yours, Havayah, are the greatness and the might and the beauty”: Tiferes (beauty) is the principal one, for it is the level of colors, “370 lights,” etc.

Ezekiel's phrase “upon the likeness of the throne” (Ezekiel 1:26) points to a level above the throne, where, as part 22 says, the lamed of the soul remains. In “Yours, Havayah, are the greatness, the might and the beauty” (1 Chronicles 29:11), Tiferes, “beauty,” is the principal attribute because it is the realm of colors and of the “370 lights” that, in the Idra Rabba, Z'eir Anpin receives from Arich Anpin: this is the beauty of yefas to'ar.

וזה נמשך מבחי' למד שהוא חב"ד [חכמה בינה ודעת] וכמ"ש חכמת אדם תאיר פניו^{37, 38, 39} עד"מ שצהבו פניו מהשכלת שכל חדש⁴⁰ שהשכל החדש נמשך מבחי' משכיל שהוא הארת המקיף וזהו ענין יאר ה' פניו תריין תפוחין כו'

And this is drawn from the level of the lamed, which is Chochmah, Binah and Daas; as it is written, “A man's wisdom makes his face shine” — for example, that one's face lit up from grasping a new insight; for the new insight is drawn from the level of the one who conceives it (maskil), which is the radiance of the makif. And this is the meaning of “May Havayah make His face shine”: the two apples, etc.

This beauty is drawn from the lamed, the intellect: “A man's wisdom makes his face shine” (Ecclesiastes 8:1), just as a face lights up on grasping a new idea. A new idea comes from the maskil, the power that conceives ideas, which is the radiance of the makif; this is the meaning of “May Havayah make His face shine” in the Priestly Blessing (Numbers 6:25), and of the “two apples,” the Zohar's term for the cheeks of the divine face.

(הנז' [הנוכר] באד"ר [באדרא רבא] וכמ"ש ג"כ בפע"ח [בפרי עץ חיים] בכוונות ברכת כהנים בפ"י יאר ה' פניו כו' שהוא המשכה מבחי' ל' [לשון] מי דצלם כו' ועמ"ש מענין תפארת סד"ה יונתי בחגוי⁴¹ וכד"ה אם בהרת קדמה)⁴² והמ"ם הוא מא"א [מאריך אנפין] כו' כנ"ל.

(mentioned in the Idra Rabba; and as is also written in Pri Etz Chaim, in the kavanos of the Priestly Blessing, on the meaning of “May Havayah make His face shine,” etc., that it is a drawing down from the level of the lamed and mem of tzelem, etc.; and see what is written on the matter of Tiferes at the end of the discourse beginning “My dove, in the clefts,” and in the discourse beginning “If the bright spot preceded”). And the mem is from Arich Anpin, etc., as mentioned above.

The parenthesis cites the Idra Rabba of the Zohar, and the kavanos of the Priestly Blessing in Pri Etz Chaim, which explain “May Havayah make His face shine” as light drawn from the lamed and mem of tzelem; it also cites two discourses on Tiferes. The mem, the higher makif, comes from Arich Anpin, the outer dimension of Keser, as was said above when the mem was called Keser.

והצי' הוא בצי' אשת יפ"ת [יפת תאר] שיורד ומתלבש כו' ועיקר העבודה להעלות צי' דצלם אשת יפ"ת [יפת תאר].

And the tzadi is the level of “a woman of beautiful form” (eshes yefas to'ar), which descends and is clothed, etc. And the essence of the service is to raise up the tzadi of tzelem, the woman of beautiful form.

The tzadi, the G-dliness that descends and clothes itself in the soul and body, is the “woman of beautiful form” captured in the Torah’s passage. The main task of divine service is to raise this tzadi back up.

וכמ"כ [וכמו כן] למעלה הצי' יורד למטה במלי' ונקי' אשת יפ"ת [יפת תאר] והלמ"ד נשאר למעלה ועל דמות הכסא

And likewise above: the tzadi descends below, into Malchus, and is called “a woman of beautiful form,” while the lamed remains above, and “upon the likeness of the throne” —

The same happens above in the Sefiros: the tzadi descends into Malchus, where it is called the woman of beautiful form, while the lamed stays above, “upon the likeness of the throne.”

וכמו בנשמה שמתחלקת לבי' בחינות הארה שמתפשטת בגוף ומה שנשאר למעלה בבחי' מקיף שממנה באין ההשפעות והארות הנשמה כו' (ועיי' בזהר ר"פ במדבר):^{43, 44}

just as in the soul, which divides into two levels: a ray that spreads into the body, and what remains above as a makif, from which come the influences and illuminations of the soul, etc. (And see the Zohar, at the beginning of Parshas Bamidbar.)

Likewise the soul divides into two: a ray that spreads into the body, and the greater part that remains above as a makif and sends the soul’s influences and illuminations down to it. The Alter Rebbe refers to the opening of the Zohar on Bamidbar (3:117a, as the preceding maamar gives the page), which reads the double “in His image... in the image of G-d” as two levels.

SECTION 2 • ¶4-5

Gathering the captives, above the enemies

4 ב והנה בסדר העלאה זו מתחילה ושבית שביו⁴⁵ דהיינו בהתפשטות הארת הנפש במודומ"ע [במחשבה

דבור ומעשה] של הבלי העולם פיזור הנפש

2. Now, in the order of this ascent, it begins with “and you take his captives captive”: that is, with the spreading of the soul’s radiance into the thought, speech and action of the vanities of the world, the scattering of the soul;

Section 2 describes the ascent in stages, following the verse. It begins with “and you take his captives captive” (Deuteronomy 21:10): first one rescues the soul’s light that went out into worldly vanities through thought, speech and action, which the Alter Rebbe calls “the scattering of the soul.”

והיינו כחותיה והארותיה שנתפזרו ע"י מודומ"ע [מחשבה דבור ומעשה] דמילין דהדיוטא וכנודע מענין החלומות וכף הקלע שהם התפשטות הארת הנפש במודומ"ע [במחשבה דבור ומעשה] שלא נאבד כו' והארות אלו נתפזרו בכמה לבושין

that is, its powers and radiances that were scattered through thought, speech and action in mundane matters (milin dehedyota); as is known from the matter of dreams and of the hollow of the sling (kaf hakela), which are [a matter of] the spreading of the soul’s radiance into thought, speech and action, which is not lost, etc. And these radiances were scattered into many garments,

These are the soul’s powers, scattered through ordinary, mundane thought, speech and deeds. The Alter Rebbe compares dreams and the kaf hakela, the “hollow of the sling” through which, in Kabbalistic teaching, a soul is cleansed, as known processes concerned with such scattered light, so that none of it is lost; meanwhile it has become dispersed in many “garments.”

וצריך לקבצם ועל זה נאמר משם יקבצך⁴⁶ כו' (ובפ"י משם. עיין בד"ה אני לדודי) והקיבוץ היינו ע"י עקירת הרצון וגם ע"י וידוי דברים

and one must gather them. And of this it is said, “From there He will gather you,” etc. (And on the meaning of “from there,” see the discourse beginning “I am my Beloved’s.”) And the gathering is through uprooting the will, and also through verbal confession;

These scattered lights must be gathered, as the verse promises, “From there Havayah your G-d will gather you” (Deuteronomy 30:4). The gathering is done in two ways: by uprooting the will that desired the wrong thing, and by verbal confession.

שהרי הם בחינת אותיות הנפולין וע"י אותיות אשמנו בגדנו כ"י מעלים האותיות. ולכן לא די בעקירת הרצון לבד כ"א ג"כ וידוי דברים.

for they are at the level of fallen letters, and through the letters of "We have trespassed, we have betrayed," etc., one raises up the letters. Therefore uprooting the will alone is not enough; rather, verbal confession too [is needed].

Confession is needed because the scattered powers are "fallen letters," the letters of improper speech and thought; saying the letters of the confession, "We have trespassed, we have betrayed," raises those letters up. So uprooting the will is not enough on its own.

5 ועוד כי הנה מכל עון נברא קטיגור⁴⁷ א' ויש בו ג"כ נפש וגוף. הנפש נעשה מן התאוה והרצון שלבו נתאוה לדבר ההוא. והגוף נעשה מהמעשה ההוא או מהדבור כ"י.

Furthermore: from every sin one accuser is created, and it too has a soul and a body. The soul is made from the desire and the will, in that his heart desired that thing; and the body is made from that act, or from the speech, etc.

A further reason for both steps: the Mishnah teaches that whoever commits a transgression acquires an accuser (Avos 4:11), and this accuser has a soul and a body. Its soul is made from the desire that led to the sin, and its body from the deed or the words.

ולכן כדי להיות מחיתי כעב פשע"ך⁴⁸ כ"י הוא ג"כ ע"י ב' דברים שע"י עקירת הרצון מוציא הנפש וע"י וידוי דברים נמחה הגוף כ"י.

Therefore, for there to be "I have wiped away your transgressions like a cloud," etc., it is likewise through two things: through uprooting the will one takes out the soul, and through verbal confession the body is wiped away, etc.

So for the sin to be erased, as in "I have wiped away your transgressions like a cloud" (Isaiah 44:22), both are needed. Uprooting the will removes the accuser's soul, and verbal confession erases its body.

וההעלאה הוא ⁴⁹ לבחיי למ, דצולם בחיי מקיפים שהמקיף מסמא עיני החיצונים שלכן אחיזתם בין פנימי למקיף ואחוריהם למקיף שאין יכולים להסתכל בא"מ [באור מקיף] שהוא מסמא עיניהם. וזהו על אויבך דהיינו למקום שאין האויבים שולטים ⁵⁰ כו

And the ascent is to the level of the lamed of tzelem, the level of the makifim (encompassing lights); for the makif blinds the eyes of the external forces (chitzonim). That is why their hold is between the inner [light] and the makif, with their backs to the makif: for they cannot gaze at the encompassing light (or makif), since it blinds their eyes. And this is “above your enemies” (al oyvecha): that is, to a place where the enemies have no dominion, etc.

The scattered powers are raised to the lamed of tzelem, the encompassing lights. The external forces cannot face an encompassing light, which blinds them, so they cling only to the space between the inner light and the makif, with their backs to it. This is how the Alter Rebbe reads “When you go out to war al oyvecha”: not only “against your enemies” but “above your enemies,” to a place where they have no power.

(ובזה יש לתרץ קושיא במ"ש אסתר למרדכי כל עבדי המלך כו' יודעים אשר כל איש ואשה אשר יבוא אל המלך אל החצר הפנימית אשר לא יקרא כו' ואני לא נקראתי ⁵¹ כו'.

(And with this one can resolve a difficulty in what Esther said to Mordechai: “All the king’s servants,” etc., “know that any man or woman who comes to the king, to the inner court, who is not called,” etc., “and I have not been called,” etc.

In a long parenthesis the Alter Rebbe uses this to resolve a difficulty in the Book of Esther. Mordechai asked Esther to plead before the king, and she answered that anyone who enters the king’s inner court uncalled is put to death, and she had not been called (Esther 4:11).

דלכאורה אין זה תירוץ כלל דהרי עכ"פ [על כל פנים] יכלה לבוא אל החצר החיצונה ונערי המלך יגידו אליו מי בחצר וכמ"ש והמן בא לחצר בית המלך ⁵² החיצונה לאמר למלך כו'.

For seemingly this is no answer at all, since in any case she could have come to the outer court, and the king’s attendants would have told him who was in the court; as it is written, “And Haman had come into the outer court of the king’s house to speak to the king,” etc.

This seems to be no answer, since she could have gone to the outer court, where the attendants would announce her to the king. That is what Haman did when he came to the outer court to speak to the king (Esther 6:4).

אך אסתר קיימה כמ"ש בתורה כי תצא למלחמה צ"ל על אויבך דהיינו למקום שאין האויבים שולטים והוא בחינת חצר הפנימית משא"כ בבחינת חצר החיצונה הרי שם יש אחיזה למהן ג"כ כמ"ש והמן בא לחצר כו' החיצונה כנ"ל.

But Esther fulfilled what is written in the Torah: "When you go out to war," it must be "above your enemies," that is, to a place where the enemies have no dominion, which is the level of the inner court; whereas at the level of the outer court, Haman too has a hold there, as it is written, "And Haman had come into the court," etc., "the outer," as mentioned above.

The answer is that Esther kept the Torah's principle that the war must be waged "above your enemies," in the inner court, where they cannot take hold. In the outer court Haman too had a hold, as the verse shows him standing there.

כי חצר החיצונה הוא המשכת החיות לחיצוניות העולמות כמ"ש בפ' במדבר ע"פ וארשתוך לי⁵³ כו' וע' בד"ה ונתתי לך מהלכים⁵⁴ בפ' תשמור את חצרי כו' דלכך צריך שמירה כו'.

For the outer court is the drawing down of life-force (chayus) to the outer dimension (chitzoniyyus) of the worlds, as is written in Parshas Bamidbar on the verse "And I will betroth you to Me," etc.; and see the discourse beginning "And I will give you places to walk," on the meaning of "you shall guard My courts," etc., that this is why guarding is needed, etc.

The outer court stands for life-force drawn into the outer dimension of the worlds, where the opposing forces can take hold. The Alter Rebbe refers to his discourses on "And I will betroth you to Me" (Hosea 2:21) and on "you shall guard My courts" (Zechariah 3:7), which explain why such a court needs guarding.

אך חצר הפנימית הוא בחי' מפתחות הפנימית וכמ"ש בפ' ראה בד"ה כי תשמע שהוא המשכת אור א"ס ב"ה מבחי' סוכ"ע וז"ש [וזהו שכתוב] שער החצר הפנימית⁵⁵ הפונה קדים.

But the inner court is the level of the inner keys, as is written in Parshas Re'eh, in the discourse beginning "If you hear," that it is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from the level of the light that encompasses all worlds (sovev kol almin). And this is [the meaning of] what is written, "The gate of the inner court that faces east (kadim),"

The inner court is the "inner keys": light drawn from the Infinite One's sovev kol almin, the light that encompasses all worlds. The Alter Rebbe cites his discourse in Re'eh and Ezekiel's "gate of the inner court that faces east (kadim)" (Ezekiel 46:1).

שהוא פונה לבחי' קדמונו של עולם. וע"ז נא' [נאמר] סגור יהיה כו' וכיום השבת יפתח וכמ"ש במ"א ע"פ ויקהל משה⁵⁶ כו'.

for it faces toward the level of the Primordial One of the world (Kadmono shel olam). And of this it is said, "shall be closed," etc., "and on the Shabbos day it shall be opened"; as is written elsewhere on the verse "And Moshe assembled," etc.

The word for east, kadim, is read as kadmon, "the Primordial One of the world." That gate "shall be closed" on weekdays and opened on Shabbos, the time of a higher revelation; the discourse on "And Moshe assembled" (Exodus 35:1) develops this.

ולכן הוכרחה לבוא דוקא אל החצר הפנימית שהוא בחי' על אויביך אשר משם נמשך נצוח המלחמה לה' בעמלק⁵⁷ (כו') וכ"ז [וכל זה] הוא בחי' העלאות התפשטות פיזור הנפש במודומ"ע [במחשבה דבור ומעשה] שהן לבושים.

Therefore she had to come specifically to the inner court, which is the level of "above your enemies," from which is drawn the victory of "Havayah's war against Amalek," etc.) And all this is the level of the raising up of the scattered outspreading of the soul into thought, speech and action, which are garments.

That is why Esther had to come to the inner court specifically: it is the level "above your enemies," the source of victory in "Havayah's war with Amalek" (Exodus 17:16), and Haman was of Amalek. Closing the parenthesis, the Alter Rebbe says that all this concerns raising the soul's outer garments, its scattered thought, speech and action.

אבל להעלות עצמיות הצי' שהוא בחי' חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] צ"ל תשובה יותר עילאה כי כמה מדרגות יש בתשובה

But to raise up the very essence of the tzadi, which is the level of Chochmah (wisdom), Binah (understanding) and Daas (knowledge), Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), Netzach (victory), Hod (splendor) and Yesod (foundation), a higher teshuvah (return) is needed; for there are many levels in teshuvah

Raising the essence of the tzadi itself, the nine powers of the soul's intellect and emotions rather than their garments, requires a higher teshuvah. Teshuvah has many levels.

(עיי' בד"ה האזינו השמים ⁵⁸ הנ"ל בענין שבת אותיות תשב ומי שטרח ⁵⁹ בע"ש [בערב שבת] היינו התפלה שבכל יום כו' שהיא ג"כ בחי' תשובה כו' ע"י יבוא לבחי' תשובה דשבת.

(see the discourse beginning "Listen, O heavens," mentioned above, on the matter that Shabbos has the letters of tashev ("return"), and that "one who toiled on Erev Shabbos" is the prayer of every day, etc., which is also a level of teshuvah, etc.; through this he will come to the level of the teshuvah of Shabbos.

The parenthesis cites the discourse "Listen, O heavens": the word Shabbos has the letters of tashev, "return," and the Talmud's "one who toiled on the eve of Shabbos [will eat on Shabbos]" refers to the daily prayers. Prayer is itself a kind of teshuvah, and it leads to the teshuvah of Shabbos.

ויש עוד בחי' שבת שבתון שלמעלה גם מבחי' תשובה דשבת כו' ע"ש ומשם יובן למש"כ [למה שכתוב] והיינו ע"י המשכת למ"ד דצלם בחי' מזל ⁶⁰ שצריך להתחיל מבחי' מזל

And there is a further level, Shabbos Shabbason, which is higher even than the level of the teshuvah of Shabbos, etc.; see there, and from there what is written [here] will be understood.) And this is through drawing down the lamed of tzelem, the level of mazal: for one must begin from the level of mazal,

There is a level higher still, Shabbos Shabbason, above the teshuvah of Shabbos. This higher teshuvah comes by drawing down the lamed of tzelem, the mazal, and the process must begin from the mazal.

והיינו ע"י תורה ומצות מצות הם כתר ותורה חכמה אורייתא מחכמה נפקת כו' וכתוב חכמת אדם תאיר פניו ⁶¹ וע"י יאר פניו אתנו סלה ⁶² להיות גילוי פנימית הלב. ⁶³

and this is through Torah and mitzvos. The mitzvos are Keser (the Crown), and the Torah is Chochmah — "the Torah issues from Chochmah," etc. And it is written, "A man's wisdom makes his face shine"; and through this, "May He make His face shine upon us, selah," so that there be a revelation of the inner dimension (pnimiyus) of the heart.

The mazal is drawn down through Torah and mitzvos: the mitzvos correspond to Keser, will, and the Torah to Chochmah, as "the Torah issues from Chochmah." As "A man's wisdom makes his face shine" (Ecclesiastes 8:1), so "May He make His face shine upon us" (Psalms 67:2): the inner dimension of the heart is revealed.

SECTION 3 • ¶6-8

Torah, awe and the bride

6 וז"ש [וזהו שכתוב] לך אמר לבי בקשו פני⁶⁴ את פניך ה' אבקש כו'. וע' מ"ש בד"ה וידבר אלקים⁶⁵ את⁶⁶ כל הדברים האלה לאמר גבי אם אין חכמה אין יראה.^{67,68}

And this is [the meaning of] what is written, "For You my heart has said, 'Seek My face'; Your face, Havayah, I will seek," etc. And see what is written in the discourse beginning "And G-d spoke all these words, saying," regarding "If there is no wisdom, there is no awe."

This is the meaning of "For You my heart has said, 'Seek My face'; Your face, Havayah, I will seek" (Psalms 27:8): seeking G-d's "face" (panim), which the paragraph links to the inner dimension (pnimiyus) just mentioned. The Alter Rebbe refers to his discourse on "And G-d spoke all these words" (Exodus 20:1), which explains the Mishnah "If there is no wisdom, there is no awe" (Avos 3:17).

שזהו ענין יראה עילאה הנמשך מבחי' מזליהו חזי⁶⁹ כנזכר גבי חברי דניאל אבל חרדה גדולה נפלה עליהם.⁷⁰

For this is the matter of the higher awe (yirah ila'ah), which is drawn from the level of "their mazal sees," as mentioned regarding Daniel's companions: "but a great trembling fell upon them."

The awe meant there is the higher awe, which comes from the level of "their mazal sees." The Talmud says this about Daniel's companions: they did not see the vision, yet "a great trembling fell upon them" (Daniel 10:7), because their mazal saw it.

וגילוי זה בבחי' מזליהו נמשך ע"י עסק התורה שע"י תתעורר שרש נשמתו למעלה בחינת מזליה ולכן אם אין חכמה אין יראה.

And this revelation, at the level of their mazal, is drawn down through occupying oneself with Torah; for through this the root of his soul above, the level of his mazal, is aroused. And therefore, "If there is no wisdom, there is no awe."

This revelation of the mazal comes through Torah study, which arouses the root of the soul above. Hence "If there is no wisdom," meaning Torah, "there is no awe": the higher awe depends on Torah awakening the mazal.

7 והנה עייז ולקחת לך לאשה^{71,72} שהצ' דצלם נקרא אשה לגבי תורה שהתורה הוא החתן ביום חתונתו⁷³ זה מ"ת [מתן תורה].

Now, through this, “and you take her to yourself as a wife”: for the tzadi of tzelem is called a “wife” in relation to the Torah, for the Torah is the bridegroom — “on the day of his wedding: this is the Giving of the Torah.”

Through this higher awe comes “and you take her to yourself as a wife” (Deuteronomy 21:11). The tzadi of tzelem is the “wife” in relation to the Torah, the groom, as the Mishnah reads “on the day of his wedding” (Song of Songs 3:11) as the Giving of the Torah.

ולפעמים נקרא התורה כלה א"ת [אל תקרי] מורשה⁷⁴ אלא מאורשה^{75,76,77} והיינו לגבי מ' דצלם (עיינ בבאור ע"פ ששים המה מלכות^{78,79} כו' אחת היא יונתי⁸⁰ כו' וע"פ יונתי⁸¹ בחגוי הסלע⁸² וצ"ל מ"ש בזה"ג [בזהר חלק ג] נשא)

And sometimes the Torah is called a bride: “Do not read morashah (‘inheritance’) but me’orasah (‘betrothed’); and that is in relation to the mem of tzelem. (See the explanation on the verse “There are sixty queens,” etc., “My dove is one,” etc., and on the verse “My dove, in the clefts of the rock.” And [so] one must explain what is written in the Zohar, Part III, Nasso)

Elsewhere the Torah is called a bride: the Talmud reads “The Torah that Moshe commanded us is an inheritance (morashah)” as me’orasah, “betrothed.” The Alter Rebbe says that in relation to the mem of tzelem, the higher makif, the Torah is the bride, refers to his discourses on “There are sixty queens ... my dove is one” and “My dove, in the clefts of the rock,” and with this explains a statement of the Zohar.

(קל"ד א') בענין הכל תלוי במזל⁸³ אפילו ספר תורה בהיכל⁸⁴ משמע דהתורה ג"כ יש בה בחי' מקיף הנקרא מזלא

(folio 134a), regarding “Everything depends on mazal, even a Torah scroll in the Heichal (sanctuary)”: this implies that the Torah, too, has in it the level of a makif, which is called mazala;

The Zohar (Idra Rabba, in Nasso) says that “everything depends on mazal, even a Torah scroll in the Heichal.” This implies that the Torah also has a makif above it, called mazala.

והיינו בחי' מ' שהתורה עצמה היא בחינת חכמה ובפ' בהעלותך (דקנ"ב ע"א) ונשמתא לנשמתא⁸⁵ כו'

and that is the level of the mem, for the Torah itself is the level of Chochmah (wisdom). And in Parshas Beha'aloscha (folio 152a): “and the soul of the soul,” etc.

The Torah's makif is the mem, while the Torah itself is Chochmah. The Zohar in Beha'aloscha likewise speaks of “the soul of the soul”: the Torah is the soul, and above it is a higher “soul of the soul.”

ועדיין י"ל [יש לומר] המדרש בשה"ש [בשיר השירים] רבה⁸⁶ ע"פ אם יתן איש את כל הון⁸⁷ ביתו באהבה⁸⁸ שאמר ר' [רבין] יוחנן לר' [לרבין] חייא בר אבא שמכרתי דבר שניתן לששת ימים כו'

And along these lines one may explain the Midrash in Shir HaShirim Rabbah on the verse "If a man would give all the wealth of his house for love," where Rabbi Yochanan said to Rabbi Chiya bar Abba, "I sold something that was given in six days," etc.,

Along these lines one can explain the Midrash on "If a man would give all the wealth of his house for love" (Song of Songs 8:7). Rabbi Yochanan, who had sold his fields so as to study Torah, told Rabbi Chiya bar Abba that he had sold something given in six days.

שנאמר כי ששת ימים עשה⁸⁹ אבל התורה ניתנה לארבעים יום שנאמר ויהי שם עם⁹⁰ ה' ארבעים יום.

"as it is said, 'For in six days [He] made'; but the Torah was given in forty days, as it is said, 'And he was there with Havayah forty days.'"

The world was made in six days (Exodus 20:11), but the Torah was given over forty days, the forty days Moshe was on the mountain "with Havayah" (Exodus 34:28).

דענין ארבעים יום י"ל [יש לומר] כנגד בחי' כחב"ד [כחכמה בינה ודעת] הנקרא מ"ם כנ"ל ועמ"ש במ"א גבי מזמור לתודה⁹¹ הריעו⁹² לה' כל הארץ בענין התודה שהיו בה ארבעים חלות כו' ע"ש.⁹³

For the matter of the forty days, it may be said, corresponds to the level of Keser, Chochmah, Binah and Daas, which is called mem, as mentioned above. And see what is written elsewhere regarding "A psalm of thanksgiving: Shout to Havayah, all the earth," on the matter of the thanksgiving offering, which had forty loaves, etc.; see there.

The forty days, the Alter Rebbe suggests, correspond to Keser, Chochmah, Binah and Daas, called mem, whose value is forty: the Torah's own makif. He also refers to his explanation of "A psalm of thanksgiving" (Psalms 100:1), on the forty loaves of the thanksgiving offering.

8 וא"כ לכאורה אינו מובן מש"כ [מה שכתוב] שהתורה נקרא מאורשה לגבי בחי' מ"ם שכנשמה אך י"ל [יש לומר] דמה שבתורה עצמה יש ג"כ בחי' מ"ם היינו מקור ושרש התורה שמשם ניתנה וכמ"ש במ"א בפי' ומדבר מתנה⁹⁴ סד"ה צאינה וראינה.⁹⁵

If so, what was written — that the Torah is called “betrothed” in relation to the level of the mem in the soul — is seemingly not understood. But it may be said that [the fact] that the Torah itself also has a level of mem refers to the source and root of the Torah, from which it was given; as is written elsewhere, on the meaning of “And from the wilderness, Mattanah (a gift),” at the end of the discourse beginning “Go out and see.”

A difficulty: if the Torah itself has a mem, how can it be called “betrothed” in relation to the soul’s mem? The answer is that the Torah’s mem is its source and root, from which it was given, as the Alter Rebbe explains on “And from the wilderness, Mattanah” (Numbers 21:18) at the end of his discourse “Go out and see.”

אבל התורה עצמה היא בבחי' חכמה אורייתא מחכמה נפקת כו'. וזהו ענין ברכו בתורה תחלה^{96,97} שהוא על המשכת אור א"ס בחי'ע [בחכמה עילאה]:

But the Torah itself is at the level of Chochmah (wisdom) — “the Torah issues from Chochmah,” etc. And this is the matter of blessing over the Torah first, which concerns drawing down the Infinite Light (Or Ein Sof) into the higher Chochmah (Chochmah Ila’ah).

The Torah itself is Chochmah, as “the Torah issues from Chochmah,” so relative to the soul’s mem it is the bride. This is the point of blessing over the Torah first, which the Talmud stresses: the blessing draws the Infinite Light into the higher Chochmah, the Torah’s source.

SECTION 4 • 19-11

Shaving the head and doing the nails

9 ג וגלחה את ראשה.⁹⁸ מותר מוחין כי הנה במדרגות העליונות דקדושה המותר מוחין הוא בחי' קדושה עליונה שהוא בחי' י"ג מדה"ר [מדות הרחמים] שהן נמשכין מבחי' שערות כו' משא"כ בלוי' והעבירו תער⁹⁹ כו'.

3. “And she shall shave her head”: [this is] the excess of the intellect (mosarei mochin). For in the supernal levels of holiness, the excess of the intellect is the level of supernal holiness, which is the level of the Thirteen Attributes of Mercy, which are drawn from the level of hairs, etc.; whereas with the Levites, “and they shall pass a razor,” etc.

Section 3 turns to “and she shall shave her head” (Deuteronomy 21:12). Hair is the “excess of the intellect” (mosarei mochin), what grows out beyond the mind’s essential content. In the highest levels of holiness this excess is itself supernal holiness: the Thirteen Attributes of Mercy flow from the supernal “hairs.” Below it is otherwise, as the Levites at their consecration had to “pass a razor” over their flesh (Numbers 8:7).

10 והוא עד"מ כמכו שיחת חולין של ת"ח [תלמיד חכם / תלמידי חכמים]¹⁰⁰ כו' והיינו לת"ח [לתלמיד חכם / לתלמידי חכמים] דייקא¹⁰¹ משא"כ לשארי אנשים הם דברי הבאי

By way of analogy, it is like the mundane conversation of Torah scholars, etc.; and that is for a Torah scholar specifically, whereas for other people these are empty words,

An analogy: the Talmud says that even the casual conversation of Torah scholars requires study (Sukkah 21b). That holds for a Torah scholar specifically; the casual talk of other people is simply empty words.

והיינו לפי שהת"ח [שהתלמיד חכם / שהתלמידי חכמים] הוא בבחי' מוחין דגדלות לכך אף השיחת חולין שלו שזהו כמו מותרי מוחין ימצא בהם טוב וקדושה

and that is because the Torah scholar is at the level of mature intellect (mochin degadlus). Therefore even his mundane conversation, which is like the excess of the intellect, will be found to contain good and holiness.

A Torah scholar lives at the level of mature intellect (mochin degadlus). So even his surplus, his casual talk, which is like the "excess of the intellect," contains good and holiness.

וזהו ענין ועלהו לא יכול¹⁰² אפילו בחי' העלין שהם אינם עיקר הפרי אעפ"כ [אף על פי כן] כו' שלגודל חכמתו לכך גם בשיחת חולין שלו מלובש חכמה מה שאין כן לשארי אנשים

And this is the matter of "and its leaf shall not wither": even the level of the leaves, which are not the chief thing, the fruit — nevertheless, etc.; for because of the greatness of his wisdom, wisdom is clothed even in his mundane conversation, which is not so for other people

This is the verse the Talmud brings for the teaching: "and its leaf shall not wither" (Psalms 1:3); even the leaves, which are not the fruit, have worth. Rashi there, as the Kehot note quotes, says that even the tree's waste is needed, and so is the talk of scholars. Because the scholar's wisdom is great, it is clothed even in his ordinary words.

(והוא קרוב לענין מ"ש במ"א גבי ענין משלי שלמה דדוקא שלמה היה יכול להלביש השכל במשל גשמי וכן ר' [רבי] מאיר ולכן אמרו משמת ר"מ [רבי מאיר] בטלו מושלי משלים^{103, 104} כו'. וע' בפרשת לך לך בד"ה והבדילה הפרכת).¹⁰⁵

(and this is close to what is written elsewhere regarding the proverbs of Shlomo: that specifically Shlomo could clothe the intellect in a physical parable, and so too Rabbi Meir; and therefore they said, "When Rabbi Meir died, the tellers of parables ceased," etc. And see Parshas Lech Lecha, in the discourse beginning "And the curtain shall divide").

This resembles what is said of King Shlomo's proverbs: only Shlomo could clothe wisdom in a physical parable, and Rabbi Meir could too, of whom the Mishnah says that when he died the tellers of parables ceased (Sotah 9:15). The Alter Rebbe also refers to his discourse in Lech Lecha beginning "And the curtain shall divide."

ולכן עד"ז אמרו ע"ה [עם הארץ] אסור לאכול בשר¹⁰⁶ שהבשר שהוא מותרות מפיל אותו משא"כ צדיק אוכל לשובע נפשו¹⁰⁷ כו' וכן עד"ז בבגדים

Therefore, along the same lines, they said, "An unlearned person (am ha'aretz) is forbidden to eat meat," for meat, which is an excess, makes him fall; whereas "The righteous man eats to the satisfying of his soul," etc. And likewise, along these lines, with clothing:

In the same way the Talmud says an unlearned person may not eat meat (Pesachim 49b): for him meat, a luxury beyond need, causes a fall, while "the righteous man eats to satisfy his soul" (Proverbs 13:25). The same applies to clothing.

הנה בכה"כ כתיב ועשית בגדי קדש¹⁰⁸ לאהרן אחיך לכבוד ולתפארת כי כה"ג [כהן גדול] שהוא מבחי חכמה כח מה בחי ביטול לכך כבוד חכמים ינחלו.¹⁰⁹

regarding the Kohen Gadol it is written, "And you shall make holy garments for Aharon your brother, for glory and for beauty"; for the Kohen Gadol, who is from the level of Chochmah (wisdom) — koach mah ("the power of 'what'"), the level of self-nullification (bittul) — therefore "the wise shall inherit honor."

Of the Kohen Gadol it is written, "Make holy garments for Aharon your brother, for glory and for beauty" (Exodus 28:2). He stems from Chochmah, read as koach mah, "the power of 'what,'" a state of self-nullification, so honor suits him: "the wise shall inherit honor" (Proverbs 3:35).

משא"כ לשארי אנשים הרי התאוה והכבוד מוציאין את האדם¹¹⁰ מן העולם¹¹¹ (וכמ"ש בפ' אחרי ע"פ כי ביום הזה יכפר¹¹² כו') וכה"ג [וכהאי גוונא] הבעל תשובה צריך לסיגופים.

Whereas for other people, "desire and honor remove a person from the world" (as is written in Parshas Acharei on the verse "For on this day He shall atone," etc.). And likewise, the baal teshuvah (penitent) needs self-mortifications:

For other people, "desire and honor remove a person from the world" (Avos 4:21), as the Alter Rebbe explains in his discourse on "For on this day He shall atone" (Leviticus 16:30). Likewise a baal teshuvah needs sigufim, acts of self-denial.

תשובת הגדר שלא יפול ח"ו [חס ושלום] משא"כ מי שלא חטא כו'. וזהו וגלחה את ראשה. דהיינו המותרות ולהסתפק בהכרחי:¹¹³

the teshuvah of a fence (teshuvas hageder), so that he not fall, G-d forbid; whereas one who has not sinned, etc. And this is "and she shall shave her head": that is, the excesses, and being content with what is necessary.

These self-denials are teshuvas hageder, a "fence" that keeps him from falling again; one who has not sinned does not need them. This is "she shall shave her head": giving up the excess and being content with what is necessary.

11 ועשתה את צפרניה.¹¹⁴ היינו מותרי המדות¹¹⁵ חסד דרועא ימינא אברהם שיצא ממנו¹¹⁶ כו' שאחזתם הוא בצפרנים פסולת. אך פי' וגלחה את ראשה.¹¹⁷

"And she shall do her nails": this is the excess of the emotive attributes (middos) — Chesed (kindness), "the right arm," Avraham, "from whom came forth," etc. — for their hold is in the nails, the waste. But the meaning of "And she shall shave her head"

"And she shall do her nails" refers to the excess of the emotive attributes. Chesed, the "right arm," is Avraham's attribute, yet from Avraham came out Yishmael (Pesachim 56a), an example of the waste of Chesed; the external forces hold onto such waste as onto the nails. The Alter Rebbe now explains what "shaving the head" means in practice.

דהיינו מותרי מוחין הוא ענין ההתחכמות היתירה במילי דעלמא. והוא ע"ד מ"ש לא לחכמים לחם.¹¹⁸ כי הגם דכתיב וברכך ה' אלקיך בכל אשר תעשה.

— that is, the excess of the intellect (mosarei mochin) — is the matter of excessive cleverness in worldly affairs. This is along the lines of what is written, "Bread is not to the wise." For although it is written, "And Havayah your G-d will bless you in all that you do,"

The excess of the intellect is excessive cleverness in worldly affairs, of which Koheles says, "Bread is not to the wise" (Ecclesiastes 9:11). Yet the Torah also says, "Havayah your G-d will bless you in all that you do" (Deuteronomy 15:18), which seems to call for effort.

שהברכה וההמשכה נמשך בכל אשר תעשה דוקא שהוא כלי וסיבה שבזה יומשך לו מה שנקצב לו ברי"ה [בראש השנה]¹¹⁹ ויוה"כ [יום הכפורים] פרנסה משא"כ אם ישב בטל

[meaning] that the blessing and the flow are drawn down specifically “in all that you do,” which is a vessel and a cause through which what was allotted to him on Rosh HaShanah and Yom Kippur, [his] livelihood, will be drawn to him; whereas if he sits idle

That verse means the blessing comes specifically through “what you do”: a person’s work is the vessel and the means by which the livelihood allotted to him on Rosh HaShanah and Yom Kippur (Beitzah 16a) reaches him. One who sits idle, by contrast, makes no such vessel.

ולא יעסוק כלל באיזה פרנסה לא יומשך ההמשכה בגשמיות והיינו משום שבעוה"ז הגשמי נמשך ההשפעה בלבד והסתר עד שאותותינו לא ראינו¹²⁰

and does not engage at all in any livelihood, the flow will not be drawn down into physical [form]. And this is because in this physical world the influence is drawn down in a garment and in concealment, until “our signs we have not seen”

If a person does no work at all, the blessing does not take physical form. In this physical world divine influence comes clothed and concealed, so much so that “we have not seen our signs” (Psalms 74:9).

(וכמ"ש במ"א בד"ה ומרדכי יצא^{121, 122} כו' ע"ש ובד"ה וברוך¹²³ הנ"ל וע' ג"כ בפ' מסעי בד"ה לבאר ענין המסעות¹²⁴ במש"ש [במה שכתוב שם] לכן שם אל אדי המחיה עשייה כו')

(as is written elsewhere, in the discourse beginning “And Mordechai went out,” etc.; see there; and in the discourse beginning “And He will bless you,” mentioned above. And see also Parshas Masei, in the discourse beginning “To explain the matter of the journeys,” in what is written there: therefore the Name E-I Ado-nai, which gives life to Asiyah, etc.).

The Alter Rebbe refers to his discourses on “And Mordechai went out” (Esther 8:15) and “And He will bless you,” and to Likkutei Torah, Masei, on the divine Name E-I Ado-nai, which gives life to the World of Asiyah (Action).

אך מ"מ ההשפעה עצמה נמשך מלמעלה וברוך ה' בכל כו' אלא שהאדם מחויב לעשות כלי שבזה יומשך הברכה לפי שכך הוא סדר ההמשכה כנ"ל.

Nevertheless, the influence itself is drawn from above — “And Havayah will bless you in all,” etc. — only that a person is obliged to make a vessel through which the blessing will be drawn down, because such is the order of the flow, as mentioned above.

Still, the blessing itself comes from above, as the verse says, “Havayah will bless you.” A person must only make a vessel for it, because that is the order by which divine flow descends.

אך ריבוי ההתחכמות בזה הוא מותר מוחין אשר ע"י נאמר לא לחכמים לחם. כי בזה מראה שעולה על דעתו שהסיבה והלבוש ההוא והתחבולה היא עיקרית בהשפעה זו והוא בחי' נפרד כו'

But much cleverness in this is the excess of the intellect, of which it is said, "Bread is not to the wise." For by this he shows that it occurs to him that that cause and garment and stratagem are the essential thing in this influence; and this is the level of [being] separate, etc.

Piling up cleverness in one's work is the "excess of the intellect," of which "Bread is not to the wise" was said. It shows that he thinks the means, the "garment" and the scheme, are what really produce the blessing, and this is a state of separateness from G-d.

(וכמ"ש בד"ה שובה ישראל¹²⁵ כו' שע"י גורם להיות לו לב האבן כו' ע"ש) והוא כמשל מי שתופר לו לבוש כמדה הצריך הוא טוב

(as is written in the discourse beginning "Return, O Israel," etc., that through this he causes himself to have a heart of stone, etc.; see there). It is like the analogy of one who sews himself a garment: to the measure needed, it is good;

Such an attitude produces a "heart of stone," as explained in the discourse "Return, O Israel" (Hosea 14:2). The analogy is a garment: one sewn to the measure a person needs is good.

אבל אם מאריך אותו יותר מדאי גורם שיפול מחמתו ח"ו [חס ושלום]. (והא דארז"ל [דאמרו רבותינו זכרונם לברכה] נדה) (דף ע' ע"י)¹²⁶ מה יעשה אדם ויתעשר¹²⁷ ירבה בסחורה כו'

but if he lengthens it too much, it causes him to fall because of it, G-d forbid. And as for what our Sages, of blessed memory, said (Niddah, folio 70): "What should a person do to become rich? Let him increase his commerce," etc. —

A garment that is too long trips its wearer, and too much cleverness in business does the same. The Alter Rebbe then addresses the Talmud's advice (Niddah 70b): "What should a person do to become rich? Let him increase his commerce."

זהו כמש"ש [כמה שכתוב שם] כשמבקש רחמים מ"י שהעושר שלשו על עושר אז ודאי צריך ג"כ לעשות לבוש וכלי שיוכל לשרות בזה הברכה.

this is as it says there: when he asks for mercy from the One to whom wealth belongs, for wealth, then certainly he also needs to make a garment and a vessel in which the blessing can rest.

The Talmud there continues that many did so without success, so one must ask for mercy from Him to whom wealth belongs. The Alter Rebbe explains that when a person prays for wealth, he must also make a garment and a vessel for the blessing to rest in.

וגם זאת רק ירבה¹²⁸ בסחורה ולא ריבוי ההתחכמות יותר מדאי והעמקה דאדרבה לא לחכמים לחם כו'

And even this, only “let him increase his commerce,” and not too much cleverness and delving deep, for on the contrary, “Bread is not to the wise,” etc.

Even then the Talmud says only “increase commerce,” not excessive cleverness and deep scheming. Those, by “Bread is not to the wise,” work against him.

וכי"ש [וכל שכן] מי שאינו אץ להתעשר רק מסתפק בהכרחי או אף אם רוצה להתעשר אלא שלא בקש רחמים ע"ז אז רבוי הסחורה ג"כ הי"ל [הוה ליה] כלבוש ארוך יותר מדאי כו'.

And all the more so one who is not hasty to become rich, but is content with what is necessary; or even if he wants to become rich, but has not asked for mercy for this: then much commerce, too, is like a garment that is too long, etc.

All the more so for one who is not hasty to get rich and is content with what he needs, or who wants wealth but has not prayed for it. For him, much commerce is a garment that is too long.

אלא דכשמבקש רחמים ע"ז אז לא סגי בלי שירבה בסחורה כמש"ש [כמה שכתוב שם] בגמ' [בגמרא] דהא בלא הא לא סגי.

But when he asks for mercy for this, then it does not suffice without his increasing his commerce, as it says there in the Gemara, “for this without that does not suffice.”

Only when he prays for wealth is increased commerce necessary. As the Talmud concludes, “this without that does not suffice”: prayer and effort go together.

והיינו מטעם הנ"ל שהשפעה בעשייה נמשך על ידי לבוש כו' בכל אשר תעשה. וזהו ענין וגלחה את ראשה המותר מוחין הנ"ל

And this is for the reason mentioned above, that the influence in Asiyah (Action) is drawn down through a garment, etc. — “in all that you do.” And this is the matter of “and she shall shave her head”: the excess of the intellect mentioned above

The reason is the one given above: in Asiyah, the world of action, divine influence comes through a garment, “in all that you do.” This is the meaning of “she shall shave her head”: removing the excess of the intellect.

(שהם נמשלו לבחינת שערות שמהם יניקת החיצונים ע"ד שער באשה ערוה¹²⁹ משא"כ בתורה כתיב סלסלה ותרוממך¹³⁰ כי התורה שרשה מח"ע [מחכמה עילאה] וכתר עליון אשר משם ההמשכה דייקא ע"י בחי' שערות כו'.

(which are likened to the level of hairs, from which the external forces draw nurture, in the manner of "a woman's hair is nakedness"; whereas regarding the Torah it is written, "Exalt her (salseleha) and she will raise you up," for the Torah's root is from the higher Chochmah (Chochmah Ila'ah) and the supernal Keser, from which the flow is specifically through the level of hairs, etc.;

The closing parenthesis explains why this excess is likened to hair: the external forces draw nurture from hair, as the Talmud's "a woman's hair is nakedness" (Berachos 24a) indicates. Of the Torah, by contrast, it is written "Exalt her (salseleha)" (Proverbs 4:8), a word associated with curling, as of hair, because the Torah is rooted in the higher Chochmah and the supernal Keser, whose flow comes down specifically through "hairs."

שאל"כ [שאם לא כן] לא יוכלו העולמות לקבל כו'. ועיין מ"ש במ"א ס"פ לך לך בד"ה שרי אשתך^{131, 132} והנה למעלה כך היא המדה כו' ע"י צמצום דוקא כו' משא"כ למטה בבחי' שרה כו'

for otherwise the worlds would not be able to receive, etc. And see what is written elsewhere, at the end of Parshas Lech Lecha, in the discourse beginning "Sarai your wife": "Now above, such is the measure," etc., "through tzimtzum (contraction) specifically," etc.; "whereas below, at the level of Sarah," etc.,

Without such contraction into "hairs" the worlds could not receive the light. The Alter Rebbe cites his discourse on "Sarai your wife" (Genesis 17:15): above, new life comes about specifically through tzimtzum (contraction), while below, at the level of Sarah, the order is reversed.

הוא להיפך ממש כו' ועי' בפ' תצוה בד"ה ועשית בגדי קדש^{133, 134} במש"ש [במה שכתוב שם] אבל בחי' ורב חסד כו' ודרך גילוי זה והמשכה זו כו' הוא כמ"ש כשמן ה טוב על ראש יורד על הזקן כו' ע"ש.

"it is the very opposite," etc. And see Parshas Tetzaveh, in the discourse beginning "And you shall make holy garments," in what is written there: "But the level of 'and abundant in kindness,'" etc., "and the way of this revelation and this flow," etc., "is as it is written, 'Like the good oil upon the head, running down upon the beard,'" etc.; see there.

He also cites his discourse on "And you shall make holy garments" (Exodus 28:2): the level of "abundant in kindness" (rav chesed) flows down like "the good oil upon the head, running down upon the beard" (Psalms 133:2), that is, through the hair of the beard.

ועי' בפ' אמור בד"ה ונקדשתי בתוך¹³⁵ כו' ובפרשת נצבים בביאור על פי' כי כארץ תוציא צמחה¹³⁶
כו':^{137, 138}

And see Parshas Emor, in the discourse beginning “And I shall be sanctified in the midst,” etc., and Parshas Nitzavim, in the explanation on the verse “For as the earth brings forth its growth,” etc.)

Two more references close the parenthesis: the discourse in Emor beginning “And I shall be sanctified in the midst [of the children of Israel]” (Leviticus 22:32), and the explanation in Nitzavim of “For as the earth brings forth its growth” (Isaiah 61:11).

SECTION 5 • ¶12-13

The captive garment and the house

12 והסירה את שמלת שביה.¹³⁹ שמלה הוא בחי' מקיף ויש מקיף גם בזלעו"ז [בזה לעומת זה] כי בבואה דבבואה^{140, 141} לית להו

“And she shall remove the garment of her captivity”: a garment is the level of a makif (encompassing light). And there is a makif in the opposing side as well; for “a reflection of a reflection they do not have,”

“And she shall remove the garment of her captivity” (Deuteronomy 21:13): a garment surrounds the body, so it stands for a makif. The opposing side, kelipah, also has a makif, as the Talmud says of demons that they have no “reflection of a reflection” (Yevamot 122a).

אבל בבואה לחודא אית להו (ועיין מזה בפע"ח [בפרי עץ חיים] בכוונת הושענא רבה¹⁴² אך שם נתי' [נתבאר] ענין בבואה דבבואה באופן אחר)

“but a reflection alone they do have” (and see on this Pri Etz Chaim, in the kavanah of Hoshana Rabbah, though there the matter of a reflection of a reflection is explained in another way);

The same Talmudic passage says they do have a “reflection” alone. Pri Etz Chaim, in the kavanos of Hoshana Rabbah, also discusses the reflection and the reflection of a reflection, but explains them differently.

והיינו כמבואר למעלה שבקדושה יש ב' מקיפים ל' [לשון] מ' והם בחינת מקיף ומקיף דמקיף והם בחינת חיה יחידה שהם ב' מקיפים ונר"נ [ונפש רוח נשמה] הם פנימים וע' בפ' הרמ"ז [הרב משה זכות] פנחס (דרי"כ סע"א [סוף עמוד א])¹⁴³

and this is as explained above: that in holiness there are two makifim, the lamed and the mem, and they are the level of a makif and a makif of a makif; and they are the level of chayah and yechidah, which are two makifim, while nefesh, ruach and neshamah are inner [levels]. And see the commentary of the Ramaz on Pinchas (folio 220, end of side a),

In holiness there are two makifim, the lamed and the mem: a makif and a makif of the makif. In the soul they are chayah and yechidah, its two encompassing levels, while nefesh, ruach and neshamah are its inner levels; the Alter Rebbe refers to the Ramaz's commentary on the Zohar, Pinchas (220a).

גבי העונה אמן יהא שמיה רבא מברך בכל כחו¹⁴⁴ ועמ"ש בביאור על פ' כי כאשר השמים החדשים.¹⁴⁵ regarding one who answers "Amen, may His great Name be blessed" with all his strength; and see what is written in the explanation on the verse "For as the new heavens."

The Ramaz's comment there is on the teaching about one who answers "Amen, may His great Name be blessed" with all his strength (Shabbos 119b). The Alter Rebbe also refers to his explanation of "For as the new heavens" (Isaiah 66:22).

ובקליפה אין להם בחי' בבואה דבבואה שהוא בחי' המקיף למקיף. וז"ש [וזהו שכתוב] ומכפירים יחידתי¹⁴⁶ שהוא יחדה ממש שאין לה לעומת זה בקליפות.¹⁴⁷

And in kelipah (the husk) they do not have the level of a reflection of a reflection, which is the level of the makif to the makif. And this is [the meaning of] what is written, "and from the young lions, my only one (yechidasi)": for it is truly single, having no counterpart opposite it in the kelipos.

Kelipah lacks the "reflection of a reflection," the makif of the makif. That is why the soul's yechidah is called "my only one" (Psalms 35:17): it is truly single, with no counterpart in kelipah.

אבל בחי' בבואה לחודא היינו מקיף אי' יש להם (ובזה יתורץ איזה דרושים הסותרים לכאורה זא"ז [זה אל זה / זה את זה] דבמ"א נת' [נתבאר] דבחי' אהבה רבה אין כנגדה לעומת זה כמ"ש ע"פ חכלילי עינים^{148, 149} כו'.

But the level of a reflection alone, that is, one makif, they do have. (And with this, some discourses that seemingly contradict each other are reconciled: for in one place it is explained that the level of great love (ahavah rabbah) has no counterpart opposite it, as is written on the verse "His eyes are red," etc.;

Kelipah does have the "reflection alone," one makif. This, the Alter Rebbe notes, reconciles two discourses that seem to contradict each other; the first, on "His eyes are red" (Genesis 49:12), says that ahavah rabbah, "great love," has no counterpart in kelipah.

ובמ, א נת' [נתבאר] שכמו כן בקליפה יש מבחי' הרצון שלמעלה מהשכל שהוא עומק ההתקשרות בהבלי העולם כו' וכמ"ש בד"ה ושמתי כדכד^{150, 151} כו' בעין ומכפירים יחידתי. ולפמשי"כ [ולפי מה שכתוב] א"ש [אתי שפיר] דבחי' מקיף אי' יש להם ובחי' מקיף היינו מה שלמעלה מהשכל.

and elsewhere it is explained that likewise in kelipah there is something of the level of the will that is above intellect, which is the depth of attachment to the vanities of the world, etc., as is written in the discourse beginning "And I will make ... of kaddish," etc., on the matter of "and from the young lions, my only one." But according to what has been written [here], it is well: for one makif they do have, and the level of a makif is what is above intellect.

The second discourse, on "And I will make [your windows] of kaddish" (Isaiah 54:12), says that kelipah does have something of the will above intellect: a deep, irrational attachment to worldly vanities. The resolution is that kelipah has one makif, and a makif is what is above intellect.

אך בחי' מקיף השני שהוא עיקר בחי' המקיף עליון בחי' יחידה ממש והוא נקרא תעלומות לב¹⁵² לית להו רק בקדושה יש בחי' זו כו'.

But the level of the second makif, which is the essence of the level of the supernal makif, the level of yechidah itself, and which is called "the hidden recesses of the heart" — this they do not have; only in holiness is there this level, etc.)

What kelipah lacks is the second makif, the essence of the supernal makif, yechidah itself, called "the hidden recesses of the heart" (Psalms 44:22); that exists only in holiness. The love that has no counterpart therefore belongs to this second makif.

והיינו בחי' למ"ד והוא ענין עבירה גוררת עבירה^{153, 154} וענין אדם מטמא עצמו מעט¹⁵⁵ מטמאין אותו הרבה

And this is the level of the lamed. And it is the matter of “one transgression draws another transgression,” and the matter of “if a person defiles himself a little, he is defiled much”

Kelipah's one makif corresponds to the lamed. It explains the Mishnah “one transgression draws another” (Avos 4:2) and the Talmud's “if a person defiles himself a little, he is defiled much” (Yoma 39a): a pull that surrounds a person from beyond his awareness.

(עיין בר"ח פ' ד' משער הקדושה) והיינו מה שאינו מרגיש בנפשו שזה נמשך לו מבחי' המקיף דקליפה. (see Reishis Chochmah, chapter 4 of the Gate of Holiness); that is, he does not feel in his soul that this is drawn to him from the level of the makif of kelipah.

The Alter Rebbe refers to Reishis Chochmah, Gate of Holiness, chapter 4. The person does not feel that this pull comes to him from the makif of kelipah, because a makif works from outside conscious awareness.

וזהו ענין והסירה את שמלת שביה שצ"ל הסרת המקיף דקליפה בכדי שישרה המקיף דקדושה בחי' למ"ד כנ"ל:

And this is the matter of “and she shall remove the garment of her captivity”: there must be a removal of the makif of kelipah, so that the makif of holiness, the level of the lamed, may rest, as mentioned above.

This is “she shall remove the garment of her captivity”: the makif of kelipah must be removed so that the makif of holiness, the lamed, can rest upon the person.

13 וישבה בביתך.¹⁵⁶ בקביעות שתתישב היטב בנפש בל תמוט לעולם ועד.¹⁵⁷ (ועוי"ל [ועוד יש לומר] כפי' והבאתה אל תוך ביתך¹⁵⁸ כו' וישבה בביתך כו'.

“And she shall dwell in your house”: permanently, so that it settles well in the soul, never to be moved, forever and ever. (And one may further say, on the meaning of “and you shall bring her into your house,” etc., [and] “and she shall dwell in your house,” etc.):

“And she shall dwell in your house” (Deuteronomy 21:13) means permanence: the change must settle firmly in the soul so that it never wavers. A parenthesis then offers a further reading of “and you shall bring her into your house” (Deuteronomy 21:12) and “she shall dwell in your house.”

היות ב' בחי' מקיפים הנ"ל נקראים ג"כ לבוש ובית אשר הלבוש הוא בחי' מקיף הקרוב ובית הוא מקיף למקיף וענין ב' מקיפים אלו בקדושה מבואר ג"כ לעיל פ' ואתחנן ע"פ וזאת המצוה ¹⁵⁹ כו'

since the two levels of makifim (encompassing lights) mentioned above are also called a garment and a house — the garment is the level of the near makif, and the house is the makif to the makif. And the matter of these two makifim in holiness is also explained above, in Parshas Va'eschanan, on the verse "And this is the commandment," etc.;

The two makifim described above are also called a "garment" and a "house": the garment is the near makif, the lamed, and the house is the makif of the makif, the mem. The Alter Rebbe notes that this is also explained in Likkutei Torah, Va'eschanan, on "And this is the commandment" (Deuteronomy 6:1).

ועי' בד"ה השמים כסאי ¹⁶⁰ בענין איזה בית כו' ובשאר דוכתי. וז"ש [וזהו שכתוב] כאן על וראית בשביה ¹⁶¹ אשת יפ"ת [יפת תאר] כו' שהוא להפך עצמות המדות בחי' צ' כנ"ל הנה שמירה זו הוא ע"י והבאתה אל תוך ביתך בחי' מקיף העליון כו'

and see the discourse beginning "The heavens are My throne," on the matter of "What house," etc., and in other places. And [regarding] what is written here concerning "and you see among the captives a woman of beautiful form," etc., which is [about] transforming the essence of the emotive attributes (middos), the level of the tzadi, as mentioned above: this guarding is through "and you shall bring her into your house," the level of the supernal makif, etc.;

It is also discussed in the discourse on "The heavens are My throne ... what house could you build for Me" (Isaiah 66:1), among other places. The passage of the captive woman concerns transforming the essence of the emotive attributes, the tzadi, and to guard that change one needs "bring her into your house," the higher makif.

וגם המקיף דבחי' ל' [לשון] שנק' לבוש שלכך בלעו"ז [בלעומת זה] נקרא שמלת שביה וצ"ל והסירה שמלת שביה שע"ז ישרה הלבוש ומקיף דקדושה כו' מ"מ צריך להיות וישבה בביתך דוקא וכמשנ"ת [וכמו שנתבאר] ע"פ וזאת המצוה כו' לשמר כו' ושמרת כו' ע"ש):

and as for the makif of the level of the lamed, which is called a garment — which is why, on the opposing side, it is called "the garment of her captivity," and there must be "and she shall remove the garment of her captivity," so that through this the garment and makif of holiness will rest, etc. — nevertheless, there must be "and she shall dwell in your house" specifically; and as was explained on the verse "And this is the commandment," etc., "to keep," etc., "and you shall keep," etc.; see there.)

Removing "the garment of her captivity" lets the holy garment, the makif of the lamed, rest on the person, but that is not enough. "She shall dwell in your house," the higher makif, is also needed, as explained on "And this is the commandment ... to keep ... and you shall keep."

Weeping and union

14 ובכתה את אביה.¹⁶² היא בחי' תשובה עילאה¹⁶³ יותר וכנודע ממ"ש האריז"ל [הארי"י זכרוננו לברכה] מי שאינו בוכה¹⁶⁴ ברי"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] אין נשמתו שלימה ואין בכיה זו באה מצד מרה שחורה.

“And she shall weep for her father”: this is the level of a still higher teshuvah (return), as is known from what the Arizal, of blessed memory, said: one who does not weep on Rosh HaShanah and Yom Kippur, his soul is not complete. And this weeping does not come from melancholy (marah shechorah),

“And she shall weep for her father” is an even higher teshuvah. The Arizal said that one who does not weep on Rosh HaShanah and Yom Kippur has an incomplete soul, but this weeping does not come from melancholy.

אלא כענין שאמרו רז"ל [רבתינו זכרונם לברכה] גבי רבי עקיבא שכשהשיג סודות התורה בשיר השירים זלגו עיניו דמעות והיא מעלה האמורה לעתיד לבא בבכי יבואו¹⁶⁵ כו' שהיא מדרגה גדולה כי והנה נער בוכה¹⁶⁶ ותחמול עליו.

but rather like what our Sages, of blessed memory, said concerning Rabbi Akiva: that when he grasped the secrets of the Torah in the Song of Songs, his eyes streamed with tears. And this is the virtue spoken of for the Time to Come — “With weeping they shall come,” etc. — which is a great level; for “behold, a lad weeping, and she had compassion on him.”

It is like Rabbi Akiva's tears, which streamed when he grasped the secrets of the Torah in the Song of Songs: tears of closeness, not of sadness. It is the virtue promised for the future, “With weeping they shall come” (Jeremiah 31:9), and it is like the infant Moshe: “behold, a lad weeping, and she had compassion on him” (Exodus 2:6).

והוא בחי' יוהכ"פ [יום הכפורים]. (ועמ"ש מענין בכייה בפ' וישלח סד"ה ויקח מן הבא בידו¹⁶⁷ מנחה¹⁶⁸ כו' ובד"ה וקבל היהודים^{169, 170} במש"ש [במה שכתוב שם]. אך לע"ל [לעתיד לבוא] נאמר עין בעין יראו¹⁷¹ לפי שאז נאמר בבכי יבואו כו' ע"ש).

And this is the level of Yom Kippur. (And see what is written on the matter of weeping in Parshas Vayishlach, at the end of the discourse beginning “And he took from what came into his hand a gift,” etc., and in the discourse beginning “And the Jews took upon themselves,” in what is written there: but in the Time to Come it is said, “Eye to eye they shall see,” because then it is said, “With weeping they shall come,” etc.; see there.)

This weeping is the level of Yom Kippur. The Alter Rebbe refers to his Torah Ohr discourses on “And he took from what came into his hand a gift” (Genesis 32:14) and “And the Jews took upon themselves” (Esther 9:23): in the future “eye to eye they shall see” (Isaiah 52:8), because then “with weeping they shall come.”

ואח"כ תבא אליה ובעלתה היינו ענין מס"נ [מסירות נפש] והוא ענין נפילת אפים¹⁷² ובחינת נעילה שהוא גמר העליות כמ"ש במ"א¹⁷³

And “afterwards you may come to her and be her husband”: this is the matter of self-sacrifice (mesirus nefesh); and it is the matter of falling on the face (nefilas apayim), and the level of Ne'ilah, which is the culmination of the ascents, as is written elsewhere

“And afterwards you may come to her and be her husband” is mesirus nefesh, complete self-giving. It corresponds to nefilas apayim, “falling on the face” in prayer, and to Ne'ilah, the closing prayer of Yom Kippur, the culmination of all the ascents.

(וע' בפע"ח [בפרי עץ חיים] בענין נפילת אפים וע' מ"ש במ"א ע"פ לריח שמניך^{174, 175} שכנ"י [שכנסת ישראל] נק' כלה וכשמאיר אור אלקות בנש"י [בנשמות ישראל] בתוך לבו בעומק לבו זה נק' כד קבילת דכר כו' וע' מ"ש במ"א ע"פ עיני כל^{176, 177} איך יש בחי' ארוסה ונשואה.

(and see Pri Etz Chaim on the matter of falling on the face; and see what is written elsewhere on the verse “For the fragrance of your oils,” that the Community of Israel (Knesses Yisrael) is called a bride, and when the light of G-dliness shines in the souls of Israel, within one's heart, in the depth of one's heart, this is called “when she has received the male,” etc. And see what is written elsewhere on the verse “The eyes of all,” how there is a level of betrothed and of married:

The parenthesis cites Pri Etz Chaim on nefilas apayim, and the discourse on “For the fragrance of your oils” (Song of Songs 1:3): the Community of Israel is called a bride, and when the light of G-dliness shines in the depth of a Jew's heart it is called “when she has received the male.” It also cites the discourse on “The eyes of all” (Psalms 145:15), which distinguishes betrothal from marriage.

דהיינו כשההתבוננות נקלט בעומק הלב ע"ד בכל לבי דרשתיך¹⁷⁸ זהו הנקי בחי' נשואין וז"ש [וזהו שכתוב] נודע בשערים בעלה¹⁷⁹ כו'. ומזה יובן מש"כ [מה שכתוב] ובעלתה היינו ענין מס"נ [מסירות נפש] כו' וע' בפ' מטות סד"ה ואשה כי תדר¹⁸⁰ כו':¹⁸¹

that is, when the contemplation is absorbed in the depth of the heart, in the manner of “With all my heart I have sought You,” this is what is called the level of marriage; and this is [the meaning of] what is written, “Her husband is known in the gates,” etc. And from this will be understood what was written, that “and be her husband” is the matter of self-sacrifice, etc. And see Parshas Matos, at the end of the discourse beginning “And if a woman vows,” etc.)

Marriage is when contemplation is absorbed in the depth of the heart, as in “With all my heart I have sought You” (Psalms 119:10); so “Her husband is known in the gates” (Proverbs 31:23), which the Zohar reads as “according to what he measures in his heart.” “And be her husband,” the full union, is therefore self-sacrifice; the Alter Rebbe also refers to his discourse “And if a woman vows” (Numbers 30:4) in Matos.

IN ONE'S AVODAH

Gather what was scattered in idle thought, speech and action, by uprooting the desire and by saying the confession aloud, and raise it to where the opposing forces have no hold. Study Torah to awaken the root of the soul above, from which the higher awe and a deeper teshuvah come. In earning a living, make an honest vessel for G-d's blessing through ordinary work and prayer, but do not rely on scheming or overextend; be content with what is necessary, and let one who has stumbled set fences for himself. Make the change permanent, and reach toward the weeping of closeness and the self-giving of Ne'ilah.

QUESTIONS FOR DISCUSSION

1. Why does the soul need an intermediary, the tzelem, between itself and G-dliness, and how do the tzadi and the lamed divide that role?
2. According to the Baal Shem Tov's question, who hears the heavenly voice that calls “Return,” and what does this suggest about thoughts of teshuvah that come to a person unbidden?
3. Why are both uprooting the will and verbal confession needed, and how does the image of the accuser's soul and body explain this?
4. Where does the line run between making a vessel for blessing and the “excess of the intellect” in earning a living, and how does prayer change the picture in the Talmud's advice on becoming rich?
5. How does the weeping of “she shall weep for her father” differ from weeping out of melancholy, and why is it linked to Yom Kippur and to mesirus nefesh?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור כי תצא

The note identifies this as where the Mittlerer Rebbe's transcript (hanachah) of this explanation is printed: an earlier record of the same teaching, whose wording the next note compares with the text here.

KEHOT'S NOTE

הנחת כ"א אדמו"ר האמצעי בסה"מ תקס"ה ח"ב ע' תתלא. חלק ממאמר זה (עד להלן לו סע"א) נמצא ג"כ בשינויים אחדים בהמשך מים רבים תרל"ו פ' קפא-ב. וראה גם סה"מ תרל"ו ח"ב ע' רמח. מצות תגלחת המצורע בדרך מצותיך קד, ב.

2 כי תצא

"When you go out to war against your enemies, and Havayah your G-d delivers him into your hands, and you take his captives captive." The verse opens the passage of the captive woman of beautiful form, which this explanation interprets as a path of divine service.

דברים כ"א:10 Deuteronomy 21:10

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וְנָתַנּוּ ה' אֱלֹהֶיךָ בְּיָדְךָ וְשָׁבִיתָ שְׂבִי:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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3 כבואה ובכבואה דכבואה

The Talmud reports that demons have a "reflection" but not a "reflection of a reflection." The maamar announces this pair here and later applies it to holiness, which has two encompassing lights, and kelipah, which has only one.

Yevamot 122a:9-10 ט"ז:יבמות קכ"א

וְאֵינְהוּ נִמְי אֵית לְהוּ בְּכוּאַה! דְּחֻז לְקַה בְּכוּאַה דְּבְכוּאַה. וְדִלְמָא לְדִידְהוּ אֵית לְהוּ בְּכוּאַה דְּבְכוּאַה. אָמַר רַבִּי חֲנִינְיָא, אָמַר לִי יוֹנָתָן שְׂדָא: בְּכוּאַה — אֵית לְהוּ, בְּכוּאַה דְּבְכוּאַה — לֵית לְהוּ. וְדִלְמָא צָרָה הָוָא? תִּנָּא דְּבִי רַבִּי יִשְׁמַעֲלֵל: בְּשַׁעַת הַסְּפָנָה כּוֹתְבִין וְנוֹתְנִין, אַף עַל פִּי שְׂאִין מְכִירִין.

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4 ויברא אלקים את האדם בצלמו בצלם אלקים

"And G-d created man in His image, in the image of G-d He created him." The maamar reads the word tzelem (image) letter by letter, first as levels of light in Z'eir Anpin and then as levels of the human soul.

Genesis 1:27 א':כ"ז

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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5 ומבואר בעי"ח ענין צי דצלם

In that transcript the teaching on the tzadi, lamed and mem of tzelem is attributed not to Etz Chaim but to Pri Etz Chaim, in the kavanos of Hoshana Rabbah.

KEHOT'S NOTE

בסה"מ תקס"ה ח"ב ע' תתלא מביא זה בשם "בפע"ח בכוונות דהש"ר". חלק מסעיף א נמצא באוה"ת פ' וישלח רמא, א. וראה גם באוה"ת פ' ואתחנן ע' ק ואילך.

6 Kehot's note points to Deuteronomy 21:10-25:19 for these words.

דברים כ"א:י"ז-כ"ה:19 Deuteronomy 21:10-25:19

PARAGRAPH 3

7 שהא"פ הוא בחי צי

A parallel in the Tzemach Tzedek's Or HaTorah on Vayikra that the note gives for the inner light as the tzadi; we do not describe its content.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ב ע' תשיב.

8 ועמ"ש בביאור ע"פ ועשית ציץ

In this Torah Ohr explanation the tzitz, a masculine word, is an illumination drawn down from above, unlike tzitzis, which rise from below like prayer.

KEHOT'S NOTE

תו"א פד, א.

9 ועשית ציץ

"And you shall make a tzitz of pure gold, and engrave on it... 'Holy to Havayah.'" The title of the Torah Ohr explanation the text cites for the lamed of the inscription.

Exodus 28:36 כ"ח:ל"ו שמות

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לְה'

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

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10 בחי' לי יוכל להתלבש לפעמים ליכנס בתוך הא"פ והכלים

The Rebbe Rashab explains why the lamed can enter: Chochmah, Binah and Daas are inner light in essence and are a makif only relative to the mochin of Z'eir Anpin, so they sometimes enter the inner light.

KEHOT'S NOTE

"וי"ל להיות שזהו בחי' מוחין חב"ד שהן בחי' או"פ בעצם רק שהן בחי' מקיף לגבי מוחין דו"א (ועמ"ש בסידור ע"פ השמים מספרים מענין עצמות המוחין ומוחין שבמדות) ע"כ נכנסים לפעמים בתוך האו"פ כו', ונראה שם בהביאור שזהו כענין מזל מחכים. . דהיינו בחי' תוסי' אור וגילוי מכה המשכיל שנקרא מזל" — המשך בששה"ק תערי"ב ח"א פרק רמד.

11

ענין הכתר דו"א

The parallel text in Mayim Rabbim adds a reference here: "And see on the matter of the Keser of Z'eir Anpin in the discourse beginning 'For over all the glory shall be a canopy'" (Likkutei Torah, end of Shir HaShirim).

KEHOT'S NOTE

בהמשך מים רבים שם נוסף: ועי' מענין כתר דו"א בד"ה כי על כל כבוד חופה [לקו"ת סוף שה"ש].

12

בביאור ע"פ הכאים ישרש יעקב

On that column (54c) the explanation distinguishes two makifim: one that relates to the inner [light] and shines into it, giving it life, and the general makif that surrounds equally and does not shine within at all.

KEHOT'S NOTE

תו"א נד, ג.

13

"Those who come, Yaakov will take root; Israel will bud and blossom." The title of the Torah Ohr explanation the text cites on the makif and the makif of the makif.

Isaiah 27:6: ישיעיהו כ"ז:

הכאים ישרש יעקב ויציץ ופרח ישראל ומלאו פניי תבל תנוכה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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14

ע"פ חנוכת הבית לדוד

The note places the discourse on the psalm of the dedication of the House in the Siddur with Chassidic discourses; the text cites it for the two makifim as a garment and a house.

KEHOT'S NOTE

סידור עם דא"ח ולקמן פ' ברכה צה, ד.

15

חנוכת הבית לדוד

"A psalm, a song of the dedication of the House, of David." The title of the discourse the text cites on the two makifim as a garment and a house.

Psalms 30:1: תהילים ל':

מזמור שירי חנכת הבית לדוד:

A Psalm; a Song at the Dedication of the House; of David.

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16

לא בשמים היא

"It is not in heaven." Cited with the next verse as the subject of the Nitzavim discourse on the makif and the makif of the makif.

Deuteronomy 30:12: דברים ל':

לא בשמים היא לאמר מי יעלה לנו השמימה ויקחה לנו וישמענו אתה ונעשה:

It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

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17

ולא מעבר לים היא

"And it is not beyond the sea." The second half of the Nitzavim passage the text cites.

Deuteronomy 30:13: דברים ל':

ולא מעבר לים הוא לאמר מי יעבר לנו אל עבר הים ויקחה לנו וישמענו אתה ונעשה:

Neither is it beyond the sea, that thou shouldest say: 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?'

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18

בביאור ע"פ יביאו לבוש מלכות

This Torah Ohr explanation contrasts Torah study, the inner dimension of the light that fills all worlds, which issues from Chochmah, with practical mitzvos, which draw on the light that encompasses all worlds, beyond the chain of descending worlds.

KEHOT'S NOTE

תו"א צב, ב.

19

יביאו לבוש מלכות

"Let them bring royal garments which the king has worn." The title of the Torah Ohr explanation the text cites for the light above the kav.

Esther 6:8: אסתר ו':

יביאו לבוש מלכות אשר לבשו המלך וסוס אשר רכב עליו המלך ויבא נתן קתר 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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20

ויברא אלקים את האדם בצלמו בצלם אלקים

Applied now to the human soul: the soul too has a tzelem whose letters are its levels.

Genesis 1:27: בראשית א':

ויברא אלקים את האדם בצלמו בצלם אלקים ברא אתו זכר ונקבה ברא אתם:

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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21

ויברא אלקים את האדם בצלמו בצלם אלקים

At the beginning of Bamidbar the Zohar asks why the verse says both "in His image" and "in the image of G-d," and answers that they are two levels (male and female). The text cites this Zohar at the end of the paragraph for the soul's two levels, and the preceding maamar gives its page (117a).

Zohar, Bamidbar 1:1-7: ספר הוהר, במדבר א':

AND THE L-RD SPAKE UNTO MOSES IN THE WILDERNESS OF SINAI, IN THE TENT OF MEETING, ETC. R. Abba cited here the verse: "And G-d created man in his own image, in the image of G-d created he him", etc. (Gen. 1, 27). 'We have already explained', he said, 'that when the Holy One, blessed

be He, created man, He made him in the image of the higher and the lower grades, so that he epitomised the whole, and his light shone forth from one end of the world to ...

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

22 ועיקר ענין הצלם הוא להיות ממוצע

A parallel in the Mittlerer Rebbe's discourses on Ki Teitzei that the note gives for the tzelem as the intermediary between G-dliness and the soul; we do not describe its content.

KEHOT'S NOTE

ראה מאמרי אדה"א פ' תצא ע' תקה.

23 מזליה חזי

Ravina says that one who is frightened for no visible reason, "even though he does not see, his mazal sees." The Alter Rebbe identifies this mazal with the lamed of tzelem, the makif of the soul.

Megillah 3a:13-14 י"ג-י"ד

וכי מאחר דלא חזו, מאי טעמא איבעריתו? אף על גב דאינהו לא חזו, מזליהו חזו. אמר רבינא: שמע מינה: האי מאן דמבעית, אף על גב דאינהו לא חזו, מזליה חזו. מאי תשנתייה? ליקרי קריאת שמע. ואי קאים במקום הטנופת — לינשוף מדוכתיה ארבע גרמידי. ואי לא — לימא חכי: "עזיא דבי טבחא שמינא מינאי".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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סנהדרין צ"ד א:ב' ג' 94a:2-3

וכי מאחר דלא חזו, מאי טעמא איבעריתו? אף על גב דאינהו לא חזו, מזליהו חזו. אמר רבינא: שמע מינה: האי מאן דמבעית, אף על גב דאינהו לא חזו, מזליה חזו. מאי תשנתייה? לינשוף מדוכתיה ארבעה גרמידי. אי נמי, ליקרי קרית שמע. ואי קאי במקום הטנופת, לימא חכי: "עזיא דבי טבחא שמינא מינאי".

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KEHOT'S NOTE

מגילה ג, א. וראה לקו"ש ח"ט ע' 25. חכ"ט ע' 18.

24 ממאמר הבעש"ט

In Likkutei Torah on Shir HaShirim (24a) the Alter Rebbe cites the Baal Shem Tov's teaching that the heavenly voice is the thoughts of teshuvah that come from above, since a person does nothing of himself; it is an arousal from above that precedes any arousal from below.

KEHOT'S NOTE

ראה לקמן פ' האזינו עא, ד. שה"ש טז, ד. ראה ג"כ כש"ט (הוצאת קה"ת) סקמ"ו. סרניה"ה. שש"ס. לקמן שה"ש כד, א. ובהנסמן בסה"מ תרל"ו ח"ב ע' תפח.

25 הב"ק שמכרות שובו בנים

The Talmud tells of a heavenly voice that proclaimed "Return, O wayward children." The Baal Shem Tov asked who hears such a voice; the answer here is that a person's mazal hears it.

Chagigah 15a:6 ו"ו א:ו

אפקוה למיטטרון ומחיוה שיתין פולטי דגורא. אמרו לקה: מאי טעמא כי חזיתיה לא קמת מקמיה? איתיהיבא לקה רשותא למיחק זכוותא דאחר. יצתה פת קול ואמרה: "שובו בנים שובכים" — חוץ מאחר.

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KEHOT'S NOTE

חגיגה טו, א. וראה בהנסמן בסה"מ תרל"ו ח"ב שם. בענין הבת קול — ראה לעיל פ' במדבר טו, א. סה"מ תרפ"ו ע' קט. סה"מ תש"ב ע' 138 ואילך. וראה במ"מ בס' מאמרי אדה"א ויקרא ח"א ע' ט.

26 מי הוא השומע

The note says that this question, who it is that hears the heavenly voice, is stated explicitly at the end of Sefer Charedim.

KEHOT'S NOTE

וכ"ה להדיא בס' חרדים לבסוף. [כ].

27 בד"ה האזינו השמים

The discourse "Listen, O heavens," later in Likkutei Torah (71d).

KEHOT'S NOTE

לקמן עא, ד.

28 גילוי הנשמה . . למע' ממדרגת גילוי אליהו

The parallel text adds: "And see elsewhere, in the discourse beginning 'Whoever engages in Torah at night,' that the Arizal merited this through the joy of a mitzvah."

KEHOT'S NOTE

בהמשך מים רבים (הנסמן לעיל בריש הביאור) נוסף: וע' במ"א בד"ה כל העוסק בתורה בלילה שהארי"י ז"ל זכה לזה ע"י בחיי שמחה של מצוה ע"כ (ראה גם שם ע' רו. וסה"מ תרל"ו ח"ב ע' תקכ). וראה ביאור בזה בד"ה להבין מ"ש בזהר תמיד בענין עסק התורה בלילה בביאורו"י להצ"צ כרך א ע' קצו.

29 יפת תואר

"And you see among the captives a woman of beautiful form." The higher level, the lamed, is called "beautiful of form," and the descending tzadi is "the woman of beautiful form."

דברים כ"א:י"א 21:11 Deuteronomy

וְרֵאִיתָ בַּשְּׁבִינִה אִשָּׁה יְפֹת־תֹּאֵר וְחִשְׁקֶתָּ לָהּ וְלִקַּחְתָּ לָּהּ לְאִשָּׁה:

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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30 שימני כחותם

"Set me as a seal upon your heart." The Zohar's discussion of this verse is cited for the souls that "come from the side

of the male.”

Song of Songs 8:6 ח: שירים

שִׁמְנֵי כְּחוֹתָם עַל־לִבְךָ כְּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עֵזָה כְּמוֹת אֶהְבָּה קֶשֶׁת
כְּשֶׁאוֹל קִנְיָה רֶשֶׁפִּיָּה רֶשֶׁפִּי אֵשׁ שֶׁלִּבְכֶּתִיָּה:

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

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31 בגין דאיןון אתיין מסטרא דדכורא

The Zohar says that the souls of the righteous below arouse the love of the Community of Israel for the Holy One, blessed be He, because they come from the side of the King, the side of the male. The Alter Rebbe uses it to show that the lamed, called yefas to'ar, is from Z'eir Anpin itself, above Malchus.

Zohar, Vayechi 72:742-751 תשנ"א-ב: תשמ"ב-תשנ"א

Now the love of the Community of Israel for G-d is excited only by the souls of the righteous here on earth, because they come from the side of the king, the side of the male. This excitement reaches the female and stirs her love; and in this way the male awakens the love and affection of the female, and the female is united in love with the male.

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

32 סדי"ה הולך לפניהם

At the Exodus, "Havayah went before them": Malchus of Atzilus, the source of Israel's souls, rose from exile and the souls followed it.

KEHOT'S NOTE

תו"א סה, א.

33 "And Havayah went before them by day in a pillar of cloud." The title of the Torah Ohr discourse that says Israel rose above the Shechinah at the splitting of the sea.

Exodus 13:21 שמות י"ג:כ"א

וְהָיָה ה' הֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לְנִחֲתָם הַדֶּרֶךְ וּלְלֵילָה בְּעַמּוּד אֵשׁ
לְהָאִיר לָהֶם לְלֶכֶת יוֹמָם וּלְלֵילָה:

And the L-RD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

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34 ועל דמות הכסא

"And upon the likeness of the throne was a likeness like the appearance of a man upon it from above." The text uses it for the level above the throne where the lamed of the soul remains.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רִאשָׁם כְּמִרְאָה אֶבֶן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת
הַכֶּסֶף דְּמוּת כְּמִרְאָה אָדָם עָלָיו מִלְמַעְלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone;

and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

35 לך הוי הגדולה והגבורה והתפארת

"Yours, Havayah, are the greatness and the might and the beauty." Tiferes, "beauty," is singled out as the principal one, the source of the "beauty" of yefas to'ar.

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

לָךְ ה' הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַ וְהַיְּהוּד כִּי־כָל בְּשָׂמִים וּבְאֲרָץ
לָךְ ה' הַמְּמִלְכָה וְהַמְתַּנְשָׂא לְכָל לְרָאשׁ:

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

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36 ש"ע נהורין

The passage cites the Idra Rabba: when Z'eir Anpin gazes at the forehead of Arich Anpin it receives 370 lights, and in the face 150 lights.

KEHOT'S NOTE

ראה תו"א מה, א.

37 חכמת אדם תאיר פניו

"A man's wisdom makes his face shine." The shining face comes from the intellect, the lamed of tzelem.

Ecclesiastes 8:1 קהלת ח':א

מִי כִּהְחִיךְ וּמִי יוֹדֵעַ פֶּשֶׁר דְּבַר חֲכָמָה אָדָם תֹּאִיר פָּנָיו וְעוֹ פָּנָיו יִשָּׂא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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38 חכמת אדם תאיר פניו

The Jerusalem Talmud tells that Rabbi Abahu's face shone, and Rabbi Yochanan said he must have heard a new teaching, applying "A man's wisdom makes his face shine." The Kehot note cites it with Menachos for the face that shines from a new insight.

Jerusalem Talmud Shabbat 8:6-7 יו"ז-ז:ו

משנה: עֶצֶם כְּדִי לַעֲשׂוֹת תְּרוּדָה רַבִּי יְהוּדָה אוֹמֵר כְּדִי לַעֲשׂוֹת הָף.
זְכוּכִית כְּדִי לְגָרוֹד בָּהּ רֹאשׁ הַכֶּרֶד. צִרוֹר אֶבֶן כְּדִי לְזָרוֹק בְּעוֹף רַבִּי
אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר כְּדִי לְזָרוֹק בְּבִהְמָה: הִלְכָה: ו. עֶצֶם כְּדִי לַעֲשׂוֹת
תְּרוּדָה. רַבִּי יְהוּדָה אוֹמֵר. כְּדִי לַעֲשׂוֹת הָף. מָהוּ הָף. סְרָגִיד. תַּמָּן תַּנְיִנָן.
נִישְׁלוּ חֲפִין. טָמֵא מִפְּנֵי נִקְבִּים. נִסְתַּתְמוּ נִקְבִּים. טָמֵא מִפְּנֵי חֲפִים.
מִחֻלְפָּה שִׁטְיָתִיהָ דְרַבִּי יְהוּדָה. תַּמָּן הוּא עֹבֵד הָף כְּלוּשׁ וְהָכָא הוּא עֹבֵד
הָף סְרָגִיד. זְכוּכִית כְּדִי לְגָרוֹד בָּהּ רֹאשׁ הַכֶּרֶד. ...

MISHNAH: Bone to fill a spoon; Rabbi Jehudah says to make a tooth of a key. Glass to scrape the head of the weaver's beam. A pebble to throw at a bird; Rabbi Eliezer ben Jacob says, to throw at an animal. HALAKHAH: 6. "Bone to fill a spoonful; Rabbi Jehudah says to make a tooth of a key."

What is הָהָ? A key. There, we have stated:14:8. The argument is the same as explained in Note 102. “If the teeth were taken, it is impure because of the holes. ...

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39

יאר ה' פניו

“May Havayah make His face shine upon you,” from the Priestly Blessing. Pri Etz Chaim explains it as light drawn from the lamed and mem of tzelem.

Numbers 6:25ה"כ:מבדבר

יאר Havayah פניו אליה ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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40

שצהבו פניו מהשכלת שכל חדש

The Talmud tells that the face of Yosef HaBavli shone (tza-havu panav) on hearing a ruling. The Kehot note cites it for a face that lights up with a new insight.

Menachot 18a:5-6ו"ה:א:מנחות

אמר לו כשר ערבית אמר לו כשר שחרית אמר לו כשר צהרים אמר לו כשר מנחה אמר לו כשר אלא שרי אליעזר פוסל צהבו פניו של יוסף הבבליא אמר לו יוסף כמדומה אני שלא כיווננו שמועתינו עד עתה אמר לו רבי הן אלא שרי יהודה פסול שנה לי וחזרתי על כל תלמידיו ובקשתי לי חבר ולא מצאתי עכשיו ששנית לי פסול החזרת לי אבידתי

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KEHOT'S NOTE

מנחות יח, א. וראה ירושלמי שבת פ"ח, ה"א.

41

יונתי בחגוי

“My dove, in the clefts of the rock.” The title of the discourse the text cites on Tiferes.

Song of Songs 2:14ד"ב:שיר השירים

יונתי בחגוי הסלע בסתר המדרגה הראיני את־מראיה השמיעני את־קולך כִּי־קולך ערב ומראיה נאווה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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42

אם בהרת קדמה

“If the bright spot preceded the white hair, he is impure.” The opening words of the discourse the text cites on Tiferes.

Mishnah Negaim 4:11א"ד:משנה נגעים

בהרת כחצי גריס ואין בה כלום, נולדה בהרת כחצי גריס ובה שתי שערות, הרי זו להחליט, מפני שאמרו, אם בהרת קדמה לשער לבן, טמא. ואם שער לבן קדם לבהרת, טהור. ואם ספק, טמא. ורבי יהושע קהה:

A bright spot the size of a split bean and there was nothing else, and then there appeared a bright spot of the size of half a split bean having two hairs, this one is declared unclean.

Because they said: if the bright spot preceded the white hair he is unclean; if the white hair preceded the bright spot he is clean; and if it is doubtful he is unclean. Rabbi Joshua regards this as unsolvable.

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43

בוהר ר"פ במדבר

The preceding maamar (36a) explains the double “in His image... in the image of G-d” as the soul’s two levels: one that spreads and is clothed in the body, and one that stands above as a makif, called mazal, which lets light flow down to the soul in the body.

KEHOT'S NOTE

ראה לעיל לו, א. אוה"ת פ' ואתחנן ע"ק.

44

“A garden fountain, a well of living waters, and streams flowing from Lebanon.” The word for flowing (nozlim) shares its root with mazal, which lets influence flow down to the soul.

Song of Songs 4:15ו"ט:שיר השירים

מַעַיִן גַּנִּים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִדְּלִבְנוֹן:

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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PARAGRAPH 4

45

“...and Havayah your G-d delivers him into your hands, and you take his captives captive.” The captives are the soul’s powers that were taken into worldly vanities and must be brought back.

Deuteronomy 21:10ו"י:דברים

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַנִּתְּנוּ ה' אֱלֹהֶיךָ בְּיָדְךָ וְשָׁבִית שָׁבוֹ:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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46

משם יקבצך

“If your outcasts are at the end of the heavens, from there Havayah your G-d will gather you, and from there He will take you.” Applied to gathering the soul’s scattered powers.

Deuteronomy 30:4ד':דברים

אִם־יִהְיֶה נִדְחֶךָ בְּקֶצֶה הַשָּׁמַיִם מִשָּׁם יִקְבְּצֶךָ ה' אֱלֹהֶיךָ וּמִשָּׁם יִקָּחֶךָ:

If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the L-RD thy G-d gather thee, and from thence will He fetch thee.

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KEHOT'S NOTE

דברים ל, ד.

PARAGRAPH 5

47 מכל עון נברא קטיגור א'

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

ראה אבות ד, יא

48 מחיתי כעב פשעיה

"I have wiped away your transgressions like a cloud, and your sins like a mist; return to Me, for I have redeemed you." Wiping away the sin requires removing both the accuser's soul and its body.

Isaiah 44:22 מ"ד כ"ב ישעיהו

מחיתי כעב פשעיה וכענן חטאותיה שובה אלי כי גאלתיך:

I have blotted out, as a thick cloud, thy transgressions, And, as a cloud, thy sins; Return unto Me, for I have redeemed thee.

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KEHOT'S NOTE

ישעיי מד, כב.

49 וההעלאה הוא

The note points to a lengthy discussion in this collection of discourses for the ascent described here; we do not describe its content.

KEHOT'S NOTE

וע' במג"א [מגן אבות ברדיטשוב תרס"ב] ראה הא' ס"ג [כט, ד] באריכות. [כ].

50 שאין האויבים שולטים

Listed for "a place where the enemies have no dominion"; we do not describe its content.

KEHOT'S NOTE

ראה אוה"ת שה"ש ד"ה לריח שמניך סעי' ג.

51 כל עבדי המלך . . ואני לא נקראתי

Esther's reply to Mordechai: whoever comes to the king's inner court uncalled is put to death, and she had not been called for thirty days. The Alter Rebbe asks why she did not go to the outer court instead.

Esther 4:11 אסתר ד'

כל־עבדי המלך ועם־מדינות המלך ידעים אשר כלי־איש ואשה אשר יבוא־אל־המלך אל־החצר הפנימית אשר לא־יקרא אחת ותו להמית לבד מאשר יושיט־לו המלך את־שרביט הזהב ויהי ואני לא נקראתי לבוא אל־המלך זה שלושים יום:

'All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except such to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days.'

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KEHOT'S NOTE

אסתר ד, יא.

52

והמן בא לחצר בית המלך

"And Haman had come into the outer court of the king's house to speak to the king about hanging Mordechai." This shows that the outer court was open to Haman, so Esther would not go there.

אסתר ו' ד: Esther 6:4

ויאמר המלך מי בחצר והמן בא לחצר בית־המלך החיצונה לאמר למלך לתלות את־מרדכי על־העץ אשר־הכין לו:

And the king said: 'Who is in the court?'—Now Haman was come into the outer court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.—

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KEHOT'S NOTE

אסתר ו, ד.

53

וארשתיך לי

"And I will betroth you to Me forever." The title of the discourse the text cites on the outer court.

הושע ב' כ"א Hosea 2:21

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט ובחסד וברחמים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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54

ונתתי לך מהלכים

"If you will walk in My ways ... and also guard My courts, I will give you places to walk among these who stand." The discourse on this verse explains why the courts need guarding.

זכריה ג' ז': Zechariah 3:7

כה־אמר ה' צבאות אם־בדרכי תלך ואם את־משמרתך תשמר וגם־אתה תדין את־ביתי וגם תשמר את־חצרי ונתתי לך מהלכים בין העמדים האלה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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55

שער החצר הפנימית

"The gate of the inner court that faces east shall be closed the six working days, and on the Shabbos day it shall be opened." The inner court faces kadim, read as the Primordial One, and opens on Shabbos.

יחזקאל מ"ו א': Ezekiel 46:1

כה־אמר א־נִי ה' שער החצר הפנימית הפנה קדים יהיה סגור ששת ימי המעשה וכיום השבת יפתח וכיום ההדש יפתח:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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KEHOT'S NOTE

יחזקאל מו, א.

56 ויקהל משה

“And Moshe assembled all the congregation.” The title of the discourse the text cites on the gate that opens on Shabbos.

Exodus 35:1 ל"ה:א

ויקהל משה את כל עדת בני ישראל ויאמר אליהם אלה הדברים אשר צוה ה' לעשות אתם:

And Moses assembled all the congregation of the children of Israel, and said unto them: ‘These are the words which the L-RD hath commanded, that ye should do them.

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57 המלחמה לה' בעמלק

“Havayah has a war with Amalek from generation to generation.” Victory over Amalek, and so over Haman, comes from the level “above your enemies.”

Exodus 17:16 ט"ז:ט

ויאמר כ"יך עליכם קה מלחמה לה' Havayah בעמלק מדר דר:

And he said: ‘The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.’

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58 האזינו השמים

“Listen, O heavens, and I will speak.” The title of the discourse the text cites on the levels of teshuvah and Shabbos.

Deuteronomy 32:1 א"ב:א

האזינו השמים ואדברה ותשמע הארץ אמרייפי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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59 מי שטרך

“One who toiled on the eve of Shabbos will eat on Shabbos.” The discourse cited reads the toil of the eve of Shabbos as the daily prayers, a form of teshuvah that leads to the teshuvah of Shabbos.

Avodah Zarah 3a ג' זרה

60 למ"ד דצלם בחי מזל

The same chapter that note 36:77 quotes, where the lamed is likened to “mazel makes wise,” added light and revelation from the power of the maskil, which is called mazel.

KEHOT'S NOTE

ראה המשך תעריב פרק רמד.

61 “A man’s wisdom makes his face shine.” Torah, which is Chochmah, makes the “face,” the inner dimension, shine.

Ecclesiastes 8:1 א"ח:ח

מי כהחכם ומי יודע פשר דבר חכמת אדם תאיר פניו ועו פניו ישנא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man’s wisdom maketh his face to shine, And the boldness of his face is changed.

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62 יאר פניו אתנו סלה

“May G-d be gracious to us and bless us; may He make His face shine upon us, selah.” Through Torah and mitzvos the inner dimension of the heart is revealed.

Psalms 67:2 ב"ז:ב

אלקים יחננו ויברכנו יאר פניו אתנו סלה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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63 In “When you go out to war al oyvecha” the plain sense is “against your enemies”; the Alter Rebbe reads al as “above,” a place beyond the enemies’ reach.

Deuteronomy 21:10 י"א:כ

כי תצא למלחמה על-איביך ונתנו ה' אליך בידך ושביט שבי:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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PARAGRAPH 6

64 “For You my heart has said, ‘Seek My face’; Your face, Havayah, I will seek.” Seeking the “face” is seeking the inner dimension revealed through the mazal.

Psalms 27:8 ח"ח:ח

לה אמר לבי בקשו פני את-פניך ה' אבקש:

In Thy behalf my heart hath said: ‘Seek ye My face’; Thy face, L-RD, will I seek.

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65 בד"ה וידבר אליקים

On that column (16a) the discourse explains that no created being can contain the revelation of the light that encompasses all worlds without being nullified; yet, as the Sages say of Daniel’s companions, “though he does not see, his mazal sees”: they did not see the vision, but “a great trembling fell upon them.” This is the higher awe that paragraph 6 draws from the mazal.

Numbers 16:1 א"ז:א

וישח קרח בן-יצהר בן-קזת בן-לוי ודתן ואבירם בני אליאב ואון בן פקל בן ראובן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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KEHOT'S NOTE

לעיל במדבר טז, א.

66 “And G-d spoke all these words, saying,” the opening of the Ten Commandments. The title of the discourse the text

cites on wisdom and awe.

Exodus 20:1א' שמות כ':

וידבר אלוקים את כל־הדברים האלה לאמר:

And G-d spoke all these words, saying:

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67 אם אין חכמה אין יראה

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

KEHOT'S NOTE

אבות ג, יז.

68 אם אין חכמה אין יראה

Rabbi Elazar ben Azariah taught: "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The Alter Rebbe explains that the higher awe comes from the mazal, which Torah study awakens.

Pirkei Avot 3:17י"ז: משנה אבות ג:

רבי אלעזר בן עזריה אומר, אם אין תורה, אם אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא הנה אומר, כל שחקמתו מרבה ממששיו, למה הוא דומה, לאילו ששנפיו מרבין ושרשיו מעטין, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן חררים במדבר ארץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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69 מזליהו חזי

On Daniel's companions, who were frightened though they saw nothing, the Talmud says "their mazal saw." The higher awe comes from that level of the soul.

Sanhedrin 94a:2-3ג'ב-ב' סנהדרין צ"ד א'ב-ג'ב:

וכי מאחר דלא חזו, מאי טעמא איבעית? אף על גב דאינהו לא חזו מידי, מזליהו חזי. אמר רבינא: שמע מינה האי מאן דמבעית, אף על גב דאינהו לא חזו, מזליה חזי. מאי תסקנתי? לינשוף מדוכתיה ארבעה גרמידי. אי נמי, ליקרי קרית שמע. ואי קאי במקום הטנופת, לימא חכי: "עייזא דבי טבחא שמינא מינאי".

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70 אבל חרדה גדולה נפלה עליהם

"And I, Daniel, alone saw the vision, and the men who were with me did not see the vision, but a great trembling

fell upon them." The example of awe drawn from the mazal.

Daniel 10:7ז': דניאל י'

וראיתי אני דניאל לבדי את־המראה והאנשים אשר היו עמי לא ראו את־המראה אבל חרדה גדולה נפלה עליהם ויכרחו בהחבא:

And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them, and they fled to hide themselves.

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KEHOT'S NOTE

דניאל י, ז.

PARAGRAPH 7

71 ולקחת לך לאשה כו' ולפעמים נק'

A parallel the note gives for the Torah as groom and as bride; we do not describe its content.

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תקכו.

72 ולקחת לך לאשה

"And you see among the captives a woman of beautiful form, and you desire her, and you take her to yourself as a wife." Read as the union of the soul's tzadi with the Torah.

דברים כ"א:י"א Deuteronomy 21:11א

וראית בשביה אשת יפת־תאר וחשקת בה ולקחת לך לאשה:

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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73 ביום חתונתו

The Mishnah explains "on the day of his wedding" (Song of Songs 3:11) as the Giving of the Torah. The Torah is the groom and the soul's tzadi the bride.

משנה תענית ד'ח: Mishnah Ta'anit 4:8ח

... ואומר, תנו לה מפרי ידיה, ויהללה בשערים מעשיה. וכן הוא אומר, צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו (שיר השירים ג). ביום חתנתו, זה מתן תורה. וביום שמחת לבו, זה בנין בית המקדש, שיבנה במהרה במינינו. אמן:

Rabbon Simeon hen Gamaliel says, "Never were more joyous festivals in Israel than the 15th of Ab and the day of atonement, for on them the maidens of Jerusalem used to go out dressed in white garments—borrowed ones, in order not to cause shame to those who had them not of their own;—these clothes were also to be previously immersed, and thus they went out and danced in the vineyards, saying, Young men, look and observe well whom you are about to choose [as a spouse]; regard not beauty [alone], ...

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74

מורשה

"The Torah that Moshe commanded us is an inheritance of the congregation of Yaakov." The verse the Talmud rereads as "betrothed."

Deuteronomy 33:4 דברים ל"ג:ד

תורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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75

א"ת מורשה אלא מאורשה

"Do not read morashah (inheritance) but me'orasah (betrothed)," on "The Torah that Moshe commanded us is an inheritance." Here the Torah is the bride.

Berachot 57a:4 ד"א:ד

הבא על אמו בחלום — יצפה לבינה, שנאמר: "כי אם לבינה תקרא".
הבא על נערה מאורסה — יצפה לתורה, שנאמר: "תורה צוה לנו משה
מורשה קהלת יעקב", אל תקרי "מורשה" אלא "מאורשה". הבא על
אחות בחלום — יצפה לחכמה, שנאמר: "אמר לחכמה אחתי אתי".
הבא על אשת איש בחלום — מובטח לו שהוא בן העולם הבא. והגוי
מילי דלא ידע לה ולא הרהר בה מאורתא.

Who dreams of having intercourse with his mother may hope for understanding; as it is said, "Yea, thou wilt call understanding 'mother'" (Prov. ii. 3). [Who dreams] of having intercourse with a betrothed maiden may hope for Torah, as it is said, "Moses commanded us a law [Torah], an inheritance of the congregation of Jacob" (Deut. xxxiii. 4) — read not morashah "an inheritance" but me'orasah "betrothed maiden." Who dreams of having had intercourse with his sister may hope for wisdom; as it is said, "Say unto wisdom, thou ...

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KEHOT'S NOTE

ברכות נו, א. וש"נ. פסחים (מט, ב). ועי' שמו"ר (פלי"ג [ז]). [כ].

76

מורשה אלא מאורשה

The same reading appears in Pesachim, in Rabbi Chiya's teaching about one who studies Torah before an unlearned person; the Kehot note cites it with Berachos.

Pesachim 49b:10-11א"י:ב

תנא רבי חייא: כל העוסק בתורה לפני עם הארץ, כאילו בועל ארוסתו
בפניו, שנאמר: "תורה צוה לנו משה מורשה". אל תקרי: "מורשה",
אלא: מאורסה. גדולה שנאה ששונאין עמי הארץ לתלמיד חכם יותר
משנאה ששונאין אומות העולם את ישראל, ונשותיהן יותר מהן. תנא
שנה ופירש, יותר מכולן.

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77

מורשה אלא מאורשה

The Midrash also reads morashah as me'orasah, "betrothed," teaching that the Torah is betrothed to Israel.

Shemot Rabbah 33:7ז"ג:ז

... אנכי, ולא יהיה לך, מפי הגבורה שמעום, ותרי"א אמר להם משה,
שנאמר: תורה צוה לנו משה מורשה וגו'. אל תקרי מורשה, אלא
ירושה, ירושה היא לישראל לעולם. משל לבן מלכים, שנשבה כשהוא
קטן למדינת הים. אפילו לאחר כמה שנים אינו בוש מפני שהוא אומר:
לירושתי אבותי אני חוזר! כך ת"ח שהוא פורש מן התורה והלך
והתעסק בדברים אחרים, אפילו לאחר כמה שנים הוא מבקש לחזור,
אינו בוש מפני שאומר לירושתי אבותי אני חוזר. דבר אחר: מורשה, אל
תהי קורא מורשה, אלא מאורסה. מה חתן זה, כל זמן שלא נשא ...

Another matter: "They shall take Me a gift" — that is what is written: "Moses commanded us the Torah" (Deuteronomy 33:4). Rabbi Simlai expounded: Six hundred and thirteen mitzvot were given to Israel through Moses, as that is the numerical value of Torah. is four hundred, vav is six, resh is two hundred, and heh is five, for a total of six hundred and eleven, as the midrash is about to note. If you say it is only six hundred and eleven, and where are the other two; the Rabbis ...

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78

בביאור ע"פ ששים המה מלכות

The passage speaks of the "bride of Moshe": the Malchus within the inner dimension of Z'eir Anpin, where she is as great as he.

KEHOT'S NOTE

לקמן שה"ש לט, ד.

79

"There are sixty queens and eighty concubines." The title of the discourse the text cites.

שיר השירים ו:ח:6

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

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80

אחת היא יונתי

"My dove, my perfect one, is one." Part of the same discourse's verses.

Song of Songs 6:9ו"ט:6

אחת היא יונתי תמתי אחת היא לאמה ברה היא לילדתה ראוה בנות
ויאשרוה מלכות ופילגשים ויהללוה:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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81

וע"פ יונתי

The passage explains that only a ray of the soul is clothed in the body, while the whole soul remains above as a makif, called mazal in the Sages' "though he does not see,

his mazal sees”: not a star, for Israel is not under the stars, but the soul above.

KEHOT'S NOTE

לקמן שה"ש טז, ד.

82 יונתי בחגי הסלע

“My dove, in the clefts of the rock.” The title of the other discourse the text cites.

Song of Songs 2:14: שיר השירים ב':יד

יונתי בחגי הסלע בסתר המדרגה הראיני את־מראיך השמיעני את־קולך כִּי־קולך ערב ומראיך נאה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.

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83 הכל תלוי במזל

The passage speaks of two kinds of awe, one coming through “their mazal sees” in the root of the Torah, which is also from the higher mazal.

במדבר ט"ז:ב

וַיָּקֻמוּ לִפְנֵי מֹשֶׁה וְאַנְשֵׁי מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמֵאֹתָיִם נְשִׂאֵי עֲדָה קְרָאִי מוֹעֵד אֲנֹשִׁי־שָׁם:

and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

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KEHOT'S NOTE

ועי לעיל במדבר טז, ב. [כ].

84 הכל תלוי במזל אפילו ספר תורה בהיכל

In the Idra Rabba, Rabbi Elazar quotes “everything depends on mazal, even a Torah scroll in the Heichal,” and explains mazal as the precious thread on which all the hairs of the beard depend. The Alter Rebbe infers that the Torah too has a makif called mazala.

ספר זוהר, האדרא רבא י"ז:קמ"ז-י"ז:קמ"ח-י"ז:קמ"ט-י"ז:קמ"י

85 ונשמתא לנשמתא

The Zohar speaks of garment, body, soul and “soul of the soul”: the soul is Tiferes Yisrael, the Torah itself, and the soul of the soul is Atika Kadisha. Cited for a level above the Torah.

ספר זוהר, בעלותך י"ב:נ"ו-י"ב:נ"ז-י"ב:נ"ח-י"ב:נ"ט

86 המדרש בשו"ש רבה

Listed for the Midrash on Rabbi Yochanan's sale; we do not describe its content.

KEHOT'S NOTE

ראה גם אוה"ת פ' דברים ע' יח.

87 Rabbi Yochanan told Rabbi Chiya bar Abba that he had sold a field, a vineyard and an olive grove in order to study

Torah: he sold something given in six days for the Torah, given in forty days. The Alter Rebbe reads the forty days as the mem.

שיר השירים רבה ח':א'8:7 Shir HaShirim Rabbah

מים רבים לא יוכלו לכבות את האהבה. מים רבים, אלו אמות העולם, שנאמר (ישעיה יז, יב): הוי המון עמים רבים. לא יוכלו לכבות את האהבה, אהבה שהקדוש ברוך הוא אוהב לישראל, שנאמר (מלאכי א, ב): אהבתי אתכם אמר ה'. ונהרות לא יטפוה, אלו אמות העולם, היאך מה דאת אמר (ישעיה ז, כ): ביום ההוא יגלח ה' בתער השכינה בעברי נהר וגוי (ישעיה ח, ז): ולכן הנה ה' מעלה גוי מי הנהר. אם יתן איש את כל הון ביתו באהבה, אם פותחין הן כל אמות העולם את ...

“Much water cannot extinguish love, and rivers cannot wash it away; if a man would give all the wealth of his house for love, he would be scorned” (Song of Songs 8:7). “Much water cannot extinguish love”; “Much water” – these are the nations of the world, as it is stated: “Ah, the uproar of many peoples” (Isaiah 17:12). “Cannot extinguish love” – the love that the Holy One blessed be He has for Israel, as it is stated: “I loved you, said the L-rd” (Malachi 1:2). “And rivers cannot ...

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88 אם יתן איש את כל הון ביתו באהבה

“If a man would give all the wealth of his house for love, he would be utterly scorned.” The verse on which the Midrash about Rabbi Yochanan is told.

Song of Songs 8:7: שיר השירים ח':ז

מים רבים לא יוכלו לכבות את־האהבה ונהרות לא יטפוה אם־יתן איש את־כל־הון ביתו באהבה בּוֹזֵז יְבוֹז לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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89 כי ששת ימים עשה

“For in six days Havayah made the heavens and the earth.” The world, made in six days, is lower than the Torah.

Exodus 20:11: שמות כ':יא

כִּי שֵׁשֶׁת־יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ ה' אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:

for in six days the L-RD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the L-RD blessed the sabbath day, and hallowed it.

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KEHOT'S NOTE

שמות כ, יא.

90 ויהי שם עם ה' ארבעים יום

“And he was there with Havayah forty days and forty

nights.” The forty days correspond to the mem of tzelem.

Exodus 34:28 שמות ליד: כ"ח

וַיְהִי־שָׁם עִם־יְיָ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלְחָת אֶת דְּבָרֵי הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים:

And he was there with the L-RD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words.

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KEHOT'S NOTE

שמות לד, כח. וראה באוה"ת פי' מטות עי' ארפח.

91 ועמ"ש במ"א גבי מזמור לתודה

The note identifies the place the Alter Rebbe means, “elsewhere,” as his discourse on this psalm in the Siddur with Chassidic discourses.

KEHOT'S NOTE

בסידור עם דא"ח שם. ובאוה"ת פי' דברים עי' יט.

92 “A psalm of thanksgiving: shout to Havayah, all the earth.” The text cites a discourse on it about the forty loaves of the thanksgiving offering.

Psalms 100:1 תהילים ק: א'

מְזַמֵּר לַתּוֹדָה הָרִיעוּ לַה' כָּל־הָאָרֶץ:

A Psalm of thanksgiving. Shout unto the L-RD, all the earth.

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93 זח"ג קנ"ב א'

The note gives this place for the Zohar on “the soul of the soul” (Zohar III, 152a); we do not describe its content.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א עי' תקנה.

PARAGRAPH 8

94 ומדבר מתנה

“And from the wilderness, Mattanah,” a stage of Israel’s journeys; Mattanah means “a gift.” The Alter Rebbe’s explanation of it is cited for the Torah’s source, from which it was given.

Numbers 21:18 במדבר כ"א: י"ח

בְּאֶרֶץ הַפְּרוּזָה שְׂרִים כְּרוּזָה נְדִיבֵי הָעָם בְּמַחֲקֵק בְּמִשְׁעָנָתָם וּמִמְדָּבָר מִתְּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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95 צאינה וראינה

“Go out and see, daughters of Zion, King Shlomo.” The title of the discourse the text cites.

Song of Songs 3:11 שיר השירים ג': י"א

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמִלְכָּה שְׁלֹמֹה בְּעֶטְרָה שְׁעִטְרָה־לוֹ אִמּוֹ בְּיוֹם חַתֻּנָּתוֹ וּבְיוֹם שְׂמֻחַת 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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96 ברכו בתורה תחלה

Kehot’s note points to Bava Metzia 86a for these words.

Bava Metzia 86a בבא מציעא פ"ו א'

KEHOT'S NOTE

ראה ב"מ פו, א.

97 ברכו בתורה תחלה

The Talmud says that the land was lost “because they did not bless over the Torah first” (on Sefaria at the top of 85b; the Kehot note gives 86a). The Alter Rebbe explains the blessing as drawing the Infinite Light into the higher Chochmah.

Bava Metzia 85b:1 א"ב: ב' מציעא פ"ה

אָמְרוּ חֲכָמִים וְלֹא פִּירְשׁוּהוּ, אָמְרוּ נְבִיאִים וְלֹא פִּירְשׁוּהוּ, עַד שֶׁפִּירְשׁוּ הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעֶצְמוֹ, שֶׁנֶּאֱמַר: “וַיֹּאמֶר ה' עַל עֲזָבְכֶם אֶת תּוֹרָתִי אֲשֶׁר נָתַתִּי לִפְנֵיהֶם”. אָמַר רַב יְהוּדָה אָמַר רַב: שְׁלֹא בִּרְכוּ בַּתּוֹרָה תַּחֲלִילָה.

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PARAGRAPH 9

98 וגלחתי את ראשה

“And you shall bring her into your house, and she shall shave her head and do her nails.” Shaving the head is read as removing the excess of the intellect.

Deuteronomy 21:12 דברים כ"א: י"ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתְךָ וּגְלַחְתָּהּ אֶת־רֹאשָׁהּ וְעָשִׂתָהּ אֶת־צִפּוֹרְנֶיהָ:

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

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99 והעבירו תער

At the consecration of the Levites: “and let them pass a razor over all their flesh.” Below, the excess must be removed.

Numbers 8:7 במדבר ח': ז'

וְכַח־תַּעֲשֶׂה לָהֶם לְטַהֲרָם הַזֶּה עֲלֵיהֶם מִי חֲטָאת וְהֶעֱבִירוּ תַּעַר עַל־כָּל־בָּשָׂרָם וּכְבִּסּוּ בַגְדֵיהֶם וְהִטְהָרוּ:

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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KEHOT'S NOTE

במדבר ח, ז. וראה במאמרי אדה"צ תקס"ה ע' תתלו, ושם ע' תתלח ההפך בין לוי' וגו'.

PARAGRAPH 10

100 שיחות חולין של ת"ח

“Even the casual conversation of Torah scholars requires study, as it says, ‘and its leaf shall not wither.’” The schol-

ar's casual talk is the model of a holy "excess."

סוכה כ"א ב' ח' ט"ו-8-9 Sukkah 21b:

אמר רבי שמעון: מעשה בטבי עבדו. תניא, אמר רבי שמעון: משיחתו של רבן גמליאל למדנו שני דברים: למדנו שעבדים פטורים מן הסוכה, ולמדנו שהישן תחת המטה לא יצא ידי חובתו. ולימא: "מדבריו של רבן גמליאל?" מילתא אנא אורחיה קא משמע לן, כי הא דאמר רב אחא בר אדא, ואמרי לה אמר רב אחא בר אדא אמר רב הוננא אמר רב: מניין שאפילו שיחת תלמידי חכמים, צריכה לימוד — שצאמר: "ועלהו לא יבול".

R. Shimon said: It happened that Tabi the slave etc. It has been taught: R. Shimon said: From the casual conversation of R. Gamaliel we have learned two things. We learned that slaves are free from the obligation of Sukkah, and we learned that he who sleeps under a bed [in a Sukkah] has not fulfilled his obligation. But why does he not say, From the words of R. Gamaliel"? He informs us of something [else] by the way, like that which R Aha b. Ada, and others say, R. ...

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KEHOT'S NOTE

סוכה כא, ב. ראה לקמן פי' נצבים נב, ב. סה"מ תקס"ה ע' תתלו. מצות תגלות מצורע דף קה, א. באוה"ת נ"ך כרך ב ע' תתקז מציין לכאן.

101

והיינו לת"ח דייקא

Quoted in the note: "The meaning of talmid chacham is that he is a student and receiver of the higher Chochmah, which is the level of bittul."

KEHOT'S NOTE

"והנה ענין ת"ח הפי' שהוא תלמיד ומקבל מחכמה עילאה שהיא בחי' ביטול" — אוה"ת נ"ך כרך ב ע' תתקז. "אבל באדם אחר שאינו ת"ח שיחת חולין שלו ומלתא דבדיחותא שלו הוא מותרות ונוכחות ממש דהיינו דברים בטלים לגמרי" — סה"מ תקס"ה ע' תתלו.

102

ועלהו לא יבול

"He shall be like a tree planted by streams of water ... and its leaf shall not wither." Even the leaves, not only the fruit, have worth.

Psalms 1:3 תהילים א':ג

וְהָיָה כַעֲצָ שֶׁתּוֹלַעַל־פִּלְגֵי־מַיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעֵתוֹ וְעָלְהוֹ לֹא־יִבּוֹל וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ:

And he shall be like a tree planted by streams of water, that bringeth forth its fruit in its season, and whose leaf doth not wither; and in whatsoever he doeth he shall prosper.

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KEHOT'S NOTE

תהלים א, ג. רש"י פי' שם אפילו הפסולת שבו לצורך היא שיחתן של ת"ח לצורך היא וצריכה לימוד.

103

משמת ר"מ בטלו מושלי משלים

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

KEHOT'S NOTE

סוף סוטה.

104

בטלו מושלי משלים

"When Rabbi Meir died, the tellers of parables ceased." Like Shlomo, Rabbi Meir could clothe wisdom in a physi-

cal parable.

Mishnah Sotah 9:15 ט"ו-15:9 Mishnah

משמת רבי מאיר, בטלו מושלי משלים. משמת בן עזאי, בטלו השקדנים. משמת בן זומא, בטלו הדרשנים. משמת רבי יהושע, פסקה טובה מן העולם. משמת רבן שמעון בן גמליאל, בא גובי ורבו צרות. משמת רבי אלעזר בן עזריה, פסק העשר מן החכמים. משמת רבי עקיבא, בטל כבוד התורה. משמת רבי חנינא בן דוסא, בטלו אנשי מעשה. משמת רבי יוסי קטנותא, פסקו חסידים. ולמה נקרא שמו קטנותא, שהיה קטנותו של חסידים. ...

When Rabbi Meir died, the composers of fables ceased. When Ben Azzai died, the diligent students [of Torah] ceased. When Ben Zoma died, the expounders ceased. When Rabbi Joshua died, goodness ceased from the world. When Rabban Shimon ben Gamaliel died, locusts come and troubles multiplied. When Rabbi Elazar ben Azaryah died, the sages ceased to be wealthy. When Rabbi Akiba died, the glory of the Torah ceased. When Rabbi Hanina ben Dosa died, men of wondrous deeds ceased. When Rabbi Yose Katnuta died, the pious men (hasidim) ceased and ...

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105

והבדילה הפרכת

"And the curtain shall divide for you between the Holy and the Holy of Holies." The title of the discourse the text cites.

Exodus 26:33 כ"ו:ל"ג Exodus

וְנִתְּתָה אֶת־הַפֶּרֶכֶת תַּחַת הַקֶּרְסִים וְהַבֵּאתָ שָׁמָּה מִבֵּית לַפֶּרֶכֶת אֶת אֲרוֹן הָעֵדוּת וְהַבְדִּילָה הַפֶּרֶכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֹּדֶשִׁים:

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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106

ע"ה אסור לאכול בשר

Rebbi said: an unlearned person (am ha'aretz) is forbidden to eat meat; one who occupies himself with Torah may. For one who is not refined, a luxury causes a fall.

Pesachim 49b:3 מ"ט ב'ג:49b Pesachim

תניא, רבי אומר: עם הארץ אסור לאכול בשר, (בהמה) שנאמר: "ואת תורת הבהמה והעוף": כל העוסק בתורה מותר לאכול בשר בהמה ועוף, וכל שאינו עוסק בתורה אסור לאכול בשר בהמה ועוף.

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KEHOT'S NOTE

פסחים מט, ב.

107

צדיק אוכל לשובע נפשו

"The righteous man eats to the satisfying of his soul, but the belly of the wicked shall want." For the righteous, eating is holy.

Proverbs 13:25 י"ג:כ"ה Proverbs

צדיק אכל לשבע נפשו ובטן רשעים תחסר:

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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KEHOT'S NOTE

משלי יג, כה. ראה תו"א טו, ג.

108 ועשית בגדי קודש

"And you shall make holy garments for Aharon your brother, for glory and for beauty." Fine garments befit the Kohen Gadol, who stems from Chochmah.

Exodus 28:2: שמות כ"ח:ב

ועשית בגדי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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KEHOT'S NOTE

שמות כה, ב.

109 כבוד חכמים ינחלו

"The wise shall inherit honor." Honor suits those whose wisdom is bittul.

Proverbs 3:35: משלי ג:ל"ה

כְּבוֹד חֲכָמִים יִנְחָלוּ וְכִסְלִים מְרִים קָלוּן:

The wise shall inherit honour; But as for the fools, they carry away shame.

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KEHOT'S NOTE

משלי ג, לה.

110 התאוה והכבוד מוציאין את האדם

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

KEHOT'S NOTE

אבות ד, כא.

111 התאוה והכבוד מוציאין את האדם מן העולם

Rabbi Elazar HaKappap taught that envy, desire and honor remove a person from the world. For one who is not at the level of the wise, honor and desire cause a fall.

Pirkei Avot 4:21: משנה אבות ד:כ"א

רַבִּי אֱלֶזָר הַקַּפָּר אָמַר, הַקְנָאָה וְהַתְאָוָה וְהַכְבוֹד, מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם:

Rabbi Elazar Ha-kappap said: envy, lust and [the desire for] honor put a man out of the world.

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112 כי ביום הזה יכפר

"For on this day He shall atone for you, to purify you." The title of the discourse the text cites.

Leviticus 16:30: ויקרא ט"ז:ל

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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113 | Kehot's note points to Genesis 12:1-17:27 for these words.

בראשית י"ב:א-י"ז:כ"ז: Genesis 12:1-17:27

PARAGRAPH 11

114 ועשתה את צפרניה

"...and she shall shave her head and do her nails." The nails are read as the excess of the emotive attributes.

Deuteronomy 21:12: דברים כ"א:י"ב

וְהֵבֵאתָהּ אֶל־בֵּיתְךָ וְגִלְחָהּ אֶת־צִפְרָנֶיהָ:

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

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115 ועשתה את צפרניה היינו מותרי המדות

Listed for the nails as the excess of the emotive attributes; we do not describe its content.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך ב ע' תלח. וראה בסידור ק, ג ההפרש בין מותרי מוחין למותרי מדות.

116 אברהם שיצא ממנו

Yaakov feared there might be a flaw among his children, "like Avraham, from whom Yishmael came out." The Alter Rebbe uses it for the waste of Chesed, Avraham's attribute.

Pesachim 56a:7: פסחים נ"ו א:7

דָּאָמַר רַבִּי שְׁמַעוֹן בֶּן לֵקִישׁ: "וַיִּקְרָא יַעֲקֹב אֶל בְּנָיו וַיֹּאמֶר הֶאֱסָפוּ וְאֵנִידָה לָכֶם." בִּיקוּשׁ יַעֲקֹב לְגִלּוֹת לְבָנָיו קִץ הַיָּמִין, וְנִסְתַּלְקָה מִמֶּנּוּ שְׂכִינָה. אָמַר: שְׁמָא חֵס וְשְׁלוֹם יֵשׁ בְּמִשְׁתֵּי פִסּוּל, כְּאַבְרָהָם שֶׁיֵּצֵא מִמֶּנּוּ שְׁמַעְאֵל, וְאָכִי יִצְחָק שֶׁיֵּצֵא מִמֶּנּוּ עֶשָׂו? אָמְרוּ לוֹ בָּנָיו: "שְׁמַע יִשְׂרָאֵל, הִי אֱלֹהֵינוּ הִי אֶחָד." אָמְרוּ: כִּשְׁם שֶׁאִין בְּלִבָּהּ אֶלָּא אֶחָד, כִּךְ אִין בְּלִבֵּנוּ אֶלָּא אֶחָד. כַּאֲתָהּ שְׁעָה פִּתַּח יַעֲקֹב אֵכֵינוּ וְאָמַר: "בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד."

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KEHOT'S NOTE

פסחים נו, א.

117 אך פיי וגלחה את ראשה

The note says this explanation of "she shall shave her head" is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויקרא ע' קכה.

118 לא לחכמים לחם

"...the race is not to the swift ... nor bread to the wise." Cleverness in business is the excess of the intellect and does not bring sustenance.

Ecclesiastes 9:11: קהלת ט:י"א

שָׁבַתִּי וַיֵּרָא תַּחַת־הַשָּׁמֶשׁ כִּי לֹא לְקָלִים הַמְרוּץ וְלֹא לְגִבּוֹרִים הַמְלַחֶמָה וְגַם לֹא לְחֲכָמִים לֶחֶם וְגַם לֹא לְנִבְנִים עֶשֶׂר וְגַם לֹא לַיָּדָעִים חֵן כִּי־עַתָּה וּפָגַע יִקְרָה אֶת־כָּלֵם:

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the

wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

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KEHOT'S NOTE

קהלת ט, יא.

119

שנקצב לו בריה

"All of a person's sustenance is allotted to him from Rosh HaShanah to Yom Kippur." Work is the vessel through which what was allotted reaches him.

Beitzah 16a א"י ביצה

KEHOT'S NOTE

ביצה טז, א.

120

אותותינו לא ראינו

"We have not seen our signs; there is no longer any prophet." In this world divine influence comes clothed and concealed.

Psalms 74:9 ט"ז: ע"ד תהילים

אותותינו לא ראינו איננו נביא ולא אֶתֵּנוּ יָדַע עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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KEHOT'S NOTE

תהילים עד, ט.

121

בד"ה ומרדכי יצא

The passage reads "And Mordechai went out from before the king in royal garments" as the garments made by the six orders of the Mishnah, after which comes revelation: "and the city of Shushan rejoiced." It fits the point that blessing comes through a garment.

KEHOT'S NOTE

תו"א צג, א.

122

ומרדכי יצא

"And Mordechai went out from before the king in royal garments." The title of the Torah Ohr discourse the text cites.

אסתר ח: ט"ו 8:15 Esther

ומרדכי יצא מלפני המלך בלבוש מלכות תכלת וחור ועטרת זהב גדולה ותכריח בויץ וארגמן והעיר שושן צהלה ושמחה:

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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123

ובד"ה וברכך

The note identifies the discourse "And He will bless you" that the text calls "mentioned above"; we do not describe its content.

KEHOT'S NOTE

סה"מ תקס"ה ח"ב ע' תרמח. דרך מצותיך קו, א.

124

בד"ה לבאר ענין המסעות

At the end of 89b the discourse explains that Asiyah is where G-dliness is most concealed, so the Name E-I Adonai, which gives life to Asiyah, has the numerical value of tzav (96), which alludes to idolatry: the divine flow is clothed in the garment of nature until a person can say, "My strength and the might of my hand made me this wealth."

KEHOT'S NOTE

לעיל פ' מסעי פט סע"ב.

125

שובה ישראל

"Return, O Israel, to Havayah your G-d." The title of the discourse the text cites on the "heart of stone."

Hosea 14:2 י"ד: ב' הושע

שובה ישראל עד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנְךָ:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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126

והא דארו"ל נדה דף ע'

The note points to a lengthy discussion there of the Talmud's advice on becoming rich; we do not describe its content.

KEHOT'S NOTE

וראה בארוכה בדרך מצותיך קו, ב ואילך.

127

Asked what a person should do to become rich, Rabbi Yehoshua answered: increase commerce and deal honestly; when told many did so without success, he said one must ask for mercy from Him to whom wealth belongs.

Niddah 70b:13ג ע' ב: נדה

מַה יַעֲשֶׂה אָדָם וַיִּתְעַשֶּׂר? אָמַר רַבִּי יְהוֹשֻׁעַ: יִרְבֶּה בְּסַחֲוָה, וְיִשָּׂא וְיִתֵּן בְּאִמּוּנָה. אָמְרוּ לוֹ: הֲרֵבָה עָשׂוּ כֹן, וְלֹא הוֹעִילָם! אָלָּא יִבְקֹשׂ רַחֲמִים מִמֵּי שְׁהַעֲוִשָּׁר שְׁלוֹ, שֶׁנֶּאֱמַר: "לִי הַכֶּסֶף וְלִי הַזָּהָב".

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128

וגם זאת רק ירבה

Listed for the point that even one who prays for wealth should only increase commerce, not cleverness; we do not describe its content.

KEHOT'S NOTE

ראה דרך מצותיך קו, ב. הקדמת אדה"א לדרך חיים.

129

שער באשה ערוה

Rav Sheshes said: "A woman's hair is nakedness." Hair is where the external forces draw nurture.

Berakhot 24a:17ז"א כ"ד ברכות

אָמַר רַב חֲסִידָא: שׁוֹק בְּאִשָּׁה עֲרוּהָ, שֶׁנֶּאֱמַר: "גִּלִּי שׁוֹק עֲבָרִי נְהִרֹת", וְכִתְיָב: "תִּגַּל עֲרוּתָהּ וְגַם תִּרְאָה חִרְפָּתָה". אָמַר שְׁמוּאֵל: קוֹל בְּאִשָּׁה — עֲרוּהָ, שֶׁנֶּאֱמַר: "כִּי קוֹלָהּ עָרַב וּמִרְאָה נֶאֱוָה". אָמַר רַב שְׁשֵׁת: שְׁעַר בְּאִשָּׁה עֲרוּהָ, שֶׁנֶּאֱמַר: "שְׁעָרָהּ כְּעֶדֶר הָעֵצִים".

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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130 סלסלה ותרוממך

"Exalt her and she will raise you up; she will honor you when you embrace her," said of wisdom, the Torah. The Torah's flow, rooted in Chochmah and Keser, comes through "hairs."

משלי ד':ח' Proverbs 4:8

סלסלה ותרוממך תכבדך כי תחבקנה:

Extol her, and she will exalt thee; She will bring thee to honour, when thou dost embrace her.

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KEHOT'S NOTE

משלי ד, ח.

131 בד"ה שרי אשתך

The discourse asks why, to give Sarah the power to bear, the yud of Sarai (Chochmah) was replaced with a hei (Binah).

KEHOT'S NOTE

תו"א יג, ב.

132 שרי אשתך

"As for Sarai your wife, you shall not call her name Sarai, for Sarah is her name." The title of the Torah Ohr discourse the text cites.

בראשית י"ז:ט"ו Genesis 17:15

ויאמר אלקים אל־אברהם שרי אשתך לא־תקרא את־שמה שרי כי שרה שמה:

And G-d said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

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133 בד"ה ועשית בגדי קודש

The passage explains that "abundant in kindness" (rav chesed), the level of Aharon the Kohen Gadol, is far above "the kindness of the world," which flows in ordered cause and effect; it is the Infinite Light clothed in Chochmah and Chesed, beyond the chain of descending worlds.

KEHOT'S NOTE

תו"א פב, ב.

134 ועשית בגדי קדש

"And you shall make holy garments for Aharon your brother." The title of the Torah Ohr discourse the text cites.

שמות כ"ח:ב' Exodus 28:2

ועשית בגדי־קדש לאהרן אחיך לכבוד ולתפארת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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135 ונקדשתי בתוך

"And I shall be sanctified in the midst of the children of Israel." The title of the discourse the text cites.

ויקרא כ"ב:ל"ב Leviticus 22:32

ולא תחללו את־שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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136 כי כארץ תוציא צמחה

"For as the earth brings forth its growth." The title of the explanation the text cites.

ישעיהו ס"א:יא Isaiah 61:11

כי כארץ תוציא צמחה וכגנה ירועיה תצמיח כן אדני ה' יצמיח צדקה ויהלה נגד כל־הגוים:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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137 וברכך ה"א בכל אשר תעשה

"...and Havayah your G-d will bless you in all that you do." The blessing comes through a person's work, which is its vessel.

דברים ט"ו:י"ח Deuteronomy 15:18

לא־יִקָּשֶׁה בְּעֵינֶיךָ בְּשִׁלְחַךְ אֹתוֹ חֲפָשִׁי מֵעֶמְךָ כִּי מִשְׁנֶה שָׂכָר שָׂכִיר עֲבָדְךָ שֵׁשׁ שָׁנִים וּבִרְכֶּךָ הִ' אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תַּעֲשֶׂה:

It shall not seem hard unto thee, when thou lettest him go free from thee; for to the double of the hire of a hireling hath he served thee six years; and the L-RD thy G-d will bless thee in all that thou doest.

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KEHOT'S NOTE

דברים טו, יח. בסה"מ תקס"ה ע' תרמה ובמאמרי אדה"א כאן ע' תקלג מוסיף "עכ"ז אדם נידון בכל ביום כו' וכמו שאומרים בבהמ"ז ומפרנס אותנו תמיד בכל יום ובכל עת ובכל שעה" ע"ש.

138 כשמן הטוב על הראש

"Like the good oil upon the head, running down upon the beard, the beard of Aharon." The flow of "abundant in kindness" comes down through the beard.

תהילים קל"ג:ב' Psalms 133:2

כֶּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַזָּקָן וְקוֹרְאָהֶרֶן שִׁירֵד עַל־פִּי מְדוּתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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KEHOT'S NOTE

תהלים קלג, ב.

PARAGRAPH 12

139 והסירה את שמלת שביה

“And she shall remove the garment of her captivity from upon her, and dwell in your house.” The garment is the makif of kelipah, which must be removed.

Deuteronomy 21:13ג"א:י"א:י"ג

והסירה את שמלת שביה מעליה וישבה בביתה ובכתה את אביה ואם אמה ירח ימים ואחר כן תבוא אליה ובעלתה והיתה לה לאשה:

and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be thy wife.

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140 כבואה דכבואה

Rabbi Chanina reports that demons have a “reflection” but not a “reflection of a reflection.” The Alter Rebbe applies it to kelipah, which has one makif but not the second.

Yevamot 122a:9-10ט"ז:י"א:י"ג

ואינהו נמי אית להו כבואה! דחזו לקה כבואה דכבואה. ודלמא לדידהו אית להו כבואה דכבואה. אמר רבי חנינא, אמר לי יונתן שידא: כבואה — אית להו, כבואה דכבואה — לית להו. ודלמא צרה הווא? תנא דבי רבי ישמעאל: בשעת הספנה כותבין ונותנין, אף על פי שאין מכירין.

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Gittin 66a:9ט"ז:י"א:י"ג

אינהו נמי אידמוי אידמו! דחזו לקה כבואה. אינהו נמי אית להו כבואה! דחזו לקה כבואה דכבואה. ודלמא אינהו נמי אית להו? אמר רבי חנינא: לימדני יונתן בני: כבואה אית להו, כבואה דכבואה לית להו.

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KEHOT'S NOTE

יבמות קכב, א. גיטין סו, א. וש"נ. ראה לקו"ש ח"ד ע' 1201 הערה 49. נתבאר בארוכה במאמרי אדה"א דברים כרך ב ע' תקעב ואילך.

141 כבואה דכבואה

On the night of Hoshana Rabbah, Pri Etz Chaim explains that a person has a reflection and a reflection of a reflection, while demons have only a reflection, but it explains the two as shadows from the male and the female; this is the “other way” the text mentions.

Pri Etz Chaim, Gate of Lulav 5:1א:ה' שער הלולב

פרי עץ חיים, שער הלולב ה'א:1:5 שער הלולב
סוד הצלם, שמסתלק מן האדם ליל הושענא רבא. כדי להבינו, נקדים לך מה שאחז"ל כי האדם יש לו כבואה וכבואה דכבואה. אך השדים אין להם כבואה דכבואה, רק כבואה לבדה. והענין, כי הלא כל הדברים שבעולם, כולם יצאו ונולדו מן זוג זוג בודא. והנשמות של בני אדם, ואפילו נשמות השדים, כולם נבראים מהש"י, ע"י זוג זוג בודא, כי הכל מעשה ידי הש"י הוא בודא. וכבר בארנו, כי האדם כשמודווג בנוקבא, מוליד נשמות בני אדם, וכשמוציא ח"ו זרע לבטלה, אז מוליד נגעי בני אדם, שהם רוחין וכו'. וכן הענין למעלה, כי ...

Pri Etz Chaim (Public Domain)

142 כפע"ח בכוונת הושענא רבה

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

KEHOT'S NOTE

שער הלולב פרק ה.

143 כפי" הרמ"ז פנחס דר"כ סע"א

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

KEHOT'S NOTE

ראה גם לקמן לט, ג. נ, ב. חקת סה, ד.

144 העונה אמן יהא שמיא רבא מברך בכל כחו

“Whoever answers ‘Amen, may His great Name be blessed’ with all his strength, the decree against him is torn up.” The Ramaz's comment on it is cited for the soul's two makifim.

Shabbat 119b:5ה'ב:ה'ט:י"ט שבת

אמר רבי יהושע בן לוי: כל העונה “אמן יהא שמיא רבא מברך” בכל כחו, קורעין לו גזר דינו, שנאמר: “בפרוע פרעות בישאל בהתנדב עם ברכו ה'”. מאי טעמא “בפרוע פרעות” — משום ד”ברכו ה'”. רבי חייא בר אבא אמר רבי יוחנן: אפילו יש בו שמץ של עבודה זרה — מוחלין לו. כתיב הָאֵל: “בפרוע פרעות”, וכתיב הָתָם: “כי פרוע הוא”. אמר ריש לקיש: כל העונה “אמן” בכל כחו פותחין לו שערי גן עדן, שנאמר: “פתחו שערים ויבא גוי צדיק ...

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145 כי כאשר השמים החדשים

“For as the new heavens and the new earth.” The title of the explanation the text cites.

Isaiah 66:22כ"ב:ס"ו:י"ח ישעיהו

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם"ה כן יעמד ורעכם ושמכם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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146 ומכפירים יחידתי

“Rescue my soul from their ravages, my only one from the young lions.” The yechidah is truly single, with no counterpart in kelipah.

Psalms 35:17י"ז:ל"ה תהילים

אֲדֹנָי כִּמָּה תִּרְאֶה הַשִּׁיכָה נַפְשִׁי מִכַּפְּרִים יַחֲדָתִי:

L-rd, how long wilt Thou look on? Rescue my soul from their destructions, Mine only one from the lions.

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KEHOT'S NOTE

תהלים לה, יז.

147 שהוא יחידה ממש שאין לה לעומת זה בקליפות

Listed for the point that the yechidah has no counterpart in kelipah; we do not describe its content.

KEHOT'S NOTE

ראה גם מאמרי אדה"א דברים ח"ב ס"ע תקמב ואילך.

148

ע"פ הכלילי עינים

The explanation of "His eyes are red with wine": the "eyes" are gazing at the glory of the King, a love of delight (ahavah betaanugim) that is above ahavah rabbah and ahavas olam, like doves that gaze at each other.

KEHOT'S NOTE

תו"א מז, ב. וראה בספר הערכים-חב"ד כרך א ערך אהבה מסותרת במילואים הערה 380 — מהביאור באוה"ת דברים ע' לג.

149

הכלילי עינים

"His eyes are red with wine." The title of the Torah Ohr explanation that says ahavah rabbah has no counterpart.

בראשית 49:12 מ"ט:

הכלילי עינים מינו ולבן שנים מחלב:

His eyes shall be red with wine, And his teeth white with milk.

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150

בד"ה ושמתי כדכד

From 25a the discourse says that a person's purpose is to long to be included in G-d's very essence, beyond any reward in the Garden of Eden.

KEHOT'S NOTE

לעיל פי' ראה כה, א ואילך.

151

ושמתי כדכד

"And I will make your windows of kadkod." The title of the discourse that speaks of kelipah's will above intellect.

ישעיהו נ"ד:12:

ושמתי כדכד שמשתיך ושעריך לאבני אקדח וכל גבולך לאבני חפץ:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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152

תעלומות לב

"For He knows the hidden recesses of the heart." The name of the yechidah, which kelipah does not have.

תהילים מ"ד:22:

הלא אלקים יחקר זאת פייהוא ידע תעלמות לב:

Would not G-d search this out? For He knoweth the secrets of the heart.

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153

עבירה גוררת עבירה

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

KEHOT'S NOTE

אבות פ"ד מ"ב.

154

עבירה גוררת עבירה

Ben Azzai taught that one mitzvah draws another and one transgression draws another. The pull comes from keli-pah's makif.

משנה אבות ד':2:

כן עזאי אומר, הוי רץ למצוה קלה כבתמורה, ובזרחה מן העברה. שמצוה גוררת מצוה, ועברה גוררת עברה. ששכר מצוה, מצוה. ושכר עברה, עברה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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155

אדם מטמא עצמו מעט

"If a person defiles himself a little, he is defiled much; below, he is defiled from above." The surrounding pull of kelipah, which the person does not feel.

יומא ל"ט א:ג' ד'39a:

תנו רבנן: "אל) תטמאו בהם ונטמאתם בהם", אדם מטמא עצמו מעט — מטמאין אותו הרבה. מלמטה — מטמאין אותו מלמעלה. בעולם הזה — מטמאין אותו לעולם הבא. תנו רבנן: "והתקדשתם והייתם קדושים", אדם מקדש עצמו מעט — מקדשין אותו הרבה, מלמטה — מקדשין אותו מלמעלה, בעולם הזה — מקדשין אותו לעולם הבא.

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KEHOT'S NOTE

ראה יומא לט, א.

PARAGRAPH 13

156

וישבה בביתך

"...and she shall remove the garment of her captivity from upon her, and dwell in your house." Dwelling in the house is permanence, and the house is the higher makif.

דברים כ"א:13:

והסירה את שמלת שביה מעליה וישבה בביתך ובכתה את אביה ואת אמה ירח ימים ואחר כן תבוא אליה ובעלתה והיתה לה לאשה:

and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be thy wife.

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157

כל תמוט לעולם ועד

"He established the earth upon its foundations, that it should never be moved, forever and ever." The phrase describes a change that settles firmly in the soul.

תהילים ק"ד:5:

קסד־ארץ על־מכוניה בלי־תמוט עולם ועד:

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever;

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158 והבאתה אל תוך ביתך

“And you shall bring her into your house.” Read as bringing the transformed attributes under the higher makif.

Deuteronomy 21:12 דברים כ"א:י"ב

והבאתה אל־תוך ביתך וגלחתה את־ראשה ועשתה את־צפרניה:

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

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159 וזאת המצוה

“And this is the commandment, the statutes and the ordinances.” The title of the Va’eschanan discourse on the two makifim.

Deuteronomy 6:1 דברים ו':א

וזאת המצוה החקים והמשפטים אשר צוה ה' אלקיכם ללמד אתכם לעשות בארץ אשר אתם עברים שמה לרשתה:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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160 השמים כסאי

“The heavens are My throne and the earth My footstool; what house could you build for Me?” The title of the discourse the text cites on the “house.”

ישעיהו ס"ו:א:1 Isaiah 66:1

כה אמר ה' השמים כסאי והארץ הדרגתי ארץ בית אשר תבנו לי וארץ מקום מנוחתי:

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

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161 וראית בשביה

“And you see among the captives a woman of beautiful form.” The captive woman is the tzadi, the essence of the soul’s attributes, which must be transformed.

Deuteronomy 21:11 דברים כ"א:י"א

וראית בשביה אשת יפת־תאר וחסדתה כה ולקחתה לך לאשה:

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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PARAGRAPH 14

162 ובכתה את אביה

“...and she shall weep for her father and her mother a full

month.” The weeping is a still higher teshuvah.

Deuteronomy 21:13 דברים כ"א:י"ג

והסירה את־שמלת שביה מעליה וישבה בביתך ובכתה את־אביה ואת־אמה ירח ימים ואחר כן תבוא אליה ובעלתה והיתה לך לאשה:

and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be thy wife.

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163 ובכתה . . בחיי תשובה עילאה

The note says weeping as a higher teshuvah is explained at length there; we do not describe its content.

KEHOT’S NOTE

ראה בארוכה במאמרי אד"א כאן ע' תקמו ואילך.

164 ממ"ש הארז"ל מי שאינו בוכה

At the end of the previous maamar (36c) the saying appears as “whoever (kol mi) does not weep on Rosh HaShanah and Yom Kippur, his soul is not complete”: this weeping is the soul’s completeness, above all on Yom Kippur, the supernal teshuvah.

KEHOT’S NOTE

ראה לעיל לו, ג ובמ"מ לשם. "וכי"כ — לעיל לו, ג (אלא ששם אינו שולל הענין דמרה שחורה". לקו"ש ח"ט ע' 208 הערה 36 ומציין לעיין בהערה 41 "ע"פ מ"ש בפנים — לקו"ש שם] מובן מה שבלקו"ת שם — [כאן] (לו, ד) הובא הלשון "מי שאינו בוכה כו" (בהשמטת תיבת "כל") — אף שלפניו (לו, ג) איתא "כל מי כו" [ובפרט שבשני המקומות מבאר שבכ"י זו היא כענין שאמרו גבי ר"ע. ויתירה מזו: מאמר הב' הוא ביאור על המאמר דלפניו] — כי בהביאור (לו, ד) ששולל הבכ"י שמצד מ"ש הרי בינוני ורשע אינם בכלל זה ור"ל שזהו גם הטעם מה שבלקו"ת נצבים (מה, ד) משמיט תיבת "כל" — כי הבכ"י (שמבאר שם) על "הפגם והחסרון" אינה שייכת בצדיק. אבל בדרושי ר"ה (נה, ד) ובד"ה שם כותב "כל כו" כי הבכ"י על מה שהנשמה "יורדה ממקום כבודה ונתגשמה" (ועד"ו בד"ה [יג, ב] שייכת בכלום] משא"כ בהמאמר (לו, ג) שמפרש את מאמר הארז"ל אבל אינו שולל עוד פירוש כותב כל מ"י ע"ש עוד בארוכה.

165 בככי יבוא

“With weeping they shall come, and with supplications I will lead them.” The weeping of the Time to Come, a great level.

Jeremiah 31:9 ירמיהו ל"א:ט

בככי יבאו ובתחנונים אוכלים אוכלים אל־נהלי מים בְּדֶרֶךְ יִשְׂרָאֵל יִפְשְׁלוּ בָּהּ בְּיָהֳיִי לְיִשְׂרָאֵל לָאֵב וְאֶפְרַיִם בְּכָרִי הוּא:

They shall come with weeping, And with supplications will I lead them; I will cause them to walk by rivers of waters, In a straight way wherein they shall not stumble; For I am become a father to Israel, And Ephraim is My first-born.

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166 והנה נער בוכה

Pharaoh’s daughter opened the basket, “and behold, a lad weeping, and she had compassion on him.” Weeping that

arouses compassion from above.

שמות ב':6 Exodus 2:6

וּתְפַתַּח וּתְרַאֲהוּ אֶת־הַיֶּלֶד וְהִנֵּה־נֶעַר בֶּכָה וּתְחַמֵּל עָלָיו וּתֹאמַר מִי־לִי הָעֶבְרִיִּים זֶה:

And she opened it, and saw it, even the child; and behold a boy that wept. And she had compassion on him, and said: 'This is one of the Hebrews' children.'

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KEHOT'S NOTE

שמות ב', ו.

167 סדי"ה ויקח מן הבא בידו

Near the end of the discourse (26a) the Alter Rebbe explains the weeping when Yaakov and Esav met: weeping comes from joy or from bitterness.

KEHOT'S NOTE

תו"א כו, א.

168 ויקח מן הבא בידו מנחה

"And he took from what came into his hand a gift for Esav his brother." The title of the Torah Ohr discourse the text cites on weeping.

בראשית 32:14

וַיֵּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לַעֲשׂוֹ אָחִיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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169 ובד"ה וקבל היהודים

The discourse "And the Jews took upon themselves": at the Giving of the Torah they only "began," saying "we will do and we will hear," while in the days of Haman came a complete acceptance.

KEHOT'S NOTE

תו"א צו, ג.

170 וקבל היהודים

"And the Jews took upon themselves what they had begun to do." The title of the Torah Ohr discourse the text cites.

אסתר 9:23

וַקְבַּל הַיְּהוּדִים אֶת אֲשֶׁר־הֵחֵלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מֶרְדֵּכַי אֱלֵיהֶם:

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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171 עין בעין יראו

"For eye to eye they shall see Havayah's return to Zion." In the future the vision comes together with weeping.

ישעיהו 52:8

קוֹל צִפְיָה נִשְׁאָו קוֹל יִחְדּוּ יִרְנְנוּ כִּי עֵין בְּעֵין יֵרְאוּ בְּשׁוּב ה' צִיּוֹן:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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172 והוא ענין נפילת אפים

Listed for mesirus nefesh as nefilas apayim; we do not describe its content.

KEHOT'S NOTE

ראה אוה"ת קרח ע' תשז.

173 ואח"כ תבא אליה . . ענין מס"נ . . כמ"ש במ"א

The passage in Nasso quotes this very maamar: "and see what is written at the end of the discourse 'When you go out ... a woman of beautiful form,' on 'and afterwards you may come to her and be her husband,' that is, mesirus nefesh, which is nefilas apayim and Ne'ilah, the culmination of the ascents." It also says that when [the light] is absorbed in the innermost point of the heart, it is called a bride (kallah).

KEHOT'S NOTE

מובא לעיל פ' נשא כד, ב.

174 ע"פ לריח שמניך

The discourse on "For the fragrance of your oils" begins there (the column is not marked on Sefaria): the Torah is sometimes called wine and sometimes oil, and wine, which brings out what was hidden, is love and awe aroused by contemplation, which is Binah.

Song of Songs 2:4 שיר השירים ב':4

הִבִּיאֲנִי אֶל־בֵּית הַיַּיִן וְדִגְלוּ עָלַי אֶהְבֶּה:

He hath brought me to the banqueting-house, And his banner over me is love.

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KEHOT'S NOTE

לקמן שה"ש ב, ד ואילך.

175 לריח שמניך

"For the fragrance of your good oils." The title of the discourse the text cites on the Community of Israel as a bride.

Song of Songs 1:3 שיר השירים א':3

לְרִיחַ שְׁמֵנֶיךָ טוֹבִים שְׁמֶן תּוֹרֵךְ שְׁמֶךָ עַל־פִּן עֲלֻמּוֹת אֶהְבּוֹד:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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176 ע"פ עיני כל

The discourse on "The eyes of all look to You" explains "Her husband is known in the gates" by the Zohar's "according to what he measures in his heart," and the "gates" as the fifty gates of Binah.

KEHOT'S NOTE

לעיל פ' משות פה, ב ואילך.

177 עיני כל

"The eyes of all look to You with hope." The title of the discourse the text cites on betrothal and marriage.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כָל אֱלֹהִים יִשְׁכְּרוּ וְאֵתָה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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178 **בכל לבי דרשתיך**

“With all my heart I have sought You; let me not stray from Your commandments.” Contemplation absorbed into the depth of the heart.

Psalms 119:10: תהילים קי"ט:

בְּכָל־לִבִּי דִרְשָׁתִּיךָ אֱלֹהֵי מִצְוֹתֶיךָ:

With my whole heart have I sought Thee; O let me not err from Thy commandments.

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KEHOT'S NOTE

תהילים קי"ט, י.

179 **נודע בשערים בעלה**

“Her husband is known in the gates, when he sits among the elders of the land.” Read as the level of marriage, when G-dliness is grasped in the depth of the heart.

Proverbs 31:23: משלי ל"א:

נוֹדֵעַ בְּשַׁעְרִים בְּעֵלָה בְּשִׁבְתּוֹ עִם־זְקֵנֵי־אֶרֶץ:

Her husband is known in the gates, When he sitteth among the elders of the land.

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KEHOT'S NOTE

משלי לא, כג.

180 **ואשה כי תדר**

“And if a woman vows a vow to Havayah.” The title of the Matos discourse the text cites.

Numbers 30:4: במדבר ל':

וְאִשָּׁה כִּי־תִדְרֶה לַיהוָה וְאִסְרָהּ אִסְרָהּ בְּבֵית אָבִיהָ בְּנַעֲרֻתָהּ:

Also when a woman voweth a vow unto the L-RD, and bindeth herself by a bond, being in her father's house, in her youth,

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181 **גבי ר' עקיבא . . זלגו עיניו דמעות**

The Zohar tells that when Rabbi Eliezer taught Rabbi Akiva the meanings of the verses of the Song of Songs, Rabbi Akiva's eyes streamed with water. The Alter Rebbe holds up these tears as weeping that comes not from melancholy but from grasping the secrets of the Torah.

Zohar I, 98b, זח"א צח, כב

KEHOT'S NOTE

זח"א צח, ב.



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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/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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