LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

פרשת מטות

Parshas Matos

The 7 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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וידבר משה אל ראשי המטות וגו' איש כי...

And Moshe spoke to the heads of the tribes

The mitzvos, done with lowly physical things whose root is higher than the soul, draw down G-d's holiness that is set apart from all worlds; this explains the Sages' ladder of abstinence, holiness, humility and fear of sin, Moshe's "This is the thing," and why a vow must be tied to something consecrated.

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

THE MAAMAR IN BRIEF

The maamar asks why a vow must be linked to a consecrated object, and why the laws of vows were given to "the heads of the tribes." It answers through the Sages' ladder: abstinence leads to holiness, holiness to humility, humility to fear of sin. Holiness means being set apart: the worlds live only from a glow of G-d's kingship, while His essence is beyond them. Yet through the mitzvos this hidden holiness reaches us. Bread sustains man because the divine word within it comes from a higher root; so too the physical objects of the mitzvos come from a root higher than the soul, and through them the Supernal Will is drawn into the worlds and into the soul as the "desire of the heart," a love beyond understanding. Because the soul lives only through such lowly things, holiness brings humility, and humility lets a person sense how far a sin reaches: fear of sin. Moshe, the leader whose self-nullification was complete, draws this down; his prophecy, "This is the thing," came from above time. A vow likewise ties an object, by the power of speech, to its high and holy root.

OUTLINE

1 **Vows and the ladder of virtues** ¶1–2

Why a vow must be made "by a thing that is vowed," why it was told to the heads of the tribes, and the Sages' ladder from abstinence to fear of sin.

2 **Holiness: set apart from the worlds** ¶3–6

Fear of G-d seems to come first; the answer begins with "Who has sanctified us with His commandments." The worlds live from a glow of G-d's Malchus, while His essence is holy, beyond all thought.

3 **"My bread": food and its higher root** ¶7–11

Food sustains man through the divine word within it, and has an advantage over him because its root, which fell in the breaking of the vessels, is higher than his.

4 **The Supernal Will drawn through action** ¶12–15

The light that fills the worlds, the "appearance of a man," receives life from the Supernal Will through physical mitzvos and speech of Torah, not through thought; this is why good deeds surpass the World to Come.

5 **The desire of the heart and "Who has sanctified us"** ¶16–19

Beyond the love born of contemplation, Torah and mitzvos bring ahavah rabbah, the desire of the heart, a love higher than the soul; the blessing over mitzvos is read word by word, followed by a summary.

6 **Humility and fear of sin** ¶20–22

Holiness brings humility, true self-nullification like Moshe's; humility brings a sense of how far a sin reaches, which is fear of sin; and all rests on abstinence, the lower teshuvah.

7 **The heads of the tribes** ¶23–24

The "heads" that turn a person's emotions toward love of G-d are the desire of the heart, drawn down by Moshe's leadership and humility.

8 **"This is the thing"** ¶25–26

Moshe's prophecy came from G-d's essence, above time, and through the desire of the heart a person's Torah study becomes G-d's own word.

9 **Vows: tying the object to its holy root** ¶27

Abstinence grows from seeing the high root of what one gives up; a vow links it to an offering, drawing holiness into it through the power of speech.

KEY CONCEPTS

Holiness (kedushah) קדושה

Being set apart: G-d's essence, beyond all worlds, which no thought can grasp. Through the mitzvos this very holiness is drawn down into the worlds and into the soul.

Malchus (sovereignty) מלכות

G-d's kingship; a mere glow of it gives existence and life to all worlds. It is a "garment" that G-d puts on, not His essence.

That which comes forth from the mouth of Havayah מוצא פי ה'

The divine word that sustains every creature. Motza means both what has already come forth and the source it comes from.

The Supernal Will רצון העליון

The divine will above all worlds, the light that encompasses all worlds and the source of the Torah and mitzvos, as against the lower will that clothes itself within the worlds.

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

Ahavah rabbah, a love for G-d beyond understanding, "with all your might," which comes from above through the Torah and mitzvos.

Humility ענוה

Not occupying any place at all, being as nothing before G-d, like Moshe's "what are we." It follows from knowing that the soul lives only through lowly things.

Fear of sin יראת חטא

Fear of the lack and blemish a sin causes above, which reaches the root of all roots.

A thing that is vowed דבר הנדור

A consecrated object, such as an offering, to which a vow must be linked; the link ties the forbidden object to its high, holy root.

SECTION 1 • ¶1–2

Vows and the ladder of virtues

1 וידבר משה אל ראשי המטות[1,2] וגו' איש כי ידור נדר[3] וגו'. ואמרו בגמ' [בגמרא] עד שידור בדבר הנדור[4] כגון שיאמר הרי עלי בשר זה כעולה ושלמים[5] או שיאמר קונם בשר זה עלי שהקונם הוא לשון קרבן.[6]

"And Moshe spoke to the heads of the tribes," etc.; "When a man vows a vow," etc. And in the Gemara [our Sages] said: "until he vows by a thing that is vowed"—for example, that he says, "This meat is [forbidden] to me like a burnt-offering and peace-offerings," or that he says, "Konam: this meat [is forbidden] to me," for konam is a term for korban (an offering).

> The maamar opens with the first verses of Parshas Matos (Numbers 30:2-3), where Moshe teaches the heads of the tribes the laws of vows. The Gemara (Nedarim 13a) learns from these words that a vow takes effect only when the speaker links the object to something already consecrated, as when he says that this meat is to him like an offering. The common vow-word konam is a substitute for korban, "offering," so it, too, links the object to an offering.

2 ועל יסוד זה מוסד כל מסכת נדרים בפי' דבר הנדור. ולהבין ענין זה למה צריך להתפיס בדבר הנדור דוקא.

And on this foundation the whole Tractate Nedarim is founded, in [its] explanation of "a thing that is vowed." And [we need] to understand this matter: why must one attach [the vow] specifically to a thing that is vowed?

> The Alter Rebbe notes that the whole Tractate Nedarim is built on this rule of the "thing that is vowed." He asks why a vow must be attached to something consecrated at all, rather than forbidding the object simply by declaring it so.

וגם להבין למה נאמרה פרשה זו אל ראשי המטות דוקא. הנה תנן באבות נדרים סייג לפרישות[7,8]

And also [we need] to understand why this section was said specifically to the heads of the tribes. Now, we learned in [Pirkei] Avos: "Vows are a fence for abstinence."

> A second question: why was the section on vows addressed specifically to "the heads of the tribes"? He begins his answer with the Mishnah in Avos (3:13) that vows are a protective fence for perishus, abstaining even from things that are permitted.

והנה אמרו פרישות מביאה לידי קדושה[9] וקדושה מביאה לידי ענוה וענוה מביאה לידי יראת חטא.[10,11]

Now, they said: "Abstinence leads to holiness, holiness leads to humility, and humility leads to fear of sin."

> This sequence comes from the Mishnah at the end of Sotah (9:15), Rabbi Pinchas ben Yair's ladder of spiritual growth: abstinence brings holiness, holiness brings humility, and humility brings fear of sin. The maamar will explain these rungs one by one and, through them, the meaning of vows.

SECTION 2 · ¶3–6

Holiness: set apart from the worlds

3 וצריך להבין למה יראת חטא באה אחר ענוה וקדושה כו' והלא כתיב ראשית חכמה יראת[12] ה' [הגם שנתבאר במ"א ע"פ וידבר דעשרת הדברות[13] בענין אם אין חכמה אין יראה[14] אם אין יראה אין חכמה.[15]

And we need to understand why fear of sin comes after humility and holiness, etc. Is it not written, "The beginning of wisdom is the fear of Havayah"? [Although it was explained elsewhere, on the verse "And He spoke" of the Ten Commandments, regarding [the teaching] "If there is no wisdom there is no fear; if there is no fear there is no wisdom,"

> If fear of sin comes only near the top of the ladder, after holiness and humility, how does that fit Psalms 111:10, which calls the fear of G-d the beginning of wisdom? In brackets the Alter Rebbe recalls that he discussed the Mishnah "If there is no wisdom there is no fear; if there is no fear there is no wisdom" (Avos 3:17) in another discourse, on the Ten Commandments.

דיש ב' בחי' יראה. אך אין די בזה לתרץ הא דיראת חטא בא דוקא אחר ענוה וקדושה כו'].

that there are two levels of fear—yet this is not enough to resolve why fear of sin comes specifically after humility and holiness, etc.]

> That earlier answer was that there are two levels of fear: one that is the beginning of wisdom, and a greater fear that comes only through wisdom. The Alter Rebbe says this does not yet explain why fear of sin in particular must come after humility and holiness.

אך הענין דעיקר הקדושה הוא כמאמר אשר קדשנו במצותיו[16] שהמצות הן העיקר והתכלית כמ"ש סוף דבר הכל נשמע את האלקים ירא ואת מצותיו שמור כי זה כל האדם[17] וע"י המצות הוא אשר קדשנו.

But the explanation is that the essence of holiness is as the saying, "Who has sanctified us with His commandments": for the mitzvos are the essence and the purpose, as it is written, "The end of the matter, all having been heard: fear G-d and keep His commandments, for this is the whole of man." And it is through the mitzvos that He "has sanctified us."

> The answer starts from the blessing said over a mitzvah, "Who has sanctified us with His commandments": the main holiness comes through the mitzvos. Ecclesiastes concludes that the whole of man is to fear G-d and keep His commandments, so the mitzvos are the essence and goal, and they are the channel through which G-d makes us holy.

4 וביאור ענין זה כי הנה קדוש פי' מובדל[18] וכו' ומהו קדושת המצות זה נרמז בנוסח הברכה בא"י [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם] פי'

And the explanation of this matter: "holy" (kadosh) means "set apart," etc. And what the holiness of the mitzvos is, is alluded to in the wording of the blessing, "Blessed are You, Havayah, our G-d, King of the world." The meaning is:

> "Holy" means set apart, as Rashi explains on "You shall be holy" (Leviticus 19:2), according to the Kehot note. To understand how the mitzvos make a person holy, the Alter Rebbe turns to the opening words of every blessing: "Blessed are You, Havayah, our G-d, King of the world."

כי מלך העולם הוא ע"ד מלכותך מלכות[19] כל עולמים שחיות כל העולמות עליונים ותחתונים והתהוותם מאין ליש הוא ע"י מחשבה הקדומה שעלה ברצונו ית' אנא אמלוך כו'. משא"כ קודם שנברא העולם היה הוא ושמו בלבד.[20, 21]

"King of the world" is in the sense of "Your kingship is the kingship of all worlds": the life-force of all the worlds, higher and lower, and their coming into being from nothing into something, is through the primordial thought that arose in His will, blessed be He, "I will reign," etc. Whereas before the world was created, there was He and His Name alone.

> G-d is called "King of the world" because His kingship extends over all worlds (Psalms 145:13): the worlds exist and live only through the primordial thought in His will, "I will reign," His desire to be King. Before creation there was only "He and His Name alone," as Pirkei DeRabbi Eliezer says, so kingship and the worlds belong to one level of G-d, not to His essence.

5 והנה כתיב אני ה' לא שניתי[22] שגם אחר שנברא העולם אין לפניו שום שינוי ח"ו [חס ושלום] אלא אתה הוא קודם[23] שנברא העולם ואתה הוא לאחר כו'.

Now, it is written, "I, Havayah, have not changed": that even after the world was created there is no change at all before Him, G-d forbid; rather, "You are He before the world was created, and You are He after," etc.

> Malachi 3:6 says that G-d does not change: creating the world brought no change at all in Him. The prayer-book says the same: "You are He before the world was created, and You are He after."

וכמ"ש אני ראשון ואני אחרון ומבלעדי אין[24] אלקים (בישעיה סי' מ"ד ו'), פי' אני ראשון קודם שנברא העולם ואני אחרון לאחר שיכלו ימות המשיח וחיי העוה"ב [העולם הבא] שאז יהיה[25] הוא ושמו בלבד כמו שהיה קודם שנברא העולם.

And as it is written, "I am first and I am last, and besides Me there is no Elokim" (in Isaiah, chapter 44:6). That is: "I am first"—before the world was created; "and I am last"—after the days of Mashiach and the life of the World to Come have come to an end, for then there will be He and His Name alone, as there was before the world was created.

> Isaiah 44:6 is read as a statement about time. "First" is before creation; "last" is after the days of Mashiach and the World to Come have run their course, when once again there will be only He and His Name.

וגם מבלעדי פי' באמצעות בין מה שהיה ובין מה שיהיה דהיינו מה שהוא בבחי' הוה בעת וזמן בריאת העולם וחיותו וקיומו ששת ימי בראשית שית אלפי שני[26] כו'.

And also "besides Me" means "in the middle," between what was and what will be—that is, what is in the state of the present, at the time and period of the world's creation, its life-force and its existence, from the six days of Creation, "six thousand years," etc.,

> The word mibaladai, usually "besides Me," is read here as "in between": the whole span between "first" and "last," the present existence of the world from the six days of creation through its "six thousand years" (Rosh Hashanah 31a). The next paragraph completes the thought: even in this span there is "no Elokim," no real concealment, before G-d.

6 וימות המשיח ותחה"מ [ותחיית המתים] הכל לפניו ית' כאלו הוא ושמו בלבד ואין אלקים והסתר כו' וכמאמר ומבלעדיך אין לנו מלך אלא אתה[27] שאין זה אלא בבחי' מלך שמלך הוא העולם

and the days of Mashiach and the Resurrection of the Dead: all is before Him, blessed be He, as though there were He and His Name alone, and there is no Elokim and concealment, etc. And as the saying goes, "And besides You we have no King but You": for this is only in the aspect of "King," for "King" is the world,

> The days of Mashiach and the Resurrection also belong to this span in which, before G-d, there is only He and His Name; "no Elokim" means no concealment, since Elokim is the Name of concealment. The words of the Nishmas prayer, "besides You we have no King," show that the world exists only within the aspect of G-d as King, because the world is His kingdom.

ואין העולם דבר נפרד חוץ ממנו ח"ו [חס ושלום] ומלכותך מלכות[28] כל עולמים שמתפשט למעלה עד אין קץ ולמטה עד אין תכלית ולארבע סטרין מלך מלך וימלוך ואינו

and the world is not a thing separate [and] outside of Him, G-d forbid. And "Your kingship is the kingship of all worlds," which extends upward without end and downward without limit, and to the four directions—"He is King, He was King, and He will be King"—and it is nothing

> Since the world is His kingdom, it is not a separate thing outside Him. His kingship (Psalms 145:13) spreads without end above, below and to all four directions, as in the liturgical words "He is King, He was King, and He will be King."

אלא זיו והארה ממדת מלכותו ית' המתפשט ומתלבש בעולמות עליונים ותחתונים להוות אותם מאין ליש ולהחיותם ולקיימם.

but a radiance and illumination from the attribute of His Malchus (sovereignty), blessed be He, which extends and clothes itself in the higher and lower worlds, to bring them into being from nothing into something, to give them life and to sustain them.

> Yet all this kingship is only a radiance, a glow, from G-d's attribute of Malchus (sovereignty). That glow enters the higher and lower worlds, creates them from nothing, keeps them alive and sustains them.

(ועיין מענין אני ראשון[29, 30, 31] כו' ברבות וישלח פ' פ"א) (ד"צ ע"ד) מהו אמת[32] כו' וכ"ה בפ' דברים (דרפ"ו ב')

(And see on the subject of "I am first," etc., in [Midrash] Rabbah, Vayishlach, section 81) (folio 90d): "What is truth (emes)?" etc. And so it is in Parshas Devarim (folio 286b),

> Here begins a long parenthesis of sources on "I am first and I am last." Bereshit Rabbah (81:2) teaches that the word emes, "truth," is made of the first letter of the alphabet (alef), the middle letter (mem) and the last (tav), alluding to "I am first and I am last." The Alter Rebbe notes that the Midrash on Devarim has the same teaching.

ובשה"ש [ובשיר השירים][33] ע"פ לסוסתי ברכבי (ד"י [די יסודות] ע"ג) ועמ"ש בפי' ואמת ה' לעולם בד"ה ביום השמיני עצרת[35, 34] ובביאור ע"פ אלה מסעי.[36]

and in Shir HaShirim [Rabbah], on the verse "To My mare among the chariots" (folio 10c). And see what is written on the meaning of "And the truth of Havayah is forever" in the discourse beginning "On the eighth day, an assembly," and in the explanation on the verse "These are the journeys."

> The same teaching appears in Shir HaShirim Rabbah, on "To My mare among the chariots" (Song of Songs 1:9). The Alter Rebbe also points to the explanation of "the truth of Havayah is forever" (Psalms 117:2) in the Shemini Atzeres discourse, and to the explanation on "These are the journeys" in Parshas Masei.

עוד מענין אני ראשון כו' ברבות תולדות[37] (פס"נ ס"ט ד'). פ' בא ר"פ ט"ו ע"פ ראשון הוא לכם[38, 39] (דקכ"ט ע"ג [עמוד ג']).

Further on the subject of "I am first," etc.: in [Midrash] Rabbah, Toldos (section 63, folio 69d); Parshas Bo, beginning of section 15, on the verse "It shall be the first for you" (folio 129c);

> Further sources for "I am first": Bereshit Rabbah (63:8) on Esav's birth, where G-d says "I will reveal Myself to you first," citing "I am first," and Shemos Rabbah (15:1), which reads "It shall be the first for you" (Exodus 12:2) as alluding to G-d, who is called "First."

קדושים (ס"פ כ"ד). זח"ב תרומה (קנ"ח סע"א [סוף עמוד א]) ס"פ מצורע (דנ"ו א') ת"ז [תיקוני זהר] תקון ה' (דט"ז ע"א)

Kedoshim (end of section 24); Zohar II, Terumah (158, end of side a); the end of Parshas Metzora (folio 56a); Tikkunei Zohar, Tikkun 5 (folio 16a);

> Vayikra Rabbah's section 24, on Kedoshim, ends with the verse "I am first and I am last." The list then adds passages in the Zohar and the Tikkunei Zohar, which, according to the Kehot note, the Tzemach Tzedek copied into his Or HaTorah.

סוף תקון י"ט (דמ"א ע"ב) תקון ס"ט (דק"ח)[40] ועמש"ל [ועיין מה שכתוב לעיל] בביאור ע"פ אני דפי' ציצית[41] וזהו ה' מלך גאות לבש[42] שאינו

the end of Tikkun 19 (folio 41b); Tikkun 69 (folio 108). And see what is written above in the explanation on "I" in the section of tzitzis. And this is [the meaning of] "Havayah reigns; He has clothed Himself in majesty": that it is nothing

> After more Tikkunei Zohar references and a pointer to the earlier explanation of the word "I" in the section of tzitzis (Likkutei Torah, Shelach), the main argument resumes. Psalms 93:1, "Havayah reigns; He has clothed Himself in majesty," shows that kingship is only something G-d puts on, a garment, not His essence.

אלא בבחי' לבוש ועמ"ש מזה בד"ה יונתי בחגוי,[43,44] ונק' זיו השכינה[45] פי' מה ששוכן ומתלבש בעולמות עליונים ותחתונים להיות ממכ"ע [ממלא כל עלמין] אין זה

but in the level of a garment. And see what is written about this in the discourse beginning "My dove, in the clefts." And it is called "the radiance of the Shechinah (Divine Presence)": that is, that which dwells and clothes itself in the higher and lower worlds, to be the light that fills all worlds (memalei kol almin)—this is nothing

> Kingship is a garment, as explained in the discourse "My dove, in the clefts of the rock" (Likkutei Torah, Shir HaShirim). This glow is called "the radiance of the Shechinah," a name related to shochen, "dwells": it is the light that dwells in the worlds and fills them, called memalei kol almin.

אלא ע"י זיו והארה בלבד וזיו זה והארה זו נמשכה ממדת מלכותו יתי'[46] ממחשבת אנא אמלוך,

other than through a radiance and illumination alone. And this radiance and this illumination is drawn from the attribute of His Malchus, blessed be He—from the thought "I will reign."

> The light that fills the worlds is only a radiance, not G-d's essence. It comes from His attribute of Malchus, from the primordial thought "I will reign," His will to be King over worlds.

אבל בו בעצמו ובכבודו יתי' לית מחשבה תפיסא ביה כלל[47,48] סתימא דכל סתימין[49] ועליו נאמר ישת חשך סתרו[50] שאין העולמות עליונים ותחתונים יכולים לקבל זיו והארה ממנו יתי' מעצמותו ומהותו ממש כביכול

But in His own Self and His glory, blessed be He, "no thought can grasp Him at all"; [He is] "the most hidden of all hidden," and of Him it is said, "He made darkness His hiding place": for the higher and lower worlds cannot receive a radiance and illumination from Him, blessed be He, from His very essence and being, as it were,

> G-d's own Self is beyond all thought, as Elijah's prayer in the Tikkunei Zohar says, "No thought can grasp You at all," and as the phrase "the most hidden of all hidden" expresses. Psalms 18:12, "He made darkness His hiding place," describes this: the worlds cannot receive any light from His very essence.

כי הוא קדוש[51] ומובדל[52] כו' ולא נערוך אליו קדושתו[53] ואין ערוך לך[54] כו' [ועמ"ש מזה בפ' וארא ע"פ

for He is holy and set apart, etc., and "We cannot compare His holiness to Him," and "There is no comparison to You," etc. [And see what is written about this in Parshas Va'eira, on the verse

> This is what "holy" means: G-d's essence is set apart from all worlds. Two lines of the liturgy say so: the Yigdal hymn, "We cannot compare His holiness to Him," and the Shabbos morning blessing, "There is no comparison to You."

לכן אמור לבני ישראל[55] וגו' ובפי' בשלח ע"פ אז ישיר משה[56] מענין פי' ולא נערוך אליו קדושתו]:[57, 58, 59]

"Therefore, say to the children of Israel," etc., and in Parshas Beshalach, on the verse "Then Moshe sang," on the meaning of "We cannot compare His holiness to Him."]

The bracket points to two discourses in Torah Ohr, on "Therefore, say to the children of Israel" (Va'eira) and on "Then Moshe sang" (Beshalach). As the Kehot note quotes, the latter explains that even His holiness, which is set apart, "cannot be compared to Him," because He is not within the category of worlds at all.

SECTION 3 · ¶7–11

"My bread": food and its higher root

7 ב אך עכ"ז [עם כל זה] אל ה' ויאר לנו[60] הארה רבה ועצומה מקדושה עליונה הזאת הנפלאה והנעלמה ע"י המצות שנתן לנו כי

2. But nevertheless, "Havayah is G-d, and He has given us light": a great and mighty illumination from this supernal holiness, wondrous and hidden, through the mitzvos that He gave us. For

Here section 2 begins. Even though G-d's holiness is set apart from all worlds, Psalms 118:27 says "Havayah is G-d, and He has given us light": through the mitzvos He gave us, a great illumination from that hidden holiness reaches us.

הנה בתורה ומצות נאמר לכו לחמו בלחמי[61] והנה לחמו פי' לפי שהתורה היא לחם ומזון לנפש

of the Torah and mitzvos it is said, "Come, eat of My bread." Now, "eat" is explained by the fact that the Torah is bread and nourishment for the soul,

The Torah and mitzvos are described in Proverbs 9:5 as wisdom's invitation, "Come, eat of My bread." That the Torah is called bread is easy to understand: it nourishes the soul.

כמו הלחם הגשמי שהוא מזון לגוף כו'. אבל מ"מ לחמי צריך ביאור וכי לאכילה ושתיה כו'.

just as physical bread is nourishment for the body, etc. But nevertheless, "My bread" needs explanation: is it, then, [a matter] of eating and drinking, etc.?

Just as bread nourishes the body, Torah nourishes the soul. But why "My bread," as if the bread were G-d's? G-d does not eat or drink, so the expression needs explaining.

8 וביאור הדבר הוא ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] רעייתי פרנסתי[62,63] ישראל מפרנסין[64] כו', ועמ"ש מזה בד"ה יונתי הנ"ל.

And the explanation of the matter is along the lines of the saying of our Sages, of blessed memory: "My beloved" (rayasi) [means] "My provider" (parnasasi); "Israel provide," etc. And see what is written about this in the discourse beginning "My dove," mentioned above.

> The Midrash (Shir HaShirim Rabbah on 1:9) reads ra'yasi, "My beloved," as if from the root "to feed": Israel are G-d's providers, who "feed" Him through the daily offerings. The Zohar likewise says that Israel provide for their Father in Heaven; this is the sense in which the mitzvos are "My bread."

והענין כי הנה המאכל שהוא דצ"ח [דומם צומח חי] מחיה את האדם שהוא מדבר שהוא במדרגה יותר גבוה מהמאכל ואיך מחיה אותו המאכל,

And the matter is this: food, which is inanimate, vegetative and animal, gives life to man, who is a speaking being, who is on a higher level than the food. How, then, does the food give him life?

> To explain how anything can "feed" G-d, the Alter Rebbe first looks at ordinary eating. Food comes from the inanimate, vegetable and animal kingdoms, while man belongs to the "speaking" kingdom, the highest; so how can something lower give life to something higher?

אך ע"ז נאמר כי על כל מוצא פי[65] ה' יחיה האדם שמוצא פי ה' הוא החיות של המאכל והם העשרה מאמרות שבהם[66] נברא העולם[67] שבמאמר

But of this it is said, "For by everything that comes forth from the mouth of Havayah does man live": "that which comes forth from the mouth of Havayah" is the life-force of the food, and these are the Ten Utterances by which the world was created—for by the utterance

> Deuteronomy 8:3 answers: man lives not by the bread itself but by "that which comes forth from the mouth of Havayah," G-d's creative word within the food. That word is one of the Ten Utterances with which the world was created (Avos 5:1).

תדשא הארץ נברא הצומח ובמאמר תוצא הארץ[68] נפש חיה[69] נבראו הבע"ח [הבעלי חיים] וכח וחיות המאמר ההוא תמיד מלובש בו להחיותו ולקיימו והוא הוא המחיה את האדם. אך הרי גם האדם נברא במאמר נעשה אדם.[70, 71]

"Let the earth sprout" the vegetation was created, and by the utterance "Let the earth bring forth living creatures" the animals were created; and the power and life-force of that utterance is always clothed in it, to give it life and to sustain it, and it is this that gives life to man. But man, too, was created by an utterance: "Let us make man."

> Each kind of food was created by its own utterance in Genesis 1, and that utterance remains clothed in it at every moment, keeping it in existence; this divine word is what actually nourishes the person who eats it. But this raises a new question: man too was created by an utterance, "Let us make man."

9 ויש בו ג"כ מוצא פי ה' ולמה צריך להמאכל שיחיה אותו. אבל הענין כי הנה כתיב אחור וקדם צרתני[72, 73] אחור למעשה בראשית[74] וכו' שהאדם באמת הוא אחרון במעשה בראשית בזמן

And he too has in him "that which comes forth from the mouth of Havayah"; why, then, does he need food to give him life? But the matter is this: it is written, "Behind and before You formed me"—"behind" [last] in the work of Creation, etc. For man is indeed last in the work of Creation in time,

> If man has his own divine utterance, why does he need food? The answer begins with Psalms 139:5, "Behind and before You formed me," which the Gemara (Eruvin 18a) reads as: man was last in the work of creation. Man was in fact created last, on the sixth day.

וגם במעלה מצד גופו ונפשו הבהמית כמאמר יתוש קדמך[75, 76] שכל הדברים דצ"ח [דומם צומח חי] אע"פ שירדו מטה מטה מאד בעשייה גשמיות להיות יש ודבר גשמי מ"מ אינם דבר נפרד לגמרי [אף על פי]

and also in rank, with respect to his body and his animal soul, as the saying goes, "A gnat preceded you." For all the things that are inanimate, vegetative and animal, even though they descended very, very low into the physical World of Asiyah (Action), to be a yesh (a separate existence) and a physical thing, nevertheless are not a completely separate thing,

> He is "last" in rank too, as far as his body and animal soul go, as the Midrash says, "A gnat came before you" (Vayikra Rabbah 14:1; Sanhedrin 38a). The inanimate, plants and animals, though they descended into physical existence, never become entirely separate from G-d.

כמו האדם שיכול להיות נפרד לגמרי ח"ו [חס ושלום] ועובר[77] על רצונו ית'[78] למרות עיני כבודו[79] ועיין בס' ש"ב [של בינונים] פכ"ד, רק מצד עילוי נשמתו ונפשו האלקית לבדה הוא קדם במעלה יתירה על כל הנבראים

as is man, who can be completely separate, G-d forbid, and transgress His will, blessed be He, "defying His glorious eyes"—see Sefer Shel Beinonim [the Tanya], chapter 24. Only by virtue of the eminence of his neshamah and his G-dly soul alone is he "before," with a surpassing superiority over all created beings.

> Man, by contrast, can become completely separate, G-d forbid, by transgressing G-d's will, as Tanya chapter 24 explains. Only his G-dly soul makes him "before," first in rank over every creature.

וגם מצד גופו ונפשו החיונית יש לו מעלה יתירה על הדצ"ח [הדומם צומח חי] ברוח חיים שבו שהיא נפש המדברת והמשכלת והמאמרות סדרן ממטה למעלה מתחלה תדשא הארץ[80]

And also with respect to his body and his vital soul he has a surpassing superiority over the inanimate, vegetative and animal, through the spirit of life within him, which is the speaking and intellectual soul. And the order of the utterances runs from below upward: first, "Let the earth sprout,"

> Even his body and vital soul have an advantage over the lower kingdoms, because of his speaking, thinking soul. The order of creation in Genesis 1 runs from below upward, beginning with plants.

שהוא להיות הצומח ואח"כ ישרצו המים[81] דגים שאינן בכלל בשר ואח"כ תוצא הארץ נפש חיה ובהמה[82] ואח"כ נעשה אדם.[83]

which is for the vegetation to come into being; afterwards, "Let the waters swarm"—fish, which are not included in [the category of] meat; afterwards, "Let the earth bring forth living creatures," and cattle; and afterwards, "Let us make man."

> After plants came fish, which the Alter Rebbe notes do not count as "meat," then land animals, and last of all man. Man's place at the end of this rising order fits his being "behind," last, in the work of creation.

10 והנה כל זה הוא בבחי' ירידת המדרגות והתהוות השתלשלותם מאין ליש, אבל במקורם ושרשם למעלה מעלה מסדר ההשתלשלות

Now, all this is in terms of the descent of the levels and the coming into being of their chain of descent (hishtalshelus) from nothing into something. But in their source and root, far above the order of the chain of descending worlds,

> All this describes the order of creation as it descends, step by step, from nothing into something. At the roots of things, far above that chain of descent, the order is reversed.

הנה הוא להיפך שבחי' נפש אלקית שבאדם הוא[84] בחינת אחור לגבי מקור וחיות הגוף ונפש הבהמית שנלקחו ממדרגות עליונות וגבוהות מאד

it is the reverse: the level of the G-dly soul in man is the level of "behind" relative to the source and life-force of the body and the animal soul, which were taken from very lofty and high levels,

> At the root, the G-dly soul is "behind," lower, compared with the source of the body and the animal soul, which come from very high levels. So the Psalm's "behind and before" works in both directions.

אלא שנפלו בשבירת הכלים כנודע ושם הוא חיות הדצ"ח [הדומם צומח חי] גבוה ונעלה במעלה יתירה אלא שנפלו למטה יותר בחיות מצומצם מאד

except that they fell in the breaking of the vessels, as is known. And there is the life-force of the inanimate, vegetative and animal, high and exalted with a surpassing superiority, except that they fell lower, into a very contracted life-force,

> Those very high levels fell in "the breaking of the vessels," the Kabbalistic account of how the vessels of the early world of Tohu could not contain its great lights, broke, and fell down into lower existence. The source of the minerals, plants and animals is likewise very exalted, but they fell lower, to a very constricted kind of life.

כמו דומם וצומח כו' וכמשל מנפילת החומה שעליון שבה נופל למטה יותר בריחוק מקום יותר כנודע.

such as the inanimate and vegetative, etc.—like the analogy of a falling wall, whose uppermost [part] falls lower, at a greater distance, as is known.

> This is why the lowest kingdoms, like stone and plants, have the most constricted life. As when a wall collapses, the stones from the top fall farthest away: the higher the origin, the lower the fall.

11 ולפיכך המאכל שהוא מדצ"ח [מדומם צומח חי] מחיה את האדם ויש לו יתרון מעלה על האדם שהאדם צריך להמאכל למלאות די מחסורו אשר יחסר לו[85] מבלעדי הלחם והמאכל משא"כ המאכל אין צריך להאדם.

Therefore food, which is from the inanimate, vegetative and animal, gives life to man, and it has an advantage of superiority over man: for man needs the food to supply "sufficient for his need, that which he lacks," without bread and food; whereas the food does not need man.

> Since food comes from a higher root than man, it has an advantage over him: man depends on food to supply what he lacks (in the words of Deuteronomy 15:8), while food does not depend on man.

וזהו כי על כל מוצא פי ה׳ כי מוצא יש לו ב׳ פירושים מוצא מה שכבר יצא מפי ה׳ התפשטות החיות מרוח פיו בעשרה מאמרות שנברא העולם ומוצא לשון מקור וחיי החיים

And this is [the meaning of] "For by everything that comes forth (motza) from the mouth of Havayah": for motza has two meanings. Motza [is] that which has already come forth from the mouth of Havayah—the extension of the life-force from the breath of His mouth in the Ten Utterances by which the world was created. And motza [is] a term for source, and the Life of all life,

> This explains the verse "by everything that comes forth (motza) from the mouth of Havayah." Motza has two meanings; the first is what has already come out of G-d's mouth, the life-force that spread out in the Ten Utterances of creation.

כמו מוצא מים[86] שהוא המקור הנובע המעיין דהיינו המקור שממנו יצאו העשרה מאמרות שבמקורן ושרשן הדצ״ח [הדומם צומח חי] מאד נעלה ונמשכים ומשתלשלים ויורדים למטה עליהם ממדריגות עליונות ולפיכך יחיה האדם:

as in motza mayim (a spring of water), which is the welling source, the fountain—namely, the source from which the Ten Utterances came forth, in whose source and root the inanimate, vegetative and animal are very exalted; and they are drawn down, descend link by link, and come down upon them from higher levels. And therefore "does man live."

> The second meaning is "source," as in motza mayim, a spring of water: the wellspring from which the Ten Utterances came forth, where the lower kingdoms have their exalted root. Because the food carries life from that higher source down to man, "man lives" by it.

SECTION 4 • ¶12–15

The Supernal Will drawn through action

12 ג והנה ככל הדברים האלה וככל המשל הזה בחיות הלחם הגשמי המחיה את הגוף אדם הגשמי.

3. Now, in accordance with all these words and all this analogy of the life-force of physical bread, which gives life to the body of physical man,

> Here section 3 begins. Everything said about physical bread giving life to the human body serves as an analogy.

כן עד"ז כתיב כי על כל מוצא פי[87] ה' יחיה האדם אדם דלעילא דהיינו מ"ש ועל דמות הכסא[88] דמות כמראה אדם

so, in the same way, it is written, "For by everything that comes forth from the mouth of Havayah does man live"—the Man above; that is, what is written, "And upon the likeness of the throne, a likeness like the appearance of a man."

> The verse "by everything that comes forth from the mouth of Havayah does man live" applies also to the "Man" above. This is the figure Ezekiel saw upon the throne, "a likeness like the appearance of a man" (Ezekiel 1:26).

כי נק' אדם[89] מלשון אדמה לעליון[90] כי כמו שבאדם למטה יש רמ"ח אברים כו' שבהם ועל ידם מתחלק החיות שבתוכו העין רואה כו'

For it is called adam (man) from the expression "I will be like (adameh) the Most High." For just as in man below there are 248 limbs, etc., in which and through which the life-force within him is divided—the eye sees, etc.—

> The supernal level is called adam, "man," from Isaiah 14:14, "I will be like (adameh) the Most High," since it is the likeness of the Most High. In a human being below, the life-force divides into 248 limbs, each with its own function, such as the eye that sees.

כך למעלה התפשטות החיות הוא בריבוי התחלקות הנבראים מלאכים ונשמות בכמה מיני מדרגות ממדרגות שונות כמ"ש עיני[91] ה' כו' אזני[92] ה' כו'

so too above, the extension of the life-force is in the multiplicity of the divisions of the created beings, angels and souls, in many kinds of levels, of different levels, as it is written, "The eyes of Havayah," etc., "The ears of Havayah," etc.,

> In the same way, the divine life-force above divides into the many kinds and levels of created beings, angels and souls. This is why Scripture speaks of "the eyes of Havayah" and "the ears of Havayah."

שיש מלאכים ונשמות שנקראים כך והתפשטות החיות של כל אחד ואחד כפי מדריגתו ומזגו ותכונתו נק' בשם אדם שהוא בחי' ממכ"ע [ממלא כל עלמין].[93]

for there are angels and souls that are called thus. And the extension of the life-force of each and every one according to its level, its temperament and its character is called by the name adam, which is the level of the light that fills all worlds (memalei kol almin).

> Some angels and souls are called by these names, as the "eyes" or "ears" of G-d. The divine life-force spread through all of them, each according to its level and nature, is called "Man," and it is the light that fills all worlds, memalei kol almin.

ולכן כתיב כמראה אדם ולא בחי' אדם עצמו ממש[94] [ועמ"ש עוד מזה בפ' משפטים קכ"ב[95] א' ועמ"ש בד"ה ויראו כו' ותחת רגליו[96,97] כו' ע"ש].

And therefore it is written, "like the appearance of a man," and not the level of the actual Man himself. [And see what is written further about this in Parshas Mishpatim, 122a, and see what is written in the discourse beginning "And they saw," etc., "and beneath His feet," etc.; see there.]

> This is why Ezekiel says only "like the appearance of a man": the light that fills the worlds is only an appearance of Man, not the supernal Man himself. The bracket points to the Zohar on Mishpatim (122a) and to the Torah Ohr discourse on "And they saw the G-d of Israel, and beneath His feet" for more on this.

13 והנה חיות הנמשך[98] לבחי' ומדריגה זו להיות ממכ"ע [ממלא כל עלמין] ולהחיות רוח שפלים[99] הוא מבחי' מוצא פי ה' הוא מקור עליון וראשיתא דכולא בחי' סוכ"ע ונק' רצון העליון

Now, the life-force that is drawn to this level and rank—to be the light that fills all worlds (memalei kol almin) and "to revive the spirit of the lowly"—is from the level of "that which comes forth from the mouth of Havayah," which is the supernal source and "the beginning of all," the level of the light that encompasses all worlds (sovev kol almin), and is called the Supernal Will.

> The life-force of the light that fills all worlds, which revives "the spirit of the lowly" (Isaiah 57:15), comes from a higher level: the source of the divine word, "the beginning of all," the light that encompasses all worlds. This higher level is called the Supernal Will.

כי אית רצון[100] ואית רצון ורצון העליון הוא פי' שעליון על כל העולמות שאינו יכול להתלבש תוך עלמין כלל

For "there is will and there is will." And "Supernal Will" means that it is supernal over all the worlds, that it cannot clothe itself within the worlds at all,

> There are two levels of divine will, "there is will and there is will." The Supernal Will is above all worlds and cannot enter them at all.

שהוא סתימא דכל סתימין ולית מחשבה תפיסא ביה כלל ורצון התחתון הוא מה שמתלבש תוך עלמין כו', והנה רצון העליון הוא מקור התורה והמצות,

for it is "the most hidden of all hidden," and "no thought can grasp Him at all"; while the lower will is that which clothes itself within the worlds, etc. Now, the Supernal Will is the source of the Torah and the mitzvos.

> The Supernal Will is utterly hidden, beyond the grasp of any thought, while the lower will is the one that clothes itself within the worlds. The source of the Torah and mitzvos is the Supernal Will.

ולכן נקי לחמי ורעיתי פרנסתי שע"י אתערותא דלתתא אתעדל"ע [אתערותא דלעילא] להמשיך חיות ממקור וחיי החיים מבחי' סוכ"ע לבחינת ממכ"ע [ממלא כל עלמין] ואתעדל"ת [ואתערותא דלתתא] זו הוא ע"י מעשה המצות דוקא בעשייה גשמיות,

And therefore it is called "My bread," and "My beloved—My provider": for through an arousal from below [comes] an arousal from above, to draw down life-force from the Source and the Life of all life, from the level of the light that encompasses all worlds to the level of the light that fills all worlds. And this arousal from below is through the deed of the mitzvos specifically, in physical action,

> This is why the mitzvos are called G-d's "bread" and Israel His "providers": the human "arousal from below" calls forth an "arousal from above," drawing life from the encompassing light into the light that fills the worlds. That arousal from below is the physical performance of the mitzvos.

וגם ע"י דבור התורה דעקימת שפתים הוי מעשה משא"כ הרהור לאו כדיבור דמי[101, 102] והרהור לא עביד מידי[103] מפני שכח המעשה והדבור נלקח[104]

and also through the speech of Torah, for "the movement of the lips is [considered] an action"; whereas "thought is not like speech," and "thought does nothing." For the power of action and speech is taken

> Speaking words of Torah also counts, since the Gemara rules that moving one's lips is an action. Mere thought does not: "thought is not like speech" (Berachos 20b), and "thought does nothing," as the Zohar says. The power of action and speech comes from eating, as the next part explains.

מכח האכילה שאוכל שע"ז מתחזק כחו לדבר ולעשות וכח האכילה בשרשו ומקורו הוא יותר גבוה ונעלה מאשר תוכל נפשו שאת לפי מקור חוצבו כנ"ל.

from the power of the eating that he eats, through which his strength to speak and to act is reinforced. And the power of eating, in its root and source, is higher and more exalted than what his soul can bear according to the source from which it was hewn, as mentioned above.

> Food reinforces a person's ability to speak and act. The power of food is rooted higher than the soul's own source, as explained above, so speech and action can draw down from a level higher than the soul could reach by itself.

14 וכך יוכל להיות עי"ז אתעדל"ע [אתערותא דלעילא] ממעלה מעלה מבחי' סוכ"ע וכן מעשה המצות עצמן כגון אתרוג ולולב כו'

And so, through this there can be an arousal from above from the very highest, from the level of the light that encompasses all worlds (sovev kol almin). And likewise the deed of the mitzvos themselves, such as esrog and lulav, etc.:

> Because speech and action draw on food's high root, they can bring an arousal from above from the very highest level, the light that encompasses all worlds. The same is true of the objects used for mitzvos, such as the esrog and the lulav.

שהאתרוג הוא מאכל בפ"ע [בפני עצמו] וכן הלולב הוא צומח עכ"פ [על כל פנים] ויש להם מעלה יתירה שבהם ועל ידם יומשך אתעדל"ע [אתערותא דלעילא] מבחינה עליונה וגבוה מאד.

for the esrog is a food in itself, and the lulav, too, is at any rate a plant; and they have a surpassing superiority, in that in them and through them an arousal from above will be drawn down from a very supernal and lofty level.

> The esrog is itself a food, and the lulav is at least a plant, so they too come from the high root of the lower kingdoms. That is why performing mitzvos with them can draw down an arousal from a very high level.

15 וכן צמר הציצית ומעות הצדקה וכו' משא"כ הרהור ומחשבה הוא בחינת חשב מ"ה [שם מ"ה][106], [105] שהוא בחי' אדם עצמו ואין כח לאתערותא זו להמשיך חיים עליונים כל כך.

And likewise the wool of the tzitzis and the coins of charity, etc. Whereas reflection and thought (machshavah) is the level of "chashav Mah," which is the level of Adam himself, and this arousal does not have the power to draw down supernal life to such an extent.

> Other mitzvah objects, like the wool of tzitzis and the coins given to charity, likewise come from the lower kingdoms and share their high root. Thought is different: the Zohar reads machshavah, "thought," as chashav Mah, and Mah has the numerical value of Adam (45), so thought is on the level of man himself. Because it rises no higher than man, it cannot draw down supernal life to such a degree.

וזהו יפה שעה אחת בתשובה[107] ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא][108] כי העוה"ב [העולם הבא] הוא שנהנים מזיו השכינה הוא זיו והארה מרובה ותוספת

And this is [the meaning of] "One hour of teshuvah (return) and good deeds in this world is better than all the life of the World to Come." For the World to Come is that "they delight in the radiance of the Shechinah (Divine Presence)," which is an abundant radiance and illumination, and an increase

> This explains the Mishnah, "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come" (Avos 4:17). The Gemara (Berachos 17a) describes the World to Come as the righteous delighting in the radiance of the Shechinah, an abundant revelation that adds to the delight of the souls.

תענוג הנשמות בגילוי בבחי' ממכ"ע [ממלא כל עלמין] הנק' בשם שכינה ששוכן ומתלבש בעולמות והנה הכח והחיות הנמשך לבחינת ממכ"ע [ממלא כל עלמין] מבחי' סוכ"ע הוא נעשה ע"י תשובה ומע"ט [ומעשים טובים] כנ"ל.

in the delight of the souls, in revelation, in the level of the light that fills all worlds (memalei kol almin), which is called by the name Shechinah, for it dwells and clothes itself in the worlds. And the power and life-force drawn to the level of the light that fills all worlds from the level of the light that encompasses all worlds (sovev kol almin) is brought about through teshuvah and good deeds, as mentioned above.

> That delight is a revelation of the light that fills all worlds, called Shechinah because it "dwells" (shochen) in the worlds. The added light it receives comes from the encompassing light, and it is drawn down by teshuvah and good deeds in this world.

נמצא שהם העושים הזיו והתענוג שבג"ע [שבגן עדן]. ולכן גדלה מעלתם מכל חיי העוה"ב [העולם הבא] שהם הם הממשיכים חיי העוה"ב [העולם הבא] כנ"ל:[109]

It follows that they are what make the radiance and the delight of Gan Eden. And therefore their superiority is greater than all the life of the World to Come, for they are the very ones that draw down the life of the World to Come, as mentioned above.

> So teshuvah and good deeds are what produce the radiance and delight of Gan Eden. That is why an hour of them is greater than all the life of the World to Come: they are its very cause.

SECTION 5 · ¶16–19

The desire of the heart and "Who has sanctified us"

16 והנה לפי שהתורה והמצות הם בחי' רצון העליון לכך יש להם כח להמשיך לנפש האדם ג"כ בחי' רצון העליון

Now, because the Torah and the mitzvos are the level of the Supernal Will, they therefore have the power to draw down to the soul of man, too, the level of the Supernal Will.

> Since Torah and mitzvos are the Supernal Will, they can also draw a corresponding "supernal will" into the human soul. The soul too has two levels of will.

כי גם בנפש האדם למטה ג"כ אית רצון ואית רצון שיש שמעורר את רצון והאהבה הטבעית המסותרת שבנפשו לגלותה מההעלם אל הגילוי לדבקה בו ית' מחמת התבוננות בגדולתו ית' המחיה חיים

For in the soul of man below, too, "there is will and there is will." There is [the case] where one arouses the will and the natural love hidden in his soul, to bring it out from concealment into revelation, to cleave to Him, blessed be He, through contemplating His greatness, blessed be He, who gives life to the living,

> The first is the will a person awakens by himself. By contemplating G-d's greatness, he brings the natural love for G-d hidden in his soul out into the open, and comes to long to cleave to Him; this contemplation dwells on G-d as the One who gives life to all that lives.

שהוא ממכ"ע [ממלא כל עלמין] כאשר תוכל נפשו שאת כל חד וחד לפום שיעורא דיליה[110] והוא בחינת ובכל נפשך.[111]

which is the light that fills all worlds (memalei kol almin), as much as his soul can bear, "each one according to his own measure"; and this is the level of "and with all your soul."

> That life-giving greatness is the light that fills all worlds, which each person grasps only as far as his soul can bear, "each according to his measure" (Zohar 1:103a). This love corresponds to "with all your soul" (Deuteronomy 6:5), a love measured by the soul's capacity.

אך יש רצון שהוא למעלה הימנו ומבקשי ה' יבינו כל[112] שלפעמים תתלהב ותתלהט הנפש באהבה רבה עזה ועצומה בבחי' ובכל מאדך מאד יותר מכדי מדת הנפש בהשגתה באור פני ה'

But there is a will that is higher than it—and "those who seek Havayah understand all"—that at times the soul will be kindled and set ablaze with an abundant love (ahavah rabbah), strong and mighty, in the level of "and with all your might (me'odecha)": very much (me'od) more than the measure of the soul in its comprehension of the light of G-d's countenance,

> Above it is a higher will, as "those who seek Havayah understand all" (Proverbs 28:5). At times the soul blazes with ahavah rabbah, a great and mighty love, corresponding to "with all your might (me'od)": a love "very much" beyond the soul's measure and beyond what it grasps of G-d's light.

אלא מחמת ביטול השגתה דלית מחשבה תפיסא ביה סתימא דכל סתימין והוא בחי' רעותא דליבא דלית מחשבה תפיסא ביה

but rather because of the nullification of its comprehension, for "no thought can grasp Him," "the most hidden of all hidden." And this is the level of the desire of the heart (re'usa deliba), which no thought can grasp,

> This love comes not from understanding but from understanding falling silent, the realization that no thought can grasp G-d at all. It is called re'usa deliba, "the desire of the heart," a yearning that is itself beyond thought.

והוא בחי' אהבה רבה שלמעלה מעלה מהעולמות שאינה יכולה להתלבש תוך עלמין אלא כמו שכתוב מי לי בשמים[113] ועמך לא חפצתי בארץ.

and this is the level of ahavah rabbah, which is far above the worlds, which cannot clothe itself within the worlds; rather, as it is written, "Whom do I have in heaven? And with You I desire nothing on earth."

> This ahavah rabbah is far above the worlds and cannot be contained within them. Psalms 73:25 expresses it: "Whom do I have in heaven? And with You I desire nothing on earth," a longing for G-d Himself and for nothing in any world.

משא"כ האהבה הבאה מחמת התבוננות והשגה בגדולתו יתברך נק' אהבת עולם כנודע ואהבה רבה זו שהיא בחינת רעותא דליבא היא באה מלמעלה על ידי התורה והמצות

Whereas the love that comes from contemplation and comprehension of His greatness, blessed be He, is called ahavas olam ("an everlasting love"), as is known. And this ahavah rabbah, which is the level of the desire of the heart, comes from above through the Torah and the mitzvos,

> The love born of contemplating G-d's greatness is called ahavas olam, a name Chassidus connects with olam, the world, since it grows from contemplating G-d's life within the worlds. Ahavah rabbah, the desire of the heart, instead comes from above, given through the Torah and the mitzvos.

שהם הם רצון העליון רצונו וחכמתו יתי' [וכמ"ש ג"כ לעיל מזה ע"פ מי מנה[114] עפר יעקב[115] וע"פ ועתה יגדל נא].[116]

which are themselves the Supernal Will—His will and His wisdom, blessed be He. [As is also written about this above, on the verse "Who has counted the dust of Yaakov," and on the verse "And now, let it be great, I pray."]

> The Torah and mitzvos are themselves G-d's will and wisdom, so they can bestow this love. The bracket refers to discussions of the same theme on "Who has counted the dust of Yaakov" (Numbers 23:10) and "And now, let it be great, I pray" (Numbers 14:17).

17 וזו היא בחינת הלחם והמזון שנעשה לנפש האדם ע"י התורה והמצות שהמוצא פי ה' שהוא מקור התורה והמצות עליו יחיה האדם[117] ותחיה נפשו במקור וחיי החיים יתי' דלית מחשבה תפיסא ביה כו',

And this is the level of the bread and the nourishment that is made for the soul of man through the Torah and the mitzvos: that by "that which comes forth from the mouth of Havayah," which is the source of the Torah and the mitzvos, "does man live," and his soul will live in the Source and Life of all life, blessed be He, whom "no thought can grasp," etc.

> This love is the "bread" that Torah and mitzvos make for the soul. Since their source is "that which comes forth from the mouth of Havayah," the soul lives by it, in the very Source of life, beyond all thought.

ואין רעותא דליבא זו באה דוקא מחמת ההתבוננות איך שהתורה נותנת חיים ואיך נמשך החיות רק

And this desire of the heart does not come specifically through contemplating how the Torah gives life and how the life-force is drawn down; rather,

> The desire of the heart does not depend on first understanding how the Torah gives life or how that life is drawn down. It comes in another way, as the next comparison shows.

כמו המאכל שמחיה את האדם בגשמיות אף אם אינו מבין האיך המאכל מתעכל ונהפך לדם ואיך תשוב להיות בשר כבשרו ואיך הוא כח הדוחה הפסולת כו'

just as food gives life to man physically even if he does not understand how the food is digested and turned into blood, and how it becomes flesh like his flesh, and how the power that expels the waste [works], etc.,

> Physical food keeps a person alive even if he knows nothing of how it is digested, turned into blood and then into flesh, or how the body expels the waste. Its effect does not depend on his understanding.

אלא ממילא יחיה האדם כך בחי' רעותא דליבא זו נמשכה מאליה וממילא ע"י קיום התורה והמצות.

but rather man lives as a matter of course—so this level of the desire of the heart is drawn down of itself and as a matter of course, through the fulfillment of the Torah and the mitzvos.

> Just as a person lives from food as a matter of course, the desire of the heart comes of itself to one who fulfills the Torah and mitzvos. Understanding is not its precondition.

18 וזהו אשר קדשנו במצותיו שע"י המצות נמשך קדושה עליונה מבחי' קדוש ומובדל דהיינו מה שאינו יכול להתלבש תוך עלמין הוא בחי'

And this is [the meaning of] "Who has sanctified us with His commandments": that through the mitzvos a supernal holiness is drawn down from the level of "holy and set apart"—that is, that which cannot clothe itself within the worlds, which is the level of

> Now the blessing "Who has sanctified us with His commandments" can be explained. Through the mitzvos, holiness is drawn down from the level that is "holy and set apart," the level that cannot be clothed within the worlds.

רצון העליון כנ"ל לקדש אותו ג"כ שיומשך לנפש האדם גילוי הארה זו בנפשו להיות האהבה ורצון העליון שבנפש שהוא בחינת רעותא דליבא ואהבה רבה הנ"ל.

the Supernal Will, as mentioned above—to sanctify him, too: that the revelation of this illumination be drawn down to the soul of man, into his soul, so that there be the love and the supernal will in the soul, which is the level of the desire of the heart and ahavah rabbah mentioned above.

> That level is the Supernal Will. Its light is drawn into the person's soul and sanctifies him too, becoming in him a love and a "supernal will" of his own: the desire of the heart, ahavah rabbah.

וזהו ועשיתם את כל מצותי[118] והייתם קדושים לאלקיכם שע"י המצות יהיה שורה בכם קדושה העליונה ממש להיות קדושה זו שוה לאלקיכם

And this is [the meaning of] "And you shall do all My commandments and be holy to your G-d": that through the mitzvos the very supernal holiness will rest upon you, so that this holiness be equal to your G-d.

> Numbers 15:40, "You shall do all My commandments and be holy to your G-d," is read to mean that through the mitzvos G-d's own supernal holiness rests on a person. His holiness becomes, as it were, equal to that of his G-d.

(ועמ"ש בפי' לשון קדושה ע"פ מקושש עצים[119] בפ' שלח) וזהו ענין הברכה ברוך הוא המשכה להיות הוי' שמהווה כל הויות

(And see what is written on the meaning of the term "holiness" on the verse "gathering wood" in Parshas Shelach.) And this is the matter of the blessing: "Blessed" (baruch) is a drawing down, so that there be Havayah, which brings all existences into being,

> The text refers to its explanation of the word "holiness" in the discourse on the wood-gatherer in Parshas Shelach. It then reads the blessing word by word: baruch, "blessed," means drawing down, so that Havayah, the Name that brings all existence into being, is revealed.

דהיינו שרש ומקור כל ההתהוות שיהיה בחי' אלקינו שיתאחד עמנו באחדות אחד למהוי אחד באחד[120] ע"י אשר

that is, the root and source of all coming-into-being: that it be the level of "our G-d," that He unite with us in a single unity, "to be one with one," through "Who" (asher),

> Havayah is the root and source of all existence, and the blessing asks that it become "our G-d," united with us "to be one with one," in the Zohar's phrase. This comes about through the word asher, "Who."

שהוא בחי' עונג העליון שמשם נמשך להיות קדשנו בקדושתו ממש ע"י מצות יו בקדש העליון שהוא למעלה מעלה מבחי' עלמין שמזה נמשך רעותא דליבא לנפש

which is the level of the supernal delight, from which it is drawn down to be "has sanctified us" with His very holiness, through "His commandments" (mitzvos-yud-vav), in the supernal holiness (kodesh), which is far above the level of the worlds; from which the desire of the heart is drawn down to the soul.

> Asher is read as the level of supernal delight, from which comes "has sanctified us" with G-d's very holiness. The text divides mitzvosav, "His commandments," into "mitzvos" and the letters yud-vav, linking them to the supernal holiness far above the worlds, from which the desire of the heart reaches the soul.

ואזי נקרא נפש האדם עצמה בחינת אחור לגבי רעותא דליבא הנמשך לו שהוא בחי' קדם מקדמונו של עולם:

And then the soul of man itself is called the level of "behind" relative to the desire of the heart that is drawn down to him, which is the level of "before," from the Primordial One of the world.

> Then the soul itself counts as "behind" compared with the desire of the heart it receives, which is "before," coming from the Primordial One of the world. This applies "behind and before" once more: what reaches the soul through the mitzvos is higher than the soul itself.

19 קיצור. פי' אקב"ו [אשר קדשנו במצותיו וצונו] כי חיות כל העולמות הוא רק מבחי' מלכותו ית' אבל במהותו ועצמותו ית' לית מחשבה תפיסא וזהו ענין קדוש מובדל.

Summary. The meaning of "Who has sanctified us with His commandments and commanded us": the life-force of all the worlds is only from the level of His Malchus (sovereignty), blessed be He, but in His being and essence, blessed be He, "no thought can grasp"; and this is the meaning of "holy": set apart.

> This is a summary of the discussion so far. The blessing "Who has sanctified us with His commandments and commanded us" means that the worlds live only from G-d's Malchus, while His essence is beyond thought; that separateness is His holiness.

ועי"י התומי"צ [התורה ומצות] נמשך מקדושה זו ממש כי הנה כתיב לכו לחמו בלחמי[121] ופי' לחמי היינו דכמו שהאדם מקבל חיות מהלחם לפי ששרשו מבחינת מוצא פי ה' מוצא היינו מקור.

And through the Torah and mitzvos there is a drawing down from this very holiness. For it is written, "Come, eat of My bread"; and the meaning of "My bread" is: just as man receives life-force from bread because its root is from the level of "that which comes forth (motza) from the mouth of Havayah"—motza meaning source—

> Through Torah and mitzvos something of that very holiness is drawn down, as "Come, eat of My bread" implies. Bread sustains a person because its root is in "that which comes forth from the mouth of Havayah," with motza meaning "source."

כן בחי' ממכ"ע [ממלא כל עלמין] הנקי' כמראה אדם[122] נמשך לבחינה זו חיות מבחי' רצון עליון הסוכ"ע והיינו ע"י התורה ומצות שנתלבשו בעשייה שבהן ועל ידן נמשך רצון העליון וזהו ענין רעיתי פרנסתי ולחמי.

so [with] the level of the light that fills all worlds (memalei kol almin), which is called "like the appearance of a man": life-force is drawn to this level from the level of the Supernal Will, the light that encompasses all worlds (sovev kol almin); and this is through the Torah and mitzvos, which have been clothed in action, in which and through which the Supernal Will is drawn down. And this is the meaning of "My beloved—My provider" and "My bread."

> In the same way, the light that fills all worlds, called "like the appearance of a man," receives its life from the Supernal Will, the encompassing light. It receives it through the Torah and mitzvos, which are clothed in physical action, and this is why they are called G-d's "bread" and Israel His "providers."

ומהמשכה זו נמשך ג"כ לנפש האדם בחינת רצון העליון לבא לבחינת ובכל מאדך[123] אהבה רבה וזהו אק"ב [אשר קדשנו במצותיו] והייתם קדושים:[124]

And from this drawing down, the level of the Supernal Will is drawn to the soul of man, too, to come to the level of "and with all your might": ahavah rabbah. And this is [the meaning of] "Who has sanctified us with His commandments" and "You shall be holy."

> From this drawing down, the Supernal Will also reaches the human soul, bringing it to "with all your might," ahavah rabbah. This is the meaning of "Who has sanctified us with His commandments" and "You shall be holy."

SECTION 6 · ¶20–22

Humility and fear of sin

20 ד והנה קדושה זו מביאה לידי ענוה שהיא שפלות האדם בערך נפשו ונשמתו יען אשר אין חיות ושפע לנפשו ממקור ומוצא פי ה' אלא ע"י דברים שפלים גשמיים ממש

4. Now, this holiness leads to humility, which is a person's lowliness with regard to his nefesh and his neshamah, since there is no life-force and flow for his soul from the Source, "that which comes forth from the mouth of Havayah," except through lowly things, actually physical,

> Section 4 begins: holiness leads to humility. Humility here is a person's sense of his soul's lowliness, because his soul can receive life from the divine Source only through lowly, physical things.

כמו האתרוג וצמר הציצית וקלף התפילין וכה"ג [וכהאי גוונא] כל מצות מעשיות או ע"י הדבור בהם הוא ת"ת [תלמוד תורה] וכו' וענוה זו מביאה לידי יראת חטא[125]

such as the esrog, the wool of the tzitzis and the parchment of the tefillin, and likewise all the practical mitzvos; or through speech about them, which is Torah study, etc. And this humility leads to fear of sin.

> Those lowly things are the objects of the mitzvos, such as the esrog, the wool of tzitzis and the parchment of tefillin, and all the practical mitzvos, or the words of Torah spoken about them. This humility in turn leads to fear of sin.

(בר"ח [בראשית חכמה] שער הענוה[126] פ"א הביא דענוה איהי שכינתא עילאה. והנה פי' וענין שכינתא עילאה נתבאר בד"ה שיר השירים[127, 128] שהוא ענין הביטול דיחודא עילאה.

(In Reishis Chochmah, Shaar HaAnavah [the Gate of Humility], chapter 1, he cites that humility is the higher Shechinah (Divine Presence). Now, the meaning and matter of the higher Shechinah was explained in the discourse beginning "The Song of Songs": that it is the matter of the self-nullification (bittul) of the higher unity (yichuda ila'ah).

> A long parenthesis begins. The ethical-Kabbalistic work Reishis Chochmah (Gate of Humility, chapter 1) says that humility is the "higher Shechinah," and the discourse on "The Song of Songs" explains the higher Shechinah as the bittul of the "higher unity," in which all is as nothing before G-d.

ועפ"ז [ועל פי זה] י"ל [יש לומר] פי' ענוה היינו שהוא מחזיק עצמו לאין ממש כמו שהוא קמי' [קמיה] ית' דכולא קמי' [קמיה] כלא חשיב[129] ועמ"ש בד"ה קטנתי[130] מכל החסדים.[131] ועמ"ש בד"ה ארץ הרים ובקעות[132, 133] בענין חותם שוקע ביטול ענוה שלמעלה מהאהבה.

And according to this it can be said that the meaning of humility is that he regards himself as actually nothing, as he is before Him, blessed be He, for "all before Him is considered as nothing." And see what is written in the discourse beginning "I have become small from all the kindnesses." And see what is written in the discourse beginning "A land of mountains and valleys," regarding the "sunken seal": the self-nullification of humility, which is higher than love.

> Accordingly, humility means regarding oneself as truly nothing, as one is before G-d, for "all before Him is considered as nothing" (Zohar). The text refers to the letter "I have become small from all the kindnesses" and to the discourse on "A land of mountains and valleys," where the "sunken seal," the bittul of humility, ranks higher than love.

ועפ"ז [ועל פי זה] א"ש [אתי שפיר] מ"ש בספרים[134] בענין ענוה שהיא ביטול והכנעה להקב"ה דלכאורה אינו מובן וכי צריך לומר זה שהאדם בריה שפלה ואפלה יקטין א"ע [את עצמו] לגבי הבורא ית'.

And according to this, what is written in the books on the subject of humility—that it is self-nullification and submission to the Holy One, blessed be He—is well understood. For at first glance it is not understood: does one need to say this, that man, a lowly and dark creature, should make himself small relative to the Creator, blessed be He?

> This explains what "the books" say about humility, that it is bittul and submission before G-d; the Kehot note points to works such as Midrash Tanchuma and Reishis Chochmah. At first this seems hardly worth saying, since a lowly creature obviously should feel small before the Creator.

אכן לפי הנ"ל א"ש [אתי שפיר] דפי' וענין ענוה זו דשייך מהאדם לגבי הקב"ה היינו שלא יהיה תופס מקום כלל אלא כלא חשיב ממש. ועד"ז נאמר במשה והאיש משה ענו מאד[135] כי במשה נאמר ונחנו מה[136] ועיין בגמרא)

But according to what was said above it is well understood: the meaning and matter of this humility that applies from man toward the Holy One, blessed be He, is that he should not occupy any place at all, but be actually considered as nothing. And in this way it is said of Moshe, "And the man Moshe was very humble," for of Moshe it is said, "And what (mah) are we?" And see in the Gemara)

> But in light of the above, the humility meant is not merely feeling small: it is not occupying any place at all, being truly as nothing before G-d. This is the humility of Moshe, of whom it says "the man Moshe was very humble" (Numbers 12:3), and who said, "And what are we?" (Exodus 16:7).

(ספ"ו דחולין דפ"ט א') גדול מה שנאמר במשה כו' שביטול דמשה היה למעלה מבחינת הביטול דואנכי עפר ואפר[137,138] כי הוא מ"ה [שם מ"ה] ממש וזהו עניו מאד ועיין בפי' שלח (קס"ג סע"ב [סוף עמוד ב]).

(end of chapter 6 of Chullin, folio 89a): "Greater is what was said of Moshe," etc.: that the self-nullification of Moshe was above the level of the self-nullification of "And I am dust and ashes," for he was actually mah ("what"); and this is "very humble." And see Parshas Shelach (163, end of side b).

> The Gemara (Chullin 89a) says that what Moshe said is greater than what Avraham said: Avraham called himself "dust and ashes," which is still something, while Moshe said "what are we," nothing at all. Moshe was truly mah, "what," and that is the meaning of "very humble."

והנה שכינתא עילאה היא בינה[139] ולפ"ז [ולפי זה] וענוה מביאה לידי יראת חטא הוא בחי' חכמה שהיא יראה עילאה.

Now, the higher Shechinah is Binah (understanding); and according to this, "and humility leads to fear of sin" is the level of Chochmah (wisdom), which is the higher fear.

> In Kabbalah the higher Shechinah is Binah, so if humility is the higher Shechinah, the fear it leads to is at the level of Chochmah, called "higher fear." In this reading the ladder climbs from Binah to Chochmah.

וריב"ל [ורבי יהושע בן לוי] דס"ל [דסבירא ליה / דסבירא להו] ענוה גדולה מכולן[140] י"ל [יש לומר] זהו כמ"ש בר"ח [בראשית חכמה] שם ועוד ימצא הענוה אפילו בכתר כו' והוא נקרא אין להיותו מחשיב עצמו לאין נגד המאציל עכ"ל [עד כאן לשונו].

And Rabbi Yehoshua ben Levi, who holds that "humility is greatest of all": it can be said that this is as is written in Reishis Chochmah there: "And further, humility is found even in Keser (the Crown), etc., and it is called Ayin (Nothing) because it regards itself as nothing before the Emanator." End of quote.

> Rabbi Yehoshua ben Levi holds that "humility is greatest of all" (Avodah Zarah 20b), above all the other rungs. Reishis Chochmah explains why: humility exists even in Keser, the Crown, which is called Ayin, "Nothing," because it regards itself as nothing before the Emanator.

21 ועמ"ש בביאור ע"פ מי מנה[141] בענין אוכם הוא קדם כו' וזהו ענין ישת חשך סתרו.[142]

And see what is written in the explanation on the verse "Who has counted," on the matter of "black (ukam) is kedem (before)," etc.; and this is the matter of "He made darkness His hiding place."

> The text points to its explanation of "black (ukam) is kedem" in the discourse on "Who has counted" in Parshas Balak. It links this to "He made darkness His hiding place" (Psalms 18:12), the concealment of G-d's essence described earlier.

ועמ״ש מענין ענוה סד״ה שוש אשיש[143] כי הנה את זה לעומת זה עשה האלקים[144] שכמו שבקדושה עשיית המצות הוא מעלה את האדם

And see what is written on the subject of humility at the end of the discourse beginning "I will greatly rejoice." For "G-d made this opposite that": just as in holiness, the doing of the mitzvos raises a person up

> After a pointer on humility to the end of the discourse "I will greatly rejoice," the main argument resumes with Ecclesiastes 7:14: "G-d made this opposite that," so holiness and its opposite correspond. Doing a mitzvah lifts a person so that he draws down supernal life.

להמשיך חיים עליונים מבחי׳ רצון העליון כמ״ש [כמו כן] להיפך בעבירה כתיב ונכרתה הנפש ההיא מלפני אני[145] ה׳ פי׳ אני ה׳ מה

to draw down supernal life from the level of the Supernal Will, so too, conversely, regarding a transgression it is written, "That soul shall be cut off from before Me; I am Havayah." The meaning of "I am Havayah" is that which

> Just as a mitzvah draws down life from the Supernal Will, a transgression reaches just as high in the opposite direction. Of a transgression the Torah says, "That soul shall be cut off from before Me; I am Havayah" (Leviticus 22:3), and the Alter Rebbe explains each phrase.

שהוא מהווה כל הויות להחיות כל העולמות וכל הנבראים ומלפני כלומר למעלה מבחי׳ ומדריגה זו שם מגיע הפגם והעונש של העבירה שהכרת תכרת[146] בשרש כל השרשים וצריך להיות לאדם יראת חטא.

brings all existences into being, to give life to all the worlds and all the created beings; and "from before Me" means higher than this level and rank: there the blemish and the punishment of the transgression reach, so that "it shall be utterly cut off" in the root of all roots. And a person must have fear of sin.

> "I am Havayah" is G-d as the One who brings all existence into being and gives life to all worlds, and "from before Me" is a level higher still. The blemish and punishment of the sin reach there, so the "cutting off" (karet) touches the root of all roots, and this is why a person must have fear of sin.

פי' יראה מחמת החטא והחסרון והפגם שנעשה למעלה כ"כ [כל כך] וחטא הוא לשון חסרון ופגם שלשון חטא נופל אפילו על ביטול מ"ע [מצות עשה] ודקדוקי סופרים שעכ"פ [שעל כל פנים] יש חסרון ופגם. משא"כ עון הוא על ל"ת [לא תעשה] כו'.

That is, fear because of the sin and the lack and the blemish that is caused above to such an extent. And chet (sin) is a term for lack and blemish, for the term chet applies even to neglecting a positive commandment and the fine points of the Scribes, in which there is at any rate a lack and blemish; whereas avon (iniquity) applies to prohibitions, etc.

> Fear of sin means fear of the lack and blemish a sin causes above. The word chet, "sin," means lack, as the Kehot note shows from Rashi on 1 Kings 1:21, so it applies even to failing to do a positive commandment or a rabbinic detail, while avon, "iniquity," is used for violating a prohibition.

22 והנה יראת חטא בבחינה זו באה אחר ענוה וקדושה דוקא דהיינו אחר שיתקדש בקדושה העליונה הבאה מלמעלה ע"י המצות ויבא למדרגת ענוה שיכיר שפלות נפשו

Now, fear of sin in this sense comes specifically after humility and holiness—that is, after he is sanctified with the supernal holiness that comes from above through the mitzvos, and comes to the level of humility, recognizing the lowliness of his soul;

> Now the opening question is answered. Fear of sin in this sense comes only after holiness and humility: first a person is sanctified through the mitzvos with the holiness from above, and then he reaches humility and recognizes the lowliness of his soul.

אזי יכיר וירגיש ג"כ בזה לעומת זה[147] כמה גדול עונש החטא והפגם שמגיע למעלה ויהיה לו יראה גדולה מחמת החטא והפגם (ועמ"ש עוד בפי' וענין יראת חטא בד"ה אלה מסעי).[148]

then he will also recognize and feel, through this—"this opposite that"—how great is the punishment of the sin and the blemish that reaches above, and he will have great fear because of the sin and the blemish. (And see what is written further on the meaning and matter of fear of sin in the discourse beginning "These are the journeys.")

> Then, "this opposite that," he can sense how great is the blemish and punishment a sin causes above, and a great fear of sin comes over him. The text refers to further explanation in the discourse "These are the journeys."

אך קדושה וענוה זו אינה באה אלא אחר מדרגות הפרישות שהוא להפריד הרע שבנפש הבהמית מקליפות נוגה וקדש את עצמך במותר לך[149]

But this holiness and humility come only after the levels of abstinence, which is to separate the evil in the animal soul from the kelipos (husks) of nogah, and "Sanctify yourself in what is permitted to you";

> Holiness and humility themselves come only after abstinence: separating out the evil in the animal soul, which draws from kelipas nogah, the "translucent husk" in which good and evil are mixed. This is the Gemara's "Sanctify yourself in what is permitted to you" (Yevamos 20a).

והוא בחינת תשובה תתאה כמארז"ל [כמאמר רבותינו זכרונם לברכה] תשובה ומע"ט [ומעשים טובים][150] כו' שבלא תשובה תחלה אין המעשים טובים ומאירים מלשון את האור כי טוב[151] כו'.

and this is the level of lower teshuvah (return), as our Sages, of blessed memory, said, "teshuvah and good deeds," etc.: for without teshuvah first, the deeds are not "good" and shining—from the expression "the light, that it was good," etc.

> Abstinence is the "lower teshuvah," as the Mishnah pairs "teshuvah and good deeds" (Avos 4:11): without teshuvah first, deeds are not truly "good." "Good" here means shining, as in "G-d saw the light, that it was good" (Genesis 1:4).

SECTION 7 · ¶23–24

The heads of the tribes

23 ועם כל הנ"ל יובן מ"ש וידבר[152] משה אל ראשי המטות[153] פי' מטות כענין מטה כלפי חסד[154]

And with all the above, what is written, "And Moshe spoke to the heads of the tribes (matos)," will be understood. Matos is in the sense of "He inclines (mateh) toward kindness,"

> With all this, the opening verse can be explained. Matos, "tribes," is linked to the Talmudic phrase "He inclines (mateh) toward kindness," said of G-d tipping the scales of judgment toward mercy.

שהוא ענין להטות ולהפוך המדות שבנפש שיהי' [שיהיה] כלפי חסד ואהבת את ה' לדבקה בו[155, 156] והמטים ומהפכים הם בחינת הראשים

which is the matter of inclining and turning over the emotive attributes (middos) in the soul, so that they be toward kindness, and "you shall love Havayah," "to cleave to Him." And those who incline and turn [them] over are the level of the "heads,"

> The "tribes" are what incline and turn a person's emotions toward kindness, toward "you shall love Havayah … to cleave to Him." What inclines and turns the emotions in this way are the "heads."

שהם בחינת רעותא דליבא שנמשך מבחינת משה הוא בחינת דעת עליון וקדש העליון שלמעלה מעלה מבחינת עלמין ובחי' משה הוא המנהיג

which are the level of the desire of the heart, which is drawn from the level of Moshe, which is the level of the supernal Daas (knowledge) and the supernal holiness (kodesh), far above the level of the worlds. And the level of Moshe is the leader

> The "heads" are the desire of the heart, which is drawn from the level of Moshe: supernal Daas and the supernal holiness far above the worlds. Moshe is the leader of Israel in this sense.

(כי וידבר מלשון ידבר עמים תחתינו[157] לשון הנהגה) וממשיך בחינה זו להיות רעותא דליבא (ועיין עוד מענין ראשים בפ' פנחס) (דרנ"ג ע"ב) ע"פ שאו שערים ראשיכם[158] גם

(for vayedaber, "and he spoke," is from the expression "He subdues (yadber) peoples under us," a term of leadership), and he draws this level down to be the desire of the heart. (And see further on the subject of "heads" in Parshas Pinchas) (folio 253b), on the verse "Lift up your heads, O gates." Also,

> Vayedaber, "and he spoke," is related to yadber in "He subdues peoples under us" (Psalms 47:4), a term of leading, so Moshe "spoke" by leading and drawing this level down into the desire of the heart. The text adds a reference to Parshas Pinchas (253b) on "Lift up your heads, O gates" (Psalms 24:7).

כי משה הוא בחי' ונחנו מ"ה [מה][159] בחי' עניו מאד[160] ולכן וידבר משה כו' ועמ"ש סד"ה משה ידבר וסד"ה מראיהם ומעשיהם:[161]

because Moshe is the level of "And we are Mah," the level of "very humble"; and therefore, "And Moshe spoke," etc. And see what is written at the end of the discourse beginning "Moshe would speak," and at the end of the discourse beginning "Their appearance and their works."

> Moshe could draw this down also because he embodied "And we are Mah," utter humility, "very humble." The text points to the endings of two Torah Ohr discourses, "Moshe would speak" and "Their appearance and their works," for more.

24 קיצור. ענין קדושה מביאה לידי ענוה וענוה מביאה לידי יראת חטא.[162] וענין וידבר משה אל ראשי המטות):

Summary: The matter of "holiness leads to humility, and humility leads to fear of sin"; and the matter of "And Moshe spoke to the heads of the tribes.")

> This summary restates the two themes of section 4: how holiness leads to humility and humility to fear of sin, and the meaning of "And Moshe spoke to the heads of the tribes."

SECTION 8 · ¶25–26

"This is the thing"

25 ה לאמר זה הדבר[163] כו'. וארז"ל [ואמרו רבותינו זכרונם לברכה] שכל הנביאים נתנבאו בכה נוסף עליהם משה שנתנבא בזה[164] כו'.

5. "Saying: This is the thing," etc. And our Sages, of blessed memory, said that all the prophets prophesied with "Thus" (koh); Moshe surpassed them, in that he prophesied with "This" (zeh), etc.

> Section 5 explains the next words of the verse, "saying: This is the thing." Rashi, citing the Sifrei, says that all the prophets prophesied with "Thus (koh) says G-d," while Moshe surpassed them, prophesying with "This (zeh) is the thing."

והענין דכתיב נעשה אדם בצלמנו כדמותנו[165] כדמותנו הוא בחינת ממכ"ע [ממלא כל עלמין] דכ"ף הדמיון כמו הדמות כו',

And the matter is: it is written, "Let us make man in Our image, as Our likeness." "As Our likeness" is the level of the light that fills all worlds (memalei kol almin), for the kaf of comparison [means] like the likeness, etc.;

> In "Let us make man in Our image, as Our likeness" (Genesis 1:26), "as Our likeness" is the light that fills all worlds. The letter kaf, "as," signals a comparison: something only like the likeness, not the thing itself.

משא"כ בצלמנו הוא בחי' גילוי עצמותו יתי' ממש כביכול (ועיין מזה לקמן בד"ה אלה מסעי[166] הנ"ל ובד"ה כי ביום הזה יכפר).[167]

whereas "in Our image" is the level of the revelation of His very essence, blessed be He, as it were. (And see about this below, in the discourse beginning "These are the journeys," mentioned above, and in the discourse beginning "For on this day He shall atone.")

> "In Our image," without the kaf, is the revelation of G-d's very essence, as it were. The text refers to the discourses "These are the journeys" and "For on this day He shall atone" for more on this.

והנה ע"י רעותא דליבא למעלה מבחינת כח הנפש נעשה ע"ז אתערותא דלעילא גילוי בחינת עצמותו יתי' למעלה מבחי' עלמין מה שאינו יכול להתלבש תוך עלמין וכמ"ש ואשים דברי בפיך[168] דברי ממש.

Now, through the desire of the heart, which is above the level of the power of the soul, there is brought about through this an arousal from above: a revelation of the level of His essence, blessed be He, above the level of the worlds, that which cannot clothe itself within the worlds. As it is written, "And I have put My words in your mouth"—My very words.

> The desire of the heart, which is beyond the soul's own powers, brings an arousal from above: a revelation of G-d's essence, which is above the worlds and cannot be clothed in them. So Isaiah 51:16 says "I have put My words in your mouth": G-d's very own words.

26 והיינו לאמר זה הדבר[169] כוי דהיינו באמירת כאו"א [כל אחד ואחד] פרשה שבתורה או נביאים וכתובים הלכות ואגדות יהיה זה הדבר עצמו שנאמר מאז ומקדם.

And this is [the meaning of] "Saying: This is the thing," etc.: that is, when each and every one says a section of the Torah, or of the Prophets and the Writings, laws and aggados, it will be this very thing that was said long ago, of old.

> "This is the thing" is now applied to Torah study. When anyone recites a section of the Torah, the Prophets or the Writings, or laws and aggados, it can be the very same word that G-d spoke long ago.

כמ"ש והיו הדברים האלה אשר אנכי מצוך היום כוי ודברת בם[170, 171] כוי שהדברים האלה עצמם

As it is written, "And these words that I command you today shall be," etc., "and you shall speak of them," etc.: that these very words

> Deuteronomy 6:6–7 says the same: "These words that I command you today shall be… and you shall speak of them." The words meant are the very ones Moshe spoke.

שאמר משה באותו יום יהיו אצלך ודברת בם עצמם לפי שע"י בחינת רעותא דליבא נמשך בחינה מה שלמעלה מבחינת עלמין ושם הוא למעלה מן הזמן

that Moshe said on that day shall be with you, and "you shall speak of them," of these very [words]. For through the level of the desire of the heart, a level is drawn down of that which is above the level of the worlds, and there it is above time.

> The very words Moshe said on that day are to be with each person, and he speaks those same words. This is possible because the desire of the heart draws down a level above the worlds, which is also above time, so the words of "today" are not left in the past.

(ועמ"ש ע"פ קול דודי הנה זה בא[172] וסד"ה והגדת לבנך[173] בענין בעבור זה וסד"ה בחדש השלישי[174] כו' ביום הזה)[175] ושם היה בחינת נבואתו של משה שהוא היה בחינת קדש העליון למעלה מבחינת עלמין

(And see what is written on the verse "The voice of my beloved! Behold, this one comes," and at the end of the discourse beginning "And you shall tell your son," on the subject of "because of this," and at the end of the discourse beginning "In the third month," etc., "on this day.") And there was the level of Moshe's prophecy, for he was the level of the supernal holiness (kodesh), above the level of the worlds.

> The text refers to discourses on "The voice of my beloved, behold, this one comes," on "And you shall tell your son" (on "because of this") and on "In the third month... on this day," all of which turn on the word "this." Moshe's prophecy came from this level, the supernal holiness above the worlds.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] שהיה פרוש מן האשה[176] משא"כ כל הנביאים כו' (וע' מזה בפ' ויצא (דקנ"ב ב') ו במק"מ [במקדש מלך] שם ובפ' בראשית (כ"ב[177] א')

And therefore our Sages, of blessed memory, said that he was separated from [his] wife, which was not so with all the prophets, etc. (And see about this in Parshas Vayeitzei) (folio 152b), and in the Mikdash Melech there, and in Parshas Bereishis (22a);

> That is why, the Sages say, Moshe separated from his wife, which the other prophets did not do (Shabbos 87a). The text points to the Zohar on Vayeitzei (152b) and Bereishis (22a), and to the Mikdash Melech commentary there.

וביארו הרמ"ז [הרב משה זכות] פי' ואתחנן[178] (דר"ס סע"ב [סוף עמוד ב]) גבי רב לך[179] כו' וע' בפ' בלק (קפ"ז ב').

and the Ramaz explained it, Parshas Va'eschanan (folio 260, end of side b), regarding "Enough for you," etc. And see Parshas Balak (187b).

> The Ramaz (Rabbi Moshe Zacuto) explains this on the Zohar to Va'eschanan, on "Enough for you." According to the Kehot note, he explains that Moshe separated because he could draw down an inner union higher than that of Yaakov and Rachel, which brings down souls.

ומכ"ז [ומכל זה] יובן איך שנבואתו היה מבחינת שלמעלה מגדר זמן שבחי' הזמן אין לו יחס רק במדת מלכותו יתי' בחי' כדמותנו בחינת עלמא דנוקבא כו'

And from all this it will be understood how his prophecy was from a level that is above the bounds of time; for the level of time has relevance only in the attribute of His Malchus (sovereignty), blessed be He—the level of "as Our likeness," the level of the "world of the Nukva (the feminine)," etc.,

> All this shows that Moshe's prophecy came from a level above time. Time relates only to G-d's attribute of Malchus, the level of "as Our likeness," called "the world of the Nukva (the feminine)."

דהיינו כשנעשית מקור לבי"ע ועיין בפ' ויחי (דרמ"ו סע"א [סוף עמוד א] וע"ב)[180] ועמ"ש בד"ה יונתי בחגוי הסלע[181] בפי' קומי לך רעיתי.

that is, when it becomes the source for [the worlds of] Beriah (Creation), Yetzirah (Formation) and Asiyah (Action). And see Parshas Vayechi (folio 246, end of side a, and side b), and see what is written in the discourse beginning "My dove, in the clefts of the rock," on the meaning of "Arise, my beloved."

> Malchus relates to time when it becomes the source of the lower worlds of Beriah, Yetzirah and Asiyah. The text refers to the Zohar on Vayechi and to the discourse "My dove, in the clefts of the rock," on "Arise, my beloved."

ומשם יובן בתוספת ביאור מש"כ [מה שכתוב] שע"י רעותא דליבא דייקא נמשך שיהיה עסק התורה בבחינת לאמר זה הדבר כו'.

And from there will be understood, with additional explanation, what was written: that it is specifically through the desire of the heart that it is brought about that the occupation with Torah is in the manner of "Saying: This is the thing," etc.

> From that discourse one can understand more fully why it is specifically the desire of the heart that makes a person's Torah study "This is the thing," G-d's own word.

איש כי ידור נדר[182] וגו' עד שידור בדבר הנדור.[183] הענין כי הנה נדרים סייג לפרישות.[184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207]

"When a man vows a vow," etc.: "until he vows by a thing that is vowed." The matter is this: "Vows are a fence for abstinence."

> The maamar now returns to its first question, about vows. "When a man vows a vow" requires vowing "by a thing that is vowed," and the explanation starts from the Mishnah, "Vows are a fence for abstinence."

SECTION 9 · ¶27

Vows: tying the object to its holy root

27 והנה פרישות הוא להיות קדש א"ע [את עצמו] במותר לך[208] וכדי להיות מדריגה זו נטועה וקבועה בלבו באמת לאמתו צריך לעשות עצות בנפשו כענין שנתבאר למעלה בענוה שמביאה לידי יראת חטא

Now, abstinence is to be [in the manner of] "Sanctify yourself in what is permitted to you." And for this level to be planted and fixed in his heart in absolute truth, he must devise counsels in his soul, in the manner explained above regarding humility, which leads to fear of sin:

> Abstinence means "Sanctify yourself in what is permitted to you" (Yevamos 20a). To make it truly rooted in the heart, a person needs a way of reflecting on it, like the way humility was said to lead to fear of sin.

דהיינו שישפיל עצמו איך הדבר שרוצה לפרוש ממנו כגון הנודר מן הבשר כו' שהבשר וכיוצא בו הוא גבוה ממנו במעלה בשרשו ששרשו גבוה מאד נעלה מבחי' ומדרגות האדם

namely, that he humble himself [by considering] how the thing from which he wishes to abstain—for example, one who vows [to abstain] from meat, etc.: that meat and the like is higher than he in rank in its root, for its root is very high, exalted above the level and the ranks of man,

> He should humble himself by reflecting that the thing he wants to abstain from, such as meat, is higher than he is in its root. Its root is far above the level of man.

אלא שבשבירת הכלים נפלו למטה מטה מן האדם בדצ"ח [בדומם צומח חי] אבל מ"מ הרי יש לו יתרון ומעלה שמחיה את האדם והאדם צריך לו

except that in the breaking of the vessels they fell far, far below man, into the inanimate, vegetative and animal. But nevertheless, it has an advantage and superiority, in that it gives life to man, and man needs it,

> It fell below man, into the animal, vegetable and mineral kingdoms, only through the breaking of the vessels. Even so it keeps an advantage over him: it gives him life, and he needs it.

והמאכל א"צ [אין צריך / אינו צריך] להאדם ואי לזאת אינו ראוי להורידו כ"כ [כל כך] בגשמיות להיות נהנה ממנו למלאות תאוות גופו ולהיות בזוללי בשר וסובאי יין[209] כ"א להרחיב דעתו לה',

while the food does not need man. And therefore it is not fitting to bring it down so far into physicality, to benefit from it to fill the desires of his body and to be among "the gluttons of meat and the guzzlers of wine," but rather to broaden his mind for G-d.

> Food does not need man, so it is not right to drag it down into crude physicality merely to satisfy bodily cravings, becoming one of "the gluttons of meat and the guzzlers of wine" (Proverbs 23:20). It should be eaten to broaden one's mind for serving G-d.

וכן דרך הנודרים לש"ש הוא מפני שרואים ירידתם מן הדבר שנודרים ממנו שהדבר ההוא גורם להם ירידה והטייה מאחרי ה' והיינו אחר שמורידים הדבר ההוא לגשמיות ממילא ממשיך ומוריד גם את הגוף האדם אחריו

And so the way of those who vow for the sake of Heaven is because they see their descent [caused] by the thing from which they vow: that thing causes them a descent and a turning away from following G-d. That is, after they bring that thing down into physicality, as a matter of course it draws and brings down the body of the man, too, after it.

> This is why people vow for the sake of Heaven: they see that the thing pulls them down and turns them away from G-d. Once they bring it down into physicality, it drags them down with it.

(ועמ"ש בד"ה בהעלותך[210] את הנרות[211] בענין ע"ה [עם הארץ] אסור לאכול בשר[212] ואף דהכא מיירי בת"ח [בתלמיד חכם / בתלמידי חכמים]. מ"מ נהי דאינו אסור מ"מ שייך שירא שלא ירד ממדרגתו כו') אבל באמת צריך לראות בשרשו איך ששרשו גבוה מאד נעלה.

(And see what is written in the discourse beginning "When you light the lamps," on the subject of "an unlearned person is forbidden to eat meat." And although here we are speaking of a Torah scholar, nevertheless, granted that it is not forbidden, nevertheless it is relevant that he fear lest he descend from his level, etc.) But in truth he must look into its root, how its root is very high and exalted.

> The parenthesis cites the discourse on "When you light the lamps," which explains the Sages' saying that an unlearned person may not eat meat (Pesachim 49b). Here the subject is a Torah scholar, for whom meat is permitted, yet he may fear falling from his level; but in truth he should look at the meat's high root.

ועי"ז פירש ממנו. ולכן צריך הנודר לומר הרי זה כעולה וכקרבן שהן קודש ודבר הנדור ומופרש בשרשו הגבוה למעלה וכמ"ש

And through this he separates from it. And therefore the one who vows must say, "This is like a burnt-offering" and "like an offering," which are holy—a thing that is vowed and set apart in its high root above. And as it is written,

> Recognizing that high root is what makes him separate from it. That is why a vow says, "This is like a burnt-offering" or "like an offering": offerings are holy, set apart in their high root above.

כי יפליא לנדור[213] לשון מופלא ומכוסה[214, 215] כאלו נודר בחיי המלך ששרשם הם חיים העליונים מבחינת סוכ"ע

"When he shall pronounce (yafli) a vow": a term of [something] wondrous (mufla) and covered, as though he vows by the life of the King, whose root is the supernal life, from the level of the light that encompasses all worlds (sovev kol almin).

> "When he shall pronounce (yafli) a vow" (Numbers 6:2) uses a word that means wondrous and covered, as in the Gemara's "what is wondrous for you… what is covered from you" (Chagigah 13a). So a vow is as though made by the life of the King, rooted in the supernal life of the encompassing light.

(ועיין מענין נדר בזח"ב [בזהר חלק ב'] יתרו צ"א ב' משפטים קט"ו ב' פנחס דר"ה א' ב' ובפרדס ערך נדר[216] ובמא"א [ובמאורי אור] אות[217] נו"ן ס"ט רבות ויצא ר"פ ע' [עיין][218]

(And see on the subject of a vow in Zohar II, Yisro, 91b; Mishpatim, 115b; Pinchas, folio 205a-b; and in the Pardes, the entry Neder (vow); and in Me'orei Or, the letter Nun, 69; [Midrash] Rabbah, Vayeitzei, beginning of section 70;

> The parenthesis lists sources on vows in the Zohar, the Pardes (entry "Neder"), the Me'orei Or and the Midrash on Vayeitzei. The Kehot note corrects the folio given for the Zohar on Pinchas from 205 to 255.

כי תשא פמ"ג נשא פ"י ע"פ כי יפליא באיכה בפסוק ישבו לארץ ידמו[219] ובבחיי פ' יתרו)[220] ומשם נשתלשלו כל בחיי אורות המקיפים שבעולמות עליונים

Ki Sisa, section 43; Naso, section 10, on the verse "When he shall pronounce"; in Eichah, on the verse "They sit on the ground, they are silent"; and in Bachya, Parshas Yisro.) And from there all the levels of the encompassing lights (oros makifim) in the higher worlds descended link by link,

> The list continues with the Midrash on Ki Sisa and on Naso, Midrash Eichah on "They sit on the ground, they are silent" (Lamentations 2:10), and Rabbeinu Bachya on Yisro. From the supernal life of the King, all the encompassing lights of the higher worlds descend.

וגם למטה באדם התחתון בבחינת הבל ודבור היוצא מהפה כידוע לי"ח [ליודעי חן] (ועמ"ש מזה בד"ה וארשתיך לי).[221]

and also below, in the lower man, in the level of the breath and speech that issue from the mouth, as is known to those versed in the hidden wisdom. (And see what is written about this in the discourse beginning "And I will betroth you to Me.")

> Below, in man, the encompassing light corresponds to breath and speech, which issue from the mouth, as those versed in Kabbalah know. The text refers to the discourse "And I will betroth you to Me" for more.

וזהו דבר הנדור[222] שמקדיש הקרבן ואמר ה"ז [הרי זה] עולה או שלמים להמשיך בפיו קדושה עליונה מבחיי סוכ"ע מקור כל הקדושות וגם הנדרים שהן קונמות הן הקדש

And this is [the meaning of] "a thing that is vowed": that he consecrates the offering and says, "This is a burnt-offering" or "peace-offerings," to draw down with his mouth supernal holiness from the level of the light that encompasses all worlds, the source of all holinesses. And also the vows that are konamos are hekdesh (consecrated property),

> This is what "a thing that is vowed" means: when one consecrates an offering by saying "This is a burnt-offering" or "peace-offerings," his mouth draws down supernal holiness from the encompassing light, the source of all holiness. Vows made with konam likewise make the object hekdesh, consecrated property.

כדאיתא בגמרא[223] (וזהו כענין המבואר בד״ה כה תברכו[224, 225] בפ׳ נשא בפי׳ ענין ויקרא האדם שמות[226] כו׳ להעלותן ע״י״ז ולקדשן במקורן כו׳ ע״ש וכעין זה הוא ענין קונמות שמתפיסו בדבר הנדור וקדוש וע״י״ז ממשיך בו קדושה עד שהן הקדש.

as is stated in the Gemara. (And this is like the matter explained in the discourse beginning "Thus shall you bless," in Parshas Naso, on the meaning of "And the man gave names," etc.—to elevate them through this and to sanctify them in their source, etc.; see there. And similar to this is the matter of konamos: that he attaches it to a thing that is vowed and holy, and through this he draws holiness into it, until they are hekdesh.

> The Gemara says that konamos are hekdesh (Nedarim 10a, according to the Kehot note). The text compares this to the discourse "Thus shall you bless," on Adam naming the creatures: by naming them he raised and sanctified them in their source, and similarly a vow links an object to something holy and draws holiness into it.

והכח הזה בפה האדם הוא ממש כענין הנ״ל דויקרא האדם שמות כו׳ ועוד נ׳ לומר כי הכח הזה הוא מעין ודוגמא הכח דלאמר זה הדבר[227] הנזכר לעיל. שנמשך מבחי׳ וידבר משה אל ראשי המטות כו׳.

And this power in the mouth of man is actually like the above-mentioned matter of "And the man gave names," etc. And it seems one may further say that this power is a semblance and an example of the power of "Saying: This is the thing," mentioned above, which is drawn from the level of "And Moshe spoke to the heads of the tribes," etc.

> This power of the human mouth is the same as Adam's power in naming the creatures. It is also a reflection of the power of "This is the thing," drawn from Moshe speaking to "the heads of the tribes."

וזהו שייכות ענין וידבר משה כו׳ לאמר זה הדבר לפ׳ נדרים ולכן עכשיו שנתמעטו הלבבות[228] צריך לומר בלי נדר[229] וכמ״ש במ״א):

And this is the connection of the matter of "And Moshe spoke," etc., "saying: This is the thing," to the section of vows. And therefore now, when hearts have diminished, one must say "without a vow," as is written elsewhere.)

> This is the connection between "And Moshe spoke… saying: This is the thing" and the section on vows. Since hearts have now diminished, one should say "without a vow" (bli neder), as written elsewhere.

IN ONE'S AVODAH

The maamar draws the lesson itself. To make abstinence real, a person should reflect that the food or pleasure he gives up has a higher root than he does, so he should not drag it down to serve his cravings, but use it only to broaden his mind for serving G-d. Through simple physical mitzvos he draws down G-d's holiness and comes to humility, and humility lets him feel how far a sin reaches, which is fear of sin. And since hearts have diminished, he should say "without a vow" rather than vow.

QUESTIONS FOR DISCUSSION

1. Why does food, which is lower than man, have the power to give him life, and how does this explain calling the mitzvos G-d's "bread"?
2. What is the difference between the love that comes from contemplation (ahavas olam) and the "desire of the heart" (ahavah rabbah), and how does each come about?
3. Why must fear of sin come after holiness and humility, if "the beginning of wisdom is the fear of Havayah"?
4. How does Moshe's humility, "what are we," relate to his prophecy "This is the thing," and what does it mean for one's own Torah study?
5. Why must a vow be tied to a consecrated thing, and what does this teach about abstaining from permitted pleasures?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וידבר משה אל ראשי המטות**

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

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ד ע' קפז.

2 **וידבר משה אל ראשי המטות**

"And Moshe spoke to the heads of the tribes of the children of Israel, saying: This is the thing that Havayah has commanded." The maamar will explain both "the heads of the tribes" and "This is the thing."

Numbers 30:2 במדבר ל:ב

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה יְ־הוָ־ה׃

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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KEHOT'S NOTE

במדבר ל, ב.

3 **איש כי ידור נדר**

"When a man vows a vow to Havayah... he shall not profane his word." This is the verse from which the Gemara derives the rule about the "thing that is vowed."

Numbers 30:3 במדבר ל:ג

אִישׁ כִּי־יִדֹּר נֶדֶר לַיְ־הוָ־ה אוֹ־הִשָּׁבַע שְׁבֻעָה לֶאְסֹר אִסָּר עַל־נַפְשׁוֹ לֹא יַחֵל דְּבָרוֹ כְּכָל־הַיֹּצֵא מִפִּיו יַעֲשֶׂה׃

When a man voweth a vow unto the L-RD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

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4 **עד שידור בדבר הנדור**

The Gemara reads "When a man vows" as requiring that he vow "by a thing that is vowed," that is, by linking the object to something already consecrated. The Alter Rebbe asks why this link is needed.

Nedarim 13a:2–3 נדרים י"ג א:ב-ג

לָא, דְּכוּלֵי עָלְמָא לִפְנֵי זְרִיקַת דָּמִים, וּמַאי טַעְמָא דְּמַאן דְּשָׁרֵי — אָמַר קְרָא: "כִּי יִדֹּר", עַד שֶׁיִּדּוֹר בְּדָבָר הַנָּדוּר, לְאַפּוֹקֵי בְּכוֹר, דְּדָבָר הָאָסוּר הוּא. וּמַאן דְּאָסַר, אָמַר קְרָא: "לַה'", לְרַבּוֹת דָּבָר הָאָסוּר.

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

KEHOT'S NOTE

נדרים יג, א.

5 **הרי עלי בשר זה כעולה ושלמים**

The note's halachic remarks on the essential form of a vow, and on the Mishneh LaMelech's view of a vow phrased only as a prohibition, are taken from this talk.

KEHOT'S NOTE

עיקר נדר האמור בתורה הוא שיתפיס בדבר הנדור, כגון שאומר ככר זה עלי כקרבן, ראה שו"ע יו"ד סד"ר ס"א. וראה משנה למלך ריש הל' נדרים שנדר בלשון איסור סתם (שלא התפיסו כקרבן) "מדין יד הוא דמהני שכשהוא אומר הרי זה אסור עלי אנו גומרין דברים כקרבן" ע"י"ש — משיחת ש"פ מטו"מ תשמ"ח הערה 12.

6 **לכללות המאמר ראה גם ד"ה זה בסה"מ תקס"ב ח"א ע' רלז [שם ההתחלה**

For the maamar as a whole, the note points to a discourse on the same verse printed there; it remarks that the opening words given there differ and that this needs study.

KEHOT'S NOTE

וידבר ה' אל משה דבר אל ראשי המטות — וצ"ע]. ח"ב ע' תצט. תקס"ז ע' רפט. ס' מאמרי אדה"ז-פרשיות ח"ב ע' תרפח. אוה"ת מטות ע' א'רנה ואילך. שם כרך-ה ע' א'תרפב. כרך-ו ע' א'תתקנד קיצור ללקו"ת. סה"מ תר"ל ע' רטז. במאמרי אדה"א פ' מטות ע' א'תרצז רק חלק מהמאמר.

PARAGRAPH 2

7 **תנן באבות נדרים סייג לפרישות**

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

KEHOT'S NOTE

פ"ג, מ"ג.

8 **נדרים סייג לפרישות**

The talk reconciles "vows are a fence for abstinence" with the Sages' rebuke of one who adds prohibitions: abstaining from the permitted is needed by one who has not yet reached a high level of service, while one who has reached it may be content with what the Torah forbids.

KEHOT'S NOTE

ראה בארוכה משיחת ש"פ מטו"מ תשמ"ח שלכאורה מצינו סתירה במאמרי חז"ל "לא דייך מה שאסרה לך התורה אלא שאתה מבקש לאסור עלך דברים אחרים" (בתמי), והתיווך בזה שמדובר אודות שתי דרגות שונות א) מי שעדיין לא הגיע לדרגא נעלית בעבודת ה', זקוק לפרוש גם מדברים המותרים קדש עצמך במותר לך, והב) מי שכבר הגיע לדרגא נעלית בעבודת ה' אז דייך מה שאסרה לך התורה ע"ש בארוכה. וראה לקמן פד, ב.

9 **פרישות מביאה לידי קדושה**

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

KEHOT'S NOTE

סוף סוטה.

10 Rabbi Akiva teaches that tradition is a fence for the Torah, tithes a fence for wealth, vows a fence for abstinence, and silence a fence for wisdom. A vow guards a person's resolve to hold back from what is permitted.

Pirkei Avot 3:13 משנה אבות ג':י"ג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסֹרֶת, סְיָג לַתּוֹרָה. מַעֲשְׂרוֹת, סְיָג לְעשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה,

שְׂתִיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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11 **פרישות מביאה לידי קדושה וקדושה מביאה לידי ענוה וענוה מביאה לידי יראת חטא**

Rabbi Pinchas ben Yair's ladder of virtues, from zeal and cleanliness up to the Holy Spirit and the Resurrection. The maamar takes the rungs from abstinence to fear of sin as its framework.

Mishnah Sotah 9:15 משנה סוטה ט:טו

... רַבִּי פִּנְחָס בֶּן יָאִיר אוֹמֵר, זְרִיזוּת מְבִיאָה לִידֵי נְקִיּוּת, וּנְקִיּוּת מְבִיאָה לִידֵי טָהֳרָה, וְטָהֳרָה מְבִיאָה לִידֵי פְּרִישׁוּת, וּפְרִישׁוּת מְבִיאָה לִידֵי קְדֻשָּׁה, וּקְדֻשָּׁה מְבִיאָה לִידֵי עֲנָוָה, וַעֲנָוָה מְבִיאָה לִידֵי יִרְאַת חֵטְא, וְיִרְאַת חֵטְא מְבִיאָה לִידֵי חֲסִידוּת, וַחֲסִידוּת מְבִיאָה לִידֵי רוּחַ הַקֹּדֶשׁ, וְרוּחַ הַקֹּדֶשׁ מְבִיאָה לִידֵי תְּחִיַּת הַמֵּתִים, וּתְחִיַּת הַמֵּתִים בָּא עַל יְדֵי אֵלִיָּהוּ זָכוּר לַטּוֹב, אָמֵן:

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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PARAGRAPH 3

12 **ראשית חכמה יראת ה'**

"The beginning of wisdom is the fear of Havayah." The verse seems to place fear first, before wisdom and before the virtues of the ladder.

Psalms 111:10 תהילים קיא:י

רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד:

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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KEHOT'S NOTE

תהלים קיא, י.

13 **ע"פ וידבר דעשרת הדברות**

There the Alter Rebbe explains the great fear that comes when the Infinite Light is revealed to the root of the soul above the body: the mind cannot contain it, so dread and trembling fall upon the person.

KEHOT'S NOTE

לקו"ת במדבר טז, ב.

14 **אם אין חכמה אין יראה**

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

KEHOT'S NOTE

אבות ג, יז.

15 **אם אין חכמה אין יראה אם אין יראה אין חכמה**

Rabbi Elazar ben Azariah teaches that wisdom and fear depend on each other. The Alter Rebbe had explained this elsewhere as two levels of fear, one before wisdom and one after it.

Pirkei Avot 3:17 משנה אבות ג:יז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

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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16 **דעיקר הקדושה הוא כמאמר אשר קדשנו במצותיו**

The Tzemach Tzedek writes there that this needs explanation, since the Gemara in Pesachim (104a) implies that being called "holy" does not come only through keeping the mitzvos.

KEHOT'S NOTE

ראה אוה"ת ויקרא-א ע' קלד ואילך שצריך ביאור דבגמרא פרק ערבי פסחים דף ק"ד ע"א משמע דשם קודש אינו ע"י שמקיים המצות לבד ע"ש.

17 **סוף דבר הכל נשמע . . כי זה כל האדם**

The closing verse of Koheles: "The end of the matter, all having been heard: fear G-d and keep His commandments, for this is the whole of man." It shows that the mitzvos are the essence and purpose of a person.

Ecclesiastes 12:13 קהלת יב:יג

סוֹף דָּבָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹקִים יְרָא וְאֶת־מִצְוֹתָיו שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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KEHOT'S NOTE

קהלת יב, יג.

PARAGRAPH 4

18 **קדוש פי' מובדל**

Both chapters explain "Who has sanctified us with His commandments" in the same way: holiness means separation, G-d being set apart from the worlds as the light that encompasses all worlds, which cannot clothe itself in them.

KEHOT'S NOTE

כפי' רש"י קדושים יט, ב. ראה תניא פ' מו. אגה"ת פ"י.

19 **מלכותך מלכות כ"ע**

"Your kingship is a kingship over all worlds, and Your dominion is in every generation." The Alter Rebbe reads "worlds" literally: G-d's kingship is what gives existence to every world.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, יג.

20 **הי' הוא ושמו בלבד**

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

KEHOT'S NOTE

פדר"א רפ"ג. וראה ת"ז ת"ה קרוב לסופו. הקי' השל"ה בתחילתה.

21 **היה הוא ושמו בלבד**

"Before the world was created, there was the Holy One, blessed be He, and His great Name alone." Before creation there was no one over whom to be King.

Pirkei DeRabbi Eliezer 3:2–3 פרקי דרבי אליעזר ג':ב'-ג'

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשָׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שִׁבְעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

PARAGRAPH 5

22 **אני ה' לא שניתי**

"For I, Havayah, have not changed." The Alter Rebbe applies it to creation: making the world brought no change in G-d.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

23 **אתה הוא קודם שנבה"ע**

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

KEHOT'S NOTE

נוסח התפלה.

24 "I am first and I am last, and besides Me there is no G-d." Here "first" and "last" are read as before creation and after its end, and "besides Me" as the time in between.

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים׃

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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25 **לאחר שיכלו ימות המשיח . . שאז יהי' הוא ושמו בלבד**

The Tzemach Tzedek asks how this fits the eternity of souls, and answers that it means the self-nullification will then be revealed, with the light shining without screens and perhaps without angels.

KEHOT'S NOTE

באוה"ת במדבר כרך-ו ע' אתתקנד כ' וצ"ע דהא הנשמות משמע שהם נצחיים . . כמ"ש בלק"ת ד"ה את שבתותי תשמרו ספ"א, ומפרש שר"ל שאז יהי' גלוי הביטול ולא כמו עכשיו ויאיר שלא ע"י מסכים, וגם אפשר לא ע"י מלאכים ע"ש.

26 **שית אלפי שני**

Rav Katina says, "The world exists for six thousand years." The Alter Rebbe uses the phrase for the whole duration of the world.

Rosh Hashanah 31a:8–9 ראש השנה ל"א א:ח'-ט'

וְקָמִיפַּלְגִי בְּדְרַב קַטִינָא, דְּאָמַר רַב קַטִינָא: שִׁיתָּא אַלְפֵי שְׁנֵי הֲוֵה עָלְמָא וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אָמַר אַבָּיֵי: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יַחֲיֵינוּ מִיּוֹמָיִם". בְּמוּסְפֵי דְשַׁבְּתָא מָה הָיוּ אוֹמְרִים? אָמַר רַב עָנָן בַּר רָבָא אָמַר רַב: "הַזִּיו לָךְ".

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

KEHOT'S NOTE

ר"ה לא, א.

PARAGRAPH 6

27 **ומבלעדיך אין לנו מלך אלא אתה**

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

KEHOT'S NOTE

תפלת נשמת.

28 "Your kingship is a kingship over all worlds." G-d's kingship spreads through all worlds, yet it is only a radiance of His Malchus.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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29 **ועיין מענין אני ראשון ברבות וישלח פ' פ"א**

The note quotes the Midrash as cited there: "What is emes? Alef at the beginning of the letters, mem in the middle, tav at the end, on account of 'I am first and I am last.'"

KEHOT'S NOTE

"מהו אמת אלף בראשון של אותיות מ"ם באמצע תיו בסוף ע"ש אני ראשון ואני אחרון ומבלעדיך אין אלקים" — אוה"ת נ"ך-א ע' רמב ואילך.

30 **אני ראשון**

On "The first came out red," G-d says that in the merit of the lulav taken "on the first day," "I will reveal Myself to you first, as it says, 'I am first and I am last.'"

Bereshit Rabbah 63:8 בראשית רבה ס"ג:ח'

... בזכות, (ויקרא כב): ולקחתם לכם ביום הראשון. אני נגלה לכם ראשון, שנאמר: (ישעיה מד) אני ראשון ואני אחרון, ופורע לכם מן הראשון, זה עשו, דכתיב: ויצא הראשון. ובונה לכם ראשון, זה בית המקדש, דכתיב ביה (ירמיה יז): כסא כבוד מרום, מראשון. ואביא לכם ראשון, זה מלך המשיח, דכתיב ביה (ישעיה מא): ראשון לציון הנה הנם. דבר אחר: ויצא הראשון אדמוני למה יצא עשו תחלה? כדי שיצא הוא ותצא סריותו עמו. אמר רבי אבהו: כהדין פרביטא, שהוא משטף את בית המרחץ, ואח"כ מרחץ בנו של מלך. כך, למה יצא עשו ...

"Her days to give birth were complete" (Genesis 25:24) - elsewhere they are incomplete, and here they are complete. Elsewhere it is written: "Twins [teomim]" (Genesis 38:27) - Peretz and Zeraḥ were both righteous, but here, "tomim" - Jacob was righteous, Esau, wicked.. The midrash explains that a letter missingfrom the word indicates that something is amiss. "The first emerged ruddy" (Genesis 25:25) - Rabbi Ḥagai said in the name of Rabbi Yitzḥak: Due to the merit of: "You shall take for you on the first day" (Leviticus 23:40), I ...

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31 **אני ראשון**

The section on Kedoshim ends by quoting "I am first and I am last, and besides Me there is no G-d."

Vayikra Rabbah 24:9 ויקרא רבה כ"ד:ט'

32 **מהו אמת**

"What is emes? Reish Lakish said: alef is at the beginning of the letters, mem in the middle, tav at the end, on account of 'I am first and I am last.'" Truth spans beginning, middle and end, just as G-d is unchanged throughout.

Bereshit Rabbah 81:2 בראשית רבה פ"א:ב'

33 **וכ"ה בפ' דברים . . ובשה"ש**

The note sends the reader to Or HaTorah for the parallel Midrashim on Devarim and on Shir HaShirim.

KEHOT'S NOTE

ראה באוה"ת נ"ך ע' רמג.

34 **בד"ה ביום השמיני עצרת**

There the eighth day is the eighth level counting upward, where revelation below can be as it is above, the level of "the truth of Havayah is forever." On that day the two joys, G-d's joy in His works and Israel's joy in their Maker, join through the Torah, and the encompassing light is gathered in to become inward.

KEHOT'S NOTE

ראה לקמן שמע"צ פד, ד.

35 **ביום השמיני עצרת**

"On the eighth day you shall have an assembly." The verse opens the Likkutei Torah discourse referred to.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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36 **אלה מסעי**

"These are the journeys of the children of Israel." The verse opens the explanation in Likkutei Torah referred to here.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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37 **ברבות תולדות פס"ג**

The note quotes the Midrash as cited there: in the merit of "You shall take for yourselves on the first day," "I will reveal Myself to you first, as it says, 'I am first'"; and a similar passage in Parshas Bo.

KEHOT'S NOTE

ment, not G-d's essence.

Psalms 93:1 תהילים צ"ג:א

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

43 **בד"ה יונתי בחגוי**

That discourse contrasts the time of the Temple, "Arise, my beloved," with exile, when the soul is like a dove in the clefts of the rock: its wings of love and fear are caught in the body and in worry over livelihood, and only the hidden natural love remains.

KEHOT'S NOTE

לקו"ת שה"ש יז, א.

44 **יונתי בחגוי**

"My dove, in the clefts of the rock." The verse opens the Likkutei Torah discourse referred to.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

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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45 **ונק' זיו השכינה**

There all the divisions and the many levels of the chain of descending worlds are only a radiance and glow, and even in the upper Gan Eden the righteous delight in "the radiance of the Shechinah."

KEHOT'S NOTE

יז, א.

46 **וזיו זה . . נמשכה ממדת מלכותו ית'**

The Tzemach Tzedek summarizes this passage: the practical mitzvos refine nogah, whose root is in Tohu, and draw down the Supernal Will, Keser Elyon.

KEHOT'S NOTE

מובא באוה"ת בראשית-ג דף תקנח, א וז"ל "מבואר בלקו"ת בד"ה ראשי המטות כי חיות כל העולמות הוא מבחי' מלכותו ית' אבל במהותו ועצמותו ית' לית מחשבה תפיסא בי' וזהו ענין קדוש ומובדל ועז"נ ישת חושך סתרו וע"י תומ"צ נמשך מקדושה זו ממש ונק' לכו לחמו בלחמי והיינו לפי שכל המצות מעשיות הם בירור בחי' נוגה ששרשו מעולם התהו וממשיך ע"ז רצון עליון שהוא בחי' כתר עליון כו' ע"ש, אך עדיין אינו מובן זה שחיות כל העולמות הוא מבחי' מלכותו ית' בלבד היינו המלאכים ושאר העולמות אבל הנשמות מצד עצמן ג"כ שרשן מבחי' כי חלק ה' עמו . . וא"כ מהו העלי' ע"י המצות, ע"ש באורכה.

47 **לית מחשבה תפיסא בי' כלל**

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

KEHOT'S NOTE

ע"פ ויצא הראשון אדמוני בזכות ולקחתם לכם ביום הראשון אני נגלה לכם ראשון שנאמר אני ראשון כו' וכעין זה בפ' בא" — אוה"ת נ"ך-א ע' רמב. וכ"ה באוה"ת ויקרא-א ע' רעט. אוה"ת בא ע' רסא.

38 **ראשון הוא לכם**

"This month shall be for you the head of the months; it shall be the first for you of the months of the year." The Midrash reads "first" as alluding to G-d.

Exodus 12:2 שמות י"ב:ב'

הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחָדְשֵׁי הַשָּׁנָה׃

'This month shall be unto you the beginning of months; it shall be the first month of the year to you.

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39 **ראשון הוא לכם**

"'It shall be the first for you': the Holy One, blessed be He, is called First, as it says, 'I am first and I am last.'"

Shemot Rabbah 15:1 שמות רבה ט"ו:א

... קומי לך רעיתי יפתי ולכי לך, כשיצאו ישראל ממצרים, אמר להם הקדוש ברוך הוא: אין לכם חדש אחר גדול מזה, לפיכך נקרא ראשון, שנאמר: ראש חדשים. דבר אחר: ראשון הוא לכם כביכול הקדוש ברוך הוא, שנקרא ראשון, שנאמר (ישעיה מד, ו): אני ראשון ואני אחרון, וציון נקרא ראשון, שנאמר (ירמיה יז, יב): כסא כבוד מרום מראשון מקום מקדשנו. ועשו נקרא ראשון, שנאמר (בראשית כה, כה): ויצא הראשון וגו'. ומשיח נקרא ראשון, שנאמר (ישעיה מא, כז): ראשון לציון הנה הנם. יבא הקדוש ברוך הוא שנקרא ראשון, ויבנה בית המקדש ...

"The L-rd spoke to Moses and to Aaron in the land of Egypt, saying: This month shall be for you the first of months; it shall be the first month of the year for you" (Exodus 12:1-2). "The L-rd spoke to Moses.... This month shall be for you the first of months" - that is what is written: "The voice of my beloved, behold, he is coming" (Song of Songs 2:8),, there is an obscure reference inserted here into the text. There are in fact similar midrashim to what follows ...

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40 **קדושים (ס"פ כ"ד) . . זח"ב תרומה (קנ"ח סע"א) . . תקון ס"ט (דק"ח)**

The note says these passages, from Vayikra Rabbah to the Tikkunei Zohar, are copied there.

KEHOT'S NOTE

נעתקו באוה"ת נ"ך-א ע' רמג.

41 **בביאור ע"פ אני דפי ציצית**

There the light that encompasses all worlds is now hidden but will in the future shine openly, as an inner light.

KEHOT'S NOTE

לעיל פ' שלח מח, א.

42 **ה' מלך גאות לבש**

"Havayah reigns; He has clothed Himself in majesty." The Alter Rebbe reads "clothed" precisely: kingship is a gar-

ברכת יוצר דשבת.

55 **לכן אמור לבני ישראל**

"Therefore, say to the children of Israel: I am Havayah." The verse opens the Torah Ohr discourse referred to.

Exodus 6:6 שמות ו':ו

לָכֵן אֱמֹר לִבְנֵי־יִשְׂרָאֵל אֲנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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56 **אז ישיר משה**

"Then Moshe and the children of Israel sang." The verse opens the Torah Ohr discourse that explains "We cannot compare His holiness to Him."

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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57 **ואמת ה' לעולם**

"For His kindness has prevailed over us, and the truth of Havayah is forever." It is discussed in the Shemini Atzeres discourse the text refers to.

Psalms 117:2 תהילים קי"ז:ב'

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־ה' לְעוֹלָם הַלְלוּ־יָהּ:

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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KEHOT'S NOTE

תהלים קיז, ב.

58 **ע"פ אז ישיר . . מענין פי' ולא נערוך אליו קדושתו**

There even the "wonders," the hidden worlds, have no comparison to G-d, for He is Master of wonders.

KEHOT'S NOTE

תו"א סב, ד: פי' שאפילו קדושתו שהוא קדוש ומובדל כו' לא נערוך אליו לפי שאינו בגדר עלמין כלל.

59 "To My mare among Pharaoh's chariots I have compared you, My beloved." The Midrash on this verse is one of the places the Alter Rebbe lists.

Song of Songs 1:9 שיר השירים א':ט'

לְסֻסָתִי בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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ת"ז בהקדמה (פתח אלי').

48 **לית מחשבה תפיסא ביה כלל**

In Elijah's prayer (Pesach Eliyahu): "You are the highest of all high ones, hidden from all hidden ones; no thought can grasp You at all." It describes G-d's essence, beyond the worlds.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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49 **סתימא דכל סתימין**

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

KEHOT'S NOTE

ראה שם.

50 **ישת חשך סתרו**

"He made darkness His hiding place." The "darkness" is the essence that the worlds cannot receive.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

51 **הוא קדוש**

The other reading has "blessed be He" added above the line: "for He, blessed be He, is holy." The meaning is unchanged.

KEHOT'S NOTE

[נכתב ממעל] הוא יתי' קדוש. [כ].

52 **שאין העולמות . . כי הוא קדוש ומובדל**

The passage is quoted in Or HaTorah on Vayikra, which also refers to another explanation given in Likkutei Torah on Shir HaShirim.

KEHOT'S NOTE

מובא באוה"ת ויקרא-א ע' ריז, ושם מציין גם לפי' אחר המובא בלקו"ת שה"ש ד, ג. וראה גם אוה"ת בראשית-ב דף שט, ב.

53 **ולא נערוך אליו קדושתו**

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

KEHOT'S NOTE

תפלת יגדל.

54 **ואין ערוך לך**

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

KEHOT'S NOTE

בְּשֵׁם רֵישׁ לָקִישׁ, אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, רִבּוֹנוֹ שֶׁל עוֹלָם הֱצַרְתָּה לְמִצְרַיִם ...

"My beloved is to me as a cluster of henna in the vineyards of Ein Gedi" (Song of Songs 1:14). "A cluster of henna [hakofer]," this is Isaac, who was bound on the altar like a cluster. Hakofer, who atones [mekhaper] for the sins of Israel. "In the vineyards of [bekharmei] Ein Gedi," this is our patriarch Jacob, who entered with his face contorted [bikhrum] in fear of being humiliated before his father. He donned garments made from a kid [gedi izim] and took the blessings that are the eye ...

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64 **ישראל מפרנסין**

The Zohar teaches that "Israel provide for their Father in Heaven." The Alter Rebbe pairs it with the Midrash on "My beloved."

Zohar III, 7b זח"ג ז, ב

KEHOT'S NOTE

זח"ג ז, ב.

65 **כי על כל מוצא פי ה'**

"Man does not live by bread alone, but by everything that comes forth from the mouth of Havayah does man live." The life in food is the divine word within it.

Deuteronomy 8:3 דברים ח:ג

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג. ראה גם לעיל פ' צו יג, ב ושי"נ. ראה גם מאמרי אדה"ז עה"ת כרך-א ע' יז.

66 **העשרה מאמרות שבהם נבה"ע**

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

KEHOT'S NOTE

אבות רפ"ה.

67 **העשרה מאמרות שבהם נברא העולם**

"With ten utterances the world was created." These utterances are what "comes forth from the mouth of Havayah."

Pirkei Avot 5:1 משנה אבות ה:א

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַעֲשָׂרָה מַאֲמָרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one ut-

PARAGRAPH 7

60 **א-ל ה' ויאר לנו**

"Havayah is G-d, and He has given us light." The Alter Rebbe uses it for the light of the hidden holiness that reaches us through the mitzvos.

Psalms 118:27 תהילים קי"ח:כ"ז

אֵל ה' וַיָּאֶר לָנוּ אִסְרוּ־חַג בַּעֲבֹתִים עַד־קַרְנוֹת הַמִּזְבֵּחַ:

The L-RD is G-d, and hath given us light; Order the festival procession with boughs, even unto the horns of the altar.

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KEHOT'S NOTE

תהלים קיח, כז.

61 **לכו לחמו בלחמי**

Wisdom calls: "Come, eat of my bread and drink of the wine I have mixed." The Alter Rebbe asks why the Torah is called G-d's own bread.

Proverbs 9:5 משלי ט':ה'

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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Chagigah 14a:10 חגיגה י"ד א:י"

"כֹּל מִשְׁעַן לֶחֶם" — אִלּוּ בַּעֲלֵי תַלְמוּד, שֶׁנֶּאֱמַר: "לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי". "וְכֹל מִשְׁעַן מָיִם" — אִלּוּ בַּעֲלֵי אַגָּדָה, שֶׁמּוֹשְׁכִין לִבּוֹ שֶׁל אָדָם כְּמַיִם בְּאַגָּדָה. "גִּבּוֹר" — זֶה בַּעַל שְׁמוּעוֹת. "וְאִישׁ מִלְחָמָה" — זֶה שֶׁיּוֹדֵעַ לִישָּׁא וְלִיתֵּן בְּמִלְחַמְתָּהּ שֶׁל תּוֹרָה. "שׁוֹפֵט" — זֶה דַּיָּין שֶׁדָּן דִּין אֱמֶת לַאֲמִתּוֹ. "נָבִיא" — כְּמַשְׁמָעוֹ. "קוֹסֵם" — זֶה מֶלֶךְ, שֶׁנֶּאֱמַר: "קֶסֶם עַל שִׂפְתֵי מֶלֶךְ". "זָקֵן" — זֶה שֶׁרָאוּי לִישִׁיבָה.

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KEHOT'S NOTE

משלי ט, ה. וראה חגיגה יד, א.

PARAGRAPH 8

62 **מארז"ל רעיתי פרנסתי**

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

KEHOT'S NOTE

שהש"ר א' סד"ה לסוסתי.

63 **רעייתי פרנסתי**

"'My beloved' (ra'yasi): what is 'My beloved'? Rabbi Yonasan said: My providers, who feed Me with two daily offerings every day." This is the source for calling the service of Israel G-d's "bread."

Shir HaShirim Rabbah 1:14 שיר השירים רבה א':י"ד

אֶשְׁכֹּל הַכֹּפֶר, זֶה יִצְחָק, שֶׁנִּכְפַּת עַל הַמִּזְבֵּחַ כְּאֶשְׁכּוֹל. הַכֹּפֶר, שֶׁמְּכַפֵּר עֲוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל. כַּרְמֵי עֵין גֶּדִי, זֶה אָבִינוּ יַעֲקֹב, שֶׁנִּכְנַס בְּכָרוּם פָּנָיו מִתְפַּחֵד בְּהִכָּלְמוֹ אֲצֶל אָבִיו, וְלָבַשׁ בִּגְדֵי גְּדִי עִזִּים, וְנָטַל הַבְּרָכוֹת שֶׁהֵן עֵין עוֹלָם. רַבִּי חוּנְיָא בְּשֵׁם רַבִּי אַחָא אֵין לָהּ חָבִיב לָאִשָּׁה הַזֹּאת יוֹתֵר מִצָּרוֹר הַבֹּשֶׂם אֵיכָן הִיא מְלִינָה אוֹתוֹ בֵּין שָׁדֶיהָ. וְאָמַר רַבִּי חוּנְיָא

terance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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68 **תדשא הארץ . . תוצא הארץ**

"Let the earth sprout vegetation." The utterance that created plant life.

Genesis 1:11 בראשית א׳:י״א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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KEHOT'S NOTE

בראשית א, יא. כד.

69 **תוצא הארץ נפש חיה**

"Let the earth bring forth living creatures." The utterance that created the land animals.

Genesis 1:24 בראשית א׳:כ״ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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70 **נעשה אדם**

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

KEHOT'S NOTE

שם א, כו.

71 **נעשה אדם**

"Let us make man in Our image, as Our likeness." Man too was created by a divine utterance.

Genesis 1:26 בראשית א׳:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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PARAGRAPH 9

72 **אחור וקדם צרתני**

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

KEHOT'S NOTE

תהלים קלט. ה.

73 **אחור וקדם צרתני**

"Behind and before You formed me, and You laid Your hand upon me." The Sages read it as man being both last and first.

Psalms 139:5 תהילים קל״ט:ה׳

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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74 **אחור למעשה בראשית**

The Gemara explains "behind" as last in the work of creation, and "before" as first for punishment.

Eruvin 18a:17–18 עירובין י״ח א׳:י״ז-י״ח

כִּדְרַבִּי אַמֵּי, דְּאָמַר רַבִּי אַמֵּי: אָחוֹר לְמַעֲשֶׂה בְּרֵאשִׁית, וָקֶדֶם לְפוּרְעָנוּת. בְּשֶׁלָּמָּא אָחוֹר לְמַעֲשֶׂה בְּרֵאשִׁית — דְּלָא אִיבְּרִי עַד מַעֲלֵי שַׁבַּתָּא, אֶלָּא וָקֶדֶם לְפוּרְעָנוּת מַאי הִיא? אִילֵימָא מִשּׁוּם קְלָלָה — הָא בַּתְּחִילָּה נִתְקַלֵּל נָחָשׁ, וּלְבַסּוֹף נִתְקַלְּלָה חַוָּה, וּלְבַסּוֹף נִתְקַלֵּל אָדָם!

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KEHOT'S NOTE

עירובין יח, א.

75 **יתוש קדמך**

Man was created on the eve of Shabbos so that if he becomes arrogant he can be told, "A gnat preceded you in the work of creation."

Sanhedrin 38a:13 סנהדרין ל״ח א׳:י״ג

תָּנוּ רַבָּנַן: אָדָם נִבְרָא בְּעֶרֶב שַׁבָּת, וּמִפְּנֵי מָה? שֶׁלֹּא יְהוּ מִינִים אוֹמְרִים: שׁוּתָּף הָיָה לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּמַעֲשֵׂה בְרֵאשִׁית. דָּבָר אַחֵר: שֶׁאִם תָּזוּחַ דַּעְתּוֹ עָלָיו, אוֹמֵר לוֹ: יַתּוּשׁ קְדָמְךָ בְּמַעֲשֵׂה בְרֵאשִׁית. דָּבָר אַחֵר: כְּדֵי שֶׁיְּהֵא לַמִּצְוָה מְיֻדָּד.

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KEHOT'S NOTE

וי״ק״ר שם. וראה ג״כ סנהדרין לח, א.

76 **יתוש קדמך**

If a person is worthy, he is told, "You came before the work of creation"; if not, "A gnat came before you."

Vayikra Rabbah 14:1 ויקרא רבה י״ד:א׳

77 **להיות — ועובר**

The other reading has ויעבור, "and will transgress," in place of ועובר, "and transgresses"; the meaning is the same.

KEHOT'S NOTE

ויעבור. [כ].

78 **ועובר על רצונו יתי'**

Tanya teaches that one who transgresses G-d's will is in that moment more separated from His unity than even the

kelipah, which never transgresses His will. The Alter Rebbe refers to it explicitly here.

Tanya, Likkutei Amarim 24:6 תניא, חלק ראשון; ליקוטי אמרים כ"ד:ו'

וְאִם כֵּן, הָאָדָם הָעוֹבֵר עַל רְצוֹנוֹ יִתְבָּרֵךְ, הוּא גָּרוּעַ וּפָחוּת הַרְבֵּה מְאֹד מֵהַסִּטְרָא אָחֳרָא וּקְלִיפָּה, הַנִּקְרֵאת "עֲבוֹדָה זָרָה" וְ"אֱלֹקִים אֲחֵרִים", וְהוּא בְּתַכְלִית הַפֵּירוּד מִיְּחוּדוֹ וְאַחְדוּתוֹ שֶׁל הַקָּדוֹשׁ־בָּרוּךְ־הוּא יוֹתֵר מִמָּנָּה, וּכְאִלּוּ כוֹפֵר בְּאַחְדוּתוֹ יוֹתֵר מִמָּנָּה חַס וְשָׁלוֹם.

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79 **למרות עיני כבודו**

"Their tongue and their deeds are against Havayah, to defy His glorious eyes." The phrase describes open rebellion against G-d.

Isaiah 3:8 ישעיהו ג':ח'

כִּי כָשְׁלָה יְרוּשָׁלַם וְיהוּדָה נָפָל כִּי־לְשׁוֹנָם וּמַעַלְלֵיהֶם אֶל־ה' לַמְרוֹת עֵינֵי כְבוֹדוֹ׃

For Jerusalem is ruined, And Judah is fallen; Because their tongue and their doings are against the L-RD, To provoke the eyes of His glory.

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80 **תדשא הארץ**

"Let the earth sprout vegetation": the first of the utterances that created living things.

Genesis 1:11 בראשית א':י"א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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81 **ישרצו המים**

"Let the waters swarm with swarms of living creatures." The fish, created on the fifth day.

Genesis 1:20 בראשית א':כ'

וַיֹּאמֶר אֱלֹקִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם׃

And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

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KEHOT'S NOTE

בראשית א, כ.

82 **תוצא הארץ נפש חיה ובהמה**

"Let the earth bring forth living creatures after their kind: cattle, creeping things and beasts." The land animals, created on the sixth day.

Genesis 1:24 בראשית א':כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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83 **נעשה אדם**

"Let us make man." Man is the last of the creatures.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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PARAGRAPH 10

84 **שבחי' נפש אלקית שבאדם הוא בחי' אחור לגבי מקור וחיות הגוף ונה"ב**

The Tzemach Tzedek quotes this passage there, referring also to an explanation that Sag is higher than Mah, while the world of Tikkun comes about through screens and the diminishing of light, and to a discourse beginning "Shuvah Yisrael" which explains that Chochmah is called "behind."

KEHOT'S NOTE

מובא ביהל אור לקאפיטל קלט ע"פ אחור וקדם ומציין גם "ובהביאור שם פ"ב כי ס"ג הוא למעלה ממ"ה, והרי עולם התיקון הוא ע"י מסכים ומיעוט האור, ובד"ה שובה ישראל עד נתי שהחכמה נק' אחור כמ"ש חכם באחור ישבחנה" ע"ש.

PARAGRAPH 11

85 **די מחסרו אשר יחסר לו**

"You shall surely open your hand to him and lend him sufficient for his need, that which he lacks." The Alter Rebbe borrows the phrase for man's dependence on food. (The Kehot note gives the place as 15:1; the words are in verse 8.)

Deuteronomy 15:8 דברים ט"ו:ח'

כִּי־פָתֹחַ תִּפְתַּח אֶת־יָדְךָ לוֹ וְהַעֲבֵט תַּעֲבִיטֶנּוּ דֵּי מַחְסֹרוֹ אֲשֶׁר יֶחְסַר לוֹ׃

but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth.

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KEHOT'S NOTE

דברים טו, א.

86 **כמו מוצא מים**

"And you shall be like a watered garden, and like a spring of water (motza mayim) whose waters do not fail." Here

> motza means a source.

Isaiah 58:11 ישעיהו נ"ח:י"א

וְנָחֲךָ ה' תָּמִיד וְהִשְׂבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ וְעַצְמוֹתֶיךָ יַחֲלִיץ וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא־יְכַזְּבוּ מֵימָיו׃

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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KEHOT'S NOTE

ראה ישעי' נח, יא.

PARAGRAPH 12

87 **כי על כל מוצא פי ה' יחיה האדם**

> "By everything that comes forth from the mouth of Havayah does man live." Now read of the supernal Man.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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88 **ועל דמות הכסא**

> "And upon the likeness of the throne was a likeness like the appearance of a man upon it, above." Ezekiel's vision of the Chariot.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

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.

89 **נק' אדם מל' אדמה לעליון**

> There the mitzvos are called "the limbs of the King," while the Torah is likened to blood, which carries the life itself; "This is the Torah: a man" refers to the Man on the throne, "I will be like the Most High," the light that encompasses all worlds, above place and time.

KEHOT'S NOTE

ראה לעיל פ' במדבר יג, ב. וראה בהנסמן במאמרי אדה"א במדבר-ג ע' א'קא.

90 **אדמה לעליון**

> "I will ascend above the heights of the clouds; I will be like (adameh) the Most High." Chassidus reads adam, "man," from adameh, "I will be like."

Isaiah 14:14 ישעיהו י"ד:י"ד

אַעֲלֶה עַל־בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן׃

I will ascend above the heights of the clouds; I will be like the Most High.'

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91 **עיני ה'**

> "The eyes of Havayah are toward the righteous." Scripture speaks of G-d's "eyes."

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם׃

The eyes of the L-RD are toward the righteous, And His ears are open unto their cry.

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KEHOT'S NOTE

תהלים לד, טז.

92 **אזני ה'**

> "And the people were like complainers, evil in the ears of Havayah." Scripture speaks of G-d's "ears."

Numbers 11:1 במדבר י"א:א'

וַיְהִי הָעָם כְּמִתְאֹנְנִים רַע בְּאָזְנֵי ה' וַיִּשְׁמַע ה' וַיִּחַר אַפּוֹ וַתִּבְעַר־בָּם אֵשׁ ה' וַתֹּאכַל בִּקְצֵה הַמַּחֲנֶה׃

And the people were as murmurers, speaking evil in the ears of the L-RD; and when the L-RD heard it, His anger was kindled; and the fire of the L-RD burnt among them, and devoured in the uttermost part of the camp.

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KEHOT'S NOTE

במדבר יא, א.

93 **נק' בשם אדם שהוא בחי' ממכ"ע**

> A later discourse that treats the light that fills all worlds as "Man"; it in turn refers to the discourse "Vayita Eshel" of 5630.

KEHOT'S NOTE

ראה ד"ה פתח אליי — תרנ"ח ע' יב ושם מציין לעיין בד"ה ויטע אשל תר"ל ע' יז.

94 **כמראה אדם ולא . . ממש**

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

KEHOT'S NOTE

ע' בהקדמת ת"ז (ו, ע"ב). שם (תכ"ב) ד' סו, א. [כ].

95 **משפטים קכ"ב א'**

> The Tzemach Tzedek discusses the Zohar passage on Mishpatim that the text cites.

KEHOT'S NOTE

ראה גם אוה"ת פ' ואתחנן ע' פו. שבועות ע' קלב.

96 **בד"ה ויראו כו' ותחת רגליו**

> There G-d is "not a man," but because He descends and clothes Himself in the souls of Israel, who have the form of man, Scripture says of Him "like the appearance of a

man." The throne is needed because the separate worlds of Beriah, Yetzirah and Asiyah cannot come directly from the Man above, who in Atzilus is one with His vessels.

KEHOT'S NOTE

תו"א עז, א. ראה בספר הערכים-א טור תרפב.

97 **ויראו כוי ותחת רגליו**

"And they saw the G-d of Israel, and beneath His feet was like the work of sapphire brick." The verse opens the Torah Ohr discourse referred to.

Exodus 24:10 שמות כ"ד:י

וַיִּרְאוּ אֵת אֱלֹקֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר:

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

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PARAGRAPH 13

98 **והנה חיות הנמשך**

The note says the substance of the passage from here on is quoted there.

KEHOT'S NOTE

תוכן הדברים מכאן מובא באוה"ת ויקרא-ב ע' תקסח.

99 **ולהחיות רוח שפלים**

"I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly." Here, the life given to the lower worlds.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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KEHOT'S NOTE

ראה ישעי' נז, טו.

100 **אית רצון**

The note says "there is will and there is will" is quoted in many places in Chassidus in the Zohar's name but was not found in the Zohar, and refers to the Rebbe's note on it there.

KEHOT'S NOTE

בזהי"ק ל"מ. [כ]. מובא בכי"מ בדא"ח בשם הזהר. וראה הערת כ"ק אדמו"ר בסה"מ תש"ט ע' 113. וראה בארוכה במאמרי אדה"א כאן ע' א'תשט.

101 **הרהור לאו כדיבור דמי**

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

KEHOT'S NOTE

ברכות כ, סע"ב.

102 **הרהור לאו כדיבור דמי**

The Gemara concludes that thinking the words is not like saying them. Thought alone does not fulfill an obligation of speech.

Berakhot 20b:20–21 ברכות כ' ב:כ'-כ"א

וְרַב חִסְדָּא אָמַר, הִרְהוּר לָאו כְּדִבּוּר דָּמֵי, דְּאִי סָלְקָא דַּעְתָּךְ הִרְהוּר כְּדִבּוּר דָּמֵי — יוֹצִיא בִּשְׂפָתָיו. אֶלָּא מַאי הִרְהוּר לָאו כְּדִבּוּר דָּמֵי, לָמָּה מְהַרְהֵר? אָמַר רַבִּי אֶלְעָזָר: כְּדֵי שֶׁלֹּא יְהוּ כָּל הָעוֹלָם עוֹסְקִין בּוֹ וְהוּא יוֹשֵׁב וּבָטֵל.

But Rab Hisda said : Meditation is not the equivalent of speech ; for if it enter thy mind that it is the equivalent of speech, let him utter the words with his lips ! How is it then ? Meditation is not the equivalent of speech. Why, then, should he meditate? R. Eleazar said : So that the whole world should not be engaged upon the reading of the Shema', whereas he sits idle.

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103 **והרהור לא עביד מידי**

The Zohar says that thought "does nothing," makes no sound and does not rise. Thought alone does not draw down from above.

Zohar III, 105a זח"ג קה, א

KEHOT'S NOTE

זח"ג קה, א.

104 **דעקימת שפתיו הוה מעשה**

The Gemara holds that moving one's lips counts as an action. So speaking words of Torah is a physical act.

Bava Metzia 90b:13–14 בבא מציעא צ' ב:י"ג-י"ד

אִיתְּמַר: חַסְמָהּ בְּקוֹל וְהִנְהִיגָהּ בְּקוֹל? רַבִּי יוֹחָנָן אָמַר: חַיָּיב, רֵישׁ לָקִישׁ אָמַר: פָּטוּר. רַבִּי יוֹחָנָן אָמַר: חַיָּיב, עֲקִימַת פִּיו הָוְיָא מַעֲשֶׂה. רֵישׁ לָקִישׁ אָמַר: פָּטוּר, קָלָא לָא הָוֵי מַעֲשֶׂה. אֵיתִיבֵיהּ רַבִּי יוֹחָנָן לְרֵישׁ לָקִישׁ:

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Sanhedrin 65a:10–12 סנהדרין ס"ה א:י'-י"ב

מְגַדֵּף, מַאי מַעֲשֶׂה אִיכָּא? עֲקִימַת שְׂפָתָיו הֲוֵי מַעֲשֶׂה. בַּעַל אוֹב, מַאי מַעֲשֶׂה אִיכָּא? הַקָּשַׁת זְרוֹעוֹתָיו הֲוֵי מַעֲשֶׂה. וַאֲפִילּוּ לְרַבָּנַן? וְהָתַנְיָא: אֵינוֹ חַיָּיב אֶלָּא עַל דָּבָר שֶׁיֵּשׁ בּוֹ מַעֲשֶׂה, כְּגוֹן זִיבּוּחַ, קִיטּוּר, וְנִיסּוּךְ, וְהִשְׁתַּחֲוָאָה.

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KEHOT'S NOTE

ב"מ צ, ב. סנהדרין סה, א.

PARAGRAPH 15

105 **ומחשבה . . חש"ב מ"ה**

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

KEHOT'S NOTE

זח"א (כד, א). [כ].

106 **חשב מ"ה**

The Zohar writes, "Machshavah (thought): chashav Mah," linking thought with the Name Mah, whose value equals

Adam. Thought belongs to the level of man himself.

Zohar, Bereshit 17:193–18:204 ספר הזהר, בראשית י"ז:קצ"ג-י"ח:ר"ד

107 יפה שעה אחת בתשובה

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

KEHOT'S NOTE

אבות ד, יז.

108 יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב

Rabbi Yaakov says: "Better one hour of teshuvah and good deeds in this world than all the life of the World to Come; and better one hour of serenity in the World to Come than all the life of this world."

Pirkei Avot 4:17 משנה אבות ד':י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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109 העולם הבא הוא שנהנין

"In the World to Come there is no eating or drinking... rather, the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah."

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵיהּ דְּרַב: לֵיכָּא הָכָא הָעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 16

110 כל חד וחד לפום שיעורא דיליי

On "Her husband is known in the gates," the Zohar says G-d is known to each one according to his own measure, as far as his heart can grasp.

Zohar I, 103a זח"א קג, א

KEHOT'S NOTE

זח"א קג, א.

111 ובכל נפשך

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." "All your soul" is love within the soul's measure; "all your might" (me'od, "very much") is love beyond it.

Deuteronomy 6:5 דברים ו':ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

112 ומבקשי ה' יבינו כל

"Evil men do not understand judgment, but those who seek Havayah understand all." The Alter Rebbe appeals to the experience of those who seek G-d.

Proverbs 28:5 משלי כ"ח:ה'

אַנְשֵׁי־רָע לֹא־יָבִינוּ מִשְׁפָּט וּמְבַקְשֵׁי ה' יָבִינוּ כֹל:

Evil men understand not justice; But they that seek the L-RD understand all things.

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KEHOT'S NOTE

משלי כח, ה.

113 מי לי בשמים

"Whom do I have in heaven? And with You I desire nothing on earth." The verse expresses a love for G-d Himself, above all worlds.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

114 לעיל ע"פ מי מנה

the passage shares nothing with the note

KEHOT'S NOTE

פ' בלק סז, ד.

115 מי מנה עפר יעקב

"Who has counted the dust of Yaakov?" The verse opens the Likkutei Torah discourse referred to.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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116 **ועתה יגדל נא**

"And now, let the strength of my L-rd be great, I pray." The verse opens the discourse referred to.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 17

117 **יחיה האדם**

"By everything that comes forth from the mouth of Havayah does man live." Applied now to the life of the soul through the Torah and mitzvos.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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PARAGRAPH 18

118 **ועשיתם את כל מצותי**

"So that you remember and do all My commandments, and be holy to your G-d." The verse of the tzitzis section ties holiness to doing the mitzvos.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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KEHOT'S NOTE

במדבר טו, מ.

119 **מקושש עצים**

"And they found a man gathering wood on the Shabbos day." The discourse on this verse explains the term "holiness."

Numbers 15:32 במדבר ט"ו:ל"ב

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת׃

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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120 **למהוי אחד באחד**

In the passage on the mystery of Shabbos, the Zohar describes the union above and below "to be one with one."

Here it describes G-d becoming "our G-d," one with us.

Zohar II, 135a זח"ב קלה, א

KEHOT'S NOTE

זח"ב קלה, א.

PARAGRAPH 19

121 **לכו לחמו בלחמי**

"Come, eat of My bread." The Torah and mitzvos are G-d's "bread," drawing life from the Supernal Will.

Proverbs 9:5 משלי ט':ה'

לְכוּ לַחֲמוּ בְלַחְמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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122 **כמראה אדם**

"A likeness like the appearance of a man." Here, the light that fills all worlds.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

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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123 **ובכל מאדך**

"And with all your might." The love beyond the soul's measure, ahavah rabbah.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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124 **והייתם קדושים**

"And be holy to your G-d." Holiness comes through doing the mitzvos.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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PARAGRAPH 20

125 **וענוה זו מביאה לידי יראת חטא**

The note refers to the Rebbe's talk there for how humility leads to fear of sin.

KEHOT'S NOTE

ראה לקו"ש-י"ג ע' 36.

126 **בר"ח שער הענוה**

The note says the wording of Reishis Chochmah is copied there, and the subject is treated at greater length.

KEHOT'S NOTE

הלשון נעתק באוה"ת בראשית כרך-ב דף רנט, א. ושם הענין יותר באריכות.

127 **בד"ה שיר השירים**

There the two levels called in Kabbalah the higher Shechinah and the lower Shechinah are the two "brides" of the Song of Songs, which is why the love of bride and groom is described there twice; they are the two levels of the higher unity and the lower unity.

KEHOT'S NOTE

לקו"ת שה"ש א, ב.

128 **שיר השירים**

"The Song of Songs, which is Shlomo's." The verse opens the Likkutei Torah discourse referred to.

Song of Songs 1:1 שיר השירים א:א

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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129 **דכולא קמי' כלא חשיב**

The Zohar teaches that true fear of G-d is to fear Him because He is great and rules over all, and "all before Him is considered as nothing." Humility is to see oneself this way.

Zohar I, 11b זח"א יא,

KEHOT'S NOTE

זח"א יא, ב.

130 **בד"ה קטנתי**

The letter that opens "I have become small from all the kindnesses" explains why the more G-d draws a person near, the more humble he should become.

KEHOT'S NOTE

אגה"ק סי' ב.

131 **קטנתי מכל החסדים**

Yaakov says, "I have become small from all the kindnesses and all the truth You have done for Your servant." The letter in Tanya that opens with these words explains humility before G-d.

Genesis 32:11 בראשית ל"ב:י"א

קָטֹנְתִּי מִכֹּל הַחֲסָדִים וּמִכָּל־הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֶת־עַבְדֶּךָ כִּי בְמַקְלִי עָבַרְתִּי אֶת־הַיַּרְדֵּן הַזֶּה וְעַתָּה הָיִיתִי לִשְׁנֵי מַחֲנוֹת׃

I am not worthy of all the mercies, and of all the truth, which Thou hast shown unto Thy servant; for with my staff I passed over this Jordan; and now I am become two camps.

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132 **בד"ה ארץ הרים ובקעות**

There "mountains" are the arousal from below like a raised seal, love that is like fire, while "valleys" are the sunken seal: self-nullification and awe, regarding oneself as a remnant.

KEHOT'S NOTE

לקו"ת פ' עקב יז, ד.

133 **ארץ הרים ובקעות**

"A land of mountains and valleys, which drinks water from the rain of heaven." The verse opens the Likkutei Torah discourse on the raised and sunken seals.

Deuteronomy 11:11 דברים י"א:י"א

וְהָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבְקָעֹת לִמְטַר הַשָּׁמַיִם תִּשְׁתֶּה־מָּיִם׃

but the land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water as the rain of heaven cometh down;

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134 **מ"ש בספרים**

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

KEHOT'S NOTE

ע' תנחומא צו (סי' יג) שפל וסבלן. ובלקח טוב פ' בהעלתך [פ' יב, ג]. וע' בר"ח ש' הענוה פ"א. ע"ק נצבים (ר"ד מח). [כ].

135 **והאיש משה ענו מאד**

"And the man Moshe was very humble, more than any man on the face of the earth."

Numbers 12:3 במדבר י"ב:ג'

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃

Now the man Moses was very meek, above all the men that were upon the face of the earth.—

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136 **ונחנו מה**

Moshe and Aharon say, "And what are we, that you complain against us?" Moshe regards himself as nothing at all.

Exodus 16:7 שמות ט"ז:ז'

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה' וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ׃

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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137 "Greater is what is said of Moshe and Aharon than what is said of Avraham: of Avraham it is written, 'I am dust and ashes,' but of Moshe and Aharon, 'And what are we?'"

Chullin 89a:8 חולין פ"ט א:ח'

אמר רבא ואיתימא ר' יוחנן גדול שנאמר במשה ואהרן יותר ממה שנאמר באברהם דאילו באברהם כתיב ואנכי עפר ואפר ואילו במשה ואהרן כתיב ונחנו מה ואמר רבא ואיתימא ר' יוחנן אין העולם מתקיים

אלא בשביל משה ואהרן כתיב הכא ונחנו מה וכתיב התם (איוב כו, ז) תולה ארץ על בלימה

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138 **ואנכי עפר ואפר**

Avraham says, "I have begun to speak to my L-rd, and I am dust and ashes." This is humility that still sees oneself as something.

Genesis 18:27 בראשית י"ח:כ"ז

וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר׃

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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139 **שכינתא עילאה היא בינה**

In his glossary of Kabbalistic terms, Rabbi Moshe Cordovero writes that there is a higher Shechinah and a lower Shechinah, and they are Binah and Malchus.

Pardes Rimmonim 23:21 פרדס רמונים כ"ג:כ"א

140 **ענוה גדולה מכולן**

Rabbi Yehoshua ben Levi says, "Humility is greatest of all," since the verse speaks of bringing tidings to the humble rather than to the pious.

Avodah Zarah 20b:11 עבודה זרה כ' ב:י"א

וּפְלִיגָא דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: עֲנָוָה גְּדוֹלָה מִכּוּלָּן, שֶׁנֶּאֱמַר: "רוּחַ ה' אֱלֹקִים עָלָי יַעַן מָשַׁח ה' אֹתִי לְבַשֵּׂר עֲנָוִים", "חֲסִידִים" לֹא נֶאֱמַר אֶלָּא "עֲנָוִים", הָא לָמַדְתָּ שֶׁעֲנָוָה גְּדוֹלָה מִכּוּלָּן.

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PARAGRAPH 21

141 **מי מנה**

"Who has counted the dust of Yaakov?" The verse opens the Likkutei Torah discourse referred to.

Numbers 23:10 במדבר כ"ג:י"

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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142 **ישת חשך סתרו**

"He made darkness His hiding place." The essence of G-d is hidden from all worlds.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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143 **שוש אשיש**

"I will greatly rejoice in Havayah." The verse opens the Likkutei Torah discourse referred to, at whose end humility is discussed.

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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144 **את זה לעומת זה האלקים**

"G-d has made this opposite that." Holiness and its opposite correspond, so a sin reaches as high as a mitzvah.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

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

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145 **ונכרתה הנפש ההיא מלפני אני ה'**

Of a kohen who approaches holy things while impure: "That soul shall be cut off from before Me; I am Havayah."

Leviticus 22:3 ויקרא כ"ב:ג'

אֱמֹר אֲלֵהֶם לְדֹרֹתֵיכֶם כָּל־אִישׁ אֲשֶׁר־יִקְרַב מִכָּל־זַרְעֲכֶם אֶל־הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְנֵי־יִשְׂרָאֵל לַה' וְטֻמְאָתוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִלְפָנַי אֲנִי ה'

Say unto them: Whosoever he be of all your seed throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto the L-RD, having his uncleanness upon him, that soul shall be cut off from before Me: I am the L-RD.

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146 **הכרת תכרת**

"That soul shall be utterly cut off; its iniquity is upon it." The double expression of karet.

Numbers 15:31 במדבר ט"ו:ל"א

כִּי דְבַר־ה' בָּזָה וְאֶת־מִצְוָתוֹ הֵפַר הִכָּרֵת תִּכָּרֵת הַנֶּפֶשׁ הַהִוא עֲוֹנָהּ בָּהּ׃

Because he hath despised the word of the L-RD, and hath broken His commandment; that soul shall utterly be cut off, his iniquity shall be upon him.

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PARAGRAPH 22

147 **בזה לעומת זה**

"G-d has made this opposite that." As holiness reaches

high, so does the blemish of sin.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

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

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148 אלה מסעי

"These are the journeys of the children of Israel." The verse opens the Likkutei Torah discourse referred to.

Numbers 33:1 במדבר ל"ג:א

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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149 וקדש את עצמך במותר לך

"Sanctify yourself in what is permitted to you." Abstinence means holding back even from permitted things.

Yevamot 20a:15 יבמות כ' א:ט"ו

אִיסּוּר קְדוּשָּׁה — שְׁנַיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אָמַר לֵיהּ רָבָא: וְכֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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150 תשובה ומע"ט

"Teshuvah and good deeds are like a shield against punishment." Teshuvah comes first, then good deeds.

Pirkei Avot 4:11 משנה אבות ד':י"א

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, הָעוֹשֶׂה מִצְוָה אַחַת, קוֹנֶה לוֹ פַּרְקְלִיט אֶחָד. וְהָעוֹבֵר עֲבֵרָה אַחַת, קוֹנֶה לוֹ קַטֵּגוֹר אֶחָד. תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, כִּתְרִיס בִּפְנֵי הַפֻּרְעָנוּת. רַבִּי יוֹחָנָן הַסַּנְדְּלָר אוֹמֵר, כָּל כְּנֶסְיָה שֶׁהִיא לְשֵׁם שָׁמַיִם, סוֹפָהּ לְהִתְקַיֵּם. וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם, אֵין סוֹפָהּ לְהִתְקַיֵּם׃

Rabbi Eliezer ben Jacob said: he who performs one commandment acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are a shield against punishment. Rabbi Yochanan Hasandlar said: every assembly which is for the sake of heaven, will in the end endure; and every assembly which is not for the sake of heaven, will not endure in the end.

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151 את האור כי טוב

"And G-d saw the light, that it was good." "Good" is linked with light, so good deeds are deeds that shine.

Genesis 1:4 בראשית א':ד

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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PARAGRAPH 23

152 משה ידבר

"Moshe would speak, and G-d would answer him with a voice." The verse opens the Torah Ohr discourse referred to.

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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153 וידבר משה אל ראשי המטות

"And Moshe spoke to the heads of the tribes." Now explained as drawing the desire of the heart into the soul.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה יְ׳

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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154 מטה כלפי חסד

On "abundant in kindness," the Gemara says G-d "inclines toward kindness" when merits and sins are evenly balanced. The Alter Rebbe hears the same root in matos, "tribes."

Rosh Hashanah 17a:2–3 ראש השנה י"ז א:ב'-ג'

בֵּית הִלֵּל אוֹמְרִים: "וְרַב חֶסֶד" — מַטֶּה כְּלַפֵּי חֶסֶד. וַעֲלֵיהֶם אָמַר דָּוִד: "אָהַבְתִּי כִּי יִשְׁמַע ה' אֶת קוֹלִי", וַעֲלֵיהֶם אָמַר דָּוִד כָּל הַפָּרָשָׁה כּוּלָּהּ — "דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ". פּוֹשְׁעֵי יִשְׂרָאֵל בְּגוּפָן, וּפוֹשְׁעֵי אוּמּוֹת הָעוֹלָם בְּגוּפָן — יוֹרְדִין לְגֵיהִנֹּם וְנִידּוֹנִין בָּהּ שְׁנֵים עָשָׂר חֹדֶשׁ. לְאַחַר שְׁנֵים עָשָׂר חֹדֶשׁ — גּוּפָן כָּלָה, וְנִשְׁמָתָן נִשְׂרֶפֶת, וְרוּחַ מְפַזַּרְתָּן תַּחַת כַּפּוֹת רַגְלֵי צַדִּיקִים, שֶׁנֶּאֱמַר: "וְעַסּוֹתֶם רְשָׁעִים כִּי יִהְיוּ אֵפֶר תַּחַת כַּפּוֹת רַגְלֵיכֶם".

Both the sinners of Israel and the sinners of the nations of the world descend bodily to Gehinnom and are judged there for twelve months. After twelve months their bodies are consumed and their souls burnt and the wind scatters them under the feet of the righteous, as it says "And you shall crush the wicked, for they will be as ash under the soles of your feet..." (Malachi 3:21)

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

155 לדבקה בו

"To love Havayah your G-d, to walk in all His ways and to cleave to Him."

Deuteronomy 11:22 דברים י"א:כ"ב

כִּי אִם־שָׁמֹר תִּשְׁמְרוּן אֶת־כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם לַעֲשֹׂתָהּ לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם לָלֶכֶת בְּכָל־דְּרָכָיו וּלְדָבְקָה־בוֹ׃

For if ye shall diligently keep all this commandment which I command you, to do it, to love the L-RD your G-d, to walk in all His ways, and to cleave unto Him,

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156 **לדבקה בו**

"To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life."

Deuteronomy 30:20 דברים ל׳:כ׳

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

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

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157 **ידבר עמים תחתינו**

"He subdues peoples under us and nations beneath our feet." Here daber means to lead.

Psalms 47:4 תהילים מ״ז:ד׳

יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ׃

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

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158 **שאו שערים ראשיכם**

"Lift up your heads, O gates." Cited for the meaning of "heads."

Psalms 24:7 תהילים כ״ד:ז׳

שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבוֹא מֶלֶךְ הַכָּבוֹד׃

Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; that the King of glory may come in.

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159 **ונחנו מ"ה**

"And what (mah) are we?" Moshe's complete self-nullification.

Exodus 16:7 שמות ט״ז:ז׳

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה' וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ׃

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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160 **עניו מאד**

"And the man Moshe was very humble."

Numbers 12:3 במדבר י״ב:ג׳

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃

Now the man Moses was very meek, above all the men that were upon the face of the earth.—

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161 **מראיהם ומעשיהם**

"The appearance of the wheels and their works was like beryl." The words open the Torah Ohr discourse referred to.

Ezekiel 1:16 יחזקאל א׳:ט״ז

מַרְאֵה הָאוֹפַנִּים וּמַעֲשֵׂיהֶם כְּעֵין תַּרְשִׁישׁ וּדְמוּת אֶחָד לְאַרְבַּעְתָּן וּמַרְאֵיהֶם וּמַעֲשֵׂיהֶם כַּאֲשֶׁר יִהְיֶה הָאוֹפַן בְּתוֹךְ הָאוֹפָן׃

The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel.

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PARAGRAPH 24

162 **קדושה מביאה לידי ענוה וענוה מביאה לידי יראת חטא**

The rungs of Rabbi Pinchas ben Yair's ladder explained in this section.

Mishnah Sotah 9:15 משנה סוטה ט׳:ט״ו

... רַבִּי פִּנְחָס בֶּן יָאִיר אוֹמֵר, זְרִיזוּת מְבִיאָה לִידֵי נְקִיּוּת, וּנְקִיּוּת מְבִיאָה לִידֵי טָהֳרָה, וְטָהֳרָה מְבִיאָה לִידֵי פְּרִישׁוּת, וּפְרִישׁוּת מְבִיאָה לִידֵי קְדֻשָּׁה, וּקְדֻשָּׁה מְבִיאָה לִידֵי עֲנָוָה, וַעֲנָוָה מְבִיאָה לִידֵי יִרְאַת חֵטְא, וְיִרְאַת חֵטְא מְבִיאָה לִידֵי חֲסִידוּת, וַחֲסִידוּת מְבִיאָה לִידֵי רוּחַ הַקֹּדֶשׁ, וְרוּחַ הַקֹּדֶשׁ מְבִיאָה לִידֵי תְּחִיַּת הַמֵּתִים, וּתְחִיַּת הַמֵּתִים בָּא עַל יְדֵי אֵלִיָּהוּ זָכוּר לַטּוֹב, אָמֵן׃

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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PARAGRAPH 25

163 **לאמר זה הדבר**

"...saying: This is the thing that Havayah has commanded." The words explained in this section.

Numbers 30:2 במדבר ל׳:ב׳

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'׃

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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164 **שכל הנביאים נתנבאו בכה נוסף עליהם משה שנתנבא בזה**

Rashi: Moshe prophesied with "Thus says Havayah," and the prophets prophesied with "Thus says Havayah";

Moshe surpassed them in prophesying with "This is the thing."

Rashi on Numbers 30:3 רש"י על במדבר ל:ג

נדר. הָאוֹמֵר הֲרֵי עָלַי קוֹנָם שֶׁלֹּא אֹכַל אוֹ שֶׁלֹּא אֶעֱשֶׂה דָּבָר פְּלוֹנִי; יָכוֹל אֲפִלּוּ נִשְׁבַּע שֶׁיֹּאכַל נְבֵלוֹת אֲנִי קוֹרֵא עָלָיו כְּכָל הַיּוֹצֵא מִפִּיו יַעֲשֶׂה? תַּ"ל לאסר אסר — לֶאֱסֹר אֶת הַמֻּתָּר וְלֹא לְהַתִּיר אֶת הָאָסוּר (ספרי): לֹא יחל דברו. כְּמוֹ לֹא יַחֵלֵל דְּבָרוֹ — לֹא יַעֲשֶׂה דְּבָרוֹ חֹלִין (שם):

נדר A VOW — This is when one says, Behold, I take upon myself an obligation which is as sacred to me as an offering, that I will not eat, or that I will not do such-and-such a thing. — One might think that if he swears that he will eat the flesh of an animal which has not been slaughtered properly according to the rite that I may apply to him the text, "He shall do according to all that goeth forth from his mouth"! It, however, says, "[If ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

165 נעשה אדם בצלמנו כדמותנו

"Let us make man in Our image, as Our likeness." "As Our likeness" is read as a likeness only, "in Our image" as the essence.

Genesis 1:26 בראשית א:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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166 אלה מסעי

"These are the journeys." The verse opens the Likkutei Torah discourse referred to.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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167 כי ביום הזה יכפר

"For on this day He shall atone for you, to purify you." The verse opens the Likkutei Torah discourse referred to.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל 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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168 ואשים דברי בפיך

"And I have put My words in your mouth." G-d's own words, drawn down through the desire of the heart.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

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

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PARAGRAPH 26

169 לאמר זה הדבר

"...saying: This is the thing that Havayah has commanded." Applied here to every person's Torah study.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה':

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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170 והיו הדברים . . ודברת בם

"And these words that I command you today shall be upon your heart." The very words commanded "today."

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו-ז.

171 ודברת בם

"And you shall teach them to your children and speak of them." A person speaks the same words.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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172 קול דודי הנה זה בא

"The voice of my beloved! Behold, this one comes." The verse opens the discourse referred to.

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת:

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

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173 **והגדת לבנך**

"And you shall tell your son on that day, saying: Because of this Havayah did for me." The discourse referred to explains "because of this."

Exodus 13:8 שמות י"ג:ח'

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרָיִם:

And thou shalt tell thy son in that day, saying: It is because of that which the L-RD did for me when I came forth out of Egypt.

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174 **סד"ה בחדש השלישי**

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

KEHOT'S NOTE

תו"א פ' יתרו.

175 **בחדש השלישי כו' ביום הזה**

"In the third month after the children of Israel went out of Egypt, on this day they came to the wilderness of Sinai." The discourse referred to explains "on this day."

Exodus 19:1 שמות י"ט:א'

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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176 **שהי' פרוש מן האשה**

Moshe did three things on his own, and G-d agreed with him; one was that he separated from his wife, since the Shechinah spoke with him at all times.

Shabbat 87a:2 שבת פ"ז א:ב'

אָמַר לְךָ רַבִּי יוֹסֵי: יוֹם אֶחָד הוֹסִיף מֹשֶׁה מִדַּעְתּוֹ. דְּתַנְיָא: שְׁלֹשָׁה דְּבָרִים עָשָׂה מֹשֶׁה מִדַּעְתּוֹ, וְהִסְכִּים הַקָּדוֹשׁ בָּרוּךְ הוּא עִמּוֹ. הוֹסִיף יוֹם אֶחָד מִדַּעְתּוֹ, וּפֵירַשׁ מִן הָאִשָּׁה, וְשָׁבַר אֶת הַלּוּחוֹת.

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KEHOT'S NOTE

שבת פז, א. וראה באוה"ת ויקרא כרך-ב ע' תשו.

177 **ובפ' בראשית (כ"ב א')**

The note quotes the Zohar passage as cited there: "Moshe separated from his wife... afterwards his spirit cleaved to the supernal spirit."

KEHOT'S NOTE

"משה אתפרש מאתתי' כו' לבתר אתדבק רוחא ברוחא עילאה כו'" — אוה"ת ויקרא כרך-ב ע'תשי.

178 **וביארו הרמ"ז פ' ואתחנן**

The note quotes the Ramaz as cited there: on "Enough for you," Moshe was united with the Shechinah; he separated from his wife because he had the power to draw down the inner union, above the union of Yaakov and Rachel, which brings down souls.

KEHOT'S NOTE

"גבי ורב לך דאזדוג בשכינתי' בענין הטעם שמשה פרש א"ע מן האשה כי הי' בו כח להמשיך יחוד הפנימי שלמעלה מבחי' יחוד יעקב ורחל שהוא יחוד דו"נ להוליד נשמות ע"ש" — אוה"ת ויקרא-ב ע' תשי.

179 **רב לך**

"Enough for you; do not speak to Me any more of this matter." The Ramaz's explanation on the Zohar to this verse is cited.

Deuteronomy 3:26 דברים ג':כ"ו

וַיִּתְעַבַּר ה' בִּי לְמַעַנְכֶם וְלֹא שָׁמַע אֵלָי וַיֹּאמֶר ה' אֵלַי רַב־לָךְ אַל־תּוֹסֶף דַּבֵּר אֵלַי עוֹד בַּדָּבָר הַזֶּה:

But the L-RD was wroth with me for your sakes, and hearkened not unto me; and the L-RD said unto me: 'Let it suffice thee; speak no more unto Me of this matter.

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180 **בפ' ויחי (דרמ"ו סע"א וע"ב)**

The note says the Zohar's wording on Vayechi is given there with glosses.

KEHOT'S NOTE

ראה הלשון עם הגהות באוה"ת בראשית-ו דף תתשמב, ב.

181 **יונתי בחגוי הסלע**

"My dove, in the clefts of the rock." The verse opens the Likkutei Torah discourse referred to.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה:

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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182 **איש כי ידור נדר**

"When a man vows a vow to Havayah." The maamar returns to the law of vows.

Numbers 30:3 במדבר ל':ג'

אִישׁ כִּי־יִדֹּר נֶדֶר לַה' אוֹ־הִשָּׁבַע שְׁבֻעָה לֶאְסֹר אִסָּר עַל־נַפְשׁוֹ לֹא יַחֵל דְּבָרוֹ כְּכָל־הַיֹּצֵא מִפִּיו יַעֲשֶׂה:

When a man voweth a vow unto the L-RD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

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183 **עד שידור בדבר הנדור**

The Gemara's rule that a vow must be made "by a thing that is vowed."

Nedarim 13a:2–3 נדרים י"ג א:ב'-ג'

לָא, דְּכוּלֵי עָלְמָא לִפְנֵי זְרִיקַת דָּמִים, וּמַאי טַעְמָא דְּמַאן דְּשָׁרֵי — אָמַר קְרָא: "כִּי יִדֹּר", עַד שֶׁיִּדּוֹר בְּדָבָר הַנָּדוּר, לְאַפּוֹקֵי בְּכוֹר, דְּדָבָר הָאָסוּר

Say unto them: Whosoever he be of all your seed throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto the L-RD, having his uncleanness upon him, that soul shall be cut off from before Me: I am the L-RD.

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KEHOT'S NOTE

ויקרא כב, ג.

191 **והחסרון והפגם שנעשה למעלה**

Kehot's note points to where this is explained further: The Previous Rebbe's maamar "ע"כ יאמרו" (5691).

KEHOT'S NOTE

ראה ד"ה ע"כ יאמרו תרצ"א (בסה"מ קונטרסים ח"א) פ"א. ובכ"מ.

192 **וחטא הוא ל' חסרון**

Kehot's note points to where this is explained further: Sefer HaMaamarim 5664.

KEHOT'S NOTE

ראה מ"א א, כא ובפרש"י שם. לקו"ת פ' נצבים נא, א. סה"מ תרס"ד ע' שטז. ד"ה על כן יאמרו המושלים תרצ"א בתחלתו. ראה לקו"ש ח"ד ע' 1200 הערה 42. לקו"ש ח"כ ע' 318. ולהעיר מהקדמת דרך חיים לכ"ק אדמו"ר האמצעי.

193 **בד"ה אלה מסעי**

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

KEHOT'S NOTE

פח, א-ב. שם, ד.

194 **וקדש א"ע במותר לך**

The words here quote Yevamot 20a:15; the passage is shown below.

Yevamot 20a:15 יבמות כ' א:ט"ו

אִיסּוּר קְדוּשָּׁה — שְׁנַיִּים מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אֲמַר לֵיהּ רָבָא: וְכֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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KEHOT'S NOTE

יבמות כ, א.

195 **תשובה ומע"ט**

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

KEHOT'S NOTE

אבות פ"ד, מ"א. [כ].

196 **את האור כי טוב**

The words here quote Genesis 1:4; the passage is shown below.

Genesis 1:4 בראשית א:ד'

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT'S NOTE

בראשית א, ד.

הוּא. וּמַאן דְּאָסַר, אָמַר קְרָא: "לַה"", לְרַבּוֹת דָּבָר הָאָסוּר.

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184 **ואנכי עפר ואפר**

The words here quote Genesis 18:27; the passage is shown below.

Genesis 18:27 בראשית י"ח:כ"ז

וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר:

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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KEHOT'S NOTE

בראשית יח, כז.

185 **שכינתא עילאה היא בינה**

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

KEHOT'S NOTE

פרדס שכ"ג, פכ"א. קה"י בערכו.

186 **בר"ח שם**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

נעתק גם באוה"ת בראשית-ב דף רנט, ב. ושם בכרך-א דף צד, א.

187 **בביאור ע"פ מי מנה**

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

KEHOT'S NOTE

לעיל פ' בלק.

188 **סד"ה שוש אשיש**

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

KEHOT'S NOTE

לקו"ת פ' נבים מז, ד ואילך.

189 **את זלעו"ז עשה האלקים**

The words here quote Ecclesiastes 7:14; the passage is shown below.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה:

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

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KEHOT'S NOTE

קהלת ז, יד. חלק מכאן הובא בהמשך מים רבים תרל"ו פרק קצ.

190 **ונכרתה הנפש ההיא מלפני**

The words here quote Leviticus 22:3; the passage is shown below.

Leviticus 22:3 ויקרא כ"ב:ג'

אֱמֹר אֲלֵהֶם לְדֹרֹתֵיכֶם כָּל־אִישׁ אֲשֶׁר־יִקְרַב מִכָּל־זַרְעֲכֶם אֶל־הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְנֵי־יִשְׂרָאֵל לַה' וְטֻמְאָתוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִלְּפָנַי אֲנִי ה'

197 **ואהבת את ה' לדבקה בו**

Kehot's note points to Deuteronomy 11:22 for these words.

Deuteronomy 11:22 דברים י״א:כ״ב

כִּי אִם־שָׁמֹר תִּשְׁמְרוּן אֶת־כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם לַעֲשֹׂתָהּ לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם לָלֶכֶת בְּכָל־דְּרָכָיו וּלְדָבְקָה־בוֹ׃

For if ye shall diligently keep all this commandment which I command you, to do it, to love the L-RD your G-d, to walk in all His ways, and to cleave unto Him,

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KEHOT'S NOTE

ראה דברים יא, כב. ל, כ.

198 **ידבר עמים תחתינו**

The words here quote Psalms 47:4; the passage is shown below.

Psalms 47:4 תהילים מ״ז:ד׳

יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ׃

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

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KEHOT'S NOTE

תהלים מז, ד.

199 **סד״ה משה ידבר**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

תו״א סח, ב "פי' הענווה למעלה זהו ירידת אוא"ס ב"ה והתלבשותו בחכמה וחסד שהוא בחי' ירידה ושפלות לגבי אוא"ס ב"ה" — אוה"ת פ' וירא כרך-א צד, א.

200 **וסד״ה מראיהם ומעשיהם**

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

KEHOT'S NOTE

תו״א פ' יתרו.

201 **שכל הנביאים . . בזה**

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

KEHOT'S NOTE

ברש"י ר"פ מטות (מספרי [פי' קנג]). ובלקח טוב עה"ת. [כ].

202 **נעשה אדם בצלמינו כדמותנו**

The words here quote Genesis 1:26; the passage is shown below.

Genesis 1:26 בראשית א׳:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

203 **בד״ה אלה מסעי**

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

KEHOT'S NOTE

פח, ג ואילך.

204 **דכ״ף הדמיון כמו הדמות**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה באוה"ת פ' מטות ע' אישטו בזה.

205 **ובד״ה כי ביום הזה יכפר**

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

KEHOT'S NOTE

אחרי כז, ב.

206 **ואשים דברי בפיך**

The words here quote Isaiah 51:16; the passage is shown below.

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

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

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KEHOT'S NOTE

ישע' נא, טז.

207 **נדרים סייג לפרישות**

"Vows are a fence for abstinence." The starting point for explaining vows.

Pirkei Avot 3:13 משנה אבות ג׳:י״ג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסֹרֶת, סְיָג לַתּוֹרָה. מַעֲשְׂרוֹת, סְיָג לָעשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה׃

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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PARAGRAPH 27

208 **קדש א״ע במותר לך**

"Sanctify yourself in what is permitted to you." This is the definition of abstinence.

Yevamot 20a:15 יבמות כ׳ א:ט״ו

אִיסּוּר קְדוּשָּׁה — שְׁנִיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אֲמַר לֵיהּ רָבָא: וְכוֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

KEHOT'S NOTE

במדבר ו, ב.

214 **לשון מופלא ומכוסה**

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

KEHOT'S NOTE

כוונתו הקי לחגיגה (יג רע"א). ועי' בתי"ז דפוס זיטאמיר ה"פ [הי פעמים] (קנא, ב). [תז"ח צה, א] קמט ריש ב [שם צד, ג] קנא, א [ב שם צו, ד] קנז, ב [שם ק, ד] קנח, א [שם קא, ג]). [כ].

215 **מופלא ומכוסה**

"Do not expound what is wondrous for you, and do not investigate what is covered from you." The source of reading yafli as "wondrous and covered."

Chagigah 13a:2 חגיגה י"ג א:ב'

עַד כָּאן יֵשׁ לְךָ רְשׁוּת לְדַבֵּר, מִכָּאן וְאֵילָךְ — אֵין לְךָ רְשׁוּת לְדַבֵּר, שֶׁכֵּן כָּתוּב בְּסֵפֶר בֶּן סִירָא: "בַּמּוּפְלָא מִמְּךָ אַל תִּדְרוֹשׁ, וּבַמְכוּסֶּה מִמְּךָ אַל תַּחְקוֹר. בַּמֶּה שֶׁהוֹרְשִׁיתָ הִתְבּוֹנֵן, אֵין לְךָ עֵסֶק בַּנִּסְתָּרוֹת". תַּנְיָא, אָמַר רַבָּן יוֹחָנָן בֶּן זַכַּאי: מָה תְּשׁוּבָה יֵשׁ־בַּתּוּ בַּת קוֹל לְאוֹתוֹ רָשָׁע בְּשָׁעָה שֶׁאָמַר "אֶעֱלֶה עַל בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן" — יָצְתָה בַּת קוֹל וְאָמְרָה לוֹ: רָשָׁע בֶּן רָשָׁע, בֶּן בְּנוֹ שֶׁל נִמְרוֹד הָרָשָׁע, שֶׁהִמְרִיד כָּל הָעוֹלָם כּוּלּוֹ עָלָיו בְּמַלְכוּתוֹ —

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216 **ובפרדס ערך נדר**

The note says the Pardes's wording is copied there, on the word neder being related to dirah, "dwelling."

KEHOT'S NOTE

הלשון נעתק באוה"ת מטות ע' א'רעו בענין שלשון נדר מלשון דירה.

217 **ובמאו"א אות נ' ס"ט**

The note quotes the Me'orei Or as cited there: neder is Imma Ila'ah, and neder equals 248 plus six, the six being the three mochin of Z'eir Anpin and their three garments.

KEHOT'S NOTE

"נדר אימא עילאה כו' ולכן נדר גימט' רמ"ח והואו היתירים ג' מוחין דז"א וג' לבושין שלהם כו'" — ביאוה"ז להצ"צ כרך-ב ע' תשעה.

218 **רבות ויצא ר"פ ע'**

The note says the Midrash's wording is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת במדבר כרך-ו ע' א'תתקנג.

219 "The elders of the daughter of Zion sit on the ground, they are silent." The Midrash on this verse is cited on vows.

Lamentations 2:10 איכה ב:י'

יֵשְׁבוּ לָאָרֶץ יִדְּמוּ זִקְנֵי בַת־צִיּוֹן הֶעֱלוּ עָפָר עַל־רֹאשָׁם חָגְרוּ שַׂקִּים הוֹרִידוּ לָאָרֶץ רֹאשָׁן בְּתוּלֹת יְרוּשָׁלָ͏ִם:

They sit upon the ground, and keep silence, The elders of the daughter of Zion; They have cast up dust upon their heads, They have girded themselves with sackcloth; The virgins of Jerusalem hang down Their heads to the ground.

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KEHOT'S NOTE

יבמות כ, א. [כ].

209 **בזוללי בשר וסובאי יין**

"Do not be among the guzzlers of wine, among the gluttons of meat."

Proverbs 23:20 משלי כ"ג:כ'

אַל־תְּהִי בְסֹבְאֵי־יָיִן בְּזֹלְלֵי בָשָׂר לָמוֹ:

Be not among winebibbers; Among gluttonous eaters of flesh;

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KEHOT'S NOTE

ראה משלי כג, כ.

210 **בד"ה בהעלותך**

There the Sages' rule that an unlearned person may not eat meat is explained: he cannot elevate the meat, which shows that a person raises up the food he eats.

KEHOT'S NOTE

לעיל לא, ג.

211 **בהעלותך את הנרות**

"When you light the lamps." The verse opens the Likkutei Torah discourse referred to.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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212 **ע"ה אסור לאכול בשר**

"An unlearned person is forbidden to eat meat." The discourse on "When you light the lamps" explains that he cannot elevate it.

Pesachim 49b:3 פסחים מ"ט ב:ג'

תַּנְיָא, רַבִּי אוֹמֵר: עַם הָאָרֶץ אָסוּר לֶאֱכוֹל בְּשַׂר, (בְּהֵמָה) שֶׁנֶּאֱמַר: "זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף": כָּל הָעוֹסֵק בַּתּוֹרָה מוּתָּר לֶאֱכוֹל בְּשַׂר בְּהֵמָה וָעוֹף, וְכֹל שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה אָסוּר לֶאֱכוֹל בָּשָׂר בְּהֵמָה וָעוֹף.

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KEHOT'S NOTE

פסחים מט, ב. [כ].

213 **כי יפליא לנדור**

"A man or woman, when he shall pronounce a vow of a Nazirite." Yafli is read as from pele, "wonder."

Numbers 6:2 במדבר ו':ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אוֹ־אִשָּׁה כִּי יַפְלִא לִנְדֹּר נֶדֶר נָזִיר לְהַזִּיר לַה'

Speak unto the children of Israel, and say unto them: When either man or woman shall clearly utter a vow, the vow of a Nazirite, to consecrate himself unto the L-RD,

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220 בזח"ב יתרו צ"א ב' . . ובבחיי פ' יתרו

The note says these sources on vows, from the Zohar to Rabbeinu Bachya, are quoted there.

KEHOT'S NOTE

מובא באוה"ת מטות ע' א'רעג. א'שלו.

221 וארשתיך לי

"And I will betroth you to Me forever." The verse opens the Likkutei Torah discourse referred to.

Hosea 2:21 הושע ב':כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

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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222 שו"ה דר"ה

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

KEHOT'S NOTE

צ"ל רנ"ה. [כ].

223 כדאיתא בגמרא

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

KEHOT'S NOTE

נדרים (י, א) ובכ"ד. [כ].

224 בד"ה כה תברכו

The discourse on "Thus shall you bless" explains that every blessing draws G-dliness into the world and the soul, and that the animal soul, which lives from food in nogah, must be raised step by step; the text cites it for its explanation of Adam naming the creatures to raise them.

KEHOT'S NOTE

לעיל פ' נשא כו, ב.

225 כה תברכו

"Thus shall you bless the children of Israel." The verse opens the Likkutei Torah discourse referred to.

Numbers 6:23 במדבר ו':כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם׃

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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226 ויקרא האדם שמות

"And the man gave names to all the cattle and to the birds of the heavens." Adam's naming raised the creatures to their source.

Genesis 2:20 בראשית ב':כ'

וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכֹל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃

And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

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227 לאמר זה הדבר

"Saying: This is the thing." The power of speech in a vow stems from this.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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228 ולכן עכשיו שנתמעטו הלבבות צ"ל בלי נדר

The talk observes that these words seem to say we now lack the power to draw down this level; but since a vow certainly takes effect today, the meaning must be that the Torah speaks of the common case, and therefore one says "without a vow."

KEHOT'S NOTE

דמשמעות הענין (לכאורה) שעכשיו אין לנו כח להמשיך בחי' זו. אבל, כיון שהדין ברור דנדר חל גם עכשיו, עכצ"ל שלא זה כוונת הלקו"ת כ"א ע"ד שהתורה על הרוב תדבר ולכן צ"ל כו', וכיו"ב" — משיחת ש"פ מטו"מ תשמ"ח הערה 17 בשולי העמוד.

229 צ"ל בלי נדר

The note refers there for a discussion of saying "without a vow."

KEHOT'S NOTE

ראה טושו"ע יו"ד סר"ג, ד. וראה לקו"ש-י"ג ע' 109.

ביאור ע"פ וידבר משה אל ראשי המטות

An explanation of the verse "And Moshe spoke to the heads of the tribes"

The independent "somethings" of creation come from the shattered vessels of Tohu, whose root is higher than the orderly World of Tikkun; so man, though last in creation, can raise them to their lofty source through Torah, mitzvos and holy speech, and in doing so draw a will beyond all limits into himself and into the world.

THE MAAMAR IN BRIEF

The world was created through Ten Utterances that come from the Sefiros of Tikkun, which are G-dliness; yet the worlds feel separate from G-d. The Alter Rebbe explains that their independent existence comes from the shattering of the vessels of Tohu. The vessels are letters, and like letters pulled out of a word, or a jug that has broken, the shattered vessels became independent "somethings." Man is made of both: a G-dly soul from Tikkun, and a body and animal soul from Tohu. Through his soul he is "before" creation and through his capacity to sin he is "behind" it; and since Tohu is higher in origin than Tikkun, even his soul is "behind" the minerals, plants and animals in their root. This is why Torah and mitzvos, which refine physical things rooted in Tohu, are G-d's "bread": they draw down the Supreme Will, add light to Atzilus and to Gan Eden, and awaken a love beyond limits. Moshe draws this will into the tribes, making them firm as staffs. Finally, holy speech, in consecrating an offering or making a vow, draws an encompassing light upon a thing and lifts it toward its root.

OUTLINE

1 **How separate worlds come from G-dliness** ¶1–7

The Ten Utterances come from the Sefiros of Tikkun, which are G-dliness; separate worlds arise only from the shattered vessels (letters) of Tohu, through the Name Ban in Malchus of Atzilus, so every creature has an inner side from Mah and an outer side from Ban.

2 **Man: behind and before** ¶8–9

Man's G-dly soul is from Tikkun and his body and animal soul from Tohu; he is both the lowest and the highest of creatures, and since Tohu is higher in origin, even his soul is "behind" in relation to it.

3 **“Come, eat of My bread”** ¶10–14

The supernal Adam, Malchus of Atzilus, lives from motza pi Havayah, the source in Tohu; Torah and mitzvos refine what comes from Tohu, draw down the Supreme Will, add light to Atzilus and to Gan Eden, and awaken love “with all your might.”

4 **Moshe and the heads of the tribes** ¶15–17

Moshe, the Supernal Daas, draws the Supreme Will above intellect into the tribes, the emotive attributes; through G-d’s oath they become firm “staffs,” and Moshe’s words live on in every Jew’s speech of Torah.

5 **Vows, offerings and holy speech** ¶18–20

Consecrating an offering by mouth draws an encompassing light from its root in Tohu, while the offering itself draws the inner light; a vow for the sake of Heaven works the same way, though nowadays one says “without a vow.”

KEY CONCEPTS

Tohu and Tikkun תהו ותיקון

Tohu is the primordial world of intense lights in vessels that could not hold them and shattered; Tikkun is the ordered world built from its sparks. Tohu is higher in origin, Tikkun stable and self-nullified.

The shattering of the vessels שבירת הכלים

The breaking of Tohu’s vessels, which the maamar identifies with the breaking apart of the divine letters; the fragments fell into nogah and became independent “somethings.”

Mah and Ban מ”ה וב”ן

Two ways of spelling out the letters of the Name Havayah: Mah is the self-nullified light of Tikkun, Ban the fallen element of Tohu that it repairs. Every holy creature has an inner side from Mah and an outer side from Ban.

Yesh (a “something”) יש

Existence that feels itself independent of G-d; it comes from the broken vessels, not from the vessels of Tikkun, which are one with the light.

That which comes forth from the mouth of Havayah מוצא פי הוי”ה

Read two ways: the word already spoken, the Ten Utterances in Malchus (Ban), and the source of that word, the Name Sag, root of Tohu, from which the supernal Adam draws its life.

The Supreme Will רצון העליון

G-d’s will, Keser, above all the Sefiros and above Atzilus; Torah and mitzvos draw it down, and in man it becomes love of G-d “with all your might.”

Encompassing light and inner light אור מקיף ואור פנימי

Speech draws an encompassing light upon a thing, as in consecrating an offering or making a vow; only the actual offering draws the inner light.

Matos מטות

Tribes, and also staffs: the tribes made firm by G-d’s oath, drawing from the Tree of Life, and expressing dominion.

SECTION 1 • ¶1–7

How separate worlds come from G-dliness

1 ביאור ע"פ וידבר משה[1] אל ראשי המטות

An explanation of the verse "And Moshe spoke to the heads of the tribes."

> This maamar is an explanation (biur) of the verse that opens Parshas Matos, where Moshe speaks to "the heads of the tribes" about the laws of vows. The Hebrew word for "tribes" here, matos, also means "staffs," a point the maamar will use later.

2 הנה להבין ענין אחור וקדם צרתני[2] אחור למעשה בראשית כו'. הנה בעשרה מאמרות נברא העולם.[3,4]

Now, to understand the matter of "Behind and before You formed me" — "behind the work of creation," etc.: the world was created with Ten Utterances.

> The verse "Behind and before You formed me" (Psalms 139:5) is read by the Sages as speaking of man's place in creation: in one sense he comes "behind," after all the other creatures, and in another sense "before." To explain this, the Alter Rebbe begins from the Mishnah's teaching that the world was created through Ten Utterances, the ten divine sayings of the creation account.

והנה העשרה מאמרות הם מע"ס [מעשר ספירות] דתיקון יהי אור[5] חכמה[6] [ועיין בפרדס ש"ב [של בינונים] פ"ה[7] ובזהר פ' ויקרא די"א סע"ב [סוף עמוד ב][8] ובמק"מ [ובמקדש מלך][9] שם ובפ' בראשית די"ו ע"ב[10] ודף כ"ב[11] א' ב'] והנה ע"ס [עשר ספירות] דאצילות הם אלקות.[12]

And the Ten Utterances are from the Ten Sefiros of Tikkun (Rectification): "Let there be light" is Chochmah (wisdom) [and see Pardes, Gate 2, chapter 5; and the Zohar, Parshas Vayikra, at the end of page 11b, and the Mikdash Melech there; and Parshas Bereshis, page 16b, and page 22a-b]. **And the Ten Sefiros of the World of Atzilus (Emanation) are G-dliness.**

> Each Utterance comes from one of the Ten Sefiros of Tikkun, the ordered, stable state of the divine attributes; the first, "Let there be light," corresponds to Chochmah. Yet the Sefiros of Atzilus are G-dliness itself, and this sets up the question of the next paragraph. The bracket lists where the link between the Utterances and the Sefiros is discussed in Pardes and the Zohar.

3 ואיך נעשה מהם בי"ע שהם בעלי גבול ויש ודבר נפרד מאלקו' [ר"ל [מאלקות] [רוצה לומר] איך הם מתלבשי' [מתלבשים] להיות רוח ונפש לבי"ע ועמי"ש ע"פ ששים המה מלכות[13,14] בענין מפלגך לעילאי דהורמיז מפלגך לתתאי[15] כו'].

How, then, were Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) made from them, [worlds] which are bounded, and are a "something" (yesh) and a thing separate from G-dliness? [That is to say: how do they enclothe themselves to become spirit and soul for Beriah, Yetzirah and Asiyah? And see what is written on the verse "There are sixty queens," on the subject of "From your middle upward is of Hurmiz; from your middle downward," etc.]

> If the Sefiros of Atzilus are G-dliness, how could they give rise to the lower worlds of Beriah, Yetzirah and Asiyah, which are limited and feel themselves to be independent "somethings" (yesh), apart from G-d? The bracket sharpens the question: how does divine energy enclothe itself to become the spirit and soul that give those worlds life. It also refers to a discussion, on "There are sixty queens," of the Talmud's saying "From your middle upward is of Hurmiz," the claim of a Persian Magus that the upper and lower halves of a person come from two different powers.

אך הוא ע"י שהיה שבירת הכלים דתהו שכשנשברו ונסתלקו מהם האורות ונפלו השברי כלים למטה בנוגה נעשו בחינת יש. כי הנה פי' שבירת הכלים היינו שבירת האותיות. שהאותיות הם כלים.

But it is through there having been the shattering of the vessels of Tohu (Chaos): when they shattered and the lights departed from them, and the fragments of the vessels fell below into nogah, they became the level of yesh. For the meaning of the shattering of the vessels is the shattering of the letters, for the letters are vessels.

> The answer is the shattering of the vessels. In the primordial World of Tohu (chaos) the vessels could not hold their intense lights and broke; the lights withdrew, and the fragments fell into nogah, the intermediate realm between holiness and its opposite, where they became "somethings." The Alter Rebbe then adds the key equation of this maamar: the vessels are letters, so the shattering of the vessels is the breaking apart of the divine letters.

4 ועד"מ למטה כשהאותיות הן מצורפים שהם ב' או ג' אותיות יחד אז הם תיבה אחת שהיא כלי ובית קיבול לאיזו השכלה.

By way of analogy, below: when letters are combined, two or three letters together, they are then one word, which is a vessel and receptacle for some idea.

> To show how letters can be vessels, the Alter Rebbe uses ordinary words: when two or three letters are joined into a word, the word becomes a container for a particular idea.

אבל כשמתפרדים האותיות זה מזה, אזי בכל אות ואות בפ"ע [בפני עצמו] אין נמצא מלובש שום שכל משכל ההוא שהיה מלובש בתיבה ההיא, וזהו ענין שנסתלק האור מהכלי עד"מ.

But when the letters separate from one another, then in each letter by itself there is not found enclothed any of the meaning of that idea which was enclothed in that word. And this is, by way of analogy, the matter of the light departing from the vessel.

> Take the letters apart, and no single letter holds any part of the word's meaning. This is the analogy for the light leaving the vessels at the shattering.

רק מ"מ איזו רשימו וניצוץ מן האור נשאר בכל אות מאחר שהיו מחוברים ומיוחדים תחלה יחד בצירוף אחד

Only, nevertheless, some impression (reshimu) and spark of the light remains in each letter, since they were at first joined and united together in one combination;

> Still, each separated letter keeps a faint trace (reshimu) or spark of the meaning, because it was once part of that word. So too the broken vessels kept sparks of the divine light.

אבל מ"מ הוא רק ניצוץ ורשימו בעלמא אבל עצם האור נסתלק מהכלי, והנה עד"מ בכלים גשמיים שהכלי הוא בטל וטפל לגבי היין שבתוכו

but nevertheless it is only a mere spark and impression, while the essence of the light has departed from the vessel. Now, by way of analogy, with physical vessels: the vessel is nullified and secondary in relation to the wine within it.

> But that trace is only a spark; the light itself is gone. A second analogy follows: a physical vessel, such as a jug of wine, counts as secondary to the wine it holds.

ולכן איתא במשנה פרק המצניע[16] המוציא אוכלין פחות מכשיעור בכלי פטור אף על הכלי שהכלי טפילה לו.[17] משא"כ כשנשבר הכלי נעשה חרס בפני עצמו.

And therefore it is stated in the Mishnah, in the chapter HaMatznia: "One who carries out food less than the [required] measure in a vessel is exempt even for the vessel, for the vessel is secondary to it." This is not so when the vessel breaks: it becomes a shard in its own right.

> The Mishnah rules that one who carries food out on Shabbos in a container, in less than the minimum measure, is exempt even for carrying the container, because the container is secondary to its contents. A broken vessel, however, is a shard with an identity of its own; it no longer serves anything.

5 וכך עד"מ למעלה כשהאור מלובש בתוך הכלי אז הכלי היא בבחי' ביטול ממש לגבי האור.

So too, by way of analogy, Above: when the light is enclothed within the vessel, the vessel is then at the level of actual self-nullification (bittul) in relation to the light.

> The analogy is now applied Above: when divine light fills a vessel, the vessel is completely nullified (bittul) before it, as the jug counts for nothing next to the wine.

וזהו ענין ע"ס [עשר ספירות] דתיקון דאיהו וגרמוהי חד[18] שגם הכלים הם אלקות ממש כי הם בבחי' ביטול לגמרי ממש לגבי האור א"ס המלובש בהן.

And this is the matter of the Ten Sefiros of Tikkun, where "He and His vessels (ihu vegarmohi) are one": the vessels too are actual G-dliness, for they are at the level of complete, actual nullification in relation to the Infinite Light (Or Ein Sof) that is enclothed in them.

> This is why the Tikkunei Zohar says of the Sefiros of Tikkun, "He and His vessels are one." Their vessels are not something separate from G-d; they are actual G-dliness, wholly given over to the Infinite Light within them.

משא"כ בתהו שנשברו הכלים ונסתלקו מהן האורות הוא כמו עד"מ למטה הכלי כשנשבר נעשה חרס בפ"ע [בפני עצמו] ואינו בטל עוד להיין.

This is not so in Tohu, where the vessels shattered and the lights departed from them: it is like, by way of analogy, a vessel below which, when it breaks, becomes a shard by itself and is no longer nullified to the wine.

> In Tohu, however, the vessels broke and the light left them. Like a broken jug that is now a shard on its own and no longer serves the wine, the broken vessels became independent of the light.

כך ע"י שבירת הכלים שהם האותיות שנתפרדו נעשו בבחי' יש עד שמהן נמשך התהוות היש ודבר נפרד דבי"ע.

So, through the shattering of the vessels, which are the letters that came apart, they became the level of yesh, to the point that from them came the coming into being of the "something" and separate thing of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action).

> These broken vessels are the separated letters, and they became "somethings" (yesh). From them comes the independent existence of the worlds of Beriah, Yetzirah and Asiyah.

משא"כ מבחי' הכלים דע"ס [דעשר ספירות] דתיקון שהם מיוחדים עם האורות לא היה יכול להיות השתלשלות והתהוות היש ודבר נפרד כי הכלים דתיקון הם בטלים להאור כנ"ל.

Whereas from the vessels of the Ten Sefiros of Tikkun, which are united with the lights, there could not have been the chain of descending worlds (hishtalshelus) and the coming into being of the "something" and separate thing, for the vessels of Tikkun are nullified to the light, as mentioned above.

> The intact vessels of Tikkun could never have produced such a world, since they are entirely nullified to the light. Only what has broken away from the light can become the source of a creation that feels separate.

6 והגם שנתבאר שהעשרה מאמרות הם מע"ס [מעשר ספירות] דתיקון. אך הם מתלבשים בע"ס [בעשר ספירות] דב"ן [דשם ב"ן] כי הרי המאמרות הם

And although it has been explained that the Ten Utterances are from the Ten Sefiros of Tikkun, nevertheless they enclothe themselves in the Ten Sefiros of the Name Ban; for the Utterances are

> A qualification: the Ten Utterances do come from the Sefiros of Tikkun, but they reach creation by enclothing themselves in the Ten Sefiros of the Name Ban. Ban (numerical value 52) and Mah (45) are two ways of spelling out the letters of the Name Havayah; in the Kabbalah, Mah is the new light of Tikkun, and Ban the fallen elements of Tohu that it repairs.

בבחי' מלכות דאצילות עולם הדבור [וע' בפרדס בעה"כ [בערכי הכינויים] ערך אדריכל ועמ"ש בפ' בראשית סד"ה צאינה וראינה[19] בשם המדרש משל למלך שבנה פלטין ע"י אדריכל וכו']

at the level of Malchus (sovereignty) of the World of Atzilus (Emanation), the world of speech [and see Pardes, in Erchei HaKinuyim, the entry "Architect"; and see what is written in Parshas Bereshis, at the end of the discourse beginning "Go forth and see," citing the Midrash: "A parable of a king who built a palace through an architect," etc.].

> The Utterances are divine speech, and speech is Malchus of Atzilus, the last of the Sefiros, through which G-d relates to the worlds. The bracket refers to Pardes's entry on the word "architect," and to a discourse that cites the Midrash about a king who built a palace through an architect.

ומל' דאצי' הוא שם ב"ן [שם ב"ן] שנפל בו משם ס"ג [שם ס"ג] כו', וע"י האותיות דשם ב"ן [שם ב"ן] שהם שרש האותיות שמשבירת הכלים ע"י"ז נתהוה בחי' היש ודבר נפרד.

And Malchus of Atzilus is the Name Ban, into which there fell from the Name Sag, etc.; and through the letters of the Name Ban, which are the root of the letters that [came] from the shattering of the vessels, through this the level of the "something" and separate thing came into being.

> Malchus of Atzilus is the Name Ban, which received what fell from the higher Name Sag (63) in the shattering. The letters of Ban are the root of the shattered letters, and through them the sense of independent existence (yesh) comes into being.

7 ולכן באמת יש בבי"ע ג"כ מבי' הבחי' דמ"ה [דשם מ"ה] ובי"ן [ושם ב"ן] והוא בחי' פנימית וחיצונית. בין בכל נברא בפרט בקדושה דבי"ע שהפנימית והנשמה שלו הוא בבחי' ביטול כמ"ש וצבא השמים לך משתחוים[20] ונמשך משם מ"ה [שם מ"ה].

Therefore, in truth, Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) also contain [something] of both levels, of Mah and of Ban, which is the level of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus). [This holds] both in each individual creation in the holiness of Beriah, Yetzirah and Asiyah, whose inner dimension and soul is at the level of self-nullification (bittul), as it is written, "And the host of heaven bow down to You," and is drawn from the Name Mah,

> Since the worlds come from both Mah and Ban, every holy creature in Beriah, Yetzirah and Asiyah has an inner side and an outer side. Its inner side, its soul, comes from Mah and is self-nullified, like "the host of heaven" that bow before G-d.

והחיצונית דהיינו הכלי והגוף שלו נמשך משם בי"ן [שם ב"ן] [ואפשר שעד"ז הוא מ"ש הרמ"ז [הרב משה זכות] בפ' אמור (בדף ק"ד ע"א) גבי כל הנקרא בשמי.[21]

while its outer dimension, that is, its vessel and body, is drawn from the Name Ban [and it is possible that what the Ramaz writes in Parshas Emor (on page 104a), regarding "Everyone who is called by My Name," is along these lines,

> Its outer side, the body or vessel, comes from Ban. In a bracket the Alter Rebbe suggests that this may be what the Ramaz (Rabbi Moshe Zacuto) means in his comment on the Zohar, Emor, on the verse "Everyone who is called by My Name."

שכתב בשם ספר הלקוטים שלכל אדם יש לו שני שמות כו' ע"ש. והיינו כדלקמן שהאדם כלול מבי' הבחינות דתהו ותיקון].

for he writes, citing Sefer HaLikkutim, that every person has two names, etc.; see there. And this is as [will be explained] below, that man is composed of the two levels of Tohu and Tikkun];

> There the Ramaz, citing Sefer HaLikkutim, says that every person has two names. The Alter Rebbe connects this with the teaching, explained in the next section, that man is made of both Tohu and Tikkun.

ובין דרך כלל הפנימיות דבי"ע הן הנשמות והמלאכים שיש בהן בחי' הביטול לפי שנתהוו מבחי'

and in general: the inner dimension of Beriah, Yetzirah and Asiyah is the souls and the angels, which possess the quality of bittul, because they came into being from the level of

> Viewed in general, the inner part of the lower worlds is the souls and the angels, which are self-nullified because they come from Tikkun.

התיקון שכבר נתקן שם בי"ן [שם ב"ן] ע"י מ"ה [שם מ"ה], והחיצוניות הם היכלות דנוגה שהם בחי' יש כו' שנמשך מרפ"ח ניצוצים ושבה"כ [ושבירת הכלים] שעדיין לא נתקנו כו'.

Tikkun, where the Name Ban has already been rectified through Mah; and the outer dimension is the chambers (heichalos) of nogah, which are the level of yesh, etc., drawn from the 288 sparks and the shattering of the vessels that have not yet been rectified, etc.

> In Tikkun the Name Ban has already been repaired by Mah. The outer part of these worlds is the "chambers" (heichalos) of nogah, which feel themselves to be "somethings"; they come from the 288 sparks of the shattering that have not yet been refined.

ועמ"ש מענין אותיות דמ"ה [דשם מ"ה] ובי"ן [ושם ב"ן] ע"פ ותחת רגליו[22] כמעשה לבנת הספיר[23] כו' ובביאור ע"פ מי מנה[24] עפר יעקב:[25]

And see what is written on the subject of the letters of Mah and Ban on the verse "And under His feet was like the work of a sapphire brick," etc., and in the explanation of the verse "Who has counted the dust of Yaakov."

> For more on the letters of Mah and Ban, the reader is referred to the discourse on "And under His feet was like the work of a sapphire brick" and to the explanation of "Who has counted the dust of Yaakov."

SECTION 2 · ¶8–9

Man: behind and before

8 ב והנה האדם כלול מבי' הבחי' דתהו ותיקון. שנפשו האלקית נמשכה מבחי' שם מ"ה [שם מ"ה] דתיקון

2. Now, man is composed of the two levels of Tohu and Tikkun: his G-dly soul is drawn from the level of the Name Mah of Tikkun,

> The numeral marks the second section of the maamar, which applies all this to man. His G-dly soul comes from the Name Mah of Tikkun.

ולכן היא בעצם בבחינות ביטול. והנה"ב [והנפש הבהמית] והגוף נמשכו משבה"כ [משבירת הכלים] דתהו. ואדרבה הגוף ונה"ב [ונפש הבהמית] הם בבחי' א' למטה יותר מדצ"ח [מדומם צומח חי].

and therefore it is in its essence at the level of self-nullification (bittul); while the animal soul and the body are drawn from the shattering of the vessels of Tohu. And on the contrary: in one respect the body and the animal soul are lower than the inanimate, the vegetative and the animal.

> Therefore the G-dly soul is by nature self-nullified, while the animal soul and the body come from the broken vessels of Tohu. In one respect the human body and animal soul are even lower than minerals, plants and animals.

כי הנה יש כמה מדרגות בענין הביטול והפירוד שצבא השמים לך משתחוים[26] שיש בהם בחי' הביטול וכן הבהמות והחיות אינם בחי' נפרד לגמרי

For there are several gradations in the matter of bittul and separateness: "the host of heaven bow down to You," for they possess the quality of bittul; and likewise, domestic animals and wild beasts are not entirely separate,

> There are degrees of self-nullification and separateness: the heavenly hosts bow to G-d, and even animals are not completely separate from Him.

שהרי אין בהם עוברי עבירה מה שאין כן האדם מצד גופו ונפשו הבהמית הוא בחינת נפרד יותר שהרי יכול לעבור עבירה.

for among them there are none who transgress. Whereas man, from the side of his body and his animal soul, is more separate, for he is able to commit a transgression.

> The proof is that animals never transgress. Only man, through his body and animal soul, can act against G-d's will, which shows that in this respect he is the most separate of all creatures.

9 וזהו אחור למעשה בראשית שהוא סוף כל המדרגות להיות יש ודבר בפני עצמו וכמ"ש בסש"ב [בספר של בינונים] פכ"ד שהעובר אפילו על עבירה קלה הוא בתכלית הפירוד מאחדותו ית' יותר מסט"א [מסטרא אחרא] וכל הקליפות כו' ע"ש באריכות.

And this is "behind the work of creation": he is the last of all the gradations, in being a "something" and a thing in its own right; as is written in Sefer Shel Beinonim, chapter 24, that one who transgresses even a light transgression is utterly separated from His unity, may He be blessed, more than the sitra achra (the other side) and all the kelipos, etc.; see there at length.

> This is the sense in which man is "behind" the work of creation: he is the lowest gradation, the most independent "something." Tanya, chapter 24, teaches that one who commits even a minor sin is, at that moment, more separated from G-d's unity than the sitra achra and the kelipos, the forces opposed to holiness.

ומצד נפשו האלהית הוא בטל בתכלית והוא בחי' קדם למע"ב [למעשה בראשית] (ועמ"ש עוד מענין גוף האדם ונשמתו בפ' בראשית ע"פ וייצר[27] כו').

And from the side of his G-dly soul he is utterly nullified, and this is the level of "before" the work of creation. (And see further what is written on the subject of man's body and soul in Parshas Bereshis, on the verse "And He formed," etc.)

> Through his G-dly soul, however, man is completely nullified before G-d, and in that sense he is "before" all creation. The parenthesis refers to a discussion of man's body and soul on the verse "And He formed" in Parshas Bereshis.

אך דרך פרט גם על נפש האלקית עצמה שמבחינת עולם התיקון נאמר אחור וקדם צרתני,[28] כי

But in particular, even concerning the G-dly soul itself, which is from the level of the World of Tikkun, it is said, "Behind and before You formed me." For

> Looked at more closely, even the G-dly soul by itself is both "behind" and "before," because it comes from the World of Tikkun.

הנה התיקון הוא אחר עולם התהו שקדם לו גם במעלה ומדרגה אלא שנפל בשבה"כ [בשבירת הכלים], כי ס"ג [שם ס"ג] הוא למעלה ממ"ה [משם מ"ה] אלא שנפל בשם ב"ן [שם ב"ן] בבחי' יש.

Tikkun comes after the World of Tohu, which preceded it also in stature and rank, except that it fell in the shattering of the vessels; for Sag is higher than Mah, except that it fell into the Name Ban, at the level of yesh.

> Tikkun followed Tohu, and Tohu came first not only in time but also in rank. Tohu's root is the Name Sag (63), which is higher than Mah (45), the root of Tikkun; only its fall into the Name Ban made it a "something."

והתיקון הוא חיבור מ"ה [שם מ"ה] וב"ן [ושם ב"ן] דהיינו שגם ב"ן [שם ב"ן] שהוא בבחי' יש יהיה בבחי' מ"ה [שם מ"ה] על ידי התהפכות חשוכא לנהורא כו'

And Tikkun is the joining of Mah and Ban: that is, that Ban too, which is at the level of yesh, should be at the level of Mah, through the transformation of darkness into light, etc.

> Tikkun means joining Mah and Ban, so that even Ban, which became a "something," is raised to the self-nullified level of Mah. The text names this with the familiar Aramaic phrase "transforming darkness into light."

והוא בחי' המברר בירורים בבי"ע בכל ששת ימי המעשה (עמ"ש סד"ה והנה אנחנו מאלמים אלומים[29] ובמ"א ע"פ שמע ישראל שם ע' ובביאור ע"פ אז ישיר ישראל[30] כו' עלי באר),

And this is the level that carries out the refinements (beirurim) in Beriah, Yetzirah and Asiyah throughout the six workdays (see what is written at the end of the discourse beginning "And behold, we were binding sheaves," and elsewhere on the verse "Hear, O Israel," there, [on the letter] ayin, and in the explanation of the verse "Then Israel sang," etc., "Spring up, O well");

> This is the work of refinement (beirurim): sifting the good out of the worlds of Beriah, Yetzirah and Asiyah, done during the six workdays. The parenthesis lists other discourses where the theme is discussed.

ונמצא התיקון הוא ג"כ מעולם התהו ורפ"ח ניצוצין כמ"ש ורוח אלקים מרחפת[31] מת רפ"ח[32,33] והוא בחי' מת ושבירה

it follows that Tikkun too is from the World of Tohu and the 288 sparks, as it is written, "And the spirit of G-d hovered (merachefes)" — [read as] mes rapach, "dead, 288" — which is the level of death and shattering;

> So Tikkun itself is built out of Tohu's 288 sparks. Etz Chaim reads the word merachefes ("hovered") in Genesis 1:2 as mes rapach, "dead, 288": the 288 sparks that remained within the "dead," shattered vessels.

ומזה נעשה התיקון בבי"ע כמ"ש אח"כ ויאמר אלקים[34] יהי אור חכמה. וכמ"ש בע"ח [בעץ חיים][35] דעתיק דתקון דאצי' לקח[36] ה' ראשונות דכתר דב"ן [דשם ב"ן] כו'

and from this the Tikkun is made in Beriah, Yetzirah and Asiyah, as it is written afterward, "And G-d said, 'Let there be light'" — Chochmah (wisdom). And as is written in Etz Chaim, that Atik of the Tikkun of Atzilus took the first five [Sefiros] of the Keser (Crown) of Ban, etc.

> From these sparks Tikkun is made, beginning with "Let there be light," which corresponds to Chochmah. Etz Chaim likewise teaches that Atik, the innermost configuration of Tikkun in Atzilus, takes the first five Sefiros of the Keser of Ban as part of its makeup.

ולכן גם נפש האלקית מצד התקון נק' בחי' אחור לגבי עולם התהו שמרפ"ח ניצוצים ששרשן מס"ג [משם ס"ג] שלמעלה ממ"ה [משם מ"ה] כנ"ל, וגם על נפש השכלית הבהמית שבאדם שייך לומר אחור וקדם צרתני לגבי דצ"ח [דומם צומח חי].

Therefore the G-dly soul too, from the standpoint of Tikkun, is called the level of "behind" in relation to the World of Tohu, which is from the 288 sparks, whose root is from Sag, which is above Mah, as mentioned above. And also regarding the rational animal soul in man it is fitting to say, "Behind and before You formed me," in relation to the inanimate, the vegetative and the animal.

> So even the G-dly soul, rooted in Tikkun, is "behind" relative to Tohu, whose sparks come from the higher Name Sag. The same pattern holds for the rational, animal soul in man: it is both "behind" and "before" the minerals, plants and animals.

כי הנה בסדר המאמרות קדמו דצ"ח [דומם צומח חי] למדבר כו' והיינו כי התיקון הוא ממטה למעלה דצח"מ [דומם צומח חי מדבר], והאדם שהוא המדבר העליון מכולם משא"כ בתהו דומם הוא למעלה מהצומח והצומח מהחי כו'

For in the order of the Utterances, the inanimate, vegetative and animal preceded the speaking [being], etc. And this is because Tikkun goes from below upward — inanimate, vegetative, animal, speaking — and man, who is the speaker, is the highest of them all; whereas in Tohu the inanimate is higher than the vegetative, and the vegetative than the animal, etc.

> In the order of the Utterances, which follows Tikkun, minerals, plants and animals were created before man, the "speaker," because Tikkun rises from the lowest to the highest. In Tohu the order is reversed: the mineral stands above the plant, and the plant above the animal.

ולכן כתיב בקרבנות ברית מלח עולם[37] כו' אע"פ [אף על פי] שהמלח הוא דומם וע' מזה בלקוטי תורה מהאריז"ל [מהאריי זכרונו לברכה] פ' ויקרא

And therefore it is written regarding the offerings, "an everlasting covenant of salt," etc., even though salt is inanimate; and see on this in the Likkutei Torah of the Arizal, Parshas Vayikra;

> This is why salt, a mineral, accompanies the offerings as "an everlasting covenant of salt." The Alter Rebbe refers to the Arizal's Likkutei Torah on Vayikra for this point.

אך בשרשו גבוה מאד ומלח הוא גבורות דאבא כו' (וע' בזהר ויחי דרמ"א ע"ב[38] מענין מלח ועמ"ש בד"ה ולא תשבית מלח).[39,40]

but in its root it is very high, and salt is the Gevuros (restraints) of Abba, etc. (And see in the Zohar, Vayechi, page 241b, on the subject of salt; and see what is written in the discourse beginning "And you shall not omit the salt.")

> Salt's lowly form hides a lofty root: it comes from the Gevuros (powers of restraint) of Abba, that is, of Chochmah. The parenthesis cites the Zohar on Vayechi about salt and the Alter Rebbe's discourse on "You shall not omit the salt."

ולכן גם הנפש השכלית עם היותה גבוה במעלה מדצ"ח [מדומם צומח חי] ושרשה מבחי' פני אדם כמ"ש ודמות פניהם פני אדם[41] ונקרא קדם

Therefore the rational soul too — although it is higher in stature than the inanimate, vegetative and animal, and its root is from the level of the face of man, as it is written, "And the likeness of their faces was the face of a man," and it is called "before" —

> The rational soul is higher than minerals, plants and animals, and its root is the "face of a man" in Yechezkel's vision of the divine Chariot; in this sense it is called "before."

היינו מצד יציאתן והתהוותן ע"י העשרה מאמרות שנמשכו מע"ס [מעשר ספירות] דתיקון אבל בשרשם בתהו הדצ"ח [הדומם צומח חי] גבוהים יותר ולכן נקרא אחור למע"ב [למעשה בראשית]:[42]

this is with regard to their emergence and coming into being through the Ten Utterances, which were drawn from the Ten Sefiros of Tikkun; but in their root in Tohu the inanimate, vegetative and animal are higher, and therefore it is called "behind the work of creation."

> But that superiority holds only for creatures as they came into being through the Ten Utterances, which come from Tikkun. In their root in Tohu, minerals, plants and animals are higher, and that is why man is called "behind the work of creation."

SECTION 3 · ¶10–14

"Come, eat of My bread"

10 ג ועפ"ז [ועל פי זה] יובן ענין לכו לחמו בלחמי.[43] פי' לחמי היינו מ"ש כי על כל מוצא פי[44] הוי' יחיה האדם האדם בה' הידיעה

3. According to this, the meaning of "Come, eat of My bread" will be understood. The explanation: "My bread" is what is written, "For by everything that comes forth from the mouth of Havayah does man live" — "the man" (ha'adam), with the definite article,

> The numeral marks the third section. It turns to Wisdom's invitation in Proverbs, "Come, eat of My bread," and identifies "My bread" with G-d's word in Deuteronomy 8:3: "by everything that comes forth from the mouth of Havayah does man live." The definite form ha'adam, "the man," points to a specific, supernal "Adam."

היינו אדם דלעילא מלכות דאצילות שנקרא ג"כ אדם כמ"ש בזהר[45] עד דלא אתברי פרצופא כו'

meaning the supernal Adam, Malchus (sovereignty) of the World of Atzilus (Emanation), which is also called "Adam," as is written in the Zohar, "Before the form was created," etc.;

> That supernal Adam is Malchus of Atzilus, which the Zohar also calls "Adam." Malchus is the level from which the worlds receive their life, so it is the "man" who lives by G-d's word.

וכמ"ש מזה ג"כ בביאור ע"פ אלה מסעי[46,47] המתחיל לבאר ענין המסעות, והיינו בחי' ממכ"ע [ממלא כל עלמין] המשכת החיות בהתחלקות כמ"ש עיני[48] ה' וכתיב תהיינה אזנך קשובות[49] כו'.

and as is written on this also in the explanation of the verse "These are the journeys," the one that begins "To explain the matter of the journeys." And this is the level of the light that fills all worlds (memalei kol almin), the drawing down of life-force (chayus) in a differentiated way, as it is written, "The eyes of Havayah," and it is written, "Let Your ears be attentive," etc.

> The same idea is explained in Likkutei Torah, Masei. Malchus is the light that fills all worlds, giving each creation its life in a measured, differentiated way; this is why Scripture speaks of G-d's "eyes" and "ears," as distinct organs, each with its own function.

11 והנה מוצא פי[50] הוי' יש בו ב' פירושים הא' הוא כפשוטו דמוצא פי ר"ל [רוצה לומר] מה שכבר יצא מפי ה' התפשטות החיות מרוח פיו בעשרה מאמרות שנברא העולם[51] והיינו מבחי' ע"ס [עשר ספירות] שבמל' דאצילות שם ב"ן [שם ב"ן].

Now, "that which comes forth (motza) from the mouth of Havayah" has two interpretations. The first is according to its plain meaning: "that which comes forth from the mouth" means that which has already gone forth from the mouth of Havayah, the spreading forth of the life-force (chayus) from the breath of His mouth in the Ten Utterances with which the world was created; and this is from the level of the Ten Sefiros within Malchus (sovereignty) of the World of Atzilus (Emanation), the Name Ban.

> The phrase motza pi Havayah can be read two ways. Plainly, motza means "what comes forth": the life-force that has already issued from G-d's "mouth" in the Ten Utterances that created the world, which is the level of the Ten Sefiros within Malchus of Atzilus, the Name Ban.

12 והב' דמוצא לשון מקור כמו מוצא מים היינו שהמקור של ע"ס [עשר ספירות] דב"ן [דשם ב"ן] הוא בחי' שם ס"ג [שם ס"ג]

The second: motza is a term for "source," as in motza mayim, "a source of water": meaning that the source of the Ten Sefiros of Ban is the level of the Name Sag,

> The second reading takes motza as "source," as in motza mayim, a spring of water. Then motza pi Havayah is the source of the Ten Sefiros of Ban, the higher Name Sag.

שהוא שרש עולם התהו עולם הנקודים ששרשו מבחי' פה דא"ק [דאדם קדמון]. והעינים דא"ק [דאדם קדמון] בהסתכלותן עשו כלים לאורות הפה דא"ק [דאדם קדמון] והוא ענין עולם הנקודים כו'.

which is the root of the World of Tohu, the World of Nekudim (Points), whose root is from the level of the mouth of Adam Kadmon. And the eyes of Adam Kadmon, through their gazing, made vessels for the lights of the mouth of Adam Kadmon; and this is the matter of the World of Nekudim, etc.

> Sag is the root of the World of Tohu, also called the World of Nekudim ("points"), which issued from the "mouth" of Adam Kadmon, the primordial level above Atzilus. In the Kabbalah's account, the lights of the mouth needed vessels, and the gaze of the "eyes" of Adam Kadmon formed them; this is the World of Nekudim.

13 ולכן יחיה האדם דלעילא ע"י כי הנה א"ק [אדם קדמון] נקרא אדם דבריאה, ועולם התהו הוא בחי' יצירה שיצירה הוא בחי' גילוי ההעלם והיינו האורות הנמשכים מא"ק [מאדם קדמון] ע"י ההבלים דאח"פ [דאוזן חוטם פה].

Therefore the supernal Adam "lives" through this. For Adam Kadmon is called "the Adam of Beriah (Creation)"; and the World of Tohu is the level of Yetzirah (Formation), for Yetzirah is the level of the revelation of what is hidden, namely the lights drawn from Adam Kadmon through the breaths of the ears, nose and mouth.

> This explains why the supernal Adam "lives" from this source. In a broad scheme the levels are named after the worlds: Adam Kadmon is the "Adam of Beriah," and Tohu is "Yetzirah," because Yetzirah means revealing what is hidden, and Tohu is the lights revealed from Adam Kadmon through the "breaths" of its ears, nose and mouth.

ואצי' שהוא עולם התיקון נקרא אדם דעשייה לפי שהוא בחי' אורות בכלים ושרשו הוא רק הארה דרך מצחא דא"ק [דאדם קדמון] וע"כ יחיה האדם דתיקון ע"י בירורים. שממוצא פי ה' שהם מבחי' יצירה שלמעלה מעשייה.

And Atzilus, which is the World of Tikkun, is called "the Adam of Asiyah (Action)," because it is the level of lights in vessels, and its root is only a glimmer [shining] by way of the forehead of Adam Kadmon. Therefore the Adam of Tikkun "lives" through refinements from "that which comes forth from the mouth of Havayah," which are from the level of Yetzirah, which is above Asiyah.

> Atzilus, the World of Tikkun, is called the "Adam of Asiyah," the lowest of the three, because its lights are held in vessels and its root is only a glimmer through the "forehead" of Adam Kadmon. So Tikkun is nourished by refining the sparks that come from motza pi Havayah, which belongs to the higher level, "Yetzirah."

14 וזהו ענין התורה ומצות שנקראו לחמי. והיינו לפי שכל המצות מעשיות הם בירור בחי' נוגה ששרשו מעולם התהו וממשיך עי"ז רצון העליון

And this is the matter of the Torah and the mitzvos, which are called "My bread." That is because all the practical mitzvos are the refinement of the level of nogah, whose root is from the World of Tohu; and through this one draws down the Supreme Will (ratzon),

> This is why Torah and mitzvos are called "My bread." Practical mitzvos are done with physical things that belong to nogah, whose root is in Tohu, and doing them refines those things; through this refinement a person draws down the Supreme Will, G-d's will that stands above all the Sefiros.

שהוא בחי' כתר עליון אשר כלול ג"כ מכתר דתהו כמבואר לעיל והמשכה זו הוא בבחי' מל' דאצילות [וכמ"ש במ"א ע"פ ומספר את רובע ישראל[52] ע"ש

which is the level of the Supreme Keser (Crown), which also includes the Keser of Tohu, as explained above; and this drawing down is into the level of Malchus (sovereignty) of the World of Atzilus (Emanation) [as is written elsewhere on the verse "And the number of the fourth part of Israel"; see there.

> That Supreme Will is the Supreme Keser, the "Crown" above the Sefiros, which also includes the Keser of Tohu, and it is drawn down into Malchus of Atzilus. The bracket that begins here refers to the discourse on "And the number of the fourth part of Israel."

וזהו שוקיו עמודי שש[53] ופי' במדרש רבה (פרשת קדושים פרשת כ"ה). זה העולם שנברא בששת ימי בראשית[54] והיינו

And this is [the meaning of] "His legs are pillars of shesh (marble)," which is explained in Midrash Rabbah (Parshas Kedoshim, chapter 25): "This is the world, which was created in the six days of creation." And this means

> Song of Songs 5:15 says, "His legs are pillars of shesh (marble)." The Midrash reads this as the world, set upon the six (shesh) days of creation.

כי שוקיו קאי על עוסקי במצות שנקראו תמכין ומעשה המצות הם בדברים שנבראו בששת ימ"ב [ימי בראשית] ור"ל [ורוצה לומר] שהם קודמים לבריאת האדם שהוא אחרון למעשה בראשית כנ"ל ועיין מענין שוקיו כו'

that "His legs" refers to those engaged in the mitzvos, who are called "supporters" (tamchin), and the doing of the mitzvos is with things that were created in the six days of creation; that is to say, they precede the creation of man, who is last in the work of creation, as mentioned above. And see on the subject of "His legs," etc.,

> The "legs" are those who keep the mitzvos, called "supporters" of the Torah, and the mitzvos are done with things created in the six days of creation. Those things came into being before man, who was created last, which fits the theme of man as "behind the work of creation."

בפ' מצורע (דנ"ג ע"ב)[55] ובפרשה נשא (דקמ"ג[56] א') ובפ' פנחס דרל"ו[57] א'] וזהו שע"ז יחיה האדם דלעילא מל' דאצילות כנ"ל.

in Parshas Metzora (page 53b), in Parshas Nasso (page 143a) and in Parshas Pinchas, page 236a.] And this is [the meaning of the statement] that through this the supernal Adam, Malchus of Atzilus, "lives," as mentioned above.

> The bracket ends with references to the Zohar on "His legs" in Metzora, Nasso and Pinchas. This is how the supernal Adam, Malchus of Atzilus, "lives" through the mitzvos.

וזהו ענין להוסיף אורות באצילות כי באצילות האור מוגבל בכלים וכדי להוסיף צ"ל מלמעלה יותר, ומזה נמשך ג"כ תוספת אורות בגן עדן.

And this is the matter of adding lights in Atzilus: for in Atzilus the light is limited within the vessels, and in order to add, it must be from higher up; and from this there is drawn also an addition of lights in Gan Eden.

> The mitzvos also add light to Atzilus. Since the light there is held within limited vessels, any addition must come from a higher source, and from it more light also reaches Gan Eden.

שזהו ענין שכר מצוה מצוה[58,59] שהשכר מצוה נמשך מהמצוה עצמה,[60] שהשכר היא בגן עדן העליון בבריאה נהנין מזיו[61] כו' ואין הנאה והשגה

For this is the meaning of "the reward of a mitzvah is the mitzvah": the reward of a mitzvah is drawn from the mitzvah itself. For the reward is in the Upper Gan Eden, in Beriah (Creation) — "they delight in the radiance," etc. — and there is no delight and apprehension

> This explains the Mishnah's "the reward of a mitzvah is the mitzvah": the reward flows out of the mitzvah itself. The reward is in the Upper Gan Eden, in the World of Beriah, where the righteous "delight in the radiance" of the Shechinah, as the Talmud describes.

אלא באור הבוקע חוץ להכלים משא"כ כשהכלי מכסהו כו' פי' שבאצילות האור מלובש בכלי שהכלי מסתרת על האור וא"כ מה שנמשך דרך הכלים בג"ע [בגן עדן] היא

except in light that breaks through outside the vessels, which is not so when the vessel covers it, etc. That is: in Atzilus the light is enclothed in a vessel, and the vessel conceals the light; if so, what is drawn through the vessels into Gan Eden is

> Such delight and comprehension are possible only with light that breaks out beyond its vessels, since a vessel hides the light it contains. In Atzilus the light is enclothed in vessels that conceal it, so what passes through them to Gan Eden is limited.

רק הארה מצומצמת אכן ע"י שמוסיפים אורות בכלים דאצילות שהם אורות דתהו ע"י בוקעים האורות את הכלים ונמשך תוספת אור בג"ע [בגן עדן] כו'

only a contracted glimmer. However, through adding lights in the vessels of Atzilus, which are lights of Tohu, through this the lights break through the vessels, and an addition of light is drawn into Gan Eden, etc.

> What reaches Gan Eden through the vessels is only a contracted glimmer. But when the mitzvos add to the vessels of Atzilus lights from Tohu, these powerful lights break through the vessels, and more light reaches Gan Eden; that is the reward.

(ועמ"ש מזה בפ' שלח ע"פ טובה הארץ[62] בענין פי' ארץ זבת חלב ודבש), וזהו אשר קדשנו במצותיו וצונו ונמשך מזה ג"כ למטה באדם רצון העליון בכל מאדך[63]

(And see what is written on this in Parshas Shelach on the verse "The land is good," on the meaning of "a land flowing with milk and honey.") And this is [the meaning of] "Who has sanctified us with His commandments and commanded us." And from this the Supreme Will is drawn also below, into man: "with all your might,"

> The parenthesis refers to the discourse on "The land is good" and "a land flowing with milk and honey" in Parshas Shelach. The blessing over a mitzvah, "Who has sanctified us with His commandments," expresses this drawing down, and in man the Supreme Will is reflected as love of G-d "with all your might."

כי בכל נפשך הוא בחי' ממכ"ע [ממלא כל עלמין] ובכל מאדך בחי' סובב שאינו מוגבל תוך הכלי אלא כלה שארי ולבבי[64] לצאת מן הכלים

for "with all your soul" is the level of the light that fills all worlds (memalei kol almin), and "with all your might" is the level of the light that encompasses all worlds (sovev kol almin), which is not limited within the vessel; rather, "my flesh and my heart pine away," to go out of the vessels.

> Loving G-d "with all your soul" corresponds to memalei, the light that fills each world according to its capacity; "with all your might" (me'odecha, literally "your muchness") corresponds to sovev, the light that encompasses and is not limited by vessels. It is the yearning of "my flesh and my heart pine away," a longing to break out of every vessel.

והיינו ע"י שממשיך רצון העליון שלמעלה מהאצילות ע"י תורה ומצות לכן נמשך בחי' רצון זה גם כן בנפש וזהו לכו לחמו בלחמי.[65]

And this is through one's drawing down the Supreme Will, which is above Atzilus, through Torah and mitzvos; therefore this level of will is drawn into the soul as well. And this is "Come, eat of My bread."

> Because Torah and mitzvos draw down the Supreme Will, which is above Atzilus, a will beyond limits is drawn into the person's soul as well. This is the meaning of "Come, eat of My bread."

SECTION 4 · ¶15–17

Moshe and the heads of the tribes

15 והמשכת רצון העליון זה בנפש זהו ענין וידבר משה אל ראשי המטות לבני ישראל.[66] כי

And the drawing down of this Supreme Will into the soul is the meaning of "And Moshe spoke to the heads of the tribes (matos) of the children of Israel." For

> Drawing this Supreme Will into the soul is the inner meaning of the verse this maamar explains: "And Moshe spoke to the heads of the tribes (matos)."

הנה מטות הם השבטים ד' דגלים[67] יהודה פני אריה אל הימין[68] כו' והם מבחי' התיקון ובשם אלקינו נדגול.[69]

the matos are the tribes, the four banners — Yehudah, "the face of a lion on the right," etc. — and they are from the level of Tikkun, and "in the name of our G-d we raise our banners."

> The tribes, camped under four banners in the desert, belong to the orderly World of Tikkun; Yehudah's banner corresponds to "the face of a lion on the right" in Yechezkel's Chariot. Their banners are raised "in the name of our G-d."

והם בחי' המדות הנמשכים מהבינה ודעת י"ב גבולי אלכסון[70,71] כו'. וראשי המטות היינו הרצון שלמעלה מהבינה ודעת

And they are the level of the emotive attributes (middos) drawn from Binah (understanding) and Daas (knowledge), "twelve diagonal boundaries," etc. And "the heads of the tribes" is the will that is above Binah and Daas

> The tribes correspond to the emotive attributes (middos) that flow from Binah and Daas, the "twelve diagonal boundaries" of Sefer Yetzirah. Their "heads" are the will that stands above Binah and Daas.

(ונק' ראש כענין גלגלתא דחפיא על מוחא כו' וכמ"ש במ"א), והוא הנמשך מבחי' משה דעת עליון שהוא יסוד אבא והוא הממשיך בחינת רעותא דליבא

(and it is called "head" in the sense of "the skull that covers over the brain," etc., as is written elsewhere); and it is drawn from the level of Moshe, the Supernal Daas, which is Yesod (foundation) of Abba; and he is the one who draws down the level of "the desire of the heart" (re'usa deliba),

> Will is called the "head" because, like the skull over the brain, it covers and surrounds the intellect. It comes through Moshe, who embodies the Supernal Daas, identified in the Kabbalah with Yesod of Abba; he draws down re'usa deliba, "the desire of the heart," a will beyond reason.

כי אבא יונק ממזל השמיני[72] ונוצר אותיות רצון[73] והוא רצון העליון שלפני האצילות כי בחכמה יבנה בית[74] שהוא שרש האצילות כו'.

for Abba draws from the eighth mazal, and notzer [has] the letters of ratzon (will); and this is the Supreme Will that precedes Atzilus, for "through wisdom (chochmah) a house is built," which is the root of Atzilus, etc.

> Abba (Chochmah) draws from the eighth of the Thirteen Attributes of Mercy, notzer chesed ("keeping kindness"), which the Kabbalah calls a mazal, a channel of flow; and the letters of notzer are those of ratzon, "will." This is the Supreme Will that precedes Atzilus, since Chochmah, through which "a house is built," is the root of Atzilus.

(ועמ"ש מענין נוצר חסד[75] אותיות צנור ואותיות רצון שהוא בחי' משה בפ' יתרו בד"ה מראיהם ומעשיהם,[76,77] ועמ"ש ע"פ בשלח פרעה[78] גבי ענין לעושי רצונו עאכ"ו [על אחת כמה וכמה] ועיין בזהר פ' יתרו)[79]

(And see what is written on the subject of notzer chesed ("keeping kindness"), the letters of tzinor (channel) and the letters of ratzon (will), which is the level of Moshe, in Parshas Yisro, in the discourse beginning "Their appearance and their workings"; and see what is written on the verse "When Pharaoh sent out," regarding the matter of "those who do His will, how much more so"; and see in the Zohar, Parshas Yisro)

> The parentheses give further references: on notzer chesed, whose letters spell both tzinor ("channel") and ratzon ("will") and which is the level of Moshe (Torah Ohr, Yisro); on "those who do His will" (Torah Ohr, Beshalach); and to the Zohar on Yisro, whose point, as Yahel Or (quoted in the Kehot notes) summarizes it, is that the Holy Ancient One revealed His will.

(דפ"ח סע"ב [סוף עמוד ב] ודפ"ט ריש ע"א) ובמק"מ [ובמקדש מלך] שם בשם האריז"ל [האריי זכרונו לברכה][80] ועמ"ש בביאור ע"פ ועשית ציץ[81,82] כו'.

(at the end of page 88b and the beginning of page 89a), and in the Mikdash Melech there, citing the Arizal; and see what is written in the explanation of the verse "And you shall make a tzitz (headplate)," etc.

> The Mikdash Melech, citing the Arizal, notes that the name Moshe corresponds in numerical value to notzer, and that Moshe is in Binah. The last reference is to an explanation of "And you shall make a tzitz," the High Priest's golden headplate.

עוי"ל [עוד יש לומר] בענין וידבר משה אל ראשי המטות דהנה איתא ברבות (ס"פ לך לך[83] פמ"ז) גבי כל אלה שבטי ישראל[84] כו'

It may further be said, regarding "And Moshe spoke to the heads of the tribes": it is stated in [Midrash] Rabbah (end of Parshas Lech Lecha, chapter 47), on "All these are the tribes (shivtei) of Israel," etc.,

> A second interpretation draws on the Midrash on Yishmael's twelve princes, which contrasts them with Yaakov's sons: "All these are the tribes (shivtei) of Israel, twelve."

אבל אלו מטות[85] (כלומר חזקים כמטה הזה) כד"א [כמה דאת אמר] שבועות מטות[86] אומר סלה[87] (בחבקוק סי' ג') ובשה"ש [ובשיר השירים] רבה[88] בפסוק הנה מטתו[89] שלשלמה[90] מטותיו ושבטיו כמד"א [כמה דאת אמר] שבועות מטות.

"but these are matos" (that is to say, strong like this staff), "as it says, 'Oaths to the tribes (matos), the word, Selah'" (in Chavakuk, chapter 3); and in Shir HaShirim Rabbah, on the verse "Behold, the bed (mitaso) of Shlomo": "his matos and his shevatim, as it says, 'Oaths to the matos.'"

> The Midrash says that Yishmael's twelve are only "princes" (nesi'im), like clouds that bring no rain, while Israel's tribes are matos, which the Alter Rebbe glosses as "strong like a staff," as in Chavakuk's "Oaths to the tribes (matos)." Shir HaShirim Rabbah likewise reads Shlomo's "bed" (mitaso) as his tribes, his matos, citing the same verse.

וענין החיזוק היינו כמ"ש במ"א בד"ה ראה אנכי[91] נותן[92] בענין משכיל לאיתן[93] איתן מלשון חיזוק

And the matter of strength is as is written elsewhere, in the discourse beginning "See, I set before you," on the subject of "A maskil of Eisan": eisan is a term of strength,

> The strength of the matos is the quality of eisan, "strength," discussed in the discourse on "See, I set before you" in connection with the psalm "A maskil of Eisan."

כמו איתן מושבך[94] כו' ע"ש וגם כמ"ש בד"ה צו כו' את קרבני[95] לחמי[96] בענין עצמות גידין שעצמות הוא בבחי' דעת התקועה בחוזק.

as in "Strong (eisan) is your dwelling place," etc.; see there. And also as is written in the discourse beginning "Command, etc., My offering, My bread," on the subject of bones [and] sinews: that the bones are at the level of Daas (knowledge) that is firmly fixed.

> Eisan means firm, as in Bilam's "Strong (eisan) is your dwelling place." Another discourse explains that the bones of the body represent a Daas, a knowledge of G-d, that is firmly fixed.

וזהו ענין שבועות מטות וכדפי' ברבות במדבר ס"פ י"ג[97] שכשם שנשבע הקב"ה לאבות כך נשבע לשבטים.[98,99]

And this is the meaning of "Oaths to the tribes," as is explained in [Midrash] Rabbah, Bamidbar, at the end of chapter 13: that just as the Holy One, blessed be He, swore to the Patriarchs, so He swore to the tribes.

> So "oaths to the tribes" means that G-d bound Himself to the tribes with an oath, as Bamidbar Rabbah says: just as He swore to the Patriarchs, so He swore to the tribes.

16 והנה פי' וענין אשר נשבעת לאבותינו מימי קדם[100] מבואר במ"א בד"ה ביום השמיני עצרת[101, 102] שהוא המשכה מבחי' ימי קדם שלמעלה מהחכמה כו'

Now, the meaning and substance of "which You swore to our fathers from the days of old (kedem)" is explained elsewhere, in the discourse beginning "On the eighth day, an assembly": that it is a drawing down from the level of "the days of old," which are above Chochmah (wisdom), etc.;

> Micah speaks of G-d's oath "to our fathers from the days of old (kedem)." As explained in the discourse on Shemini Atzeres, this oath draws down from the level called "days of old," which is above Chochmah.

ע"ש והמשכה זו היא ג"כ להשבטים וכמ"ש בפ' נשא (קל"ד ב')[103] דמכאן אשתלשלו י"ב תחומין[104] כו' לי"ב שבטי אבהתא ה"ד [הדא הוא דכתיב] אשר נשבעת לאבותינו.

see there. And this drawing down is also to the tribes, as is written in Parshas Nasso (134b): "From here the twelve boundaries descended, etc., to the twelve tribes of the fathers; as it is written, 'which You swore to our fathers.'"

> This oath reaches the tribes too: the Zohar on Nasso (134b) speaks of twelve boundaries that descend to the twelve tribes and connects them with the verse "which You swore to our fathers."

(וע' בפ' וישלח דקע"ו סע"א [סוף עמוד א] ובמק"מ [ובמקדש מלך] שם ועמ"ש ע"פ וירד הגבול[105, 106] כו') והמשכה זו זהו ענין וידבר משה אל ראשי המטו ת שהוא הממשיך בחינת שבועות מטות[107] בחינת אשר נשבעת לאבותינו מימי קדם

(And see Parshas Vayishlach, at the end of page 176a, and the Mikdash Melech there; and see what is written on the verse "And the border shall go down," etc.) And this drawing down is the meaning of "And Moshe spoke to the heads of the tribes": he is the one who draws down the level of "Oaths to the tribes," the level of "which You swore to our fathers from the days of old"

> Further references are given to the Zohar on Vayishlach and to the discourse on "And the border shall go down." Moshe, speaking to the heads of the tribes, is the one who draws this oath, the "oaths to the tribes" from the "days of old," into them.

(ועמ"ש סד"ה וישכם לבן[108] בענין וינשק לבניו כו' ע"ש) ומזה נמשך שיהיו חזקים כמטה הזה כו' בחי' איתן כו'

(and see what is written at the end of the discourse beginning "And Lavan rose early," on the matter of "and he kissed his sons," etc.; see there). And from this it comes about that they are strong like this staff, etc., the level of eisan (strength), etc.

> Another reference is to the discourse on "And Lavan rose early," where Lavan kisses his children. From the oath comes the tribes' strength: they become firm like a staff, the quality of eisan.

וזהו אמר סלה דכ"מ שנאמר נצח סלה ועד אין לו הפסק ועיין מענין סלה בפ' ויקרא (ד"כ סע"א [דכל מקום] [סוף עמוד א]),[109, 110] גם מטות י"ל [יש לומר] המשכה[111] מבחי' עץ החיים ועיין מ"ש במ"א ע"פ ואתה הרם את מטך[112, 113] כוי

And this is "the word, Selah": for wherever netzach, selah or va'ed is said, it has no interruption. And see on the subject of selah in Parshas Vayikra (at the end of page 20a). Also, matos can be explained as a drawing down from the level of the Tree of Life; and see what is written elsewhere on the verse "And you, lift up your staff," etc.,

> This is the "Selah" of the verse: the Talmud teaches that wherever netzach, selah or va'ed appears, it means "forever, without interruption," so the oath gives a strength that never breaks. Matos can also be read as a drawing down from the Tree of Life, like the staff Moshe raised over the sea.

ועיין ברבות וישב[114] פרשה פ"ה גבי ומטך כוי ועמ"ש בפי' שבטים שבטי[115] י"ה עדות לישראל סעיף ה' בד"ה אלה פקודי המשכן.[116, 117]

and see [Midrash] Rabbah, Vayeshev, chapter 85, on "and your staff," etc.; and see what is written on the meaning of "tribes, the tribes of Yah, a testimony to Israel," in section 5 of the discourse beginning "These are the accounts of the Mishkan."

> Further references: the Midrash reads Yehudah's "staff" as the King Mashiach, and a discourse in Likkutei Torah, Pekudei, explains "tribes, the tribes of Yah, a testimony to Israel."

וע' בזח"א [בזהר חלק א] (ויצא קס"ב א') ע"פ ויקח לו יעקב מקל לבנה[118] וברבות וישלח פע"ו ע"פ

And see the Zohar, Part I (Vayetze, 162a), on the verse "And Yaakov took for himself a rod of poplar," and [Midrash] Rabbah, Vayishlach, chapter 76, on the verse

> The Zohar is cited on Yaakov's "rod of poplar," and the Midrash on Yaakov's words in his prayer before meeting Esav.

כי במקלי עברתי את הירדן.[119] ועמש"ל [ועיין מה שכתוב לעיל] בביאור ע"פ במחוקק במשענותם[120, 121] ובד"ה בשברי לכם[122] בפי מטה לחם.[123]

"For with my staff I crossed the Jordan." And see what is written above in the explanation of the verse "With the lawgiver, with their staffs," and in the discourse beginning "When I break for you," on the meaning of "the staff of bread."

> The Midrash comments on Yaakov's "with my staff I crossed this Jordan." Two discourses in Likkutei Torah are also cited: on "with the lawgiver, with their staffs," and on "the staff of bread," where the Torah is the bread that strengthens the soul.

גם מטה לשון ממשלה ושררה כמו מטה עוזך[124] כו' וזהו בחי' כי שרית עם אלקים.[125, 126]

Also, mateh is a term of dominion and rule, as in "the staff of your strength," etc.; and this is the level of "for you have prevailed with G-d."

> Finally, mateh also means rulership, as in "the staff of your strength." This is the quality of Yisrael, whose name comes from "for you have prevailed (sarisa) with G-d," a word read here as dominion.

17 ומזה יש להבין ענין וידבר משה אל ראשי המטות שמשה הוא הממשיך בהם בחי' זו.

From this one can understand the meaning of "And Moshe spoke to the heads of the tribes": Moshe is the one who draws this level into them.

> This shows what Moshe does when he speaks to the heads of the tribes: he draws into them this level, the Supreme Will and the oath that gives them strength.

ועי"ז נמשך לאמר זה הדבר.[127] פי' ע"ד מ"ש והיו הדברים האלה אשר אנכי מצוך היום[128] ודברת בם[129]

And through this, "saying: This is the thing" is drawn forth. The meaning is along the lines of what is written, "And these words which I command you this day shall be ... and you shall speak with them (bam)":

> Through Moshe it is then drawn onward, "saying: This is the thing," passed on in speech. The Alter Rebbe compares this to the command of the Shema, "These words which I command you this day... and you shall speak with them."

דהיינו במה שדבר משה בעצמו זה ג' אלפים שנה תדבר וזהו ודברת בם. בם דייקא.

that is, with what Moshe himself spoke, now three thousand years [ago], you shall speak; and this is "and you shall speak with them" — "with them," specifically.

> He reads "with them" (bam) precisely: we are to speak with the very words that Moshe himself spoke three thousand years earlier, so that his speech continues in ours.

וכ"ז [וכל זה] ע"י רעותא דלבא שהוא למעלה ממקום וזמן ודברי ממש אשר שמתי בפיך[130] משא"כ כל הנביאים נתנבאו בכה[131] בחי' כדמותנו[132] כו':

And all this is through "the desire of the heart" (re'usa deliba), which is above place and time; and [it is] actually "My words, which I have placed in your mouth." This is not so with all the prophets, who prophesied with "Thus" (koh), the level of "after our likeness" (kidmuseinu), etc.

> This is possible because Moshe's speech came from re'usa deliba, the heart's desire that is above place and time, and was truly G-d's own words placed in his mouth. The Sifrei teaches that all the prophets prophesied with "Thus (koh) says G-d," while Moshe was given more, "This is the thing"; the Alter Rebbe links koh to "after our likeness," a level of resemblance only.

SECTION 5 · ¶18–20

Vows, offerings and holy speech

18 ד איש כי ידור נדר,[133] שידור בדבר הנדור, שדבר הנדור כמו קרבן הוא ע"י שמקדישו בפה[134] ואח"כ הקרבן מעלה אותו כמ"ש תמים יהיה לרצון וכתיב עולותיהם וזבחיהם לרצון[135] על מזבחי.

4. "When a man vows a vow" — that he vow by a vowed object. For a vowed object, such as an offering, is [made so] through his consecrating it by mouth; and afterward the offering elevates him, as it is written, "It shall be perfect, to be accepted (leratzon)," and it is written, "Their burnt-offerings and their sacrifices shall be accepted (leratzon) upon My altar."

> The numeral marks the fourth section, on the laws of vows. A vow takes effect only by linking the item to something already vowed, such as an offering; the offering itself becomes sacred when it is consecrated by word of mouth, and then, offered on the altar, it raises up the person who brings it, "for favor" (leratzon).

והטעם שצריך להקדישו בפה תחלה דייקא. הוא כי עם היות שהקרבן שרשו גבוה יותר דהיינו ששרשו מבחי' מוצא ומקור פי ה' מעולם התהו.

And the reason that one must specifically first consecrate it by mouth is this: although the offering's root is higher, that is, its root is from the level of the motza, the source, of the mouth of Havayah, from the World of Tohu,

> Why must the offering first be consecrated by mouth? Its root is actually very high, in Tohu, the source (motza) of "the mouth of Havayah."

אך לפי שנפל למטה בשבה"כ [בשבירת הכלים] לכן א"א לו להתעלות לשרשו אלא ע"י שהאדם שיש בו נפש אלהית שהוא משם מ"ה [שם מ"ה] המברר מקדישו תחלה. ועי"ז נותן בו אור מקיף ע"י הפה.

nevertheless, because it fell below in the shattering of the vessels, it is therefore impossible for it to ascend to its root except through man, who has in him a G-dly soul, which is from the Name Mah, the one that refines, consecrating it first. And through this he imparts to it an encompassing light (or makif) by means of the mouth.

> But because it fell in the shattering of the vessels, it cannot rise to its root by itself. A person, whose G-dly soul comes from the Name Mah, the refining power of Tikkun, must consecrate it first, and his speech surrounds it with an encompassing light (or makif).

שמדבור האדם נעשה אור מקיף (וכמ"ש במ"א בענין ואשים דברי בפיך ובצל ידי כסיתיך[136] וכמ"ש בסש"ב [בספר של בינונים] ח"א [חלק א'] ספ"ה. ועמ"ש בפ' שמות ע"פ מי שם פה לאדם.[137]

For from a person's speech an encompassing light is made (as is written elsewhere on the matter of "And I have placed My words in your mouth, and in the shadow of My hand I have covered you," and as is written in Sefer Shel Beinonim, Part I, end of chapter 5. And see what is written in Parshas Shemos on the verse "Who has given man a mouth?"

> Speech produces an encompassing light, as explained elsewhere on Isaiah's "I have placed My words in your mouth, and in the shadow of My hand I have covered you," and at the end of Tanya, chapter 5, which says that the breath of spoken words of Torah becomes an encompassing light.

והאור מקיף מגביה ומעלה וכמ"ש בד"ה המגביהי לשבת[138] בפ' מקץ. ולכן ע"י נותן כח להיות מתעלה הבהמה מנוגה וליכלל בשרשה שמעולם התהו ממוצא הפה כו').

And the encompassing light lifts up and elevates, as is written in the discourse beginning "Who is raised up to dwell [on high]," in Parshas Miketz. Therefore through this he gives power for the animal to be elevated from nogah and to be included in its root, which is from the World of Tohu, from "that which comes forth from the mouth," etc.)

> An encompassing light lifts up what it surrounds, as explained in the discourse on "Who is raised up to dwell on high." So the consecration gives the animal the power to rise out of nogah and be included in its root in Tohu.

וענין זה שמדבור האדם נמשך בחי' מקיפים. הוא ע"ד מ"ש בע"ח [בעץ חיים][139] שמהקו וחוט שנמשך אחר הצמצום ממנו נמשכים ומתעגלים העגולים, ומקיפים ועגולים ומקיפים אלו הם מקיפים ג"כ על סיום הקו בתחתית היושר.

And this matter, that encompassing lights are drawn from a person's speech, is along the lines of what is written in Etz Chaim: that from the kav (line of light) and thread that was drawn after the tzimtzum (contraction), from it the circles (igulim) are drawn and become rounded, and encompassing lights; and these circles and encompassing lights encompass also the end of the kav, at the bottom of the "straight" (yosher).

> Etz Chaim offers a parallel: from the kav, the thin line of light drawn into the void after the tzimtzum, come the circles (igulim), lights that encompass, and these surround even the lowest end of the line.

ועד"ז יש כח באדם שמבחי' היושר להמשיך העגולים ומקיפים שנמשכו מהקו שהוא שרש בחי' יושר כו'.

In the same way, man, who is from the level of yosher, has the power to draw down the circles and encompassing lights that were drawn from the kav, which is the root of the level of yosher, etc.

> Man, who stands in the "straight" order of the kav (yosher), has a similar power: from his level he can draw down the encompassing circles that issued from the kav, the root of yosher.

וזהו ענין שע"י שמקדיש הקרבן בפה ממשיך בו בחי' המקיף. ומ"מ אין נותן בו אלא אור מקיף

And this is the matter that by consecrating the offering by mouth he draws into it the level of the encompassing [light]. Nevertheless, he imparts to it only an encompassing light,

> That is why consecrating an offering by mouth draws an encompassing light upon it. But speech can give it only an encompassing light.

אבל בפנימיותו אינו יכול להגיע מפני שפנימיותו של הקרבן וחיותו הוא גבוה ממנו (וענין זה הוא ע"ד שנתבאר בפע"ח [בפרי עץ חיים] שער ספירת העומר פ"ג [פרק ג'] שע"י ספירת העומר והברכה אנו ממשיכים אור מקיף[140]

but its inner dimension he cannot reach, because the inner dimension of the offering and its life-force (chayus) are higher than he is. (And this matter is along the lines of what is explained in Pri Etz Chaim, Gate of the Counting of the Omer, chapter 3: that through the counting of the Omer and the blessing we draw down an encompassing light,

> The inner life of the offering is higher than the person, so his words cannot reach it. Pri Etz Chaim makes a similar point about the counting of the Omer: the counting and its blessing draw down an encompassing light.

אמנם אור פנימי אין אנו יכולים להמשיך עתה כי זה לא היה נמשך רק בזמן שבהמ"ק [שבית המקדש] היה קיים ע"י מנחת שעורים שהי' [שהיה] קרב כו' ע"ש. ושעורה היא מאכל בהמה[141, 142] כמ"ש במ"א)

but an inner light we cannot draw down now, for that was drawn down only when the Holy Temple stood, through the barley meal-offering that was offered, etc.; see there. And barley is animal food, as is written elsewhere.)

> The inner light could be drawn only while the Temple stood, through the barley meal-offering of the Omer. The Alter Rebbe adds that barley is animal food, as the Mishnah says of the barley offering of the sotah.

אלא שהפנימי' [שהפנימיות / שהפנימית] מתגלה ונמשך ע"י הקרבן כו' וכדלקמן, ועד"ז הוא ענין הנדר. שנדרים סייג לפרישות.[143, 144]

Rather, the inner dimension is revealed and drawn down through the offering, etc., as [will be explained] below. And along these lines is the matter of the vow: for "vows are a fence for abstinence."

> The inner light is drawn only through the actual offering, as will be explained. A vow works the same way, as the Mishnah says, "vows are a fence for abstinence": they help a person hold back from what he cannot yet elevate.

שמחמת שמשער בנפשו שלא יוכל להעלות המאכל לשרשו ממוצא פי כו' ע"י אכילתו מפני שמקושר בגשמיות (ועמ"ש בד"ה כה תברכו[145] בפ' נשא).[146]

For since he judges within himself that he will not be able to elevate the food to its root, from "that which comes forth from the mouth," etc., by eating it, since he is bound up with physicality (and see what is written in the discourse beginning "Thus shall you bless," in Parshas Nasso),

> A person may recognize that he cannot raise a food to its lofty root by eating it, because he himself is still bound up with physicality. The parenthesis refers to the discourse on "Thus shall you bless" in Likkutei Torah, Nasso.

לכן פורש ממנו. ומגביה המאכל על ידי שנודר ממנו ומתפיסו בדבר הנדור באמרו הרי עלי כקרבן שעי"ז ממשיך בו אור מקיף משרשו הנעלה ממוצא הפה.

therefore he separates himself from it, and raises up the food by vowing [to abstain] from it and attaching it to a vowed object, saying, "Behold, it is upon me like an offering"; for through this he draws into it an encompassing light from its lofty root, from "that which comes forth from the mouth."

> So he abstains from it, and in fact raises the food by vowing: he declares it "like an offering," linking it to a vowed object. His words draw upon it an encompassing light from its high root.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] כל הנודר[147] כאילו נודר בחיי המלך.[148, 149, 150] היינו שכל המקיפים נמשכים מבינה ובינה הוא חיי המלך [וע' ברע"מ [ברעיא מהימנא] ס"פ יתרו דצ"א ע"ב].[151, 152]

And this is what our Sages, of blessed memory, said: "Whoever vows is as though he vows by the life of the King." That is, all the encompassing lights are drawn from Binah (understanding), and Binah is "the life of the King" [and see the Raaya Mehemna, at the end of Parshas Yisro, page 91b].

> This is the meaning of the Sages' saying that one who vows is as though he vows "by the life of the King": encompassing lights come from Binah, which the Kabbalah calls "the life of the King." The Raaya Mehemna on Yisro is cited for this.

19 וזהו ענין פרישות מביאה לידי קדושה. וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] עד שידור בדבר הנדור דווקא. שכמו שהדבר הנדור

And this is the meaning of "abstinence leads to holiness." And this is what our Sages, of blessed memory, said: "…unless he vows by a vowed object," specifically. For just as the vowed object,

> This is the teaching that "abstinence leads to holiness." It also explains the Sages' rule that a vow is binding only if one vows "by a vowed object."

כמו הקרבן הוא מתעלה ע"י קדושת הפה שהאדם מקדישו שע"ז ממשיך עליו אור מקיף וזהו לשון מקדיש.

like the offering, is elevated through the sanctity of the mouth, by a person consecrating it — for through this he draws upon it an encompassing light, and this is the meaning of the term makdish (consecrates) —

> Like the offering, the vowed object rises through the holiness of the mouth: when a person consecrates it, he draws an encompassing light upon it. This is the sense of the word makdish, "consecrates," from kedushah, holiness.

כמו הקדושין שהוא המשכת או"מ [אור מקיף] ועי"ז אח"כ דייקא יחוד, וביאה שהוא בחי' א"פ [אור פנימי] כו' [ועמ"ש מזה בד"ה וידבר דעשרת הדברות].[153]

like kiddushin (betrothal), which is the drawing down of an encompassing light, and through this, specifically afterward, union and consummation, which is the level of inner light, etc. [And see what is written on this in the discourse beginning "And [G-d] spoke," of the Ten Commandments.]

> The same word is used for kiddushin, betrothal: the betrothal draws an encompassing light, and only afterward comes the union, which is the inner light. The bracket refers to the discourse on "And G-d spoke," before the Ten Commandments.

כמ"כ [כמו כן] המקדיש הקרבן ע"י הפה ממשיך עליו אור מקיף ואח"כ כשמקריבים אותו ונעשה קרבן לה' נמשך בו א"פ [אור פנימי] ואז הוא מעלה את האדם כנ"ל.

So too, one who consecrates the offering by mouth draws upon it an encompassing light; and afterward, when it is offered and becomes an offering to G-d, inner light is drawn into it, and then it elevates the person, as mentioned above.

> So too with the offering: consecration by speech draws the encompassing light, and the actual offering on the altar, as "an offering to G-d," draws the inner light; then it raises up the person who brought it.

20 וכך בענין הנדר שע"י הדבור שמתפיסו בדבר הנדור דייקא ע"י ממשיך בו אור מקיף ומתעלה ע"י כו'

And so too with the vow: through the speech with which he attaches it specifically to a vowed object, through this he draws into it an encompassing light, and through this it is elevated, etc.

> A vow works like the consecration of an offering: by attaching an ordinary object to a vowed object through speech, a person draws an encompassing light upon it and raises it up.

זהו ענין הנודרים לשם שמים שע"ז אמרו נדרים סייג לפרישות.[154] ומ"מ עכשיו צריך לומר בלי נדר:[155]

This is the matter of those who vow for the sake of Heaven, about whom it was said, "Vows are a fence for abstinence." Nevertheless, nowadays one must say, "without a vow."

> This is what vowing for the sake of Heaven means, and of such vows the Sages said, "Vows are a fence for abstinence." Even so, the maamar concludes, nowadays one must say "without a vow" (bli neder), so that a commitment does not take on the force of a vow.

IN ONE'S AVODAH

Use the physical world for mitzvos, for doing so refines it and draws G-d's will into it, and let that will awaken in you a love of G-d "with all your might," beyond your own limits. Speak the words of Torah, for they are Moshe's own words, still alive in your mouth. And where you know that you cannot yet raise something by using it, hold back from it for the sake of Heaven; yet, as the maamar concludes, nowadays one makes such commitments "without a vow."

QUESTIONS FOR DISCUSSION

1. Why could separate worlds not come from the vessels of Tikkun, and what do the analogies of letters taken out of a word and a broken jug add?
2. In what sense is man "behind" the work of creation, and in what sense "before"? How can even the G-dly soul be "behind"?
3. How do practical mitzvos, done with physical things, add light to Atzilus and to Gan Eden, and why must that addition come from Tohu?
4. What does Moshe draw into the "heads of the tribes," and what do the meanings of matos (staff, strength, dominion) teach about it?
5. Why can speech draw only an encompassing light, and what does this teach about offerings, vows and betrothal?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 "And Moshe spoke to the heads of the tribes of the children of Israel, saying: This is the thing which Havayah has commanded." This verse opens the laws of vows, and the whole maamar explains it.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 2

2 "Behind and before You formed me, and You laid Your hand upon me." The maamar sets out to explain how man is both "behind" and "before" the rest of creation.

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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3 **בעשרה מאמרות נברא העולם**

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

KEHOT'S NOTE

אבות פ"ה מ"א.

4 **בעשרה מאמרות נברא העולם**

"With ten utterances the world was created." The Alter Rebbe starts from this Mishnah to ask how the Utterances, which stem from the divine Sefiros, could produce a world that feels separate from G-d.

Pirkei Avot 5:1 משנה אבות ה':א'

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת׃

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

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5 **יהי אור**

"And G-d said, 'Let there be light,' and there was light": the first of the Utterances, which the Alter Rebbe links to Chochmah.

Genesis 1:3 בראשית א':ג'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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6 **יהי אור חכמה**

That passage explains that the Torah issues from Chochmah, and that Chochmah carries a revelation of the supernal delight; this is why the Torah is likened to light.

KEHOT'S NOTE

ראה בהנסמן לעיל פי' בהעלותך לד, ג.

7 **בפרדס ש"ב פ"ה**

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

KEHOT'S NOTE

שם מבאר בענין עשרה מאמרות.

8 **ובזהר פ' ויקרא דיי"א סע"ב**

The Zohar on Vayikra, which, as the Alter Rebbe describes it in Likkutei Torah, Chukas, shows how the Ten Commandments correspond to the Ten Utterances of creation.

Zohar, Vayikra 24:170–25:179 ספר הזהר, ויקרא כ"ד:ק"ע-כ"ה:קע"ט

9 **ובזהר פ' ויקרא דיי"א סע"ב ובמק"מ**

There the Alter Rebbe cites this same Zohar (Vayikra 11b) on how the Ten Commandments correspond to the Ten Utterances, and explains that the Utterances are in Chochmah of Atzilus while the Commandments are in Binah, the level of revelation.

KEHOT'S NOTE

ראה לעיל פ' חקת נז, ד. וראה באוה"ת פ' תשא ע' א'תתנא. שמציין למק"מ "עשרה מאמרות מאבא ועשרת הדברות מבינה". ומציין שם שכ"כ גם המגיד נ"ע.

10 **ובפ' בראשית דיי"ו ע"ב**

Part of the Zohar's commentary on the opening of Genesis, cited here in support of the link between the Ten Utterances and the Sefiros.

Zohar, Bereshit 5:28–38 ספר הזהר, בראשית ה':כ"ח-ל"ח

11 **ודף כ"ב א' ב'**

The Zohar on Bereshis (22a-b), which, as the Alter Rebbe cites it in Likkutei Torah, Chukas, places the Ten Utterances in Chochmah of Atzilus.

Zohar, Bereshit 13:153–14:164 ספר הזהר, בראשית י"ג:קנ"ג-י"ד:קס"ד

12 **ע"ס דאצילות הם אלקות**

Epistle 20 opens with "He and His life-forces are one, He and His vessels are one," explaining that in the Ten Sefiros

of Atzilus both the lights and the vessels are G-dliness, unlike in Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה אגהי"ק סי' כ' בתחלתו. ובליקוט פי' לשם.

PARAGRAPH 3

13 **ע"פ ששים המה מלכות**

That discourse opens with the Sages' reading of the verse (sixty tractates, eighty baraisos, numberless halachos) and with the souls of Israel as the "one" dove, explaining that the souls stand higher than the Torah.

KEHOT'S NOTE

לקו"ת שה"ש לח, ג.

14 "There are sixty queens and eighty concubines, and maidens without number." The opening of a discourse in Likkutei Torah, Shir HaShirim, to which the text refers.

Song of Songs 6:8 שיר השירים ו:ח

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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15 **מפלגך לעילאי דהורמיז מפלגך לתתאי**

A Magus told Ameimar: "From your middle upward you belong to Hurmiz; from your middle downward, to Ahurmiz," a dualist claim that the Talmud rejects. The text refers to a discourse that discusses this saying.

Sanhedrin 39a:9–10 סנהדרין ל"ט א:ט-י"

אֲמַר לֵיהּ הָהוּא אַמְגּוּשָׁא לְאַמֵּימָר: מִפַּלְגָךְ לְעֵילַּאי דְּהוֹרְמִיז, מִפַּלְגָךְ לְתַתַּאי דְּאַהוֹרְמִיז. אֲמַר לֵיהּ: אִם כֵּן, הֵיכִי שָׁבֵיק לֵיהּ אַהוֹרְמִיז לְהוֹרְמִיז לְעַבּוֹרֵי מַיָּא בְּאַרְעֵיהּ? אֲמַר לֵיהּ קֵיסָר לְרַבִּי תַּנְחוּם: תָּא לִיהְוֵוּ כּוּלָּן לְעַמָּא חַד. אֲמַר: לְחַיֵּי, אֲנַן דְּמָהֲלִינַן לָא מָצֵינַן מִיהְוֵי כְּוָותַיְיכוּ. אַתּוּן מָהֲלִיתוּ וֶהֱוֵוּ כְּוָותַן! אֲמַר לֵיהּ: מַיְמָר שַׁפִּיר קָאָמְרַתְּ, מִיהוּ כֹּל דְּזָכֵי לְמִלְכָּא לְשַׁדְיוּהּ לְבֵיבָר. שַׁדְיוּהּ לְבֵיבָר וְלָא אַכְלוּהּ. אֲמַר לֵיהּ הָהוּא מִינָּא: הַאי דְּלָא אַכְלוּהּ מִשּׁוּם דְּלָא כְּפוּן ...

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

PARAGRAPH 4

16 **במשנה פרק המצניע**

A long series of maamarim from 5672.

KEHOT'S NOTE

שבת צג, סע"ג. וראה גם המשך בששה"ק תער"ב ח"א ס"ע תרד ואילך.

17 **המוציא אוכלין פחות מכשיעור בכלי פטור אף על הכלי שהכלי טפילה לו**

The Mishnah (in the chapter HaMatznia, Shabbos 93b) rules that one who carries out less than the minimum measure of food in a vessel is exempt even for the vessel, since the vessel is secondary to the food. The Alter Rebbe uses it to show that an intact vessel is subordinate to its content.

Mishnah Shabbat 10:5 משנה שבת י':ה'

הַמּוֹצִיא כִּכָּר לִרְשׁוּת הָרַבִּים, חַיָּב. הוֹצִיאוּהוּ שְׁנַיִם, פְּטוּרִין. לֹא יָכֹל אֶחָד לְהוֹצִיאוֹ וְהוֹצִיאוּהוּ שְׁנַיִם, חַיָּבִים. וְרַבִּי שִׁמְעוֹן פּוֹטֵר. הַמּוֹצִיא אֳכָלִין פָּחוֹת מִכַּשִּׁעוּר בִּכְלִי, פָּטוּר אַף עַל הַכְּלִי, שֶׁהַכְּלִי טְפֵלָה לוֹ. אֶת הַחַי בְּמִטָּה, פָּטוּר אַף עַל הַמִּטָּה, שֶׁהַמִּטָּה טְפֵלָה לוֹ. אֶת הַמֵּת בַּמִּטָּה, חַיָּב. וְכֵן כַּזַּיִת מִן הַמֵּת וְכַזַּיִת מִן הַנִּבְלָה וְכָעֲדָשָׁה מִן הַשֶּׁרֶץ, חַיָּב. וְרַבִּי שִׁמְעוֹן פּוֹטֵר׃

[If] one man carries a loaf into the public domain he is liable; if two carry it they are exempt. [If] one is not able to carry it [alone] and two carry it out, they are liable. But Rabbi Shimon exempts [them]. [If] one carries out foods [that are] less than the [prescribed] quantity in a vessel, he is exempt even for [carrying] the vessel since that [vessel] is an accessory to it [the food]. [If one carries out] a living person on a bed he is exempt even ...

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PARAGRAPH 5

18 **דאיהו וגרמוהי חד**

In its introduction the Tikkunei Zohar says of the Ten Sefiros of Atzilus that "He and His vessels are one in them, He and His life-forces are one in them," which is not so of the Sefiros of Beriah. The Alter Rebbe uses it to show that the vessels of Tikkun are G-dliness.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג' ב:ט-י"

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיַּיוְהִי חַד בְּהוֹן, מַה דְּלָאו הָכִי בְּעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, דְּלָאו אִינּוּן וְחַיַּיהוֹן חַד, לָאו אִינּוּן וְגַרְמֵיהוֹן חַד. וְעֵלַּת עַל כֻּלָּא הוּא נָהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ג, ב).

PARAGRAPH 6

19 **צאינה וראינה**

"Go forth and see, O daughters of Zion, King Shlomo." The verse that opens the discourse to which the text refers.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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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descended to this world to refine the good from the evil; the choice made with Daas is where this mixture lies.

KEHOT'S NOTE

לעיל פי' בלק סט, א ואילך.

25 מי מנה עפר יעקב

Bilam's words, "Who has counted the dust of Yaakov," which open the explanation in Likkutei Torah, Balak, cited here.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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PARAGRAPH 8

26 צבא השמים לך משתחוים

"And the host of heaven bow down to You." Cited as the highest degree of self-nullification among created beings.

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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PARAGRAPH 9

27 ע"פ וייצר

"And Havayah G-d formed the man of dust from the ground, and breathed into his nostrils the breath of life." The verse of a discourse on man's body and soul to which the text refers.

Genesis 2:7 בראשית ב':ז'

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

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

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28 אחור וקדם צרתני

"Behind and before You formed me." Here the Alter Rebbe applies it even to the G-dly soul, which is "behind" relative to Tohu.

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

PARAGRAPH 7

20 וצבא השמים לך משתחוים

From the Levites' prayer: "You made the heavens... and the host of heaven bow down to You." The Alter Rebbe cites it to show that the inner, soul-level of holy creatures is self-nullified before G-d.

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

21 כל הנקרא בשמי

"Everyone who is called by My Name, and whom I created for My glory." The Ramaz's comment on this verse is cited for the idea that a person has two names.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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22 ע"פ ותחת רגליו

That discourse begins by explaining that Malchus of Atzilus becomes the Keser of Beriah, so that Beriah as a whole stands to Atzilus like Netzach, Hod and Yesod "outside the body." The text refers to it for its treatment of the letters of Mah and Ban.

KEHOT'S NOTE

תו"א עח, ב.

23 ותחת רגליו כמעשה לבנת הספיר

The vision at Sinai: "and under His feet was like the work of a sapphire brick." The opening of a discourse in Torah Ohr cited for the letters of Mah and Ban.

Exodus 24:10 שמות כ"ד:י'

וַיִּרְאוּ אֵת אֱלֹקֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר׃

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

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24 ובביאור ע"פ מי מנה

There the Alter Rebbe explains that the souls too contain a mixture of good and evil, as in the Tree of Knowledge, and

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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29 **והנה אנחנו מאלמים אלומים**

Yosef's dream: "and behold, we were binding sheaves in the field." The opening of a discourse cited here on the work of refinement.

Genesis 37:7 בראשית ל"ז:ז

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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30 **אז ישיר ישראל**

"Then Israel sang this song: Spring up, O well." The verse of an explanation cited here on the work of refinement.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֲנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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31 **ורוח אלקים מרחפת**

"And the earth was tohu and bohu… and the spirit of G-d hovered over the face of the waters." The Arizal reads "hovered" (merachefes) as an allusion to the 288 sparks of Tohu.

Genesis 1:2 בראשית א':ב'

וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃

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

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KEHOT'S NOTE

בראשית א, ב.

32 **מת רפ"ח**

There the Alter Rebbe explains that as the levels descend, souls and angels divide into ever smaller parts, and that the 600,000 souls are those already refined from the shattering and included in Tikkun.

KEHOT'S NOTE

ראה ע"ח שער רפ"ח ניצוצין פ"א. תו"א כז, ד.

33 **מרחפת מת רפ"ח**

Etz Chaim, in the Gate of the 288 Sparks, writes that the word merachefes is mes rapach: the 288 sparks were among the "dead," the shattered kings of Tohu. The Alter Rebbe cites it to show that Tikkun is built from Tohu's sparks.

Sefer Etz Chaim 18:2 עץ חיים י"ח:ב'

ונבאר סדר מדרגתן בקצרה זה למעלה מזה א. הנה העיקר והשורש לכל הם אותיות הוי"ה בעצמן ובצורתן ב. מדרגה ב' הוא אחוריים שלהם בחינת עצמותן וצורתן כזה י' י"ה יה"ו יהו"ה והם י' אותיות ג. מדרגה ג' חשבון ומספר ד' אותיות הנקרא פנים שהם בחי' הוי"ה מספרן כ"ו ד. מדרגה ד' הוא חשבון ומספר י' אותיות הנקרא אחוריים שהוא בחי' היות מספרן ע"ב ה. מדרגה ה' הוא במילוי של השם ונקרא פנים והם יו"ד אותיות יו"ד ה"י וי"ו ה"י בצורתן עצמן ו. מדרגה ו' אחור של המילוי הנ"ל בבחי' אותיות …

Sefer Etz Chaim (Public Domain)

34 **ויאמר אלקים יהי אור**

"And G-d said, 'Let there be light.'" The first Utterance, which follows the verse of the hovering spirit, marks the beginning of Tikkun from Tohu's sparks.

Genesis 1:3 בראשית א':ג'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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35 **וכמ"ש בע"ח**

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

KEHOT'S NOTE

ריש שער עתיק רפ"א. [כ].

36 **וכמ"ש בע"ח דעתיק דתקון דאצי' לקח ה' ראשונות דכתר דב"ן**

Etz Chaim, at the start of the Gate of Atik, explains how Atzilus is built from Mah and Ban, and that Atik took from Ban the first five Sefiros of its Keser. The Alter Rebbe cites it to show that even the highest level of Tikkun draws from Tohu.

Sefer Etz Chaim 12:4–5 עץ חיים י"ב:ד'-ה'

… כדי שיתמעט האור ויתרחב הכלי ויכול לסובלו. והנה מבחי' ב"ן לא לקח עתיק כלים רק מהי"ר דכתר דב"ן וזה ודאי לא יספיקו להיותן כלים לי"ס שבו ולכן כמו שלקח אורות אחרים משאר ספי' שם בי"ן כך צריך שיקח כלים משאר ספי' של ב"ן. גם צריך שתדע הקדמה א' והוא כי א"א להיו' בחי' הכלים אלא ע"י הכאת האור מקיף באו"פ ומשם נעשה בחי' כלי מתולדת הכאה ההיא וזכור זה. ונתחיל לבאר הספיקות שיש בג"ר הנקרא ריש"א דעתיק הנה כבר נתבאר שהספיקות נתחלקו בשני בחי' הבחי' א' הוא אם לא …

Sefer Etz Chaim (Public Domain)

37 **ברית מלח עולם**

Said of the holy portions given to the Kohanim: "it is an everlasting covenant of salt before Havayah." The Alter Rebbe uses it to show the lofty root of salt, an inanimate thing.

Numbers 18:19 במדבר י"ח:י"ט

כֹּל תְּרוּמֹת הַקֳּדָשִׁים אֲשֶׁר יָרִימוּ בְנֵי־יִשְׂרָאֵל לַה' נָתַתִּי לְךָ וּלְבָנֶיךָ וְלִבְנֹתֶיךָ אִתְּךָ לְחָק־עוֹלָם בְּרִית מֶלַח עוֹלָם הִוא לִפְנֵי ה' לְךָ וּלְזַרְעֲךָ

אִתָּךְ׃

All the heave-offerings of the holy things, which the children of Israel offer unto the L-RD, have I given thee, and thy sons and thy daughters with thee, as a due for ever; it is an everlasting covenant of salt before the L-RD unto thee and to thy seed with thee.'

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KEHOT'S NOTE

במדבר יח, יט.

38 **בזהר ויחי דרמ"א ע"ב**

That passage explains that salt comes from water through the heat of the sun: water is Chesed of Chochmah and salt its Gevuros, which is why salt is sharp.

KEHOT'S NOTE

ראה לעיל פ' ויקרא ד, א ובמ"מ לשם.

39 **בד"ה לא תשבית מלח**

The discourse on "And you shall not omit the salt" explains that salt, like Chochmah, refines ("through Chochmah they are refined"), so the offerings, which refine the animal soul, need salt, the "covenant" that binds the Creator with the created.

KEHOT'S NOTE

ראה לעיל פ' ויקרא ד, א. וראה גם לעיל פ' שלח מו, ג.

40 **ולא תשבית מלח**

"And you shall not omit the salt of the covenant of your G-d from your meal-offering; with all your offerings you shall offer salt." The opening of the Alter Rebbe's discourse on the root of salt.

Leviticus 2:13 ויקרא ב':י"ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח׃

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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41 **ודמות פניהם פני אדם**

In Yechezkel's vision of the Chariot: "And the likeness of their faces was the face of a man." The root of the rational soul is the "face of a man" of the Chariot.

Ezekiel 1:10 יחזקאל א':י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

42 **The Zohar on Vayechi discusses salt; the Alter Rebbe cites this passage again in Likkutei Torah, Vayikra, in explaining "the covenant of salt."**

Zohar, Vayechi 65:661-66:673 ספר הזהר, ויחי ס"ה:תרס"א-ס"ו:תער"ג

1The first seven lines of the Hebrew text do not appear in our translation. R. Judah said: 'Zebulon and Issachar made an agreement that one should sit and study the Torah while the other went out and made money and supported him. So Zebulon used to traverse the seas with merchandise, and his territory was suitable for this, being on the sea coast. Hence it is written: "Rejoice, Zebulon, in thy going out, and Issachar in thy tents '(Deut. 33, 18).' HE SHALL DWELL AT THE HAVEN OF THE SEAS ...

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

PARAGRAPH 10

43 **לכו לחמו בלחמי**

Wisdom's invitation: "Come, eat of my bread, and drink of the wine I have mixed." The Alter Rebbe reads "My bread" as G-d's word, Torah and mitzvos.

Proverbs 9:5 משלי ט':ה

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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44 **כי על כל מוצא פי הוי' יחיה האדם**

"Man does not live by bread alone, but by everything that comes forth from the mouth of Havayah does man live." The definite "the man" is read as the supernal Adam, Malchus of Atzilus.

Deuteronomy 8:3 דברים ח':ג

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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45 **כמ"ש בזהר**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע' זח"ב (קסז, ב) וכמ"ש כאן ל"מ. ובזח"א (קלד, ב) הובא בע"ח ש"ל שער הפרצופים דרוש א. ע' זח"ג (קלו, ב. קמא, ב). [כ].

46 **בביאור ע"פ אלה מסעי**

That explanation lays out the scheme this maamar uses: Adam Kadmon is called the Adam of Beriah, Akudim and

Nekudim (or Atik and Arich Anpin) the Adam of Yetzirah, and Atzilus as a whole the Adam of Asiyah.

KEHOT'S NOTE

לקמן צה, א.

47 **אלה מסעי**

"These are the journeys of the children of Israel." The verse of the explanation in Likkutei Torah, Masei, cited here.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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48 **עיני ה'**

"The eyes of Havayah are toward the righteous." Cited for the differentiated way the light that fills all worlds gives life.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם׃

The eyes of the L-RD are toward the righteous, And His ears are open unto their cry.

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KEHOT'S NOTE

תהלים לד, טז.

49 **תהיינה אזניך קשובות**

"Let Your ears be attentive to the voice of my supplications." Like "eyes," the "ears" describe the distinct channels of Malchus.

Psalms 130:2 תהילים ק"ל:ב'

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

L-rd, hearken unto my voice; let Thine ears be attentive to the voice of my supplications.

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KEHOT'S NOTE

תהלים קל, ב.

PARAGRAPH 11

50 **מוצא פי הוי'**

"By everything that comes forth from the mouth of Havayah does man live." The first reading takes motza as what has already come forth.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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51 **בעשרה מאמרות שנברא העולם**

"With ten utterances the world was created." These Utterances are the word already spoken, the plain meaning of motza pi.

Pirkei Avot 5:1 משנה אבות ה':א'

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת׃

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

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PARAGRAPH 14

52 **ומספר את רובע ישראל**

Bilam's words: "Who has counted the dust of Yaakov, and the number of the fourth part of Israel?" The verse of a discourse cited here.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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53 **שוקיו עמודי שש**

"His legs are pillars of marble (shesh), set upon sockets of fine gold." The Midrash reads shesh as the six days of creation.

Song of Songs 5:15 שיר השירים ה':ט"ו

שׁוֹקָיו עַמּוּדֵי שֵׁשׁ מְיֻסָּדִים עַל־אַדְנֵי־פָז מַרְאֵהוּ כַּלְּבָנוֹן בָּחוּר כָּאֲרָזִים׃

His legs are as pillars of marble, Set upon sockets of fine gold; His aspect is like Lebanon, Excellent as the cedars.

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KEHOT'S NOTE

שה"ש ה, טו.

54 **זה העולם שנברא בששת ימי בראשית**

The Midrash says: "'His legs': this is the world; 'pillars of shesh': for it is founded upon the days of creation." The

Alter Rebbe applies it to those who keep the mitzvos with things created in the six days.

Vayikra Rabbah 25:8 ויקרא רבה כ"ה:ח'

55 **בפ' מצורע (דנ"ג ע"ב)**

The Zohar on Metzora, to which the text refers on the subject of "His legs."

Zohar, Metzora 3:9–4:18 ספר הזהר, מצורע ג:ט'-ד':י"ח

56 **ובפרשה נשא (דקמ"ג א')**

The Zohar on Nasso, to which the text refers on the subject of "His legs."

Zohar, Idra Rabba 45:318–46:325 ספר הזהר, האדרא רבא מ"ה:שי"ח-מ"ו:שכ"ה

57 **ובפ' פנחס דרל"ו א'**

The Zohar on Pinchas, to which the text refers on the subject of "His legs."

Zohar, Pinchas 73:453–75:462 ספר הזהר, פנחס ע"ג:תנ"ג-ע"ה:תס"ב

58 **שכר מצוה מצוה**

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

KEHOT'S NOTE

אבות ד, ב.

59 **שכר מצוה מצוה**

The Mishnah teaches: "For the reward of a mitzvah is a mitzvah." The Alter Rebbe reads it as saying that the reward is drawn from the mitzvah itself.

Pirkei Avot 4:2 משנה אבות ד':ב'

בֶּן עַזַּאי אוֹמֵר, הֱוֵי רָץ לְמִצְוָה קַלָּה כְבַחֲמוּרָה, וּבוֹרֵחַ מִן הָעֲבֵרָה. שֶׁמִּצְוָה גוֹרֶרֶת מִצְוָה, וַעֲבֵרָה עֲבֵרָה. שֶׂשְּׂכַר מִצְוָה, מִצְוָה. וּשְׂכַר עֲבֵרָה, עֲבֵרָה:

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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60 **שהשכר מצוה נמשך מהמצוה עצמה**

There the Alter Rebbe explains that the mitzvah itself is the reward because the purpose of all the mitzvos is to turn the "something" into "nothing" (bittul hayesh): in tefillin the word "One" is written on physical parchment, which becomes a vessel for G-dliness, and so too with the offerings and with charity.

KEHOT'S NOTE

ראה גם לעיל פי בהר מב, ב.

61 **נהנין מזיו**

"In the World to Come... the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." Cited for the reward of the soul in Gan Eden.

Berakhot 17a ברכות י"ז א

62 **טובה הארץ**

Yehoshua and Calev: "The land is very, very good." The verse of a discourse in Parshas Shelach cited here.

Numbers 14:7 במדבר י"ד:ז'

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד:

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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63 **בכל מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe pairs "with all your soul" with memalei and "with all your might" with sovev.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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64 **כלה שארי ולבבי**

"My flesh and my heart pine away; G-d is the rock of my heart and my portion forever." Cited for the longing to go beyond every vessel.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

65 **לכו לחמו בלחמי**

"Come, eat of my bread." The paragraph ends by showing how Torah and mitzvos are this bread.

Proverbs 9:5 משלי ט':ה'

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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PARAGRAPH 15

66 **וידבר משה אל ראשי המטות לבני ישראל**

"And Moshe spoke to the heads of the tribes of the children of Israel." The Alter Rebbe now reaches the verse of the maamar.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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67 **השבטים ד' דגלים**

"The children of Israel shall camp each by his banner." The tribes camped under four banners, with Yehudah's camp to the east.

Numbers 2:2 במדבר ב':ב'

KEHOT'S NOTE

במדבר ב, ב ואילך.

68 **פני ארי' אל הימין**

"And the face of a lion on the right for the four of them." Yehudah's banner corresponds to the lion's face of the Chariot.

Ezekiel 1:10 יחזקאל א':י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

69 **ובשם אלקינו נדגול**

"We will sing for joy in Your salvation, and in the name of our G-d we will raise our banners." Cited for the banners of the tribes.

Psalms 20:6 תהילים כ':ו'

נְרַנְּנָה בִּישׁוּעָתֶךָ וּבְשֵׁם־אֱלֹקֵינוּ נִדְגֹּל יְמַלֵּא ה' כָּל־מִשְׁאֲלוֹתֶיךָ:

We will shout for joy in thy victory, And in the name of our G-d we will set up our standards; The L-RD fulfil all thy petitions.

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KEHOT'S NOTE

תהלים כ, ו.

70 **י"ב גבולי אלכסון**

The note says that the "twelve diagonal boundaries" are explained in Or HaTorah there.

KEHOT'S NOTE

ס"י רפ"ה. נתבאר באוה"ת בראשית-א טו, א ואילך.

71 **י"ב גבולי אלכסון**

Sefer Yetzirah describes the twelve simple letters, whose measure is "twelve diagonal boundaries" in the directions of the world. The tribes are compared to these twelve boundaries.

Sefer Yetzirah 5:1 ספר יצירה ה':א'

שתים עשרה פשוטות ה"ו ז"ח ט"י ל"נ ס"ע צ"ק יסודן ראיה, שמיעה, ריחה, שיחה, לעיטה, תשמיש, מעשה, הלוך, רוגז, שחוק, הרהור,

שינה. מדתן שתים עשרה גבולים באלכסונן. גבול מזרחית צפונית, גבול מזרחית דרומית, גבול מזרחית רומית, גבול מזרחית תחתית, גבול צפונית רומית, גבול צפונית תחתית, גבול מערבית דרומית, גבול מערבית צפונית, גבול מערבית רומית, גבול מערבית תחתית, גבול דרומית רומית, גבול דרומית תחתית. ומרחיבין והולכין עד עדי עד והם זרועות עולם:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

72 **אבא יונק ממזל השמיני**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ע' בפע"ח ש' הסליחות ספי"ד. [כ].

73 **ונוצר אותיות רצון**

A collection of the Rebbe's replies and explanations; the note points there in connection with notzer having the letters of ratzon.

KEHOT'S NOTE

שם פ"ח [כ] — וראה תשובות וביאורים לכ"ק אדמו"ר ע' 65 הערה 1. וראה במ"מ לתו"א סט, ב.

74 **בחכמה יבנה בית**

"Through wisdom a house is built." Chochmah, the root of Atzilus, is the "wisdom" by which the "house" is built.

Proverbs 24:3 משלי כ"ד:ג'

בְּחָכְמָה יִבָּנֶה בָיִת וּבִתְבוּנָה יִתְכּוֹנָן:

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

75 **נוצר חסד**

One of the Thirteen Attributes of Mercy: "Keeping kindness (notzer chesed) for thousands." The Alter Rebbe notes that notzer has the letters of ratzon, "will."

Exodus 34:7 שמות ל"ד:ז'

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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76 **בד"ה מראיהם ומעשיהם**

That discourse opens with Yechezkel's "wheel within a wheel": the spirit of the chayah comes from a level so high that above and below are equal before it, for what is higher can descend further.

KEHOT'S NOTE

תו"א סט, ב. "ביאר איך משה הוא מבחי' נוצר חסד ולכן המשיך התורה גם בבי"ע" — יהל אור ע' תקו. וראה אמרי בינה שער הק"ש פס"ד ועוד.

77 **מראיהם ומעשיהם**

"Their appearance and their workings were as it were a wheel within a wheel." The opening of the discourse in Torah Ohr, Yisro, cited here.

Ezekiel 1:16 יחזקאל א׳:ט״ז

מַרְאֵה הָאוֹפַנִּים וּמַעֲשֵׂיהֶם כְּעֵין תַּרְשִׁישׁ וּדְמוּת אֶחָד לְאַרְבַּעְתָּן וּמַרְאֵיהֶם וּמַעֲשֵׂיהֶם כַּאֲשֶׁר יִהְיֶה הָאוֹפַן בְּתוֹךְ הָאוֹפָן׃

The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel.

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78 **ע"פ בשלח פרעה**

There the Alter Rebbe explains "When Pharaoh sent out the people": Pharaoh, who said "I do not know Havayah," is the back of the Supreme Will, drawing from those who transgress His will.

KEHOT'S NOTE

תו"א סא, ג.

79 **ועיין בזהר פ' יתרו**

The note quotes Yahel Or for the point of this Zohar on Yisro: "and the Holy Ancient One (Atika Kadisha) revealed His will."

KEHOT'S NOTE

"ועתיקא קדישא גליא רצון דילי" — יהל אור ע' תקה.

80 **ובמק"מ שם בשם האריז"ל**

The note quotes Yahel Or citing the Mikdash Melech: "Moshe is numerically equal to notzer; and the nun of notzer chesed is large, for the attribute of notzer chesed is in Binah of the beard, so the large nun corresponds to the fifty gates of Binah, and Moshe is in Binah."

KEHOT'S NOTE

"משה גימט' נוצר, ונו"ן דנוצר חסד גדולה כי מדת נוצר חסד היא בבינה דדיקנא, לכך נו"ן גדולה כנגד נש"ב ומשה הוא בבינה" — יהל אור ע' תקו.

81 **בביאור ע"פ ועשית ציץ**

For the explanation of "And you shall make a tzitz," the note points to Or HaTorah on Tetzaveh, p. 1723, on the subject of notzer chesed.

KEHOT'S NOTE

ראה אוה"ת תצוה א'תשכ"ג מענין נוצר חסד.

82 **ועשית ציץ**

"And you shall make a tzitz of pure gold," the High Priest's headplate. The verse of an explanation cited here.

Exodus 28:36 שמות כ״ח:ל״ו

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַיהוָה׃

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

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83 **ברבות (ס"פ לך לך פ' מ"ז)**

The note says that the wording of this Midrash is quoted in Or HaTorah, Nach vol. 1, p. 501, and also points to Or HaTorah on Matos, p. 1300.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך-א ע' תקא. וראה גם אוה"ת מטות ע' א'ש.

84 **כל אלה שבטי ישראל**

"All these are the tribes of Israel, twelve." The Midrash quotes it in contrasting Israel's tribes with Yishmael's princes.

Genesis 49:28 בראשית מ״ט:כ״ח

כָּל־אֵלֶּה שִׁבְטֵי יִשְׂרָאֵל שְׁנֵים עָשָׂר וְזֹאת אֲשֶׁר־דִּבֶּר לָהֶם אֲבִיהֶם וַיְבָרֶךְ אוֹתָם אִישׁ אֲשֶׁר כְּבִרְכָתוֹ בֵּרַךְ אֹתָם׃

All these are the twelve tribes of Israel, and this is it that their father spoke unto them and blessed them; every one according to his blessing he blessed them.

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85 **אבל אלו מטות**

On "twelve princes he shall beget" (said of Yishmael), the Midrash says that Yishmael's twelve are "princes" like clouds that bring no rain, "but these," the tribes of Israel, "are matos, as it says, 'Oaths to the tribes (matos), the word, Selah.'"

Bereshit Rabbah 47:5 בראשית רבה מ״ז:ה׳

... וישמעאל אינו מעמיד י"ב?! אלא, אותן נשיאים, היך מה דאת אמר (משלי כה): נשיאים ורוח וגשם, אין אבל אלו מטות, כמה דאת אמר (חבקוק ג): שבעות מטות אומר סלה. ואת בריתי אקים את יצחק ר' הונא בשם ר' אידי: אותה השנה מעוברת היתה׃

"And regarding Ishmael, I have heard you; behold, I have blessed him. I will make him fruitful, and I will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation" (Genesis 17:20). "And regarding Ishmael, I have heard you" - Rabbi Yoḥanan in the name of Rabbi Yehoshua ben Ḥanina: The son of the maidservant may be derived from the son of the mistress.. "Behold, I have blessed him" - this refers to Isaac. "I will make him fruitful" - this refers to Isaac. ...

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86 **שבועות מטות**

The note points there for a discussion of "Oaths to the tribes (matos)."

KEHOT'S NOTE

ראה אוה"ת בראשית-א דף טו, ב.

87 **שבועות מטות אומר סלה**

"Oaths to the tribes (matos), the word, Selah." The Midrash uses the verse to show that Israel's tribes are firm "staffs."

Habakkuk 3:9 חבקוק ג׳:ט׳

עֲרִיָּה תֵּעוֹר קַשְׁתֶּךָ שִׁבְעוֹת מַטּוֹת אֹמֶר סֶלָה נְהָרוֹת תְּבַקַּע־אָרֶץ׃

Thy bow is made quite bare; Sworn are the rods of the word. Selah. Thou dost cleave the earth with rivers.

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88 **ובשה"ש רבה**

The note points to Or HaTorah on Shir HaShirim for this Midrash, and to Or HaTorah, Nach vol. 1, p. 501, which cites the same teaching in the name of Bamidbar Rabbah, Nasso.

KEHOT'S NOTE

ראה באוה"ת שה"ש-ב ע' שעו. וראה גם באוה"ת נ"ך-א ע' תקא בשם במד"ר פ' נשא.

89 The Midrash reads "Behold, his bed" as "behold, his tribes (matos) and his tribes (shevatim), as it says, 'Oaths to the tribes, the word, Selah.'"

Shir HaShirim Rabbah 3:7:2 שיר השירים רבה ג:ז:ב'

רַבִּי שִׁמְלָאי פָּתַר קְרָיָה בְּמִשְׁמָרוֹת, הִנֵּה מִטָּתוֹ, הִנֵּה מַטּוֹתָיו וּשְׁבָטָיו, הָאֵיךְ מָה דְאַתְּ אָמַר: שִׁבְעוֹת מַטּוֹת אֹמֶר סֶלָה. שֶׁלִּשְׁלֹמֹה, לַמֶּלֶךְ שֶׁהַשָּׁלוֹם שֶׁלּוֹ. שִׁשִּׁים גִּבֹּרִים סָבִיב לָהּ, אֵלּוּ עֶשְׂרִים וְאַרְבָּעָה מִשְׁמָרוֹת כְּהָנָּה וְעֶשְׂרִים וְאַרְבָּעָה מִשְׁמָרוֹת לְוִיָּה, וּשְׁתֵּים עֶשְׂרֵה מַחְלוֹקוֹת. מִגִּבֹּרֵי יִשְׂרָאֵל, שֶׁמְּשַׁמְּרִין אֶת יִשְׂרָאֵל. כֻּלָּם אֲחָזֵי חֶרֶב, רַבִּי זְעִירָא וְרַבִּי יְהוּדָה בְּשֵׁם שְׁמוּאֵל אִלּוּ תַּלְמִידֵי חֲכָמִים שֶׁמְּלַמְּדִין לַכֹּהֲנִים שְׁחִיטָה, וְהַלְכוֹת זְרִיקָה וְקַבָּלָה וּקְמִיצָה. רַבִּי …

Rabbi Simlai interpreted the verse regarding the priestly watches. "Behold the bed [mitato]," behold his tribes [mato-tav] and his clans, just as you say: "The oaths to the tribes [matot], sela" (Habakkuk 3:9); "of Solomon [Shlomo]," to the king [of Whom it may be said] that peace [shalom] is His; "sixty valiant men surround it," these are the twenty-four priestly watches, the twenty-four Levite watches, and the twelve divisions; "from the valiant of Israel," as they protect Israel. "Each armed with a sword," Rabbi Ze'eira and Rabbi Yehuda [said] in …

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90 **הנה מטתו שלשלמה**

"Behold, the bed of Shlomo; sixty mighty men are around it." The Midrash reads "his bed" (mitaso) as his tribes.

Song of Songs 3:7 שיר השירים ג:ז'

הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים גִּבֹּרִים סָבִיב לָהּ מִגִּבֹּרֵי יִשְׂרָאֵל׃

Behold, it is the litter of Solomon; Threescore mighty men are about it, Of the mighty men of Israel.

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91 **בד"ה ראה אנכי**

There the Alter Rebbe explains that the bittul of Chochmah, which is above understanding and is present in every Jew, is called maskil, and reads "A maskil of Eisan" as being eisan, strong, as in "Strong is your dwelling place": a firm, stubborn quality, because it is a simple will without reason.

KEHOT'S NOTE

לקו"ת פ' ראה יח, ב ואילך.

92 **ראה אנכי נותן**

"See, I set before you this day a blessing and a curse." The opening of a discourse cited here on the matter of strength.

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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93 **משכיל לאיתן**

"A maskil of Eisan the Ezrachite." Eisan is read as a term of strength.

Psalms 89:1 תהילים פ"ט:א'

מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי׃

Maschil of Ethan the Ezrahite.

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94 **איתן מושבך**

Bilam's words to the Kenite: "Strong (eisan) is your dwelling place." Cited to show that eisan means strength.

Numbers 24:21 במדבר כ"ד:כ"א

וַיַּרְא אֶת־הַקֵּינִי וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר אֵיתָן מוֹשָׁבֶךָ וְשִׂים בַּסֶּלַע קִנֶּךָ׃

And he looked on the Kenite, and took up his parable, and said: Though firm be thy dwelling-place, And though thy nest be set in the rock;

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95 **בד"ה צו כו' את קרבני**

That discourse on "My offering, My bread" explains that the animal soul comes from "the face of an ox on the left" and rises through the offering to its root in the Chariot, and higher still through "the lion that consumes the offerings," the attribute of supreme kindness.

KEHOT'S NOTE

לעיל פ' פנחס עז, ד.

96 **את קרבני לחמי**

"Command the children of Israel and say to them: My offering, My bread for My fire-offerings." The opening of a discourse in Likkutei Torah, Pinchas, cited here.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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97 **ברבות במדבר ס"פ י"ג**

The note points to Or HaTorah on Matos and on Nach for this Midrash on G-d's oath to the tribes.

KEHOT'S NOTE

ראה אוה"ת מטות ע' אישא. ובאוה"ת נ"ך-א ע' תקב.

98 **אשר נשבעת לאבותינו**

The words here quote Micah 7:20; the passage is shown below.

Micah 7:20 מיכה ז':כ'

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ.

99 **שכשם שנשבע הקב"ה לאבות כך נשבע לשבטים**

The Midrash says that "just as the Holy One, blessed be He, swore to the Patriarchs, so He swore to the tribes, as it says, 'Oaths to the tribes, the word, Selah.'"

Bamidbar Rabbah 13:20 במדבר רבה י"ג:כ'

PARAGRAPH 16

100 **אשר נשבעת לאבותינו מימי קדם**

"You will give truth to Yaakov, kindness to Avraham, which You swore to our fathers from the days of old." The oath is read as a drawing down from the level of "days of old," above Chochmah.

Micah 7:20 מיכה ז':כ'

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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101 **בד"ה ביום השמיני עצרת**

There the Alter Rebbe explains that nishbata, "You swore," is a passive form, as is every term of oath, meaning that one binds oneself; and that "which You swore to our fathers" is what gives strength to the natural love, so that it can awaken the supernal love, even in one who has lost it.

KEHOT'S NOTE

לקו"ת שמע"צ פג, ב.

102 **ביום השמיני עצרת**

"On the eighth day you shall have an assembly." The opening of the discourse in Likkutei Torah, Shemini Atzeres, cited here.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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103 **וכמ"ש בפ' נשא (קל"ד ב')**

The note says that Or HaTorah there cites this Zohar on Nasso, though for a different subject.

KEHOT'S NOTE

ראה גם אוה"ת ויקרא-ג ע' תתקנב לענין אחר.

104 **דמכאן אשתלשלו י"ב תחומין**

The Zohar on Nasso, quoted here: from this level the twelve boundaries descend to the twelve tribes, as it is written, "which You swore to our fathers."

Zohar, Idra Rabba 21:157–23:166 ספר הזהר, האדרא רבא כ"א:קנ"ז-כ"ג:קס"ו

105 **ועמ"ש ע"פ וירד הגבול**

That discourse reads the Jordan (Yarden) as "taking from this one and giving to that one": the elevation from below of the unrefined remnants of the kings of Tohu, kelipas nogah, turning their heat into a fiery love for G-d's service.

KEHOT'S NOTE

לקמן פ' מסעי צד, א.

106 **וירד הגבול**

From the borders of the Land: "and the border shall go down." The opening of a discourse in Likkutei Torah, Masei, cited here.

Numbers 34:11 במדבר ל"ד:י"א

וְיָרַד הַגְּבֻל מִשְּׁפָם הָרִבְלָה מִקֶּדֶם לָעָיִן וְיָרַד הַגְּבֻל וּמָחָה עַל־כֶּתֶף יָם־כִּנֶּרֶת קֵדְמָה׃

and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall go down, and shall strike upon the slope of the sea of Chinnereth eastward;

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107 **שבועות מטות**

"Oaths to the tribes (matos), the word, Selah." The Alter Rebbe reads each part of the verse: the oath, the tribes as staffs, and "Selah," without interruption.

Habakkuk 3:9 חבקוק ג':ט'

עָרְיָה תֵּעוֹר קַשְׁתֶּךָ שִׁבְעוֹת מַטּוֹת אֹמֶר סֶלָה נְהָרוֹת תְּבַקַּע־אָרֶץ׃

Thy bow is made quite bare; Sworn are the rods of the word. Selah. Thou dost cleave the earth with rivers.

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108 **וישכם לבן**

"And Lavan rose early in the morning and kissed his sons and his daughters." The opening of a discourse cited here.

Genesis 32:1 בראשית ל"ב:א'

וַיַּשְׁכֵּם לָבָן בַּבֹּקֶר וַיְנַשֵּׁק לְבָנָיו וְלִבְנוֹתָיו וַיְבָרֶךְ אֹתָם וַיֵּלֶךְ וַיָּשָׁב לָבָן לִמְקֹמוֹ׃

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and returned to his place.

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109 **בפ' ויקרא (ד"כ סע"א)**

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

KEHOT'S NOTE

ראה גם לעיל פ' ויקרא ה, א. נב, א.

110 ועיין מענין סלה בפ' ויקרא (ד"כ סע"א)

The Zohar on Vayikra, cited here on the meaning of "Selah."

Zohar, Vayikra 47:334–49:342-ספר הזהר, ויקרא מ"ז:של"ד-מ"ט:שמ"ב

All this happened when the men were sinful and not worthy that the spirit of prophecy should rest upon them.' AND IF THE WHOLE CONGREGATION OF ISRAEL SHALL ERR, ETC. This has been explained to mean, "err in interpreting the law". The "congregation" ('adath) refers to those who were in Jerusalem, from whence instruction went forth to all the people, so that if those who were there erred the whole people erred. AND THE THING BE HID FROM THE EYES OF THE ASSEMBLY: the eyes of the assembly are the …

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

111 גם מטות י"ל המשכה

The note points there in connection with matos as a drawing down from the Tree of Life.

KEHOT'S NOTE

ראה אוה"ת פ' בשלח ע' שפט.

112 ע"פ ואתה הרם את מטך

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

אולי הכוונה ולאוה"ת פ' בשלח ע' תטו.

113 ואתה הרם את מטך

"And you, lift up your staff and stretch out your hand over the sea." Cited for matos as a drawing down from the Tree of Life.

Exodus 14:16-שמות י"ד:ט"ז

וְאַתָּה הָרֵם אֶת־מַטְּךָ וּנְטֵה אֶת־יָדְךָ עַל־הַיָּם וּבְקָעֵהוּ וְיָבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה׃

And lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.

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114 ברבות וישב פ' פ"ה

The note points to these places in Or HaTorah for the Midrash on "and your staff."

KEHOT'S NOTE

ראה אוה"ת פ' מטות ע' אישיד. אוה"ת פ' חקת ע' תתכ.

115 שבטים שבטי י"ה עדות לישראל

"For there the tribes went up, the tribes of Yah, a testimony to Israel." Explained in a discourse in Likkutei Torah, Pekudei.

Psalms 122:4-תהילים קכ"ב:ד'

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם יְהוָה׃

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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116 בד"ה אלה פקודי המשכן

That discourse explains "These are the accounts (pekudei) of the Mishkan" as union: the Mishkan is the final hei of the Name, the Shechinah, the source of the souls, and the union of vav and hei, the Holy One, blessed be He, and His Shechinah, comes about through "these" (eleh), the six orders of the Mishnah, through the study of Torah.

KEHOT'S NOTE

לעיל פ' פקודי ד, ד.

117 אלה פקודי המשכן

"These are the accounts of the Mishkan." The opening of the discourse cited here.

Exodus 38:21-שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

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

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118 ויקח לו יעקב מקל לבנה

"And Yaakov took for himself rods of fresh poplar." Cited, with the Zohar on it, in connection with matos.

Genesis 30:37-בראשית ל':ל"ז

וַיִּקַּח־לוֹ יַעֲקֹב מַקַּל לִבְנֶה לַח וְלוּז וְעַרְמוֹן וַיְפַצֵּל בָּהֶן פְּצָלוֹת לְבָנוֹת מַחְשֹׂף הַלָּבָן אֲשֶׁר עַל־הַמַּקְלוֹת׃

And Jacob took him rods of fresh poplar, and of the almond and of the plane-tree; and peeled white streaks in them, making the white appear which was in the rods.

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119 כי במקלי עברתי את הירדן

Yaakov's prayer: "for with my staff I crossed this Jordan, and now I have become two camps." Cited in connection with matos.

Genesis 32:11-בראשית ל"ב:י"א

קָטֹנְתִּי מִכֹּל הַחֲסָדִים וּמִכָּל־הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֶת־עַבְדֶּךָ כִּי בְמַקְלִי עָבַרְתִּי אֶת־הַיַּרְדֵּן הַזֶּה וְעַתָּה הָיִיתִי לִשְׁנֵי מַחֲנוֹת׃

I am not worthy of all the mercies, and of all the truth, which Thou hast shown unto Thy servant; for with my staff I passed over this Jordan; and now I am become two camps.

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120 ועמש"ל בביאור ע"פ במחוקק במשענותם

There "with the lawgiver, with their staffs" is explained through the two engravings of a vessel, outside and inside: the soul must be engraved from outside to remove whatever hides and obstructs, and hollowed within to become a receptacle for the Infinite Light, which rests and is revealed only in Chochmah.

KEHOT'S NOTE

לעיל פ' חוקת סג, ב דשם מבאר בענין "תמכי אורייתא זבולון לישכר עבודת הצדקה, וזהו ואיש משענתו בידו להחיות מתים ע"י עץ החיים כנ"ל

אֶקְצוֹף". סֶלָה, דִּכְתִיב: "כַּאֲשֶׁר שָׁמַעְנוּ כֵּן רָאִינוּ בְּעִיר ה' צְבָאוֹת בְּעִיר אֱלֹקֵינוּ אֱלֹקִים יְכוֹנְנֶהָ עַד עוֹלָם סֶלָה". וְעֶד, דִּכְתִיב: "ה' יִמְלוֹךְ לְעוֹלָם וָעֶד".

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

KEHOT'S NOTE

עירובין נד, א.

כי שרית עם אלקים

126

> "Your name shall no longer be called Yaakov, but Yisrael, for you have prevailed with G-d and with men." Sarisa is read as rulership, the meaning of mateh.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט. באוה"ת פ' חקת ע' תתכב כ' דכאן "נתבאר ההפרש בין שבט ובין מטה כי שבט ביסוד ו' קטנה בחי' מי יקום יעקב כי קטן הוא, ומטה ו' גדולה בתפארת ומטה לשון ממשלה בחי' כי שרית עם אלקים וזהו מטה עוזך" ע"ש. וראה גם באוה"ת פ' מטות ע' א'רצט.

PARAGRAPH 17

לאמר זה הדבר

127

> "...saying: This is the thing which Havayah has commanded." The Alter Rebbe reads "saying" as the drawing onward of Moshe's words.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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והיו הדברים האלה אשר אנכי מצוך היום

128

> "And these words which I command you this day shall be upon your heart." From the first paragraph of the Shema.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ:

And these words, which I command thee this day, shall be upon thy heart;

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ודברת בם

129

> "And you shall teach them to your children and speak with them." The Alter Rebbe stresses "with them," the very words Moshe spoke.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

וזהו"ע שבועות מטות" — אוה"ת פ' מטות ע' א'ש.

במחוקק במשענותם

121

> From the song of the well: "the nobles of the people dug it, with the lawgiver, with their staffs." The opening of a discourse in Likkutei Torah, Chukas.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה:

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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ובד"ה בשברי לכם

122

> There "When I break for you the staff of bread" is explained: "the staff of bread" is the Tree of Life, and its breaking, like the breaking of the Tablets, made it fall into physical things.

KEHOT'S NOTE

לעיל פ' בחקותי מח, ב "והיינו דכתיב לכו לחמו בלחמי וההמשכה מבחי' לחמי שהו"ע התורה שלמעלה לבחי' לחמו שהוא התורה כמו שנמשכה למטה נק' מטה לחם. והנה כמו שעי"י הלחם מתחזק הגוף ומתרבה כחו, כך ע"י התורה נמשך חיזוק כח הנפש" — אוה"ת פ' מטות ע' א'ש.

מטה לחם

123

> "When I break for you the staff of bread." The verse of a discourse in Likkutei Torah, Bechukosai, cited here.

Leviticus 26:26 ויקרא כ"ו:כ"ו

בְּשִׁבְרִי לָכֶם מַטֵּה־לֶחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחְמְכֶם בְּתַנּוּר אֶחָד וְהֵשִׁיבוּ לַחְמְכֶם בַּמִּשְׁקָל וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ:

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

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מטה עוזך

124

> "The staff of your strength Havayah will send from Zion; rule in the midst of your enemies." Mateh here means dominion.

Psalms 110:2 תהילים ק"י:ב'

מַטֵּה־עֻזְּךָ יִשְׁלַח ה' מִצִּיּוֹן רְדֵה בְּקֶרֶב אֹיְבֶיךָ:

The rod of Thy strength the L-RD will send out of Zion: 'Rule thou in the midst of thine enemies.'

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KEHOT'S NOTE

תהלים קי, ב.

כ"מ שנא' נס"ו אין לו הפסק

125

> "Wherever it says netzach, selah or va'ed, it has no interruption, ever." The Alter Rebbe applies it to the "Selah" of "Oaths to the tribes."

Eruvin 54a:14–15 עירובין נ"ד א:י"ד-ט"ו

תָּנָא דְּבֵי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: כָּל מָקוֹם שֶׁנֶּאֱמַר "נֶצַח" "סֶלָה" "וָעֶד" — אֵין לוֹ הֶפְסֵק עוֹלָמִית. נֶצַח, דִּכְתִיב: "כִּי לֹא לָעוֹלָם אָרִיב וְלֹא לָנֶצַח

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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130 **אשר שמתי בפיך**

"My spirit which is upon you, and My words which I have placed in your mouth, shall not depart from your mouth." Moshe's words are G-d's own words in his mouth.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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131 **כל הנביאים נתנבאו בכה**

On "This is the thing," the Sifrei says that just as Moshe prophesied with "Thus says," so the prophets prophesied with "Thus says," and Moshe was given more than them: "This is the thing."

Sifrei Bamidbar 153:2 ספרי במדבר קנ"ג:ב'

זה הדבר - מגיד שכשם שנתנבא משה בכה אמר - כך נתנבא נביאים בכה אמר, ומוסיף עליהם זה הדבר: ד"א זה הדבר אשר צוה ה' - הבעל מפר ואין חכם מפר, חכם מתיר ואין בעל מתיר. והרי דברים ק"ו: ומה אם מי שאינו מפר מתיר, מי שהוא מפר אינו דין שיהא מתיר? והרי דברים ק"ו: ואם מי שאין מתיר מפר, מי שהוא מתיר אינו דין שיפר? ת"ל זה הדבר אשר צוה ה': הבעל מיפר ואין חכם מיפר, חכם מתיר ואין הבעל מתיר:

"This is the thing": We are hereby apprised that just as the prophets prophesied by "Thus said the L-rd," so did Moses, viz. (Shemot 11:4), and, in addition, "This is the thing, etc." Variantly: This is the "word" (for the absolution of vows.) A husband "annuls" ("mefer" [his wife's vows, viz. Bamidbar 30:9]), but a sage does not annul. A sage "permits" ("matir" [viz. Bamidbar 30:3]) but a husband does not permit. For would it not follow otherwise, viz.: If he who does not annul, permits, then he who does …

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132 **כדמותנו**

"Let us make man in our image, after our likeness." The Alter Rebbe links the prophets' "Thus" (koh) with "after our likeness" (kidmuseinu), a level of likeness rather than "This is the thing" itself.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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PARAGRAPH 18

133 **איש כי ידור נדר**

"When a man vows a vow to Havayah… he shall not profane his word." The section on vows that this maamar explains.

Numbers 30:3 במדבר ל':ג'

אִישׁ כִּי־יִדֹּר נֶדֶר לַה' אוֹ־הִשָּׁבַע שְׁבֻעָה לֶאְסֹר אִסָּר עַל־נַפְשׁוֹ לֹא יַחֵל דְּבָרוֹ כְּכָל־הַיֹּצֵא מִפִּיו יַעֲשֶׂה:

When a man voweth a vow unto the L-RD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

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134 **קרבן הוא ע"י שמקדישו בפה**

The note adds the halachic point that unless it is consecrated by mouth, an animal "is not holy with the holiness of an offering," and points to this book and the Rebbe's notes there for a discussion of it.

KEHOT'S NOTE

"ואם לאו אינו קדוש בקדושת קרבן". ראה אגרות לוי יצחק ע' שא ובהערות כ"ק אדמו"ר שם.

135 **עולותיהם וזבחיהם לרצון**

"Their burnt-offerings and their sacrifices shall be accepted upon My altar." A second verse on the offering as leratzon.

Isaiah 56:7 ישעיהו נ"ו:ז'

וַהֲבִיאוֹתִים אֶל־הַר קָדְשִׁי וְשִׂמַּחְתִּים בְּבֵית תְּפִלָּתִי עוֹלֹתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל־מִזְבְּחִי כִּי בֵיתִי בֵּית־תְּפִלָּה יִקָּרֵא לְכָל־הָעַמִּים:

Even them will I bring to My holy mountain, And make them joyful in My house of prayer; Their burnt-offerings and their sacrifices Shall be acceptable upon Mine altar; For My house shall be called A house of prayer for all peoples.

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KEHOT'S NOTE

ישע' נו, ז.

136 **ואשים דברי בפיך ובצל ידי כסיתיך**

"And I have placed My words in your mouth, and in the shadow of My hand I have covered you." Words in the mouth bring a covering, encompassing light.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

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

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137 **מי שם פה לאדם**

"Who has given man a mouth?" The verse of a discourse in Parshas Shemos cited here on the power of speech.

Exodus 4:11 שמות ד':י"א

וַיֹּאמֶר ה' אֵלָיו מִי שָׂם פֶּה לָאָדָם אוֹ מִי־יָשׂוּם אִלֵּם אוֹ חֵרֵשׁ אוֹ פִקֵּחַ אוֹ עִוֵּר הֲלֹא אָנֹכִי ה'

And the L-RD said unto him: 'Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the L-RD?

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138 **המגביהי לשבת**

"Who is like Havayah our G-d, who is raised up to dwell on high." The opening of a discourse in Parshas Miketz on how the encompassing light raises up.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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139 **מ"ש בע"ח**

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

KEHOT'S NOTE

ע' שמ"ג ריש שער ציור עולמות אבי"ע בהקדמה. [כ].

140 **שע"י ספירת העומר והברכה אנו ממשיכים אור מקיף**

Pri Etz Chaim teaches that the blessing and counting of the Omer draw down an encompassing light, while the inner light could be drawn only while the Temple stood, through the barley offering brought on the first night of the Omer.

Pri Etz Chaim, Gate of the Omer Count 3:6 פרי עץ חיים, שער ספירת העומר ג':ו'

... וז"ס שאנו קורין ליום הזה פסח, פי"ה ס"ח, ר"ל כי יוצא אותו המקיף מן הפה ולחוץ, על ידי השיחה והדיבור שהוא ספירת עומר בפה, לכן אין מצות סיפור רק באנשים ולא בנשים, כי אין זה אלא בפה של הזכר:

Pri Etz Chaim (Public Domain)

141 **ושעורה היא מאכל בהמה**

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

KEHOT'S NOTE

סוטה פ"ב, מ"א.

142 **ושעורה היא מאכל בהמה**

Of the sotah's barley offering the Mishnah says: "just as her deeds were the deeds of an animal, so her offering is animal food."

Mishnah Sotah 2:1 משנה סוטה ב':א'

הָיָה מֵבִיא אֶת מִנְחָתָהּ בְּתוֹךְ כְּפִיפָה מִצְרִית וְנוֹתְנָהּ עַל יָדֶיהָ כְּדֵי לַיְגַעֲהָ. כָּל הַמְּנָחוֹת תְּחִלָּתָן וְסוֹפָן בִּכְלֵי שָׁרֵת, וְזוֹ תְּחִלָּתָהּ בִּכְפִיפָה מִצְרִית וְסוֹפָהּ בִּכְלֵי שָׁרֵת. כָּל הַמְּנָחוֹת טְעוּנוֹת שֶׁמֶן וּלְבֹנָה, וְזוֹ אֵינָהּ טְעוּנָה לֹא שֶׁמֶן וְלֹא לְבֹנָה. כָּל הַמְּנָחוֹת בָּאוֹת מִן הַחִטִּין, וְזוֹ בָּאָה מִן הַשְּׂעוֹרִין. מִנְחַת הָעֹמֶר אַף עַל פִּי שֶׁבָּאָה מִן הַשְּׂעוֹרִין הָיָא הָיְתָה בָּאָה גֶּרֶשׂ, וְזוֹ בָּאָה קֶמַח. רַבָּן גַּמְלִיאֵל אוֹמֵר, כְּשֵׁם שֶׁמַּעֲשֶׂיהָ מַעֲשֶׂה בְהֵמָה, כָּךְ קָרְבָּנָהּ מַאֲכַל בְּהֵמָה:

[The husband] brings her meal-offering in a basket of palm-twigs and places it upon her hands in order to weary her. With all other meal-offerings, their beginning and their end are in ministering vessels; but with this, its beginning is in a basket of palm-twigs and its end in a ministering vessel. All other meal-offerings require oil and frankincense, but this requires neither oil nor frankincense. All other meal-offerings come from wheat, but this comes from barley. The meal-offering of the Omer, although it comes from barley, was in the ...

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143 **נדרים סייג לפרישות**

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

KEHOT'S NOTE

אבות פ"ג מי"ג.

144 **שנדרים סייג לפרישות**

The Mishnah teaches: "Vows are a fence for abstinence." The Alter Rebbe explains vows as a way to raise what one cannot yet raise by use.

Pirkei Avot 3:13 משנה אבות ג':י"ג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסֹרֶת, סְיָג לַתּוֹרָה. מַעֲשְׂרוֹת, סְיָג לָעשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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145 **כה תברכו**

"Thus shall you bless the children of Israel." The opening of a discourse in Likkutei Torah, Nasso, cited here.

Numbers 6:23 במדבר ו':כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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146 **בד"ה כה תברכו בפי' נשא**

There the Alter Rebbe explains that the soul in its source needs no repair, but the powers of the animal soul, which live from the energy of foods that come from nogah, bind a person to the world below.

KEHOT'S NOTE

לעיל כו, ג.

147 וזהו שארז"ל כל הנודר

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

KEHOT'S NOTE

ספרי ר"פ מטות. ובזח"ב (קטו, ב). ושם (צא, ב). ובח"ג שם (רנה, סע"א). [כ].

148 כל הנודר כאילו נודר בחיי המלך

On the section of vows the Sifrei says: "In vows, it is as one who vows by the life of the King; in an oath, as one who swears by the King Himself."

Sifrei Bamidbar 153:3–4 ספרי במדבר קנ"ג:ג-ד

... את שהסמיך את נדרו לדבר שאפשר לו - הרי זה נדר, ואם לאו - אינו נדר. או כשם שהנדרים שוים - כך אף בשבועה? ת"ל לאסור אסר מכל מקום. מה הפרש בין נדרים לשבועה? בנדרים - כנודר בחיי המלך; בשבועה - כנשבע במלך עצמו. אעפ"י שאין ראיה לדבר - זכר לדבר: מלכים ב ב חי ה' וחי נפשך אם אעזבך: לאסור אסר על נפשו - על נפשו הוא אוסר, ואינו אוסר על אחרים. שהיה בדין: ומה אם במקום שאין מפר נדרי עצמו, משנודר - הרי הוא מיפר נדרי עצמו ...

(Bamidbar 30:3) "A man, if he vow a vow, etc.": "A man": to exclude a minor. — But this would exclude (both) a minor and one who is thirteen years and one day old! — It follows (by induction that it does not), viz.: It is written here "vow," and elsewhere (Ibid. 6:2) "vow." Just as there, "ki yafli" (i.e., if he can clearly articulate his vow), so, here — whence it was ruled: If he were thirteen years and one day old, his vows stand. If he were twelve ...

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149 כאילו נודר בחיי המלך

One of the places in the Zohar the Kehot edition cites for vowing "by the life of the King."

Zohar, Mishpatim 8:393–10:404 ספר הזהר, משפטים ח':שצ"ג-י':ת"ד

150 כאילו נודר בחיי המלך

Another place in the Zohar the Kehot edition cites for vowing "by the life of the King."

Zohar, Pinchas 118:800–120:811 ספר הזהר, פנחס קי"ח:ת"ת-ק"כ:תת"י"א

151 תמים יהי' לרצון

Of a peace-offering: "it shall be perfect, to be accepted (leratzon)." Cited to show that the offering brings favor and elevation.

Leviticus 22:21 ויקרא כ"ב:כ"א

וְאִישׁ כִּי־יַקְרִיב זֶבַח־שְׁלָמִים לַה' לְפַלֵּא־נֶדֶר אוֹ לִנְדָבָה בַּבָּקָר אוֹ בַצֹּאן תָּמִים יִהְיֶה לְרָצוֹן כָּל־מוּם לֹא יִהְיֶה־בּוֹ׃

And whosoever bringeth a sacrifice of peace-offerings unto the L-RD in fulfilment of a vow clearly uttered, or for a freewill-offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish therein.

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KEHOT'S NOTE

ויקרא כב, כא.

152 וע' ברע"מ ס"פ יתרו דצ"א ע"ב

The Raaya Mehemna at the end of Yisro, cited in the text, and in the Kehot notes, for the saying that one who vows vows "by the life of the King."

Zohar, Yitro 32:528–33:537 ספר הזהר, יתרו ל"ב:תקכ"ח-ל"ג:תקל"ז

PARAGRAPH 19

153 וידבר דעשרת הדברות

There the Alter Rebbe explains that the Infinite Light, though far above Chochmah, rests in Chochmah, and the Torah comes from Chochmah; so by binding his mind to the wisdom of the Torah, even the essence of a person's soul, which is above wisdom, becomes included in the essence of the Infinite Light.

KEHOT'S NOTE

לעיל פ' במדבר טז, ג.

PARAGRAPH 20

154 נדרים סייג לפרישות

The Mishnah teaches: "Vows are a fence for abstinence." The Alter Rebbe applies it to those who vow for the sake of Heaven.

Pirkei Avot 3:13 משנה אבות ג':י"ג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסוֹרֶת, סְיָג לַתּוֹרָה. מַעֲשְׂרוֹת, סְיָג לָעשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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155 ומ"מ עכשיו צריך לומר בלי נדר

The previous maamar explains that one who vows separates from a thing by seeing how lofty its root is, and must therefore say "this is like a burnt-offering and like an offering," which are holy and set apart in their high root; it reads "when he shall utter (yafli) a vow" as "wondrous and hidden," as if vowing by the life of the King, whose root is the supernal life.

KEHOT'S NOTE

ראה לעיל פב, ב ובמ"מ לשם.

ואשה כי תדור נדר לה' כו' בנעוריה כו'

"And a woman, when she vows a vow to Havayah"

The Congregation of Israel, the "woman" of the vow, loves G-d in two ways: the cool love of a son for his father, which in exile can only subdue the physical and so needs vows as a fence; and the fiery love of a wife for her husband, drawn from the Torah, which transforms the physical and so "annuls" the vow. That Torah love is Yaakov's attribute of truth, constant self-nullification, through which the final, lasting redemption comes.

THE MAAMAR IN BRIEF

The maamar explains the law of a young woman's vow. The "woman" is the Congregation of Israel, whose root is very high, as the zakef gadol on the word shows; this "great raising up" is the higher teshuvah and the future redemption, when Israel will call G-d Ishi, "my Husband." That redemption comes in the merit of Yaakov, whose attribute is truth: not mere accuracy but constancy, like an unfailing spring, expressed in Torah study, in which the self is wholly nullified. Two loves are then described. A son's love for his father is natural but hidden and cool, because the soul is in exile, wrapped in other desires; it achieves only iskafya, subduing the physical, so vows are needed as a fence. A wife's love is fiery and drawn from the Torah, which even now, clothed in physical garments, is G-d's essence; it strips away foreign desires and achieves is'hapcha, transforming darkness, so the vow can be "annulled." Father and husband are prayer and Torah. The stages "daughter," "sister" and "mother" lead to the future marriage, when the moon will shine like the sun and Yaakov, the small-seeming stars, will not be ashamed.

OUTLINE

1 **The woman and her lofty root** ¶1–2

"The woman" is the Congregation of Israel. The zakef gadol on the word shows her very high source, the large hei, the supernal Shechinah; the zakef katan is the lower teshuvah, the return of the small hei.

2 **The higher teshuvah, the third redemption and Yaakov's truth** ¶3

The "great raising up" is the higher teshuvah and the future redemption, when Israel will call G-d Ishi. It comes in Yaakov's merit; his attribute is truth, meaning constancy, and it is expressed in Torah study, which is complete self-nullification.

3 **The son's love: hidden and cool** ¶4–6

Every soul has a natural love like a son's for his father, precious to G-d but unfelt and cool, because the soul is in exile, wrapped in other desires and in shame. It achieves only iskafya, and the soul must ask G-d to draw it out.

4 **The wife's love: fire drawn from the Torah** ¶7–10

A higher, fiery love comes through the Torah, which is G-d's essence even in its present garments. It strips away foreign desires, so that the soul and the Infinite Light are clothed together in the Torah, "both naked" and unashamed.

5 **Why vows: a fence at the feminine stage** ¶11–13

Permitted things conceal G-d unless they are elevated. One who cannot yet elevate them, at the stage of "a woman in her youth," needs vows as a fence for abstinence.

6 **Annulling the vow: Chochmah, Shabbos, prayer and Torah** ¶14–17

Receiving Chochmah through the Torah makes the soul "male," able to turn darkness into light, so the vow is annulled, especially on Shabbos. Father and husband are prayer and Torah; now is betrothal and the future is marriage, and a soul like Rabbi Shimon bar Yochai already lives in "her husband's house."

7 **Summary** ¶18–19

The two stages restated: the son's cool love, which needs vows, and the wife's fiery love from the Torah, which annuls them.

8 **Daughter, sister, mother; sun, moon and stars** ¶20–21

Three stages of closeness lead to the future union, when vav-hei will be like yud-hei. The present moon will be confounded and the future moon raised up, while Yaakov, the stars, whose smallness is self-nullification, will not be ashamed.

KEY CONCEPTS

The Congregation of Israel (Knesses Yisrael) כנסת ישראל

The collective source of all Jewish souls and the "woman" of the maamar; at her root she is the supernal Shechinah, the large hei.

Zakef gadol זקף גדול

A cantillation mark whose name means "great raising up"; here a sign of the very high root of the Congregation of Israel and of the higher teshuvah.

Truth (emes) אמת

Yaakov's attribute, understood as constancy, what never fails or changes, rather than only the opposite of falsehood. It is expressed in Torah study, which is complete self-nullification.

Iskafya and is'hapcha אתכפיא ואתהפכא

Subduing one's desires as against transforming them, turning darkness into light. The son's love achieves the first; the wife's fiery love, drawn from the Torah, achieves the second.

The love of a son and the love of a wife אהבת הבן ואהבת אשה

The natural, hidden and cool love every soul has for G-d, as against the fiery love drawn from the Torah, which leaves no other desire.

Betrothal and marriage (erusin and nisuin) אירוסין ונשואין

Israel's present bond with G-d, receiving only the Torah's outer dimension, and the future one, when its inner dimension will be revealed and Israel will call G-d Ishi, "my Husband."

SECTION 1 · ¶1–2

The woman and her lofty root

1 ואשה כי תדור[1,2] נדר לה' כו' בנעוריה כו'. ואשה היא כנס"י [כנסת ישראל] מקור כל נשמות ישראל

"And a woman, when she vows a vow to Havayah," etc., "in her youth," etc. "And a woman" is the Congregation of Israel (Knesses Yisrael), the source of all the souls of Israel.

> The maamar opens with the law of vows in Parshas Matos: a young woman, still in her father's house, who makes a vow. The Alter Rebbe reads "the woman" as the Congregation of Israel (Knesses Yisrael), the collective source from which every Jewish soul comes.

ולכן טעמו זקף גדול שמורה שהוא ממקום גבוה מאד.[3,4] כמארז"ל [כמאמר רבותינו זכרונם לברכה] ישראל עלו במחשבה[5,6] ה' בחכמה יסד ארץ.[7]

And therefore its cantillation note is a zakef gadol, which indicates that it is from a very high place, as our Sages, of blessed memory, said, "Israel arose in [G-d's] thought"; "Havayah founded the earth with Chochmah (wisdom)."

> In the Torah's cantillation, the word "And a woman" carries a zakef gadol, a note whose name means "great upright"; its raised form is taken as a sign of a very high source. Two sayings show how high: Israel "arose in thought" before the world was created, and "Havayah founded the earth with Chochmah," the "earth" here being the receiving level that is rooted in G-d's own wisdom.

(ועיין בזהר ר"פ בשלח) (דמ"ד א') ע"פ ושם אשה גדולה[8,9] ובפי' הרמ"ז [הרב משה זכות] שם, ועיין ברבות ויצא פ"ע ע"פ הגדולה לאה[10] גדולה במתנותיה[11] כו'

(And see the Zohar at the beginning of Parshas Beshalach) (page 44a) on the verse "And there was a great woman there," and in the Ramaz's commentary there. And see [Midrash] Rabbah, Vayetzei, chapter 70, on the verse "the elder (hagedolah) [was] Leah": great in her gifts, etc.;

> References follow. The Zohar at the start of Beshalach expounds "And there was a great woman there," said of the woman of Shunem who hosted the prophet Elisha, with the commentary of the Ramaz (Rabbi Moshe Zacuto). The Midrash on Leah, called hagedolah, "the elder," reads the word as "great": great in her gifts.

ויהודה לעולם תשב[12] כו' יוסף לשעה כו', ועמ"ש סד"ה ויגש אליו יהודה ובד"ה בכ"ה בכסליו[13] בענין ה' קטנה רחל.

"And Yehudah shall abide forever," etc.; Yosef for a time, etc. And see what is written at the end of the discourse beginning "And Yehudah approached him," and in the discourse beginning "On the twenty-fifth of Kislev," on the subject of the small hei, Rachel.

> The Midrash explains that Leah's gifts were lasting, kingship through Yehudah, who "shall abide forever," while Rachel's were temporary, "Yosef for a time." The text links Rachel with the "small hei"; Leah, the "great" one, points to the large hei of the next paragraph.

2 ועמ"ש בד"ה שיר השירים[14] בענין שכינתא עילאה וזהו ה' גדולה. וזהו ענין כנס"י [כנסת ישראל] כמ"ש ע"פ אחת היא יונתי.[15]

And see what is written in the discourse beginning "The Song of Songs," on the subject of the supernal Shechinah (Shechinta ila'ah); and this is the large hei. And this is the meaning of the Congregation of Israel, as is written on the verse "She is one, my dove."

> The large hei is the "supernal Shechinah" (Shechinta ila'ah), the higher of two levels of the Divine Presence that Kabbalah distinguishes. At her root the Congregation of Israel is this higher level, as explained on the verse "She is one, my dove."

וזהו ענין זקף גדול. עמ"ש ע"פ וזוקף לכל הכפופים ובד"ה אדי שפתי תפתח[16] בענין וזוקף בשם.[17] אך יש זקף קטן והוא ענין תשובה תתאה תשוב[18] ה' קטנה.[19]

And this is the meaning of the zakef gadol. See what is written on the verse "and raises up (zokef) all who are bowed down," and in the discourse beginning "Ado-nai, open my lips," on the subject of "and he straightens up (zokef) at the Name." However, there is a zakef katan, and this is the lower teshuvah (return): tashuv hei, "the small hei returns."

> That is why "And a woman" carries a zakef gadol, a "great raising up." The same word appears in "He raises up (zokef) all who are bowed down" and in the rule that one who bows in prayer straightens up at G-d's Name. There is also a zakef katan, a "small raising up," which is the lower teshuvah: teshuvah is read as tashuv hei, "the hei returns," here the small hei.

SECTION 2 • ¶3

The higher teshuvah, the third redemption and Yaakov's truth

3 ויש זקף גדול ענין תשובה עילאה והוא ע"ד שנתבאר לקמן בד"ה אלה מסעי[20] בענין ואלה מסעיהם למוצאיהם[21] ובד"ה יונתי בחגוי[22,23] בענין קומי לך.

And there is a zakef gadol, the matter of the higher teshuvah (return); and this is along the lines of what is explained below in the discourse beginning "These are the journeys," on the subject of "and these are their journeys according to their goings forth," and in the discourse beginning "My dove, in the clefts of the rock," on the subject of "Arise for yourself."

> Above the lower teshuvah stands the higher teshuvah, which corresponds to the zakef gadol, the "great raising up." Two discourses treat it: one on the Israelites' journeys "according to their goings forth," and one on "My dove, in the clefts of the rock," where the call "Arise" expresses this raising up.

וזהו ביום ההוא אקים את סוכת דוד[24] ועמ"ש בענין צדקה[25] כל פרוטה מצטרפת לחשבון גדול.[26]

And this is [the meaning of] "On that day I will raise up the sukkah of David." And see what is written on the subject of charity: "every perutah joins together into a great sum."

> The same "raising up" is G-d's promise, "On that day I will raise up the sukkah of David." The reference to charity, where "every perutah (small coin) joins together into a great sum," adds another use of the word "great" (gadol) that echoes the zakef gadol.

וע"פ יתקע בשופר גדול[27] ובענין שמו הגדול ולכן נק' כנס"י [כנסת ישראל] אשה כדכתיב ביום ההוא נאום[28] ה' תקראי אישי (בהושע סי' ב').

And [see] on the verse "A great shofar shall be blown," and on the subject of "His great Name." And therefore the Congregation of Israel is called "woman" (ishah), as it is written, "On that day, says Havayah, you will call [Me] Ishi (my Husband)" (in Hoshea, chapter 2).

> More instances of "great": the "great shofar" of the final redemption and G-d's "great Name." Because of her lofty root, the Congregation of Israel is called "woman" (ishah), and Hoshea foretells that in the future she will call G-d Ishi, "my Husband."

וצריך להבין מהו ביום ההוא ולא עכשיו. ועיין מזה בגמרא רפ"ח דפסחים. דהנה שלשה גאולות הן (ועיין בפ' וישלח קס"ט סע"א [סוף עמוד א])

Now we need to understand: what is [meant by] "on that day," and not now? And see on this in the Gemara, at the beginning of chapter 8 of Pesachim. For there are three redemptions (and see Parshas Vayishlach, 169a, end of the side):

> The question: why does the prophet say this only "on that day," in the future, and not now? The answer, which the Talmud in Pesachim and the Zohar also discuss, starts from the idea that there are three redemptions.

גאולה ראשונה בחי' חסד בזכות אברהם[29] גאולה שניה בזכות יצחק[30] ולכן לא היתה גאולה שלימה.

the first redemption was the level of Chesed (kindness), in the merit of Avraham; the second redemption was in the merit of Yitzchak; and therefore it was not a complete redemption.

> The first redemption had the quality of Chesed (kindness) and came in the merit of Avraham; the second came in the merit of Yitzchak. The text says that for this reason it was not a complete redemption.

גאולה שלישית בזכות יעקב[31,32] (עיין מזה באלשיך בתהלים סי' כ"ד. שזהו ענין מארז"ל [מאמר רבותינו זכרונם לברכה]) (פ"ח [פרק ח'] דפסחים דפ"ח א') ע"פ והלכו עמים רבים[33] כו'

The third redemption is in the merit of Yaakov (see on this the Alshich on Psalms, chapter 24). This is the meaning of the saying of our Sages, of blessed memory (chapter 8 of Pesachim, page 88a), on the verse "And many peoples shall go," etc.,

> The third and final redemption will come in the merit of Yaakov. This is how the Talmud reads Yeshayahu's prophecy that "many peoples shall go... to the house of the G-d of Yaakov": the future is tied to Yaakov specifically.

אל בית אלקי יעקב לא כאברהם שכתוב בו הר בהר ה' יראה ולא כיצחק שכתוב בו שדה[34] שנאמר ויצא יצחק לשוח בשדה[35] אלא כיעקב שקראו בית כו' ועיין מזה בפ' יתרו (דס"ט סע"ב [סוף עמוד ב]) ובמק"מ [ובמקדש מלך] שם.

"to the house of the G-d of Yaakov": not like Avraham, of whom "mountain" is written, "On the mountain of Havayah it will be seen"; and not like Yitzchak, of whom "field" is written, as it is said, "And Yitzchak went out to meditate in the field"; but like Yaakov, who called it "house," etc. And see on this in Parshas Yisro (69b, end of the side), and in the Mikdash Melech there.

> The Talmud contrasts the names the Patriarchs gave the place of the Temple: Avraham called it a "mountain," Yitzchak a "field," and Yaakov a "house." The future follows Yaakov's "house," the most settled of the three.

(פקודי רכ"א ב'. רל"ב א' ב') ועמ"ש מענין בית סד"ה השמים כסאי[36,37] ובד"ה מזמור שיר חנכת הבית,[38] ועמ"ש בד"ה יחיינו מיומים בענין ביום השלישי יקימנו.[39]

(Pekudei, 221b; 232a-b.) And see what is written on the subject of "house" at the end of the discourse beginning "The heavens are My throne," and in the discourse beginning "A psalm, a song at the dedication of the House"; and see what is written in the discourse beginning "He will revive us after two days," on the subject of "on the third day He will raise us up."

> Further references on the theme of "house": discourses on "The heavens are My throne" and on the psalm for the dedication of the House. The verse "on the third day He will raise us up" is also cited for the third redemption.

והוא בחינת יעקב בחיר שבאבות ועמ"ש בד"ה כנשר יעיר[40] כו' ה' בדד ינחנו[41] וכתיב וישכון ישראל בטח בדד עין יעקב.[42]

And this is the level of Yaakov, the choicest of the Patriarchs. And see what is written in the discourse beginning "As an eagle stirs up," etc.: "Havayah alone did lead him"; and it is written, "And Israel dwelt in safety, alone, the fountain of Yaakov."

> Yaakov is "the choicest of the Patriarchs." Two verses about Israel being led by G-d "alone" and dwelling "alone" in safety, "the fountain of Yaakov," are brought to describe Yaakov's level.

שהוא בחינת אמת כדכתיב תתן אמת ליעקב,[43] והתורה נק' אמת כדכתיב תורת אמת היתה בפיהו[44] קרוב ה' כו' באמת[45] ואין אמת

For it is the level of truth, as it is written, "You will give truth to Yaakov." And the Torah is called truth, as it is written, "The Torah of truth was in his mouth"; "Havayah is near," etc., "in truth"; and there is no truth

> Yaakov's attribute is truth (emes): "You will give truth to Yaakov." The Torah, too, is called truth, and the Sages say that there is no truth but Torah.

אלא תורה[46] כמארז"ל [כמאמר רבותינו זכרונם לברכה] ברבות פ' צו פ"ז [פרק ז'] אין הגליות מתכנסות אלא בזכות המשניות[47] כמ"ש (בהושע סי' ח') גם כי יתנו בגוים עתה אקבצם.[48]

but Torah. As our Sages, of blessed memory, said in [Midrash] Rabbah, Parshas Tzav, chapter 7: "The exiles are gathered in only in the merit of the Mishnayos," as it is said (in Hoshea, chapter 8), "Even though they study (yisnu) among the nations, now I will gather them."

> Torah is what brings the final redemption: the Midrash says the exiles will be gathered only in the merit of studying Mishnah, reading Hoshea's yisnu as "they study." So Yaakov, truth, Torah and the last redemption are bound together.

ולהבין למה מדת יעקב נק' אמת וכי מדת אוי"ר [אהבה ויראה] מדת אברהם ויצחק אינם אמת ח"ו [חס ושלום]. גם מהו מדת יעקב באדם.

And [we need] to understand why the attribute of Yaakov is called truth: are the attributes of love and awe, the attributes of Avraham and Yitzchak, then not truth, G-d forbid? Also, what is the attribute of Yaakov in a person?

> Two questions follow. If Yaakov's attribute is truth, are love and awe, the attributes of Avraham and Yitzchak, not true, G-d forbid? And what is the attribute of Yaakov in a person's own service of G-d?

(ועיקר פי' אמת אין ר"ל [רוצה לומר] הפך מן השקר לבד ח"ו [חס ושלום] אלא היינו כמ"ש וכמוצא מים אשר לא יכזבו[49] מימיו דהיינו הפך נהרות המכזבים במשנה פ"ח [פרק ח'] דפרה שהוא מה שנפסקים לפעמים, וע' בפ' בשלח)

(And the essential meaning of "truth" is not only the opposite of falsehood, G-d forbid; rather, it is as it is written, "and like a spring of water whose waters do not deceive (lo yechazvu)": that is, the opposite of the "deceiving rivers" (mechazvim) in the Mishnah, chapter 8 of Parah, which are those that sometimes stop flowing. And see Parshas Beshalach)

> The answer begins with a definition: truth here means not merely "not false" but "unfailing." Yeshayahu speaks of a spring whose waters "do not deceive," using the word for lying, and the Mishnah calls rivers that sometimes stop flowing "deceiving rivers."

(מ"ד ב') ע"פ אל תכזב בשפחתך[50] שהיה נשמתו מסטרא דנוק' [דנוקבא] שאין לו קיום כי הוא אתר דמשתני,

(44b), on the verse "Do not deceive your maidservant": that his soul was from the side of Nukva (the feminine), which has no permanence, for it is "a place that changes";

> The Zohar on the Shunammite's plea, "Do not deceive your maidservant," says that her son's soul came from the side of Nukva, the feminine level, which has no permanence because it is "a place that changes."

ולכן הנהרות המכזבים פסולים לקידוש מי חטאת שצריך מים חיים ע"ד עץ החיים אתר דלא אשתני כמ"ש בפ' אמור ק"ז.

and therefore the "deceiving rivers" are unfit for sanctifying the waters of purification (mei chatas), which require living water, along the lines of the Tree of Life, "a place that does not change," as is written in Parshas Emor, 107.

> That is why the Mishnah disqualifies "deceiving rivers" for the waters of the red heifer, which require "living water." Living water is like the Tree of Life, which the Zohar calls "a place that does not change."

וזהו ענין אני הוי' לא שניתי.[51] וזהו עיקר האמת. (ועמ"ש מזה בביאור ע"פ אלה מסעי).

And this is the meaning of "I, Havayah, have not changed." And this is the essence of truth. (And see what is written on this in the explanation on the verse "These are the journeys.")

> This is the truth of G-d Himself: "I, Havayah, have not changed." The essence of truth is constancy, being unchanging and unfailing.

וכך בגאולת מצרים שירה נקבה ולעתיד יהיה שיר לשון זכר[52] שנאמר שירו להי' שיר חדש[53] כמ"ש ברבות בשלח ס"פ כ"ג[54] וע"ש בפי' בא ס"פ י"ח[55] ליל שמורים כו' נס עובר[56]

And so too, at the redemption from Egypt [the song was] shirah, a feminine [form], whereas in the Time to Come there will be shir, a masculine term, as it is said, "Sing to Havayah a new song (shir)," as is written in [Midrash] Rabbah, Beshalach, at the end of chapter 23. And see there, in Parshas Bo, at the end of chapter 18: "A night of watching," etc.; a passing miracle,

> The same idea appears in song. The Midrash says the songs of the past, including the one after the Exodus, are called shirah, a feminine form, because like a woman who gives birth again and again, troubles came again; the future song will be shir, masculine, for no troubles will follow. It also says the night of the Exodus brought only a "passing miracle."

אבל לע"ל [לעתיד לבוא] כו', ועמ"ש הרמ"ז [הרב משה זכות] פ' תשא (דקפ"ח ע"ב) בענין שיר זכר,[57] ועמ"ש ע"פ שפת אמת תכון לעד[58] בד"ה ושבתה הארץ[59] שבת לה'.[60]

but in the Time to Come, etc. And see what the Ramaz wrote in Parshas Tisa (188b) on the subject of the masculine shir; and see what is written on the verse "The lip of truth shall be established forever," in the discourse beginning "The land shall rest a Shabbos to Havayah."

> In the future, the Midrash continues, the night itself will become day. The Ramaz writes of the masculine shir, and "the lip of truth shall be established forever" links truth with what endures, as explained in a discourse on the Sabbatical year.

והנה מענין שיעקב נק' אמת עיין בביאור ע"פ וידעת היום[61,62] ועיין בפ' אחרי (ס"ו ב') מענין וזכרתי את בריתי יעקב[63] כו'.

Now, on the subject of Yaakov being called truth, see the explanation on the verse "And you shall know this day"; and see Parshas Acharei (66b) on the subject of "And I will remember My covenant with Yaakov," etc.

> More on Yaakov as truth: the explanation of "And you shall know this day," and the Zohar on "I will remember My covenant with Yaakov," a verse in which Yaakov is named first.

ועיין ברבות ויצא פ"ע[64] נטל הקב"ה שיחתן של אבות ועשאן מפתח לגאולתן של בנים[65] אתה אמרת והיה הוי' לי לאלקים[66] חייך כל טובות וברכות ונחמות שאני נותן לבניך איני נותן

And see [Midrash] Rabbah, Vayetzei, chapter 70: The Holy One, blessed be He, took the speech of the Patriarchs and made it a key to the redemption of the children. You said, "And Havayah shall be (vehayah) Elokim to me"; by your life, all the good things, blessings and consolations that I give to your children, I give

> The Midrash says G-d made the Patriarchs' words a key to their children's redemption. Yaakov had said, "And Havayah shall be (vehayah) Elokim to me," so G-d gives every blessing and consolation to his children with that word, vehayah, "and it shall be."

אלא בלשון הזה שנאמר והיה ביום ההוא יצאו[67] מים חיים מירושלים כו' והיה ביום ההוא יתקע[68] בשופר גדול.

only in this expression, as it is said, "And it shall be (vehayah) on that day, living waters shall go out from Jerusalem," etc.; "And it shall be (vehayah) on that day, a great shofar shall be blown."

> Two examples are prophecies of the final redemption that open with "And it shall be on that day": living waters going out from Jerusalem, and the great shofar.

הרי שכל בחינה דלעתיד זהו ע"ד בחי' וענין והיה הוי' לי לאלקים שאמר יעקב והיינו לפי שזהו ע"י התגלות עצמות אור א"ס ב"ה שלמעלי' [שלמעלה] מעלי' [מעלה / מעלת] מבחי' שם הוי' והוא מה שיתגלי' [שיתגלה] לע"ל [לעתיד לבוא]

We see, then, that every level of the Time to Come is along the lines of the level and the matter of "And Havayah shall be Elokim to me," which Yaakov said. And this is because it comes through the revelation of the essence of the Infinite Light (Or Ein Sof), blessed be He, which is far, far above the level of the Name Havayah; and this is what will be revealed in the Time to Come,

> So everything in the Time to Come follows the pattern of Yaakov's words. The reason given: what will be revealed then is the very essence of the Infinite Light, far above the level of the Name Havayah, and Yaakov's words, in which Havayah itself "shall be" something further, express that revelation.

והיינו ע"י בחי' יעקב וכמ"ש מזה סד"ה שובה ישראל עד[69] הוי' אלקיך, ועמ"ש ע"פ המאמ' [המאמר] פ' וישב (קפ"א ב') ירום מסטרא דאברהם[70] כו'

and this is through the level of Yaakov, as is written on this at the end of the discourse beginning "Return, O Israel, to Havayah your G-d." And see what is written on the saying in Parshas Vayeshev (181b): "He shall be exalted" — from the side of Avraham, etc.;

This revelation comes through the level of Yaakov, as explained in the discourse on "Return, O Israel, to Havayah your G-d." The Zohar in Vayeshev is cited, which assigns "He shall be exalted" to the side of Avraham.

מאד מסטרא דיעקב וזהו ואף את בריתי יצחק[71] ואף את בריתי אברהם כו', ודוגמא לדבר מ"ש כי כאשר השמים החדשים[72] כו' כן יעמוד זרעכם ושמכם.

"exceedingly" — from the side of Yaakov. And this is [the meaning of] "and also My covenant with Yitzchak, and also My covenant with Avraham," etc. And an example of the matter is what is written, "For as the new heavens," etc., "so shall your seed and your name endure."

The Zohar assigns "exceedingly," the highest term, to the side of Yaakov. The same order appears in "I will remember My covenant with Yaakov, and also My covenant with Yitzchak, and also My covenant with Avraham," where Yaakov comes first. The "new heavens" that "endure" illustrate the permanence of Yaakov's level.

והנה יש ג' קוין תורה ועבודה וגמ"ח [וגמילות חסדים][73, 74] ויעקב הוא בחי' תורה ויקם עדות ביעקב[75] כו' ועמ"ש סד"ה וארא אל אברהם[76] דאהוי"ר [דאהבה ויראה] הוא עדיין בחי' יש מי שאוהב

Now, there are three lines: Torah, avodah (service) and gemilus chassadim (acts of kindness); and Yaakov is the level of Torah: "He established a testimony in Yaakov," etc. And see what is written at the end of the discourse beginning "And I appeared to Avraham," that love and awe are still the level of "there is one who loves,"

The world stands on three pillars, or "lines": Torah, service and acts of kindness. Yaakov is the line of Torah: "He established a testimony in Yaakov." Love and awe, by contrast, still involve someone who loves: the person is still there, standing apart and feeling.

אבל עסק התורה הוא ביטול לגמרי ואינו תופס מקו' כלל וזהו עיקר גילוי בחי' אמת[77]

whereas occupation with Torah is complete self-nullification (bittul), and one takes up no room at all; and this is the essential revelation of the level of truth,

Torah study is complete self-nullification (bittul): the learner takes up no room of his own at all. That total nullification is the true revelation of the quality of truth.

דהיינו כמו דכולא קמיה כלא חשיב[78,79] כמ"ש בסש"ב [בספר של בינונים] פל"ה בהג"ה [בהגהה], והדרך שיזכה אדם לאור התורה הוא ע"י בחינת יעקב כמ"ש סד"ה מי מנה עפר יעקב:[80,81,82,83,84,85]

that is, as in "All before Him is considered as nothing," as is written in Sefer Shel Beinonim [Tanya], chapter 35, in the gloss. And the way for a person to merit the light of the Torah is through the level of Yaakov, as is written at the end of the discourse beginning "Who has counted the dust of Yaakov."

> It matches the Zohar's statement that "all before Him is considered as nothing," as the Tanya explains in a gloss to chapter 35. The way to merit the light of the Torah is through the quality of Yaakov, as explained in the discourse on "Who has counted the dust of Yaakov."

SECTION 3 • ¶4–6

The son's love: hidden and cool

4 ב דהנה כתיב הגידה לי שאהבה נפשי[86] כו'. פי' נפשי[87] שהוא ניצוץ אלהות שבכל אחד ואחד יש בו

2. For it is written, "Tell me, you whom my soul loves," etc. The meaning: "my soul," which is the spark of G-dliness that is in each and every one, has in it

> Section 2 begins with the verse "Tell me, you whom my soul loves." "My soul" is the G-dly spark in every Jew, and within that spark is a love, a longing to cleave to G-d.

בחי' אהבה לדבקה בו אף שאינו מרגיש כלל הוא מחמת שהנפש בגופו בגלות אצלו כמ"ש ואני בתוך הגולה[88] כמארז"ל [כמאמר רבותינו זכרונם לברכה] גלו לאדום[89,90] כו'

the quality of love, to cleave to Him. And though he does not feel it at all, this is because the soul in his body is in exile with him, as it is written, "And I was in the midst of the exile," as our Sages, of blessed memory, said, "They were exiled to Edom," etc.

> Most people do not feel this love at all, because the soul within the body is in exile together with the person. Yechezkel's words "And I was in the midst of the exile" are applied to it, and the Sages say that wherever Israel was exiled, even to Edom, the Shechinah went with them.

והיא אהבה הטבעית שבכל אחד ואחד מישראל כאהבת הבן אל האב[91] שאהבת הבן אל האב אינה כרשפי אש שהוא ברא כרעא דאבוה[92, 93, 94] דבר בפ"ע [בפני עצמו].

And this is the natural love that is in each and every one of Israel, like the love of a son for his father. For the love of a son for his father is not like flashes of fire, for he is "a son, his father's leg," a thing by itself.

> This hidden love is the natural love in every Jew, like a son's love for his father. Such love does not burn like flashes of fire: in the Talmud's idiom "a son is his father's leg," an extension of his father, and the text adds that he is also a thing in his own right.

5 והנה אהבת הבן אל האב אף שהבן אינו מקבל נחת ותענוג רק שהוא צועק אל אביו שיקרב אותו אליו אעפ"כ [אף על פי כן] האב מקבל תענוג מזה וכל מה שהוא צועק יותר האב מקבל תענוג יותר,

Now, as for the love of a son for his father: even though the son receives no satisfaction and delight, but only cries out to his father to bring him close to him, nevertheless the father receives delight from this; and the more he cries out, the more delight the father receives.

> A father delights in his son's love even when the son feels no pleasure himself and only cries out to be brought close. The more the son cries, the greater the father's delight.

וזהו אכלתי יערי[95] שהוא ברכות שלפני ק"ש [קריאת שמע] עם דבשי שהוא ק"ש [קריאת שמע] שהוא ענין מתיקות ותענוג שלמעלה מצעקת הבן שרוצה שתשוב נפשו אליו אף שאין נפשו מרגשת כלל שבחי' ניצוץ אלהות שבתוכו מעוטף ומלובש מרצונות אחרים

And this is [the meaning of] "I have eaten my honeycomb (yaari)," which is the blessings before the Shema, "with my honey," which is the Shema: this is the matter of the sweetness and delight Above from the cry of the son who wants his soul to return to Him, even though his soul does not feel at all; for the level of the spark of G-dliness within him is wrapped and clothed in other desires.

> The Song of Songs says, "I have eaten my honeycomb with my honey." The honeycomb is the blessings before the Shema and the honey is the Shema itself: they give "sweetness and delight" Above from the cry of the child who longs to return to G-d, even though his soul feels nothing, because its G-dly spark is wrapped in other desires.

ולכן אין האהבה כרשפי אש כי חמימות מרצונות עוה"ז מקררים אותו (עמ"ש בפ' שלח בד"ה בפ' נסכים).

And therefore the love is not like flashes of fire, for the warmth of the desires of this world cools him. (See what is written in Parshas Shelach, in the discourse beginning "In the section on the libations.")

> That is why this love is not fiery. The heat of worldly desires leaves the love for G-d cold: passion spent on other things cools the soul's longing.

וזהו זכרתי לך חסד נעוריך[96, 97, 98, 99, 100, 101] הוא דרך התחלת העבודה (ועמ"ש בשה"ש [בשיר השירים] בד"ה לריח שמניך[102] בענין נער ובד"ה והיה אור הלבנה[103] בענין ונערים ממשתה נגינתם כו') אהבת כלולותיך שהוא בחי' כלה ולא אשה.[104] לכתך אחרי במדבר.

And this is [the meaning of] "I remember for you the kindness of your youth," which is the manner of the beginning of the [divine] service (and see what is written in Shir HaShirim, in the discourse beginning "For the fragrance of your oils," on the subject of "youth" (naar), and in the discourse beginning "And the light of the moon shall be," on the subject of "and youths from the feast of their song," etc.); "the love of your bridal days (kelulosayich)," which is the level of a bride (kallah) and not of a wife; "your going after Me in the wilderness."

> Yirmeyahu's verse "I remember for you the kindness of your youth, the love of your bridal days, your going after Me in the wilderness" describes the beginning of divine service. "Bridal days" point to a bride (kallah), not yet a wife: a love before full union.

פי' אחרי היינו שהוא עדיין בבחינת אחוריים שהוא בחי' אתכפיא ולא בחי' אתהפכא חשוכא לנהורא וכמ"ש מזה בד"ה זכור את אשר עשה לך עמלק[105, 106] כו', ולכן הוא עדיין בבחינת מדבר ושממון ארץ ציה כו'.

The meaning of "after Me" (acharai) is that he is still on the level of the back (achorayim), which is the level of iskafya (subjugation) and not the level of is'hapcha (transformation), the turning of darkness into light, as is written on this in the discourse beginning "Remember what Amalek did to you," etc. And therefore he is still on the level of a wilderness and desolation, "a parched land," etc.

> "After Me" (acharai) is read as achorayim, "the back": service that is still external. It is iskafya, subduing one's desires, rather than is'hapcha, transforming them, the turning of darkness into light; so it remains a "wilderness," a dry and barren land.

וגם מדבר הוא לשון דיבור שמדבר דברים גשמיים ומ"ם פתוחה[107] מורה שמזה באו לו מחשבות זרות

And also, midbar (wilderness) is a term of speech (dibbur): that he speaks of physical things; and the open mem [of midbar] indicates that from this, foreign thoughts came to him.

> Midbar (wilderness) is also read as dibbur, "speech": talk about physical things. The word begins with an open mem, which hints at an opening through which foreign thoughts come in.

(וע"ד מה שנתבאר בד"ה וארשתיך לי[108] שסיבת המחשבות זרות מחמת ששכלו ומחשבתו פנויים כמשל החצר שאין לו קירוי והוא פתוח כו' ע"ש. ועיין מענין זכרתי לך חסד נעוריך כו' בפ' וישלח)

(And along the lines of what was explained in the discourse beginning "And I will betroth you to Me," that the cause of foreign thoughts is that one's intellect and thought are vacant, like the analogy of a courtyard that has no roof and is open, etc.; see there. And see on the subject of "I remember for you the kindness of your youth," etc., in Parshas Vayishlach)

> As explained elsewhere, foreign thoughts come when the mind is unoccupied, like a courtyard without a roof that is open to whatever falls in. The phrase "the kindness of your youth" is discussed in several places in the Zohar, listed here.

(קע"ו ב') אמור (ק"ג ב') שלח לך (קס"ח ב') פינחס (רנ"ז א') עקב (רע"ד א') רבות במדבר פ' ב' (ר"י"ב ד') ועמ"ש בד"ה קחו מאתכם תרומה.[109]

(176b), Emor (103b), Shelach Lecha (168b), Pinchas (257a), Eikev (274a), [Midrash] Rabbah, Bamidbar, chapter 2 (212d). And see what is written in the discourse beginning "Take from among you an offering."

> The list of Zohar passages continues, with the Midrash on Bamidbar and a discourse on "Take from among you an offering."

וזהו משכני[110] כי ידע אינש בנפשיה כאו"א [כל אחד ואחד] שהנפש אלהות שבו הוא מוטבע בחושך משכא דחויא שמכסה ומסתיר על אור הקדושה ואין חבוש מתיר עצמו.[111]

And this is [the meaning of] "Draw me (moshcheni)": for a person knows in himself, each and every one, that the G-dly soul within him is sunk in darkness, the "skin (mashcha) of the serpent," which covers and conceals the light of holiness; and a prisoner cannot free himself.

> "Draw me" expresses that the soul cannot rise by itself. Every person knows that his G-dly soul is sunk in darkness, "the skin of the serpent," which hides the light of holiness, and "a prisoner cannot free himself."

וזהו שכנס"י [שכנסת ישראל] מבקשת משכני שאתה תמשיך אותי מגלותי ואז אחריך נרוצה, ועמ"ש מזה בד"ה אדם כי יקריב מכם.[112, 113, 114]

And this is why the Congregation of Israel asks, "Draw me": that You draw me out of my exile, and then "after You we will run." And see what is written on this in the discourse beginning "When a man from among you brings an offering."

> So the Congregation of Israel asks G-d to draw her out of her exile, and only then can she say, "after You we will run." The first move has to come from Above.

6 וזהו איכה תרעה פי' שאין הבקשה בשבילנו לבד אלא דאל"כ [דאם לא כן] איכה תרעה שכנס"י [שכנסת ישראל] נק' רעיתי וקוב"ה [וקודשא בריך הוא] נק' רועה ישראל.[115]

And this is [the meaning of] "Where (eichah) do You pasture?" The meaning is that the request is not for our sake alone; rather, otherwise, "how (eichah) will You pasture?" For the Congregation of Israel is called "My beloved" (rayasi), and the Holy One, blessed be He, is called "the Shepherd (Ro'eh) of Israel."

> The verse continues, "Where (eichah) do You pasture?" The Alter Rebbe reads eichah as "how": our plea is not only for ourselves, for otherwise how would G-d "pasture"? The Congregation of Israel is called rayasi, "My beloved," and G-d is "the Shepherd of Israel," words from the same root as "pasture."

כמארז"ל [כמאמר רבותינו זכרונם לברכה] ישראל מפרנסין לאביהם שבשמים ר"ל [רוצה לומר] להיות התלבשות אור א"ס ב"ה במדות עליונות הנק' גופא חסד דרועא ימינא כו' כי הוא ית' מצד עצמו לאו מכל אלין מדות איהו כלל.[116]

As our Sages, of blessed memory, said, "Israel sustain their Father in heaven"; that is to say, that there be the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in the supernal attributes (middos), which are called "a body": "Chesed is the right arm," etc. For He, may He be blessed, in and of Himself, "is not of these attributes at all."

> The Sages' bold phrase "Israel sustain their Father in heaven" means that through Israel's service the Infinite Light is clothed in the supernal attributes, the Sefiros, which are called a "body," as in "Chesed is the right arm." In Himself G-d is not any of these attributes at all.

ועיין מה שכתוב ע"פ אני ישנה ולבי ער[117] גבי פי' תמתי מלשון שלימות כו' ע"ש ובד"ה הנך יפה רעיתי ולעיל ע"פ ראשי המטות[118] בענין לכו לחמו בלחמי.[119]

And see what is written on the verse "I sleep, but my heart is awake," regarding the explanation of "my perfect one" (tamasi) as a term of completeness, etc.; see there. And in the discourse beginning "Behold, you are beautiful, my beloved"; and above, on the verse "The heads of the tribes," on the subject of "Come, eat of my bread."

> Further references: the explanation of "I sleep, but my heart is awake," where tamasi ("my perfect one") is read as "completeness," the discourse on "Behold, you are beautiful, my beloved," and the earlier discourse on "The heads of the tribes" on "Come, eat of my bread."

איכה תרביץ בצהרים[120] שהוא לשון חמימות מרצונות אחרים (כי צהרים הוא עת תוקף החום ויש תוקף חום זר של תאוות גשמיות שעל זה נאמר ובושה החמה.[121] וחם הוא אבי כנען[122] ועיין בפרדס ערך חם ועיין מכ"ז [מכל זה] בפ' ויקרא)

"Where do You rest [Your flock] at noon (tzohorayim)": this is a term for the heat of other desires (for noon is the time when the heat is at its strongest; and there is a foreign strength of heat, of physical cravings, of which it is said, "and the sun (chamah) shall be ashamed." And Cham is the father of Canaan; and see Pardes, the entry "Cham"; and see on all this in Parshas Vayikra)

> "Where do You rest [Your flock] at noon?" Noon is when the heat is strongest, and it stands for the heat of other desires, physical cravings. Of that foreign heat it is said "the sun (chamah) shall be ashamed"; chamah, the sun, is linked with heat and with Cham, the father of Canaan.

(י"ז ב') ובפ' בלק (קצ"ז א' ב') ובפרשה תרומה (קמ"ג ב') מענין אי כה ועיין מה שכתוב מזה בד"ה שוש אשיש.[123]

(17b), and in Parshas Balak (197a-b), and in Parshas Terumah (143b), on the subject of ei koh ("where is Koh"). And see what is written on this in the discourse beginning "I will greatly rejoice."

> The Zohar reads eichah as ei koh, "where is Koh," Koh being a Kabbalistic name of the Shechinah. The discourse on "I will greatly rejoice" discusses this further.

וזהו שלמה אהיה כעוטיה על עדרי חבריך שהוא לשון בושה כענין העטית עליו בושה[124] (בתלים סי' פ"ט)

And this is [the meaning of] "For why should I be as one who is veiled (ke'otyah) beside the flocks of your companions?": this is a term of shame, as in "You have covered him with shame" (in Psalms, chapter 89),

> "Why should I be as one who is veiled (ke'otyah)?" The word is read as shame, as in Tehillim, "You have covered him with shame."

ויעטו כמעיל בשתם[125] (שם סי' ק"ט) יעטו חרפה וכלימה[126] (שם סי' ע"א) ועי' בזהר בראשית (דף כ' ע"א).

"And let them be wrapped in their shame as in a robe" (there, chapter 109), "Let them be wrapped in reproach and disgrace" (there, chapter 71). And see the Zohar, Bereshit (page 20a).

> Two more verses in Tehillim use the same verb for being wrapped in shame and disgrace. The Zohar (I, 20a) sets this verse in the exchange between the sun and the moon before the moon was diminished, where "as one who is veiled" means being in shame.

גם לשון מעוטף ומלובש בעדרי חבריך שהוא מחשבות ודבורים מרצונות אחרים שנמשכים ונשפעים משרים עליונים שאין שום דבור ומחשבה למטה שאינו נשפע ונמשך מלמעלה.

It is also a term for being wrapped and clothed in "the flocks of your companions," which are thoughts and words from other desires, which are drawn down and flow from the supernal princes; for there is no speech or thought below that does not flow and is not drawn down from Above.

> Ke'otyah also means being wrapped and clothed in "the flocks of your companions": the thoughts and words of other desires. These flow down from the supernal "princes," the spiritual powers Above, for every word and thought below draws from Above.

(ועיין בזהר פ' ויצא) (דף קס"ב) בס"ת [בסתרי תורה] ע"פ והיה העטופים ללבן כו' אתכספן ומתעטפי. ובושה זו הוא ענין מה שאנו מבקשים ולא נבוש לעולם ועד עיין הפי' בד"ה ראיתי

(And see the Zohar, Parshas Vayetzei) (page 162), in the Sisrei Torah, on the verse "And the feeble ones (ha'atufim) were Lavan's," etc.: "they are ashamed (iskasfan) and wrapped (misatfei)." And this shame is the subject of our request, "and may we not be ashamed forever and ever"; see the explanation in the discourse beginning "I saw,

> The Zohar reads "the feeble ones (ha'atufim) were Lavan's" as those who are "ashamed and wrapped." This is the shame we pray to be spared in the blessing before the Shema, "and may we never be ashamed."

והנה מנורת זהב[127] ועי' בזהר פ' אמור (דפ"ט ע"ב) ע"פ לך אדני הצדקה ולנו בשת הפנים[128, 129] ונק' בחי' אלו ללבן.

and behold, a golden menorah." And see the Zohar, Parshas Emor (page 89b), on the verse "To You, Ado-nai, belongs righteousness, and to us shamefacedness"; and these levels are called "Lavan's" (lelavan).

> The Zohar in Emor, on "To You, Ado-nai, belongs righteousness, and to us shamefacedness," is cited on the same shame. These levels are called "Lavan's."

וזהו ענין עדרי חבריך וכמו שכתוב ברבות בשה"ש [בשיר השירים] מה שאין כן הקשורים ליעקב שמקושרים בקשר אמיץ וחזק בו ית'

And this is the meaning of "the flocks of your companions," as is written in [Midrash] Rabbah on Shir HaShirim. Which is not so with "the bound ones (hakesurim), Yaakov's," who are bound with a firm and strong bond to Him, may He be blessed,

> This is the meaning of "the flocks of your companions," as the Midrash on the Song of Songs explains. In contrast, "the bound ones (kesurim) were Yaakov's": those who belong to Yaakov are bound to G-d with a firm and strong bond.

וכמו שכתוב בזהר פ' אחרי (דע"ג) ג' דרגין אינון מתקשרין דא בדא קוב"ה [קודשא בריך הוא] אורייתא וישראל.[130] ועיין מה שכתוב מזה בביאור על פ' נשא את ראש בני גרשון[131] בענין קטרת:[132, 133, 134]

as is written in the Zohar, Parshas Acharei (page 73): "There are three levels bound one to another: the Holy One, blessed be He, the Torah, and Israel." And see what is written on this in the explanation on the passage "Take the head count of the sons of Gershon," on the subject of the incense (ketores).

> As the Zohar says, three are bound together: the Holy One, blessed be He, the Torah, and Israel. The bond to G-d runs through the Torah, the attribute of Yaakov.

SECTION 4 • ¶7–10

The wife's love: fire drawn from the Torah

7 ג והנה יש עוד בחי' אהבה שהוא אהבת אשה אל איש שהיא אהבה כרשפי אש ואין לו רצונות אחרים כלל, שהוא ע"י התורה כמ"ש ועמך לא חפצתי[135] רק ואל אישך תשוקתך[136]

3. Now, there is yet another level of love, which is the love of a wife for her husband, which is a love like flashes of fire, and he has no other desires at all; [a love] that comes through the Torah, as it is written, "And besides You I desire nothing," only "and your longing shall be for your husband."

> Section 3 introduces a higher love: a wife's love for her husband, burning like "flashes of fire," in which the person wants nothing else at all. This love comes through the Torah, and two verses express it: "Besides You I desire nothing," and "your longing shall be for your husband."

(ועמ"ש מענין אהבה זו בד"ה נאוו לחייך בתורים[137, 138] בענין תורי זהב[139] וזהו ושם אשתו[140] כו' בת מי זהב שבחי' אהבה זו היא בבחי' כמעלת הזהב על הכסף,

(And see what is written on the subject of this love in the discourse beginning "Your cheeks are comely with rows (torim)," on the subject of "rows of gold." And this is [the meaning of] "and the name of his wife," etc., "the daughter of Mei-zahav (waters of gold)": for this level of love is on a level like the superiority of gold over silver;

> A cross-reference: the discourse on "Your cheeks are comely with rows... rows of gold" explains this love. The wife of the Edomite king Hadar is called "daughter of Mei-zahav (waters of gold)": this love is to the earlier one as gold is to silver.

וגם פי' בת מטרד יי"ל [יש לומר] שהוא טרדת אהי"ר [אהבה רבה] זו עד שאין לו שום רצון אחר כלל) וזהו בכל לבבך[141] וכמ"ש במ"א בד"ה ענין ק"ש [קריאת שמע][142]

and also, the meaning of "the daughter of Matred" may be said to be the preoccupation (tirdas) of this great love (ahavah rabbah), to the point that he has no other desire at all.) And this is [the meaning of] "with all your heart," as is written elsewhere, in the discourse beginning "The matter of the Shema."

> The name Matred is read as tirdah, "preoccupation": this great love absorbs a person so fully that no other desire remains. It is loving G-d "with all your heart."

והיינו מחמת רוב חשקו וחפצו אליו יתי כרשפי אש שלהבת[143] מתלהבת בבחי' בהעלותך את הנרות[144] ואהבה רבה זו הוא נמשך ע"י התורה

That is, because of the greatness of his passion and desire for Him, may He be blessed, like flashes of fire, a flame that blazes up, on the level of "When you raise up the lamps"; and this great love is drawn forth through the Torah

> Such love is an intense passion and desire for G-d, a flame that blazes up, like the lamps of the Menorah in "When you raise up the lamps." This great love is drawn from the Torah.

(כי ביום חתונתו זה[145] מתן תורה והתורה היא בחי' מימינו אש דת[146] שניתנה באש שחורה[147] ע"ג [על גבי] אש לבנה[148, 149] ועמ"ש בד"ה והיה לכם לציצית[150] בענין לזאת יקרא אשה[151]

(for "on the day of his wedding" — this is the Giving of the Torah; and the Torah is the level of "from His right hand, a fiery law," for it was given as black fire upon white fire. And see what is written in the discourse beginning "And it shall be for you as tzitzis," on the subject of "this one shall be called woman (ishah),

> The Sages read "on the day of his wedding" in the Song of Songs as the Giving of the Torah. The Torah is "a fiery law" from G-d's right hand, written as black fire upon white fire, and so it kindles fiery love. The discourse on tzitzis explains Adam's words at Chava's creation, "this one shall be called woman."

כי מאיש לוקחה ובד"ה אחרי ה' אלקיכם תלכו גבי ובקולו תשמעו[152] ובד"ה למען[153] תהיה תורת[154] ה' בפיך בפ' בא.

for from man (ish) was she taken"; and in the discourse beginning "After Havayah your G-d shall you walk," regarding "and to His voice shall you listen"; and in the discourse beginning "So that the Torah of Havayah may be in your mouth," in Parshas Bo.

> That verse continues, "for from man was she taken." Two further discourses are cited, on "and to His voice shall you listen" and on "so that the Torah of Havayah may be in your mouth."

ובחי' אה"ר [אהבה רבה] זו נק' אמת וזהו תתן אמת ליעקב[155] כי הקול קול יעקב[156] בחינת תורה כנ"ל ועמ"ש מזה בד"ה ביום השמיני עצרת).[157]

And this level of great love is called truth; and this is [the meaning of] "You will give truth to Yaakov," for "the voice is the voice of Yaakov," the level of Torah, as mentioned above. And see what is written on this in the discourse beginning "On the eighth day, an assembly (atzeres)."

> This great love is called truth, the attribute given to Yaakov. For "the voice is the voice of Yaakov" is the voice of Torah, as explained above in section 1.

וזהו שתיתי יני עם חלבי[158] שהיא בחי' תורה וזהו כי טובים דודיך[159, 160] היינו אה"ר [אהבה רבה] והוא נמשך מיין יינה של תורה.[161] וז"ש [וזהו שכתוב] ויאמר האדם אדם דלעילא.

And this is [the meaning of] "I have drunk my wine with my milk," which is the level of Torah. And this is [the meaning of] "For your love (dodecha) is better": that is, great love, and it is drawn from wine, the wine of Torah. And this is [the meaning of] what is written, "And the man (ha'adam) said": the Supernal Man (Adam).

> "I have drunk my wine with my milk" refers to Torah, and "your love is better than wine" to great love drawn from "the wine of Torah," in the Talmud's phrase. Adam's words when Chava was brought to him, "And the man said," refer to the supernal Man.

כמ"ש ועל דמות הכסא[162] דמות כמראה אדם כו'. זאת הפעם[163] התורה שנק' זאת[164] (פ"ה דמנחות נ"ג ב') שלעתיד תתגלה התורה מלבושיה וגשמיותה

As it is written, "And upon the likeness of the throne was a likeness like the appearance of a man (adam)," etc. "This time (zos hapa'am)": the Torah, which is called zos ("this") (chapter 5 of Menachos, 53b); for in the Time to Come the Torah will be unveiled from its garments and its physicality

> The supernal Man is the "likeness of a man" Yechezkel saw upon the throne. "This time" (zos hapa'am) refers to the Torah, which the Talmud calls zos, "this," as in "This is the Torah." In the Time to Come the Torah will be revealed without its garments of physical matters.

(ולכן נאמר ביום ההוא תקראי אישי.[165] שהתורה נקרא אור כמו שכתוב ותורה אור[166] וגם נקרא מים כמו שכתוב הוי כל צמא[167] לכו למים.

(and therefore it is said, "On that day you will call [Me] Ishi (my Husband)." For the Torah is called light, as it is written, "and the Torah is light"; and it is also called water, as it is written, "Ho, everyone who thirsts, go to the water."

> That is why "on that day" Israel will call G-d Ishi, "my Husband." The Torah is called both light ("the Torah is light") and water ("everyone who thirsts, go to the water").

והענין כמו שכתוב במ"א[168] על פי הללו אל בקדשו[169] בענין ג' בחינות אור מים רקיע כו' ע"ש. ועל דרך זה בתורה שהתורה כמו שהיא למעלה היא בחי' אור ובירידתה להתלבש למטה נק' מים יורדים מגבוה לנמוך.

And the matter is as is written elsewhere, on the verse "Praise G-d in His sanctuary," on the subject of three levels: light, water, firmament, etc.; see there. And in the same way with the Torah: the Torah as it is Above is the level of light, and in its descent to be clothed below it is called water, which descends from a high place to a low one.

> As explained elsewhere, there are three levels: light, water and firmament. The Torah as it is Above is light; when it descends to be clothed below it is called water, which flows from a high place to a low one.

ועיין מה שכתוב בד"ה שיר השירים בענין ב' בחינות חתן, ועכשיו כנסת ישראל מקבלת טפת חכמה עילאה בבחינת התלבשות מים רקיע,

And see what is written in the discourse beginning "The Song of Songs," on the subject of two levels of bridegroom. And now the Congregation of Israel receives the drop of supernal Chochmah (wisdom) on the level of enclothement, [as] water [and] firmament;

> Now the Congregation of Israel receives the "drop" of supernal Chochmah, which is the Torah, only in clothed form, at the levels of water and firmament, not as light.

אבל לעתיד שתתגלה פנימיות התורה[170] הוא בחינת אור, וזהו ענין תקראי אישי שתקבל מבחי' אור וכמו שכתוב הרמ"ז [הרב משה זכות] בפרשה פקודי (דף ר"כ ע"ב).

but in the Time to Come, when the inner dimension (pnimiyus) of the Torah will be revealed, it is the level of light. And this is the meaning of "you will call [Me] Ishi": that she will receive from the level of light, as the Ramaz wrote in Parshas Pekudei) (page 220b).

> In the future the inner dimension of the Torah will be revealed, which is the level of light; she will receive from that light, and that is why she will call G-d Ishi. The Ramaz is cited for this.

אך מ"מ גם עתה נמשך האור ע"י התלבשות כו' כנ"ל. וזהו אף הפעם כמו שהוא עתה מלובש בלבושים רבים בדברים גשמיים אעפ"כ [אף על פי כן] היא עצם מעצמי מעצמיותי שהוא פנימיות רצונו שהיא תורה שבכתב.[171,172]

Yet nevertheless, even now the light is drawn down through enclothement, etc., as mentioned above. And this is [the meaning of] "this time": even as it is now, clothed in many garments, in physical things, nevertheless it is "bone of my bones" (etzem me'atzamai), of my very essence (atzmiyusi), which is the inner dimension of His will, which is the Written Torah.

> Yet even now light is drawn down through the Torah's garments. So Adam's words "this time… bone of my bones" apply now too: despite its many physical garments, the Written Torah is G-d's very essence (etzem, "bone"), the inner dimension of His will.

8 ובשר מבשרי[173] לשון בשרא סומקא[174] תורה שבע"פ [שבעל פה] חומרות וחילוקים לזאת יקרא אשה אש ה' שהיא אהבה כרשפי אש

"And flesh of my flesh": a term [related to] "red flesh" (bisra sumka), the Oral Torah, stringencies and distinctions. "This one shall be called woman (ishah)": esh (fire) [and the letter] hei, which is a love like flashes of fire,

> "Flesh of my flesh" is read through the Talmud's phrase bisra sumka, "red flesh," and refers to the Oral Torah, with its stringencies and fine distinctions. Ishah (woman) is read as esh (fire) with the letter hei: a love like flashes of fire.

כי מאיש לוקחה זאת, כדכתיב כי ה' יתן חכמה[175] זו תורה שבכתב מפיו דעת ותבונה[176] זו תשבע"פ [תורה שבעל פה][177] כמ"ש ברבות כי תשא פמ"א [פרק מ"א / פרשה מ"א],[178]

"for from man (ish) was this one taken"; as it is written, "For Havayah gives wisdom" — this is the Written Torah — "from His mouth, knowledge and understanding" — this is the Oral Torah, as is written in [Midrash] Rabbah, Ki Sisa, chapter 41.

> "For from man was this one taken": this love is taken from the Torah. Proverbs says "Havayah gives wisdom; from His mouth, knowledge and understanding": wisdom is the Written Torah, and knowledge and understanding are the Oral Torah, the verse the Midrash on Ki Sisa discusses.

כי מחמת שנתפס ונדבק במוחו בשעה שהוא לומד ומכש"כ [ומכל שכן] כשהוא זוכר ואינו נשכח ממנו והוא בחי' זכר כמ"ש זכר חסדו[179]

For because it is grasped and cleaves in his mind at the time that he learns, and all the more so when he remembers it and it is not forgotten by him — and this is the level of "male" (zachar), as it is written, "He remembered (zachar) His kindness" —

> When Torah is grasped and held in the mind during study, and all the more when it is remembered and not forgotten, it is the quality of "male": zachar (male) and zachar (remember) are the same word, as in "He remembered His kindness."

אזי נקלט בו חכמתו ובינתו יתי' שהוא בחי' טפה הנמשך ממוח האב (עמ"ש מזה בד"ה שחורה אני ונאוה ובד"ה והדרת פני זקן).

then His wisdom and understanding, may He be blessed, are absorbed in him, which is the level of the drop drawn from the father's brain. (See what is written on this in the discourse beginning "I am black, but comely," and in the discourse beginning "And you shall honor the face of the elder.")

> Then G-d's wisdom and understanding take hold in the person, like the "drop" that comes from the father's brain at conception, an image Chassidus uses for the transmission of wisdom. The learner receives from G-d as a wife from her husband.

וזהו ויהיו שניהם ערומים[180] דהיינו שע"י אהבה זו דבחי' רשפי אש הוא מופשט מכל הרצונות זרות. ואין לו רצון אחר כלל. וכמ"ש ועמך לא חפצתי.[181]

And this is [the meaning of] "And they were both naked": that is, through this love, of the level of flashes of fire, he is stripped of all foreign desires, and has no other desire at all, as it is written, "And besides You I desire nothing."

> This is "And they were both naked": through this fiery love a person is stripped of all foreign desires and wants nothing besides G-d, as in "besides You I desire nothing."

ולא כמו אהבה שבקרירות שהוא מפני שמלובש עדיין ג"כ ברצונות זרים והוא רק בחי' אתכפיא.

Not like the love that is in coolness, which is because he is still also clothed in foreign desires, and it is only the level of iskafya (subjugation).

> That is unlike the cool love of the son, which still lives alongside foreign desires and is only iskafya, subduing them.

אבל ע"י אה"ר [אהבה רבה] זו דאתהפכא חשוכא ואין לו רצון אחר כלל רק לדבקה בו. נמצא אינו מלובש בלבושים זרים ובאתעדל"ת [ובאתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] לע"ל [לעתיד לבוא] שלא יכנף עוד מוריך.[182]

But through this great love, of the turning of darkness [into light], he has no other desire at all except to cleave to Him. It follows that he is not clothed in foreign garments. And through the arousal from below [comes] the arousal from above in the Time to Come, that "your Teacher shall no longer be cloaked."

> Fiery love is is'hapcha, turning darkness into light, with no desire left except to cleave to G-d, so the person is no longer clothed in foreign garments. This arousal from below brings an arousal from Above: in the future "your Teacher shall no longer be cloaked," and G-d's revelation will be unveiled.

9 וזהו ויהיו שניהם ערומים האדם ואשתו.[183] והיינו שלע"ל [שלעתיד לבוא] יהיה גילוי פנימיות התורה בלי לבושים.

And this is [the meaning of] "And they were both naked, the man and his wife": that is, in the Time to Come there will be a revelation of the inner dimension of the Torah without garments.

> In the future, Adam and his wife being "both naked" describes the Torah's inner dimension, revealed without garments.

אך גם זאת הפעם שהתורה מלובשת בלבוש כנ"ל עכ"ז [עם כל זה] הוא ע"ד ענין ויהיו שניהם ערומים. כי ע"י עסק התורה שנשמת האדם מלובשת בהתורה.

Yet even "this time," when the Torah is clothed in a garment, as mentioned above, it is nevertheless along the lines of "And they were both naked." For through occupation with the Torah, the soul of the person is clothed in the Torah.

> Yet even now, while the Torah is clothed, the same applies in a sense: when a person studies Torah, his soul is clothed in the Torah.

10 וכמ"כ [וכמו כן] ע"ז אור א"ס ב"ה נמשך ומתלבש בהתורה שזהו ענין עוסק בתורה לשמה[184, 185] לשם התורה.

And likewise, through this, the Infinite Light (Or Ein Sof), blessed be He, is drawn down and clothed in the Torah; and this is the meaning of "one who occupies himself with Torah lishmah": for the sake of the Torah.

> At the same time, the Infinite Light is drawn down and clothed in that same Torah. This is the meaning of studying Torah lishmah, "for its sake," that is, for the sake of the Torah itself.

נמצא הרי הקב"ה כביכול עם האדם העוסק בתורה מלובשים בלבוש אחד עד"מ שנים שמתכסים בטלית אחד ממש וכמ"ש מזה בד"ה כי ביום הזה יכפר,[186] והיינו דוקא כאשר האדם מופשט מרצונות זרים.

It follows, then, that the Holy One, blessed be He, as it were, and the person who occupies himself with Torah are clothed in one garment, by way of analogy like two who cover themselves with literally one tallis, as is written on this in the discourse beginning "For on this day He shall atone." And this is specifically when the person is stripped of foreign desires.

> So G-d and the person who studies are, as it were, clothed in one garment, like two people under literally one tallis. But this happens only when the person is stripped of foreign desires.

משא"כ כשיש לו רצון זר ולבושים צואים נק' הוא בבגדו והיא בבגדה[187] ויוציא ויתן כתובה.[188]

Which is not so when he has a foreign desire and soiled garments: this is called "he in his garment and she in her garment," and "he must divorce [her] and give [her] the kesubah."

> If he still has foreign desires, "soiled garments," it is like the Talmud's case of a husband who insists on "he in his garment and she in her garment": the law is that he must divorce her and pay her kesubah (marriage settlement).

אבל כשמופשט מרצון זר להיות ועמך לא חפצתי נמשך כמ"כ [כמו כן] מלמעלה כנ"ל, וזהו ולא יתבוששו[189] היינו שלא יהיה בחינת כעוטיה על עדרי חבריך הנ"ל.

But when he is stripped of foreign desire, so as to be [in the state of] "And besides You I desire nothing," there is likewise a drawing down from Above, as mentioned above. And this is [the meaning of] "and they were not ashamed": that is, that there will not be the level of "as one who is veiled beside the flocks of your companions," mentioned above.

> But when he is free of foreign desire and wants only G-d, the same is drawn down from Above. Then "they were not ashamed": there is no longer the shame of "one who is veiled beside the flocks of your companions."

וזהו ולא נבוש לעולם ועד ועמ"ש עוד בחינה גדולה יותר בפי' ולא יבשו עמי לעולם בד"ה ואכלתם אכול:[190]

And this is [the meaning of] "and may we not be ashamed forever and ever." And see what is written of a yet greater level in the explanation of "and My people shall never be ashamed," in the discourse beginning "And you shall eat, eating."

> This is what we pray for in "and may we never be ashamed." A still higher level is explained on Yoel's promise that G-d's people will never be ashamed.

SECTION 5 · ¶11–13

Why vows: a fence at the feminine stage

11 ד וזהו ואשה כי תדור נדר כו'. וצריך להבין מהו ענין הנדר לאסור על נפשה דברים המותרים.

4. And this is [the meaning of] "And a woman, when she vows a vow," etc. Now we need to understand: what is the matter of the vow, to forbid upon herself things that are permitted?

> Section 4 returns to the verse about the vow. Why would a woman forbid herself things the Torah permits?

והרי י"ל [יש לומר] דייך במה שאסרה לך תורה כמ"ש בשמונה פרקים להרמב"ם [להרבי משה בן מימון] פ"ד בשם הירושלמי פ"ט דנדרים.

And surely it can be said, "Let what the Torah has forbidden you suffice you," as is written in the Rambam's Eight Chapters, chapter 4, in the name of the Jerusalem Talmud, chapter 9 of Nedarim.

> The Jerusalem Talmud objects to vows: "Let what the Torah has forbidden you suffice you." The Rambam quotes this in his Eight Chapters, his introduction to Pirkei Avos.

אך הנה אין חילוק בין היתר לאיסור. רק שההיתר יכול להעלות לה'. אך כל זמן שאינו מעלהו הוא מכסה ומסתיר גם כן.[191]

However, there is in fact no difference between the permitted and the forbidden, except that the permitted can be elevated to G-d. But as long as he does not elevate it, it too covers and conceals.

> The answer: in one sense the permitted is no different from the forbidden, except that the permitted can be raised up to G-d. As long as it is not raised up, it too covers and conceals G-dliness.

12 וזהו ענין נדרים סייג לפרישות.[192,193] דהיינו קדש עצמך במותר לך.[194] מפני שרואה שלא יוכל להעלות הדבר ויוריד הדבר לגשמיות וממילא נמשך גם האדם אחריו לגשמיות.

And this is the meaning of "Vows are a fence for abstinence": that is, "Sanctify yourself in what is permitted to you." For he sees that he will not be able to elevate the thing, and he will bring the thing down into physicality, and as a result the person too is drawn after it into physicality.

> This explains the Mishnah "Vows are a fence for abstinence" and the Talmud's "Sanctify yourself in what is permitted to you." A person who sees that he cannot elevate something will instead drag it down into physicality, and he himself will be drawn down after it.

וזהו כובד ראש[195, 196] כי ישראל לי ראש ובחינה זו הוא מוסתר מחמת כובד הגשמיות המכסה ומסתיר כמשא כבד[197] כו' (עמ"ש מזה בד"ה מנורת זהב כולה)[198] וע"כ צ"ל פרישות.

And this is "heaviness of head" (koved rosh): for "Israel is to Me a head (rosh)," and this level is hidden because of the heaviness of physicality, which covers and conceals "like a heavy burden," etc. (see what is written on this in the discourse beginning "A menorah all of gold"). And therefore there must be abstinence.

> The Mishnah's koved rosh, the "heaviness of head" required for prayer, is read here as follows: Israel is G-d's "head," and this lofty root is hidden under the heaviness of physicality, which weighs on it like a heavy burden. That is why abstinence is needed.

אך זה שלא יוכל להעלות הדבר זהו כשהוא עדיין בחינת ואשה כו' בנעוריה. שהוא בחינת נוקבא.

However, this, that he will not be able to elevate the thing, is when he is still on the level of "And a woman," etc., "in her youth," which is the level of Nukva (the feminine)

> But being unable to elevate the permitted belongs to the stage of "a woman… in her youth," the level of Nukva, the receiving, feminine level.

(עד לא קבילת דכר כמשנ"ת [כמו שנתבאר] ע"פ לריח שמניך)[199] דהיינו אהבה ראשונה. בנעוריה בית אביה[200, 201] שהוא חסד נעוריך.[202] בית אביה כאהבת הבן אל האב.

("before she has received the male," as was explained on the verse "For the fragrance of your oils"), that is, the first love. "In her youth, in her father's house," which is "the kindness of your youth"; "her father's house," like the love of a son for his father.

> This is the stage before "she has received the male": the first love, the son's love in his father's house, which is "the kindness of your youth."

לא יחל דברו[203] כיון שהוא עדיין בחי' אשה נוקבא ואיש דרכו לכבש[204] ואין אשה דרכה לכבש כי נשים דעתן קלות[205] כמ"ש בד"ה שוש תשיש בפ' תזריע ובד"ה ויקחו אליך פרה.[206]

"He shall not profane his word": since he is still on the level of a woman, Nukva; and "it is the way of a man to conquer, and it is not the way of a woman to conquer," for "women are light of mind," as is written in the discourse beginning "You shall surely rejoice," in Parshas Tazria, and in the discourse beginning "And they shall take to you a heifer."

> So the vow must stand, "he shall not profane his word," since the person is still on the level of "woman," Nukva. The Alter Rebbe applies to this stage the Talmud's sayings that "it is the way of a man to conquer, not of a woman," and that "women are light of mind": at this stage the soul cannot yet conquer and transform the physical.

13 ולכן לא יוכל לברר ההיתר ולהעלותו למעלה. כי עדיין לא יוכל לבא לבחינת אתהפכא חשוכא לנהורא רק בחי' אתכפיא שזהו ענין לכתך אחרי במדבר כנ"ל

And therefore he cannot refine (levarer) the permitted and elevate it Above, for he still cannot come to the level of is'hapcha, the turning of darkness into light, but only the level of iskafya; which is the meaning of "your going after Me in the wilderness," as mentioned above.

> At this stage one cannot refine (levarer) the permitted and raise it up, because one can achieve only iskafya, not is'hapcha. That is "your going after Me in the wilderness," as explained earlier.

ולכן מה שהוא קצת מותרות יורידנו לגשמיות ועמ"ש ע"פ כי תצא למלחמה[207, 208] כו' גבי וגלחה את ראשה[209] כו'.

And therefore whatever is somewhat superfluous (mosros) will bring him down into physicality. And see what is written on the verse "When you go out to war," etc., regarding "and she shall shave her head," etc.,

> So even a little indulgence pulls him down into physicality. A related discussion appears in the discourse on the captive woman, "When you go out to war… and she shall shave her head."

SECTION 6 • ¶14–17

Annulling the vow: Chochmah, Shabbos, prayer and Torah

14 ובד"ה ונקדשתי בתוך[210] בנ"י [בני ישראל][211] גבי שערך כעדר העזים. ולכן מסכת נדרים הוא בסדר נשים שאינו רק כשהוא בחינת נוקבא. אבל ואם היו תהיה לאיש.

and in the discourse beginning "And I shall be sanctified among the children of Israel," regarding "your hair is like a flock of goats." And therefore Tractate Nedarim is in the Order of Nashim (Women), since it [applies] only when one is on the level of Nukva. But: "And if she shall be [married] to a man (ish)."

> Another reference: the discourse on "And I shall be sanctified among the children of Israel," on "your hair is like a flock of goats." This is why the tractate on vows is placed in the Order of Nashim (Women): vows belong to the feminine stage. The verse then turns to the woman who becomes a man's wife.

ואם בית אישה נדרה.[212] דהיינו כד קבילת דכר שמקבלת טפת חכמה עילאה שהיא התורה שהיא חכמתו יתי ואורייתא היכלא עילאה דקוב"ה [דקודשא בריך הוא].

"And if she vowed in her husband's house": that is, when she has received the male, receiving the drop of supernal Chochmah, which is the Torah, which is His wisdom, may He be blessed; and "the Torah is the supernal palace of the Holy One, blessed be He."

> "If she vowed in her husband's house" describes the stage after she has "received the male": the soul receives the drop of supernal Chochmah, the Torah, G-d's own wisdom, which is called His "supernal palace."

ואזי שניהם ערומים שמופשט מכל רצון זר. ואזי והפר את נדרה[213] דהיינו שהוא מהפך חשוכא לנהורא כי בחכמה אתבררו[214] כו'.

And then "both are naked," for he is stripped of every foreign desire. And then "he shall annul (hefer) her vow": that is, he transforms (mehapech) darkness into light, for "through Chochmah they are refined," etc.

> Then "both are naked," free of every foreign desire, and "he shall annul (hefer) her vow" is read as mehapech, "transforms": he turns darkness into light, for "through Chochmah they are refined."

(ועמ"ש בד"ה וכל בניך[215] בענין ורב שלום בניך[216] א"ת [אל תקרי] בניך אלא בוניך[217] שכדי להיות ורב שלום זהו ע"י בוניך דוקא משום דבחכמה אתבררו כו' ע"ש. ואיתא בפ' תזריע)[218]

(And see what is written in the discourse beginning "And all your children," on the subject of "and great shall be the peace of your children (banayich)": "do not read 'your children' but 'your builders' (bonayich)"; that for there to be "great peace," it is specifically through "your builders," because "through Chochmah they are refined," etc.; see there. And it is stated in Parshas Tazria)

> The Talmud reads "great shall be the peace of your children (banayich)" as "your builders (bonayich)," the Torah scholars: great peace comes specifically through them, because refinement comes through Chochmah. The Zohar on Tazria is then cited.

(מ"ב סע"ב [סוף עמוד ב]) ע"פ אשה כי תזריע וילדה זכר,[219] א"ר [אמר רבי] אחא אתתא מיומא דאתעברת לית בפומה

(42b, end of the side), on the verse "When a woman conceives and bears a male": Rabbi Acha said, "A woman, from the day she conceives, has nothing in her mouth

> The Zohar on "When a woman conceives and bears a male": from the day a woman conceives, all she speaks of is her child, hoping it will be male.

אלא ילידו דילה[220] אי להוי דכר ופי' הרמ"ז [הרב משה זכות] שעם היות הנוקבא בחינת גבורה עכ"ז [עם כל זה] ע"י יחודה עם החסדים נמתקו גבורותיה ונתבסמו עד

but her offspring, whether it will be male." And the Ramaz explains that although the Nukva is the level of Gevurah (restraint), nevertheless, through her union with the chassadim (kindnesses), her gevuros (severities) are sweetened and mellowed, until

> The Ramaz explains: Nukva is the level of Gevurah, but through her union with the chassadim (the kindnesses) her severities are sweetened and softened.

כי חפצה ותשוקתה שילידו דילה יהי' [יהיה] דכר דוקא שהוא בחינת חסדים ועיין בפ' שמיני (דל"ח סע"ב [סוף עמוד ב]) ע"פ ויקח אהרן את אלישבע[221,222] ובפי' הרמ"ז [הרב משה זכות] שם.[223]

her desire and longing is that her offspring be specifically male, which is the level of chassadim. And see Parshas Shemini (38b, end of the side), on the verse "And Aharon took Elisheva," and in the Ramaz's commentary there.

> In the end she longs for her child to be male, which stands for the chassadim. The Zohar on Aharon's marriage to Elisheva, with the Ramaz's commentary, is a parallel.

וכך הענין כאן שע"י היחוד עליון בעסק התורה שזורח בתוכה אור האלקות נעשה הנשמה בבחי' דכר והאיש דרכ ו לכבש ועמ"ש בד"ה והיה לכם לציצית[224] בפי' למען תזכרו[225] כו' שתהיו בבחי' זכרים כו'.

And so it is here: through the supernal union in occupation with Torah, within which the light of G-dliness shines, the soul comes to be on the level of the male (dechar), and "it is the way of a man to conquer." And see what is written in the discourse beginning "And it shall be for you as tzitzis," on the explanation of "so that you remember (tizkeru)," etc.: that you be on the level of males (zecharim), etc.

> So too here: through the supernal union in Torah study, in which G-dly light shines, the soul becomes "male" and able to "conquer." The discourse on tzitzis reads "so that you remember (tizkeru)" as "so that you become males (zecharim)."

וענין והפר לה אביה יי"ל [יש לומר] עפמ"ש [על פי מה שכתוב] בפ' אמור (דף ק' ע"ב)[226] בענין אחותי בת אבי היא[227] בזמנא דנטלי מבי אבא[228] כו'

And the matter of "her father annulled for her" may be explained according to what is written in Parshas Emor (page 100b), on the subject of "She is my sister, the daughter of my father": "at the time when they take from the house of Abba (the Father)," etc.;

> "Her father annulled for her" is explained from the Zohar on Avraham's words about Sarah, "She is my sister, the daughter of my father": it refers to the time when they receive from "the house of Abba," the Father, which is Chochmah.

והיינו בשבת שאז מאיר בנפש מבחינת חכמה שזהו ענין נשמה יתירה ואזי תוכל לבא לבחינת אתהפכא כו' וכמ"ש במ"א באריכות וע' מזה לקמן סד"ה ושמע אביה את נדרה.[229, 230]

that is, on Shabbos, for then there is an illumination in the soul from the level of Chochmah, which is the matter of the additional soul (neshamah yeseirah); and then she can come to the level of is'hapcha, etc., as is written at length elsewhere. And see on this below, at the end of the discourse beginning "And her father hears her vow."

> That is Shabbos, when light from Chochmah shines in the soul, the "additional soul" of Shabbos, and then the soul can reach is'hapcha. This is developed below, in the discourse on "And her father hears her vow."

15 וזהו מפירין נדרים בשבת[231] והארת שבת מאיר בכל יום בתפלה שבכל יום כמ"ש ע"פ להקריב לי במועדו.[232]

And this is [why] "vows may be annulled on Shabbos." And the illumination of Shabbos shines every day, in the prayer of each day, as is written on the verse "to offer to Me in its appointed time."

> This is why the Mishnah permits annulling vows on Shabbos: Shabbos is the time of Chochmah's light. That light shines every day too, in daily prayer, as explained on the daily offering, "to offer to Me in its appointed time."

ועיין בס' ש"ב [של בינונים] ס"פ י"ח ופרק י"ט ועמ"ש ע"פ והדל לא ימעיט[233] שאור אבא מאיר בכל[234] נש"י [נשמות ישראל] שזהו ענין

And see Sefer Shel Beinonim [Tanya], at the end of chapter 18 and chapter 19; and see what is written on the verse "and the poor shall not give less": that the light of Abba (the Father) shines in all the souls of Israel, which is the meaning of

> The Tanya (chapters 18 and 19) and the discourse on "and the poor shall not give less" explain that the light of Abba, which is Chochmah, shines in every Jewish soul.

כי קרוב אליך הדבר מאד.[235] והנה ארז"ל [אמרו רבותינו זכרונם לברכה] נערה המאורסה[236] אביה ובעלה מפירין נדריה[237] הפר האב כו'.

"For the thing is very near to you." Now, our Sages, of blessed memory, said, "A betrothed maiden: her father and her husband annul her vows. If the father annulled," etc.

> This is the meaning of "the thing is very near to you." The Mishnah teaches that a betrothed girl's vows are annulled by her father and her husband together.

והענין דאיתא ברבות בא (ס"פ ט"ו)[238] שעכשיו הוא בחינת וארשתיך לי[239] ולעתיד כתיב כי בועליך עושיך[240,241] בחינת נשואין וכ"ה בגמרא (רפ"ח דפסחים)

And the matter is that it is stated in [Midrash] Rabbah, Bo (at the end of chapter 15), that now is the level of "And I will betroth you to Me," while of the Time to Come it is written, "For your Maker is your husband (bo'alayich)," the level of marriage (nisuin). And so it is in the Gemara (at the beginning of chapter 8 of Pesachim),

> The Midrash explains that now is the stage of betrothal (erusin), "I will betroth you to Me," while the future will be marriage (nisuin), "your Maker is your husband." The Talmud in Pesachim says the same.

ע"פ ביום ההוא תקראי אישי[242] ככלה בית חמיה דהיינו בחינת נשואין משא"כ עכשיו הוא ככלה בית אביה שהוא בחינת אירוסין.

on the verse "On that day you will call [Me] Ishi": "like a bride in her father-in-law's house," that is, the level of marriage; whereas now it is "like a bride in her father's house," which is the level of betrothal (erusin).

> The Talmud reads "On that day you will call Me Ishi" to mean that Israel will then be "like a bride in her father-in-law's house," fully married, whereas now she is "like a bride in her father's house," only betrothed.

והיינו כי אורייתא סתים וגליא[243] ועכשיו לא נתגלה לנו רק חיצוניות התורה לכן נק' אירוסין לבד וכנ"ל בענין זאת הפעם כו'.[244]

That is, because "the Torah is concealed and revealed," and now only the outer dimension (chitzoniyus) of the Torah has been revealed to us; therefore it is called only betrothal, as mentioned above on the subject of "this time," etc.

> The reason: the Torah has a hidden and a revealed dimension, and now only its outer dimension is revealed to us. That is why the present bond is called only betrothal, as was said on "this time."

16 וע"כ צ"ל אביה ובעלה מפירין נדריה פי' אביה הוא ע"י עסק התפלה לעורר האהבה ויראה שתהיה בבחינת בת אבי[245] ולא זז מחבבה[246, 247] עד שקראה בתי[248] ואח"כ ובעלה היינו עסק התורה כו'

And therefore it must be that "her father and her husband annul her vows." The meaning: "her father" is through occupation with prayer, to arouse love and awe, so that she be on the level of "the daughter of my father," and "He did not cease cherishing her until He called her 'my daughter'"; and afterwards, "and her husband," which is occupation with Torah, etc.

> So both are needed to annul. "Her father" is prayer, which arouses love and awe and brings the soul to the level of "the daughter of my father"; as the Midrash says, the king loved his daughter until he called her "my daughter." Then comes "her husband," Torah study.

משא"כ כל האומר אין לי אלא[249] תורה אפילו תורה אין לו וכמ"ש בד"ה וכל בניך הנ"ל בענין על שלא ברכו בתורה תחלה.

Which is not so [with] "whoever says, 'I have only Torah,' does not have even Torah," as is written in the discourse beginning "And all your children," mentioned above, on the subject of "because they did not first recite the blessing over the Torah."

> Torah alone is not enough: "whoever says, 'I have only Torah,' does not have even Torah." The discourse cited explains the Sages' words about not first reciting the blessing over the Torah.

17 וזהו אביה ובעלה מפירין אביה היינו בחי' יו"ד ובעלה היינו בחינת ו' שהוא קול התורה.

And this is [the meaning of] "her father and her husband annul": "her father" is the level of the yud, and "her husband" is the level of the vav, which is the voice of the Torah.

> "Her father" corresponds to the yud of G-d's Name, which is Chochmah, and "her husband" to the vav, which is "the voice of Torah."

אכן לעתיד שיתגלה פנימית התורה זהו ענין בית אישה בחי' תקראי אישי וכן כגון רשב"י [רבי שמעון בר יוחאי] שתורתו אומנתו[250]

However, in the Time to Come, when the inner dimension of the Torah will be revealed, this is the matter of "her husband's house," the level of "you will call [Me] Ishi." And so too [one] such as Rabbi Shimon bar Yochai, whose Torah [study] was his occupation,

> In the future, when the Torah's inner dimension is revealed, the soul will be in "her husband's house," calling G-d Ishi. Even now there were people like Rabbi Shimon bar Yochai, whose Torah study was his whole occupation.

כמו שאמר בחד קטירא אתקטרנא[253, 252, 251] כו' שלא היה בבחינת נפרד אפילו רגע אחד ע"ד משנ"ת [מה שנתבאר] בד"ה ואלה המשפטים[254] גבי נשמות דאצילות כו'

as he said, "With one knot I am bound," etc., for he was not in a state of separateness even for one moment, along the lines of what was explained in the discourse beginning "And these are the ordinances," regarding the souls of the World of Atzilus (Emanation), etc.;

> Rabbi Shimon said, "With one knot I am bound": he was never separate from G-d even for a moment, like the souls of Atzilus described in the discourse on "And these are the ordinances."

ע"ש ועיין ברבות סדר נח פל"ה ולא היה צריך לעורר את האהבה וע"כ היה פטור מן התפלה וזהו ענין ואם בית אישה כו' ועמ"ש סד"ה מה טובו בענין משכנותיך ישראל:[255]

see there; and see [Midrash] Rabbah, the order of Noach, chapter 35. And he did not need to arouse the love, and therefore he was exempt from prayer. And this is the meaning of "And if in her husband's house," etc. And see what is written at the end of the discourse beginning "How goodly," on the subject of "your dwellings, O Israel."

> The Midrash cited counts his generation among those in which the rainbow was not seen, a sign of his great merit. He did not need prayer to arouse love, and so he was exempt from prayer, as the Talmud says of those whose Torah is their occupation. That is the stage of "her husband's house."

SECTION 7 • ¶18–19

Summary

18 קיצור ואשה כי תדור. ואשה היינו בחי' נוקבא והיינו בנעוריה עד לא קבילת דכר וכמ"ש חסד נעוריך כו'

Summary. "And a woman, when she vows." "And a woman" is the level of Nukva, that is, "in her youth," before she has received the male, as it is written, "the kindness of your youth," etc.;

> A summary of the maamar begins. "A woman" is Nukva, the stage "in her youth," before she has received from the male: "the kindness of your youth."

לכתך אחרי בבחינת אחוריים. אהבה בקרירות כאהבת הבן אל האב ועז"נ [ועל זה נאמר] משכני אחריך נרוצה.[256] הגידה לי שאהבה נפשי.[257]

"your going after Me": on the level of the back. A love in coolness, like the love of a son for his father; and of this it is said, "Draw me, after You we will run." "Tell me, you whom my soul loves":

> "Your going after Me" is service from "the back": a cool love, like a son's for his father, which needs "Draw me, after You we will run" and the plea "Tell me, you whom my soul loves."

דאל"כ [דאם לא כן] איכה תרעה ישראל מפרנסין לאביהם שבשמים ע"י אהבת הבן ג"כ אכלתי יערי עם דבשי.[258] שתים שלפניה וק"ש [וקריאת שמע] תפלה מיושב.

for otherwise, "how will You pasture?" "Israel sustain their Father in heaven" through the love of the son, too. "I have eaten my honeycomb with my honey": the two [blessings] before it, and the Shema; prayer [said] seated.

> Even the son's love matters Above, for otherwise "how will You pasture?": through it, too, Israel "sustain their Father in heaven." The honeycomb and honey are the two blessings before the Shema and the Shema itself, the part of prayer said seated.

שלמה אהיה כעוטיה בושה והעטופי' [והעטופים] ללבן. בחי' לכתך במדבר מם פתוחה. ואזי כי תדור שצ"ל נדרים סייג לפרישות[259] כי אין אשה דרכה לכבש:[260]

"For why should I be as one who is veiled": shame; and "the feeble ones were Lavan's." The level of "your going in the wilderness": an open mem. And then "when she vows," for there must be "vows, a fence for abstinence," since "it is not the way of a woman to conquer."

> "As one who is veiled" is the shame of the feeble ones that were Lavan's; "your going in the wilderness" is the open mem. At this stage vows are needed as "a fence for abstinence," for "it is not the way of a woman to conquer."

19 אכן ואם היו תהי' [תהיה] לאיש[261] כי הנה יש אהבה גדולה מאהבת הבן שהוא בקרירות כ"א ברשפי אש בחי' אשה ושם אשתו כו' מטרד בת מי זהב.[262] ועמך לא חפצתי[263] רק ואל אישך תשוקתך.[264]

However, "And if she shall be [married] to a man": for there is a love greater than the love of the son, which is in coolness; rather, [a love] in flashes of fire, the level of a wife: "And the name of his wife," etc., Matred, "the daughter of Mei-zahav." "And besides You I desire nothing," only "and your longing shall be for your husband."

> The second stage: "if she shall be married to a man." There is a love greater than the son's cool love: a wife's fiery love, hinted at in the names Matred and Mei-zahav, which wants nothing besides G-d.

והוא נמשך ע"י התורה שניתנה באש שחורה ע"ג [על גבי] אש לבנה ובבחי' זו נאמר ויהיו שניהם ערומים[265] הפך מבחי' כעוטיה. ביום ההוא תקראי אישי.[266] וגאולה זו בזכות יעקב שנק' אמת.

And it is drawn forth through the Torah, which was given as black fire upon white fire; and of this level it is said, "And they were both naked," the opposite of the level of "as one who is veiled." "On that day you will call [Me] Ishi." And this redemption is in the merit of Yaakov, who is called truth.

> It comes through the Torah, given as black fire upon white fire. It is the opposite of being veiled in shame: "both naked." This is the future "you will call Me Ishi," the redemption in the merit of Yaakov, who is called truth.

והנה זאת הפעם אף עתה כשמלובשת בגשמיות עכ"ז [עם כל זה] היא עצם מעצמי כו' וכיון שכן והפר את נדרה:[267]

Now, "this time": even now, when it is clothed in physicality, nevertheless it is "bone of my bones," etc. And since this is so, "he shall annul her vow."

> Even now, while the Torah is clothed in physical matters, it is "bone of my bones," G-d's very essence; and so "he shall annul her vow": the soul can transform the permitted instead of avoiding it.

SECTION 8 · ¶20–21

Daughter, sister, mother; sun, moon and stars

20 והנה נערה המאורסה אביה ובעלה מפירין נדריה.[268] פי' ע"ד לא זז מחבבה עד שקראה בתי[269] זהו הבחי' ראשונה בנעוריה בית אביה.

Now, "a betrothed maiden: her father and her husband annul her vows." The meaning is along the lines of "He did not cease cherishing her until He called her 'my daughter'": this is the first level, "in her youth, in her father's house."

> The Mishnah's betrothed girl, whose vows her father and husband annul together, is explained through the Midrash of the king who loved his daughter until he called her "my daughter": the first stage, "in her youth, in her father's house."

אח"כ לא זז מחבבה עד שקראה אחותי והוא ע"י עסק התורה ואזי הוא בחי' ואם היו תהי' [תהיה] לאיש.[270]

Afterwards, "He did not cease cherishing her until He called her 'my sister'": and this is through occupation with Torah, and then it is the level of "And if she shall be [married] to a man,"

> Next, "until he called her 'my sister'": this comes through Torah study, and it is the stage of "if she shall be married to a man."

כענין אחותי בת אבי היא[271] כו' ותהי לי לאשה והיינו עדיין בחי' אירוסין כי נובלות חכמה שלמעלה תורה.[272]

as in "She is my sister, the daughter of my father," etc., "and she became my wife." And this is still the level of betrothal, for "the Torah is the fallen fruit (novlos) of the supernal wisdom."

> As Avraham said of Sarah, "She is my sister, the daughter of my father… and she became my wife." Yet this is still only betrothal, for the Torah we have is "the fallen fruit" of supernal wisdom, a lower expression of it.

ועי' בזח"ג [בזהר חלק ג] פ' אחרי (דע"ז סע"א [סוף עמוד א]) ע"פ ואיש אשר יקח את אחותו בת אביו[274, 273] כו' חסד הוא והוא ענין יחוד ו"ה ולכן אביה ובעלה מפירין נדריה.

And see the Zohar, Part III, Parshas Acharei (77a, end of the side), on the verse "And a man who takes his sister, his father's daughter," etc., "it is chesed"; and this is the matter of the union of vav and hei. And therefore "her father and her husband annul her vows."

> The Zohar reads the verse about a man who takes "his sister, his father's daughter… it is chesed" as the union of the vav and hei of the Name; in the verse chesed means a disgrace, but the Zohar reads it as Chesed, kindness. So both father and husband annul her vows.

אך לא זז מחבבה עד שקראה אמי[275] פרצוף פנימי דנוק' [דנוקבא] רעותא דלבא בכל מאדך[276] אחת היא יונתי[277] אחת היא לאמה שהיא כבחי' אימא כלה עילאה וזהו ענין נשואין ואם בית אישה.

But "He did not cease cherishing her until He called her 'my mother'": the inner configuration (partzuf) of Nukva, "the desire of the heart" (re'usa deliba), "with all your might"; "She is one, my dove; she is the only one of her mother," for she is like the level of Imma, the supernal bride (kallah ila'ah). And this is the matter of marriage, "and if in her husband's house."

> Finally, "until he called her 'my mother'": the inner configuration of Nukva, the desire of the heart, "with all your might." "She is the only one of her mother": she becomes like Imma, the supernal bride. This is full marriage, "her husband's house."

וזהו ביום ההוא[278] תקראי אישי כי ביום ההוא יהיה שבחי' ו"ה יהי' [יהיה] כמו י"ה תרין רעים דלא מתפרשין.[280, 279]

And this is [the meaning of] "On that day you will call [Me] Ishi": for on that day it will be that the level of vav-hei will be like yud-hei, "two companions who never part."

> That is why "on that day" Israel will say Ishi: the vav-hei of the Name will be like the yud-hei, "two companions who never part," a permanent union.

אהל בל יצען[281] כו'. א"כ מעלת אישי על בחי' בעלי היינו כמעלת ריעים על דודים.

"A tent that shall not be moved," etc. If so, the superiority of Ishi (my Husband) over the level of Baali (my Master) is like the superiority of companions (re'im) over lovers (dodim).

> That union is "a tent that shall not be moved." The advantage of Ishi ("my Husband") over Baali ("my Master") is like the advantage of companions (re'im), who never part, over lovers (dodim), whose union comes and goes.

ועיין בזח"א [בזהר חלק א] (דרל"ו סע"ב [סוף עמוד ב]) ע"פ אישה יקימנו[283, 282] להיות ע"ד ויהי בנסוע הארון[284] קומה הוי' עליי' [עלייה] המל'.

And see the Zohar, Part I (236b, end of the side), on the verse "her husband may uphold it (yekimenu)": that it is along the lines of "And it was, when the Ark set out," "Arise (kumah), Havayah": the elevation of Malchus.

> The Zohar reads "her husband may uphold it (yekimenu)" as raising Malchus, like Moshe's words when the Ark set out, "Arise (kumah), Havayah": an elevation of Malchus.

והיינו כמ"ש בפ' ויקרא (ד"ו סע"א [סוף עמוד א]) ע"פ ולא תוסף קום[285] כ"א קוב"ה [קודשא בריך הוא] יוקים לה.[286] ועמ"ש מזה סד"ה כי ההרים ימושו[288, 287]

That is, as is written in Parshas Vayikra (6a, end of the side), on the verse "She shall rise no more": rather, "the Holy One, blessed be He, will raise her up." And see what is written on this at the end of the discourse beginning "For the mountains may depart."

> The Zohar on "She shall rise no more" says she will not rise by herself; rather, the Holy One, blessed be He, will raise her up. The discourse on "For the mountains may depart" discusses this.

ואזי ג"כ אישה יפירנו ע"ד מ"ש בגמרא סוף נדרים (ד"צ ע"א) שהוא ענין וחפרה הלבנה[289] ובושה החמה[290] (בישעי' [בישעיה] כ"ד כ"ג). וכדפי' בת"ז [בתיקוני זהר] (תיקון ח') דא ס"מ [סמאל] ונוק' [ונוקבא] וכ"כ [וכן כתב] סוף תיקון ס"ט.

And then also "her husband may annul it," along the lines of what is said in the Gemara at the end of Nedarim (page 90a); this is the matter of "And the moon shall be confounded, and the sun ashamed" (in Isaiah 24:23). And as is explained in the Tikkunei Zohar (Tikkun 8): this is Samael and [his] Nukva; and so it is written at the end of Tikkun 69.

> "Her husband may annul it" is linked by the Talmud at the end of Nedarim to "the moon shall be confounded and the sun ashamed." The Tikkunei Zohar reads these as Samael and his female counterpart, the forces of kelipah.

והיינו כמ"ש ה' הפיר[291] כו' אכן ברבות (במדבר פ"ב [פרק ב'][292] דרי"ב ע"ב) ולמה נמשלו בכוכבים ולא בחמה ולבנה[293]

And this is as it is written, "Havayah has annulled," etc. However, in [Midrash] Rabbah (Bamidbar, chapter 2, page 212b): And why were they compared to the stars and not to the sun and moon?

> The verse "Havayah has annulled…" uses the same verb, heifir. But the Midrash asks why Israel is compared to the stars and not to the sun and moon.

אלא אברהם נמשל בחמה יצחק בלבנה ויעקב בכוכבים לע"ל [לעתיד לבוא] החמה והלבנה בושים שנאמר וחפרה הלבנה כו' והכוכבים אינם בושים כו' שנאמר לא עתה יבוש יעקב[294] כו'.[295]

Rather, Avraham is compared to the sun, Yitzchak to the moon, and Yaakov to the stars. In the Time to Come the sun and the moon will be ashamed, as it is said, "And the moon shall be confounded," etc.; but the stars will not be ashamed, etc., as it is said, "Not now shall Yaakov be ashamed," etc.

> The Midrash answers that Avraham is compared to the sun, Yitzchak to the moon and Yaakov to the stars. In the future the sun and moon will be ashamed, but not the stars, for "Yaakov shall not now be ashamed."

21 ופרש"י [ופירש רש"י / ופירוש רש"י] סוף נדרים שם משום שלע"ל [שלעתיד לבוא] נאמר והיה אור הלבנה כאור החמה[296] ואור החמה יהיה כו' דבההיא שעתא חפרה נהורא דלבנה דהשתא.[297]

And Rashi explains at the end of Nedarim, there, that it is because regarding the Time to Come it is said, "And the light of the moon shall be as the light of the sun, and the light of the sun shall be," etc.; for at that time the light of the present moon will be confounded.

> Rashi at the end of Nedarim explains: in the future "the light of the moon shall be as the light of the sun, and the light of the sun sevenfold," so the light of the present moon will be "confounded," outshone.

ועמ"ש במ"א בענין זה דדוקא הכוכבים אין להם בושה לפי שהם נראים קטנים מאד היינו

And see what is written elsewhere on this matter: that specifically the stars have no shame, because they appear very small; that is,

> Elsewhere it is explained why specifically the stars feel no shame: because they appear very small.

כמו שלמעלה היש ולמטה כולא כלא חשיב.[298] משא"כ בחי' חמה ולבנה שמהם נמשך שיהי' [שיהיה] היש ודבר נפרד כו'.

as Above is the yesh (existence), and below "all is considered as nothing." Which is not so with the level of the sun and moon, from which it is drawn forth that there be the yesh and a separate thing, etc.

> Their smallness reflects the truth that real existence (yesh) is Above, while below "all is considered as nothing." The sun and moon, by contrast, are the source of the sense of a separate existence below.

וזהו אישה יפירנו וחפרה הלבנה דעכשיו וענין ואישה יקימנו מה שיהי' [שיהיה] אור הלבנה דלע"ל [דלעתיד לבוא] כאור החמה כו' שבעתים[299] כו' וגם כמ"ש ביום השלישי יקימנו[300, 301] ועיין ברבות וירא פנ"ו:

And this is [the meaning of] "her husband may annul it": "and the moon shall be confounded," [the moon] of now. And the matter of "and her husband may uphold it" is that the light of the moon of the Time to Come will be as the light of the sun, etc., "sevenfold," etc.; and also as it is written, "On the third day He will raise us up (yekimenu)." And see [Midrash] Rabbah, Vayera, chapter 56.

> So "her husband may annul it" is the present moon being confounded, and "her husband may uphold it" is the future moon shining like the sun, sevenfold. It is also "on the third day He will raise us up," the raising of the future.

IN ONE'S AVODAH

While one's love is still cool and permitted things pull one down, one needs fences: "vows are a fence for abstinence" and "sanctify yourself in what is permitted to you." The way forward is prayer, which arouses love and awe ("her father"), together with Torah study for its own sake, free of foreign desires ("her husband"), through which one comes to transform the physical rather than avoid it. Neither is enough alone: whoever says he has only Torah does not have even Torah.

QUESTIONS FOR DISCUSSION

1. Why does the maamar define truth as constancy rather than as the opposite of falsehood, and how does that explain why the final redemption comes in the merit of Yaakov rather than Avraham or Yitzchak?
2. How can the heat of worldly desires leave a person's love for G-d cold?
3. What is the difference between iskafya and is'hapcha, and why does the first need vows while the second can "annul" them?
4. Why are both prayer ("her father") and Torah study ("her husband") needed, and why was Rabbi Shimon bar Yochai exempt from prayer?
5. Why will the stars, which look small, be the ones not ashamed in the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ואשה כי תדור**

The Kehot note sends the reader to the Rebbe's notes and references on this maamar, printed earlier in the volume.

KEHOT'S NOTE

ראה לעיל בהערות וציונים מכ"ק אדמו"ר. עוד הנחת כ"ק אדה"א בס' מאמרי אדה"ז הקצרים ע' ק. מאמר זה בשינויים ובתוס' הגהות נדפס באוה"ת פרשתנו ע' א'שכז. המאמר בארוכה — במאמרי אדה"א פ' מטות ע' א'תשיג.

2 **ואשה כי תדור**

The law of a young woman in her father's house who makes a vow. The whole maamar is an explanation of this verse and the ones that follow it.

Numbers 30:4 במדבר ל':ד'

וְאִשָּׁה כִּי־תִדֹּר נֶדֶר לַה' וְאָסְרָה אִסָּר בְּבֵית אָבִיהָ בִּנְעֲרֶיהָ׃

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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KEHOT'S NOTE

במדבר ל, ד.

3 **זקף גדול שמורה שהוא ממקום גבוה מאד**

According to the note, Or HaTorah refers here to the Zohar, Part III, 191b, for the meaning of the zakef gadol.

KEHOT'S NOTE

ראה פרדס שכ"ט, פ"ג. באוה"ת מטות ע' א'שכז מציין לזח"ג קצא, ב.

4 **זקף גדול שמורה שהוא ממקום גבוה מאד**

The Kehot note points to this chapter of Rabbi Moshe Cordovero's Pardes Rimonim for the statement that the zakef gadol indicates a very high source.

Pardes Rimmonim 29:3 פרדס רמונים כ"ט:ג'

בביאור אזלא גרש פסיק רביע קדמא זקף קטן זקף גדול. אזלא גרש פי' הרשב"י ע"ה שהם שתי זרועות. והנראה באלו הטעמים הוא כי הם הזרועות בעת התייחדם בת"ת אל קו האמצעי וזהו שהא' מצד ימין והא' מצד שמאל ושתיהם תואמים מלמעלה אל הטבעת הא' שהוא התפארת והוא המייחדם בקו המיצוע ולכן נק' הא' אזלא לפי שהוא הימין כח חסד והרחמים הנשפעים מאליהם כדרכם והם הולכים בדרך הליכתם. אבל השמאל נקרא גריש שהוא כח הדין המגרש את עצמו ממקומו אל צד הרחמים: פסיק הוא היסוד הפוסק ומבדיל בין העולם העליון לעולם

...

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5 **ישראל עלו במחשבה**

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

KEHOT'S NOTE

ב"ר רפ"א. ת"ז ד' זיטאמיר (ו, א. כג, ב. עט, ב. פ, א. צט, ב. ק, א. קב, א [ב]. קסז, ב. [תז"ח קח, ד]). זח"ב (קיט, א-ב). ובזח"ג (רכט, ב. שו, ב). ובזח"א (א, רע"ב. כד, א). [כ].

6 **ישראל עלו במחשבה**

The Midrash lists things that preceded the creation of the world, among them Israel, which "arose in thought." The Alter Rebbe cites it to show how lofty the root of the Congregation of Israel is.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם,

...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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7 **ה' בחכמה יסד ארץ**

"Havayah founded the earth with wisdom." It is cited beside the previous saying to show that the root of the Congregation of Israel lies in G-d's Chochmah.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

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

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KEHOT'S NOTE

משלי ג, יט.

8 **ושם אשה גדולה**

The woman of Shunem who hosted Elisha is called "a great woman." The Alter Rebbe sends the reader to the Zohar's reading of this verse for the "great woman."

II Kings 4:8 מלכים ב ד':ח'

וַיְהִי הַיּוֹם וַיַּעֲבֹר אֱלִישָׁע אֶל־שׁוּנֵם וְשָׁם אִשָּׁה גְדוֹלָה וַתַּחֲזֶק־בּוֹ לֶאֱכָל־לָחֶם וַיְהִי מִדֵּי עָבְרוֹ יָסָר שָׁמָּה לֶאֱכָל־לָחֶם׃

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And

so it was, that as oft as he passed by, he turned in thither to eat bread.

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9 **ושם אשה גדולה**

At the beginning of Parshas Beshalach the Zohar expounds the verse about the "great woman" of Shunem; the text refers to it here together with the Ramaz's commentary.

Zohar, Beshalach 1:1–9 ספר הזהר, בשלח א:א-ט

10 **הגדולה לאה**

"The name of the elder was Leah, and the name of the younger was Rachel." The Midrash reads "elder" (gedolah) as "great."

Genesis 29:16 בראשית כ"ט:ט"ז

וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטַנָּה רָחֵל׃

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

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11 **גדולה במתנותיה**

The Midrash says Leah was "great in her gifts," priesthood and kingship forever, citing "And Yehudah shall abide forever," while Rachel was "small in her gifts": Yosef, Shaul and Shiloh only for a time.

Bereshit Rabbah 70:15 בראשית רבה ע:ט"ו

... ללאה לילו של גדעון ולילו של מרדכי. לרחל (אסתר ו) בלילה ההוא נדדה שנת המלך. ושם הגדולה לאה גדולה במתנותיה, כהונה לעולם ומלכות לעולם, דכתיב (יואל ד): ויהודה לעולם תשב וגו'. וכתיב (תהלים קלב): זאת מנוחתי עדי עד. ושם הקטנה רחל קטנה במתנותיה, יוסף לשעה, שאול לשעה, ושילה לשעה:

"Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel" (Genesis 29:16). "Laban had two daughters" – like two beams that reach from one end of the world to the other: this one produced chieftains and that one produced chieftains; this one produced kings and that one produced kings; from this one, lion-killers arose and from that one lion-killers arose; from this one prophets arose and from that one prophets arose; from this one judges arose and from that one judges ...

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12 **ויהודה לעולם תשב**

Yoel's promise that Yehudah will abide forever; the Midrash cites it as proof that Leah's gift of kingship is everlasting.

Joel 4:20 יואל ד':כ

וִיהוּדָה לְעוֹלָם תֵּשֵׁב וִירוּשָׁלַ͏ִם לְדֹר וָדֹר׃

But Judah shall be inhabited for ever, And Jerusalem from generation to generation.

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13 **ובד"ה בכ"ה בכסליו**

The discourse for the twenty-fifth of Kislev in Torah Ohr.

KEHOT'S NOTE

תו"א כט, ד.

PARAGRAPH 2

14 **בד"ה שיר השירים**

The opening discourse on the Song of Songs explains that two levels are called in Kabbalah the supernal Shechinah and the lower Shechinah.

KEHOT'S NOTE

לקו"ת שה"ש א, ב.

15 **אחת היא יונתי**

"She is one, my dove, my perfect one; she is the only one of her mother." The Alter Rebbe refers to his explanation of this verse for the meaning of the Congregation of Israel.

Song of Songs 6:9 שיר השירים ו':ט

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

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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16 **אדי' שפתי תפתח**

The verse said before the Amidah; the discourse that begins with it discusses straightening up at the Name.

Psalms 51:17 תהילים נ"א:י"ז

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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17 **וזוקף בשם**

The Talmud rules that in the Amidah one bows at "Blessed" and straightens up (zokef) at the Name. The Alter Rebbe links this "raising up" to the zakef.

Berakhot 12a:24–26 ברכות י"ב א:כ"ד-כ"ו

וְאָמַר רַבָּה בַּר חִינָּנָא [סָבָא] מְשֻׁמֵּיהּ דְּרַב: הַמִּתְפַּלֵּל, כְּשֶׁהוּא כּוֹרֵעַ כּוֹרֵעַ בְּבָרוּךְ, וּכְשֶׁהוּא זוֹקֵף — זוֹקֵף בַּשֵּׁם. אָמַר שְׁמוּאֵל: מַאי טַעְמָא דְּרַב — דִּכְתִיב: "ה' זוֹקֵף כְּפוּפִים". מֵתִיבִי: "מִפָּנַי שְׁמִי נָחַת הוּא".

Rabbah b. Hinnana [the Elder] also said in the name of Rab : When one prays [the Tefillah] and has to bow, he should bow at the word "Blessed" ; and when returning to the erect position, he should do so on mentioning the Divine Name. Samuel asked : What is Rab's reason ? Because it is written, "The L-rd raiseth up them that are bowed down" (ibid, cxlvi. 8). Against this is quoted, "And from before My name he is afraid" (Mal. ii. 5)!

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

18 **תשובה . . תשוב ה׳**

The Kehot note cites the Zohar's reading of teshuvah as tashuv hei, "the hei returns."

Zohar III, 122a זח״ג קכב, א

KEHOT'S NOTE

זח״ג קכב, א.

19 G-d "raises up all who are bowed down." The verb zokef is the name of the cantillation note zakef.

Psalms 145:14 תהילים קמ״ה:י״ד

סוֹמֵךְ ה׳ לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים׃

The L-RD upholdeth all that fall, And raiseth up all those that are bowed down.

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PARAGRAPH 3

20 **אלה מסעי**

The opening of the list of the Israelites' journeys in the desert; the discourse on it is cited for the higher teshuvah.

Numbers 33:1 במדבר ל״ג:א׳

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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21 "And these are their journeys according to their goings forth." The discourse on this verse is cited for the higher teshuvah.

Numbers 33:2 במדבר ל״ג:ב׳

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה׳ וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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22 **ובד״ה יונתי בחגוי**

There the call "Arise" belongs to the state of "your going after Me in the wilderness," while in exile the dove is "in the clefts of the rock": her wings, love and awe, are caught in the body and in worry over livelihood, and only a hidden natural love remains.

KEHOT'S NOTE

לקו״ת שה״ש יז, ב.

23 **יונתי בחגוי**

"My dove, in the clefts of the rock." The discourse on this verse discusses the call "Arise."

Song of Songs 2:14 שיר השירים ב׳:י״ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

ואשה כי תדור נדר לה׳ כו׳ בנעוריה כו׳

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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24 **ביום ההוא אקים את סוכת דוד**

G-d's promise to raise up the fallen sukkah of David, cited for the "raising up" of the future.

Amos 9:11 עמוס ט׳:י״א

בַּיּוֹם הַהוּא אָקִים אֶת־סֻכַּת דָּוִיד הַנֹּפֶלֶת וְגָדַרְתִּי אֶת־פִּרְצֵיהֶן וַהֲרִסֹתָיו אָקִים וּבְנִיתִיהָ כִּימֵי עוֹלָם׃

In that day will I raise up The tabernacle of David that is fallen, And close up the breaches thereof, And I will raise up his ruins, And I will build it as in the days of old;

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KEHOT'S NOTE

עמוס ט, יא.

25 **ועמ״ש . . בענין צדקה**

The passage at 11d points to the explanation of "every perutah joins together into a great sum" in Iggeres HaKodesh, and speaks of the "great sum" Above.

KEHOT'S NOTE

ראה לעיל יא, ד. מג, ד.

26 **כל פרוטה מצטרפת לחשבון גדול**

The Talmud says of charity that every single perutah joins into a great sum. The Alter Rebbe cites it for the theme of "great."

Bava Batra 9b:1 בבא בתרא ט׳ ב:א׳

"מְשַׁגֵּשׁ אִרְחָתֵיהּ דְּאִימֵּיהּ", מִשְׁמֵיהּ דְּרַבִּי אֶלְעָזָר - מַאי דִּכְתִיב: "וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיוֹן"? לוֹמַר לָךְ: מָה שִׁרְיוֹן זֶה - כָּל קְלִיפָּה וּקְלִיפָּה מְצַטֶּרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה - כָּל פְּרוּטָה וּפְרוּטָה מְצַטֶּרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל. רַבִּי חֲנִינָא אָמַר מֵהָכָא: "וּכְבֶגֶד עֲדִים כָּל צִדְקֹתֵינוּ"; מָה בֶּגֶד זֶה - כָּל נִימָא וְנִימָא מְצַטֶּרֶפֶת לְבֶגֶד גָּדוֹל, אַף צְדָקָה - כָּל פְּרוּטָה וּפְרוּטָה מְצַטֶּרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל.

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27 **וע״פ יתקע בשופר גדול**

There the single blast after Ne'ilah on Yom Kippur is a glimmer of the "great shofar," while the full revelation of G-d's essence will come in the future, "when a great shofar will truly be blown." The passage then turns to the same Midrash on vehayah cited here.

KEHOT'S NOTE

ראה לקו״ת ר״ה ס, ג.

28 **ביום ההוא נאום ה׳ תקראי אישי**

"On that day, says Havayah, you will call Me Ishi (my Husband), and no longer call Me Baali (my Master)." The maamar returns to this verse throughout.

Hosea 2:18 הושע ב׳:י״ח

וְהָיָה בַיּוֹם־הַהוּא נְאֻם־ה׳ תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

The Talmud reads "the G-d of Yaakov" as tying the future to Yaakov.

Isaiah 2:3 ישעיהו ב:ג

וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל־הַר־ה' אֶל־בֵּית אֱלֹקֵי יַעֲקֹב וְיֹרֵנוּ מִדְּרָכָיו וְנֵלְכָה בְּאֹרְחֹתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־ה' מִירוּשָׁלָם:

And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the L-RD, To the house of the G-d of Jacob; And He will teach us of His ways, And we will walk in His paths.' For out of Zion shall go forth the law, And the word of the L-RD from Jerusalem.

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34 Kehot's note points to Pesachim 88a:4 for these words.

Pesachim 88a:4 פסחים פ"ח א:ד'

אֶלָּא, לֹא כְּאַבְרָהָם שֶׁכָּתוּב בּוֹ "הַר", שֶׁנֶּאֱמַר: "אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר ה' יֵרָאֶה", וְלֹא כְּיִצְחָק שֶׁכָּתוּב בּוֹ "שָׂדֶה", שֶׁנֶּאֱמַר: "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה", אֶלָּא כְּיַעֲקֹב שֶׁקָּרָאוֹ "בַּיִת", שֶׁנֶּאֱמַר: "וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל".

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KEHOT'S NOTE

ומפרש ע"ז ביהל אור לתהלים שם [קכז, א] ס"ב (ע"פ מרז"ל פסחים פח, א): בית הראשון כנגד אברהם וכו'. ולהעיר מרמב"ן, תולדות (כו, כ). בחיי שם. ועוד. צפע"נ עה"ת ויצא כח, יז. — לקו"ש ח"ט ע' 26.

35 **ויצא יצחק לשוח בשדה**

Yitzchak went out to pray in the field; the Talmud cites it for Yitzchak's "field."

Genesis 24:63 בראשית כ"ד:ס"ג

וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה גְמַלִּים בָּאִים:

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.

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36 **סד"ה השמים כסאי**

The note places this discourse in Torah Ohr, Parshas Bereishis; the text sends the reader there on the theme of "house."

KEHOT'S NOTE

תו"א פ' בראשית.

37 **השמים כסאי**

"The heavens are My throne… what house could you build for Me?" The discourse on it is cited on the theme of "house."

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי:

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

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38 **ובד"ה מזמור שיר חנכת הבית**

The note places this discourse in Likkutei Torah on Vezos HaBerachah; the text cites it on the theme of "house."

KEHOT'S NOTE

לקו"ת ברכה

29 **גאולה ראשונה בחי' חסד בזכות אברהם וכו'**

The Talmud explains "the house of the G-d of Yaakov": not like Avraham, who called it a mountain, nor like Yitzchak, who called it a field, but like Yaakov, who called it a house.

Pesachim 88a:4 פסחים פ"ח א:ד'

אֶלָּא, לֹא כְּאַבְרָהָם שֶׁכָּתוּב בּוֹ "הַר", שֶׁנֶּאֱמַר: "אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר ה' יֵרָאֶה", וְלֹא כְּיִצְחָק שֶׁכָּתוּב בּוֹ "שָׂדֶה", שֶׁנֶּאֱמַר: "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה", אֶלָּא כְּיַעֲקֹב שֶׁקָּרָאוֹ "בַּיִת", שֶׁנֶּאֱמַר: "וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל".

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KEHOT'S NOTE

ומפרש ע"ז ביהל אור לתהלים שם [קכז, א] ס"ב (ע"פ מרז"ל פסחים פח, א): בית הראשון כנגד אברהם וכו'. ולהעיר מרמב"ן, תולדות (כו, כ). בחיי שם. ועוד. צפע"נ עה"ת ויצא כח, יז. — לקו"ש ח"ט ע' 26.

30 **גאולה שני' בזכות יצחק**

The Rebbe explains there that the second redemption is linked to Yitzchak because Yitzchak is the attribute of judgment (din), and so the second redemption was not complete.

KEHOT'S NOTE

ראה לקו"ש-ט ע' 27 שהשייכות דגאולה שני' ליצחק היא — כי יצחק הוא בחי' דין וגאולה השני' לא היתה גאולה שלימה. אבל מהמבואר בד"ה נחמו עת"ר בסופו (וראה גם ב"ב ג, סע"א) שיש מעלה בבית שני על בית ראשון — משמע שהשייכות דבית שני ליצחק היא גם מצד המעלה שבמדת הגבורה.

31 **גאולה שלישית בזכות יעקב**

The note quotes it: the third redemption is a threefold redemption that includes the first two, just as Yaakov (Tiferes) includes Avraham and Yitzchak (Chesed and Gevurah).

KEHOT'S NOTE

"יש לומר, שגאולה השלישית היא גאולה משולשת הכוללת גם ב' גאולות הראשונות, כמו שביעקב (ת"ת) נכללים גם אברהם ויצחק (חו"ג)". — משיחת ש"פ פנחס תשמ"ח הערה 36. וראה בארוכה בלקו"ש-ט ע' 26 ואילך. משיחת ש"פ מטות תנש"א סע' ו. (סה"ש תנש"א כרך-ב ע' 713).

32 **גאולה שלישית בזכות יעקב**

The note quotes it: the third redemption is eternal, since a central part of the redemption is the building of the Temple, and the added greatness of the Third Temple makes the redemption loftier; that is why Likkutei Torah links the third redemption with the Third Temple.

KEHOT'S NOTE

"ומבאר דגאולה השלישית היא גאולה נצחית. והביאור בזה בפשטות הוא כי מעיקרי הגאולה הוא — בנין בית המקדש. וע"י שמיתוסף עילוי בביהמ"ק הגאולה היא נעלית יותר, ולכן מקשר בלקו"ת המעלה דגאולה השלישית עם המעלה דביהמ"ק השלישי" — ד"ה גדול יהי' כבוד הבית-תשכ"ב (סה"מ מלוקט-ד ע' שלג).

33 "Many peoples shall go and say, Come, let us go up to the mountain of Havayah, to the house of the G-d of Yaakov."

shows that the Torah is called truth.

Malachi 2:6 מלאכי ב':ו'

תּוֹרַת אֱמֶת הָיְתָה בְּפִיהוּ וְעַוְלָה לֹא־נִמְצָא בְשִׂפְתָיו בְּשָׁלוֹם וּבְמִישׁוֹר הָלַךְ אִתִּי וְרַבִּים הֵשִׁיב מֵעָוֹן׃

The law of truth was in his mouth, And unrighteousness was not found in his lips; He walked with Me in peace and uprightness, And did turn many away from iniquity.

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KEHOT'S NOTE

מלאכי ב, ו.

45 **קרוב ה' . . באמת**

"Havayah is near to all who call Him, to all who call Him in truth."

Psalms 145:18 תהילים קמ"ה:י"ח

קָרוֹב ה' לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת׃

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

46 **ואין אמת אלא תורה**

The note refers to an earlier passage on "there is no truth but Torah," alongside the Tikkunei Zohar (Tikkun 21) and the Zohar, Part III, 297a.

KEHOT'S NOTE

בת"ז (תכ"א) דפוס זיטאמיר (נ, א). וע' לעיל (ד"פ סע"א). וש"נ. וע"ע זח"ג (רצז, סע"א). [כ].

47 **אין הגליות מתכנסות אלא בזכות המשניות**

The Midrash says all the exiles will be gathered only in the merit of Mishnah study, reading Hoshea's yisnu as "they study."

Vayikra Rabbah 7:3 ויקרא רבה ז':ג'

48 **גם כי יתנו בגוים עתה אקבצם**

The verse the Midrash reads as "even when they study among the nations, now I will gather them."

Hosea 8:10 הושע ח':י'

גַּם כִּי־יִתְּנוּ בַגּוֹיִם עַתָּה אֲקַבְּצֵם וַיָּחֵלּוּ מְעָט מִמַּשָּׂא מֶלֶךְ שָׂרִים׃

Yea, though they hire among the nations, now will I gather them up; and they begin to be minished by reason of the burden of king and princes.

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49 **וכמוצא מים אשר לא יכזבו**

"Like a spring of water whose waters do not fail" (literally, "do not deceive"). The Alter Rebbe uses it to define truth as being unfailing.

Isaiah 58:11 ישעיהו נ"ח:י"א

וְנָחֲךָ ה' תָּמִיד וְהִשְׂבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ וְעַצְמֹתֶיךָ יַחֲלִיץ וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא־יְכַזְּבוּ מֵימָיו׃

39 **ביום השלישי יקימנו**

"He will revive us after two days; on the third day He will raise us up." It is cited for the third redemption.

Hosea 6:2 הושע ו':ב'

יְחַיֵּנוּ מִיָּמִים בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵמֵנוּ וְנִחְיֶה לְפָנָיו׃

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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40 **כנשר יעיר**

"As an eagle stirs up its nest." The discourse on it is cited for Yaakov's level.

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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41 **ה' בדד ינחנו**

"Havayah alone did lead him." It is cited for the level of Yaakov.

Deuteronomy 32:12 דברים ל"ב:י"ב

ה' בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר׃

The L-RD alone did lead him, And there was no strange god with Him.

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42 **וישכון ישראל בטח בדד עין יעקב**

Moshe's blessing: Israel dwells in safety, alone, "the fountain of Yaakov."

Deuteronomy 33:28 דברים ל"ג:כ"ח

וַיִּשְׁכֹּן יִשְׂרָאֵל בֶּטַח בָּדָד עֵין יַעֲקֹב אֶל־אֶרֶץ דָּגָן וְתִירוֹשׁ אַף־שָׁמָיו יַעַרְפוּ טָל׃

And Israel dwelleth in safety, The fountain of Jacob alone, In a land of corn and wine; Yea, his heavens drop down dew.

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KEHOT'S NOTE

דברים לג, כח.

43 **תתן אמת ליעקב**

"You will give truth to Yaakov, kindness to Avraham." This is the source for truth as Yaakov's attribute.

Micah 7:20 מיכה ז':כ'

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ.

44 **תורת אמת היתה בפיהו**

Said of the priest: "The Torah of truth was in his mouth." It

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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KEHOT'S NOTE

ישעי' נח, יא.

50 **אל תכזב בשפחתך**

The Shunammite's words to Elisha when he promised her a son: "Do not deceive your maidservant."

II Kings 4:16 מלכים ב ד:טז

וַיֹּאמֶר לַמּוֹעֵד הַזֶּה כָּעֵת חַיָּה אַתְּ חֹבֶקֶת בֵּן וַתֹּאמֶר אַל־אֲדֹנִי אִישׁ הָאֱלֹקִים אַל־תְּכַזֵּב בְּשִׁפְחָתֶךָ׃

And he said: 'At this season, when the time cometh round, thou shalt embrace a son.' And she said: 'Nay, my lord, thou man of G-d, do not lie unto thy handmaid.'

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51 **אני ה' לא שניתי**

"For I, Havayah, have not changed." The Alter Rebbe calls this unchangingness the essence of truth.

Malachi 3:6 מלאכי ג:ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

52 **שירה נקבה ולעתיד יהיה שיר לשון זכר**

The Midrash says all past songs were in the feminine form, since troubles kept returning like births, while the song of the future will be in the masculine, for troubles will be no more.

Shemot Rabbah 23:11 שמות רבה כ"ג:י"א

כל השירות שנאמרו בעולם לשון נקבות, לומר, מה הנקבה הזאת מתעברת ויולדת וחוזרת ויולדת, כך הן הצרות באות עליהן, והיו אומרים שירות בלשון נקבות, לכך עמדו בבל ומדי ויון ואדום ושיעבדו את ישראל, אבל לעתיד לבוא אין עוד צרות בו, שנאמר (ישעיה סה, טז): כי נשכחו הצרות הראשונות. וכתיב (שם לה, י): ששון ושמחה ישיגו וגו'. באותה שעה אומרים שיר לשון זכר, שנאמר (תהלים צח, א): שירו לה' שיר חדש:

All the songs that were sung in the world are in the feminine form, and not shir. to say: Just as a female becomes pregnant, gives birth, and again gives birth, so it was, with all the troubles that befall them, they would recite songs in the feminine form. That is why Babylon, Media, Greece, and Edom arose and enslaved Israel. But in the future, there will be no more troubles, as it is stated: "For the earlier troubles will have been forgotten" (Isaiah 65:16), "They will attain gladness and …

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53 **שירו לה' שיר חדש**

"Sing to Havayah a new song," with the masculine word shir, which the Midrash reads as the song of the future.

Psalms 96:1 תהילים צ"ו:א

שִׁירוּ לַה' שִׁיר חָדָשׁ שִׁירוּ לַה' כָּל־הָאָרֶץ׃

O sing unto the L-RD a new song; Sing unto the L-RD, all the earth.

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KEHOT'S NOTE

תהלים צו, א.

54 **ברבות בשלח ס"פ כ"ג**

A further discussion of the Midrash on the feminine shirah and the masculine shir, which the note cites.

KEHOT'S NOTE

ראה גם אוה"ת במדבר ע' צג.

55 **בפ' בא ס"פ י"ח**

There the light of the sun and moon, the light reaching the lower worlds, is like nothing beside the "light of the seven days"; but in the future, when those worlds rise, the light of the moon and sun will surpass it.

KEHOT'S NOTE

ראה גם לעיל פ' צו י', ג. וראה אוה"ת שמות-ח ע' ב'תתקלה.

56 **ליל שמורים כו' נס עובר**

The Midrash says the miracle of the Exodus night was a passing miracle, but in the future the night will become day, citing "the light of the moon shall be as the light of the sun."

Shemot Rabbah 18:11 שמות רבה י"ח:י"א

ויסעו בני ישראל מרעמסס - רבי שמואל אומר: כיון שיצאו אפו הבצק שלשו, שנאמר: ויאפו את הבצק. ויהי מקץ שלשים וארבע מאות שנה וגו', משעה שנגזרה עליהן הגזירה, שהן לא עשו במצרים אלא מאתים ועשר שנה, וביום שירדו למצרים, בו ביום עלו, ובו ביום יצא יוסף מבית האסורין, לכך הלילה הזה שמחה לכל ישראל, שנאמר: ליל שמורים הוא לה'. בעולם הזה עשה להם נס בלילה, שהיה נס עובר, אבל לעתיד לבא, הלילה נעשה יום, שנאמר (ישעיה ל, כו): והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים וגו' כאור שברא …

"The children of Israel journeyed from Rameses to Sukkot, approximately six hundred thousand men on foot, beside children" (Exodus 12:37). "The children of Israel journeyed from Rameses." Rabbi Shmuel says: Once they departed, they baked the dough that they kneaded, as it is stated: "They baked the dough" (Exodus 12:39). "It was at the end of four hundred and thirty years, it was on that very day that the entire host of the L-rd departed from the land of Egypt" (Exodus 12:41). "It was at the end of four hundred …

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57 **ועמ"ש הרמ"ז פ' תשא . . בענין שיר זכר**

The note quotes it on the Ramaz's point: in Atika there is no Nukva; it is entirely "face" and male.

KEHOT'S NOTE

"שבעתיקא ליכא נוק' כי"א כולו פנים ודכורא" — אוה"ת ויקרא כרך-ב ע' תצה.

58 **שפת אמת תכון לעד**

"The lip of truth shall be established forever." It links truth with permanence.

Proverbs 12:19 משלי י"ב:י"ט

שְׂפַת־אֱמֶת תִּכּוֹן לָעַד וְעַד־אַרְגִּיעָה לְשׁוֹן שָׁקֶר׃

The lip of truth shall be established for ever; But a lying tongue is but for a moment.

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59 **בד"ה ושבתה הארץ**

There true love is fixed and constant, like the love of brother and sister, and never stops; love aroused only at set times is only "the lip (sefas) of truth," its edge.

KEHOT'S NOTE

לעיל פ' בהר מ, א.

60 **ושבתה הארץ שבת לה'**

The Sabbatical year; the discourse on this verse explains "the lip of truth."

Leviticus 25:2 ויקרא כ"ה:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַה'׃

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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61 **בביאור ע"פ וידעת היום**

The explanation of "And you shall know this day" sets each holy attribute against its opposite and then explains that Yaakov, the middle bar, has truth as his attribute, a ray from Keser; because he includes Chesed and Gevurah, the outside forces cannot draw from him.

KEHOT'S NOTE

לקו"ת פ' ואתחנן ה, א. וראה במאמרי אדה"א פ' מטות ע' א'תשטו.

62 **וידעת היום**

"And you shall know this day." The explanation of this verse is cited on Yaakov being called truth.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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63 **וזכרתי את בריתי יעקב**

The text cites the Zohar in Acharei on this verse, on the subject of Yaakov being called truth.

Zohar, Achrei Mot 29:182–31:193 ספר הזהר, אחרי מות כ"ט:קפ"ב-

ל"א:קצ"ג

R. Isaac said: 'When Israel are in captivity, G-d, if one may say so, is with them in captivity, for the Shekinah never leaves them. It was with them in Babylon and returned with them from the captivity; and for the sake of those righteous who were left in the land it abode in the land, as it never left them.' R. Judah said: 'The Matrona returned to the King and everything was gloriously restored, and therefore they were called "the men of the great Synagogue". We have learnt that …

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

64 **ברבות ויצא פ"ע**

A further discussion of the Midrash on vehayah, which the note cites.

KEHOT'S NOTE

ראה גם אוה"ת במדבר ע' צד.

65 **נטל הקב"ה שיחתן של אבות ועשאן מפתח לגאולתן של בנים**

The Midrash says G-d took the Patriarchs' words as a key to their children's redemption: because Yaakov said vehayah, every consolation is given with vehayah, "and it shall be."

Bereshit Rabbah 70:6 בראשית רבה ע':ו

ושבתי בשלום אל בית אבי - ר' יהושע דסכנין בשם ר' לוי, נטל הקדוש ברוך הוא שיחתן של אבות, ועשאן מפתח לגאולתן של בנים. אמר לו הקב"ה: אתה אמרת והיה לי לאלקים, חייך! כל טובות וברכות ונחמות שאני נותן לבניך, איני נותנן אלא בלשון הזה, שנאמר (זכריה יד): והיה ביום ההוא יצאו מים חיים מירושלים. (ישעיה יא) והיה ביום ההוא, יוסיף ה' שנית ידו לקנות את שאר עמו. (יואל ד) והיה ביום ההוא, יטפו ההרים עסיס. (ישעיה כז) והיה ביום ההוא, יתקע בשופר גדול וגו':

"And I return to my father's house in peace" - Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: The Holy One blessed be He took the conversations of the patriarchs and rendered them the key to the redemption of the descendants. The Holy One blessed be He said to him [Jacob]: 'You said: "[The L-rd] will be [vehaya] my G-d," as you live, all the goodness, blessings, and consolations that I give to your children, I give it to them only in this language,' as it is stated: …

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66 **והי' ה' לי לאלקים**

Yaakov's vow at Beis El: "And Havayah shall be my G-d."

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

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

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KEHOT'S NOTE

בראשית כח, כא.

67 והי' ביום ההוא יצאו מ"ח

A prophecy of the final redemption opening with vehayah, cited by the Midrash.

Zechariah 14:8 זכריה י"ד:ח'

וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַם חֶצְיָם אֶל־הַיָּם הַקַּדְמוֹנִי וְחֶצְיָם אֶל־הַיָּם הָאַחֲרוֹן בַּקַּיִץ וּבֶחֹרֶף יִהְיֶה׃

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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KEHOT'S NOTE

זכרי' יד, ח.

68 והי' ביום ההוא יתקע

"On that day a great shofar shall be blown," the shofar of the final redemption.

Isaiah 27:13 ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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KEHOT'S NOTE

ישע' כז, יג.

69 שובה ישראל עד הוי' אלקיך

"Return, O Israel, to Havayah your G-d." The discourse on this verse is cited for the revelation through the level of Yaakov.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

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

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70 ירום מסטרא דאברהם

The text cites the Zohar in Vayeshev, which assigns "He shall be exalted" to the side of Avraham and "exceedingly" to the side of Yaakov.

Zohar, Vayeshev 5:44–57 ספר הזהר, וישב ה':מ"ד-נ"ז

"and lifted up", from the side of Abraham; "and shall be high", from the side of Isaac; "very", from the side of Jacob.

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

71 ואף את בריתי יצחק

"I will remember My covenant with Yaakov, and also My covenant with Yitzchak, and also My covenant with Avraham." Yaakov is named first.

Leviticus 26:42 ויקרא כ"ו:מ"ב

וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקוֹב וְאַף אֶת־בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר׃

then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.

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KEHOT'S NOTE

ויקרא כו, מב.

72 כי כאשר השמים החדשים

"For as the new heavens and the new earth... shall endure before Me, so shall your seed and your name endure." It illustrates permanence.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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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KEHOT'S NOTE

ישע' סו, כב.

73 תורה עבודה וגמ"ח

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

KEHOT'S NOTE

ראה אבות א, ב.

74 תורה ועבודה וגמ"ח

Shimon HaTzaddik: the world stands on three things, Torah, the service, and acts of kindness.

Pirkei Avot 1:2 משנה אבות א':ב'

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים׃

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

75 ויקם עדות ביעקב

"He established a testimony in Yaakov and set a Torah in Israel." It shows that Yaakov is the line of Torah.

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they

should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

76 **סד"ה וארא אל אברהם**

The note places this discourse in Torah Ohr, Parshas Va'era; the text cites it for love and awe being "someone who loves."

KEHOT'S NOTE

תו"א פ' וארא.

77 **שהוא בחי' אמת**

In the explanation of "And you shall know this day," Yaakov's attribute, Tiferes, is called truth because it includes Chesed and Gevurah and so has no interruption ("the lip of truth shall be established forever"), while Chesed or Gevurah alone, each a single line, can change and stop.

KEHOT'S NOTE

ראה לקמן פ' ואתחנן ה, ב. ביאוה"ז לאדהאמ"צ כט, ד.

78 **דכולא קמי' כלא חשיב**

The Zohar's statement that all before Him is considered as nothing, cited in the Kehot note.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

79 **כלא חשיב**

The text cites the gloss to chapter 35 of the Tanya (Sefer Shel Beinonim) for this nullification.

Tanya, Likkutei Amarim 35 תניא, חלק ראשון; ליקוטי אמרים ל"ה

80 The psalm for the dedication of the House; the discourse on it is cited on the theme of "house."

Psalms 30:1 תהילים ל':א

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

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

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81 The Mishnah rules that "deceiving" waters, which stop flowing at times, are unfit for the red heifer's water of purification.

Mishnah Parah 8 משנה פרה ח'

82 "A night of watching" for Havayah, the night of the Exodus.

Exodus 12:42 שמות י"ב:מ"ב

לֵיל שִׁמֻּרִים הוּא לַה' לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם הוּא־הַלַּיְלָה הַזֶּה לַה' שִׁמֻּרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם׃

It was a night of watching unto the L-RD for bringing them out from the land of Egypt; this same night is a night of watching unto the L-RD for all the children of Israel throughout their generations.

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83 "And I appeared to Avraham." The discourse on this verse is cited for love and awe as "someone who loves."

Exodus 6:3 שמות ו':ג

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם׃

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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84 **בהר ה' יראה**

After the binding of Yitzchak: "On the mountain of Havayah it will be seen." The Talmud cites it for Avraham's "mountain."

Genesis 22:14 בראשית כ"ב:י"ד

וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא ה' יִרְאֶה אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר ה' יֵרָאֶה׃

And Abraham called the name of that place Adonai-jireh; as it is said to this day: 'In the mount where the L-RD is seen.'

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85 **מי מנה עפר יעקב**

Bilam's words, "Who has counted the dust of Yaakov." The discourse on this verse explains how a person merits the light of the Torah.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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PARAGRAPH 4

86 **הגידה לי שאהבה נפשי**

"Tell me, you whom my soul loves, where do You pasture, where do You rest at noon?" The verse is explained phrase by phrase in this section.

Song of Songs 1:7 שיר השירים א':ז'

הַגִּידָה לִּי שֶׁאָהֲבָה נַפְשִׁי אֵיכָה תִרְעֶה אֵיכָה תַּרְבִּיץ בַּצָּהֳרָיִם שַׁלָּמָה אֶהְיֶה כְּעֹטִיָּה עַל עֶדְרֵי חֲבֵרֶיךָ׃

Tell me, O thou whom my soul loveth, Where thou feedest, where thou makest thy flock to rest at noon; For why should I be as one that veileth herself Beside the flocks of thy companions?

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KEHOT'S NOTE

שה"ש א, ז.

87 **ב) דהנה כתיב הגידה . . פי' נפשי**

According to the note, this section of the maamar is printed there with glosses and abridgments, and in Vayikra up

exiled the Shechinah went with them, including to Edom.

Sifrei Bamidbar 161:5 ספרי במדבר קס"א:ה'

... גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לבבל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי בבלה; גלו לעילם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה' את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה' אלקיך. ואומר (שיר השירים ד) אתי מלבנון כלה אתי מלבנון תבואי תשורי מראש אמנה מראש שניר ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanliness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

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91 כאהבת הבן אל האב

According to the note, Or HaTorah refers to further discourses on a son's love for his father, and explains that this love comes from the root of the soul, which "arose in thought"; this also resolves how love can be commanded.

KEHOT'S NOTE

באוה"ת שה"ש-א ע' קלא מציין להענין כאהבת הבן אל האב לעיין בד"ה שיר המעלות ממעמקים ספ"ב ובפ' במדבר בד"ה וספרתם לכם רפ"ב. באוה"ת ויקרא-ב ע' תצח ובסה"מ תרכ"ו ע' עה (בהוצאת תשמ"ט) כי האהבה בבחי' בן אל האב זהו מצד שרש הנשמה שעלה במחשבה. וראה שם שכ' שע"ז יש לתרץ איך שייך הציווי על אהבה ואהבת ע"ש. ובמאמרי אדה"א כאן ע' א'תשיח שמבאר ב' ענינים הפכיים בענין אהבת הבן אל האב ע"ש.

92 ברא כרעא דאבוה

A Kabbalistic work that the note cites for the idiom "a son is his father's leg."

Yevamot 3a:2–4 יבמות ג' א:ב'-ד'

דְּאָמַר רָבָא: אֲמַר לִי רַב יִצְחָק בַּר אַבְדִימִי: אָתְיָא "הֵנָּה" "הֵנָּה", אָתְיָא "זְמָה" "זְמָה". הַשְׁתָּא דְּאָמְרַתְּ כָּל מִלְּתָא דְּאָתְיָא מִדְּרָשָׁא חַבִּיבָא לֵיקָה, לִיתְנֵי לַאֲחוֹת אִשָּׁה לְבַסּוֹף! אַיְידֵי דְּאַיְירֵי בְּאִיסּוּר אַחְווֹתָא, תְּנָא אַחוֹת אִשְׁתּוֹ.

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KEHOT'S NOTE

יונת אלם רפ"ב. וראה תוד"ה מקמי יבמות ג, א. וראה רש"י כתובות צב, א ד"ה כבע"ח.

to "like the love of a son for his father," where the son's love is explained.

KEHOT'S NOTE

מכאן ואילך באוה"ת שה"ש כרך-א ע' קל עם הגהות וקיצורים ובכרך-ג ע' תתלט עם הגהות. ובאוה"ת ויקרא-ב ע' תצז עד תי' כאהבת הבן אל אביו, ושם מבאר ענין אהבת הבן ע"ש.

88 ואני בתוך הגולה

Yechezkel's words, "And I was in the midst of the exile," applied here to the soul exiled in the body.

Ezekiel 1:1 יחזקאל א':א'

וַיְהִי בִּשְׁלֹשִׁים שָׁנָה בָּרְבִיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ וַאֲנִי בְתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר נִפְתְּחוּ הַשָּׁמַיִם וָאֶרְאֶה מַרְאוֹת אֱלֹקִים׃

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of G-d.

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KEHOT'S NOTE

יחזקאל א, א. ראה אוה"ת ואתחנן ע' תכז. באוה"ת שה"ש-א ע' קלא יש הג"ה לכאן, שמבאר הפסוק.

89 גלו לאדום

There the love hidden in the soul, covered by the body and the animal soul, is said to be in exile, like the saying "they were exiled to Edom, the Shechinah was with them"; the Shechinah there is the spark of G-dliness in the soul, held captive by worry over livelihood.

Megillah 29a:4 מגילה כ"ט א:ד'

תָּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁבְּכָל מָקוֹם שֶׁגָּלוּ — שְׁכִינָה עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "הַנִּגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם וְגוֹ'". גָּלוּ לְבָבֶל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה". וְאַף כְּשֶׁהֵן עֲתִידִין לִיגָּאֵל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "וְשָׁב ה' אֱלֹקֶיךָ אֶת שְׁבוּתְךָ". "וְהֵשִׁיב" לֹא נֶאֱמַר, אֶלָּא "וְשָׁב". מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלִיּוֹת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

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KEHOT'S NOTE

ספרי מסעי לה, לד. וראה מגילה כט, א. על"ק פ' תצא לה, (סע"ד). וש"נ. [כ]. וראה בהנסמן ע"ז בלקו"ש-ז ע' 210.

90 גלו לאדום

The Sifrei says Israel is so beloved that wherever they were

93 **ברא כרעא דאבוה**

Tosafos uses the idiom that a son is "his father's leg," an extension of the father.

Tosafot on Yevamot 3a תוספות על יבמות ג' א

94 **ברא כרעא דאבוה**

Rashi uses the same idiom, that a son is "his father's leg."

Rashi on Ketubot 93b:1 רש"י על כתובות צ"ג ב:א

השכר לאמצע - חולקין בשוה:

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PARAGRAPH 5

95 **אכלתי יערי**

"I have eaten my honeycomb with my honey." Here the honeycomb is the blessings before the Shema and the honey is the Shema.

Song of Songs 5:1 שיר השירים ה:א

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

96 **זכרתי לך חסד נעוריך**

"I remember for you the kindness of your youth, the love of your bridal days, your going after Me in the wilderness." Each phrase is read as a feature of the first stage of service.

Jeremiah 2:2 ירמיהו ב:ב

הָלוֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה׃

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמי' ב, ב.

97 **זכרתי לך חסד נעוריך**

The text cites the Zohar in Vayishlach on this verse.

Zohar, Vayishlach 21:218–22:229 ספר הזהר, וישלח כ"א:רי"ח-כ"ב:רכ"ט

R. Jose then opened a discourse on the verse: Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant (S. S. 3, 6). 'When Israel', he said, 'were journeying in the wilderness, the Shekinah went in front of them, as it is written: "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" (Ex. 13, 22). ...

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

98 **זכרתי לך חסד נעוריך**

The text cites the Zohar in Emor on this verse.

Zohar, Emor 43:270–278 ספר הזהר, אמור מ"ג:ע"ר-ער"ח

R. Eleazar cited here the verse: "Thus saith the L-rd, I remember for thee the kindness of thy youth", etc. (Jer. 2, 2). 'This verse', he said, 'refers to the Community of Israel at the time when She went in the wilderness with Israel. The "kindness" (hesed) is the cloud of Aaron which carried along with it five others which were linked with thee and shone for thee. "The love of thine espousals": when they adorned and perfected thee like a bird. And all this for what? That thou mightest ...

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

99 **זכרתי לך חסד נעוריך**

The text cites the Zohar in Shelach on this verse.

Zohar, Sh'lach 26:210–28:218 ספר הזהר, שלח לך כ"ו:רי"-כ"ח:ריי"ח

100 **זכרתי לך חסד נעוריך**

The text cites the Zohar in Pinchas on this verse.

Zohar, Pinchas 123:842–856 ספר הזהר, פנחס קכ"ג:תתמ"ב-תתנ"ו

101 **זכרתי לך חסד נעוריך**

The text cites the Zohar in Eikev on this verse.

Zohar, Eikev 4:61–5:65 ספר הזהר, עקב ד':ס"א-ה':ס"ה

102 **לריח שמניך**

"For the fragrance of your oils." The discourse on this verse discusses the term "youth."

Song of Songs 1:3 שיר השירים א:ג

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

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

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103 **והיה אור הלבנה**

"And the light of the moon shall be as the light of the sun." The discourse on this verse is cited on the subject of the youths.

Isaiah 30:26 ישעיהו ל':כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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104 **שהוא בחי' כלה ולא אשה**

The note says the difference is explained there: a bride's love for the groom in her youth, in her father's house be-

fore the wedding, when there is not yet any union or inner closeness, is not a love like flashes of fire.

KEHOT'S NOTE

ההפרש נתבאר במאמרי אדה"א כאן ע' א'תשכ ואילך שאהבת הכלה לחתן בנעורי' בבית אבי' קודם הנישואין שלא הי' לה עדיין יחוד וקירוב בפנימי' כלל שאין בזה אהבה כרשפי אש, ע"ש.

105 **בד"ה זכור את אשר עשה לך עמלק**

There love for G-d should be like a man's love for his own life, delighting in Him; this is "honey," "I have eaten my honeycomb with my honey" in the Shema.

KEHOT'S NOTE

תו"א פד, ד.

106 **זכור את אשר עשה לך עמלק**

"Remember what Amalek did to you." The discourse on this verse explains iskafya and is'hapcha.

Deuteronomy 25:17 דברים כ"ה:י"ז

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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107 **מדבר הוא לשון דיבור . . ומ"ם פתוחה**

The note refers to Or HaTorah on Bamidbar for the reading of midbar as speech and for the open mem.

KEHOT'S NOTE

ראה אוה"ת פ' במדבר.

108 **וארשתיך לי**

"And I will betroth you to Me." The discourse on this verse explains the cause of foreign thoughts.

Hosea 2:21 הושע ב':כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:

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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109 **קחו מאתכם תרומה**

"Take from among you an offering." A further discourse cited on the kindness of youth.

Exodus 35:5 שמות ל"ה:ה'

קְחוּ מֵאִתְּכֶם תְּרוּמָה לַה' כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת ה' זָהָב וָכֶסֶף וּנְחֹשֶׁת:

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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110 **משכני**

"Draw me, after You we will run." The soul asks G-d to draw it out of exile.

Song of Songs 1:4 שיר השירים א':ד'

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מִיַּיִן מֵישָׁרִים אֲהֵבוּךָ:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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111 **ואין חבוש מתיר עצמו**

The Talmud says a prisoner cannot free himself from prison. Here it explains why the soul must ask to be drawn out.

Berakhot 5b:13–14 ברכות ה' ב':י"ג-י"ד

אָמְרִי: אֵין חָבוּשׁ מַתִּיר עַצְמוֹ מִבֵּית הָאֲסוּרִים. רַבִּי אֶלְעָזָר חֲלַשׁ. עַל לְגַבֵּיהּ רַבִּי יוֹחָנָן. חֲזָא דַּהֲוָה קָא גָּנֵי בְּבֵית אָפֵל. גַּלְיֵיהּ לִדְרָעֵיהּ וּנְפַל נְהוֹרָא. חֲזֵיֵיהּ דַּהֲוָה קָא בָּכֵי רַבִּי אֶלְעָזָר. אֲמַר לֵיהּ: אַמַּאי קָא בָּכֵית? אִי מִשּׁוּם תּוֹרָה דִּלָּא אַפֵּשְׁתָּ — שָׁנִינוּ: אֶחָד הַמַּרְבֶּה וְאֶחָד הַמַּמְעִיט, וּבִלְבַד שֶׁיְּכַוֵּין לִבּוֹ לַשָּׁמַיִם. וְאִי מִשּׁוּם מְזוֹנֵי — לֹא כָּל אָדָם זוֹכֶה לִשְׁתֵּי שֻׁלְחָנוֹת. וְאִי מִשּׁוּם בְּנֵי — דֵּין גַּרְמָא דַּעֲשִׁירָאָה בִּיר.

They answer : A prisoner does not release himself from the dungeon. R. Eleazar was ill and R. Johanan went in to visit him. He saw that he was lying in a dark room, so he bared his arm and a brightness was radiated therefrom. He then noticed that R. Eleazar was weeping. He said to him, "Why weepest thou? Is it because thou hast not applied thyself sufficiently to the study of Torah ? We have learnt that it matters not whether one does much or little, so long ...

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

112 Kehot's note points to Ezekiel 18:19 for these words.

Ezekiel 18:19 יחזקאל י"ח:י"ט

וַאֲמַרְתֶּם מַדּוּעַ לֹא־נָשָׂא הַבֵּן בַּעֲוֹן הָאָב וְהַבֵּן מִשְׁפָּט וּצְדָקָה עָשָׂה אֵת כָּל־חֻקּוֹתַי שָׁמַר וַיַּעֲשֵׂה אֹתָם חָיֹה יִחְיֶה:

Yet say ye: Why doth not the son bear the iniquity of the father with him? When the son hath done that which is lawful and right, and hath kept all My statutes, and hath done them, he shall surely live.

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113 Kehot's note points to Daniel 2:22 for these words.

Daniel 2:22 דניאל ב':כ"ב

הוּא גָּלֵא עֲמִיקָתָא וּמְסַתָּרָתָא יָדַע מָה בַּחֲשׁוֹכָא וּנְהוֹרָא עִמֵּהּ שְׁרֵא:

He revealeth the deep and secret things; He knoweth what is in the darkness, And the light dwelleth with Him.

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114 **אדם כי יקריב מכם**

"When a man from among you brings an offering." The

> discourse on this verse discusses "Draw me."

Leviticus 1:2 ויקרא א׳:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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PARAGRAPH 6

115 רועה ישראל

> "Shepherd of Israel, give ear." G-d is called the Shepherd of Israel.

Psalms 80:2 תהילים פ׳:ב׳

רֹעֵה יִשְׂרָאֵל הַאֲזִינָה נֹהֵג כַּצֹּאן יוֹסֵף יֹשֵׁב הַכְּרוּבִים הוֹפִיעָה׃

Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that art enthroned upon the cherubim, shine forth.

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116 לאו מכל אלין מדות איהו כלל

> Eliyahu's prayer in the introduction to the Tikkunei Zohar (Patach Eliyahu) maps the Sefiros onto a body, "Chesed is the right arm," and then says G-d Himself "is not of these attributes at all." The Alter Rebbe quotes both phrases here.

Tikkunei Zohar 17a:14–16 תקוני הזהר י״ז א:י״ד-ט״ז

ואנת הוא דאנהיג לון. ולית מאן דאנהיג לך לא לעילא ולא לתתא ולא מכל סטרא. *לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ״א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע״פ קרינן ליה.

Constantinople, 1740 (CC-BY-NC)

117

> "I sleep, but my heart is awake… my dove, my perfect one (tamasi)." The explanation of this verse reads tamasi as completeness.

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

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

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118 ראשי המטות

> "And Moshe spoke to the heads of the tribes." The earlier discourse on this verse is cited.

Numbers 30:2 במדבר ל׳:ב׳

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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119 לכו לחמו בלחמי

> "Come, eat of my bread." The earlier discourse explains it in connection with Israel sustaining their Father.

Proverbs 9:5 משלי ט׳:ה׳

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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120

> "Tell me, you whom my soul loves, where do You pasture, where do You rest at noon? For why should I be as one who is veiled beside the flocks of your companions?"

Song of Songs 1:7 שיר השירים א׳:ז׳

הַגִּידָה לִּי שֶׁאָהֲבָה נַפְשִׁי אֵיכָה תִרְעֶה אֵיכָה תַּרְבִּיץ בַּצָּהֳרָיִם שַׁלָּמָה אֶהְיֶה כְּעֹטִיָּה עַל עֶדְרֵי חֲבֵרֶיךָ׃

Tell me, O thou whom my soul loveth, Where thou feedest, where thou makest thy flock to rest at noon; For why should I be as one that veileth herself Beside the flocks of thy companions?

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121 ובושה החמה

> "And the moon shall be confounded and the sun ashamed." Here the "sun" stands for the foreign heat of physical cravings.

Isaiah 24:23 ישעיהו כ״ד:כ״ג

וְחָפְרָה הַלְבָנָה וּבוֹשָׁה הַחַמָּה כִּי־מָלַךְ ה' צְבָאוֹת בְּהַר צִיּוֹן וּבִירוּשָׁלַם וְנֶגֶד זְקֵנָיו כָּבוֹד׃

Then the moon shall be confounded, and the sun ashamed; For the L-RD of hosts will reign in mount Zion, And in Jerusalem, and before His elders shall be Glory.

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122

> "And Cham is the father of Canaan." Cham is linked with heat (chom).

Genesis 9:18 בראשית ט׳:י״ח

וַיִּהְיוּ בְנֵי־נֹחַ הַיֹּצְאִים מִן־הַתֵּבָה שֵׁם וְחָם וָיֶפֶת וְחָם הוּא אֲבִי כְנָעַן׃

And the sons of Noah, that went forth from the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan.

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123 שוש אשיש

> "I will greatly rejoice in Havayah." The discourse on this verse discusses ei koh.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salva-

tion, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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124 **העטית עליו בושה**

"You have covered him with shame." The verb of ke'otyah is used for shame.

Psalms 89:46 תהילים פ"ט:מ"ו

הִקְצַרְתָּ יְמֵי עֲלוּמָיו הֶעֱטִיתָ עָלָיו בוּשָׁה סֶלָה׃

The days of his youth hast Thou shortened; Thou hast covered him with shame. Selah

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125 **ויעטו כמעיל בשתם**

"Let them be wrapped in their shame as in a robe."

Psalms 109:29 תהילים ק"ט:כ"ט

יִלְבְּשׁוּ שׂוֹטְנַי כְּלִמָּה וְיַעֲטוּ כַמְעִיל בָּשְׁתָּם׃

Mine adversaries shall be clothed with confusion, And shall put on their own shame as a robe.

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126 **יעטו חרפה וכלימה**

"Let them be wrapped in reproach and disgrace."

Psalms 71:13 תהילים ע"א:י"ג

יֵבֹשׁוּ יִכְלוּ שֹׂטְנֵי נַפְשִׁי יַעֲטוּ חֶרְפָּה וּכְלִמָּה מְבַקְשֵׁי רָעָתִי׃

Let them be ashamed and consumed that are adversaries to my soul; Let them be covered with reproach and confusion that seek my hurt.

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127 "I saw, and behold, a menorah all of gold." The discourse on this verse explains the request "and may we never be ashamed."

Zechariah 4:2 זכריה ד':ב

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

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

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128 **לך אדני הצדקה ולנו בשת הפנים**

Daniel's confession: "To You, Ado-nai, belongs righteousness, and to us shamefacedness."

Daniel 9:7 דניאל ט':ז

לְךָ אֲדֹנָי הַצְּדָקָה וְלָנוּ בֹּשֶׁת הַפָּנִים כַּיּוֹם הַזֶּה לְאִישׁ יְהוּדָה וּלְיֹשְׁבֵי יְרוּשָׁלַם וּלְכָל־יִשְׂרָאֵל הַקְּרֹבִים וְהָרְחֹקִים בְּכָל־הָאֲרָצוֹת אֲשֶׁר הִדַּחְתָּם שָׁם בְּמַעֲלָם אֲשֶׁר מָעֲלוּ־בָךְ׃

Unto Thee, O L-rd, belongeth righteousness, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, because they dealt treacherously with Thee.

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129 **לך אדני הצדקה ולנו בשת הפנים**

The text cites the Zohar in Emor on this verse, on the subject of shame.

Zohar, Emor 6:22–9:29 ספר הזהר, אמור ו':כ"ב-ט':כ"ט

(AND HE THAT IS THE HIGH PRIEST AMONG HIS BRETHREN, ETC.) R. Abba here quoted the verse: To thee, O L-rd, belongeth righteousness, but unto us confusion of face" (Dan. 9, 7). ' "Righteousness"', he said, 'refers refers to the place to which all the shining faces are attached, as it is attached to them; and "confusion of face" refers to the place from which the shining faces are removed. Therefore the High Priest should always present a face bright and shining and more joyful than others, seeing that he ...

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

130 **ג' דרגין אינון מתקשרין דא בדא קוב"ה אורייתא וישראל**

The Zohar in Acharei: three levels are bound one to another, the Holy One, blessed be He, the Torah and Israel.

Zohar, Achrei Mot 49:296–50:305 ספר הזהר, אחרי מות מ"ט:רצ"ו-נ':ש"ה

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

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

131 "Take the head count of the sons of Gershon too." The explanation of this verse discusses the incense.

Numbers 4:22 במדבר ד':כ"ב

נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם׃

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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132 Kehot's note points to Zohar, Achrei Mot 50:299 for these words.

Zohar, Achrei Mot 50:299 ספר הזהר, אחרי מות נ':רצ"ט

133 The Zohar places these phrases in the exchange of the moon and the sun; "as one who is veiled" is read as being in shame, after which the moon diminishes herself.

Zohar, Bereshit 9:106–10:117 ספר הזהר, בראשית ט':ק"ו-י':ק"י"ז

The moon, however, was not at ease with the sun, and in fact each felt mortified by the other. The moon said "Where dost thou pasture?" (S. S. 1, 7). The sun said "Where dost thou make thy flock to rest at noon? (Ibid.) How can a little candle shine at midday?" G-d thereupon said to her, "Go and diminish thyself." She felt humiliated and said "Why should I

be as one that veileth herself?" (Ibid.). G-d then said "Go thy way forth in the footsteps of the flock." Thereupon ...

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

134 "The feeble ones were Lavan's and the sturdy (literally, bound) ones Yaakov's." The Zohar reads the feeble ones as ashamed and wrapped.

Genesis 30:42 בראשית ל׳:מ״ב

וּבְהַעֲטִיף הַצֹּאן לֹא יָשִׂים וְהָיָה הָעֲטֻפִים לְלָבָן וְהַקְשָׁרִים לְיַעֲקֹב׃

but when the flock were feeble, he put them not in; so the feebler were Laban's, and the stronger Jacob's.

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PARAGRAPH 7

135 **ועמך לא חפצתי**

"Whom have I in heaven? And besides You I desire nothing on earth." It expresses love that wants nothing but G-d.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

136 **ואל אישך תשוקתך**

"And your longing shall be for your husband." It is the image of the wife's love for her husband.

Genesis 3:16 בראשית ג׳:ט״ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃

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

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KEHOT'S NOTE

בראשית ג, טז.

137 **בד"ה נאוו לחייך בתורים**

There the two "rows" are the Written and Oral Torah, and the "cheeks" are the place where the breath of speech comes out; the breath rising upward is the level of flashes of fire, "the superiority of gold over silver," the same image used here.

KEHOT'S NOTE

לקו"ת שה"ש יג, א, ובשינויים בסה"מ תקס"ד ע' ז ואילך.

138 **נאוו לחייך בתורים**

"Your cheeks are comely with rows (of jewels)." The discourse on it explains this love.

Song of Songs 1:10 שיר השירים א׳:י׳

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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139 **תורי זהב**

"We will make you rows of gold." Gold stands for this fiery love.

Song of Songs 1:11 שיר השירים א׳:י״א

תּוֹרֵי זָהָב נַעֲשֶׂה־לָּךְ עִם נְקֻדּוֹת הַכָּסֶף׃

We will make thee circlets of gold With studs of silver.

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140 **ושם אשתו**

The wife of the Edomite king Hadar: Mehetavel, daughter of Matred, daughter of Mei-zahav. The names are read as qualities of this love.

Genesis 36:39 בראשית ל״ו:ל״ט

וַיָּמָת בַּעַל חָנָן בֶּן־עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו הֲדַר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת־מַטְרֵד בַּת מֵי זָהָב׃

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

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KEHOT'S NOTE

בראשית לו, לט.

141 **בכל לבבך**

"And you shall love Havayah your G-d with all your heart."

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

142 **בד"ה ענין ק"ש**

The note places the discourse on the Shema in Likkutei Torah on Vaeschanan; the text cites it for loving G-d "with all your heart."

KEHOT'S NOTE

לקו"ת ואתחנן.

143 **כרשפי אש שלהבת**

"Its flashes are flashes of fire, a flame of G-d." The source of the image of fiery love.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָה׃

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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KEHOT'S NOTE

שה"ש ח, ו.

144 **בהעלותך את הנרות**

> "When you raise up the lamps," the kindling of the Menorah, an image of a rising flame.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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KEHOT'S NOTE

במדבר ח, ב.

145 **ביום חתונתו זה מ"ת**

> The Mishnah reads "on the day of his wedding" in the Song of Songs as the Giving of the Torah.

Taanit 26b:6–7 תענית כ"ו ב':ו'-ז'

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמִ' בִּשְׁלֹשָׁה פְּרָקִים בָּשָׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ'. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אִיכָּא מוֹסָף? חֲסוֹרֵי מִיחַסְרָא, וְהָכִי קָתָנֵי: בִּשְׁלֹשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית …

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KEHOT'S NOTE

תענית כו, ב.

146 **מימינו אש דת למו**

> "From His right hand, a fiery law for them." The Torah is fire.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

147 **שניתנה באש שחורה**

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

KEHOT'S NOTE

ראה ירושי שקלים פ"ו, סה"א. הובא ברש"י דברים שם.

148 **באש שחורה ע"ג אש לבנה**

> The Jerusalem Talmud says the Torah was written as black fire upon white fire.

Jerusalem Talmud Shekalim 6:1 תלמוד ירושלמי שקלים ו':א'

149 **באש שחורה ע"ג אש לבנה**

> Rashi brings the same teaching on "a fiery law": the Torah was written before Him as black fire upon white fire.

Rashi on Deuteronomy 33:7–8 רש"י על דברים ל"ג:ז'-ח'

וזאת ליהודה. סָמַךְ יְהוּדָה לִרְאוּבֵן מִפְּנֵי שֶׁשָּׁנֵיהֶם הוֹדוּ עַל קִלְקוּל שֶׁבְּיָדָם, שֶׁנֶּאֱמַר "אֲשֶׁר חֲכָמִים יַגִּידוּ וְגוֹ' לָהֶם לְבַדָּם וְגוֹ' וְלֹא עָבַר זָר בְּתוֹכָם" (איוב ט"ו); וְעוֹד פֵּרְשׁוּ רַבּוֹתֵינוּ שֶׁכָּל אַרְבָּעִים שָׁנָה שֶׁהָיוּ יִשְׂרָאֵל בַּמִּדְבָּר הָיוּ עַצְמוֹת יְהוּדָה מִתְגַּלְגְּלִין בָּאָרוֹן מִפְּנֵי נִדּוּי שֶׁקִּבֵּל עָלָיו, שֶׁנֶּאֱמַר "וְחָטָאתִי לְאָבִי כָּל הַיָּמִים" (בראשית מ"ד), אָמַר מֹשֶׁה מִי גָּרַם לִרְאוּבֵן שֶׁיּוֹדֶה? יְהוּדָה וְכוּ' (סוטה ז'): שמע ה' קול יהודה. תְּפִלַּת דָּוִד וּשְׁלֹמֹה וְאָסָא מִפְּנֵי הַכּוֹשְׁים, וִיהוֹשָׁפָט מִפְּנֵי …

AND THIS IS FOR JUDAH — He mentioned Judah immediately after Reuben because both of them made confession of the wrong that was theirs, as it is said, (Job 15:18-15:19) "Because wise men have told their sins … unto them alone [the land was given] and no stranger passed amidst them". Further our Rabbis explained that during the whole forty years that Israel was in the wilderness Judah's bones were moving about in his coffin because of the excommunication that he had invoked upon himself, as it is … וזאת ליהודה

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

150 **והיה לכם לציצית**

> "And it shall be for you as tzitzis." The discourse on this verse explains "this one shall be called woman."

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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151 **לזאת יקרא אשה**

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

KEHOT'S NOTE

בראשית ב, כו.

152 **ובקולו תשמעו**

> "After Havayah your G-d shall you walk… and to His voice shall you listen."

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

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

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KEHOT'S NOTE

דברים יג, ה.

153 **ובד"ה למען תהי' תורת ה' בפיך**

The discourse on "So that the Torah of Havayah may be in your mouth" in Torah Ohr, Bo; the passage there explains that wherever "hand" is said it means the right hand, mercy.

KEHOT'S NOTE

תו"א ס, ד.

154 **למען תהיה תורת ה' בפיך**

"So that the Torah of Havayah may be in your mouth," said of the tefillin.

Exodus 13:9 שמות י"ג:ט'

וְהָיָה לְךָ לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בְיָד חֲזָקָה הוֹצִאֲךָ ה' מִמִּצְרָיִם׃

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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155 "You will give truth to Yaakov." The great love drawn from Torah is called truth.

Micah 7:20 מיכה ז':כ'

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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156 **הקול קול יעקב**

"The voice is the voice of Yaakov," read as the voice of Torah study.

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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KEHOT'S NOTE

בראשית כז, כב.

157 **ביום השמיני עצרת**

"On the eighth day, an assembly." The discourse on this verse is cited on truth.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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158 **שתיתי יייני עם חלבי**

"I have drunk my wine with my milk," read as the level of Torah.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

159 **כי טובים דודיך**

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

KEHOT'S NOTE

שם א, ב.

160 **כי טובים דודיך**

"For your love is better than wine." Great love is drawn from the wine of Torah.

Song of Songs 1:2 שיר השירים א':ב'

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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161 **יינה של תורה**

The Talmud on "your love is better than wine": the Congregation of Israel says that the words of Your beloved ones, the Sages, are sweeter to her than the wine of Torah.

Avodah Zarah 35a:6 עבודה זרה ל"ה א:ו'

הִשְׁיאוֹ לְדָבָר אַחֵר וְכוּ'. מַאי "כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן"? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרִיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מֵייֵינָהּ שֶׁל תּוֹרָה.

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KEHOT'S NOTE

ע"ז לה, א.

162 **ועל דמות הכסא**

In Yechezkel's vision, upon the likeness of the throne was a likeness like the appearance of a man, the "supernal Man."

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

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.

163 **ויאמר האדם . . זאת הפעם**

Adam's words: "This time, bone of my bones and flesh of my flesh; this one shall be called woman, for from man was she taken." The maamar reads them as speaking of the Torah.

Genesis 2:23 בראשית ב':כ"ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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KEHOT'S NOTE

בראשית ב, כג.

164 **התורה שנקי זאת**

The Talmud reads "zos" (this) as the Torah, citing "And this is the Torah."

Menachot 53b:4–5 מנחות נ"ג ב':ד'-ה'

יבא זה ויקבל זאת מזה לעם זו יבא זה זה משה דכתיב (שמות לב, א) כי זה משה האיש ויקבל זאת זו התורה דכתיב (דברים ד, מד) וזאת התורה אשר שם משה מזה זה הקב"ה דכתיב (שמות טו, ב) זה אלי ואנוהו לעם זו אלו ישראל שנאמר (שמות טו, טז) עם זו קנית א"ר יצחק בשעה שחרב בית המקדש מצאו הקב"ה לאברהם שהיה עומד בבית המקדש אמר לו מה לידידי בביתי

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165 **ביום ההוא תקראי אישי**

"On that day you will call Me Ishi." In the future Israel will receive from the Torah's light.

Hosea 2:18 הושע ב':י"ח

וְהָיָה בַיּוֹם־הַהוּא נְאֻם־ה' תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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KEHOT'S NOTE

הושע ב, יח. ראה במאמרי אדה"א כאן ע' א'תשכח בפי' הפסוק מהו ההפרש בין אישי לבעלי.

166 **ותורה אור**

"For a mitzvah is a lamp and the Torah is light."

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

167 **הוי כל צמא**

"Ho, everyone who thirsts, go to the water." Torah is called water.

Isaiah 55:1 ישעיהו נ"ה:א'

הוֹי כָּל־צָמֵא לְכוּ לַמַּיִם וַאֲשֶׁר אֵין־לוֹ כֶּסֶף לְכוּ שִׁבְרוּ וֶאֱכֹלוּ וּלְכוּ שִׁבְרוּ בְלוֹא־כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב׃

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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KEHOT'S NOTE

ישע' נה, א.

168 **והענין כמו שכתוב במ"א**

The note identifies "elsewhere" as the Siddur, where the three levels of light, water and firmament are discussed on "Praise G-d in His sanctuary."

KEHOT'S NOTE

סידור ע, א. וראה לעיל תוריע כב, ד ובמ"מ לשם.

169 **הללו אל בקדשו**

"Praise G-d in His sanctuary." The discussion on this verse explains light, water and firmament.

Psalms 150:1 תהילים ק"נ:א'

הַלְלוּ־קֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ׃

Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power.

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170 **לעתיד שתתגלה פנימיות התורה**

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

KEHOT'S NOTE

ראה רש"י שה"ש א, ב.

171 **בד"ה שה"ש**

There the higher unity is complete self-nullification, while "and you shall love" at the level of the lower unity is "someone who loves." These two are the supernal and lower Shechinah, the two levels of "bride" in the Song of Songs, which are behind the two levels of bridegroom mentioned here.

KEHOT'S NOTE

לקו"ת שה"ש א, ב.

172 Kehot's note points to Menachot 95b for these words.

Menachot 95b מנחות צ"ה

PARAGRAPH 8

173 **ובשר מבשרי**

"Bone of my bones and flesh of my flesh." Here "flesh" is the Oral Torah.

Genesis 2:23 בראשית ב':כ"ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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174 **בשרא סומקא**

The Talmud uses the phrase "red flesh" (bisra sumka) in a list of remedies; the Kehot note cites it for the phrase.

Gittin 67b:12–13 גיטין ס"ז ב:י"ב-י"ג

לְמַאי נָפְקָא מִינַּהּ? לְקַמְיָעָא. מַאי אָסוּתֵיהּ? בִּישְׂרָא סוּמָקָא אַגּוּמְרֵי, וְחַמְרָא מַרְקָא. אָמַר אַבָּיֵי, אֲמָרָה לִי אֵם: לְשִׁימְשָׁא בַּת יוֹמָא - כּוּזָא דְּמַיָּא. בַּת תְּרֵי יוֹמֵי - סִיכּוּרֵי. בַּת תְּלָתָא יוֹמֵי - בִּשְׂרָא סוּמָקָא אַגּוּמְרֵי, וְחַמְרָא מַרְקָא. לְשִׁימְשָׁא עַתִּיקְתָּא - לַיְתֵי תַּרְנְגוֹלְתָּא אוּפַּמְתִּי, וְלִיקְרְעַהּ שְׁתֵּי וָעֵרֶב, וְלִינְלְחֵיהּ לְמְצִיעָתָא דְּרֵישֵׁיהּ - וְלוֹתְבֵיהּ עֵילָּוֵיהּ, וְנַנְחֵיהּ עֵילָּוֵיהּ עַד (דְּמִיסְרַהּ);

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KEHOT'S NOTE

גיטין סז, ב.

175 **כי ה' יתן חכמה**

"For Havayah gives wisdom; from His mouth, knowledge and understanding."

Proverbs 2:6 משלי ב:ו'

כִּי־ה' יִתֵּן חָכְמָה מִפִּיו דַּעַת וּתְבוּנָה:

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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KEHOT'S NOTE

משלי ב, ו.

176 **מפיו דעת ותבונה**

The Midrash on this verse: great is wisdom, and greater still are knowledge and understanding, which G-d gives "from His mouth" to the one He loves most.

Shemot Rabbah 41:3 שמות רבה מ"א:ג'

דבר אחר: ויתן אל משה, ההי"ד (משלי ב): כי ה' יתן חכמה מפיו דעת ותבונה. גדולה החכמה וגדולה ממנה הדעת ותבונה, הוי. כי ה' יתן חכמה, אבל למי שהוא אוהב, מפיו דעת ותבונה. ר' יצחק ור' לוי, חד מנהון אמר: למה הדבר דומה? לעשיר שהיה לו בן. בא בנו מבית הספר. מצא תמחוי לפני אביו. נטל אביו חתיכה אחת ונתנה לו. מה עשה בנו? אמר לו: איני מבקש אלא מזה שבתוך פיך. מה עשה? נתנו לו. ולמה? על שהיה מחבבו, נתן לו מתוך פיו. הוי, כי ה' יתן חכמה, וכל ...

Another matter, "He gave to Moses," that is what is written: "For the L-rd grants wisdom; from His mouth come knowledge and understanding" (Proverbs 2:6). Great is wisdom, but greater than it are knowledge and understanding. That is, "for the L-rd grants wisdom," but to those whom He loves, "from His mouth come knowledge and understanding." Rabbi Yitzḥak and Rabbi Levi, one of them said: To what is the matter comparable? To a wealthy man who had a son. His son came from school and saw a tray before his ...

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177 **חכמה זו תושב"כ . . ותבונה זו תושבע"פ**

The note says Or HaTorah brings this reading, wisdom as the Written Torah and knowledge and understanding as the Oral Torah, in the name of the Shelah.

KEHOT'S NOTE

באוה"ת נ"ך-א ע' תקנ מביא זה בשם השל"ה ע"ש.

178 **כמ"ש ברבות כי תשא פמ"א**

There the Alter Rebbe reads the Midrash on Ki Sisa as implying that "from His mouth, knowledge" is something greater than "He gives wisdom," and explains Daas as reaching up to Keser, above Chochmah and Binah.

KEHOT'S NOTE

ראה לעיל פ' חקת ס, ג.

179 **זכר חסדו**

"He remembered His kindness and His faithfulness to the house of Israel." Zachar, remember, is also the word for male.

Psalms 98:3 תהילים צ"ח:ג'

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

180 **ויהיו שניהם ערומים**

"And they were both naked, the man and his wife, and they were not ashamed." Read as being stripped of foreign desires.

Genesis 2:25 בראשית ב:כ"ה

וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבֹּשָׁשׁוּ:

And they were both naked, the man and his wife, and were not ashamed.

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KEHOT'S NOTE

בראשית ב, כה. וראה גם סה"מ תקס"ג ח"א ע' רנט. מאמרי אדה"ז ענינים ע' רלט.

181 **ועמך לא חפצתי**

"Besides You I desire nothing." A love with no other desire.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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182 **לא יכנף עוד מוריך**

> "Your Teacher shall no longer be hidden." The revelation of the future, without a covering.

Isaiah 30:20 ישעיהו ל':כ'

וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צַר וּמַיִם לָחַץ וְלֹא־יִכָּנֵף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רֹאוֹת אֶת־מוֹרֶיךָ׃

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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KEHOT'S NOTE

ישע' ל, כ.

PARAGRAPH 9

183 **ויהיו שניהם ערומים האדם ואשתו**

> "And they were both naked, the man and his wife." Here it describes the Torah revealed without garments.

Genesis 2:25 בראשית ב':כ"ה

וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּשָׁשׁוּ׃

And they were both naked, the man and his wife, and were not ashamed.

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PARAGRAPH 10

184 **עוסק בתורה לשמה**

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

KEHOT'S NOTE

אבות ו, א.

185 **עוסק בתורה לשמה**

> Rabbi Meir: whoever occupies himself with Torah lishmah merits many things.

Pirkei Avot 6:1 משנה אבות ו':א'

שָׁנוּ חֲכָמִים בִּלְשׁוֹן הַמִּשְׁנָה, בָּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אוֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לִשְׁמָהּ, זוֹכֶה לִדְבָרִים הַרְבֵּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כֻּלּוֹ כְּדַי הוּא לוֹ. נִקְרָא רֵעַ, אָהוּב, אוֹהֵב אֶת הַמָּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת, מְשַׂמֵּחַ אֶת הַמָּקוֹם, מְשַׂמֵּחַ אֶת הַבְּרִיּוֹת. וּמַלְבַּשְׁתּוֹ עֲנָוָה וְיִרְאָה, וּמַכְשַׁרְתּוֹ לִהְיוֹת צַדִּיק וְחָסִיד וְיָשָׁר וְנֶאֱמָן, וּמְרַחַקְתּוֹ מִן הַחֵטְא, וּמְקָרַבְתּוֹ לִידֵי זְכוּת, וְנֶהֱנִין מִמֶּנּוּ עֵצָה וְתוּשִׁיָּה בִּינָה וּגְבוּרָה, שֶׁנֶּאֱמַר (משלי ח) לִי עֵצָה וְתוּשִׁיָּה אֲנִי ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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186 **כי ביום הזה יכפר**

> "For on this day He shall atone for you." The discourse on this verse explains the image of one garment.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל 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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187 **בבגדו והיא בבגדה**

> The same law as codified in the Shulchan Aruch, cited in the Kehot note.

Shulchan Arukh, Even HaEzer 76:13 שולחן ערוך, אבן העזר ע"ו:י"ג

האומר אי אפשי אלא אני בבגדי והיא בבגדה יוציא ויתן כתובה וכ"ש אם אינו נזקק לה כלל וכן היא אומרת אי אפשי אלא אני בבגדי והוא בבגדו תצא בלא כתובה (נ"י בשם הריטב"א):

Apei Ravrevei: Shulchan Aruch Even HaEzer, Lemberg, 1886 (Public Domain)

188 **הוא בבגדו . . כתובה**

> The Talmud: one who says "I will not unless I in my garment and she in her garment" must divorce her and give her the kesubah.

Ketubot 48a:2 כתובות מ"ח א:ב'

תָּנֵי רַב יוֹסֵף: "שְׁאֵרָהּ" — זוֹ קֵרוּב בָּשָׂר, שֶׁלֹּא יִנְהַג בָּהּ מִנְהַג פָּרְסִיִּים שֶׁמְּשַׁמְּשִׁין מִטּוֹתֵיהֶן בִּלְבוּשֵׁיהֶן. מְסַיֵּיע לֵיהּ לְרַב הוּנָא, דְּאָמַר רַב הוּנָא: הָאוֹמֵר "אִי אֶפְשִׁי אֶלָּא אֲנִי בְּבִגְדִּי וְהִיא בְּבִגְדָּהּ" — יוֹצִיא וְנוֹתֵן כְּתוּבָּה.

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KEHOT'S NOTE

כתובות מח, א. טושו"ע אה"ע סע"ו, יג.

189 **ולא יתבוששו**

> "And they were not ashamed." Read as freedom from the shame of being veiled.

Genesis 2:25 בראשית ב':כ"ה

וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּשָׁשׁוּ׃

And they were both naked, the man and his wife, and were not ashamed.

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190 **ואכלתם אכול**

> "And you shall eat, eating, and be satisfied... and My people shall never be ashamed." The discourse on this verse explains a higher level of not being ashamed.

Joel 2:26 יואל ב':כ"ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לָעוֹלָם׃

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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PARAGRAPH 11

191 "Is it not enough for you what the Torah has forbidden you, that you seek to forbid other things to yourself?"

Jerusalem Talmud Nedarim 9:1:5 תלמוד ירושלמי נדרים ט:א:ה

רִבִּי שִׁמְעוֹן בֶּן לָקִישׁ פָּתַח. אִילּוּ הָיִיתָ יוֹדֵעַ שֶׁהַנּוֹדֵר כְּאִילּוּ נוֹתֵן קוֹלַר עַל צַוָּארוֹ נוֹדֵר הָיִיתָ. לְקַסְטוֹרְיָיה שֶׁהָיְתָה עוֹבֶרֶת וְרָאָה קוֹלַר פָּנוּי וְהִכְנִיסָה אֶת רֹאשָׁהּ לְתוֹכוֹ. לֶאֱסוֹר אִסָּר עַל נַפְשׁוֹ. כְּמַה דְּאַתְּ אָמַר וְהוּא אָסוּר בַּזִּיקִים. רִבִּי יוֹנָתָן פָּתַח. אִילּוּ הָיִיתָ יוֹדֵעַ שֶׁהַנּוֹדֵר כְּבוֹנֶה בָמָה וְהַמַּקְרִיבּוֹ כְּמַקְרִיב עָלָיו נוֹדֵר הָיָיתָ. וְקַשְׁיָא. עֲבוֹדָה זָרָה בְּסִקִילָה וְהַנְּדָרִים בְּלֹא תַעֲשֶׂה וְאַתְּ אָמַר אָכֵן. לֵית לָךְ אֶלָּא כַּיי דְּמַר רִבִּי יַנַּאי. כָּל הַשּׁוֹמֵעַ לְיִצְרוֹ כְּיִלּוּ עוֹבֵד עֲבוֹדָה ...

Rebbi Simeon ben Laqish provided an opening: If you had known that one who makes a vow is as if he put a neck-iron 7:5, Note 116. on his neck, would you have made the vow? It is as if a gang of prisoners "watch, guard; gang of prisoners". was passing by, he saw that there was one unused neck-iron and put his head into it! "To bind a prohibition onto himself 30:3.", as you say 40:1., "he was bound with chains." Rebbi Jonathan provided an opening: If you had ...

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PARAGRAPH 12

192 **נדרים סייג לפרישות**

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

KEHOT'S NOTE

אבות ג, יג.

193 **נדרים סייג לפרישות**

Rabbi Akiva: vows are a fence for abstinence.

Pirkei Avot 3:13 משנה אבות ג:יי"ג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסוֹרֶת, סְיָג לַתּוֹרָה. מַעֲשְׂרוֹת, סְיָג לָעשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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194 **קדש עצמך במותר לך**

Rava: "Sanctify yourself in what is permitted to you."

Yevamot 20a:15 יבמות כ' א:ט"ו

אִיסּוּר קְדוּשָּׁה — שְׁנַיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיקּה אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אָמַר לֵיקּה רָבָא: וְכוֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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KEHOT'S NOTE

יבמות כ, א.

195 **כובד ראש**

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

KEHOT'S NOTE

ברכות פ"ה, מ"א.

196 **כובד ראש**

One may stand to pray only with "heaviness of head," that is, with gravity.

Mishnah Berakhot 5:1 משנה ברכות ה:א'

אֵין עוֹמְדִין לְהִתְפַּלֵּל אֶלָּא מִתּוֹךְ כֹּבֶד רֹאשׁ. חֲסִידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהִים שָׁעָה אַחַת וּמִתְפַּלְּלִים, כְּדֵי שֶׁיְּכַוְּנוּ אֶת לִבָּם לַמָּקוֹם. אֲפִלּוּ הַמֶּלֶךְ שׁוֹאֵל בִּשְׁלוֹמוֹ, לֹא יְשִׁיבֶנּוּ. וַאֲפִלּוּ נָחָשׁ כָּרוּךְ עַל עֲקֵבוֹ, לֹא יַפְסִיק:

One should not stand up to say Tefillah except in a reverent state of mind. The pious men of old used to wait an hour before praying in order that they might direct their thoughts to G-d. Even if a king greets him [while praying] he should not answer him: even if a snake is wound round his heel he should not stop.

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197 **כמשא כבד**

"Like a heavy burden, they are too heavy for me." The heaviness of physicality.

Psalms 38:5 תהילים ל"ח:ה'

כִּי עֲוֹנֹתַי עָבְרוּ רֹאשִׁי כְּמַשָּׂא כָּבֵד יִכְבְּדוּ מִמֶּנִּי:

For mine iniquities are gone over my head; as a heavy burden they are too heavy for me.

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198 **מנורת זהב כולה**

"A menorah all of gold." The discourse on this verse is cited on the heaviness of physicality.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

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

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199 **לריח שמניך**

The discourse on "For the fragrance of your oils" explains the stage before receiving from the male.

Song of Songs 1:3 שיר השירים א':ג'

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ:

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

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"וְכָבְשָׁהּ" כְּתִיב. רַב יוֹסֵף אָמַר, מֵהָכָא: "אֲנִי אֵל שַׁ־דַּי פְּרֵה וּרְבֵה", וְלָא קָאָמַר "פְּרוּ וּרְבוּ".

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KEHOT'S NOTE

יבמות סה, ב. ושי"נ.

205 **נשים דעתן קלות**

The Talmud's phrase, cited in the Kehot note.

Shabbat 33b:6 שבת ל"ג ב:ו

אֲזַל הוּא וּבְרֵיהּ, טָשׁוֹ בֵּי מִדְרְשָׁא. כָּל יוֹמָא הֲוָה מַתְיָא לְהוּ דְּבֵיתְהוּ רִיפְתָּא וְכוּזָא דְּמַיָּא וְכָרְכִי. כִּי תְּקֵיף גְּזֵירְתָא אֲמַר לֵיקוּ לִבְרֵיהּ: נָשִׁים דַּעְתָּן קַלָּה עֲלֵיהֶן, דִּילְמָא מְצַעֲרֵי לַהּ וּמַגַּלְיָא לָן. אֲזַלוּ טָשׁוֹ בְּמָעֳרָתָא. אִיתְרְחִישׁ נִיסָּא אִיבְּרִי לְהוּ חָרוּבָא וְעֵינָא דְּמַיָּא, וַהֲווֹ מַשְׁלְחִי מָנַיְיהוּ וַהֲווֹ יָתְבִי עַד צַוְּארַיְיהוּ בְּחָלָא. כּוּלֵּי יוֹמָא גָּרְסִי. בְּעִידָּן צַלּוֹיֵי לָבְשִׁי מִיכַסּוּ וּמְצַלּוּ, וַהֲדַר מַשְׁלְחִי מָנַיְיהוּ כִּי הֵיכִי דְּלָא לִיבְלוּ. אִיתְּיבוּ תְּרֵיסַר שְׁנֵי בְּמָעֳרָתָא. אֲתָא ...

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KEHOT'S NOTE

שבת לג, ב. ושי"נ.

206 **ויקחו אליך פרה**

"And they shall take to you a red heifer." The discourse on this verse is cited here.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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PARAGRAPH 13

207 **ועמ"ש ע"פ כי תצא למלחמה**

There the Zohar on "She has fallen, she shall rise no more" is explained: the rising will not come from below upward but from Above downward, as in "On that day I will raise up." It ties to the same Zohar passage cited later in this maamar.

KEHOT'S NOTE

לקמן פ' תצא לו, ג.

208 **כי תצא למלחמה**

"When you go out to war." The discourse on this passage is cited here.

Deuteronomy 21:10 דברים כ"א:י'

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ:

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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200 **בנעוריה בית אביה**

The note says a passage from this point of the maamar is quoted there.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת ויקרא-ג ע' תשנא.

201 **בנעוריה בית אביה**

"Between a father and his daughter, in her youth, in her father's house," the closing words of the passage on vows. Read here as the first stage of love.

Numbers 30:17 במדבר ל':י"ז

אֵלֶּה הַחֻקִּים אֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין־אָב לְבִתּוֹ בִּנְעֻרֶיהָ בֵּית אָבִיהָ:

These are the statutes, which the L-RD commanded Moses, between a man and his wife, between a father and his daughter, being in her youth, in her father's house.

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202 **חסד נעוריך**

"The kindness of your youth," the first love.

Jeremiah 2:2 ירמיהו ב':ב'

הָלוֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמי' ב, ב.

203 **לא יחל דברו**

"He shall not profane his word; he shall do all that came out of his mouth."

Numbers 30:3 במדבר ל':ג'

אִישׁ כִּי־יִדֹּר נֶדֶר לַה' אוֹ־הִשָּׁבַע שְׁבֻעָה לֶאְסֹר אִסָּר עַל־נַפְשׁוֹ לֹא יַחֵל דְּבָרוֹ כְּכָל־הַיֹּצֵא מִפִּיו יַעֲשֶׂה:

When a man voweth a vow unto the L-RD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

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KEHOT'S NOTE

במדבר ל, ג.

204 **ואיש דרכו לכבוש**

The Talmud learns from "fill the earth and conquer it" that it is the way of a man to conquer and not the way of a woman.

Yevamot 65b:4–5 יבמות ס"ה ב:ד'-ה'

גְּמָ' מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי אִילְעָא מִשּׁוּם רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן: אָמַר קְרָא: "וּמִלְאוּ אֶת הָאָרֶץ וְכִבְשׁוּהָ". אִישׁ דַּרְכּוֹ לְכַבֵּשׁ, וְאֵין אִשָּׁה דַּרְכָּהּ לְכַבֵּשׁ. אַדְּרַבָּה: "וְכִבְשׁוּהָ" תַּרְתֵּי מַשְׁמַע! אָמַר רַב נַחְמָן בַּר יִצְחָק:

209 וגלחה את ראשה

"And she shall shave her head," said of the captive woman.

Deuteronomy 21:12 דברים כ"א:י"ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃

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

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PARAGRAPH 14

210 ונקדשתי בתוך

"And I shall be sanctified among the children of Israel." The discourse on this verse is cited.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם׃

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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211 ובד"ה ונקדשתי בתוך בנ"י

There the life-force that fills the worlds is only a glow, the radiance of the Shechinah, while G-d Himself is holy and separate and gives life to the worlds as the light that encompasses them.

KEHOT'S NOTE

לעיל פ' אמור לא, ג.

212 ואם בית אישה נדרה

"And if she vowed in her husband's house."

Numbers 30:11 במדבר ל':י"א

וְאִם־בֵּית אִישָׁהּ נָדָרָה אוֹ־אָסְרָה אִסָּר עַל־נַפְשָׁהּ בִּשְׁבֻעָה׃

And if a woman vowed in her husband's house, or bound her soul by a bond with an oath,

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213 והפר את נדרה

"And he shall annul her vow." Annulling (hefer) is read as transforming (mehapech).

Numbers 30:9 במדבר ל':ט'

וְאִם בְּיוֹם שָׁמְעַ אִישָׁהּ יָנִיא אוֹתָהּ וְהֵפֵר אֶת־נִדְרָהּ אֲשֶׁר עָלֶיהָ וְאֵת מִבְטָא שְׂפָתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וַה' יִסְלַח־לָהּ׃

But if her husband disallow her in the day that he heareth it, then he shall make void her vow which is upon her, and the clear utterance of her lips, wherewith she hath bound her soul; and the L-RD will forgive her.

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214 בחכמה אתבנירו

The Zohar's principle that through Chochmah they are refined, cited in the Kehot note.

Zohar II, 254b זח"ב רנד, ב

KEHOT'S NOTE

ראה זח"ב רנד, ב.

215 בד"ה וכל בניך

The discourse opens with the Sages' saying that Torah scholars increase peace, "do not read 'your children' but 'your builders,'" and asks why the proof needs this rereading at all.

KEHOT'S NOTE

ראה לקו"ת פ' ראה כט, א.

216 ורב שלום בניך

"And all your children shall be taught of Havayah, and great shall be the peace of your children."

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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217 א"ת בניך אלא בוניך

The Talmud at the end of Berachos: Torah scholars increase peace in the world; do not read "your children" but "your builders."

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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218 ואיתא בפ' תזריע

There the same Zohar in Tazria and the Ramaz are cited: "so that you remember" means that you become the males, as a woman who conceives first bears a male.

KEHOT'S NOTE

ראה גם לעיל פ' שלח מו, א.

219 אשה כי תזריע וילדה זכר

"When a woman conceives and bears a male."

Leviticus 12:2 ויקרא י"ב:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַּת דְּוֹתָהּ תִּטְמָא׃

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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220 לית בפומה אלא ילידו דילה אי להוי דכר

The Zohar in Tazria: from the day a woman conceives, all she speaks of is whether her child will be male.

Zohar, Tazria 1:2-3:11 ספר הזהר, תזריע א׳:ב׳-ג׳:י״א

R. Aha also asked why the word "conceive-seed" is used instead of merely "conceive". R. Jose answered: 'A woman from the time she becomes pregnant till she is delivered can talk of nothing but the child she is to bear, whether it is to be a boy or a girl.'

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221 ויקח אהרן את אלישבע

"And Aharon took Elisheva… as his wife."

Exodus 6:23 שמות ו׳:כ״ג

וַיִּקַּח אַהֲרֹן אֶת־אֱלִישֶׁבַע בַּת־עַמִּינָדָב אֲחוֹת נַחְשׁוֹן לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת־נָדָב וְאֶת־אֲבִיהוּא אֶת־אֶלְעָזָר וְאֶת־אִיתָמָר׃

And Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, to wife; and she bore him Nadab and Abihu, Eleazar and Ithamar.

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222 ויקח אהרן את אלישבע

The text cites the Zohar in Shemini on this verse, with the Ramaz's commentary.

Zohar, Shmini 4:49–5:59 ספר הזהר, שמיני ד׳:מ״ט-ה׳:נ״ט

R. Eleazar here adduced the verse: "And Aaron took him Elisheba, the daughter of Aminadab, the sister of Nahshon, to wife" (Ex. 6, 23). 'Aaron', he said, 'acted fitly, copying the supernal model. "Elisheba" was destined for Aaron from the time of the Creation, just as "Bathsheba"1v. p. 37a. was destined for David from the time of the Creation.

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223 ועיין בפי׳ שמיני . . ובפי׳ הרמ״ז שם

The note refers to Or HaTorah for a further discussion of the Zohar on Aharon and Elisheva and the Ramaz's commentary.

KEHOT'S NOTE

ראה אוה״ת מסעי ע׳ אישעט.

224 בד״ה והי׳ לכם לציצית

There "And you shall remember (uzechartem) all the commandments" is read as making them "males," givers, which is the reading this maamar cites for "so that you remember."

KEHOT'S NOTE

לעיל פ׳ שלח מו, א.

225 למען תזכרו

"So that you remember and do all My commandments." Read as becoming "males."

Numbers 15:40 במדבר ט״ו:מ׳

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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226 בפ׳ אמור (דף ק׳ ע״ב)

There prayer is called "soul," and one must arouse love in prayer with self-sacrifice, the level of "my sister"; it cites "Say to wisdom, you are my sister" and "She is my sister, the daughter of my father," and warns that whoever says "I have only Torah" does not have even Torah.

KEHOT'S NOTE

מובא גם לעיל פ׳ בהר מ, ג.

227 אחותי בת אבי היא

Avraham's words about Sarah: "She is my sister, the daughter of my father."

Genesis 20:12 בראשית כ׳:י״ב

וְגַם־אָמְנָה אֲחֹתִי בַת־אָבִי הִוא אַךְ לֹא בַת־אִמִּי וַתְּהִי־לִי לְאִשָּׁה׃

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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228 בזמנא דנטלי מבי אבא

The text cites the Zohar in Emor on this verse: at the time when they receive from the house of the Father.

Zohar, Emor 38:202–40:226 ספר הזהר, אמור ל״ח:ר״ב-מ׳:רכ״ו

This is the purpose which these blasts should serve, being accompanied by repentance before G-d. Thus when Israel produce the blasts of the shofar with proper devotion, the supernal Shofar returns and crowns Jacob so that all is properly arranged. Another throne is set up and joy is universally diffused and G-d has mercy on the world. Happy are Israel who know how to divert their Master from justice to mercy and to be the instruments for establishing all worlds. Corresponding to the three series of blasts three books are …

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229 ואם היי תהי׳ לאיש ואם בית אישה נדרה

"And if she shall be married to a man while her vows are upon her."

Numbers 30:7 במדבר ל׳:ז׳

וְאִם־הָיוֹ תִהְיֶה לְאִישׁ וּנְדָרֶיהָ עָלֶיהָ אוֹ מִבְטָא שְׂפָתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ׃

And if she be married to a husband, while her vows are upon her, or the clear utterance of her lips, wherewith she hath bound her soul;

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KEHOT'S NOTE

במדבר ל, ז. יא.

the Chochmah present in every Jewish soul.

Tanya, Likkutei Amarim 18:6–7 תניא, חלק ראשון; ליקוטי אמרים י"ח:ו'-ז'

וְאַף־עַל־פִּי־כֵן, מֵאַחַר שֶׁהִיא מֵעֶשֶׂר סְפִירוֹת קְדוֹשׁוֹת, הִיא כְּלוּלָה מִכּוּלָן, גַּם מֵחָכְמָה דַּעֲשַׂיָּה, שֶׁבְּתוֹכָהּ מְלוּבֶּשֶׁת חָכְמָה דְּמַלְכוּת דַּאֲצִילוּת, שֶׁבְּתוֹכָהּ חָכְמָה דַּאֲצִילוּת, שֶׁבָּהּ מֵאִיר אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא מַמָּשׁ, כִּדְכְתִיב: "ה' בְּחָכְמָה יָסַד אָרֶץ", וְ"כוּלָּם בְּחָכְמָה עָשִׂיתָ". וְנִמְצָא, כִּי אֵין־סוֹף בָּרוּךְ־הוּא מְלוּבָּשׁ בִּבְחִינַת חָכְמָה שֶׁבְּנֶפֶשׁ הָאָדָם - יְהִי מִי שֶׁיִּהְיֶה מִיִּשְׂרָאֵל, וּבְחִינַת חָכְמָה שֶׁבָּהּ, עִם אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא הַמְלוּבָּשׁ בָּהּ, מִתְפַּשֶּׁטֶת בְּכָל בְּחִינוֹת הַנֶּפֶשׁ כּוּלָּהּ, ...

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230 ושמע אביה את נדרה

"And her father hears her vow." The discourse on this verse develops the point.

Numbers 30:5 במדבר ל':ה'

וְשָׁמַע אָבִיהָ אֶת־נִדְרָהּ וֶאֱסָרָהּ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהֶחֱרִישׁ לָהּ אָבִיהָ וְקָמוּ כָּל־נְדָרֶיהָ וְכָל־אֵסֶר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקוּם:

and her father heareth her vow, or her bond wherewith she hath bound her soul, and her father holdeth his peace at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

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PARAGRAPH 15

231 מפירין נדרים בשבת

The Mishnah: vows may be annulled on Shabbos.

Shabbat 157a:5 שבת קנ"ז א:ה'

מַתְנִי' מְפִירִין נְדָרִים בַּשַּׁבָּת, וְנִשְׁאָלִין לִנְדָרִים שֶׁהֵן לְצוֹרֶךְ הַשַּׁבָּת. וּפוֹקְקִין אֶת הַמָּאוֹר, וּמוֹדְדִין אֶת הַמַּטְלִית, וּמוֹדְדִין אֶת הַמְקֻוֶה. וּמַעֲשֶׂה בִּימֵי אָבִיו שֶׁל רַבִּי צָדוֹק וּבִימֵי אַבָּא שָׁאוּל בֶּן בָּטְנִית שֶׁפָּקְקוּ אֶת הַמָּאוֹר בַּטָּפִיחַ, וְקָשְׁרוּ אֶת הַמְקֵדָּה בְּגֶמִי לֵידַע אִם יֵשׁ בַּגִּיגִית פּוֹתֵחַ טֶפַח אִם לָאו, וּמִדִּבְרֵיהֶם לָמַדְנוּ, שֶׁפּוֹקְקִין וּמוֹדְדִין וְקוֹשְׁרִין בְּשַׁבָּת.

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KEHOT'S NOTE

שבת קנז, א.

232 להקריב לי במועדו

"To offer to Me in its appointed time," said of the daily offering, to which daily prayer corresponds.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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233 והדל לא ימעיט

"The rich shall not give more and the poor shall not give less" than the half-shekel. The discourse on this verse explains that the light of Abba shines in every soul.

Exodus 30:15 שמות ל':ט"ו

הָעָשִׁיר לֹא־יַרְבֶּה וְהַדַּל לֹא יַמְעִיט מִמַּחֲצִית הַשֶּׁקֶל לָתֵת אֶת־תְּרוּמַת ה' לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם:

The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the L-RD, to make atonement for your souls.

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234 אור אבא מאיר בכל

The text cites Tanya, end of chapter 18 and chapter 19, on

235 כי קרוב אליך הדבר מאד

"For the thing is very near to you, in your mouth and in your heart, to do it."

Deuteronomy 30:14 דברים ל':י"ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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KEHOT'S NOTE

דברים ל, יד.

236 ארז"ל נערה המאורסה

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

KEHOT'S NOTE

נדרים רפ"י, סו, ב.

237 נערה המאורסה אביה ובעלה מפירין נדריה

The Mishnah: a betrothed girl's vows are annulled by her father and her husband together.

Nedarim 66b:8–10 נדרים ס"ו ב:ח'-י'

אָמַר לַהּ: זִילִי תְּבָרֵי יָתְהוֹן עַל רֵישָׁא דְּבָבָא. הֲוָה יָתֵיב בָּבָא בֶּן בּוּטָא אַבָּבָא וְקָא דָּאֵין דִּינָא. אָזְלַת וּתְבָרַת יָתְהוֹן עַל רֵישֵׁיהּ. אָמַר לַהּ: מָה הֲדִין דַּעֲבַדְתְּ? אֲמָרָה לֵיהּ: כָּךְ צִיוַּנִי בַּעְלִי. אֲמַר: אַתְּ עָשִׂית רְצוֹן בַּעְלִיךְ, הַמָּקוֹם יוֹצִיא מִמֵּךְ שְׁנֵי בָּנִים כְּבָבָא בֶּן בּוּטָא. הַדָּרָן עֲלָךְ רַבִּי אֱלִיעֶזֶר נַעֲרָה הַמְאוֹרָסָה, אָבִיהָ וּבַעְלָהּ מְפִירִין נְדָרֶיהָ.

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238 ברבות בא (ס"פ ט"ו)

There, at Sinai there was only betrothal, the bride receiving a ring, while in the future there will be marriage, "For your Maker is your husband," when the inner reasons and delight of the Torah will be revealed, as Rashi explains on "Let him kiss me." This explains why the present is called betrothal.

KEHOT'S NOTE

ראה גם לקמן שה"ש מח, א.

239 וארשתיך לי

"And I will betroth you to Me forever."

Hosea 2:21 הושע ב':כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:

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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240 **כי בועליך עושיך**

"For your Maker is your husband; Havayah of hosts is His Name."

Isaiah 54:5 ישעיהו נ"ד:ה'

כִּי בֹעֲלַיִךְ עֹשַׂיִךְ ה' צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹקֵי כָל־הָאָרֶץ יִקָּרֵא׃

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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KEHOT'S NOTE

ישע' נד, ה.

241 **כי בועליך עושיך**

The Midrash: this world is betrothal, "I will betroth you to Me," while the days of the Messiah will be marriage, "For your Maker is your husband."

Shemot Rabbah 15:31 שמות רבה ט"ו:ל"א

דבר אחר: החדש הזה לכם משל למלך, שקדש אשה וכתב לה מתנות מועטות. כיון שבא ללקחה, כתב לה מתנות רבות כבעל. כך, העולם הזה אירוסין היו, שנאמר (הושע ב, כא): וארשתיך לי לעולם, ולא מסר להם אלא הלבנה בלבד, שנאמר: החדש הזה לכם, אבל לימות המשיח יהיו נישואין, שנאמר (ישעיה נד, ה): כי בועליך עושיך, באותה שעה מוסר להן את הכל, שנאמר (דניאל יב, ג): והמשכילים יזהירו כזוהר הרקיע ומצדיקי הרבים ככוכבים לעולם ועד:

Another interpretation: "This month shall be for you" - this is analogous to a king who betrothed a woman and wrote her [a marriage contract endowing her] minimally. When [the time] came to marry her, he wrote her [a contract endowing her with] numerous gifts, as a husband. So, this world is betrothal, as it is stated: "I will betroth you to Me forever" (Hosea 2:21), and He gave them only the moon, as it is stated: "This month shall be for you." However, in the days of the Messiah, ...

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242 **ביום ההוא תקראי אישי**

"On that day, says Havayah, you will call Me Ishi."

Hosea 2:18 הושע ב':י"ח

וְהָיָה בַיּוֹם־הַהוּא נְאֻם־ה' תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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243 **אורייתא סתים וגליא**

The Zohar's statement that the Torah is hidden and revealed, cited in the Kehot note.

Zohar III, 73a זח"ג עג, א

KEHOT'S NOTE

זח"ג עג, א. צח, ב.

244 Rabbi Yochanan on "you will call Me Ishi": like a bride in her father-in-law's house, not like a bride in her father's house.

Pesachim 87a:1–92b:3 פסחים פ"ז א:א'-צ"ב ב:ג'

PARAGRAPH 16

245 **בת אבי**

"She is my sister, the daughter of my father."

Genesis 20:12 בראשית כ':י"ב

וְגַם־אָמְנָה אֲחֹתִי בַת־אָבִי הִוא אַךְ לֹא בַת־אִמִּי וַתְּהִי־לִי לְאִשָּׁה׃

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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KEHOT'S NOTE

בראשית כ, יב.

246 **לא זז מחבבה**

The parable of a king who loved his only daughter: he called her "my daughter," then "my sister," then "my mother."

Shemot Rabbah 52:5 שמות רבה נ"ב:ה'

... משל למלך, שהיתה לו בת יחידה, והיה מחבבה ביותר מדאי, והיה קורא אותה בתי. לא זז מחבבה, עד שקראה אחותי, ועד שקראה אמי. כך הקב"ה, בתחילה קרא לישראל בת, שנאמר (תהלים מה): שמעי בת וראי והטי אזנך ושכחי עמך ובית אביך, לא זז מחבבן עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זז מחבבן, עד שקראן אמי, שנאמר (ישעיה נא): הקשיבו אלי עמי ולאמי אלי האזינו כי תורה מאתי תצא ומשפטי לאור עמים ארגיע. עמד רשב"י ונשקו על ...

Another matter, "they brought the Tabernacle" - that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed be He rested amongst them. "Daughters of Zion [tziyon]" - the children who are ...

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KEHOT'S NOTE

שמו"ר נב, ה.

247 **לא זז מחבבה**

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

KEHOT'S NOTE

שמו"ר (ס"פ פקודי). ושהש"ר ע"פ צאינה וראינה [פ"ג יא, ב] [כ].

248 **לא זז מחבבה עד שקראה בתי**

The same parable, on "with the crown with which his

mother crowned him."

Shir HaShirim Rabbah 3:11:2 שיר השירים רבה ג:י"א:ב'

... שֶׁהָיְתָה לוֹ בַּת יְחִידָה וְהָיָה מְחַבְּבָהּ יוֹתֵר מִדַּאי וְהָיָה קוֹרֵא אוֹתָהּ בִּתִּי, וְלֹא זָז מֵחַבְּבָהּ עַד שֶׁקָּרָא אוֹתָהּ אֲחוֹתִי, וְלֹא זָז מֵחַבְּבָהּ עַד שֶׁקָּרָא אוֹתָהּ אִמִּי. כָּךְ הָיָה מְחַבֵּב יוֹתֵר מִדַּאי הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, וּקְרָאָן בִּתִּי, הֲדָא הוּא דִכְתִיב (תהלים מה, יא): שִׁמְעִי בַת וּרְאִי, וְלֹא זָז מֵחַבְּבָן עַד שֶׁקְּרָאָן אֲחוֹתִי, שֶׁנֶּאֱמַר (שיר השירים ה, ב): פִּתְחִי לִי אֲחֹתִי רַעְיָתִי. וְלֹא זָז מֵחַבְּבָן עַד שֶׁקְּרָאָן אִמִּי, שֶׁנֶּאֱמַר (ישעיה נא, ד): הַקְשִׁיבוּ אֵלַי עַמִּי וּלְאוּמִּי אֵלַי הַאֲזִינוּ, וּלְאִמִּי כְתִיב, עָמַד ...

"At the crown with which his mother crowned him," Rabbi Yoḥanan said: Rabbi Shimon ben Yoḥai asked Rabbi Elazar ben Rabbi Yosei, he said to him: 'Have you possibly heard from your father what is: "At the crown with which his mother crowned him"?' He said to him: 'Yes.' He said to him: 'What?' He said to him: '[It is analogous] to a king who had an only daughter and he loved her exceedingly much and would call her: My daughter. He did not stop loving her until he called ...

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249 כל האומר אין לי אלא תו'

The Talmud: whoever says he has only Torah does not have even Torah.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבִי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּחָא דּוּרָא. תּוּקְעָ עַצְמוֹ לְדִבְרֵי הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁשָּׁנוּ בַּעֲשָׂיָה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

PARAGRAPH 17

250 רשב"י שתורתו אומנתו

Rabbi Yochanan: those like Rabbi Shimon bar Yochai and his colleagues, whose Torah is their occupation, do not interrupt their study for prayer.

Shabbat 11a שבת י"א א

KEHOT'S NOTE

שבת יא, א. בארוכה ראה לקו"ש-יז ע' 357 ואילך.

251 בחד קטירא אתקטרנא

There the Tannaim and Amoraim did not pray at length because they were so lofty, as Rabbi Shimon said, "With one knot I am bound": a brief contemplation fixed the truth in their hearts like a peg that never moves, the level of "two companions who never part." This supports the point here that Rabbi Shimon did not need prayer to arouse love.

Zohar III, 288a זח"ג רפח, א

KEHOT'S NOTE

זח"ג רפח, א. ועל"ק בדברים (יב, ב) ושנ"ג [כ].

252 בחד קטירא אתקטרנא

The note cites this series of discourses among the places that discuss the phrase "With one knot I am bound."

Zohar III, 288a זח"ג רפח, א

KEHOT'S NOTE

לשון זה (בחד קטירא ד. בי' להיטא) הובא בכ"מ בדא"ח, ולע"ע מצאתי באדרא זוטא (זח"ג רפח, א): פתח ר"ש ואמר כו' בחד קטירא אתקטרנא בי' בקוב"ה כו'. ושם (רצב, א): נשמתי בי' אחידא בי' להיטא. וראה המשך יונתי שם [ע' נד ואילך]. המשך תער"ב הנ"ל פ' ריב. הערת כ"ק אדמו"ר — בסה"מ מלוקט ח"ב ע' קכב [בהוצאה החדשה — ח"א ע' קסד]. נתבאר בארוכה בסה"מ מלוקט ח"ג ע' קנא [בהוצאה החדשה — ע' רפד] ואילך. וראה בהמצויין שם.

253 בחד קטירא אתקטרנא

In the Idra Zuta, Rabbi Shimon bar Yochai says, "With one knot I am bound to Him."

Zohar, Idra Zuta 1:29–4:37 ספר הזהר, האדרא זוטא א:כ"ט-ד:ל"ז

254 ואלה המשפטים

"And these are the ordinances." The discourse on this verse discusses the souls of Atzilus.

Exodus 21:1 שמות כ"א:א'

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

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

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255 משכנותיך ישראל

"How goodly are your tents, O Yaakov, your dwellings, O Israel." The discourse on this verse is cited at the end.

Numbers 24:5 במדבר כ"ד:ה'

מַה־טֹּבוּ אָהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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PARAGRAPH 18

256 משכני אחריך נרוצה

"Draw me, after You we will run." The summary recalls that the son's cool love needs G-d to draw it out first.

Song of Songs 1:4 שיר השירים א:ד'

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מִיַּיִן מֵישָׁרִים אֲהֵבוּךָ׃

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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257 **הגידה לי שאהבה נפשי**

> "Tell me, you whom my soul loves, where do You pasture… for why should I be as one who is veiled?" The summary recalls the whole verse as explained in section 2.

Song of Songs 1:7 שיר השירים א:ז

הַגִּידָה לִּי שֶׁאָהֲבָה נַפְשִׁי אֵיכָה תִּרְעֶה אֵיכָה תַּרְבִּיץ בַּצָּהֳרָיִם שַׁלָּמָה אֶהְיֶה כְּעֹטִיָּה עַל עֶדְרֵי חֲבֵרֶיךָ׃

Tell me, O thou whom my soul loveth, Where thou feedest, where thou makest thy flock to rest at noon; For why should I be as one that veileth herself Beside the flocks of thy companions?

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258 **אכלתי יערי עם דבשי**

> "I have eaten my honeycomb with my honey," read as the blessings before the Shema and the Shema itself.

Song of Songs 5:1 שיר השירים ה:א

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בָּשְׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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259 **נדרים סייג לפרישות**

> Rabbi Akiva: vows are a fence for abstinence.

Pirkei Avot 3:13 משנה אבות ג:יג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסוֹרֶת, סְיָג לַתּוֹרָה. מַעַשְׂרוֹת, סְיָג לָעשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה׃

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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260 **אין אשה דרכה לכבש**

> The Talmud: it is the way of a man to conquer and not the way of a woman; here, the early stage that cannot yet transform the physical.

Yevamot 65b:4–5 יבמות ס"ה ב:ד-ה

גְּמָ׳ מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי אִילְעָא מִשּׁוּם רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן: אָמַר קְרָא: "וּמִלְאוּ אֶת הָאָרֶץ וְכִבְשׁוּהָ". אִישׁ דַּרְכּוֹ לְכַבֵּשׁ, וְאֵין אִשָּׁה דַּרְכָּהּ לְכַבֵּשׁ. אַדְּרַבָּה: "וְכִבְשׁוּהָ" תַּרְתֵּי מַשְׁמַע! אָמַר רַב נַחְמָן בַּר יִצְחָק: "וְכָבְשָׁהָ" כְּתִיב. רַב יוֹסֵף אָמַר, מֵהָכָא: "אֲנִי אֵל שַׁדַּי פְּרֵה וּרְבֵה", וְלָא קָאָמַר "פְּרוּ וּרְבוּ".

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PARAGRAPH 19

261 **ואם היו תהי לאיש**

> "And if she shall be married to a man," the second stage, of the wife's love.

Numbers 30:7 במדבר ל:ז

וְאִם־הָיוֹ תִהְיֶה לְאִישׁ וּנְדָרֶיהָ עָלֶיהָ אוֹ מִבְטָא שְׂפָתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ׃

And if she be married to a husband, while her vows are upon her, or the clear utterance of her lips, wherewith she hath bound her soul;

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262 **מטרד בת מי זהב**

> Mehetavel, daughter of Matred, daughter of Mei-zahav: names read as the preoccupation of great love and as gold over silver.

Genesis 36:39 בראשית ל"ו:ל"ט

וַיָּמָת בַּעַל חָנָן בֶּן־עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו הֲדַר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת־מַטְרֵד בַּת מֵי זָהָב׃

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

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263 **ועמך לא חפצתי**

> "And besides You I desire nothing on earth."

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמַיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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264 **ואל אישך תשוקתך**

> "And your longing shall be for your husband," the image of the wife's love.

Genesis 3:16 בראשית ג:ט"ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃

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

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265 **ויהיו שניהם ערומים**

> "And they were both naked," read as being stripped of foreign desires.

Genesis 2:25 בראשית ב:כ"ה

וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבֹּשָׁשׁוּ׃

And they were both naked, the man and his wife, and were not ashamed.

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266 ביום ההוא תקראי אישי

> "On that day you will call Me Ishi (my Husband)."

Hosea 2:18 הושע ב:יח

וְהָיָה בַיּוֹם־הַהוּא נְאֻם־ה' תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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267 והפר את נדרה

> "And he shall annul her vow": once the soul can transform the permitted, the vow is no longer needed.

Numbers 30:9 במדבר ל:ט

וְאִם בְּיוֹם שָׁמְעַ אִישָׁהּ יָנִיא אוֹתָהּ וְהֵפֵר אֶת־נִדְרָהּ אֲשֶׁר עָלֶיהָ וְאֵת מִבְטָא שְׂפָתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וַה' יִסְלַח־לָהּ׃

But if her husband disallow her in the day that he heareth it, then he shall make void her vow which is upon her, and the clear utterance of her lips, wherewith she hath bound her soul; and the L-RD will forgive her.

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PARAGRAPH 20

268 נערה המאורסה אביה ובעלה מפירין נדריה

> The Mishnah: a betrothed girl's vows are annulled by her father and her husband together.

Nedarim 66b:8–10 נדרים ס"ו ב:ח-י

אֲמַר לַהּ: זִילִי תְּבְרִי יָתְהוֹן עַל רֵישָׁא דְּבָבָא. הֲוָה יָתֵיב בָּבָא בֶּן בּוּטָא אַבָּבָא וְקָא דָּאֵין דִּינָא. אֲזַלַת וּתְבַרַת יָתְהוֹן עַל רֵישֵׁיהּ. אֲמַר לַהּ: מָה הָדֵין דַּעֲבַדְתְּ? אֲמַרָה לֵקהּ: כָּךְ צִיוַּנִי בַּעְלִי. אֲמַר: אַתְּ עָשִׂית רְצוֹן בַּעְלֵיךְ, הַמָּקוֹם יוֹצִיא מִמֵּךְ שְׁנֵי בָּנִים כְּבָבָא בֶּן בּוּטָא. הַדָּרָן עָלָךְ רַבִּי אֱלִיעֶזֶר נַעֲרָה הַמְאוֹרָסָה, אָבִיהָ וּבַעְלָהּ מְפִירִין נְדָרֶיהָ.

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

269 לא זז מחבבה עד שקראה בתי

> The parable of the king who loved his daughter until he called her "my daughter," then "my sister," then "my mother."

Shir HaShirim Rabbah 3:11:2 שיר השירים רבה ג:י"א:ב'

... שֶׁהָיְתָה לוֹ בַּת יְחִידָה וְהָיָה מְחַבְּבָהּ יוֹתֵר מִדַּאי וְהָיָה קוֹרֵא אוֹתָהּ בִּתִּי, וְלֹא זָז מֵחַבְּבָהּ עַד שֶׁקָּרָא אוֹתָהּ אֲחוֹתִי, וְלֹא זָז מֵחַבְּבָהּ עַד שֶׁקָּרָא אוֹתָהּ אִמִּי. כָּךְ הָיָה מְחַבֵּב יוֹתֵר מִדַּאי הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, וּקְרָאָן בִּתִּי, הֲדָא הוּא דִכְתִיב (תהלים מה, יא): שִׁמְעִי בַת וּרְאִי, וְלֹא זָז מֵחַבְּבָן עַד שֶׁקְּרָאָן אֲחוֹתִי, שֶׁנֶּאֱמַר (שיר השירים ה, ב): פִּתְחִי לִי אֲחֹתִי רַעְיָתִי. וְלֹא זָז מֵחַבְּבָן עַד שֶׁקְּרָאָן אִמִּי, שֶׁנֶּאֱמַר (ישעיה נא, ד): הַקְשִׁיבוּ אֵלַי עַמִּי וּלְאוּמִּי אֵלַי הַאֲזִינוּ, וּלְאִמִּי כְתִיב, עָמַד ...

"At the crown with which his mother crowned him," Rabbi Yoḥanan said: Rabbi Shimon ben Yoḥai asked Rabbi Elazar ben Rabbi Yosei, he said to him: 'Have you possibly heard from your father what is: "At the crown with which his mother crowned him"?' He said to him: 'Yes.' He said to him: 'What?' He said to him: '[It is analogous] to a king who had an only daughter and he loved her exceedingly much and would call her: My daughter. He did not stop loving her until he called ...

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270 ואם היו תהי' לאיש

> "And if she shall be married to a man."

Numbers 30:7 במדבר ל:ז

וְאִם־הָיוֹ תִהְיֶה לְאִישׁ וּנְדָרֶיהָ עָלֶיהָ אוֹ מִבְטָא שְׂפָתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ׃

And if she be married to a husband, while her vows are upon her, or the clear utterance of her lips, wherewith she hath bound her soul;

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271 אחותי בת אבי היא

> "She is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife."

Genesis 20:12 בראשית כ:י"ב

וְגַם־אָמְנָה אֲחֹתִי בַת־אָבִי הִוא אַךְ לֹא בַת־אִמִּי וַתְּהִי־לִי לְאִשָּׁה׃

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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272 נובלות חכמה שלמעלה תורה

> Rabbi Avin's list of things that are the "fallen fruit" (novelos) of something higher: the fallen fruit of supernal wisdom is the Torah. It explains why the present bond through the Torah is still only betrothal.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה׃

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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273 ואיש אשר יקח את אחותו בת אביו

> The verse on a forbidden union, which ends "it is chesed" (a disgrace); the Zohar reads it as a supernal union through Chesed.

Leviticus 20:17 ויקרא כ:י"ז

וְאִישׁ אֲשֶׁר־יִקַּח אֶת־אֲחֹתוֹ בַּת־אָבִיו אוֹ בַת־אִמּוֹ וְרָאָה אֶת־עֶרְוָתָהּ וְהִיא־תִרְאֶה אֶת־עֶרְוָתוֹ חֶסֶד הוּא וְנִכְרְתוּ לְעֵינֵי בְּנֵי עַמָּם עֶרְוַת אֲחֹתוֹ גִּלָּה עֲוֹנוֹ יִשָּׂא׃

And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: it is a shameful thing; and they shall be cut off in the sight of the children of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

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274 **ואיש אשר יקח את אחותו בת אביו**

The text cites the Zohar in Acharei on this verse, read as the union of vav and hei.

Zohar, Achrei Mot 59:362–61:369 ספר הזהר, אחרי מות נ"ט:שס"ב-ס"א:שס"ט

We have learnt that when Cain and Abel were removed, Adam returned to his wife and was clothed with a fresh spirit and begat Seth, with whom commenced the generations of righteous men in the world. G-d showed lovingkindness to the world, and with each one a female was born to populate the world, after the supernal pattern. For so we have affirmed in the secret doctrine of the Mishnah, that "if a man taketh his sister, his father's daughter or his mother's daughter, it is hesed" (lit. lovingkindness); truly …

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275 **לא זז מחבבה עד שקראה אמי**

The same parable: he did not stop cherishing her until he called her "my sister" and then "my mother."

Shemot Rabbah 52:5 שמות רבה נ"ב:ה'

… משל למלך, שהיתה לו בת יחידה, והיה מחבבה ביותר מדאי, והיה קורא אותה בתי. לא זז מחבבה, עד שקראה אחותי, ועד שקראה אמי. כך הקב"ה, בתחילה קרא לישראל בת, שנאמר (תהלים מה): שמעי בת וראי והטי אזנך ושכחי עמך ובית אביך, לא זז מחבבן עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זז מחבבן, עד שקראן אמי, שנאמר (ישעיה נא): הקשיבו אלי עמי ולאמי אלי האזינו כי תורה מאתי תצא ומשפטי לאור עמים ארגיע. עמד רשב"י ונשקו על …

Another matter, "they brought the Tabernacle" – that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed be He rested amongst them. "Daughters of Zion [tziyon]" – the children who are …

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276 **בכל מאדך**

"And with all your might." Here it is the inner level of Nukva, the desire of the heart.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

277 **אחת היא יונתי**

"She is one, my dove; she is the only one of her mother." She becomes like Imma.

Song of Songs 6:9 שיר השירים ו':ט'

אַחַת הִיא יוֹנָתִי תַּמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

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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KEHOT'S NOTE

שה"ש ו, ט.

278 **ביום ההוא יהי'**

"On that day Havayah will be one and His Name one," cited in the Kehot note.

Zechariah 14:9 זכריה י"ד:ט'

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד׃

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכריי יד, ט.

279 **תרין רעין דלא מתפרשין**

The Zohar describes Abba and Imma as two companions who never part.

Zohar II, 56a זח"ב נו, א

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

ראה זח"ב נו, א. זח"ג ד, א. אוה"ת נצבים ע' א'רכב.

280 **תרין רעים דלא מתפרשין**

A further place in the Zohar on the two companions who never part, cited in the Kehot note.

Zohar, Beshalach 18:262–19:274 ספר הזהר, בשלח י"ח:רס"ב-י"ט:ער"ד

281 **אהל בל יצען**

"A tent that shall not be moved, whose stakes shall never be pulled up." A permanent union.

Isaiah 33:20 ישעיהו ל"ג:כ'

חֲזֵה צִיּוֹן קִרְיַת מוֹעֲדֵנוּ עֵינֶיךָ תִרְאֶינָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן אֹהֶל בַּל־יִצְעָן בַּל־יִסַּע יְתֵדֹתָיו לָנֶצַח וְכָל־חֲבָלָיו בַּל־יִנָּתֵקוּ׃

Look upon Zion, the city of our solemn gatherings; Thine eyes shall see Jerusalem a peaceful habitation, A tent that shall not be removed, The stakes whereof shall never be plucked up, Neither shall any of the cords thereof be broken.

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KEHOT'S NOTE

idolatry, fornication and bloodshed; wherefore it says, "my thoughts are not as your thoughts". Hence it says, first of all, "If his oblation be a burnt-offering", for the "burnt-offering" ('olah) has reference to ...

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282 **אישה יקימנו**

"Her husband may uphold it, and her husband may annul it."

Numbers 30:14 במדבר ל':י"ד

כָּל־נֵדֶר וְכָל־שְׁבֻעַת אִסָּר לְעַנֹּת נָפֶשׁ אִישָׁהּ יְקִימֶנּוּ וְאִישָׁהּ יְפֵרֶנּוּ׃

Every vow, and every binding oath to afflict the soul, her husband may let it stand, or her husband may make it void.

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283 **אישה יקימנו**

The text cites the Zohar on this verse: the husband's upholding is the raising of Malchus.

Zohar, Vayechi 57:557–58:566 ספר הזהר, ויחי נ"ז:תקנ"ז-נ"ח:תקס"ו

Observe now. Jacob had four wives and begat sons from all of them. When he was about to die the Shekinah stood over him. He sought to bless these two, but he was not able, being afraid of the Shekinah. He said: "What shall I do, seeing that both of them are from the side of stern judgement? And if I try to force the Shekinah, I shall not be able, for I have had four wives, which are a complete portion. I will leave them to the master of ...

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284 **ויהי בנסוע הארון**

"And when the Ark set out, Moshe said: Arise, Havayah."

Numbers 10:35 במדבר י':ל"ה

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה ה' וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ׃

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

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KEHOT'S NOTE

במדבר י', לה.

285 **ולא תוסף קום**

"She has fallen, she shall rise no more, the maiden of Israel."

Amos 5:2 עמוס ה':ב'

נָפְלָה לֹא־תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל נְטֻשָׁה עַל־אַדְמָתָהּ אֵין מְקִימָהּ׃

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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286 **ולא תוסף קום כי"א קוב"ה יוקים לה**

The text cites the Zohar in Vayikra: she will not rise by herself, but the Holy One, blessed be He, will raise her up.

Zohar, Vayikra 9:71–10:80 ספר הזהר, ויקרא ט':ע"א-י':פ'

The thought of man is also the fountain-head of his life, and from it stretch ways and paths to pervert his ways in this world and in the next. From that thought issues the defilement of the evil inclination to work harm to him and to all, and from it come error and iniquity and presumptuous sin,

ישע' לג, כ.

287 **סד"ה כי ההרים ימושו**

There "the mountains may depart" is like the saying that the prophets will be set aside in the future: not abolished, but like a candle before a torch beside the great future revelation of kindness that is far above the chain of worlds.

KEHOT'S NOTE

לקו"ת תצא מא, ב.

288 **כי ההרים ימושו**

"For the mountains may depart and the hills be moved, but My kindness shall not depart from you."

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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289 The Talmud cites "And the moon shall be confounded" in its discussion of when a husband may annul a vow.

Nedarim 90a:2 נדרים צ' א:ב'

וְרַב פַּפִּי אָמַר: מַחֲלוֹקֶת בַּהֲפָרָה, דְּרַבִּי נָתָן סָבַר: אֵין הַבַּעַל מֵיפֵר אֶלָּא אִם כֵּן חָל נֶדֶר, דִּכְתִיב: "וְהָפְרָה הַלְּבָנָה". וְרַבָּנַן סָבְרִי: בַּעַל מֵיפֵר אַף עַל פִּי שֶׁלֹּא חָל נֶדֶר, דִּכְתִיב: "מֵפֵר מַחְשְׁבוֹת עֲרוּמִים".

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

290 "And the moon shall be confounded and the sun ashamed, for Havayah of hosts shall reign."

Isaiah 24:23 ישעיהו כ"ד:כ"ג

וְחָפְרָה הַלְּבָנָה וּבוֹשָׁה הַחַמָּה כִּי־מָלַךְ ה' צְבָאוֹת בְּהַר צִיּוֹן וּבִירוּשָׁלַם וְנֶגֶד זְקֵנָיו כָּבוֹד׃

Then the moon shall be confounded, and the sun ashamed; For the L-RD of hosts will reign in mount Zion, And in Jerusalem, and before His elders shall be Glory.

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291 **ה' הפיר**

"Havayah has annulled the counsel of nations." The verb is heifir, the word used for annulling vows.

Psalms 33:10 תהילים ל"ג:י'

ה' הֵפִיר עֲצַת־גּוֹיִם הֵנִיא מַחְשְׁבוֹת עַמִּים׃

The L-RD bringeth the counsel of the nations to nought; He maketh the thoughts of the peoples to be of no effect.

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KEHOT'S NOTE

תהלים לג, י.

292 ברכות (במדבר פ"ב

The note cites Or HaTorah for further discussion of the Midrash comparing the Patriarchs to the sun, moon and stars.

KEHOT'S NOTE

ראה גם אוה"ת פ' בא ע' רנט. פ' תשא ע' א'תתכה.

293 ולמה נמשלו בכוכבים ולא בחמה ולבנה

The Midrash: Avraham is compared to the sun, Yitzchak to the moon and Yaakov to the stars; in the future the sun and moon will be ashamed, but not the stars.

Bamidbar Rabbah 2:13 במדבר רבה ב':י"ג

294 לא עתה יבוש יעקב

"Yaakov shall not now be ashamed, nor shall his face now grow pale."

Isaiah 29:22 ישעיהו כ"ט:כ"ב

לָכֵן כֹּה־אָמַר ה' אֶל־בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ׃

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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KEHOT'S NOTE

ישע' כט, כב.

295 Kehot's note points to Tikkunei Zohar 69 for these words.

Tikkunei Zohar 69 תקוני הזהר ס"ט

PARAGRAPH 21

296 והיה אור הלבנה כאור החמה

"The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold."

Isaiah 30:26 ישעיהו ל':כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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297 דבההיא שעתא חפרה נהורא דלבנה דהשתא

Rashi explains "and the moon shall be confounded" with "the light of the moon shall be as the light of the sun": at that time the light of the present moon will be confounded.

Rashi on Nedarim 90b:1 רש"י על נדרים צ' ב:א'

למימרא דילא הוה מעשה - כלומר דלא הוה צריך למיעבד האי דעבד רב אחא בר רב הונא מההוא גברא דאתייה לקמיה דרב חסדא׃

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298 כולא כלא חשיב

The Zohar's statement that all before Him is considered as nothing.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

299 כאור החמה . . שבעתים

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

KEHOT'S NOTE

שם ל, כו.

300 ביום השלישי יקימנו

"On the third day He will raise us up, and we shall live before Him."

Hosea 6:2 הושע ו':ב'

יְחַיֵּנוּ מִיֹּמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו׃

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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KEHOT'S NOTE

הושע ו, ב.

301 ביום השלישי יקימנו

The Midrash on "on the third day" collects the decisive third days in Scripture, beginning with this verse from Hoshea.

Bereshit Rabbah 56:1 בראשית רבה נ"ו:א'

ביום השלישי וישא אברהם את עיניו - כתיב (הושע ו) יחיינו מיומים ביום השלישי יקימנו ונחיה לפניו ביום השלישי, של שבטים, כתיב (בראשית מב): ויאמר אליהם יוסף ביום השלישי. ביום השלישי של מרגלים, שנאמר (יהושע ב): ונחבתם שמה שלושת ימים. ביום השלישי של מתן תורה, שנאמר (שמות יט): ויהי ביום השלישי. ביום השלישי של יונה, דכתיב (יונה ב): ויהי יונה במעי הדגה שלושה ימים ושלושה לילות. ביום השלישי של עולי גולה, דכתיב (עזרא ח): ונשב שם ימים שלושה. ביום השלישי של תחיית המתים, דכתיב: יחיינו מיומים. ביום השלישי יקימנו ביום ...

"On the third day, Abraham lifted his eyes, and saw the place from a distance" (Genesis 22:4). "On the third day, Abraham lifted his eyes" – it is written: "He will revive us after two days; on the third day, He will lift us, and we will live before Him" (Hosea 6:2). "On the third day" of the tribes, as it is written: "Joseph said to them on the third day, [do this and you shall live]" (Genesis 42:18). "On the third day" of the spies [sent by Joshua], as ...

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ושמע אביה את נדרה

"And her father hears her vow"

The fences and stringencies of the Sages are an expression of G-d's great love, and a person who is exacting with himself beyond the law draws that love down from beyond all the worlds. "Her father," who annuls the vow, is this great love, supernal Chochmah: a vow, like all restraint, only subdues evil, while the father's love releases the soul's bonds and turns darkness itself into light.

THE MAAMAR IN BRIEF

The maamar opens with the law that a father may annul his daughter's vow, and first asks why the Talmud is so full of stringencies the Sages added to the Written Torah, and why the Congregation of Israel finds "the words of the Scribes" sweeter than the Torah's secrets. All these fences flow from G-d's great love, as a loving father is most exacting with his son and a precious pearl is most carefully guarded. While the Holy Temple stood, Biblical law sufficed, for love of G-d was settled in every heart; as hearts weakened and bodily desires prevailed, love can be awakened only through the fine points of the Scribes, in turning from evil and in the good eye, good heart and good companionship of Avos. Being exacting with oneself draws "May Havayah lift up His countenance," a love above the chain of worlds that elevates even the animal soul. "Her father" is that great love, supernal Chochmah, which nullifies the soul's bonds. Binah, like the vow itself, can only subdue the sitra achra; the transformation of darkness into light comes from Chochmah, once restraint has come first.

OUTLINE

1 **Why the Sages' fences are sweeter than the Torah's secrets** ¶1

The fine points of the Scribes flow from G-d's great love, like a father's strictness with his son and the care given a precious pearl; since the Temple they are needed to awaken love, in turning from evil and in doing good.

2 **"May Havayah lift up His countenance"** ¶1

Being exacting with oneself beyond the Written Torah draws a great love from above the chain of worlds, revealed in man and elevating even the animal soul; the Raaya Mehemna places this "lifting" above the 248 commandments.

3 The father who annuls ¶1

"Her father" is great love, which nullifies the bonds that hold the soul; Binah, like the vow, only subdues the sitra achra, while supernal Chochmah transforms darkness into light.

4 First restraint, then transformation ¶2

The vow's subduing comes first, and then "her father" is revealed; "the heads of the tribes" and "This is the thing" are the heart's great love and the level of Moshe through which vows are released.

KEY CONCEPTS

The fine points of the Scribes (dikdukei soferim) דקדוקי סופרים

The Sages' stringencies, fences and safeguards around the Written Torah; the maamar explains them as an expression of G-d's great love and as the way love is awakened in later generations.

Great love (ahavah rabbah) אהבה רבה

A love beyond measure and above the chain of worlds; in the maamar it is "her father," supernal Chochmah, from which the Sages' fences are drawn and which annuls the soul's bonds.

"May Havayah lift up His countenance" ישא ה' פניו

G-d's response to Israel's being exacting with themselves beyond the law: a love from above the chain of worlds, drawn "to you," into the person himself.

Subduing (iskafya) אתכפיא

Holding the sitra achra in check without changing it; it comes from Binah and Daas, and vows, "a fence for abstinence," are of this kind.

Transformation (is'hapcha) אתהפכא חשוכא לנהורא

Turning darkness itself into light; it cannot come from Binah, from which judgments are aroused, but only from supernal Chochmah and the bittul above comprehension.

The heart's desire (re'usa d'liba) רעותא דליבא

The heart's deep longing for G-d, identified at the end of the maamar with great love and with "the heads of the tribes."

SECTION 1 · ¶1

Why the Sages' fences are sweeter than the Torah's secrets

SECTION 2 · ¶1

"May Havayah lift up His countenance"

SECTION 3 · ¶1

The father who annuls

1 ושמע אביה[1] את נדרה.[2] להבין ענין דקדוקי סופרים שאנו רואים כמעט שכל התלמוד מלא מהלכות וחומרו' [וחומרות] שהחמירו חז"ל [חכמינו זכרונם לברכה] והוסיפו כמה גדרים וסייגים לתורה שבכתב.

"And her father hears her vow." To understand the matter of the fine points of the Scribes (dikdukei soferim), as we see that almost the entire Talmud is full of laws and stringencies in which our Sages, of blessed memory, were stringent and added many fences and safeguards to the Written Torah.

> The maamar opens with Numbers 30:5, from the laws of vows: when a young woman in her father's house makes a vow, her father may annul it on the day he hears it. Before turning to the verse, the Alter Rebbe asks about the Rabbinic enactments: why the Talmud is so full of stringencies, fences and safeguards that the Sages added to the Written Torah.

והענין מובן כמ"ש רז"ל [רבותינו זכרונם לברכה] ע"פ כי טובים דודיך מיין[3] אמרה כנס"י [כנסת ישראל] ערבים עלי דברי סופרים[4] יותר מיינה של תורה.[5,6]

The matter is understood from what our Sages, of blessed memory, said on the verse "For Your love is better than wine": the Congregation of Israel said, "The words of the Scribes are sweeter to me than the wine of the Torah."

> He answers with the Sages' reading of Song of Songs 1:2, "For Your love is better than wine": the Congregation of Israel says that the words of the Scribes, the teachings and enactments of the Sages, are sweeter to her than the "wine" of the Torah.

פי' יינה של תורה הוא פנימית התורה וסודותיה כמשארז"ל [כמו שאמרו רבותינו זכרונם לברכה] נכנס יין יצא סוד[7] ד"ס ערבים על כנס"י [כנסת ישראל] יותר מסודות התורה

That is, "the wine of the Torah" is the inner dimension (pnimiyus) of the Torah and its secrets, as our Sages, of blessed memory, said, "Wine enters, the secret comes out." The words of the Scribes are sweeter to the Congregation of Israel than the secrets of the Torah,

> "The wine of the Torah" is its inner dimension, its secrets, for the Talmud says "when wine enters, the secret comes out" (in Hebrew, "wine" and "secret" both have the numerical value seventy). This sharpens the question: the Rabbinic fences, which seem the outermost part of the Torah, are dearer to the Congregation of Israel than its secrets.

כי כל הגדרים והחומרות שבדברי רז"ל [רבותינו זכרונם לברכה] ודרכי מוסר שבאגדות ופרקי אבות כולם נמשכים מבחינת אהבה רבה כמ"ש אהבתי אתכם אמר[8] ה' (ועמ"ש ע"פ כי אהבך[9] ה' אלקיך בד"ה לא אבה),[10]

because all the fences and stringencies in the words of our Sages, of blessed memory, and the ways of moral instruction in the Aggados and Pirkei Avos, all of them are drawn from the level of great love (ahavah rabbah), as it is written, "I have loved you, says Havayah" (and see what is written on the verse "For Havayah your G-d loved you" in the discourse beginning "[But Havayah your G-d] would not"),

> The reason is that every Rabbinic fence and stringency, and all the ethical guidance of the Aggadah and of Pirkei Avos, flows from "great love" (ahavah rabbah), the love G-d declares in "I have loved you" (Malachi 1:2). The parenthesis refers to the discourse on "But Havayah your G-d would not listen to Bilam" in Likkutei Torah, Ki Seitzei, on the love expressed in "for Havayah your G-d loved you."

כמו למשל אדם מחמת אהבתו על בנו מדקדק עמו יותר להוסיף עליו שמירה מעולה בסייגים וגדרים בכל האפשרי בע"כ [בעל כרחך] שיהיה מנוקה מכל וכל

as, for example, a person who, because of his love for his son, is more exacting with him, to add superior guarding over him, with safeguards and fences in every way possible, against his will, so that he will be wholly clean,

> A parable: a father who loves his son is more exacting with him than with others, surrounding him with extra fences, even against the son's will, so that he stays entirely free of wrong. The strictness itself is the expression of his love.

וכן חפץ מאד שימצא חן ושכל[11] ביתר שאת. וכמו למשל מרגליות מה שהיא יקרה ביותר שומרה ביותר שמירה מעולה כלי בתוך כלי.

and likewise he greatly desires that [his son] find favor and understanding in surpassing measure. And as, for example, with pearls: the more precious one is, the more one guards it, with a superior guarding, a vessel within a vessel.

> The same love makes the father want his son to excel all the more in grace and understanding, in the language of Proverbs 3:4. A second illustration makes the same point: the more precious a pearl, the more carefully it is guarded, in a case within a case.

כך מחמת גודל אהבתו יתי אלינו מחמיר ומדקדק עלינו בדקדוקי סופרים שהן המה דברי תורתו הנמשכות

So too, because of the greatness of His love, may He be blessed, toward us, He is stringent and exacting with us through the fine points of the Scribes, which are themselves the words of His Torah that are drawn

> Applying the parables: it is because of His great love for Israel that G-d is exacting with us through the fine points of the Scribes. These are not additions from outside the Torah; they are themselves words of His Torah.

מאה"ר [מאהבה רבה] בסייגים וגדרים לזכותינו לטוב לנו שנהיה נקיים לפניו יתי (עמ"ש מזה ע"פ שחורה אני[12] ונאוה[13] ועיין ברבות ר"פ שמות גבי ואוהבו שחרו מוסר).[14, 15]

from great love, with safeguards and fences, to give us merit, for our good, so that we will be clean before Him, may He be blessed (see what is written about this on the verse "I am black but comely," and see in the Midrash Rabbah at the beginning of Parshas Shemos, on "but he who loves him disciplines him early").

> They are drawn from great love, and their fences are for our merit and our good, to keep us clean before Him. The parenthesis points to the discourse on "I am black but comely" (Likkutei Torah, Shir HaShirim) and to the opening of Shemos Rabbah, which cites Proverbs 13:24, "he who loves him disciplines him early," to teach that withholding discipline from a son leads him astray.

והנה בזמן שבהמ"ק [שבית המקדש][16] היה קיים היה סגי בדאורייתא כי היתה נאמנה את ה' רוחנו ולא משכנו

Now, at the time when the Holy Temple stood, Biblical law sufficed, for our spirit was faithful to G-d, and we were not drawn

> The Alter Rebbe now explains why the fine points of the Scribes are needed so much more today. While the Holy Temple stood, the Torah's own laws were enough, because Israel's spirit was faithful to G-d and their capacity for love was not pulled toward physical desires.

חבלי עבותות אהבתנו לתאוות גשמיות והיה בנקל להיות אהבת ה' קבועה בלב כל איש להיות בהתלהבות לעבודת ה' ותורתו גם מבלי שנתעורר מזה אהבה רבה

by the cords and ropes of our love toward physical desires; and it was easy for the love of G-d to be fixed in the heart of every man, to be aflame for the service of G-d and His Torah, even without our arousing great love from this.

> In that time love of G-d was easily settled in every heart, and people were aflame for His service and His Torah without needing the additional great love that the Rabbinic fine points awaken.

אך דור אחר דור כי נתמעטו הלבבות השלימות בעבודת ה' באהבה עזה ברשפי אש[17] ונכוינו באש זרה באהבות ותאוות גופניות וכ"כ [וכן כתב] גברו עלינו עד אשר

But generation after generation, as the hearts that are whole in the service of G-d, with fierce love, with flashes of fire, have dwindled, and we have been scorched by a strange fire, by bodily loves and desires, and they have overpowered us so greatly that

> Over the generations, hearts whole with fiery love for G-d (the "flashes of fire" of Song of Songs 8:6) became rare. Instead people were scorched by a "strange fire," love and desire for bodily things, until these overpowered them.

לא נוכל לעבוד ה' באהבה בלתי שנתעורר מזה אהבה רבה ע"י דקדוקי סופרים וחומריהם בכל פרטיהם הן בבחינת סור מרע בכל החומרות שבגמרא ופוסקים והן

we cannot serve G-d with love unless we arouse great love from this, through the fine points of the Scribes and their stringencies in all their details: both in the category of "turn from evil," in all the stringencies in the Gemara and the halachic authorities, and

> Now a person can serve G-d with love only if great love is first aroused, and this comes through the fine points of the Scribes in all their details. They work in two directions, following "turn from evil and do good": the stringencies of the Gemara and the halachic authorities belong to "turning from evil."

בבחינת ועשה טוב בדברי מוסר שבאגדות ומילי דאבות עין טובה[18, 19] שיראה את חבירו בטוב עין ורעת רעהו אל יחשוב בלבו[20] וכן לב טוב וחבר טוב כו'.

in the category of "and do good," in the words of moral instruction in the Aggados and the sayings of Avos: "a good eye," that one should look upon his fellow with a good eye, and "let him not devise in his heart evil against his fellow," and likewise "a good heart" and "a good companion," etc.

> The ethical teachings of the Aggadah and of Avos belong to "doing good." Avos 2:9 lists "a good eye," "a good companion" and "a good heart" as the straight way a person should cling to, and Zechariah 8:17 warns against devising evil against one's fellow in one's heart.

(ועמ״ש בד״ה כה תברכו[21] את בנ״י [בני ישראל][22] בפי׳ איך לא אשא פנים לישראל כו׳ והם מדקדקים על עצמן עד כזית[23] כו׳.

(And see what is written in the discourse beginning "Thus shall you bless the children of Israel," on the explanation of "How shall I not lift My countenance to Israel…, and they are exacting with themselves to [the size of] an olive…".

A long parenthetical note begins here, referring to the discourse "Thus shall you bless the children of Israel" (Likkutei Torah, Nasso). It discusses the Talmud's account (Berachos 20b) that the angels asked how G-d can show favor to Israel, and He answered that they are exacting with themselves to say Grace even after an olive's bulk, though the Torah requires it after a satisfying meal.

נמצא שע״י שכנס״י [שכנסת ישראל] מדקדקים על עצמן להחמיר ע״ע ביותר ממ״ש בתשב״כ [בתורה שבכתב] מזה נמשך בחי׳ ישא ה׳ פניו שהוא בחינת אהבה רבה שלמעלה מההשתלשלות כו׳

It follows that through the Congregation of Israel being exacting with themselves, being stringent upon themselves beyond what is written in the Written Torah, from this is drawn the level of "May Havayah lift up His countenance," which is the level of great love that is above the chain of descending worlds (hishtalshelus), etc.,

The conclusion: because Israel are stricter with themselves than the Written Torah requires, G-d responds with "May Havayah lift up His countenance" (Numbers 6:26), a great love from above the whole ordered chain of worlds. Going beyond the measure of the law draws a love beyond measure.

ונמשך בחי׳ זו אליך ממש להיות גילוי אה״ר [אהבה רבה] זו גם באדם וכמ״ש ג״כ בד״ה שחורה אני ונאוה הנ״ל שע״ז תתעלה הנפש הבהמית ג״כ כו׳ ע״ש. ועמ״ש בפ׳ מקץ סד״ה כי אתה נרי גבי

and this level is drawn "to you" in actuality, so that there is a revelation of this great love in man as well. And as is also explained in the discourse beginning "I am black but comely," mentioned above, that through this the animal soul too will be elevated, etc.; see there. And see what is written in Parshas Mikeitz, at the end of the discourse beginning "For You are my lamp," regarding

The word "to you" teaches that this transcendent love actually reaches the person and is revealed in him. The discourse on "I am black but comely" adds that this elevates even the animal soul, and the Alter Rebbe also refers to the end of the discourse "For You are my lamp" in Torah Ohr, Parshas Mikeitz.

והנה בדורות הראשונים כו' אבל דורות האחרונים כו'. וזהו והוי' יגיה חשכי[24,25] כו' ועי"ש שהוא מלמעלה מסדר ההשתלשלות וזהו ענין ישא ה' פניו אליך[26] והיינו ע"י שמדקדקים על עצמן וכמ"ש ברע"מ [ברעיא מהימנא] בפ' פינחס)

"Now, in the earlier generations…, but the later generations…". And this is [the meaning of] "And Havayah illumines my darkness…"; and see there, that it is from above the order of the chain of descending worlds. And this is the matter of "May Havayah lift up His countenance to you," and that is through their being exacting with themselves; and as is written in the Raaya Mehemna on Parshas Pinchas)

> That passage contrasts the earlier generations with the later ones (only its opening words are quoted here) and connects this with "And Havayah illumines my darkness" (II Samuel 22:29), a light from above the order of the chain of worlds. This is the "lifting of the countenance" that being exacting with oneself draws down, and the Raaya Mehemna on Pinchas is cited for it.

(דרל"ח ע"ב)[27] שהוא בחי' ישאהו על אברתו[28,29] שהוא למעלה ממה שנמשך ע"י רמ"ח פקודין דאינון רמ"ח אברין דמלכא[30,31] ועי' [ועיין] בגמ' [בגמרא] במגילה (דף כ"ז ע"ב ודכ"ח ע"א) גבי ובמה הארכת ימים[32] כו' יעו"ש [יעויין שם].

(folio 238b), that it is the level of "He bears him on His pinions," which is above what is drawn through the 248 commandments, which are the 248 limbs of the King. And see in the Gemara, in Megillah (folio 27b and folio 28a), regarding "And by what have you prolonged your days…"; see there.

> The Raaya Mehemna on Pinchas reads "He bears him on His pinions" (Deuteronomy 32:11) like "May Havayah lift up His countenance," and here this lifting is placed above what the 248 positive commandments draw down, the commandments that the Tikkunei Zohar calls the limbs of the King. The Gemara in Megillah tells of Sages who were asked how they merited long life and answered with practices they had taken upon themselves.

ועמ"ש במ"א בפי' כל המאריך באחד מאריכין לו ימיו[33] כו'. וזהו שכתוב ושמע אביה את נדרה כו' הניא אביה אותה[34] שהאב מפר את הנדר

And see what is written elsewhere on the explanation of "Whoever prolongs [the word] Echad, his days are prolonged…". And this is [the meaning of] what is written, "And her father hears her vow…," "her father has disallowed her": that the father annuls the vow,

> Similarly, the Talmud's teaching "whoever prolongs Echad [in the Shema], his days are prolonged" (Berachos 13b) is explained elsewhere. Now the Alter Rebbe returns to the verse: "her father has disallowed her" (Numbers 30:6) shows that it is the father who annuls the vow.

כי מבחי' אהבה רבה הוא מפר כתרגומו מבטל כל האיסורים והקישורים אשר כנס"י [כנסת ישראל] היא אסורה וקשורה ואין חבוש מתיר עצמו[35] כ"א ע"י מדת אהבה רבה בחי' אביה.

for it is from the level of great love that he annuls, as the Targum renders it, "nullifies," all the bonds and knots with which the Congregation of Israel is bound and tied; and "a prisoner cannot free himself," except through the attribute of great love, the level of "her father."

> The father stands for great love. The Targum renders "annul" as "nullify," and great love nullifies all the bonds that tie the Congregation of Israel; as the Talmud says (Berachos 5b), "a prisoner cannot free himself from prison," so release must come from "her father," the attribute of great love.

(וענין האיסורים שהיא אסורה וקשורה בהן י"ל [יש לומר] דהיינו חלישת כח הנפש שאין בכחה לצאת מנרתקה ומאסרה כו'

(And the matter of the bonds with which she is bound and tied can be explained as the weakness of the soul's power, which does not have the strength to go out of its sheath and its prison, etc.,

> A parenthetical gloss defines these bonds: they are the soul's own weakness, which leaves it unable to break out of the "sheath" and "prison" that confine it.

חומריות הגוף ונה"ב [ונפש הבהמית] וכמ"ש במ"א בד"ה בחדש השלישי בפי יתרו ושם נת' [נתבאר] שע"י התורה נמשך כח ועוז לנפש לבטל קישורים אלו כו' ובמ"א נתבאר דקישורים אלו נקרא סירכות ברע"מ [ברעיא מהימנא] שהנפש מסתבכת בהם ועי"ז אינה יכולה לעלות כו'

the materiality of the body and the animal soul, as is explained elsewhere, in the discourse beginning "In the third month" in Parshas Yisro; and there it was explained that through the Torah strength and might are drawn to the soul to nullify these knots, etc. And elsewhere it was explained that these knots are called "adhesions" (sirchos) in the Raaya Mehemna, in which the soul becomes entangled, and through this it cannot rise, etc.,

> That prison is the materiality of the body and the animal soul. The discourse "In the third month" (Torah Ohr, Yisro) explains that the Torah gives the soul strength to undo these knots; elsewhere they are called "adhesions" (sirchos, the term for adhesions on a lung in Jewish law), in which the soul becomes entangled so that it cannot rise.

בד"ה פי' הפסוק מי אל כמוך,[36] ויי"ל [ויש לומר] שהפרת נדרים ביוהכ"פ [ביום הכפורים] היינו שע"י התשובה נמשך בחי' הפרת וביטול הקישורים וגילוי האה"ר [האהבה רבה] בנפש כו'. ועוד יי"ל [יש לומר] בענין שהאב מפר והוא ע"ד מ"ש בזהר פ' אמור)

in the discourse beginning "The explanation of the verse 'Who is a G-d like You.'" And it can be said that the annulment of vows on Yom Kippur means that through teshuvah there is drawn the level of annulling and nullifying the knots, and the revelation of the great love in the soul, etc. And further, it can be said regarding the father's annulling that it is along the lines of what is said in the Zohar, Parshas Emor)

> That last point is explained in the discourse on the verse "Who is a G-d like You" (Micah 7:18), which speaks of G-d's pardoning of sin. The gloss then suggests that the annulment of vows on Yom Kippur alludes to this: teshuvah draws down the undoing of these knots and reveals great love in the soul; and a further explanation of why the father annuls is drawn from the Zohar on Parshas Emor.

(ד"ק ע"ב) גבי בזמנא דנטלא מבי אבא ולא בזמנא דנטלי מבי אימא,[37] כי מבחי' הבינה והדעת נמשך להיות אתכפיא סט"א [סטרא אחרא].

(folio 100b), regarding "at the time that she takes from the house of Abba, and not at the time that she takes from the house of Imma"; for from the level of Binah and Daas comes the subduing of the sitra achra (iskafya).

> The Zohar there (III, 100b) says that the union of the Congregation of Israel with the King takes place when she receives from the house of Abba, the supernal Father, Chochmah, and not when she receives from the house of Imma, the Mother, Binah. Binah and Daas, the faculties of understanding, can bring about only iskafya: the sitra achra is held in check but not changed.

וזהו ענין הנדרים סייג לפרישות,[38] אבל להיות אתהפכא חשוכא ממש לנהורא א"א להיות מבחי' בינה שמינה דינין מתערין,[39, 40]

And this is the matter of "vows are a fence for abstinence." But for actual darkness to be transformed into light (is'hapcha), it is impossible for this to come from the level of Binah, from which judgments are aroused,

> This subduing is what a vow achieves: "vows are a fence for abstinence" (Avos 3:13), holding a person back from what is otherwise permitted. But turning darkness itself into light (is'hapcha) cannot come from Binah, for, as the Zohar says, judgments are aroused from it.

אלא מבחי׳ חכמה עילאה והחכמה תחיה[41] והוא הביטול שלמעלה מהשגה ודעת כו׳ כמבואר בד״ה ראה אנכי נותן.[42]

but rather from the level of supernal Chochmah, "and wisdom gives life"; and this is the self-nullification (bittul) that is above comprehension and knowledge, etc., as is explained in the discourse beginning "See, I set [before you]."

> Transformation comes only from supernal Chochmah, to which the Alter Rebbe applies "wisdom gives life" (Ecclesiastes 7:12): the self-nullification that is above comprehension. That is why the father, Chochmah, is the one who annuls the vow; the subject is explained in the discourse "See, I set before you" (Likkutei Torah, Re'eh).

SECTION 4 · ¶2

First restraint, then transformation

2 וזהו שהאב מפר ומהפך חשוכא לנהורא ומבחי׳ זו נמשך ג״כ בחי׳ ואם היו תהי׳ [תהיה] לאיש[43] הנזכר למעלה וע׳ בזהר שם.

And this is [why] the father annuls and transforms darkness into light. And from this level there is also drawn the level of "And if she is to be [married] to a man," mentioned above; and see in the Zohar there.

> The conclusion: the father, the great love of supernal Chochmah, not only annuls the vow but turns darkness itself into light. From the same level comes "And if she is to be [married] to a man" (Numbers 30:7), the union of the Congregation of Israel with the King, which the Zohar on Emor, cited above, places at the time she receives from the house of Abba.

אך פי׳ ושמע אביה את נדרה[44] היינו שע״י אתכפייא בתחלה שזהו ענין הנדרים מזה נמשך אח״כ גילוי בחי׳ אביה להיות אתהפכא חשוכא לנהורא.

However, the meaning of "And her father hears her vow" is that through the subduing (iskafya) at first, which is the matter of vows, there is drawn from this, afterwards, the revelation of the level of "her father," so that darkness is transformed into light (is'hapcha).

> Yet the verse speaks of the father hearing the vow, so the vow comes first. The vow is iskafya, the person's own restraint at the outset; only after this subduing is "her father" revealed, transforming darkness into light.

ועיין עוד מענין בחינת אביה[45] בפרדס שער חמישי פ"ג [פרק ג'] . וז"ש [וזהו שכתוב] ג"כ וידבר משה אל ראשי המטות כו' לאמר זה הדבר[46] כו'

And see further on the matter of the level of "her father" in the Pardes, Gate Five, chapter 3. And this is also [the meaning of] what is written, "And Moshe spoke to the heads of the tribes…, saying: This is the thing…":

> For more on "her father" the Alter Rebbe refers to Rabbi Moshe Cordovero's Pardes Rimonim, which quotes a tradition that Malchus issues from Keser, the highest Sefirah, so that it can be said of her, "she is the daughter of my father but not the daughter of my mother." He then reads the opening verse of the passage of vows, "And Moshe spoke to the heads of the tribes… This is the thing," in the same light.

שע"י לאמר זה הדבר שמבחינת משה על ידי זה יוכל להתיר הנדר כו' גם ראשי המטות הוא בחי' רעותא דליבא אה"ר [אהבה רבה] וכמבואר למעלה:

that through "saying: This is the thing," which is from the level of Moshe, through this one is able to release the vow, etc. Also, "the heads of the tribes" is the level of the heart's desire (re'usa d'liba), great love, as is explained above.

> "This is the thing" belongs to the level of Moshe, and through it a vow can be released (here the word is "release," as distinct from the father's "annulment"). "The heads of the tribes" are re'usa d'liba, the heart's deep desire for G-d, which is great love, as explained above.

IN ONE'S AVODAH

Since the Temple's destruction, love of G-d no longer settles in the heart by itself; it is awakened by taking on the Sages' fine points and stringencies, both in turning from evil and in doing good: a good eye toward others, a good heart, being a good companion. Whoever is exacting with himself beyond the letter of the law draws G-d's great love into himself, so that even the animal soul is raised. And restraint comes first: holding back, as vows are a fence for abstinence, prepares the way for the great love that turns darkness into light.

QUESTIONS FOR DISCUSSION

1. Why should the Sages' fences, which seem the outermost layer of the Torah, be sweeter to the Congregation of Israel than the Torah's secrets?
2. What changed after the Holy Temple, according to the maamar, so that Biblical law alone no longer suffices to awaken love of G-d?
3. How does being exacting with oneself beyond the law draw down "May Havayah lift up His countenance," a love above the chain of worlds?
4. Why can Binah, and the vow itself, only subdue the sitra achra, while the transformation of darkness into light must come from supernal Chochmah, "her father"?
5. Why must restraint come first, before the revelation of "her father" that transforms darkness into light?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ושמע אבי**

The note refers to a discourse beginning "Es korbani" among the Alter Rebbe's short discourses, and to the note printed with it; it does not say what is found there.

KEHOT'S NOTE

ראה מאמרי אדה"ז-הקצרים ע' צג ד"ה את קרבני, ובהערה שם. קטע מהמאמר עד דף פה, א שו"ה פניו — שלמעלה מההשתלשלות מובא בסה"מ תרל"ד ע' קמב בלי ההגהות מהצ"צ. ובסה"מ תרל"ה כרך א ע' פה. לכללות המאמר ראה סה"מ תרע"ח ע' עז.

2 **ושמע אבי את נדרה**

"And her father hears her vow and her bond with which she has bound herself, and her father is silent to her; then all her vows shall stand." The maamar opens with this verse and reads "her father" as G-d's great love.

Numbers 30:5 במדבר ל׳:ה׳

וְשָׁמַע אָבִיהָ אֶת־נִדְרָהּ וַאֲסָרָהּ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהֶחֱרִישׁ לָהּ אָבִיהָ וְקָמוּ כָּל־נְדָרֶיהָ וְכָל־אֵסֶר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקוּם׃

and her father heareth her vow, or her bond wherewith she hath bound her soul, and her father holdeth his peace at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

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KEHOT'S NOTE

במדבר ל, ה.

3 **כי טובים דודיך מיין**

"Let him kiss me with the kisses of his mouth, for your love is better than wine." The Sages read the verse as the Congregation of Israel's preference for the words of the Scribes over the "wine" of the Torah.

Song of Songs 1:2 שיר השירים א׳:ב׳

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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KEHOT'S NOTE

שה"ש א, ב.

4 **ערבים עלי דברי סופרים**

That passage explains that the words of the Scribes, made as a fence for the Torah, are rooted like the prohibitive commandments in the level of "sofer" (scribe), Chochmah, above the Written Torah ("sefer"), and so could only be oral, not written.

Song of Songs 7:1 שיר השירים ז׳:א׳

שׁוּבִי שׁוּבִי הַשּׁוּלַמִּית שׁוּבִי שׁוּבִי וְנֶחֱזֶה־בָּךְ מַה־תֶּחֱזוּ בַּשּׁוּלַמִּית כִּמְחֹלַת הַמַּחֲנָיִם׃

Return, return, O Shulammite; Return, return, that we may look upon thee. What will ye see in the Shulammite? As it were a dance of two companies.

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KEHOT'S NOTE

ע' ע"ז (לח, א) שם לי' "דברי סופרים". וע' ירושלמי פ"ב דע"ז ה"ז. ובשהש"ר (פ"א). ובירושלמי ברכות (פ"א, ה"ב). ושם בפאה (פ"ב, ה"ד). ושם חגיגה (פ"א, ה"ח). ושם מגילה (פ"ד, ה"א). ושם סנהדרין (פי"א ה"ד). [כן]. נתבאר בתו"א נב, ד בדיוק לשון "עלי". וראה לקמן סוכות פ, ב. ושה"ש ז, א.

5 **ערבים עלי דברי סופרים יותר מיינה של תורה**

The Gemara: the Congregation of Israel said before the Holy One, blessed be He, "Master of the world, the words of your beloved ones are sweeter to me than the wine of the Torah." The Gemara's wording is "the words of your beloved ones"; the Alter Rebbe cites the saying as "the words of the Scribes."

Avodah Zarah 35a:6 עבודה זרה ל"ה א׳:ו׳

הִשְׁיאוֹ לְדָבָר אַחֵר וְכוּ׳. מַאי ״כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן״? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרִיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מִיֵּינָהּ שֶׁל תּוֹרָה.

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6 **ערבים עלי דברי סופרים יותר מיינה של תורה**

In the name of Rabbi Yochanan: "The words of the Scribes are more beloved than the words of the Torah, as it says, 'For your love is better than wine.'" This is the teaching with "the words of the Scribes," as the Alter Rebbe has it.

Shir HaShirim Rabbah 1:8–9 שיר השירים רבה א׳:ח׳-ט׳

... לְסָסְתִּי בְּרִכְבֵי פַרְעֹה, דָּרַשׁ רַבִּי פַּפְּיס (איוב כג, יג): וְהוּא בְאֶחָד וּמִי יְשִׁיבֶנּוּ, דָּן יְחִידִי לְכָל בָּאֵי עוֹלָם וְאֵין לְהָשִׁיב עַל דִּבְרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם. אָמַר לוֹ רַבִּי עֲקִיבָא דַּיְּךָ פַּפְּיס שֶׁלֹּא לְהָשִׁיב עַל דִּבְרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם, לְפִי שֶׁהַכֹּל בָּאֱמֶת וְהַכֹּל בַּדִּין, שֶׁכֵּן כְּתִיב (ישעיה ו, א): וָאֶרְאֶה אֶת ה׳ יֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא. אָמַר רַבִּי סִימוֹן כִּסֵּא שֶׁמַּפְרִישׁ בֵּין מִיתָה לְחַיִּים, (מלכים א כב, יט): וְכָל צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְּׂמֹאלוֹ, וְכִי יֵשׁ שְׂמֹאל לְמַעְלָה, וַהֲלֹא ...

"If you do not know, fairest among women, go out in the footsteps of the flock, and herd your kids by the tents of the shepherds" (Song of Songs 1:8). "Go out in the footsteps of [be'ikvei] the flock." Rabbi Eliezer, Rabbi Akiva, and the Rabbis, Rabbi Eliezer says: From the coal-baked loaf that the Israelites took in their hands from Egypt, from which they ate for thirty-one days, as Rabbi Shila said: You know that there were sixty-two meals for the Israelites from this coal-baked loaf, [you know] what ...

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a loving father wants his son to find favor and understanding.

Proverbs 3:4 משלי ג׳:ד׳

וּמְצָא־חֵן וְשֵׂכֶל־טוֹב בְּעֵינֵי אֱלֹקִים וְאָדָם׃

So shalt thou find grace and good favour In the sight of G-d and man.

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12 **ע״פ שחורה אני**

There "I am black" is the halachos and fine points of the Scribes in the prohibitive commandments, "black as a raven"; most of the Scribes' fences are in the prohibitive commandments, which reach a level of G-dliness that the soul can hold only by way of negation.

Song of Songs 7:1 שיר השירים ז׳:א׳

שׁוּבִי שׁוּבִי הַשּׁוּלַמִּית שׁוּבִי שׁוּבִי וְנֶחֱזֶה־בָּךְ מַה־תֶּחֱזוּ בַּשּׁוּלַמִּית כִּמְחֹלַת הַמַּחֲנָיִם׃

Return, return, O Shulammite; Return, return, that we may look upon thee. What will ye see in the Shulammite? As it were a dance of two companies.

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KEHOT'S NOTE

לקמן שה״ש ז, א.

13 "I am black but comely, O daughters of Jerusalem." The verse heads a discourse in Likkutei Torah to which the Alter Rebbe refers twice in this paragraph.

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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14 **ואוהבו שחרו מוסר**

Shemos Rabbah opens with Proverbs 13:24 and teaches that whoever withholds discipline from his son leads him to a bad end. The Alter Rebbe cites it for the idea that strictness is an expression of love.

Shemot Rabbah 1:1 שמות רבה א׳:א׳

ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו - הדא הוא דכתיב (משלי יג, כד): חושך שבטו שונא בנו ואוהבו שחרו מוסר. בנוהג שבעולם, אדם שאומר לו חברו: פלוני הכה לבנך, יורד עמו עד לחייו. ומה תלמוד לומר: חושך שבטו שונא בנו?! ללמדך, שכל המונע בנו מן המרדות, סוף בא לתרבות רעה ושונאהו. שכן מצינו בישמעאל, שהיו לו געגועים על אברהם אביו ולא רדהו ויצא לתרבות רעה ושנאהו, והוציאו מביתו ריקם. מה עשה ישמעאל כשהיה בן חמש עשרה שנה? התחיל להביא צלם מן השוק והיה מצחק בו ...

"These are the names of the children of Israel who came to Egypt with Jacob; each came with his household" (Exodus 1:1). That is what is written: "He who spares his rod hates his son, and he who loves him seeks for him admonition" (Proverbs 13:24). The way of the world is that a person whom another tells him: 'So-and-so struck your son,' he would harass him. What is the meaning when the verse states: "He

7 **נכנס יין יצא סוד**

Rabbi Chiya: "wine" has the numerical value seventy and "secret" has the numerical value seventy; when wine enters, the secret comes out. The Alter Rebbe uses it to identify "the wine of the Torah" with its secrets.

Eruvin 65a:19–20 עירובין ס״ה א׳:י״ט-כ׳

אָמַר רַבִּי חִיָּיא: כָּל הַמִּתְיַישֵּׁב בְּיֵינוֹ — יֵ״שׁ בּוֹ דַּעַת שִׁבְעִים זְקֵנִים. ״יַיִן״ נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ״סוֹד״ נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן — יָצָא סוֹד. אָמַר רַבִּי חָנִין: לֹא נִבְרָא יַיִן אֶלָּא לְנַחֵם אֲבֵלִים וּלְשַׁלֵּם שָׂכָר לָרְשָׁעִים, שֶׁנֶּאֱמַר: ״תְּנוּ שֵׂכָר לְאוֹבֵד וְגוֹ׳״.

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KEHOT'S NOTE

עירובין סה, א.

8 **אהבתי אתכם אמר ה׳**

"I have loved you, says Havayah." The verse expresses the great love from which, the Alter Rebbe says, all the Rabbinic fences and stringencies are drawn.

Malachi 1:2 מלאכי א׳:ב׳

אָהַבְתִּי אֶתְכֶם אָמַר ה׳ וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו לְיַעֲקֹב נְאֻם־ה׳ וָאֹהַב אֶת־יַעֲקֹב׃

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

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KEHOT'S NOTE

מלאכי א, ב.

9 **כי אהבך ה׳ אלקיך**

"But Havayah your G-d would not listen to Bilam, and Havayah your G-d turned the curse into a blessing for you, because Havayah your G-d loved you." The verse is the subject of the discourse cited in the parenthesis.

Deuteronomy 23:6 דברים כ״ג:ו׳

וְלֹא־אָבָה ה׳ אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה׳ אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה׳ אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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10 **בד״ה לא אבה**

The explanation of "But Havayah your G-d would not" there speaks of the hidden love in the heart of every Jew, alluded to by the tip of the yud and rooted in Keser, so lofty that it is present even in one who cannot grasp much with his intellect.

KEHOT'S NOTE

לקמן תצא לט, א.

11 **חן ושכל**

"And you will find favor and good understanding in the eyes of G-d and man." The parable uses the verse's words:

who spares his rod hates his son"? It is to teach you that anyone …

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15 **ואוהבו שחרו מוסר**

"He who spares his rod hates his son, but he who loves him disciplines him early." Discipline is a sign of love, like G-d's exactness with Israel through the fine points of the Scribes.

Proverbs 13:24 משלי י"ג:כ"ד

חוֹשֵׂךְ שִׁבְטוֹ שׂוֹנֵא בְנוֹ וְאֹהֲבוֹ שִׁחֲרוֹ מוּסָר׃

He that spareth his rod hateth his son; But he that loveth him chasteneth him betimes.

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16 **בזמן שבהמ"ק היי קיים היי סגי בדאורייתא**

The note says this statement, that while the Holy Temple stood Biblical law sufficed, is explained there; it does not say how.

KEHOT'S NOTE

נתבאר בלקו"ש-כח ע' 283 ובהערה 48.

17 **באהבה עזה ברשפי אש**

"For love is fierce as death…; its flashes are flashes of fire." The Alter Rebbe uses the verse's language for the fiery love of G-d that the earlier generations had.

Song of Songs 8:6 שיר השירים ח':ו

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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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18 **ומילי דאבות עין טובה**

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

KEHOT'S NOTE

פ"ב מ"י.

19 Rabban Yochanan ben Zakkai asked his disciples which is the straight way a person should cling to: Rabbi Eliezer said "a good eye," Rabbi Yehoshua "a good companion," Rabbi Elazar "a good heart." The Alter Rebbe brings these as the "do good" side of the Sages' teachings.

Pirkei Avot 2:9 משנה אבות ב':ט

אָמַר לָהֶם, צְאוּ וּרְאוּ אֵיזוֹהִי דֶּרֶךְ יְשָׁרָה שֶׁיִּדְבַּק בָּהּ הָאָדָם. רַבִּי אֱלִיעֶזֶר אוֹמֵר, עַיִן טוֹבָה. רַבִּי יְהוֹשֻׁעַ אוֹמֵר, חָבֵר טוֹב. רַבִּי יוֹסֵי אוֹמֵר, שָׁכֵן טוֹב. רַבִּי שִׁמְעוֹן אוֹמֵר, הָרוֹאֶה אֶת הַנּוֹלָד. רַבִּי אֶלְעָזָר אוֹמֵר, לֵב טוֹב. אָמַר לָהֶם, רוֹאֶה אֲנִי אֶת דִּבְרֵי אֶלְעָזָר בֶּן עֲרָךְ מִדִּבְרֵיכֶם, שֶׁבִּכְלָל דְּבָרָיו דִּבְרֵיכֶם. אָמַר לָהֶם צְאוּ וּרְאוּ אֵיזוֹהִי דֶּרֶךְ רָעָה שֶׁיִּתְרַחֵק מִמֶּנָּה הָאָדָם. רַבִּי אֱלִיעֶזֶר אוֹמֵר, עַיִן רָעָה. רַבִּי יְהוֹשֻׁעַ אוֹמֵר, חָבֵר רָע. רַבִּי יוֹסֵי אוֹמֵר, שָׁכֵן רָע. רַבִּי שִׁמְעוֹן אוֹמֵר, הַלֹּוֶה …

He [Rabban Yohanan] said unto them: go forth and observe which is the right way to which a man should cleave? Rabbi Eliezer said, a good eye; Rabbi Joshua said, a good companion; Rabbi Yose said, a good neighbor; Rabbi Shimon said, foresight. Rabbi Elazar said, a good heart. He [Rabban Yohanan] said to them: I prefer the words of Elazar ben Arach, for in his words your words are included. He [Rabban Yohanan] said unto them: go forth and observe which is the evil way which a man should …

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20 **רעת רעהו אל יחשוב בלבו**

"And let none of you devise in your hearts evil against his fellow." It is cited among the moral teachings that belong to "do good."

Zechariah 8:17 זכריה ח':י"ז

וְאִישׁ אֶת־רָעַת רֵעֵהוּ אַל־תַּחְשְׁבוּ בִּלְבַבְכֶם וּשְׁבֻעַת שֶׁקֶר אַל־תֶּאֱהָבוּ כִּי אֶת־כָּל־אֵלֶּה אֲשֶׁר שָׂנֵאתִי נְאֻם־ה׳׃

and let none of you devise evil in your hearts against his neighbour; and love no false oath; for all these are things that I hate, saith the L-RD.'

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KEHOT'S NOTE

זכרי' ח, יז.

21 **בד"ה כה תברכו**

There, after explaining that the exact measures of the commandments (the length of the tzitzis, the square tefillin) come from Gevurah and tzimtzum, the Alter Rebbe takes up "How shall I not lift My countenance" through the verse "you shall eat and be satisfied and bless" and the sparks of good hidden in food.

KEHOT'S NOTE

לעיל פ' נשא כז, ג.

22 **כה תברכו את בני"י**

"Thus shall you bless the children of Israel." The opening of the Priestly Blessing, on which the discourse in Likkutei Torah, Nasso, cited here, is built.

Numbers 6:23 במדבר ו':כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם׃

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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23 **מדקדקים על עצמן עד כזית**

The ministering angels asked how G-d can show favor to Israel when His Torah says He shows no favor; He answered: "Shall I not show favor to Israel? I wrote for them, 'You shall eat and be satisfied and bless,' and they are exacting with themselves to an olive's bulk or an egg's bulk."

Israel's going beyond the law is answered by G-d's favor beyond it.

Berakhot 20b:15 ברכות כ׳ ב:ט״ו

דָּרֵשׁ רַב עַוִירָא, זִמְנִין אָמַר לַהּ מִשְׁמַיְיהּ דְּרַבִּי אַמֵּי וְזִמְנִין אָמַר לַהּ מִשְׁמַיְיהּ דְּרַבִּי אַסִּי: אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, כָּתוּב בְּתוֹרָתְךָ "אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד", וַהֲלֹא אַתָּה נוֹשֵׂא פָּנִים לְיִשְׂרָאֵל, דִּכְתִיב: "יִשָּׂא ה' פָּנָיו אֵלֶיךָ"?! אָמַר לָהֶם: וְכִי לֹא אֶשָּׂא פָּנִים לְיִשְׂרָאֵל, שֶׁכָּתַבְתִּי לָהֶם בַּתּוֹרָה "וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹקֶיךָ", וְהֵם מְדַקְדְּקִים [עַל] עַצְמָם עַד כַּזַּיִת וְעַד כְּבֵיצָה.

Rab 'Awira expounded (sometimes he said it in the name of R. Ammi and sometimes in the name of R. Assi) : The ministering angels spake before the Holy One, blessed be He, "L-rd of the universe ! It is written of Thee in Thy Torah, 'Who regardeth not persons nor taketh reward' (Deut. x. 17); but dost Thou not regard the person of Israel, for it is written, 'The L-rd lift up His countenance upon thee' (Num. vi. 26)?" He replied to them, "And should I not regard the ...

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KEHOT'S NOTE

ברכות כ, ב.

24 **וה' יגי' חשכי**

"For You are my lamp, O Havayah, and Havayah illumines my darkness." The verse heads the Torah Ohr discourse referred to here, which speaks of a light from above the order of the chain of worlds.

II Samuel 22:29 שמואל ב כ״ב:כ״ט

כִּי־אַתָּה נֵירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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KEHOT'S NOTE

ש״ב כב, כט.

25 Kehot's note points to Psalms 18:29 for these words.

Psalms 18:29 תהילים י״ח:כ״ט

כִּי־אַתָּה תָּאִיר נֵרִי ה' אֱלֹקַי יַגִּיהַּ חָשְׁכִּי׃

For Thou dost light my lamp; the L-RD my G-d doth lighten my darkness.

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26 **ישא ה' פניו אליך**

"May Havayah lift up His countenance to you and grant you peace." The Alter Rebbe calls it a great love above the chain of worlds, drawn down by Israel's exactness with themselves.

Numbers 6:26 במדבר ו׳:כ״ו

יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

The L-RD lift up His countenance upon thee, and give thee peace.

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KEHOT'S NOTE

במדבר ו, כו.

27 **בפ' פינחס דרל״ח ע״ב**

There "His pinions" are the commandments, the 248 commandments that are the limbs of the King, through which G-d lifts Israel up, with the same reference to the Raaya Mehemna on Pinchas, 238b; another explanation applies "He bears him" to teshuvah.

KEHOT'S NOTE

ראה לעיל פ' שלח לט, ב.

28 **ישאהו על אברתו**

The Raaya Mehemna on Pinchas expounds "He takes him, He bears him on His pinions," explaining "His pinions" as the limb of a person through which a commandment is done, and "He bears him" as in "May Havayah lift up His countenance to you". The Alter Rebbe cites it for the lifting that is above the 248 commandments.

Zohar, Pinchas 78:481–79:489 ספר הזהר, פנחס ע״ח:תפ״א–ע״ט:תפ״ט

29 **ישאהו על אברתו**

"As an eagle stirs up its nest, hovering over its young, He spreads His wings, takes him, bears him on His pinions." The verse describes G-d carrying Israel; the Raaya Mehemna expounds it.

Deuteronomy 32:11 דברים ל״ב:י״א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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30 **רמ״ח פיקודין דאינון רמ״ח אברין דמלכא**

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

KEHOT'S NOTE

ראה ת״ז ת״ל.

31 **רמ״ח פקודין דאינון רמ״ח אברין דמלכא**

Tikkun 30 speaks of the 248 commandments as the commandment of Havayah in each and every limb of the King. The Alter Rebbe uses the image to say that "He bears him on His pinions" reaches higher than what these commandments draw down.

Tikkunei Zohar 74a:8 תקוני הזהר ע״ד א:ח׳

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא״ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֵשׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרָחֶם, דְּאִיהוּ רְמַ"ח פְּקוּדִין, אִיהִי מִצְוֹת יהו״ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

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32 The disciples of several Sages asked them, "By what have you prolonged your days?", and each answered with practices of his own; Rabbi Zakkai, for example, never neglect-

ed the Kiddush of the day. The Alter Rebbe cites it as an example of being exacting with oneself.

Megillah 27b:19 מגילה כ״ז ב:י״ט

שָׁאֲלוּ תַּלְמִידָיו אֶת רַבִּי זַכַּאי: בַּמָּה הֶאֱרַכְתָּ יָמִים? אָמַר לָהֶם: מֵימַי לֹא הִשְׁתַּמְּשׁוּ מַיִם בְּתוֹךְ אַרְבַּע אַמּוֹת שֶׁל תְּפִלָּה, וְלֹא כִּנִּיתִי שֵׁם לַחֲבֵירִי, וְלֹא בִּיטַּלְתִּי קִידּוּשׁ הַיּוֹם. אִמָּא זְקֵינָה הָיְתָה לִי, פַּעַם אַחַת מָכְרָה כִּפָּה שֶׁבְּרֹאשָׁהּ וְהֵבִיאָה לִי קִידּוּשׁ הַיּוֹם.

Zakai was asked by his disciples: How have you lived so long? He said to them: I never urinated within four cubits of a place where prayers have been said, and I never called a friend by his nickname, nor have I omitted performing Kiddush [the sanctification of the day.] I had a grandmother who once sold her head covering so as to bring me [wine for] Kiddush.

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33 **כל המאריך באחד מאריכין לו ימיו**

Sumchos says: whoever prolongs the word Echad in the Shema has his days and years prolonged. The Alter Rebbe refers to an explanation of it given elsewhere.

Berakhot 13b:14–15 ברכות י״ג ב:י״ד-ט״ו

תַּנְיָא סוּמְכוֹס אוֹמֵר: כָּל הַמַּאֲרִיךְ בְּ״אֶחָד״, מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. אָמַר רַב אַחָא בַּר יַעֲקֹב: וּבַדָּלִית. אָמַר רַב אָשֵׁי: וּבִלְבַד שֶׁלֹּא יַחֲטוֹף בַּחֵית. רַבִּי יִרְמְיָה הֲוָה יָתֵיב קַמֵּיהּ דְּרַבִּי [חִיָּיא בַּר אַבָּא], חֲזָיֵיהּ דַּהֲוָה מַאֲרִיךְ טוּבָא, אֲמַר לֵיקָה: כֵּיוָן דְּאַמְלֵיכְתֵּיהּ לְמַעְלָה וּלְמַטָּה וּלְאַרְבַּע רוּחוֹת הַשָּׁמַיִם — תּוּ לָא צָרִיכְתָּ.

There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter H. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, ...

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34 **הניא אביה אותה**

"But if her father disallowed her on the day he heard, none of her vows or her bonds shall stand..., because her father disallowed her." From here the Alter Rebbe shows that it is the father who annuls the vow.

Numbers 30:6 במדבר ל׳:ו׳

וְאִם־הֵנִיא אֲבִיהָ אֹתָהּ בְּיוֹם שָׁמְעוֹ כָּל־נְדָרֶיהָ וֶאֱסָרֶיהָ אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ לֹא יָקוּם וַה' יִסְלַח־לָהּ כִּי־הֵנִיא אֲבִיהָ אֹתָהּ:

But if her father disallow her in the day that he heareth, none of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and the L-RD will forgive her, because her father disallowed her.

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35 **ואין חבוש מתיר עצמו**

When Rabbi Yochanan was ill, Rabbi Chanina raised him up, and the Gemara explains why he could not heal himself: "a prisoner cannot free himself from prison." So too, the Alter Rebbe says, the soul's bonds are released only by great love.

Berakhot 5b:13–14 ברכות ה׳ ב:י״ג-י״ד

אָמְרִי: אֵין חָבוּשׁ מַתִּיר עַצְמוֹ מִבֵּית הָאֲסוּרִים. רַבִּי אֶלְעָזָר חָלַשׁ. עַל לְגַבֵּיהּ רַבִּי יוֹחָנָן. חֲזָא דַּהֲוָה קָא גָּנֵי בְּבֵית אָפֵל. גַּלְיֵיהּ לִדְרָעֵיהּ וּנְפַל נְהוֹרָא. חֲזָיֵיהּ דַּהֲוָה קָא בָּכֵי רַבִּי אֶלְעָזָר. אֲמַר לֵיקָה: אַמַּאי קָא בָּכֵית? אִי מִשּׁוּם תּוֹרָה דְּלָא אַפֵּשְׁתָּ — שָׁנִינוּ: אֶחָד הַמַּרְבֶּה וְאֶחָד הַמַּמְעִיט, וּבִלְבַד שֶׁיְּכַוֵּין לִבּוֹ לַשָּׁמַיִם. וְאִי מִשּׁוּם מְזוֹנֵי — לֹא כָּל אָדָם זוֹכֶה לִשְׁתֵּי שֻׁלְחָנוֹת. וְאִי מִשּׁוּם בָּנִי — דֵּין גַּרְמָא דַּעֲשִׂירָאָה בִּיר.

They answer : A prisoner does not release himself from the dungeon. R. Eleazar was ill and R. Johanan went in to visit him. He saw that he was lying in a dark room, so he bared his arm and a brightness was radiated therefrom. He then noticed that R. Eleazar was weeping. He said to him, "Why weepest thou? Is it because thou hast not applied thyself sufficiently to the study of Torah ? We have learnt that it matters not whether one does much or little, so long ...

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KEHOT'S NOTE

ברכות ה, ב. ושי״נ.

36 **מי אל כמוך**

"Who is a G-d like You, who pardons iniquity and passes over transgression..." The verse heads the discourse in which these knots are called "adhesions."

Micah 7:18 מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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37 **בזמנא דנטלא מבי אבא ולא בזמנא דנטלי מבי אימא**

Rabbi Shimon taught that the union of the Congregation of Israel with the Holy King is "at the time that she takes from the house of Abba, and not at the time that she takes from the house of Imma," and that Yom Kippur proves it. The Alter Rebbe uses it to explain why it is the father, Chochmah, who annuls the vow.

Zohar, Emor 38:202–40:226 ספר הזהר, אמור ל״ח:ר״ב-מ׳:רכ״ו

This is the purpose which these blasts should serve, being accompanied by repentance before G-d. Thus when Israel produce the blasts of the shofar with proper devotion, the supernal Shofar returns and crowns Jacob so that all is properly arranged. Another throne is set up and joy is universally diffused and G-d has mercy on the world. Happy are Israel who know how to divert their Master from justice to mercy and to be the instruments for establishing all worlds. Corresponding to the three series of blasts three books are ...

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

38 **נדרים סייג לפרישות**

Rabbi Akiva: "Vows are a fence for abstinence." The Alter Rebbe identifies the vow with iskafya, the subduing that comes from Binah.

Pirkei Avot 3:13 משנה אבות ג:י"ג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסוֹרֶת, סְיָג לַתּוֹרָה. מַעַשְׂרוֹת, סְיָג לְעשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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

39 **דינין — מתערין**

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

KEHOT'S NOTE

זח"ג (י, ב. יא, א). [כ].

40 **דינין מתערין**

The Zohar describes Binah as a "river" of mercy from which judgments are nevertheless aroused, so that it is written with the letters of the Name Havayah but vocalized as Elokim. The Alter Rebbe cites it to show that the transformation of darkness cannot come from Binah.

Zohar, Vayikra 23:146–24:159 ספר הזהר, ויקרא כ"ג:קמ"ו-כ"ד:קנ"ט

41 **והחכמה תחיה**

"...and the advantage of knowledge is that wisdom gives life to those who have it." The Alter Rebbe applies it to supernal Chochmah, the source of the transformation of darkness into light.

Ecclesiastes 7:12 קהלת ז:י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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42 **ראה אנכי נותן**

"See, I set before you today a blessing and a curse." The verse heads the discourse in Likkutei Torah, Re'eh, to which the Alter Rebbe refers for the bittul above comprehension.

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה:

Behold, I set before you this day a blessing and a curse:

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PARAGRAPH 2

43 **ואם היו תהי' לאיש**

"And if she is to be [married] to a man, and her vows are upon her..." The next case in the laws of vows; the Alter Rebbe says this level too is drawn from "her father."

Numbers 30:7 במדבר ל:ז

וְאִם־הָיוֹ תִהְיֶה לְאִישׁ וּנְדָרֶיהָ עָלֶיהָ אוֹ מִבְטָא שְׂפָתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ:

And if she be married to a husband, while her vows are upon her, or the clear utterance of her lips, wherewith she hath bound her soul;

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44 **ושמע אביה את נדרה**

"And her father hears her vow..." The Alter Rebbe reads the order of the verse, the vow first and then the father, as subduing followed by transformation.

Numbers 30:5 במדבר ל:ה

וְשָׁמַע אָבִיהָ אֶת־נִדְרָהּ וְאֶסְרָהּ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהֶחֱרִישׁ לָהּ אָבִיהָ וְקָמוּ כָּל־נְדָרֶיהָ וְכָל־אֵסֶר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקוּם:

and her father heareth her vow, or her bond wherewith she hath bound her soul, and her father holdeth his peace at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

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45 **בחינת אביה**

Rabbi Moshe Cordovero quotes a tradition of his teacher Rabbi Yosef Karo that Keser, Chochmah and Binah issued as one light, and that Malchus issued from Keser as Avraham (Chesed) did from Chochmah, as if both came from one place; so Avraham could say of her, "She is the daughter of my father but not the daughter of my mother." He also writes that judgments are aroused from Binah. The Alter Rebbe refers here for more on "her father."

Pardes Rimmonim 5:3 פרדס רמונים ה':ג

46 **וידבר משה אל ראשי המטות כו' לאמר זה הדבר**

"And Moshe spoke to the heads of the tribes of the children of Israel, saying: This is the thing that Havayah has commanded." The opening of the passage of vows, which the Alter Rebbe reads as the release of vows from the level of Moshe and great love.

Numbers 30:2 במדבר ל:ב

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה':

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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עיני כל אליך ישברו וגו׳

"The eyes of all look to You with hope"

Knowing G-d becomes real when the mind's contemplation passes through the "gates" of Binah into the heart and is absorbed there. The Congregation of Israel moves from kol, the betrothed who longs from afar, to kallah, the bride united with G-d under the chuppah of the Supernal Will.

THE MAAMAR IN BRIEF

The maamar explains Psalms 145:15–16 through the Zohar's reading of "Her husband is known in the gates": G-d is known to each person "according to what he gauges in his heart." The gates are the fifty gates of Binah. Contemplation of the Infinite Light that stays in the mind is "the mind of Binah"; when it opens outward and lights up the heart, it becomes the "gates," for the heart too understands. Kol ("all"), numerically fifty, is the Congregation of Israel. Yet the light may touch the heart without being absorbed into its inner point: that is kol, the betrothed, whose state is "the eyes of all look to You," longing from afar. When it is absorbed, kol gains a hei and becomes kallah, the married bride. Absorption needs a chuppah, an encompassing light of the Supernal Will, revealed above all on Shabbos and Yom Tov; then "You give them their food in His time," food meaning union. "You open Your hands" forms the vessel that receives, and "You satisfy every living thing" is the satisfaction that replaces longing.

OUTLINE

1 **The gates of Binah in the heart** ¶1

The Zohar's "gates" are the understanding that passes from the mind into the heart; kol, numerically fifty, is the Congregation of Israel, and kol and kallah correspond to the betrothed and the married bride.

2 **Kol and kallah in prayer** ¶2

In prayer, light that touches only the outside of the heart is kol; light absorbed into the heart's inner point is kallah, and knowing G-d means union.

3 The chuppah and the reading of the verse ¶3

Absorption follows the chuppah, the encompassing Supernal Will: “the eyes of all” is longing, “their food” is union “in His time,” and “You open Your hands” forms the vessel.

4 Satisfaction after union ¶4

“You satisfy every living thing” is the satisfaction that replaces longing; this also explains the vows of a woman in her father’s house and the betrothed and married woman.

KEY CONCEPTS

The fifty gates of Binah נ׳ שערי בינה

Understanding as it opens outward from the mind into the heart, so that the heart too grasps what the mind contemplates; seven emotive attributes, each including seven, with a fiftieth gate above them.

Kol and kallah כל / כלה

Kol (“all,” numerically fifty) is the Congregation of Israel when the light reaches only the outer heart; kallah (“bride”), kol with an added hei, is the state in which the light is absorbed into the heart’s inner point.

Betrothed and married ארוסה ונשואה

The two stages of marriage, used for the soul’s relation to G-d: the betrothed longs from afar, the married bride is united and receives.

Absorption קליטה

The light’s being taken into the innermost depth of the heart, compared to conception; it comes only after the chuppah.

Chuppah חופה

An encompassing light (makif) of the Supernal Will that hovers over the heart and makes union possible; in prayer it is contemplation beyond what the heart or even the mind can hold.

In His time בעתו

The time of the Supernal Will of G-d’s Essence, which comes from an arousal from above alone, as on Shabbos and Yom Tov.

Mayin duchrin מיין דוכרין

The masculine flow from above, called “their food,” the drop of the higher Chochmah revealed in the will and wisdom of Torah.

SECTION 1 · ¶1

The gates of Binah in the heart

1 עיני כל[1] אליך ישברו[2] וגו'. הנה על מ"ש נודע בשערים בעלה[3] פי' בזהר פ' וירא[4] (דק"ג ע"ב) לפום מה דמשער בלביה.[5]

"The eyes of all look to You with hope," etc. Now, on what is written, "Her husband is known in the gates," the Zohar, Parshas Vayeira (page 103b), explains: "according to what he gauges (meshaer) in his heart."

> The maamar opens with Psalms 145:15, "The eyes of all look to You with hope, and You give them their food in its time," which it will explain phrase by phrase. It begins from Proverbs 31:23, "Her husband is known in the gates," which the Zohar reads as G-d being known to each person according to what he "gauges" (meshaer, from the same root as she'arim, "gates") in his heart.

עוד פי' שם מאן שערים כד"א [כמה דאת אמר] שאו שערים ראשיכם[6] וביארו בזה בפ' פינחס (דרנ"ג ע"ב) אלין אינון תרעין עילאין כו'

It further explains there: "What are 'gates'? As it says, 'Lift up your heads, O gates.'" And they explained this in Parshas Pinchas (page 253b): "These are the supernal gates," etc.,

> The Zohar adds that these "gates" are the ones in Psalms 24:7, "Lift up your heads, O gates." In Parshas Pinchas it identifies them as supernal gates, the gates of supernal understanding.

ואינון חמשין תרעין[7] והם חמשים שערי בינה.[8] ולהבין זה איך על שערי בינה אמרו דמשער בלביה.

"and they are fifty gates"; and these are the fifty gates of Binah (understanding). And to understand this: how did they say, of the gates of Binah, "what he gauges in his heart"?

> The Zohar's fifty gates are the well-known "fifty gates of Binah" of the Talmud. This raises the maamar's question: Binah is understanding, a faculty of the mind, so why does the Zohar tie its gates to what a person gauges in his heart?

אך כי הנה אמרו הלב יודע הלב מבין[9] (כמ"ש ברע"מ [ברעיא מהימנא] ס"פ כי תצא) (דר"פ ע"ב).

But [the answer is] that, behold, they said, "The heart knows, the heart understands" (as is written in the Raaya Mehemna, at the end of Parshas Ki Seitzei) (page 280b).

> The answer begins with a saying of the Raaya Mehemna: the heart itself knows and understands. The heart is therefore not only a seat of feeling but also a place of understanding.

וברבות בקהלת ע"פ דברתי אני עם לבי הלב רואה שנאמר ולבי ראה הרבה חכמה[10] הלב שומע שנאמר ונתת לעבדך לב שומע[13, 12, 11] כוי

And in [Midrash] Rabbah on Koheles, on the verse "I spoke with my heart": "The heart sees, as it is said, 'And my heart saw much wisdom'; the heart hears, as it is said, 'Give Your servant a hearing heart,' etc.;

> The Midrash on Koheles 1:16 lists the heart's many activities, proving each from a verse. The heart "sees," as Shlomo says "my heart saw much wisdom," and "hears," as he asked for "a hearing heart": faculties usually given to the head are given to the heart.

הלב מחשב כוי ועיין בפ"ב [בפרק ב'] דאבות משנה ט', וכן אמרו בינה ליבא ובה הלב מבין.[15, 14]

the heart thinks," etc. And see Avos, chapter 2, mishnah 9. And so too they said, "Binah is the heart, and with it the heart understands."

> The Midrash's list also says "the heart thinks." The text points as well to Avos 2:9, where Rabbi Elazar ben Arach's answer, "a good heart," is said to include all the other answers; and the Tikkunei Zohar says plainly that Binah is the heart, and with it the heart understands.

ביאור הענין[16] הוא ההתבוננות באור א"ס ב"ה איך שהוא סוכ"ע וממכ"ע [וממלא כל עלמין] וכוי כשהוא עדיין במוח תבונתו ולא נמשך מזה הארה והמשכה בלב להיות הלב נרגש מזה נק' מוח בינה

The explanation of the matter is this: contemplation of the Infinite Light (Or Ein Sof), blessed be He, how it is the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), etc., while it is still in the mind of his understanding, and no radiance or flow has been drawn from it into the heart so that the heart would be stirred by it, is called the mind of Binah,

> Here the Alter Rebbe draws the distinction. A person contemplates how the Infinite Light both surrounds all worlds and fills them; as long as this understanding stays in his mind and does not stir his heart, it is called "the mind of Binah," not yet its "gates."

ולא שערי בינה אכן כשנפתח ממנה אור להאיר גם בלב נקרא שערי בינה עד"מ כמו השער הנפתח לצאת בו לחוץ.

and not the gates of Binah. But when a light opens from it to shine in the heart as well, it is called the gates of Binah; by way of analogy, like a gate that is opened in order to go out through it.

> A gate is an opening through which one goes out. When the light of that understanding opens outward and lights up the heart as well, Binah has become "gates."

כך יוצא אור ההשגה מן מוח תבונתו ונתפסת בלב שהלב משער ומשיג גם היא אותה השגה והתבוננות

So the light of comprehension goes out from the mind of his understanding and is grasped in the heart, so that the heart too gauges and comprehends that same comprehension and contemplation

> The comprehension that began in the mind is now taken hold of by the heart, so that the heart too "gauges" and grasps the very same idea. This is the Zohar's "what he gauges in his heart."

(ועיין בילקוט ריש משלי היכן היא החכמה מצויה כו' ע"ש. וע' בזהר פ' שלח)[17] (דקס"א ע"ב).

(and see the Yalkut at the beginning of Mishlei: "Where is wisdom found?" etc.; see there. And see the Zohar, Parshas Shelach) (page 161b).

> Two sources support this. The Yalkut at the start of Mishlei records the debate whether wisdom is found in the head or in the heart, and follows the view that it is in the heart; the Zohar in Parshas Shelach describes the heart as nourished from the brain above and bound to it.

ועמ"ש במ"א בביאור ע"פ[18] והיה לכם[19] לציצית בד"ה להבין ענין הלב, וע"ז נאמ' [נאמר] שמע ישראל[20] שמיעה בלב

And see what is written elsewhere, in the explanation on the verse "And it shall be to you for tzitzis," in the discourse beginning "To understand the matter of the heart." And of this it is said, "Hear, O Israel": hearing in the heart,

> The cross-reference is to the explanation of the tzitzis verse in Likkutei Torah, Parshas Shelach, which opens with "to understand the matter of the heart." "Hear, O Israel" is read the same way: the hearing meant is the heart's own understanding.

להבין כו', וזהו כוונת המאמר וירא ק"ג ע"פ נודע בשערים בעלה כל חד לפום מה דמשער בלביה היינו כפי מה דמשער ומשיג בלבו את ההתבוננות שבמוחו מסוכ"ע וכו'

to understand, etc. And this is the intent of the saying [in] Vayeira, [page] 103, on the verse "Her husband is known in the gates": "each one according to what he gauges in his heart"; that is, according to how much he gauges and comprehends in his heart the contemplation in his mind of the light that encompasses all worlds, etc.

> The intent of the Zohar is now stated plainly. "Each according to what he gauges in his heart" means according to how much of the mind's contemplation of the light that encompasses all worlds the heart itself takes in and grasps.

ולכן נק' ג"כ נ' שערי בינה שיוצא האור מן מוחו לחוץ לתבונת לבו כמו ד"מ [דרך משל] שער נפתח

And therefore it is also called the fifty gates of Binah, for the light goes out from his mind outward, to the understanding of his heart, as, by way of analogy, an opened gate

> That is why these levels are called the fifty "gates" of Binah. Through them the light of understanding passes out of the mind into the understanding of the heart, as through an open gate.

(ובמ"א ע"פ וספרתם לכם[21,22] נת' דנש"ב [נתבאר] [דנ' שערי בינה] הם ז' מדות עליונות וכל א' כלול מז' הרי מ"ט והיינו כי משכן המדות הוא בלב וע"י שנמשך מהמוח לתבונת לבו להיות הלב מבין כו' הרי נמשך המשכת הבינה במדות שבלב

(and elsewhere, on the verse "And you shall count for yourselves," it was explained that the fifty gates of Binah are the seven supernal emotive attributes (middos), each one comprising seven, which makes forty-nine. That is, the dwelling place of the emotive attributes is in the heart, and through [the light] being drawn from the mind to the understanding of his heart, so that the heart understands, etc., the drawing-down of Binah is thereby drawn into the emotive attributes in the heart;

> A parenthesis cites the discourse on counting the Omer: the gates are the seven emotive attributes, each containing all seven, making forty-nine. Since the emotions dwell in the heart, Binah reaching the heart means Binah drawn into the emotive attributes.

לכן הם מ"ט שערים נגד ז' מדות כנ"ל, ועמ"ש בד"ה צו כו' את קרבני לחמי[23,24] בענין עצמות גידין ובשר, וע' בפרדס שער י"ג שער השערים פרק[25,26] ה' ופ"ז [ופרק ז'] ועמ"ש במ"א ע"פ ושעריך לאבני אקדח),[27,28]

therefore they are forty-nine gates, corresponding to the seven emotive attributes, as mentioned above. And see what is written in the discourse beginning "Command, etc., My offering, My bread," on the matter of bones, sinews and flesh; and see the Pardes, Gate 13, the Gate of Gates, chapter 5 and chapter 7; and see what is written elsewhere on the verse "And your gates of carbuncle stones").

> So the forty-nine gates correspond to the seven emotive attributes. Further references follow: a discourse on the bones, sinews and flesh of the offerings; the Pardes, which records the view that the gates are seven times seven, with Binah itself as the fiftieth; and a discourse on Isaiah's "gates of carbuncle stones."

וזהו כל בגימטי' [בגימטריא] נ'[29] שהם נש"ב [נ' שערי בינה] והיינו פי' עיני כל וכו' כנס"י [כנסת ישראל] נק' כל נגד נש"ב [נ' שערי בינה] כל חד לפום שעו"ד [שיעורא דיליה] אליך ישברו כו'

And this is kol ("all"), which in gematria is fifty, these being the fifty gates of Binah. And this is the meaning of "The eyes of all," etc.: the Congregation of Israel (Knesses Yisrael) is called kol, corresponding to the fifty gates of Binah, each one according to his own measure; "look to You with hope," etc.

> The word kol ("all") has the numerical value fifty (kaf = 20, lamed = 30), alluding to the fifty gates of Binah. So "the eyes of kol" is the Congregation of Israel, called kol for the fifty gates, each person looking to G-d according to his own measure of understanding.

(ופי' עיני כל היינו כנ"ל בענין הלב רואה כי גם דהשערים הם ממוח בינה[30] וראיה הוא מבחי' חכמה

(And the meaning of "the eyes of all" is as mentioned above regarding "the heart sees": for even though the gates are from the mind of Binah, and seeing is from the level of Chochmah (wisdom),

> A further point on the word "eyes": seeing belongs to Chochmah, while the gates belong to Binah. How, then, can the gates be described as eyes that see?

אך כי השער החמשים הוא המחבר חו"ב [חכמה ובינה] וממשיך התפשטות החכמה עילאה בכל המ"ט שערים ועמ"ש סד"ה וספרתם לכם הנ"ל. ועיין בהרמ"ז [בהרב משה זכות] פי' אמור) (דצ"ג ב') בענין לב.

yet the fiftieth gate is what joins Chochmah and Binah and draws the extension of the higher Chochmah (Chochmah Ila'ah) into all the forty-nine gates. And see what is written at the end of the discourse beginning "And you shall count for yourselves," mentioned above. And see the Ramaz (Rabbi Moshe Zacuto) on Parshas Emor) (page 93b) on the matter of the heart.

> The answer is that the fiftieth gate joins Chochmah and Binah and carries the extension of the higher Chochmah into all forty-nine gates, so the heart's understanding holds a kind of sight. The end of the Omer discourse and the Ramaz's commentary on the Zohar in Parshas Emor are cited on the heart.

ובשם המגיד נ"ע [נשמתו עדן] איתא[31] ע"פ חזה התנופה דלכך נק' חזה משום שהחכמה שהיא בחי' ראיה נמשך עד החזה ומשם ולמטה הוא בחי' ירכין וכנודע מענין חצר הכבד שהיא פרסא המפסיק בין אברי הנשימה כו'

And in the name of the Maggid, whose soul is in Eden, it is said on [the verse] "the breast of the wave-offering" that it is called chazeh ("breast") because Chochmah, which is the level of sight, is drawn down as far as the chest, and from there downward is the level of the thighs (yarchin); as is known from the matter of the diaphragm (chatzar hakaved), which is a partition that separates between the organs of breathing, etc.;

> The Maggid of Mezritch explained why the breast of an offering is called chazeh, a word that in Aramaic means "seeing": the sight of Chochmah reaches down to the chest, and below the chest begins the level of the thighs. The diaphragm, which partitions off the organs of breathing, marks that boundary.

רק לפי שהחזה הוא דבר חיצוני לכך נק' חזה שהוא תרגום של ראיה ועמ"ש במ"א ע"פ ומבשרי אחזה אלוה[32] בד"ה וידעת היום,[33] דאחזה שהוא לשון תרגום הוא אחוריים דבחי' ראיה ממש.

only, because the chest is an external thing, it is therefore called chazeh, which is the Aramaic (Targum) for "seeing." And see what is written elsewhere on the verse "And from my flesh I will see (echezeh) G-d," in the discourse beginning "And you shall know this day": that echezeh, which is an Aramaic expression, is the back (achorayim) of the level of actual sight.

> Yet because the chest is an outer part of the body, it is named with the Aramaic word for sight, not the Hebrew one. In the same way Job's "from my flesh I will see (echezeh) G-d" uses the Aramaic-style word, which denotes the back, or outer side, of true sight.

אך לפעמים נק' כנס"י [כנסת ישראל] כלה בה"א [באות ה"א] נוספת הטעם לזה כי יש ארוסה ונשואה קודם שנכנסה לחופה שאינה

However, the Congregation of Israel is sometimes called kallah ("bride"), with an added hei. The reason for this is that there is a betrothed woman (arusah) and a married woman (nesuah): before she has entered the chuppah, when she is not

> Now the maamar's central image appears. The Congregation of Israel is sometimes called kol and sometimes kallah, "bride," which is kol with an added hei; the difference parallels the two stages of Jewish marriage, betrothal (erusin) and marriage (nisuin).

ראויה ליחוד וזיווג עדיין נק׳ ארוסה והנשואה הוא אחר שנכנסה לחופה וראויה לזיווג אז היא נשואה ונק׳ כלה בה״א [באות ה״א] ועמ״ש בד״ה יחיינו מיומים.[34, 35, 36, 37]

yet fit for union and coupling, she is called betrothed; and the married woman is after she has entered the chuppah and is fit for coupling: then she is married, and she is called kallah, with a hei. And see what is written in the discourse beginning "He will revive us after two days."

> A betrothed woman is bound to her husband but they do not yet live together; only after the chuppah is she married. Kol without the hei is the betrothed state, and kallah with the hei is the married state.

SECTION 2 • ¶2

Kol and kallah in prayer

2 וביאור ענין זה בעבודה שבלב זו תפלה[38] ע״פ המבואר כי כשנמשכה ההתבוננות בלב נק׳ שער דמשער בלביה.

And the explanation of this matter in "the service of the heart, which is prayer," according to what has been explained: when the contemplation is drawn into the heart, it is called a gate (sha'ar), [as in] "what he gauges (meshaer) in his heart."

> The Alter Rebbe now applies the idea to prayer, which the Talmud calls "the service of the heart." When the contemplation in prayer reaches the heart, it has become a "gate," as in the Zohar's "what he gauges in his heart."

אמנם יוכל להיות שגם אם משער בלביה אבל לא נקלט האור בתוך תוך עומק לבבו כמ״ש בכל לבי דרשתיך[39] פי׳ כשנקלט כו׳

However, it can be that even if he gauges [it] in his heart, the light has not been absorbed into the innermost depth of his heart. As it is written, "With all my heart I have sought You": the meaning is that when it is absorbed, etc.,

> Reaching the heart is not yet the end: the light may touch the heart without being absorbed into its innermost depth. The verse "With all my heart I have sought You" describes the state in which it is fully absorbed.

אז נק׳ בכל לבי היינו שנכנס כל נש״ב בתוך נקודת לבבו אבל אם לא נקלט רק הוא בחיצוניות הלב נק׳ כל בלא ה׳ [ני שערי בינה]

then it is called "with all (kol) my heart," that is, that all (kol) the fifty gates of Binah (understanding) enter within the point of his heart. But if it is not absorbed, but is only in the outer dimension (chitzoniyus) of the heart, it is called kol without a hei.

> "All (kol) my heart" means that kol, the fifty gates of Binah, enters the very point of the heart. If the light stays only in the heart's outer layer, the state is called kol without a hei.

אבל כשנקלט כנ"ל נק' כלה בה"א [באות ה"א] כי ה"א מורה על פנימית הלב המקבל נש"ב [ני שערי בינה] בתוכה כפי דמיון קליטת הנוק' [הנוקבא] טיפת דכר

But when it is absorbed, as mentioned above, it is called kallah, with a hei; for the hei indicates the inner dimension (pnimiyus) of the heart, which receives the fifty gates of Binah within it, in the likeness of the Nukva (the feminine / Malchus) absorbing the drop of the masculine.

> When the light is absorbed, the word becomes kallah, "bride," with a hei. The hei stands for the inner heart that takes the fifty gates into itself, compared to conception, in which the feminine receives and retains the drop from the masculine.

לכן נק' נשואה אחרי שנקלט אור א"ס ב"ה שבהשגת מוחו בתוך נקודת לבבו ביחוד וזיווג ועמ"ש בד"ה ענין ראש השנה בפ' תבא.

Therefore it is called married, after the Infinite Light (Or Ein Sof), blessed be He, which is in the comprehension of his mind, has been absorbed within the point of his heart, in union and coupling. And see what is written in the discourse beginning "The matter of Rosh HaShanah," in Parshas Savo.

> This state is therefore called "married": the Infinite Light that the mind grasped has been absorbed into the heart's inner point in full union. The discourse "The matter of Rosh HaShanah" in Parshas Savo is cited for more on this.

משא"כ בחי' ארוסה היינו כשלא נקלט כנ"ל אזי נקרא ארוסה ונק' כל כנ"ל. וזהו נודע בשערים בעלה[40] פי' נודע לשון יחוד וזיווג כמו והאדם ידע[41] כו'.

Whereas the level of a betrothed woman is when it has not been absorbed, as mentioned above; then it is called betrothed, and it is called kol, as mentioned above. And this is "Her husband is known in the gates": the meaning is that "known" is a term for union and coupling, as in "And Adam knew," etc.

> The betrothed state is when the light has not been absorbed, and it is called kol. This also explains "Her husband is known in the gates": "known" is the language of union, as in "And Adam knew Chavah his wife."

וז״ש [וזהו שכתוב] וידעת היום והשבות[42] אל לבבך כו׳ (ועמ״ש בד״ה לריח שמניך[43] בענין וכד קבילת דכר אקרי נערה בה״א [באות ה״א], כי הה״א מורה על שקיבלה ההשפעה מעלמא דדכורא.

And this is [the meaning of] what is written, "And you shall know this day, and take it to your heart," etc. (And see what is written in the discourse beginning "For the fragrance of your oils," on the matter of "and when she has received a male, she is called na'arah with a hei"; for the hei indicates that she has received the influx from the world of the masculine (alma dedechura).

So too, "Know this day and take it to your heart" means a knowledge of G-d that unites with the heart and is absorbed in it. The parenthesis cites a teaching that she is called na'arah with a hei only after receiving from the masculine, the hei marking what she has received.

לכן ע״פ להי״ק [לשון הקודש] ג״כ תוספת הה״א מורה על לי׳ [לשון] זכר כמו ואת לשון נקבה ואתה לשון זכר כדפרש״י [כדפירש רש״י / כדפירוש רש״י] פ׳ ואתחנן ע״פ ואת תדבר[44, 45] וכ״ה במשנה פ״ד

Therefore, according to the Holy Tongue as well, the addition of the hei indicates the masculine form: as ve'at ("and you") is the feminine form and ve'atah the masculine form, as Rashi explains in Parshas Va'eschanan on the verse "And you (ve'at) shall speak." And so it is in the Mishnah, chapter 4

The Holy Tongue confirms that an added hei marks the masculine: at ("you") is feminine and atah masculine. Rashi notes this on the people's words to Moshe, "and you (at) speak to us," explaining that Moshe said, "you weakened my strength like a woman's"; the text also points to the Mishnah in Nazir, chapter 4.

דנזיר ובגמרא ריש קדושין[46] גבי שלש ושלשה,[47] וע׳ בפרדס שער השערים ספי״ו[48] ובעה״כ [ובערכי הכינויים] ערך כל.[49, 50] ועמ״ש עוד מענין כי כל בשמים ובארץ[51] בשה״ש [בשיר השירים] בד״ה לסוסתי ברכבי פרעה):[52, 53, 54]

of Nazir, and in the Gemara at the beginning of Kiddushin, regarding shalosh and sheloshah ("three"). And see the Pardes, the Gate of Gates, at the end of chapter 6, and in Erchei HaKinuyim, under the entry kol. And see further what is written on the matter of "For all (kol) that is in heaven and on earth," in Shir HaShirim, in the discourse beginning "To My mare among Pharaoh's chariots.")

The Talmud at the start of Kiddushin asks why the Mishnah says shalosh ("three," without a hei) and answers that it counts derech, "way," a feminine noun; the form with the hei goes with masculine nouns. The Pardes teaches that Yesod is called kol, fifty, because it receives the fifty gates, and Malchus is called kallah when she receives them from it.

SECTION 3 • ¶3

The chuppah and the reading of the verse

3 ב אמנם אין בחינת הקליטה נעשה עד לאחר החופה לפי שבחי׳ החופה הוא אור מקיף מלמעלה שמאיר על חתן וכלה שיוכלו להתייחד

2. However, the aspect of absorption does not come about until after the chuppah, because the aspect of the chuppah is an encompassing light (Or Makif) from above, which shines upon the groom and bride so that they can unite;

> Section 2 explains what makes this absorption possible. It comes only after the chuppah, the wedding canopy, which is an encompassing light (makif) shining from above over groom and bride and enabling them to unite.

והיינו הארת רצון העליון השורה בבחינת מקיף על הלב שיוכל לקלוט האור בתוכו[55] ולמעלה בכנס״י [בכנסת ישראל] הוא ג״כ בחי׳ מקיף עליון הנק׳ חופה כמ״ש

that is, the radiance of the Supernal Will, which rests in the manner of an encompassing [light] over the heart, so that it can absorb the light within it. And above, in the Congregation of Israel (Knesses Yisrael), there is likewise a supernal encompassing [light] that is called chuppah, as it is written,

> In a person's service, this "chuppah" is a radiance of the Supernal Will hovering over the heart and enabling it to take the light in. Above, in the Congregation of Israel, there is likewise a supernal encompassing light called chuppah.

כי על כל כבוד חופה[56] בכדי שיהיה יחוד וזיווג ואז נק׳ כנס״י [כנסת ישראל] כלה עם ה׳

"For over all the glory [there shall be] a canopy (chuppah)," so that there may be union and coupling; and then the Congregation of Israel is called kallah, with the hei.

> Isaiah's "over all (kol) the glory a canopy" hints at this: the canopy over kol makes union possible. Then kol becomes kallah, with the hei.

(וענין בחינת חופה זו בעבודה יי"ל [יש לומר] עפמ"ש [על פי מה שכתוב] במ"א ע"פ טוב לחסות[57] שיש כמה מיני התבוננות יש שתכנס בקרב איש ולב עמוק[58] כו' שהלב הוא כלי קיבול לאהבה זו ויש התבוננות

(And the matter of this level of chuppah in [divine] service can be explained according to what is written elsewhere on the verse "It is better to take refuge": that there are several kinds of contemplation. There is [contemplation] that enters "the inward part of man and a deep heart," etc., so that the heart is a receptacle for this love; and there is contemplation

> A parenthesis explains the chuppah in terms of a person's service, drawing on the discourse on "It is better to take refuge." One kind of contemplation enters "the inward part of man and a deep heart," and the heart becomes a vessel for the love it brings.

שהיא למעלה בהשגת מוחו ותבונתו והלב קטן מהכיל התבוננות זו שאלו היה מגיע עד הלב היה כלה שארו ולבבו[59] בכלות הנפש כו', ויש אשר גם מוחו לא סביל כו' והוא ענין תפלה בלחש ובחשאי כו'

that is above, in the comprehension of his mind and his understanding, and the heart is too small to contain this contemplation, for if it reached the heart, "his flesh and his heart would fail" in the expiry of the soul (kelos hanefesh), etc.; and there is [contemplation] that even his mind cannot bear, etc., and this is the matter of prayer in a whisper and in silence, etc.,

> A higher contemplation stays in the mind, because the heart could not contain it: were it to reach the heart, the person would expire with longing ("my flesh and my heart fail"). Higher still is a contemplation that even the mind cannot hold, expressed in prayer said in a whisper and in silence.

שהוא ביטול השגת הנפש מכאשר תוכל שאת כו', ובחי' התבוננות זו שהיא בחינת מקיף נק' חופה, ועמ"ש מענין בחינת מקיף זה בביאור ע"פ וספרתם לכם[60] בפרשת אמור ועמ"ש מענין חופה בד"ה לסוסתי הנ"ל ובד"ה תורה צוה).[61,62]

which is the nullification (bittul) of the soul's comprehension, [it being more] than it can bear, etc. And this level of contemplation, which is the level of an encompassing [light] (makif), is called chuppah. And see what is written on the matter of this level of makif in the explanation on the verse "And you shall count for yourselves," in Parshas Emor; and see what is written on the matter of the chuppah in the discourse beginning "To My mare," mentioned above, and in the discourse beginning "The Torah [that Moshe] commanded.")

> That highest contemplation is a nullification of the soul's comprehension, since it is more than the soul can bear. Because it stays above as an encompassing light, it is called the chuppah; further discussions are cited from the discourses on counting the Omer, "To My mare," and "The Torah [that Moshe] commanded."

וזהו עיני כל פי' קודם שנקראת כלה היינו קודם הקליטה ואז נקרא עיני כל אליך ישברו בבחי' תשוקה מרחוק כמו ארוסה לארוס

And this is "The eyes of all"; the meaning is: before she is called kallah, that is, before the absorption, she is then called "The eyes of all (kol) look to You with hope," in the manner of longing from afar, like a betrothed woman for her betrothed.

> Now the verse is explained. "The eyes of all look to You with hope" describes the stage before kallah, before the absorption: kol longs from afar, like a betrothed woman for her betrothed.

אבל לאחר החופה אז זמן יחוד וזיווג לקבל ולקלוט האור בבחינת כלה ואז נק' נשואה וע"ז נאמר ואתה נותן להם את אכלם[63] היינו לשון זיווג[64]

But after the chuppah, it is then the time of union and coupling, to receive and absorb the light as kallah, and then she is called married. And of this it is said, "And You give them their food (ochlam)," which is a term for coupling,

> After the chuppah comes the time of union, when the light is received and absorbed and the Congregation of Israel is married. This is "And You give them their food," where "food" is a term for marital union.

כמו באתי לגני אחותי כלה[65] אכלתי[66,67] כו' (וע' בזהר פי'[68] פינחס דרכ"ו ע"א ודר"מ ריש ע"ב ובמק"מ [ובמקדש מלך] שם[69] ושם בשם הרח"ו [הרבי חיים ויטאל])

as in "I have come into My garden, My sister, [My] bride; I have eaten," etc. (And see the Zohar, Parshas Pinchas, page 226a, and page 240, at the beginning of side b, and in the Mikdash Melech there, and there in the name of Rabbi Chaim Vital);

> The proof is Song of Songs 5:1, "I have come into My garden, My sister, bride; I have eaten," where eating describes the bridegroom's union. The Zohar in Parshas Pinchas expounds both this verse and the "food" of Psalm 145 (226a), and opens a discourse with this verse (240b); the Mikdash Melech commentary there is cited too.

היינו השפעת אור עליון להתקבל ולקלוט בבחי' מל' שנקרא לב ואז נק' כלה לבבתני אחותי כלה[70,71] ונקרא המשכת מ"ד [מיין דוכרין] בשם אכלם כמו כי אם הלחם אשר הוא אוכל.[72]

that is, the influx of supernal light, to be received and absorbed in the level of Malchus (sovereignty), which is called heart (lev); and then she is called kallah: "You have captured My heart (libavtini), My sister, [My] bride." And the drawing-down of mayin duchrin (masculine waters) is called by the name "their food" (ochlam), as in "except the bread that he eats,"

> This "food" is the flow of supernal light received and absorbed in Malchus, which is called "heart"; then she is kallah, as in "You have captured My heart, My sister, bride." The masculine flow, mayin duchrin, is called "their food," as the Torah speaks of Potiphar's "bread that he eats," which the Sages read as his wife.

וכמו אכלה ומחתה פיה[73,74] ומה שלא אמר בעתם כמו אכלם רק בעתו בוי"ו קאי על

and as in "She eats and wipes her mouth." And as for its not saying be'itam ("in their time"), like ochlam ("their food"), but rather be'ito ("in His time"), with a vav: this refers to

> Likewise Proverbs 30:20, "She eats and wipes her mouth," which the Talmud cites as a refined expression for marital relations. The verse then says be'ito, "in His time," in the singular, rather than "in their time" to match "their food."

עת רצון העליון של עצמות המאציל לפי שהמשכת מ"ד [מיין דוכרין] הנ"ל תלוי באתעדל"ע [באתערותא דלעילא] בלתי אתעדל"ת [אתערותא דלתתא] כלל לכן נאמר בעתו רצונו רצון עליון לבד כמו בשבתות ויו"ט [ויום טוב].

the time of the Supernal Will of the Essence of the Emanator; because the drawing-down of mayin duchrin mentioned above depends on an arousal from above, without any arousal from below at all. Therefore it says be'ito: His will, the Supernal Will alone, as on Shabbosos and Yamim Tovim.

> The singular refers to the time of the Supernal Will of G-d's own Essence. This flow does not depend on any arousal from below; it comes from the arousal from above alone, as on Shabbos and Yom Tov.

(ועי' בסמוך דרצון העליון הוא בחי' החופה ולכן א"ש [אתי שפיר] דהתגלות זו הוא בשבתות ויו"ט [ויום טוב] שאז הוא התגלות רצה"ע [רצון העליון] כמ"ש בד"ה תורה צוה הנ"ל בענין והשיאנו כו'

(And see nearby that the Supernal Will is the level of the chuppah; and therefore it is well understood that this revelation is on Shabbosos and Yamim Tovim, for then there is the revelation of the Supernal Will, as is written in the discourse beginning "The Torah [that Moshe] commanded," mentioned above, on the matter of "And bestow upon us," etc.,

> The Supernal Will is the chuppah, so it fits that this revelation comes on Shabbos and Yom Tov, when the Supernal Will is revealed. The festival prayer "And bestow upon us... as You have willed" expresses this, as explained in the discourse "The Torah [that Moshe] commanded."

כאשר רצית ואמרת כו' ע"ש ובד"ה ויקהל משה[75,76] גבי וביום השבת יפתח[77] ועי' בזהר[78] פ' בראשית דף ח' ע"א).[79]

"as You have willed and said," etc.; see there; and in the discourse beginning "And Moshe assembled," regarding "And on the Shabbos day it shall be opened"; and see the Zohar, Parshas Bereishis, page 8a).

> The discourse "And Moshe assembled" is cited for Ezekiel's "on the Shabbos day it shall be opened," said of the gate of the inner court that is closed on the six weekdays. The Zohar (8a) is cited as well; it describes the bride who is adorned through the night and enters the chuppah with her husband the next day.

ולזה רמזו בקידוש לבנה חק וזמן נתן להם[80] שלא ישנו את תפקידם (וע' בזהר פ' אחרי דנ"ח סע"א [סוף עמוד א].[81,82] ולהבין לפ"ז [לפי זה] לשון וזמן נתן להם יובן עפמ"ש [על פי מה שכתוב] הרמ"ז [הרב משה זכות] בפ' תשא)

And to this they alluded in the Sanctification of the Moon: "A statute and an appointed time (zman) He gave them, that they should not alter their task." (And see the Zohar, Parshas Acharei, page 58, at the end of side a. And to understand, accordingly, the wording "and an appointed time He gave them," it will be understood according to what the Ramaz (Rabbi Moshe Zacuto) wrote on Parshas Tisa)

> The blessing over the new moon alludes to this: "A statute and an appointed time He gave them, that they should not alter their task." The Zohar in Acharei and the Ramaz on Parshas Tisa are cited for the phrase "an appointed time He gave them."

(דקפ"ח ע"ב) בפי' זמין קוב"ה [קודשא בריך הוא] למעבד לישראל[83] כו' ע"ש. ועמ"ש בד"ה והיה מספר בנ"י [בני ישראל][84,85] בפי' פקדת הארץ[86] כו'.

(page 188b), on the explanation of "The Holy One, blessed be He, is destined (zamin) to do for Israel," etc.; see there. And see what is written in the discourse beginning "And the number of the children of Israel shall be," on the meaning of "You visited the earth," etc.

> The text links zman, "appointed time," to the Ramaz's comment on the Zohar's words, "The Holy One, blessed be He, is destined (zamin) to do for Israel." The discourse on Hosea's "And the number of the children of Israel shall be" is cited for "You visited the earth."

וזהו פי' ואתה היינו המשכה מבחי' חכמה[87,88] התחלת המשכת מ"ד [מיין דוכרין] ועיין בזהר פ' בלק (דקצ"ג ע"ב)

And this is the meaning of ve'atah ("And You"): that is, a drawing-down from the level of Chochmah (wisdom), the beginning of the drawing-down of mayin duchrin. And see the Zohar, Parshas Balak (page 193b),

> Now the word ve'atah, "And You," at the start of "And You give them": it signifies a drawing-down from Chochmah, the very beginning of the flow of mayin duchrin. The Zohar in Balak is cited, where on "Havayah, You are my G-d" the word atah, "You," is expounded as the right side.

ע"פ ה' אלקי אתה ארוממך[89,90] כו'. ופי' ואתה את היינו המשכת כ"ב אותיות לה' תתאה שהיא בחי' מל'.

on the verse "Havayah, You are my G-d; I will exalt You," etc. And the meaning of ve'atah: es [alef-tav], that is, the drawing-down of the twenty-two letters to the lower hei, which is the level of Malchus.

> The letters of ve'atah are read one by one. Es (alef-tav) stands for the twenty-two letters of the alphabet, drawn down to the final hei, the lower hei of the Name, which is Malchus.

והוי"ו דואתה מורה על המשכה זו כי תמונת ו' הוא שבראשו כמו יו"ד ונמשך משם קו דק.

And the vav of ve'atah indicates this drawing-down, for the form of the vav is that at its head it is like a yud, and from there a thin line is drawn down.

> The vav at the start of ve'atah depicts the drawing-down itself. Its shape is a yud at the top with a thin line extending down from it.

ועיין בפ' תצוה (דקע"ט ע"ב)[91] ועמ"ש סד"ה והי' [והיה] הוי' לי גבי וישם אותה מצבה[92] כו' ע"ש.

And see [the Zohar,] Parshas Tetzaveh (page 179b); and see what is written at the end of the discourse beginning "And Havayah shall be to me," regarding "and he set it up as a pillar," etc.; see there.

> The Zohar in Tetzaveh (179b) is cited, which says that the upper and lower lights included together are called ve'atah. The end of the discourse "And Havayah shall be to me," on Yaakov setting up the stone as a pillar, is cited as well.

וזהו ואתה נותן כו' בעתו דוקא היינו בעת רצון העליון שהוא בחי' החופה שלפני היחוד (ועמ"ש עוד מענין עיני כל בד"ה כי ההרים ימושו).[93,94]

And this is "And You give," etc., "in His time" (be'ito), specifically: that is, at the time of the Supernal Will, which is the level of the chuppah that precedes the union. (And see what is written further on the matter of "The eyes of all" in the discourse beginning "For the mountains may move away.")

> So "And You give… in His time" means specifically at the time of the Supernal Will, the chuppah that comes before the union. More on "The eyes of all" is cited from the discourse "For the mountains may move away."

וענין פותח את ידיך[95] היינו ע"ד מ"ש מקדש אדי כוננו ידיך[96] כי צריך לעשות בית קיבול בחינת כלי במל' שתקבל המשכת מ"ד [מיין דוכרין] הנקרא אכלם כו'.

And the matter of "You open Your hands" is along the lines of what is written, "The Sanctuary, Adonai, that Your hands established": for a receptacle, the level of a vessel, must be made in Malchus, so that she may receive the drawing-down of mayin duchrin, which is called "their food," etc.

> The next words, "You open Your hands," are explained through "The Sanctuary... that Your hands established." Malchus needs a receptacle, a vessel, to receive the flow called "their food."

כי קודם היחוד נקרא בתולה לשון אוטם. שלבו אטום כבתולה,[97, 98] וע"ז נאמר באר חפרוה שרים[99, 100] כו'

For before the union she is called besulah ("virgin"), a term for being sealed, [as in] "his heart is sealed like a virgin." And of this it is said, "A well that princes dug," etc.

> Before the union Malchus is called besulah, "virgin," which the Alter Rebbe connects with being sealed, as the Talmud speaks of one whose heart is "sealed like a virgin." The verse "A well that princes dug" describes opening such a vessel.

(וכמ"ש בע"ח [בעץ חיים] של"א פ"ז [פרק ז'] ושער הירח פ"ג [פרק ג'] ובפע"ח [ובפרי עץ חיים] שער ק"ש [קריאת שמע] שעל המטה[101] פי"א [פרק י"א][102] ופרק ו'),

(as is written in Etz Chaim, Gate 31, chapter 7, and the Gate of the Moon, chapter 3; and in Pri Etz Chaim, the Gate of the Shema at Bedtime, chapter 11 and chapter 6).

> The sources are the Arizal's teachings. Etz Chaim, Gate 31 (the Gate of the Illumination of the Mochin), chapter 7, explains "A well that princes dug" and why union is called eating; Pri Etz Chaim on the bedtime Shema, chapter 11, explains that the woman is made a vessel at the first union, with the supernal hand forming that vessel.

וזהו פותח את ידיך שפותח ידים העליונים לחפור בהם לעשות למטה כלי ובאר לקבל אכלם הנ"ל.

And this is "You open Your hands": that He opens the supernal hands, to dig with them, to make below a vessel and a well to receive "their food," mentioned above.

> So "You open Your hands" means that G-d opens the supernal hands to dig, making below a vessel and a well to receive the flow called "their food."

וזהו מקדש אד' כוננו ידיך. דהנה כתיב ועשו לי מקדש[103] ושכנתי בתוכם וארז"ל [ואמרו רבותינו זכרונם לברכה] בתוכו לא נאמר[104]

And this is "The Sanctuary, Ado-nai, that Your hands established." For behold, it is written, "And they shall make Me a Sanctuary, and I will dwell within them"; and our Sages, of blessed memory, said: "It does not say 'within it,'

> This is also "The Sanctuary… that Your hands established." G-d said "I will dwell within them," and the Sages note that it does not say "within it."

אלא בתוכם[105] וגם ארז"ל [אמרו רבותינו זכרונם לברכה] משחרב בהמ"ק [בית המקדש] אין לו להקב"ה[106] אלא ד' אמות של הלכה שהוא התגלות רצונו וחכמתו ית' ונק' המשכת מ"ד [מיין דוכרין] טפת ח"ע [חכמה עילאה].

but 'within them.'" And our Sages, of blessed memory, also said: "Since the Holy Temple (Beis HaMikdash) was destroyed, the Holy One, blessed be He, has only the four cubits of halachah," which is the revelation of His will and His wisdom, may He be blessed; and it is called the drawing-down of mayin duchrin, the drop of the higher Chochmah (Chochmah Ila'ah).

> The Sages also said that since the Temple's destruction G-d has in His world only "the four cubits of halachah," the revelation of His will and wisdom in Torah. That revelation is the drawing-down of mayin duchrin, the drop of the higher Chochmah.

אך צ"ל כלי קיבול לזה להיות בכל לבי דרשתיך[107] כו' שאז נקרא כלה כנ"ל ועשיית כלי זה הוא כוננו ידיך ועמ"ש בביאור ע"פ באר חפרוה שרים כו' ובביאור ע"פ נשא את ראש בני גרשון.[108]

But there must be a receptacle for this, so that it be "With all my heart I have sought You," etc., for then she is called kallah, as mentioned above. And the making of this vessel is "Your hands established." And see what is written in the explanation on the verse "A well that princes dug," etc., and in the explanation on the verse "Lift up the head of the sons of Gershon."

> This flow needs a vessel to receive it, a heart that seeks G-d with all of itself ("With all my heart I have sought You"); then it is kallah. Making this vessel is "Your hands established," and two further explanations are cited, on "A well that princes dug" and on "Lift up the head of the sons of Gershon."

גם ידיך הוא לשון יודין[109] כי פתיחו דיודין הוא שנמשך מן יו"ד שבראשו ונעשה וי"ו

Also, yadecha ("Your hands") is a term for yudin ("yuds"), for the opening of the yuds (pesichu deyudin) is that it is drawn from the yud at its head and becomes a vav;

> The Tikkunei Zohar reads yadecha, "Your hand," as if it said yudecha, "your yuds." "The opening of the yuds" is the yud extending downward to become a vav.

וזהו המשכת רצון עליון כדי לבנות לה כלי בית קיבול כמארז"ל [כמאמר רבותינו זכרונם לברכה] אין האשה כורתת ברית אלא[110] למי שעשאה כלי.

and this is the drawing-down of the Supernal Will in order to build for her a vessel, a receptacle; as our Sages, of blessed memory, said: "A woman makes a covenant only with the one who made her a vessel."

> That extension is the drawing-down of the Supernal Will to build Malchus a vessel. As the Talmud says, a woman makes a covenant only with the one who made her a vessel.

SECTION 4 · ¶4

Satisfaction after union

4 וכמ"ש כי בועליך עושיך[111, 112] כוי' ואח"כ משביע לכל חי רצון[113] כל חי היינו בחינת יסוד דנוק' [דנוקבא] שמקבלת מיסוד דדכורא לכך נקראת כל חי שמקבלת מח"י עלמין ואחר הקליטה אז משביע בבחינת שביעה היפך התשוקה

As it is written, "For your Husband is your Maker," etc. And afterwards, "You satisfy every living thing (kol chai) [with] will (ratzon)." Kol chai is the level of the Yesod (foundation) of the Nukva (the feminine / Malchus), which receives from the Yesod of the masculine; therefore she is called kol chai, for she receives from Chai Olamim (the Life of the Worlds). And after the absorption, then "You satisfy," in the manner of satiation, the opposite of longing;

> Isaiah's "For your Husband is your Maker" is the verse the Talmud brings for the teaching just quoted, that a woman makes a covenant with the one who made her a vessel. The psalm continues, "You satisfy every living thing (kol chai) with will": kol chai is Yesod of the Nukva, which receives from the masculine Yesod, called "the Life of the Worlds," and after the absorption comes satisfaction, the opposite of longing.

כי התשוקה היא מרחוק כאשר לא השיג התאוה ואל אישך תשוקתך[114] ואחר היחוד כשנקלט שפע האור בתוכה ועביד נייחא לה[115] כמ"ש ר"פ נח (דנ"ט ע"ב)

for longing is from afar, when one has not attained the desire, [as in] "And your longing shall be to your husband." And after the union, when the abundance of the light has been absorbed within her, "and it brings her rest," as is written at the beginning of Parshas Noach (page 59b),

> Longing exists only at a distance, while one has not yet attained what one desires, as in "your longing shall be to your husband." After the union, when the light has been absorbed within her, it brings her rest, in the phrase of the Zohar at the beginning of Parshas Noach.

אז משביע לכל חי רצון עליון שנמשך בעתו כנ"ל בבחי' שביעה כנ"ל. ועמ"ש בביאור ע"פ כה תברכו[116] כו'.

then "You satisfy every living thing" [with] the Supernal Will that is drawn down "in His time," as mentioned above, in the manner of satiation, as mentioned above. And see what is written in the explanation on the verse "Thus shall you bless," etc.

> So "You satisfy every living thing with will" describes the Supernal Will, drawn down "in His time," bringing satisfaction instead of longing. The explanation on "Thus shall you bless" is cited for more.

ומכ"ז [ומכל זה] מובן ענין המבואר ע"פ ואשה כי תדור כו' בבית אביה בנעוריה.[117] וענין ארוסה ונשואה:

And from all this one can understand the matter explained on the verse "And if a woman vows," etc., "in her father's house, in her youth"; and the matter of a betrothed and a married woman.

> From all this one can understand the discourse on the vows of "a woman… in her father's house, in her youth," and the difference between a betrothed and a married woman. Those laws of vows are in Parshas Matos, the parsha of this maamar.

IN ONE'S AVODAH

In "the service of the heart, which is prayer," it is not enough that a person understand G-d's greatness in his mind, or even that the understanding touch his heart; it must be absorbed into the inner point of the heart, "With all my heart I have sought You." Then he is no longer only longing from afar but receives, and the longing gives way to satisfaction.

QUESTIONS FOR DISCUSSION

1. What is the difference between "the mind of Binah" and "the gates of Binah," and why does the Zohar connect the gates with what a person gauges in his heart?
2. Why is the Congregation of Israel called kol, and what does the added hei of kallah represent in a person's prayer?
3. What is the chuppah in a person's service, and why is it described as an encompassing light rather than something the heart takes in?
4. Why does the verse say be'ito, "in His time," and what does this teach about Shabbos and Yom Tov?
5. How does "You open Your hands" describe the making of a vessel, and why must there be a vessel before the light can be received?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **עיני כל**

The note refers to the Rebbe's earlier note, which points to the version of this maamar printed among the transcripts called Hanachos HaRap.

KEHOT'S NOTE

ראה לעיל בהערות וציונים יט, ב הערת כ"ק אדמו"ר שמציין לסה"מ הנחות הר"פ. הנוסח הנדפס בהנחות הר"פ הובא ג"כ (בתוס' קיצורים והגהות) בד"ה לריח שמניך באוה"ת שה"ש ע' לה (וראה מ"ש ברשימת המאמרים שבסוף סה"מ תקס"ח ח"ב ע' תתקלב הע' 31). הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ח ע' נב. בסה"מ תקס"ח שם ע' נד נדפס ביאור על מאמר זה. ונוסח שני מביאור זה נדפס בסוף קונטרס ד"ה אשרי יושבי ביתך (קה"ת תשל"א), והובא (בתוס' קיצורים והגהות) באוה"ת שה"ש ע' לו ובאוה"ת ויקרא כרך-ג ע' תשמה ואילך. קרוב להנוסח בסה"מ תקס"ח, ראה גם אוה"ת נ"ך כרך-ג ע' אשצג. באוה"ת פ' שופטים ע' א'תתכג ואילך, קרוב להנוסח כאן.

2 **עיני כל אליך ישברו**

"The eyes of all look to You with hope, and You give them their food in its time." The verse the whole maamar explains.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃

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

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KEHOT'S NOTE

תהלים קמה, טו.

3 **נודע בשערים בעלה**

"Her husband is known in the gates, when he sits among the elders of the land." Read with the Zohar as G-d being known through the "gates."

Proverbs 31:23 משלי ל"א:כ"ג

נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃

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.

4 **פי' בזהר פ' וירא**

That passage cites the same Zohar, "each according to his measure, as he gauges in his heart": a person comes to recognize his Creator in his heart by contemplating deeply, with his Chochmah, Binah and Daas, how G-d brings all worlds into being and gives them life, each according to the depth of his understanding.

KEHOT'S NOTE

ראה לעיל פ' במדבר א, א. ובארוכה באוה"ת פ' שופטים ע' א'תתכג.

5 **לפום מה דמשער בלביה**

The Zohar reads "Her husband is known in the gates" as the Holy One, blessed be He, known "according to what one gauges in his heart," and asks "What are gates?" answering with "Lift up your heads, O gates."

Zohar, Vayera 9:153–164 ספר הזהר, וירא ט':קנ"ג-קס"ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

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

6 **שאו שערים ראשיכם**

"Lift up your heads, O gates, and be lifted up, everlasting doors." The Zohar uses it to define the "gates."

Psalms 24:7 תהילים כ"ד:ז׳

שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבוֹא מֶלֶךְ הַכָּבוֹד׃

Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; that the King of glory may come in.

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KEHOT'S NOTE

תהלים כד, ז.

7 **אלין אינון תרעין עילאין כו' ואינון חמשין תרעין**

On "Lift up your heads, O gates": "These are the supernal gates, the gates of supernal understanding, and they are fifty gates."

Zohar, Pinchas 113:775–777 ספר הזהר, פנחס קי"ג:תשע"ה-תשע"ז

8 **חמשים שערי בינה**

"Fifty gates of understanding were created in the world, and all were given to Moshe except one." The source of the fifty gates of Binah.

Rosh Hashanah 21b:11–12 ראש השנה כ"א ב:י"א-י"ב

רַב וּשְׁמוּאֵל. חַד אָמַר: חֲמִשִּׁים שַׁעֲרֵי בִינָה נִבְרְאוּ בָּעוֹלָם, וְכוּלָּן נִיתְּנוּ לְמֹשֶׁה, חָסֵר אֶחָד, שֶׁנֶּאֱמַר: ״וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹקִים״. ״בְּקֹשׁ קֹהֶלֶת לִמְצוֹא דִּבְרֵי חֵפֶץ״ — בְּקֹשׁ קֹהֶלֶת לִהְיוֹת כְּמֹשֶׁה, יָצְתָה בַּת קוֹל וְאָמְרָה לוֹ: ״יוֹתֵר יוֹשֵׁר דִּבְרֵי אֱמֶת״ — ״וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה״.

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

Zohar II, 115a זח"ב קטו, א

KEHOT'S NOTE

ר"ה כא, ב. זח"ב קטו, א.

9 **הלב יודע הלב מבין**

The Raaya Mehemna speaks of seeing "with the eye of the intellect of the heart, of which it is said: the heart knows, the heart understands."

Zohar, Ki Teitzei 18:88–20:98 ספר הזהר, כי תצא י״ח:פ״ח-כ׳:צ״ח

10 **ולבי ראה הרבה חכמה**

"I spoke with my heart… and my heart saw much wisdom and knowledge." The Midrash's proof that the heart sees.

Ecclesiastes 1:16 קהלת א׳:ט״ז

דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חָכְמָה עַל כָּל־אֲשֶׁר־הָיָה לְפָנַי עַל־יְרוּשָׁלָם וְלִבִּי רָאָה הַרְבֵּה חָכְמָה וָדָעַת׃

I spoke with my own heart, saying: 'Lo, I have gotten great wisdom, more also than all that were before me over Jerusalem'; yea, my heart hath had great experience of wisdom and knowledge.

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KEHOT'S NOTE

קהלת א, טז.

11 **ונתת לעבדך לב שומע**

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

KEHOT'S NOTE

מ״א ג, ט.

12 **הלב רואה שנאמר ולבי ראה הרבה חכמה הלב שומע שנאמר ונתת לעבדך לב שומע**

On "I spoke with my heart," the Midrash lists the heart's activities: it sees, hears, speaks and, later in the list, thinks, each proven from a verse.

Kohelet Rabbah 1:16 קוהלת רבה א׳:ט״ז

דִּבַּרְתִּי אֲנִי עִם לִבִּי, הַלֵּב רוֹאֶה, שֶׁנֶּאֱמַר: וְלִבִּי רָאָה הַרְבֵּה. הַלֵּב שׁוֹמֵעַ, שֶׁנֶּאֱמַר (מלכים א ג, ט): וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ. הַלֵּב מְדַבֵּר, שֶׁנֶּאֱמַר: דִּבַּרְתִּי אֲנִי עִם לִבִּי. הַלֵּב הוֹלֵךְ, שֶׁנֶּאֱמַר (מלכים ב ה, כו): לֹא לִבִּי הָלָךְ. הַלֵּב נוֹפֵל, שֶׁנֶּאֱמַר (שמואל א יז, לב): אַל יִפֹּל לֵב אָדָם עָלָיו. הַלֵּב עוֹמֵד, שֶׁנֶּאֱמַר (יחזקאל כב, יד): הֲיַעֲמֹד לִבֵּךְ. הַלֵּב שָׂמֵחַ, שֶׁנֶּאֱמַר (תהלים טז, ט): לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי. הַלֵּב צוֹעֵק, שֶׁנֶּאֱמַר (איכה ב, יח): צָעַק לִבָּם אֶל ה׳. הַלֵּב מִתְנַחֵם, שֶׁנֶּאֱמַר (ישעיה מ, ב): …

"I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge" (Ecclesiastes 1:16). "I have spoken with my heart" – the hearts sees, as it is stated: "My heart has seen much." The heart hears, as it is stated; "Give your servant an understanding [shome'a] heart" (I Kings 3:9). The heart speaks, as it is stated: "I have spoken with my heart." The heart goes, as it is stated: "Didn't my …

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13 **ונתת לעבדך לב שומע**

Shlomo's request, "Give Your servant a hearing heart to judge Your people." The Midrash's proof that the heart hears.

I Kings 3:9 מלכים א ג׳:ט׳

וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ לִשְׁפֹּט אֶת־עַמְּךָ לְהָבִין בֵּין־טוֹב לְרָע כִּי מִי יוּכַל לִשְׁפֹּט אֶת־עַמְּךָ הַכָּבֵד הַזֶּה׃

Give Thy servant therefore an understanding heart to judge Thy people, that I may discern between good and evil; for who is able to judge this Thy great people?'

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14 **בינה ליבא ובה הלב מבין**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אליי).

15 **בינה ליבא ובה הלב מבין**

In "Patach Eliyahu": "Chochmah is the brain, thought within; Binah is the heart, and with it the heart understands."

Tikkunei Zohar 17a:17–19 תקוני הזהר י״ז א:י״ז-י״ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ״א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ״א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

16 **ביאור הענין**

The note says a passage of this explanation, from "The explanation of the matter," is brought there.

KEHOT'S NOTE

קטע מובא באוה״ת פ׳ שופטים ע׳ תתכה.

17 **בזהר פ׳ שלח (קס״א ע״ב)**

The note points to Or HaTorah on Shelach in connection with this Zohar passage on the heart and the brain.

KEHOT'S NOTE

ראה אוה״ת פ׳ שלח ע׳ תעב.

18 **בביאור ע״פ והי׳ לכם לציצית בד״ה להבין ענין הלב**

That explanation opens with "the heart understands, the heart hears" and cites the Arizal that Yesod of Abba is at the chest; a giver sustains what is below it only through its own lowest level, and it refers back to this maamar's teaching in the name of the Maggid.

KEHOT'S NOTE

לעיל בפ׳ שלח מד, ב.

19 "And it shall be to you for tzitzis, and you shall see it." The verse of the Shelach discourse cited here on the heart.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and

do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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20 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is One." The hearing is read as understanding in the heart.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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KEHOT'S NOTE

דברים ו, ד.

21 **ע"פ וספרתם לכם**

The discourse on counting the Omer, where, as this maamar reports, the fifty gates of Binah are the seven emotive attributes each including seven.

KEHOT'S NOTE

ראה לעיל בפי' במדבר דף י', ד.

22 **וספרתם לכם**

"And you shall count for yourselves from the day after the Shabbos… seven complete weeks." The verse of the Omer discourse that explains the forty-nine gates as seven times seven.

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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23 **בד"ה צו כו' את קרבני לחמי**

The discourse beginning "Command… My offering, My bread," cited here for its treatment of bones, sinews and flesh.

KEHOT'S NOTE

לעיל פ' פינחס דף עז, ד.

24 **צו כו' את קרבני לחמי**

"Command the children of Israel… My offering, My bread." The opening of the discourse cited on bones, sinews and flesh.

Numbers 28:2 במדבר כ"ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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25 **וע' בפרדס שער י"ג שער השערים פרק ה' ופי"ז**

The text's own reference. The Pardes records the view that the gates correspond to seven Sefiros, each including seven, making forty-nine, with Binah itself the fiftieth gate.

Pardes Rimmonim 13:5–6 פרדס רמונים י"ג:ה'-ו׳

… ובזה יש שפירש שהם נגד שבעה ספירות שהם ג"ג תנה"מ וכל אחת כלולה מהשבעה הם זפ"ז הם ארבעים ותשעה, והבינה היא עצמה היא שער החמשים הרי חמשים. וז"ל בינה נקרא שבת הגדול, הטעם כי השביעי הוא כולל כל הימים והוא השבת. ואל תחשוב כי השם ברא יום ראשון ואח"כ יום שני וכן עד הששי חלילה. אמנם האל יתברך ויתברך יחיד בעולמו וכמו שהוא יחיד כך ברא פעולה יחידה והיא השבת כי היא מלאכה נכבדת ועמה יתהווה שש קצוות שהם ו' ספירות והיא נקודה האמצעית הפנימית ומדרך כל נקודה יש …

Pardes Rimonim (Public Domain)

26 **וע' בפרדס שער י"ג שער השערים פרק ה' ופי"ז**

The text's own reference. The Pardes explains why seven times seven gives forty-nine with the fiftieth gate hidden, and brings the Tikkunim on Binah and Keser as the fiftieth gate.

Pardes Rimmonim 13:7 פרדס רמונים י"ג:ז׳

… וכן בסבת הענין הזה היא נקראת אם הבנים והספי' התחתונות בנים אליה כמבואר הענין הזה בתיקונים ויתבאר בשער ערכי הכנויים. אמנם היחס הזה אינה לבד על היותה חופפת עליהם באשר היא האם אלא גם ירמוז שכמו שהאם מתעברת מהטיפה ההיא והולידה והצמיחה והמציאה מתחלת הישות עד גבול הטבעי לצאת לאויר העולם, כן הבינה קבלה הספי' והולידם והצמיחם והמציאם מציאות מתגלה להאצילם אל מקומם. אמנם תשתנה המשל מהנמשל בקצת. כי בהמשל האם הטבעית אחר לידתה ההויה המתהוית בבטנה תשאר היא ריקנית מן המציאיות ההוא, משא"כ באם המאצלת הרוחניות שאחר לידתה …

Pardes Rimonim (Public Domain)

27 **וע"פ ושעריך לאבני אקדח**

There "your gates of carbuncle" are the fifty gates of Binah: like a gate, they are an entrance for the flow from Chochmah into comprehension and an exit for Binah's influence into the emotions, quoting the same Zohar on "Her husband is known in the gates." In exile the heart is too dulled to be moved by the mind.

KEHOT'S NOTE

לקו"ת פ' ראה כו, א. באוה"ת פ' שופטים ע' תתכה "וכמ"ש במ"א בפי' ושעריך לאבני אקדח שמבחי' נש"ב הנ"ל יומשך בלב להיות אהבה ברשפי אש שזהו ענין אבני אקדח מלשון כקדוח אש כו'".

28 **ושעריך לאבני אקדח**

"And your gates of carbuncle stones." Explained elsewhere as the fifty gates of Binah, from which fiery love is drawn into the heart.

Isaiah 54:12 ישעיהו נ"ד:י"ב׳

וְשַׂמְתִּי כַדְכֹד שְׁמָשַׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

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

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29 **כל בגימט׳ נ׳**

The note sends the reader to a later passage in Likkutei Torah on Shir HaShirim on kol as fifty.

KEHOT'S NOTE

ועל״ק בשה״ש (יב, רע״א). וע׳ בפרדס לרמ״ק ז״ל ש׳ יג (שער השערים) סופ״ו — ושם בשער ערכי הכינויים (פי״א) ערך כל כלה, יע״ש. [כ]. מפני מה הנש״ב נכללים דוקא בב׳ אותיות אלו, נתבאר באוה״ת דברים כרך-ד ע׳ א׳תתקמ. ובאוה״ת נ״ך-ג ע׳ א׳שצד.

30 **כי גם דהשערים הם ממוח בינה**

The note points there, where the gates' being from the mind of Binah is discussed in the name of the Pardes.

KEHOT'S NOTE

ראה אוה״ת נ״ך-ג ע׳ א׳שצה בשם הפרדס.

31 **ובשם המגיד נ״ע איתא**

The teaching on "the breast of the wave-offering" quoted here in the Maggid's name is found in his Or Torah on Parshas Tzav, according to the note.

KEHOT'S NOTE

אור תורה פ׳ צו (בהוצאת קה״ת ע׳ לח, ב). וראה לעיל פ׳ שלח מד, ב.

32 "And from my flesh I will see G-d." Its verb echezeh is cited as the Aramaic-style, "back" form of sight.

Job 19:26 איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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33 **בד״ה וידעת היום**

The discourse beginning "And you shall know this day" asks what this "knowing" adds after "You were shown, to know," and discusses the Shema commanded after the Ten Commandments; this maamar cites it for echezeh as the back of true sight.

KEHOT'S NOTE

לקו״ת פ׳ ואתחנן ד, א.

34 **בד״ה יחיינו מיומים**

The discourse beginning "He will revive us after two days," among Likkutei Torah's discourses for Rosh HaShanah, cited here on kallah with the added hei.

KEHOT'S NOTE

לקו״ת דרושים לר״ה סג, ג.

35 The text's own reference. Rabbi Yochanan ben Zakkai prefers Rabbi Elazar's answer, "a good heart," because it includes all the others, among them "a good eye."

Pirkei Avot 2:9 משנה אבות ב׳:ט׳

אָמַר לָהֶם, צְאוּ וּרְאוּ אֵיזוֹהִי דֶּרֶךְ יְשָׁרָה שֶׁיִּדְבַּק בָּהּ הָאָדָם. רַבִּי אֱלִיעֶזֶר אוֹמֵר, עַיִן טוֹבָה. רַבִּי יְהוֹשֻׁעַ אוֹמֵר, חָבֵר טוֹב. רַבִּי יוֹסֵי אוֹמֵר, שָׁכֵן טוֹב. רַבִּי שִׁמְעוֹן אוֹמֵר, הָרוֹאֶה אֶת הַנּוֹלָד. רַבִּי אֶלְעָזָר אוֹמֵר, לֵב טוֹב. אָמַר לָהֶם, רוֹאֶה אֲנִי אֶת דִּבְרֵי אֶלְעָזָר בֶּן עֲרָךְ מִדִּבְרֵיכֶם, שֶׁבְּכְלָל דְּבָרָיו דִּבְרֵיכֶם. אָמַר לָהֶם צְאוּ וּרְאוּ אֵיזוֹהִי דֶּרֶךְ רָעָה שֶׁיִּתְרַחֵק מִמֶּנָּה הָאָדָם.

רַבִּי אֱלִיעֶזֶר אוֹמֵר, עַיִן רָעָה. רַבִּי יְהוֹשֻׁעַ אוֹמֵר, חָבֵר רָע. רַבִּי יוֹסֵי אוֹמֵר, שָׁכֵן רָע. רַבִּי שִׁמְעוֹן אוֹמֵר, הַלְוֶה ...

He [Rabban Yohanan] said unto them: go forth and observe which is the right way to which a man should cleave? Rabbi Eliezer said, a good eye; Rabbi Joshua said, a good companion; Rabbi Yose said, a good neighbor; Rabbi Shimon said, foresight. Rabbi Elazar said, a good heart. He [Rabban Yohanan] said to them: I prefer the words of Elazar ben Arach, for in his words your words are included. He [Rabban Yohanan] said unto them: go forth and observe which is the evil way which a man should ...

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36 Shlomo searched "where wisdom is found": Rabbi Eliezer says in the head, Rabbi Yehoshua in the heart, and the Yalkut follows Rabbi Yehoshua, since all the limbs depend on the heart.

Yalkut Shimoni on Nach 929:1–964:25 ילקוט שמעוני על נ״ך תתקכ״ט:א׳-תתקס״ד:כ״ה

37 **יחיינו מיומים**

"He will revive us after two days; on the third day He will raise us up." The opening of the discourse cited on kol and kallah.

Hosea 6:2 הושע ו׳:ב׳

יְחַיֵּנוּ מִיָּמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו׃

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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PARAGRAPH 2

38 **בעבודה שבלב זו תפלה**

"Which is the service that is in the heart? It is prayer." The Talmud's name for prayer, which the maamar takes literally as the heart's work.

Taanit 2a:11 תענית ב׳ א׳:י״א

וּמְנָא לַן דִּבְתְפִלָּה — דְּתַנְיָא: ״לְאַהֲבָה אֶת ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם״, אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: ״וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ״.

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KEHOT'S NOTE

תענית ב, א.

39 **בכל לבי דרשתיך**

"With all my heart I have sought You; let me not stray from Your commandments." Read as the light absorbed into the whole heart.

Psalms 119:10 תהילים קי״ט:י׳

בְּכָל־לִבִּי דְרַשְׁתִּיךָ אַל־תַּשְׁגֵּנִי מִמִּצְוֹתֶיךָ׃

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

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KEHOT'S NOTE

speak unto thee; and we will hear it and do it.'

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KEHOT'S NOTE

דברים ה, כד.

45 **ואת תדבר**

Rashi: "You weakened my strength like a woman's (kenekevah)," explaining the feminine at; the maamar cites it to show that the form without the hei is feminine.

Rashi on Deuteronomy 5:24 רש"י על דברים ה׳:כ״ד

ואת תדבר אלינו. הַתַּשְׁתֶּם אֶת כֹּחִי כְּנִקְבָה, שֶׁנִּצְטַעַרְתִּי עֲלֵיכֶם וְרִפִּיתֶם אֶת יָדַי כִּי רָאִיתִי שֶׁאֵינְכֶם חֲרֵדִים לְהִתְקָרֵב אֵלָיו מֵאַהֲבָה, וְכִי לֹא הָיָה יָפֶה לָכֶם לִלְמֹד מִפִּי הַגְּבוּרָה וְלֹא לִלְמֹד מִמֶּנִּי?:

ואת תדבר אלינו AND SPEAK THOU (את the feminine form of the pronoun) TO US — you weakened my strength as that of a woman, (cf. Rashi on Numbers 11:15), for I was distressed because of you (because of your words) and you weakened my hands, since I saw that you were not anxious to approach Him out of love. Indeed, was it not better for you to learn from the mouth of the Almighty G-d, and not to learn from me?!

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

46 **ובגמרא ריש קדושין**

There the Mishnah "A woman is acquired in three ways" is applied to the Congregation of Israel: money is acts of kindness, the document is the letters of the Torah, and the marital union is the service of prayer, which joins the levels together.

KEHOT'S NOTE

ראה לעיל פ׳ בשלח א, ג: בשלשה.

47 **שלש ושלשה**

The Talmud asks why the Mishnah says shalosh rather than sheloshah, and answers that derech ("way") is feminine; numbers with the hei go with masculine nouns.

Kiddushin 2b:6–7 קידושין ב׳ ב:ו׳-ז׳

וּמַאי אִירְיָא דְּתָנֵי "שָׁלֹשׁ"? לִיתְנֵי "שְׁלֹשָׁה"! מִשּׁוּם דְּקָא בָּעֵי לְמֵיתְנֵי "דֶּרֶךְ" וְ"דֶּרֶךְ" לְשׁוֹן נְקֵבָה הוּא, דִּכְתִיב: "וְהוֹדַעְתָּ לָהֶם אֶת הַדֶּרֶךְ יֵלְכוּ בָהּ". וְאֶלָּא הָא דְּתַנְיָא: "בְּשִׁבְעָה דְּרָכִים בּוֹדְקִין אֶת הַזָּב", נֵיתְנֵי "שִׁבְעָה"! מִשּׁוּם דְּקָא בָּעֵי לְמֵיתְנֵי "דֶּרֶךְ", וַאֲשְׁכְּחַן "דֶּרֶךְ" דְּאִיקְּרִי לְשׁוֹן זָכָר, דִּכְתִיב: "בְּדֶרֶךְ אֶחָד יֵצְאוּ אֵלֶיךָ וּבְשִׁבְעָה דְרָכִים יָנוּסוּ לְפָנֶיךָ". אִי הָכִי, קָשׁוּ קְרָאֵי אַהֲדָדֵי! וְקַשְׁיָא נָמֵי מַתְנִיתִין אַהֲדָדֵי!

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48 **וע׳ בפרדס שער השערים ספי״ו**

The text's own reference. At the end of the chapter the Pardes says Yesod is called kol, numerically fifty, as it re-

תהלים קיט, י.

40 "Her husband is known in the gates." Now "known" is read as the language of union.

Proverbs 31:23 משלי ל״א:כ״ג

נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ:

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

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41 **והאדם ידע**

"And Adam knew Chavah his wife, and she conceived." The Torah's use of knowing for marital union.

Genesis 4:1 בראשית ד׳:א׳

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־ה׳

And the man knew Eve his wife; and she conceived and bore Cain, and said: 'I have agotten a man with the help of the L-RD.'

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KEHOT'S NOTE

בראשית ד, א.

42 **וידעת היום והשבות**

"Know this day and take it to your heart that Havayah is G-d." Knowledge of G-d that must be brought into the heart.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

43 **לריח שמניך**

"For the fragrance of your good oils." The opening of the discourse cited on na'arah with the hei.

Song of Songs 1:3 שיר השירים א׳:ג׳

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ:

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

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44 **ואת תדבר**

Moshe recalls the people's words to him: "and you (at) speak to us." The feminine form at is used of Moshe.

Deuteronomy 5:24 דברים ה׳:כ״ד

קְרַב אַתָּה וּשְׁמָע אֵת כָּל־אֲשֶׁר יֹאמַר ה׳ אֱלֹקֵינוּ וְאַתְּ תְּדַבֵּר אֵלֵינוּ אֵת כָּל־אֲשֶׁר יְדַבֵּר ה׳ אֱלֹקֵינוּ אֵלֶיךָ וְשָׁמַעְנוּ וְעָשִׂינוּ:

Go thou near, and hear all that the L-RD our G-d may say; and thou shalt speak unto us all that the L-RD our G-d may

ceives the fifty gates from Binah and gives them to Malchus, called kallah: kol plus hei.

Pardes Rimmonim 13:6 פרדס רמונים י״ג:ו׳

49 **ועי׳ בפרדס שער השערים . . ובעה״כ ערך כל**

According to the note, these passages of the Pardes are copied in Or HaTorah on Nach and discussed again in Or HaTorah on Shoftim.

KEHOT'S NOTE

נעתק באוה״ת נ״ך-ג ע׳ א׳שצד. ראה גם באוה״ת נ״ך שם. ובאוה״ת פ׳ שופטים ע׳ תתלא.

50 **ובעה״כ ערך כל**

The text's own reference, Erchei HaKinuyim, entry "kol, kallah": Yesod is called kol from the side of the supernal Imma, which has fifty gates, and Malchus is called kallah when she receives the fifty from Yesod.

Pardes Rimmonim 23:11 פרדס רמונים כ״ג:י״א

51 "Yours, Havayah, is the greatness… for all that is in heaven and on earth." Kol in this verse is read as Yesod, discussed elsewhere.

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

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

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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52 Kehot's note points to Mishnah Nazir 4 for these words.

Mishnah Nazir 4 משנה נזיר ד׳

53 Kehot's note points to Kiddushin 2a:1 for these words.

Kiddushin 2a:1 קידושין ב׳ א:א׳

הָאִשָּׁה נִקְנֵית בְּשָׁלֹשׁ דְּרָכִים, וְקוֹנָה אֶת עַצְמָהּ בִּשְׁתֵּי דְרָכִים. נִקְנֵית בְּכֶסֶף, בִּשְׁטָר, וּבִבִיאָה. בְּכֶסֶף: בֵּית שַׁמַּאי אוֹמְרִים בְּדִינָר וּבְשָׁוֶה דִינָר, וּבֵית הִלֵּל אוֹמְרִים: בַּפְּרוּטָה וּבְשָׁוֶה פְּרוּטָה. וְכַמָּה הִיא פְּרוּטָה – אֶחָד מִשְּׁמֹנָה בָּאִיסָר הָאִיטַלְקִי.

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54 **לסוסתי ברכבי פרעה**

"To My mare among Pharaoh's chariots I have compared you, My beloved." The opening of the discourse cited.

Song of Songs 1:9 שיר השירים א׳:ט׳

לְסֻסָתִי בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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PARAGRAPH 3

55 **לקלוט האור בתוכו**

The version printed there adds at this point, according to the note: "(see what is written about this in the discourse beginning 'The Torah [that Moshe] commanded')."

KEHOT'S NOTE

באוה״ת ויקרא-ג ע׳ תשמו נוסף: "(עמ״ש מזה בד״ה תורה צוה כו׳)".

56 **כי על כל כבוד חופה**

"For over all the glory there shall be a canopy." Read as the supernal chuppah over kol, the Congregation of Israel.

Isaiah 4:5 ישעיהו ד׳:ה׳

וּבָרָא ה׳ עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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KEHOT'S NOTE

ישע׳ ד, ה.

57 **ע״פ טוב לחסות**

There "It is better to take refuge (lachasos) in Havayah than to trust in man" is explained: trust is a cleaving that enters one's inner core, while taking refuge is sheltering in the shade of an encompassing light from above, which is the higher level.

KEHOT'S NOTE

לקו״ת שמע״צ צ, ד.

58 **בקרב איש ולב עמוק**

"The inward part of man and a deep heart." Used for contemplation that enters the heart.

Psalms 64:7 תהילים ס״ד:ז׳

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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59 **כלה שארו ולבבו**

"My flesh and my heart fail; G-d is the rock of my heart." Used for the soul's expiry that would follow if the highest contemplation reached the heart.

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

ראה תהלים עג, כו.

60 “And you shall count for yourselves.” The opening of the discourse in Parshas Emor cited on the encompassing light.

Leviticus 23:15 ויקרא כ״ג:ט״ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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61 **ובד״ה תורה צוה**

There the Oral Torah, Malchus, is called a betrothed bride (meorasah) to the Written Torah, the higher Chochmah, called the groom; the mitzvos draw life into her, as in the stage of betrothal.

KEHOT’S NOTE

לקו״ת ברכה צד, ג.

62 **תורה צוה**

“The Torah Moshe commanded us is the heritage of the congregation of Yaakov.” The opening of the discourse cited on the chuppah.

Deuteronomy 33:4 דברים ל״ג:ד׳

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

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

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63 **ואתה נותן להם את אכלם**

“And You give them their food in its time.” The second half of the maamar’s verse, read as union after the chuppah.

Psalms 145:15 תהילים קמ״ה:ט״ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃

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

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64 **אכלם היינו לשון זווג**

The Talmud explains the Mishnah’s “speaking” as relations, “a refined expression, as it is written, ‘She eats and wipes her mouth.’” Cited in the Kehot note.

Ketubot 13a:3–4 כתובות י״ג א:ג׳-ד׳

גְּמִי טַעֲנַתְיְהוּ בְּמַאי? רַבִּי יוֹחָנָן אָמַר: בְּמָאתַיִם וּמָנֶה. רַבִּי אֶלְעָזָר אָמַר: בְּמָנֶה וְלֹא כְּלוּם. רַבִּי יוֹחָנָן אָמַר: בְּמָאתַיִם וּמָנֶה, סָבַר לַהּ כְּרַבִּי מֵאִיר, דְּאָמַר: בֵּין הִכִּיר בָּהּ, וּבֵין לֹא הִכִּיר בָּהּ — מָאתַיִם. וְרַבִּי אֶלְעָזָר אוֹמֵר: בְּמָנֶה וְלֹא כְּלוּם — סָבַר לַהּ כְּרַבָּנָן, דְּאָמְרִי: בֵּין הִכִּיר בָּהּ, בֵּין לֹא הִכִּיר בָּהּ — מָנֶה.

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Yoma 75a יומא ע״ה א

KEHOT’S NOTE

ראה כתובות יג, א. סה, ב. יומא עה, א. וראה ע״ח שער הארת המוחין (שלי״א) פי״ז.

65 **באתי לגני אחותי כלה**

“I have come into My garden, My sister, bride; I have eaten My honeycomb with My honey.” Eating describes the union of groom and bride.

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT’S NOTE

שה״ש ה, א.

66 **באתי לגני אחותי כלה אכלתי**

The text’s own reference. The Zohar there expounds “And You give them their food in its time,” “and satisfy every living thing with will” and “You open Your hand,” and reads “I have come into My garden… I have eaten” as the stages of prayer.

Zohar, Pinchas 42:237–57:348 ספר הזהר, פנחס מ״ב:רל״ז-נ״ז:שמ״ח

67 **באתי לגני אחותי כלה אכלתי**

The text’s own reference: at the beginning of side b, Rabbi Elazar opens on “I have come into My garden, My sister, bride,” relating it to the secret of the offerings.

Zohar, Pinchas 84:527–537 ספר הזהר, פנחס פ״ד:תקכ״ז-תקל״ז

R. Eleazar said: ‘There is a mystery relating to the offering in the verse, “I have come to my garden, my sister, my bride… eat, O friends, drink, O beloved” (S.S. 5, 1), which I have seen in the book of Enoch.’ Said R. Simeon: ‘Tell us what you have seen and heard.’

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

68 **וע׳ בזהר פ׳ בלק דקצ״ג ע״ב**

According to the note, this Zohar passage, on “Havayah, You are my G-d,” is explained in the Mitteler Rebbe’s Biurei HaZohar.

KEHOT’S NOTE

נתבאר בביאה״ז לאדה״א והצ״צ שם.

69 **ודר״מ ריש ע״ב ובמק״מ שם**

That discourse treats the dispute of Beis Shammai and Beis Hillel on praising the bride (kallah): for Beis Shammai the revelation of kallah, the soul’s expiry, is drawn down according to the measure of one’s service from below, while Beis Hillel hold that the drawing-down from above comes first.

KEHOT’S NOTE

ראה לקו״ת שה״ש מח, ד.

70 **לבבתני אחותי כלה**

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

KEHOT’S NOTE

שם ד, ט.

71 **לבבתני אחותי כלה**

> "You have captured My heart, My sister, bride." Links kallah with the heart (lev), the name of Malchus.

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיְךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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72 **כי אם הלחם אשר הוא אוכל**

> Potiphar left everything with Yosef "except the bread that he eats," which the Sages read as a refined reference to his wife.

Genesis 39:6 בראשית ל״ט:ו׳

וַיַּעֲזֹב כָּל־אֲשֶׁר־לוֹ בְּיַד־יוֹסֵף וְלֹא־יָדַע אִתּוֹ מְאוּמָה כִּי אִם־הַלֶּחֶם אֲשֶׁר־הוּא אוֹכֵל וַיְהִי יוֹסֵף יְפֵה־תֹאַר וִיפֵה מַרְאֶה׃

And he left all that he had in Joseph's hand; and, having him, he knew not aught save the bread which he did eat. And Joseph was of beautiful form, and fair to look upon.

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KEHOT'S NOTE

בראשית לט, ו.

73 **אכלה ומחתה פיה**

> "So is the way of an adulterous woman: she eats and wipes her mouth." Scripture's own use of eating for relations.

Proverbs 30:20 משלי ל׳:כ׳

כֵּן דֶּרֶךְ אִשָּׁה מְנָאָפֶת אָכְלָה וּמָחֲתָה פִּיהָ וְאָמְרָה לֹא־פָעַלְתִּי אָוֶן׃

So is the way of an adulterous woman; She eateth, and wipeth her mouth, And saith: 'I have done no wickedness.'

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KEHOT'S NOTE

משלי ל, כ.

74 **אכלה ומחתה פיה**

> On the Mishnah's "she eats with him on Shabbos nights," Rav Ashi explains "eats" as relations, "a refined expression, as it is written, 'She eats and wipes her mouth.'" Cited in the Kehot note.

Ketubot 65b:6–7 כתובות ס״ה ב:ו׳-ז׳

תְּנַן: אוֹכֶלֶת עִמּוֹ לֵילֵי שַׁבָּת. בִּשְׁלָמָא לְמַאן דְּאָמַר אֲכִילָה — הַיְינוּ דְקָתָנֵי ״אוֹכֶלֶת״, אֶלָּא לְמַאן דְּאָמַר תַּשְׁמִישׁ, מַאי ״אוֹכֶלֶת״? לִישָּׁנָא מְעַלְיָא, כְּדִכְתִיב: ״אָכְלָה וּמָחֲתָה פִּיהָ וְאָמְרָה לֹא פָעַלְתִּי אָוֶן״. מֵיתִיבִי, רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: אוֹכֶלֶת בְּלֵילֵי שַׁבָּת וְשַׁבָּת. בִּשְׁלָמָא לְמַאן דְּאָמַר אֲכִילָה — הַיְינוּ דְקָתָנֵי ״וְשַׁבָּת״. אֶלָּא לְמַאן דְּאָמַר תַּשְׁמִישׁ — תַּשְׁמִישׁ בְּשַׁבָּת מִי אִיכָּא? וְהָאָמַר רַב הוּנָא: יִשְׂרָאֵל קְדוֹשִׁים הֵן, וְאֵין מְשַׁמְּשִׁין מִטּוֹתֵיהֶן בַּיּוֹם! הָאָמַר רָבָא: בְּבֵית אָפֵל …

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75 **ובד״ה ויקהל משה**

> There the love born of contemplation during the six weekdays is service with toil, while on Shabbos an additional soul is added and something new is born in the Congregation of Israel.

KEHOT'S NOTE

תו״א ויקהל פז, ד.

76 **ויקהל משה**

> "And Moshe assembled the whole congregation of the children of Israel." The opening of the Torah Ohr discourse cited on Shabbos.

Exodus 35:1 שמות ל״ה:א׳

וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה׳ לַעֲשֹׂת אֹתָם׃

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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77 **וביום השבת יפתח**

> "The gate of the inner court… shall be closed on the six working days, and on the Shabbos day it shall be opened." Cited for the revelation on Shabbos.

Ezekiel 46:1 יחזקאל מ״ו:א׳

כֹּה־אָמַר אֲדֹנָי ה׳ שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃

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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78 **וע׳ בזהר בראשית דף ח׳ ע״א**

> That passage explains the Supernal Will, which is above intellect: its reason is so lofty that it cannot be conveyed to another, so it appears as will alone, as in "Be silent; thus it arose in thought."

KEHOT'S NOTE

ראה לקו״ת שה״ש מח, א.

79 **וע׳ בזהר פ׳ בראשית דף ח׳ ע״א**

> The text's own reference. The Zohar describes the night on which the bride is joined to her husband: the companions adorn her all night with Torah, and the next day she enters the chuppah with them.

Zohar, Introduction 13:123–14:132 ספר הזהר, הקדמה י״ג:קכ״ג-י״ד:קל״ב

80 **חק וזמן נתן להם**

> The blessing over the new moon: "A statute and an appointed time He gave them, that they should not alter their task; they rejoice to do the will of their Owner."

Sanhedrin 42a:5 סנהדרין מ״ב א:ה׳

אֶלָּא כִּדְרַב יְהוּדָה, דְּאָמַר רַב יְהוּדָה: ״בָּרוּךְ [וְכוּ׳] אֲשֶׁר בְּמַאֲמָרוֹ בָּרָא שְׁחָקִים, וּבְרוּחַ פִּיו כָּל צְבָאָם. חֹק וּזְמַן נָתַן לָהֶם שֶׁלֹּא יְשַׁנּוּ אֶת תַּפְקִידָם, שְׂשִׂים וּשְׂמֵחִים לַעֲשׂוֹת רְצוֹן קוֹנָם. פּוֹעֲלֵי אֱמֶת שֶׁפְּעוּלָתָן אֱמֶת. וְלִלְבָנָה אָמַר שֶׁתִּתְחַדֵּשׁ עֲטֶרֶת תִּפְאֶרֶת לַעֲמוּסֵי בָטֶן, שֶׁהֵן עֲתִידִין לְהִתְחַדֵּשׁ

פקדת הארץ 86

"You visited the earth and watered it." Explained in the discourse cited.

Psalms 65:10 תהילים ס״ה:י׳

פָּקַדְתָּ֣ הָאָ֣רֶץ וַתְּשֹׁקְקֶ֑הָ רַבַּ֥ת תַּעְשְׁרֶ֗נָּה פֶּ֣לֶג אֱלֹקִ֣ים מָ֭לֵא מָ֣יִם תָּכִ֣ין דְּגָנָ֑ם כִּֽי־כֵ֖ן תְּכִינֶֽנָהּ׃

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

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ואתה היינו המשכה מבחי׳ חכמה 87

A later passage in Parshas Va'eschanan, to which the note points for ve'atah as a drawing-down from Chochmah.

Zohar III, 290a זח״ג רצ, א

KEHOT'S NOTE

ראה זח״ג רצ, א. להלן ואתחנן ז, ב. סידור לט, ג.

ואתה היינו המשכה מבחי׳ חכמה 88

Cited in the Kehot note. The Idra Zuta describes the light of Chochmah, "the beginning of what is revealed," drawn from Atik into the head of Z'eir Anpin and from there through the whole body.

Zohar, Idra Zuta 16:69–19:77 ספר הזהר, האדרא זוטא ט״ז:ס״ט-י״ט:ע״ז

ה׳ אלקי אתה ארוממך 89

"Havayah, You are my G-d; I will exalt You, I will praise Your Name." The verse the Zohar in Balak expounds.

Isaiah 25:1 ישעיהו כ״ה:א׳

יְהוָ֣ה אֱלֹקַ֣י אַתָּ֣ה אֲרוֹמְמֶ֑ךָ אוֹדֶ֥ה שִׁמְךָ֖ כִּ֣י עָשִׂ֣יתָ פֶ֔לֶא עֵצ֥וֹת מֵרָח֖וֹק אֱמוּנָ֥ה אָמֵֽן׃

O L-RD, Thou art my G-d, I will exalt Thee, I will praise Thy name, For Thou hast done wonderful things; Even counsels of old, in faithfulness and truth.

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ה׳ אלקי אתה ארוממך 90

The text's own reference. Rabbi Elazar expounds the verse as the secret of faith; on its word atah, "You," he says, "this is the right."

Zohar, Balak 9:155–12:165 ספר הזהר, בלק ט׳:קנ״ה-י״ב:קס״ה

ועיין בפי תצוה (דקע״ט ע״ב) 91

The text's own reference. The Zohar there says that the upper light and the lower light included together are called ve'atah, "and You."

Zohar, Tetzaveh 1:1–2:8 ספר הזהר, תצוה א׳:א׳-ב׳:ח׳

AND THOU SHALT COMMAND THE CHILDREN OF ISRAEL:... AND THOU BRING NEAR UNTO THEE AARON THY BROTHER. Said R. Hiya: What is the significance of the expression "and thou" in these and other passages, e.g., "And thou shalt speak unto all that are of a wise heart" (XXVIII, 3); "And thou take unto thee principal spices" (Ex.

כְּמוֹתָהּ וּלְמָאֵר לְיוֹצְרָם עַל שֵׁם כְּבוֹד מַלְכוּתוֹ. בָּרוּךְ אַתָּה ה׳ מְחַדֵּשׁ חֲדָשִׁים״.

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KEHOT'S NOTE

סנהדרין מב, א.

בזהר פי׳ אחרי דנ״ח סע״א 81

The note points to Or HaTorah on Va'eschanan in connection with this Zohar passage.

KEHOT'S NOTE

ראה אוה״ת פי׳ ואתחנן ע׳ נ.

וע׳ בזהר פי׳ אחרי דנ״ח סע״א 82

The text's own reference. The Zohar there cites "All of them look to You to give them their food in its time" and "The eyes of all look to You," reading "its time" as the Shechinah, for which all wait.

Zohar, Achrei Mot 4:30–5:39 ספר הזהר, אחרי מות ד׳:ל׳-ה׳:ל״ט

זמין קוב״ה למעבד לישראל 83

"The Holy One, blessed be He, is destined to do for Israel all the good things He promised through the true prophets." The Ramaz's comment on this phrase is cited.

Zohar, Ki Tisa 4:14–6:22 ספר הזהר, כי תשא ד׳:י״ד-ו׳:כ״ב

R. Jose then began by quoting the following verse: "Behold, all they that were incensed against thee shall be ashamed and confounded" (Isa. 41, 11). Said he: 'The Holy One, blessed be He, will in the time to come bring to pass all those good things which He promised Israel through the true prophets, and in the hope of which Israel was able to suffer so much in exile. For were it not for those glorious promises which they see written in the Scripture, and which they await so eagerly, ...

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

בד״ה והי׳ מספר בנ״י 84

The discourse beginning "And the number of the children of Israel shall be" in Likkutei Torah, Parshas Bamidbar, cited here for its explanation of "You visited the earth."

KEHOT'S NOTE

לעיל פ׳ במדבר.

והיה מספר בנ״י 85

"And the number of the children of Israel shall be as the sand of the sea." The opening of the discourse cited.

Hosea 2:1 הושע ב׳:א׳

וְהָיָ֗ה מִסְפַּ֤ר בְּנֵֽי־יִשְׂרָאֵל֙ כְּח֣וֹל הַיָּ֔ם אֲשֶׁ֥ר לֹא־יִמַּ֖ד וְלֹ֣א יִסָּפֵ֑ר וְהָיָ֗ה בִּמְק֛וֹם אֲשֶׁר־יֵאָמֵ֥ר לָהֶ֖ם לֹא־עַמִּ֣י אַתֶּ֑ם יֵאָמֵ֥ר לָהֶ֖ם בְּנֵ֥י אֵ־ל־חָֽי׃

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

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30, 23)? In all cases it contains a reference to the supernal world, indicating that the Shekinah is joined with Moses.' Said R. Isaac: 'The upper and the lower lights, when united, are ...

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

92 **וישם אותה מצבה**

Yaakov "took the stone... and set it up as a pillar," and then vowed, "And Havayah shall be my G-d." Discussed at the end of the discourse "And Havayah shall be to me."

Genesis 28:18 בראשית כ"ח:י"ח

וַיַּשְׁכֵּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׂם מְרַאֲשֹׁתָיו וַיָּשֶׂם אֹתָהּ מַצֵּבָה וַיִּצֹק שֶׁמֶן עַל־רֹאשָׁהּ׃

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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93 **בד"ה כי ההרים ימושו**

There the time of the Temple is contrasted with exile: now love must be aroused by labor and contemplation, "making it into love," which is called "the back within the face," a fallen state relative to the soul's nature.

KEHOT'S NOTE

לקו"ת תצא מ, ב.

94 **כי ההרים ימושו**

"For the mountains may move away and the hills may totter, but My kindness shall not move from you." The opening of the discourse cited on "The eyes of all."

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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95 **פותח את ידיך**

"You open Your hand and satisfy every living thing with will." The next verse of the psalm, read here as the forming of a vessel.

Psalms 145:16 תהילים קמ"ה:ט"ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT'S NOTE

תהלים קמה, טז.

96 **מקדש אד' כוננו ידיך**

"The Sanctuary, Ado-nai, that Your hands established."

Read as the making of a vessel to receive the flow.

Exodus 15:17 שמות ט"ו:י"ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה׳ מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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KEHOT'S NOTE

שמות טו, יז.

97 **שלבו אטום כבתולה**

The note sends the reader to the opening of the first discourse "For the fragrance of your oils," and through it to Bava Basra 12b, for the expression "his heart is sealed like a virgin."

KEHOT'S NOTE

ע' רד"ה לריח שמניך הא'. וש"נ מב"ב (יב, ב). [כ].

98 **שלבו אטום כבתולה**

"One accustomed to wine, even if his heart is sealed like a virgin, wine opens it." The source the Kehot note gives for the expression.

Bava Batra 12b:8–9 בבא בתרא י"ב ב:ח'-ט'

אָמַר רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשָׁעַ: הָרָגִיל בְּיַיִן, אֲפִילּוּ לִבּוֹ אָטוּם כִּבְתוּלָה – יַיִן מְפַקְּחוֹ, שֶׁנֶּאֱמַר: "וְתִירוֹשׁ יְנוֹבֵב בְּתָלּוֹת". אָמַר רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשָׁעַ: פְּשִׁיטָא, חֵלֶק בְּכוֹר וְחֵלֶק פָּשׁוּט – יָהֲבִינַן לֵיקוּ אַחַד מִצְרָא. יָכֹם – מַאי?

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99 **באר חפרוה שרים**

"A well that princes dug, that the nobles of the people delved." Read as opening and forming the vessel.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

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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100 **באר חפרוה שרים**

The text's own reference (printed as Gate 31, the Gate of the Illumination of the Mochin, chapter 7). The Arizal explains "A well that princes dug" in terms of the Nukva's forming face to face, and why union is called eating, citing Ketubos and "She eats and wipes her mouth."

Sefer Etz Chaim 32:7 עץ חיים ל"ב:ז'

... עוד יש לפרש פירוש בי בזה הפסוק ויתבאר למטה. ונבאר פסוק אחר באר חפרוה שרים וגו' ובאור באר חפרוה שרים יובן במה שנודע כי הנה הנוקי של ז"א הנקראת רחל בהיותה אב"א עמו הנה הראש שלה היה מחצי ת"ת תחתון שלו נמצא כי סיום ת"ת של ז"א שהוא פי האמה שלו ממנו נעשה פי הנקבה אשר הוא בסיום ראש שלה וכאשר אח"כ חזרו להיותה פב"פ ועלתה כל שיעור קומת ז"א נמצא כי מה שבהיותה

אב"א היה ראש שלה נתהווה עתה בחי' ת"ת שלה ואותו הבחי' שהיה תחלה מקום הפה ...

Sefer Etz Chaim (Public Domain)

101 **ובפע"ח שער ק"ש שעל המטה**

There the five Gevuros of the masculine, given at the first union, make the feminine able to receive; before that she is called na'ar without the hei, like one whose heart is "sealed like a virgin," not moved to love and awe.

KEHOT'S NOTE

ראה גם לקו"ת שה"ש ב, ד.

102 **ובפע"ח שער ק"ש שעל המטה פי"א**

The text's own reference. It explains "A woman makes a covenant only with the one who made her a vessel": at the first union the masculine gives the feminine the five Gevuros that make her a vessel, and above, the supernal hand forms that vessel.

Pri Etz Chaim, Gate of the Recitation of the Shema Before Retiring 11:44 פרי עץ חיים, שער קריאת שמע שעל המיטה י"א:מ"ד

... וכ"ו תיבת יש בלחש הזה, נגד שם הוי"ה, ויש בה ק"ו אותיות, והוא נגד אהיה מרובע, שעולה מ"ד, ושם הוי"ה המרובע שעולה ע"ב, בין הכל ק"ו, שהוא ג"כ ביסוד אמא, שנותנין אותה למלכות ביחוד ק"ש. ויכוין שמכח אלו הב' שמות, הוא מבריח הקליפות וממשיך עליו הקדושה:

Pri Etz Chaim (Public Domain)

103 **ועשו לי מקדש**

"And they shall make Me a Sanctuary, and I will dwell within them."

Exodus 25:8 שמות כ"ה:ח'

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

104 **בתוכו לא נאמר**

Cited in the Kehot note: "It does not say 'within it' but 'within them,' that is, within them," the Shechinah's true dwelling being the pure soul.

Reshit Chokhmah, Gate of Love 6:33 ראשית חכמה, שער האהבה ו':ל"ג

נמצא כי עיקר דירת השכינה אינה אלא בנפש הזכה, והיינו (שמות כה, ח) ועשו לי מקדש ושכנתי בתוכם, בתוכו לא נאמר אלא בתוכם, פירוש בתוך קרבם, וזו היא בחינה אחת מענין בריאת האדם על ידי הנשמה שהיא חלק אלוה ממעל, ועל ידה הקדוש ברוך הוא מתדבק עם האדם להצילו וכאשר יקראהו שיענהו, כמו שכתוב (משלי יז, יז) ואח לצרה יולד, וכיוצא (תהלים צא, טו) יקראני ואענהו עמו אנכי בצרה אחלצהו, וזו בחינה בישראל יותר מהאומות.

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105 **בתוכו לא נאמר אלא בתוכם**

The note lists places where the Shelah also brings the teaching "It does not say 'within it' but 'within them.'"

KEHOT'S NOTE

ר"ח (שי' האהבה פ"ו קרוב לתחלתו). ובשל"ה (שי' האותיות אות ל'. מס' תענית בד"ה מענין העבודה. פי' תרומה חלק תו"א — שכה, ב. שכו, ב. — ועוד). ע' ר"פ נשא (ב, סע"ב) ושנ"ב.

106 **משחרב ביהמ"ק אין לו להקב"ה**

"Since the day the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah."

Berakhot 8a:18–19 ברכות ח' א:י"ח-י"ט

וְהַיְינוּ דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלְּא: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד. וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה גָּרִיסְנָא בְּגוֹ בֵּיתָא וּמְצַלֵּינָא בְּבֵי כְנִישְׁתָּא. כֵּיוָן דִּשְׁמַעְנָא לְהָא דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלְּא — מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד — לָא הֲוָה מְצַלֵּינָא אֶלָּא הֵיכָא דְּגָרִיסְנָא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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KEHOT'S NOTE

ברכות ח, א.

107 **בכל לבי דרשתיך**

"With all my heart I have sought You." The vessel that receives the flow.

Psalms 119:10 תהילים קי"ט:י'

בְּכָל־לִבִּי דְרַשְׁתִּיךָ אַל־תַּשְׁגֵּנִי מִמִּצְוֹתֶיךָ׃

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

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108 **נשא את ראש בני גרשון**

"Lift up the head of the sons of Gershon, they too." The opening of the explanation cited.

Numbers 4:22 במדבר ד':כ"ב

נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם׃

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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109 **ידיך הוא לשון יודין**

On "You open Your hand," the Tikkunim say: "Do not read yadecha but yudecha," the two yuds, and speaks of where

they open.

Tikkunei Zohar 7b:2

תקוני הזהר ז׳ ב:ב׳

וְעוֹד רָזָא נְקוּדֵי צְרִיךְ לְאַחֲזָרָא עֲלַיְיהוּ, פַּתָּח בְּחוּשְׁבַּן אוֹתִיּוֹתָיו אֵיהוּ יו"ד, וּכְתִיב (תהלים קמה טז) פּוֹתֵחַ אֶת יָדֶךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן, וְאוּקְמוּהוּ אַל תִּקְרֵי יָדֶךָ אֶלָּא יוּדֶ"ךָ, וְאֵינוּן יי"י מִן יאהדונה"י, וּבָאן אֲתַר מִתְפַּתְּחִין בְּרָקִיעָא דְאֵיהוּ פַּתָּח, וְאֵיהוּ מַפְתֵּחַ כְּלִיל אהדונ"ה שִׁית אַתְוָון בְּאֶמְצַע יי"י, וּתְרֵין יוּדִין עִם רָקִיעַ דְּאֵיהוּ ו׳ סְלִיק לְחוּשְׁבַּן יהו"ה.

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KEHOT'S NOTE

ראה ת"ז בהקדמה (ז, ב). סידור האריז"ל במקומו. ועוד.

110 אין האשה כורתת ברית אלא

"A woman is unformed and makes a covenant only with the one who made her a vessel, as it says: 'For your Husband is your Maker.'"

Sanhedrin 22b:3–4

סנהדרין כ"ב ב:ג׳-ד׳

אָמַר רַב שְׁמוּאֵל בַּר אוּנְיָא מִשְּׁמֵיהּ דְּרַב: אִשָּׁה גּוֹלֶם הִיא, וְאֵינָהּ כּוֹרֶתֶת בְּרִית אֶלָּא לְמִי שֶׁעָשָׂאָהּ כְּלִי, שֶׁנֶּאֱמַר: "כִּי בֹעֲלַיִךְ עֹשַׂיִךְ ה׳ צְבָאוֹת שְׁמוֹ". תָּנָא: אֵין אִישׁ מֵת אֶלָּא לְאִשְׁתּוֹ, וְאֵין אִשָּׁה מֵתָה אֶלָּא לְבַעְלָהּ. אֵין אִישׁ מֵת אֶלָּא לְאִשְׁתּוֹ, שֶׁנֶּאֱמַר: "וַיָּמָת אֱלִימֶלֶךְ אִישׁ נָעֳמִי". וְאֵין אִשָּׁה מֵתָה אֶלָּא לְבַעְלָהּ, שֶׁנֶּאֱמַר: "וַאֲנִי בְּבֹאִי מִפַּדָּן מֵתָה עָלַי רָחֵל".

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KEHOT'S NOTE

סנהדרין כב, ב.

PARAGRAPH 4

111 כי בועליך עושיך

"For your Husband is your Maker; Havayah of Hosts is His Name." G-d as the husband of the Congregation of Israel.

Isaiah 54:5

ישעיהו נ"ד:ה׳

כִּי בֹעֲלַיִךְ עֹשַׂיִךְ ה׳ צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹקֵי כָל־הָאָרֶץ יִקָּרֵא:

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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KEHOT'S NOTE

ישע׳ נד, ה.

112 כי בועליך עושיך

The Talmud brings this verse as the proof that a woman makes a covenant only with the one who made her a vessel, the teaching quoted at the end of the previous section.

Sanhedrin 22b:3–4

סנהדרין כ"ב ב:ג׳-ד׳

אָמַר רַב שְׁמוּאֵל בַּר אוּנְיָא מִשְּׁמֵיהּ דְּרַב: אִשָּׁה גּוֹלֶם הִיא, וְאֵינָהּ כּוֹרֶתֶת בְּרִית אֶלָּא לְמִי שֶׁעָשָׂאָהּ כְּלִי, שֶׁנֶּאֱמַר: "כִּי בֹעֲלַיִךְ עֹשַׂיִךְ ה׳ צְבָאוֹת שְׁמוֹ". תָּנָא: אֵין אִישׁ מֵת אֶלָּא לְאִשְׁתּוֹ, וְאֵין אִשָּׁה מֵתָה אֶלָּא לְבַעְלָהּ. אֵין אִישׁ מֵת אֶלָּא לְאִשְׁתּוֹ, שֶׁנֶּאֱמַר: "וַיָּמָת אֱלִימֶלֶךְ אִישׁ נָעֳמִי". וְאֵין אִשָּׁה מֵתָה אֶלָּא לְבַעְלָהּ, שֶׁנֶּאֱמַר: "וַאֲנִי בְּבֹאִי מִפַּדָּן מֵתָה עָלַי רָחֵל".

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113 משביע לכל חי רצון

"You open Your hand and satisfy every living thing with will." The final phrase of the maamar's verses, read as satisfaction after union.

Psalms 145:16

תהילים קמ"ה:ט"ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:

Thou openest Thy hand, And satisfiest every living thing with favour.

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114 ואל אישך תשוקתך

"And your longing shall be to your husband." Longing as the state of distance before union.

Genesis 3:16

בראשית ג׳:ט"ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ:

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

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KEHOT'S NOTE

בראשית ג, טז.

115 ועביד נייחא לה

The text's own reference. At the beginning of Noach the Zohar describes the river that goes out and enters the garden, waters it from above and "gives it rest," so that it bears fruit.

Zohar, Noach 1:1–12

ספר הזהר, נח א׳:א׳-י"ב

R. Eleazar said: 'The term "These are", as we have learnt, always implies that something spoken of before in the text is now of no account. Now it is written above in the account of the Creation1Where also we find the expression 'these are the generations, (Gen. 2, 4). that "A river went out from Eden to water the garden and from thence it was parted, etc." (Gen. 2, 10). That stream which flows perennially entered the Garden to water it from the supernal waters, and brought gladness to it, ...

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

116 כה תברכו

"Thus shall you bless the children of Israel." The opening of the explanation cited.

Numbers 6:23

במדבר ו׳:כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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117 ואשה כי תדור כו׳ בבית אביה בנעוריה

"And if a woman vows a vow to Havayah... in her father's house, in her youth." The laws of vows in Parshas Matos,

which the maamar says can now be understood.

Numbers 30:4 במדבר ל׳:ד׳

וְאִשָּׁה כִּי־תִדֹּר נֶדֶר לַה' וְאָסְרָה אִסָּר בְּבֵית אָבִיהָ בִּנְעֻרֶיהָ׃

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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החלצו מאתכם וגו׳

"Arm from among you"

Midian, whose name means strife, is baseless hatred: the force of division, the direct opposite of the Name Havayah, in which even opposites become one. The war against it is "the vengeance of Havayah," and it is won only through the two kinds of peace that the Torah makes, above and below, in the worlds and in the soul, until all Israel is one, "as one man."

THE MAAMAR IN BRIEF

The maamar asks why Moshe says hechaltzu, which addresses everyone, why the war is "the vengeance of Havayah," and why the verse says "for all the tribes." Midian is the kelipah of strife, baseless hatred, for which the Second Temple was destroyed; because it is not plain evil and people justify it, its exile lasts far longer than the seventy years that repaired the seven evil traits of the First Temple. It opposes the Name Havayah, which is "One": in it opposites unite. The yud (contraction, Chochmah) and the hei (expansion, Binah) are joined by the tip of the yud, a light from above both, drawn down through the Torah: peace in the household above. The vav and the final hei are joined when the left is included in the right, severity serving kindness, as in the Torah's punishments and its exacting details: peace in the household below. In the soul these are the mind ruling the heart, and the refinement of the animal soul's emotions into the G-dly soul's. So every Jew must fight Midian within himself, and only the unity of all, through Moshe, brings the light of "the wholeness of all" over Midian.

OUTLINE

1 **The questions** ¶1

Why hechaltzu, why "the vengeance of Havayah," and why "for all the tribes." Midian is the opposite of the Name Havayah; its kelipah was subdued through Yisro before the Giving of the Torah, and the Torah makes peace in the household above and the household below.

2 **Baseless hatred and the long exile** ¶2–4

The First Temple fell for sins rooted in the seven evil traits, the seven nations, which were repaired in seventy years; the Second fell for baseless hatred, the strife of Midian, which opposes divine oneness. Because it is hidden and self-justified, like fine waste or a doubtful law, its refinement takes far longer.

3 The yud, the hei and the tip of the yud ¶5–6

Creation from nothing required a tzimtzum, the point of the yud, before the expansion of the hei. These opposites, Chochmah and Binah, are joined by the tip of the yud, a light from above both, which is drawn down through Torah study: peace in the household above, and the reason the Torah is called "peace."

4 The left included in the right ¶7–9

The six attributes, the vav of the Name, have evil counterparts nourished from the left line. The remedy is to include the left in the right, as in the Torah's punishments, which repair the sinner, and in its exacting details, Gevuros that serve kindness: peace in the household below.

5 Brain and heart ¶10–16

In the soul, Chochmah in the brain (water) gives lasting nullification of will and humility, and Binah in the heart (fire) gives burning love. The mind must rule the heart, running must lead to returning, and Torah study, drawing down a will above reason, unites them, so that love becomes self-giving.

6 The two souls ¶17–19

The emotions of the animal soul, the left, must be refined until they are absorbed into those of the G-dly soul, the right, even turning the evil inclination to love of G-d. This comes through Daas drawn by the Torah, and through the mitzvos, especially charity, which make peace above between giver and receiver.

7 The answers ¶20–24

The war is "the vengeance of Havayah" because division opposes the Name of unity; hechaltzu because every person must fight it within; "for all the tribes" because unity below draws light from the root of the tribes above. Through Moshe, the source of unity, the soldiers became "all of them matched" and so prevailed over Midian.

KEY CONCEPTS

Baseless hatred (sinas chinam) שנאת חנם

Hatred without cause, the sin for which the Second Temple was destroyed. The maamar identifies it with Midian (madon, "strife"): not complete evil, yet the source of evil and the opposite of divine oneness; because people justify it to themselves, they hardly repent of it, and so its exile is long.

The household above and the household below פמליא של מעלה ופמליא של מטה

The two realms in which Torah study "makes peace." Above: the union of the yud and the hei, Chochmah and Binah, which in the soul are mind and heart. Below: the union of the vav and the final hei, the left included in the right, which in the soul is the animal soul refined into the G-dly soul.

The tip of the yud קוצו של יו"ד

The small point above the letter yud, standing for a level above Chochmah, Keser, which joins the yud and the hei, opposites that cannot unite on their own. In the soul it is the will above reason, which Torah study draws down.

The left included in the right שמאלא אתכליל בימינא

The Zohar's phrase for severity included in kindness and serving it. It is the foundation of the Torah, seen in its punishments, which repair the sinner, and in its exacting details; in the soul, it is the refinement of the animal soul's emotions into those of the G-dly soul.

Running and returning (ratzo vashov) רצוא ושוב

The heart's fiery yearning toward G-d, and the return to settled service. The mind must rule the heart, so that the running leads to returning and humility outweighs enthusiasm.

The wholeness of all שלימותא דכולא

G-d as including everything, called "All," whose light rests where there is inter-inclusion below. It is far above the root of Midian, and so unity puts Israel "over" Midian.

SECTION 1 · ¶1

The questions

1 החלצו מאתכם[1,2] וגו'. וצ"ל דהל"ל [דהוה ליה למימר] יחלצו כי החלצו משמע כולכם וכיון שנאמר מאתכם דהיינו מקצתם אלף למטה א"כ הל"ל [הוה ליה למימר] יחלצו.

"Arm from among you (hechaltzu me'itchem)," etc. We need to understand this, for it should have said yechaltzu ("let [men] be armed"): hechaltzu ("arm yourselves") implies all of you, and since it says "from among you," that is, some of you, "a thousand per tribe," then it should have said yechaltzu.

> The maamar opens with Moshe's command to prepare for the war against Midian. The form hechaltzu is an order addressed to everyone, yet the verse goes on to say "from among you," and the next verse limits the force to a thousand from each tribe; for a draft of only some of the men, the Torah should have said yechaltzu, "let men be armed."

גם מהו ענין נקמת הוי' במדין. גם מהו לכל מטות[3] והל"ל [והוה ליה למימר] מכל מטות. אך הנה בחינת מדין הוא ממש נגד בחי' שם הוי'

Also, what is [meant by] "the vengeance of Havayah upon Midian"? And also, what is [meant by] "for all the tribes (lechol matos)"? It should have said "from all the tribes (mikol matos)." However, the level of Midian stands directly opposite the level of the Name Havayah;

> Two more questions: why is this war called "the vengeance of Havayah," and why does the next verse say "for all the tribes" rather than "from all the tribes," as one would expect when only some are taken? The answer begins from a principle the maamar will explain at length: Midian is the direct opposite of the Name Havayah.

ולכן קודם מתן תורה היה צ"ל הכנעת קליפת מדין ע"י יתרו כהן מדין[4] שאמר עתה ידעתי[5,6] כו' (כמ"ש בזהר ר"פ יתרו ס"ז ב').

and therefore, before the Giving of the Torah, there had to be the subduing of the kelipah (husk) of Midian through Yisro, the priest of Midian, who said, "Now I know," etc. (as is written in the Zohar at the beginning of Parshas Yisro, 67b).

> Because Midian opposes the Name, its kelipah, the concealing force behind it, had to be subdued before the Torah could be given. This happened when Yisro, Midian's own priest, came and acknowledged, "Now I know that Havayah is greater than all the gods"; the Zohar says that only after this was G-d's glory exalted above and below, and the Torah given.

והענין ע״ד משארז״ל [מה שאמרו רבותינו זכרונם לברכה][7] דבשעת מתן תורה נתקבצו כל האומות כו׳ עד שפתחו כולם ואמרו ה׳ עוז לעמו יתן[8] ה׳ יברך את עמו בשלום וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] שהעוסק בתורה משים שלום[9] בפמליא של מעלה ובפמליא של מטה.

The matter is along the lines of what our Sages, of blessed memory, said: at the time of the Giving of the Torah all the nations gathered, etc., until all of them opened [their mouths] and said, "Havayah will give strength to His people; Havayah will bless His people with peace." And as our Sages, of blessed memory, said: one who occupies himself with Torah makes peace in the household above and in the household below.

> The Talmud relates that when the Torah was given, the kings of the nations gathered in alarm at the tumult, until they learned its cause and declared, "Havayah will bless His people with peace." The Torah is bound up with peace: the Sages say that one who occupies himself with Torah makes peace in two realms, "the household above" and "the household below," and these two kinds of peace are the subject of the maamar.

SECTION 2 · ¶2–4

Baseless hatred and the long exile

2 ולהבין ב׳ שלומות הללו צ״ל דהנה בחורבן בהמ״ק [בית המקדש] ראשון אמרו רז״ל [רבותינו זכרונם לברכה] ויתר הקב״ה על[10] עבודת כוכבים וג״ע [וגילוי עריות] וש״ד [ושפיכות דמים] ולא ויתר על ביטול תורה[11,12] וחורבן בית שני היה רק בשביל עון שנאת חנם לבד.[13]

To understand these two [kinds of] peace, it must be said: concerning the destruction of the First Temple, our Sages, of blessed memory, said that the Holy One, blessed be He, overlooked idolatry, forbidden relations and bloodshed, but did not overlook the neglect of Torah; and the destruction of the Second Temple came only because of the sin of baseless hatred alone.

> To explain the two kinds of peace, the Alter Rebbe compares the two destructions. Of the First Temple, the Sages say that G-d overlooked even idolatry, forbidden relations and bloodshed, and what He did not overlook was the neglect of Torah; the Second Temple, whose generation engaged in Torah and mitzvos, was destroyed only for baseless hatred.

3 וא״כ למה עכשיו אריכות הגלות שבית המקדש חרב יותר מי״ז מאות שנה. וגלות בבל שהיה מפני עבירות חמורות הנ״ל אעפ״כ [אף על פי כן] היה רק שבעים שנה.

If so, why is the exile now so long, that the Holy Temple has lain destroyed for more than seventeen hundred years? While the Babylonian exile, which came because of the grave sins mentioned above, was nevertheless only seventy years.

> If the First Temple's sins were the gravest, why has the present exile, which followed the destruction of the Second Temple, lasted more than seventeen hundred years, while the Babylonian exile after the First Temple lasted only seventy? The figure reflects the Alter Rebbe's own time.

אך הענין הוא כי הנה בשבעה אומות שהיו בארץ בעת שבאו אבותינו לארץ הכנעני והחתי כו׳ נאמר והיה אשר תותירו מהם[14] כו׳ כי הם היו שבע מדות הרעות

But the explanation is this: concerning the seven nations that were in the land when our fathers came into the land, the Canaanite and the Hittite, etc., it is said, "And it shall be that those of them whom you leave remaining…," etc.; for they were the seven evil emotive attributes (middos).

> The answer begins with the seven nations of Canaan. The Torah warns that any of them left in the land would trouble Israel; the Alter Rebbe explains that, in their spiritual root, the seven nations are the seven evil emotive attributes, the counterparts of the seven holy ones.

לכן כשחטאו ישראל אז בבית ראשון ונתגברו בהם השבע מדות הרעות אלו מפני שהשאירו מהם וכמ״ש

Therefore, when Israel sinned then, in [the time of] the First Temple, and these seven evil attributes grew strong in them because they had left [some] of them [remaining], as it is written

> Because Israel did not drive these nations out completely, the evil traits that they embody gained strength in the people during the First Temple period.

(בשופטים סי׳ א׳ וסי׳ ב׳) ואתם לא תכרתו ברית כו׳ ולא שמעתם בקולי[15] כו׳ ומחמתם נכשלו בעבירות חמורות הנ״ל.

(in Judges, chapters 1 and 2), "And you shall make no covenant…," etc., "but you have not listened to My voice," etc.; and because of them they stumbled into the grave sins mentioned above.

> The book of Judges records that the people made covenants with the inhabitants of the land and did not heed G-d's voice, and were told that those nations would become a snare to them. Through these traits Israel came to the grave sins of the First Temple period.

ע״כ היה הגלות בבל שבעים שנה שע״י נתקנו שבע מדות[16] הנ״ל לכל מדה עשר שנה כי כל אחד כלולה מעשר.

Therefore the Babylonian exile was seventy years, for through it the seven attributes mentioned above were rectified: ten years for each attribute, since each one is composed of ten.

> The seventy years of the Babylonian exile rectified those seven traits. Each attribute is composed of all ten aspects, so seven attributes times ten gives seventy years.

אך בבית שני לא היה החטא במדות הרעות עצמן כי״א בשנאת חנם והיא קליפת מדין שאינה נחשבת משבעה עממין הנ״ל ואינו רע גמור כמו תאות רעות כו׳ ניאוף.

In the Second Temple, however, the sin was not in the evil attributes themselves but in baseless hatred; and this is the kelipah of Midian, which is not counted among the seven nations mentioned above, and is not complete evil like evil lusts, etc., [such as] adultery.

> The sin of the Second Temple was of another kind: baseless hatred, which the Alter Rebbe identifies with the kelipah of Midian. Midian is not one of the seven nations, and its trait is not outright evil, like lust.

כי״א שנאת חנם שזהו לשון מדין ריב ומדון[17] ומדה זו אע״פ [אף על פי] שאינה רע גמור אך הוא מקור התהוות הרע[18] והוא ג״כ הפך הקדושה האלקית (ועי׳ [ועיין] בזהר ויקרא די״ו ע״ב)

Rather, [it is] baseless hatred, for this is the meaning of the word Midian: quarrel and strife (madon). And this trait, although it is not complete evil, is nevertheless the source from which evil comes into being; and it is also the opposite of divine holiness (and see the Zohar, Vayikra, 16b),

> The name Midian is read as madon, "strife." Baseless hatred is not complete evil in itself, yet it is the root from which evil comes, and it stands against holiness; the passage of the Zohar cited here expounds "a grumbler separates" as one who separates the unity above.

שהיא דוקא בחינת אחדות והתכללות שהוא יסוד כל התורה כמ״ש הלל הזקן דעלך סני[19] כו׳ ואידך פירושא הוא

which is precisely the quality of oneness and inter-inclusion, which is the foundation of the whole Torah, as Hillel the Elder said, "What is hateful to you…," etc., "and the rest is its explanation."

> Holiness is oneness and the inclusion of each part in the others. When a would-be convert asked Hillel to teach him the whole Torah briefly, he answered, "What is hateful to you, do not do to your fellow," and called the rest its commentary: love between people, the opposite of baseless hatred, is the Torah's foundation.

והיינו משום דכך הוא למעלה הוי׳ אחד[20] בחי׳ אחדות והתכללות איהו וגרמוהי חד[21,22] כו׳ הוא היודע והוא הדעה[23,24] כי פי׳ אחד אין פירושו מהו״ע [מהותו ועצמותו] ית׳ דהוא נקרא יחיד

And this is because so it is above: "Havayah is One": the quality of oneness and inter-inclusion, "He and His vessels (ihu vegarmohi) are one," etc., "He is the Knower and He is the Knowledge." For the meaning of "One" is not His being and essence, may He be blessed, which is called "Singular" (Yachid);

> This mirrors what is above: the Name Havayah is called "One"; the Tikkunei Zohar says that in Atzilus "He and His vessels are one"; and the Rambam says that G-d is the Knower and is Himself the Knowledge. The word "One" here does not describe G-d's essence in itself, for which the fitting word is "Singular" (Yachid).

אך פי׳ אחד היינו אחד בז׳ רקיעים והארץ[25,26] ולמעלה הוא בחינות ז׳ מדות שכולם בטלים ומתכללים באחד וע״כ בחי׳ מדין ונרגן מפריד[27] הוא המנגד לשם הוי׳

rather, the meaning of "One" is: One in the seven heavens and the earth, which above are the seven attributes, all of which are nullified and included in the One. And therefore the level of Midian, and "a grumbler separates," is what opposes the Name Havayah,

> Rather, "One" means unity within multiplicity: G-d is One in the seven heavens and the earth, which above correspond to the seven emotive attributes, all nullified and included in the One. Midian, the "grumbler who separates," is the force of division, and so it opposes the Name Havayah directly.

שהוא אחד שגם כל המדות וההפכיים כולם מתאחדין ובטלים באור הוי׳ כו׳ וע״כ גלות זה שהוא תיקון ובירור בחי׳ שנאת חנם משתהה זמן רב יותר.[28]

which is One, in that even all the attributes and the opposites all become united and nullified in the light of Havayah, etc. And therefore this exile, which is the rectification and refinement of baseless hatred, lasts a much longer time.

> In the light of the Name Havayah even opposite attributes unite and are nullified. Baseless hatred is the opposite of that unity, and so the exile whose task is to refine it lasts much longer.

4 וזהו שארז״ל [שאמרו רבותינו זכרונם לברכה] ראשונים שנתגלה עוונם נתגלה קצם כו׳ פי׳ נתגלה ע וונם שהיה רע גמור ע״כ עשו תשובה ע״ז מיד.

And this is what our Sages, of blessed memory, said: "The earlier ones, whose sin was revealed, had their end revealed," etc. That is: their sin was revealed, for it was complete evil; therefore they did teshuvah (returned) for it at once.

> The Talmud contrasts the two Temples: the sins of the First were open, so the end of its exile was revealed in advance; those of the Second were not, so its end is hidden. The Alter Rebbe reads "revealed" as "plainly evil": because the First Temple's sins were obviously evil, the people returned from them at once.

משא״כ אחרונים שלא נתגלה עוונם דהיינו ענין שנאת חנם שכל אחד מטעה א״ע [את עצמו] שאין זה עון גמור ע״כ לא נתגלה קצם מפני שאין מתחרטין כ״כ [כל כך] מזה

Whereas the later ones, whose sin was not revealed, that is, the matter of baseless hatred, about which each person deludes himself that it is not a complete sin: therefore their end was not revealed, because people do not regret it so much

> Baseless hatred is a hidden sin, since each person persuades himself that it is not really wrong. Because people hardly regret it, they do not truly return from it, and so the end of this exile is not revealed.

(וכמ״ש כה״ג [כהאי גוונא] ברבינו יונה רפ״ק [ריש פרק קמא] דברכות שלכך האשם שתי סלעים וחטאת בת דנקא[29, 30] דכיון שהאשם בא על ספק חטא אינו מתחרט כ״כ [כל כך] כו׳ ע״ש), או

(as Rabbeinu Yonah writes along these lines at the beginning of the first chapter of Berachos: that this is why the guilt-offering is two sela'im and the sin-offering is worth a danka, for since the guilt-offering comes for a doubtful sin, one does not regret it so much, etc.; see there). Or

> The parenthesis brings a parallel from Rabbeinu Yonah: the guilt-offering brought for a doubtful sin must be worth at least two sela'im, far more than the sin-offering for a certain sin, which may be worth a danka, because one who is unsure he sinned feels little remorse. The sentence then goes on to a second explanation.

כמו עד״מ לברר הפסולת הדק צריך שהות יותר מן הפסולת הגס שהוא ניכר לכל שהוא פסולת.

as, by way of analogy, sorting out fine refuse takes more time than coarse refuse, which is recognizable to all as refuse.

> A second explanation, by analogy: coarse waste is easy to see and remove, while fine waste mixed into the grain takes longer to sort out.

וכן בדינים בגמרא א״צ [אין צריך / אינו צריך] עיון שהעורב אסור והיונה מותרת, אבל לברר דינים המסופקים שאין איסורין ניכר צריך טורח וזמן רב יותר בפלפול ועיון שאח״כ מכירין

So too with laws in the Gemara: there is no need for study [to know] that the raven is forbidden and the dove permitted; but to clarify doubtful laws, where the prohibition is not evident, requires effort and much more time in debate and study, after which one recognizes

> So too in halachah: clear-cut cases, like the raven being forbidden and the dove permitted, need no study, but doubtful cases need long analysis and debate before one can conclude that something is forbidden.

שהוא אסור וכמ״כ [וכמו כן] תיקון ובירור עון שנאת חנם לפי שאינו נחשב כ״כ [כל כך] לרע גמור בעיני האדם מפני שמדמה ששונאו בדין ע״כ צריך ע״ז זמן רב.

that it is forbidden. So too the rectification and refinement of the sin of baseless hatred: because it is not considered so much as complete evil in a person's eyes, since he imagines that he hates the other with justice, therefore it needs a long time.

> Baseless hatred is the "fine waste" and the "doubtful law": a person who hates another imagines that his hatred is justified, so he does not see it as evil. Rectifying and refining such a sin therefore takes a long time.

אך להבין קצת חומר ענין זה דשנאת חנם איך שהוא המנגד ממש לשם הוי׳. והענין דשם הוי׳ נק׳ ע״ש [על שם] שמהוה מאין ליש.[31]

But to understand somewhat the gravity of this matter of baseless hatred, how it is the very opposite of the Name Havayah: the explanation is that the Name Havayah is so called because it brings into being (mehaveh) from nothing (ayin) to something (yesh).

> The maamar now turns to why baseless hatred is so grave: it is the direct opposite of the Name Havayah. That Name is so called because it brings things into being (mehaveh) from nothing to something, and the following paragraphs show how its letters express unity.

SECTION 3 • ¶5-6

The yud, the hei and the tip of the yud

5 והנה ידוע הקושיא למה נק׳ ההתהוות מאין ליש הלא אדרבה הוא ית׳ היש האמיתי וכולא קמיה כלא חשיב[32] ואין ואפס ממש.

Now, the question is well known: why is the coming into being called "from nothing to something"? On the contrary, He, may He be blessed, is the true Something (Yesh), and "all before Him is considered as nothing," truly nothing and naught.

> A well-known question: why is creation called "from nothing to something"? G-d is the true existence, and before Him all of creation counts as nothing, so the order should seemingly be reversed.

אך הענין הוא משום שא״ס ב״ה כשמו כן הוא אין לו תחלה כו׳ ולכך כשהיה צ״ל המשכת האור להתהוות הנבראים בעלי גבול א״א להיות ע״י השתלשלות עילה ועלול שא״כ היה הכל בחי׳ בלי גבול,

But the explanation is this: the Infinite One (Ein Sof), blessed be He, is as His name; He has no beginning, etc. Therefore, when there was to be a drawing forth of the light to bring into being created beings that have limits, this could not be through a chain of descent (hishtalshelus) of cause and effect, for if so, everything would have been without limit;

> The answer: Ein Sof, "without end," is as its name says, without end and without beginning. Had created beings come from Him through a gradual chain of cause and effect, they would be unlimited like their cause.

אלא צ״ל צמצום עצום בתחלה שיהיה הגילוי רק בחינת הארה מצומצמת לבד בכדי שאז יוכל להיות בחינת הארה זו מקור ושרש להתהוות עולמות בעלי גבול ושלא יתבטלו במציאות

rather, there had to be a tremendous tzimtzum (contraction) at the outset, so that the revelation would be only a contracted illumination, in order that this illumination could then be the source and root for the coming into being of worlds that have limits, and that they not be nullified out of existence.

> So there first had to be a great tzimtzum, a contraction and concealment, leaving only a limited illumination. Only such a limited light can be the source of finite worlds that do not dissolve back into their source.

וזהו ענין היו״ד דשם הוי׳ שהוא בחינת צמצום ישת חשך סתרו[33] רק גילוי בחינת נקודה ויצא כברק חצו[34] כו׳

And this is the meaning of the yud of the Name Havayah: it is the level of tzimtzum, "He made darkness His hiding place," only the revelation of a point, "and His arrow shall go forth like lightning," etc.

> The yud, the first letter of the Name Havayah, is a mere point: it stands for that tzimtzum, "He made darkness His hiding place," and for the single point of light that flashes out of it "like lightning."

ואחר היו״ד נמשך בחי׳ ה׳ שיש בו אורך ורוחב והוא בחי׳ סוכ״ע וממכ״ע [וממלא כל עלמין] למעלה עד אין קץ ולמטה עד אין תכלית שכ״ז [שכל זה] נמשך אחר בחי׳ היו״ד.

After the yud there extends the level of the hei, which has length and breadth; this is the level of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), upward without end and downward without limit, all of which extends after the level of the yud.

> After the yud comes the hei, a letter with length and breadth, standing for the expansion of the light: both the light that encompasses the worlds and the light that fills them, extending without end above and below. All this expansion follows from the contracted point of the yud.

6 ולכן נקרא הבריאה יש מאין שמקור התהוות היש הוא ע״י בחי׳ מה שהוא אין וכלא חשיב לגבי מהותו ועצמותו שלמעלה מבחי׳ צמצום זה ועמ״ש בד״ה וירא ישראל.

Therefore creation is called “something from nothing” (yesh me’ayin): for the source of the coming into being of the something is through that which is “nothing” and “considered as nothing” relative to His being and essence, which is above this tzimtzum. And see what is written in the discourse beginning “And Israel saw.”

> Creation is called “something from nothing” because its source is the contracted illumination left after the tzimtzum, which, compared with G-d’s essence above the tzimtzum, is as nothing. The text refers to another discourse for more on this.

וזהו שארז״ל [שאמרו רבותינו זכרונם לברכה] כברייתו של עולם[35] ברישא חשוכא הוא בחינת הצמצו׳ [הצמצום] (וע׳ בזהר בפ׳ בלק) (דקצ״א) שפי׳ שחור׳ [שחורה] אני[36] שהוא בחי׳ היוד דלית ביה חיוורי והדר נהורא הוא בחי׳ ההתפשטות.

And this is what our Sages, of blessed memory, said: “As in the creation of the world: first darkness”; this is the level of the tzimtzum (and see the Zohar, Parshas Balak) (page 191), which explains “I am black” as the level of the yud, which has no white in it; “and afterwards light”; this is the level of the expansion.

> The Talmud says the order of creation was “first darkness, then light.” The Alter Rebbe reads the darkness as the tzimtzum, the yud, which the Zohar on Balak, expounding “I am black,” describes as having no white in it; the light that follows is the expansion.

והנה הצמצום וההתפשטות הם ב׳ מדות ההפכיים וצריך שיהי׳ [שיהיה] בחי׳ ממוצע שיחבר ב׳ ההפכיים הללו

Now, the tzimtzum and the expansion are two opposite qualities, and there must be an intermediary to join these two opposites;

> Contraction and expansion are opposites, and two opposites cannot join by themselves. Something must mediate between them.

והיינו ע״י בחי׳ שלמעלה משניהם שהוא המשכה מאור א״ס ב״ה דקמיה כחשכה כאורה[37] כי חשוכא ונהורא זהו שייך רק בבחינת ומדרגות ברייתו של עולם,

and this is through a level that is above both of them, namely, a drawing forth from the Infinite Light (Or Ein Sof), blessed be He, before Whom "darkness is as light"; for darkness and light apply only to the levels and degrees of the creation of the world,

> The mediator must come from a level above both: the Infinite Light as it is in itself, before which, as the Psalm says, "darkness is as light." The very distinction between darkness and light belongs only to the order of creation.

אבל קודם שנברא העולם לא שייך בחינות אלו וע״י המשכה מבחינה זו יוכל להיות קשר וחיבור בין שני ההפכיים עד שבחי׳ חו״ב [חכמה ובינה] שהן בחי׳ יו״ד וה״א נעשו

but before the world was created these levels do not apply. And through a drawing forth from this level there can be a bond and joining between the two opposites, so that Chochmah (wisdom) and Binah (understanding), which are the yud and the hei, become

> Before creation such distinctions do not exist, so a light drawn from that level can bind opposites together. Chochmah and Binah, the yud and the hei of the Name, are such a pair of opposites.

תרין ריעין דלא מתפרשין[38] אע״פ [אף על פי] שהן בעצם ב׳ הפכיים ונקרא אין ויש ומ״מ ע״י המשכה מאור א״ס ב״ה שלמעלה מב׳ הבחי׳ הם מתכללים והיו לאחדים והמשכה זו מרומזת בקוצו של יו״ד[39, 40]

"two companions who never part," although in essence they are two opposites and are called "nothing" and "something." Nevertheless, through a drawing forth from the Infinite Light, blessed be He, which is above both levels, they are included in each other and become one. And this drawing forth is alluded to in the tip of the yud,

> Chochmah, the first flash of insight, is called "nothing" (ayin), and Binah, the developed grasp of it, "something" (yesh); yet the Zohar calls them "two companions who never part." They are united only through a light from above both, alluded to in the small tip at the top of the yud.

שהוא למעלה מעלה מבחי׳ היו״ד ועי״ז מתפשט ומתחבר היו״ד בה״א [באות ה״א] וכמבואר בפרדס[41] שהיו״ד יש לה ג׳ קוצין ומקוץ התחתון נמשך ה״א ובקוץ התחתון יש בחי׳ קוץ העליון[42]

which is far above the level of the yud; and through it the yud spreads out and joins with the hei. As is explained in the Pardes, the yud has three tips; from the lower tip the hei extends, and in the lower tip there is the quality of the upper tip.

> The tip of the yud stands above the yud itself, and through it the yud spreads into the hei. As the Pardes explains, the yud has three tips; the hei extends from the lowest one, and the lower tip holds something of the upper one, so the power to join comes from above.

ונמצא שזה שיתפשט ויומשך היו״ד בה״א [באות ה״א] נמשך ע״י קוצו של יו״ד[43] שהוא למעלה מעלה מעצם בחי׳ היו״ד והוא הוא המחבר היו״ד עם ה״א

It follows that the yud's spreading out and extending into the hei comes about through the tip of the yud, which is far above the essential level of the yud; and it is this that joins the yud with the hei.

> So the yud reaches into the hei not by its own power but through its tip, which is higher than the yud itself. The joining of Chochmah and Binah comes from a level above both of them.

(ועמ״ש בזה באריכות ע״פ לך לך[44, 45] ועיין בזהר פי׳[46] ויקרא) (ד״ה [ד׳ יסודות] ע״ב ודי״א ע״ב) ובמק״מ [ובמקדש מלך] שם בשם הרח״ו [הרבי חיים ויטאל] שקוץ התחתון הוא הדעת

(And see what is written on this at length on [the verse] "Go forth (Lech lecha)"; and see the Zohar, Parshas Vayikra) (pages 10b and 11b), and the Mikdash Melech there, in the name of Rabbi Chaim Vital, that the lower tip is Daas (knowledge);

> The parenthesis gathers further sources. The Zohar on Vayikra describes the three tips of the yud, and the Mikdash Melech, a commentary on the Zohar, reports in the name of Rabbi Chaim Vital that the lower tip is Daas, the faculty that connects.

והיינו שהדעת הוא המחבר חו״ב [חכמה ובינה] ועיין בזהר הרקיע ר״פ בראשית[47] גבי עאלת אות צי׳[48] כוי ע״ש ובזהר פ׳ אחרי (דע״ז ב׳) גבי

that is, that Daas is what joins Chochmah and Binah. And see the Zohar HaRakia at the beginning of Parshas Bereishis, on "The letter tzaddi entered," etc.; see there. And in the Zohar, Parshas Acharei (page 77b), on

> Daas joins Chochmah and Binah, as the lower tip links the yud with the hei. The text also points to the Zohar HaRakia on the Zohar's account of the letters coming before G-d at creation, the tzaddi among them, and to the Zohar on Acharei Mos.

אלא במזלא תליא חבורא דלהון[49] כו׳ ובסה״מ [ובספר הדרת מלך] (סי׳ קט״ו) בשם הלק״ת [הלקוטי תורה (להאריז״ל)] ובפע״ח [ובפרי עץ חיים] (שער הברכות פ״ג [פרק ג׳]) ע״פ ושבילך במים רבים[50] ועוד בסה״מ [בספר הדרת מלך] (ריש סי׳ קנ״ו).

“but their union depends on the mazal,” etc.; and in Sefer Hadras Melech (section 115), in the name of the Likkutei Torah of the Arizal; and in Pri Etz Chaim (Sha’ar HaBerachos, chapter 3), on [the verse] “and Your path is in the great waters”; and further in Sefer Hadras Melech (beginning of section 156).

> There the Zohar says that the union of the yud with the upper hei does not depend on Chesed but on the mazal, a level above them both, and so they never part. The list continues with Hadras Melech, quoting the Arizal’s Likkutei Torah, and Pri Etz Chaim on the verse “and Your path is in the great waters.”

וע׳ עוד בפרדס בעה״כ [בערכי הכינויים] ערך קוץ. וזהו ענין שהעוסק בתורה משים שלום בפמליא של מעלה כי

And see further in the Pardes, in Erchei HaKinuyim, the entry “Kotz” (tip). And this is the meaning of [the saying] that one who occupies himself with Torah makes peace in the household above: for

> The last reference is the entry “Kotz” (tip) in Erchei HaKinuyim, the lexicon of Kabbalistic terms in the Pardes. The maamar then returns to the Sages’ saying that Torah study makes peace in the household above.

הנה בחי׳ הגורם להיות השפעה זו מעצמות א״ס ב״ה לחבר בחי׳[51] י״ה הוא ע״י התורה וזהו או יחזיק במעוזי[52] יעשה שלום לי שלום לי ממש

that which causes this flow from the essence of the Infinite One, blessed be He, to join the yud and hei comes about through the Torah. And this is [the meaning of] “Or let him take hold of My strength, that he may make peace for Me”: peace for Me, literally,

> What draws a flow from G-d’s essence to join the yud and the hei is the Torah. Isaiah’s words are read as “he makes peace for Me,” within G-d’s own Name.

היינו בבחי׳ י״ה דשם הוי׳ והטעם הוא משום דאורייתא מחכמה נפקת[53] וארז״ל [ואמרו רבותינו זכרונם לברכה] כל הקורא ושונה[54] הקב״ה קורא[55] ושונה כנגדו[56] וא״כ ממשיך שיהיה הקב״ה שהוא עצמות א״ס ב״ה נמשך ומתלבש בהתורה דמחכמה נפקת

that is, in the yud and hei of the Name Havayah. The reason is that "the Torah comes forth from Chochmah," and our Sages, of blessed memory, said, "Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him." If so, he draws [it] down so that the Holy One, blessed be He, who is the essence of the Infinite One, blessed be He, is drawn down and clothed in the Torah, which "comes forth from Chochmah."

> "For Me" means between the yud and the hei of the Name Havayah, that is, Chochmah and Binah. The Torah comes from Chochmah, and when a person studies, the Holy One "studies opposite him," so the essence of the Infinite One is drawn into the Torah.

וזהו עוסק בתורה לשמה[57, 58] לשם התורה עצמה[59] וגם לשמה לשם ה׳ יען שעי״ז נעשה חיבור אותיות י״ה

And this is [the meaning of] one who occupies himself with Torah lishmah: for its sake, for the sake of the Torah itself; and also lishmah: l'shem hei, "for the sake of the hei," since through this the joining of the letters yud and hei is accomplished.

> This explains Torah study lishmah, "for its sake." Plainly it means for the sake of the Torah itself; the Alter Rebbe also divides the word as l'shem hei, "for the sake of the hei," since such study unites the yud with the hei.

ולכן נקי׳ התורה שלום[60, 61] (כי עי״ז נמשך בחי׳ ומדרגת הקוץ העליון כו׳ כי אורייתא מחכמה נפקת ושרשה ומקורה מבחינה שלמעלה מהחכמה כי תרי״ג מצות דאורייתא עם ז׳ מצות דרבנן הם בחי׳ כתר תר״ך עמודי אור[62, 63]

Therefore the Torah is called "peace" (for through it the level and degree of the upper tip is drawn down, etc.; for "the Torah comes forth from Chochmah," and its root and source is from a level above Chochmah; for the 613 commandments of the Torah together with the seven commandments of the Rabbis are the level of Keser (the Crown), the 620 pillars of light;

> This is why the Torah is called "peace." Its root is above Chochmah, in Keser: the 613 commandments of the Torah and the seven rabbinic ones total 620, the numerical value of כתר (Keser), and they are called the "620 pillars of light."

וכמו העמוד שמחבר הגג עם הקרקע כך ע״ז נעשה התחברות י״ה שיהי׳ [שיהיה] נמשך ההמשכה ומתפשטת גם למטה כו׳ ועמ״ש בד״ה אחרי[64] הוי׳ אלקיכם תלכו[65] גבי ובקולו תשמעו ומ״ש בד״ה ביום השמע״צ [השמיני עצרת] מענין או יחזיק במעוזי יעשה שלום לי כו׳):[66, 67]

and as a pillar joins the roof with the ground, so through this the joining of the yud and hei is accomplished, so that the flow is drawn down and spreads below as well, etc. And see what is written in the discourse beginning "After Havayah your G-d shall you walk," on "and to His voice shall you listen," and what is written in the discourse beginning "On the day of Shemini Atzeres" on the matter of "Or let him take hold of My strength, that he may make peace for Me," etc.):

> As a pillar connects the roof with the ground, the mitzvos join the yud and the hei and carry the flow down below. The parenthesis closes with references to two other discourses on this theme.

SECTION 4 · ¶7–9

The left included in the right

7 ב וענין השלום בפמליא של מטה הוא באותיות ו״ה שבשם. כי הנה כתיב לך ה׳ הגדולה והגבורה[68] כו׳ שהם ששה מדות עליונות וזהו בחי׳ הוי״ו דשם הוי״ה

2. The matter of peace in the household below is in the letters vav and hei of the Name. For it is written, "Yours, Havayah, are the greatness and the might," etc., which are six supernal attributes; and this is the level of the vav of the Name Havayah.

> Section 2 turns to peace in the household below, which concerns the vav and the final hei of the Name. The verse "Yours, Havayah, are the greatness and the might…" names six attributes, the six emotive Sefiros, which correspond to the vav, whose numerical value is six.

והנה לעומת זה יש ג״כ ז׳ מדות הרעות ומקור ושרש יניקתם הוא מבחי׳ קו השמאל דקדושה וכמ״ש בזהר[69] דאית ימינא ואית שמאלא לעילא בסטרא דקדושה[70] ומקו השמאל משתלשל ונמשך יניקת החיצונים

Now, opposite this there are also seven evil attributes, and the source and root of their nurture is from the left line of holiness; as is written in the Zohar, there is a right and there is a left above, on the side of holiness; and from the left line the nurture of the external forces descends and is drawn.

> Opposite the holy attributes stand seven evil ones. Their nourishment comes ultimately from the left line, the side of Gevurah within holiness; as the Zohar says, there is a right and a left above, on the side of holiness, and from the left the external forces draw their life.

וכמו נהר דינור נמשך[71] מזיעתן של חיות הרי הגיהנם נתהוה מפסולת הגבורות (ועמ״ש מענין זה בפ׳ חקת ע״פ זאת חקת התורה[72,73] כו׳)

And just as the River of Fire (Nehar Dinur) issues from the sweat of the Chayos, so Gehinnom came into being from the dross of the Gevuros (and see what is written on this matter in Parshas Chukas, on "This is the statute of the Torah," etc.).

> The Talmud says the river of fire issues from the sweat of the Chayos, the holy beings of the divine chariot. In the same way, Gehinnom came into being from the "dross" of the Gevuros, the forces of severity.

ולכן התיקון לזה הוא ע״י שצ״ל שמאלא אתכליל בימינא[74,75] וכל התורה הוא על יסוד זה וכמ״ש בזהר ר״פ קרח[76] שמזה היה חטא קרח שלא רצה שיהיה שמאלא אתכליל בימינא כו׳ וזהו הפך יסוד התורה

Therefore the rectification for this is that there must be "the left included in the right"; and the whole Torah rests on this foundation. As is written in the Zohar at the beginning of Parshas Korach, from this came the sin of Korach, who did not want the left to be included in the right, etc.; and this is the opposite of the foundation of the Torah.

> The remedy is that the left be included in the right, Gevurah tempered by Chesed, and this is the foundation of the whole Torah. The Zohar on Korach explains that his dispute came from refusing to let the left be included in the right.

ולכן נק׳ התורה תורת חסד[77] וזהו ימינך ה׳ נאדרי בכח[78] ועי״ז ימינך ה׳ תרעץ אויב.

Therefore the Torah is called "a Torah of kindness (chesed)." And this is [the meaning of] "Your right hand, Havayah, is glorious in power"; and through this, "Your right hand, Havayah, shatters the enemy."

> That is why the Torah is called "a Torah of kindness." In the Song at the Sea, "power" belongs to the right hand: Gevurah included in Chesed, and through that very inclusion the right hand "shatters the enemy."

8 ועד״ז גם כל עונשי התורה עם היותן בחי׳ גבורות מ״מ הן כלולות בחסדים שהעונש הוא שע״י נעשה תיקון לנפש החוטא וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] כל חייבי כריתות שלקו נפטרו ידי כריתתן[79,80] כו׳.

In the same way, all the punishments of the Torah too, although they are Gevuros, are nevertheless included in Chassadim (kindnesses): for the punishment is such that through it a rectification is made for the sinner's soul. As our Sages, of blessed memory, said, "All who are liable to kares (excision) who were flogged are released from their kares," etc.

> Like the Torah as a whole, its punishments are also "the left included in the right": they are acts of severity, but their purpose is kindness, to repair the sinner's soul. The Mishnah teaches that one liable to kares, being cut off by Heaven, who has received lashes is released from the kares.

וכן אפי' [אפילו] עונש מיתת ב"ד [בית דין] ארז"ל [אמרו רבותינו זכרונם לברכה] גבי עכן יעכרך ה' היום הזה[81] היום הזה אתה עכור ואי אתה עכור לעוה"ב [לעולם הבא][82] נמצא העונש זהו לתקן נפשו.[83]

So too, even concerning the punishment of death by the court, our Sages, of blessed memory, said regarding Achan: "Havayah will trouble you this day": this day you are troubled, but you will not be troubled in the World to Come. It follows that the punishment is to rectify his soul.

> Even execution by a court serves to repair the soul. Joshua told Achan, "Havayah will trouble you this day," which the Sages read as "this day you are troubled, but not in the World to Come"; the Alter Rebbe concludes that the punishment is there to repair his soul.

משא"כ החטא עצמו הוא מר ממות וכמ"ש את החיים ואת הטוב[84] ואת המות ואת הרע. נמצא הרע גרוע מן המות (ועמ"ש מזה סד"ה ויקח קרח).[85]

The sin itself, however, is more bitter than death, as it is written, "life and good, and death and evil." It follows that evil is worse than death (and see what is written on this at the end of the discourse beginning "And Korach took").

> The real harm lies in the sin, not in the punishment. In the verse "life and good, and death and evil," evil is listed after death, as something worse than death; the punishment is what repairs that harm.

נמצא בתורה בחי' שמאלא אתכלל בימינא משא"כ העונש שהיה קודם מתן תורה היה מבחי' גבורות ממש

Thus in the Torah there is [the quality of] the left included in the right. Whereas the punishment that existed before the Giving of the Torah was from the level of Gevuros proper,

> So the Torah's punishments carry kindness within them. Before the Torah was given, punishment was sheer severity.

כמו גבי דור המבול ארז"ל [אמרו רבותינו זכרונם לברכה] דור המבול אין להם חלק לעוה"ב [לעולם הבא] וכו' וכן בדור הפלגה[86, 87]

as with the generation of the Flood: our Sages, of blessed memory, said, "The generation of the Flood have no share in the World to Come," etc.; and so too with the generation of the Dispersion.

> The Mishnah says that the generation of the Flood and the generation of the Dispersion (the builders of the Tower of Babel) have no share in the World to Come. Their punishment did not atone for them.

ונמצא העונש לא היה בשביל תיקון נפשו של החוטא וזהו גבורות גמורות (ואעפ״כ [ואף על פי כן] תכליתן חסד לטובת העולם בכלל וע׳ בהרמ״ז [בהרב משה זכות] ר״פ שופטים)

It follows that the punishment was not for the sake of rectifying the sinner's soul; and these are complete Gevuros (yet even so, their purpose is kindness, for the good of the world in general; and see the Ramaz at the beginning of Parshas Shoftim).

> Those punishments did not repair the sinners' souls, so they were pure Gevuros. Even so, the parenthesis adds, their purpose was kindness to the world as a whole, and it refers to the Ramaz, the Kabbalist Rabbi Moshe Zacuto.

ובחי׳ זו שיהיה שמאלא אתכליל בימינא נקרא שלום בפמליא של מטה והוא ענין המתקת הגבורות בחסדים.

And this level, that the left be included in the right, is called peace in the household below; and it is the sweetening of the Gevuros by the Chassadim.

> The inclusion of the left in the right, severity in the service of kindness, is the "peace in the household below." In Kabbalistic terms it is the "sweetening" of the Gevuros by the Chassadim.

וזהו ג״כ ע״י התורה כי הנה בתורה נאמר מימינו אש דת[88] אש שחורה ע״ג [על גבי] אש לבנה[89, 90, 91] וזהו אנכי ולא[92] יהיה לך[93] שהן מקור בחי׳ חסד וגבורה.[94]

This too comes through the Torah, for of the Torah it is said, "From His right hand, a fiery law": black fire upon white fire. And this is "I am" and "You shall not have," which are the source of Chesed (kindness) and Gevurah (restraint).

> This peace too comes through the Torah, which was given "from His right hand" and yet as "a fiery law"; the Sages say it was written in black fire upon white fire. The first two of the Ten Commandments, "I am" and "You shall not have," are the source of Chesed and of Gevurah.

9 וכך גם כל דקדוקי התורה הן בחי׳ גבורות וצמצומים שבכך וכך דוקא יוכשר כו׳ ואם לאו פסול וגבורות אלו הם תכלית החסד שעי״ז יהי׳ [יהיה] גילוי אלקות.

So too, all the fine points of the Torah are Gevuros and contractions: that only in such-and-such a way will it be valid, etc., and if not, it is invalid. And these Gevuros are the ultimate kindness, for through this there will be a revelation of G-dliness.

> The Torah's many precise requirements, that a mitzvah is valid only if done in a particular way, are also Gevuros, restrictions. Yet their purpose is kindness, for through these exact forms G-dliness is revealed.

וזהו מימינו אש כו׳ והיינו ג״כ ע״י אור ההמשכה שלמעלה מהשתלשלות משם נמשך להיות התכללות חו״ג [חסד וגבורה] אע״פ [אף על פי] שהן מצד עצמם ב׳ הפכיים ולהיות שמאלא אתכליל בימינא ורב חסד נוטה כלפי חסד[95]

And this is [the meaning of] "From His right hand, a fire," etc. This too is through the light of the drawing forth that is above the chain of descent (hishtalshelus): from there it comes about that Chesed and Gevurah are included in each other, although in themselves they are two opposites, and that the left is included in the right, and "abundant in kindness" inclines toward kindness;

> This is the "fire" that comes "from His right hand": severity in the service of kindness. Chesed and Gevurah can include each other only through a light from above the whole order of creation, and then G-d, "abundant in kindness," inclines the balance toward kindness.

וזהו שלום יעשה לי[96] ממש להיות התכללות המדות איהו וגרמוהי חד[97] שמתייחדין ביחוד גמור ואמיתי עד שהן אחדות ממש:

and this is "peace he shall make for Me," literally: that the attributes be included in one another, "He and His vessels (ihu vegarmohi) are one," so that they are united in a complete and true union, until they are truly one.

> This is the peace within the Name itself: the attributes are included in one another and united, "He and His vessels are one," in a complete and true union.

SECTION 5 · ¶10–16

Brain and heart

10 ג והנה כמ״כ [כמו כן] יש ב׳ שלומות הנ״ל ג״כ בנפש האדם. כי הנה הנפש יש בה ג״כ בחי׳ שם הוי׳

3. Now likewise, the two [kinds of] peace mentioned above are also in the soul of man. For the soul too has in it the level of the Name Havayah

> Section 3 applies the two kinds of peace to the human soul. The soul, too, carries within it the pattern of the Name Havayah.

(וכמ״ש במ״א בפסוק ולא אבה[98,99] הוי׳ אלקיך לשמוע אל בלעם כו׳) וכמ״ש כי שם[100] הוי׳ נקרא עליך כי הנפש כלולה מע״ס [מעשר ספירות]

(as is explained elsewhere on the verse "But Havayah your G-d would not listen to Bilaam," etc.), as it is written, "that the Name of Havayah is called upon you"; for the soul is composed of the Ten Sefiros.

> Another discourse explains this through the verse about Bilaam, and the verse "the Name of Havayah is called upon you" says it outright. The soul is made of ten powers corresponding to the Ten Sefiros.

והנה חו״ב [חכמה ובינה] שבנפש בהם מלובש בחי׳ י״ה והנה איתא חכמה מוחא ובינה ליבא[101] וכמאמר הלב מבין.[102]

Now, in the Chochmah (wisdom) and Binah (understanding) of the soul the yud and hei are clothed. And it is stated, "Chochmah is the brain and Binah is the heart," as the saying goes, "The heart understands."

> In the soul, the yud and the hei of the Name are clothed in Chochmah and Binah. The Tikkunei Zohar says, "Chochmah is the brain and Binah is the heart, and with it the heart understands": Chochmah is seated in the mind, and Binah, the understanding that turns into feeling, in the heart.

וענין ההפרש בין מוח ללב כי המוח הוא קר ולח ששם מקור יסוד המים והליחות והלב הוא משכן יסוד האש.

The difference between the brain and the heart is that the brain is cold and moist, for there is the source of the element of water and moisture, while the heart is the dwelling place of the element of fire.

> Brain and heart have opposite natures. In the physiology the Alter Rebbe uses, the brain is cold and moist, the source of the element of water, while the heart is the seat of fire.

11 וכך בחי׳ חכמה ודעת גדולת ה׳ איך שלגדולתו אין חקר[103] וכולא קמיה כלא חשיב[104] כשהוא משיג זה במוחו

So too [with] the level of Chochmah and the knowledge (daas) of the greatness of G-d, how "His greatness is unsearchable" and "all before Him is considered as nothing": when a person grasps this in his mind,

> In man, the yud of the Name is Chochmah applied to G-d's greatness: grasping in one's mind that "His greatness is unsearchable" and that before Him all is as nothing.

הנה מזה נמשך הביטול רצון לבטל א״ע [את עצמו] לגמרי נגד רצון ה׳ ולכן נק׳ בחי׳ זו יו״ד

from this comes the nullification (bittul) of will: to nullify oneself completely before the will of G-d. Therefore this level is called yud,

> Such understanding brings about bittul of will, a setting aside of one's own will before the will of G-d. That is why this faculty is called yud.

כי היו״ד הוא בחי׳ צמצום כמש״ל [כמה שכתוב לעיל] וצמצום זה באדם הוא שיבטל רצונו כו׳ וכן לבטל א״ע [את עצמו] במחשבה דבור ומעשה שלא לחשוב ולדבר כרצונו כו׳ גם מזה נמשך הענוה.

for the yud is the level of tzimtzum, as explained above; and this tzimtzum in man is that he nullify his will, etc., and likewise nullify himself in thought, speech and action, not to think and speak as he wishes, etc. Humility, too, comes from this.

> The yud stands for tzimtzum, contraction; in a person, the tzimtzum is restraining his own will and holding back from thinking, speaking and acting as he pleases. Humility grows from the same root.

12 ולכן נאמר במשה והאיש משה ענו מאד[105] לפי שהיה מבחי׳ חכמה. גם בחי׳ יראה נמשך מהמוח והחכמה כמ״ש ראשית חכמה יראת[106] ה׳ וגם בחכמה יסד ארץ[107] אבא יסד ברתא[108, 109] שנקי׳ אשה יראת[110] ה׳.

Therefore it is said of Moshe, "And the man Moshe was very humble," because he was of the level of Chochmah. Awe, too, comes from the brain and from Chochmah, as it is written, "The beginning of wisdom (chochmah) is the awe of Havayah"; and also, "With wisdom He founded the earth": "Abba founded the daughter," who is called "a woman who fears Havayah."

> Moshe, who embodied Chochmah, was the humblest of men, which shows that humility flows from Chochmah. Awe of G-d also comes from Chochmah: "the beginning of wisdom is awe," and the Zohar reads "With wisdom He founded the earth" as "Abba (Chochmah) founded the Daughter," Malchus, who is called "a woman who fears Havayah."

13 ולכן העצמות נמשכים מן המוח[111] וענין העצמות הוא שיש בהם חוזק גדול וגם הם בחי׳ עומדים ועמידה היא בחי׳ ביטול רצון וביטול זה הוא בחוזק גדול

Therefore the bones derive from the brain. The nature of the bones is that they have great strength, and they are also the quality of standing; and standing is the quality of the nullification of will, and this nullification is with great strength,

> The bones were understood to derive from the brain, and spiritually they stand for what comes from Chochmah. Bones are strong and hold a person upright, and "standing" stands for a firm and lasting nullification of will.

והיינו מחמת ההתמדה בתקיעת הדעת בחוזק בגדולת ה׳ תמיד ולא שתהא חולפת ועוברת אחר התפלה.

that is, because of constancy in fixing the mind (daas) firmly on the greatness of G-d always, and not that it pass and be gone after prayer.

> That strength comes from constantly and firmly fixing one's mind on G-d's greatness, so that the awareness does not fade once prayer is over.

אך מ״מ להיות שהמוח מים וליחות הוא בבחי׳ קרירות. אבל מעלת הלב שם יסוד האש והצמאון בהתגלו׳ [בהתגלות] אהב׳ [אהבה] ברשפי אש[112] ממש מקרב איש ולב עמוק[113]

Nevertheless, since the brain is water and moisture, it is in a state of coolness. But the virtue of the heart is that there is the element of fire, and thirst, with the revelation of love in veritable flashes of fire, from "the inward part of a man and a deep heart."

> Yet because the brain is "water," its service is cool. The heart's virtue is fire: a thirst for G-d and a love that blazes "in flashes of fire" from the depths of the heart.

וזהו נמשך מבחי׳ בינה והוא בחי׳ ה׳ שיש לו התפשטות לאורך ורוחב התפשטות המדות אהבה כו׳ וזהו כונן שמים בתבונה[114] שמים בחינת אש נמשך מבחי׳ תבונה

This comes from the level of Binah (understanding), and it is the level of the hei, which has extension in length and breadth: the extension of the emotive attributes (middos), love, etc. And this is [the meaning of] "He established the heavens with understanding (tevunah)": the heavens, the level of fire, derive from the level of tevunah;

> The heart's fire comes from Binah, the hei, which spreads out in length and breadth, as understanding broadens into love and the other emotions. "He established the heavens with understanding" is read as the heavens, standing for fire, coming from Tevunah.

ומזה נמשך בחי׳ ויגבה לבו בדרכי[115] ה׳ ואתהלכה ברחבה[116] והנה מהלב נמשך הבשר וזהו לבי ובשרי ירננו[117, 118] כו׳.

and from this comes [the quality of] "His heart was lifted up in the ways of Havayah" and "I will walk in a broad place." Now, from the heart comes the flesh; and this is [the meaning of] "My heart and my flesh sing for joy," etc.

> From the heart's fire comes boldness in serving G-d, "his heart was lifted up in the ways of Havayah," and the expansiveness of "I will walk in a broad place." As the bones come from the brain, the flesh comes from the heart, and so "my heart and my flesh" sing to G-d.

14 והנה באמת צ״ל שני הבחי׳ דמוח ולב דמעלת האש שבו מבשלים הדבר ונתהפך ע״י האש למהות

Now, in truth both levels, of brain and heart, are needed. The virtue of fire is that with it one cooks a thing, and through the fire it is transformed into another

> Both brain and heart are needed. The virtue of fire is that it cooks: it changes the nature of what it touches.

אחר משא״כ בלא אש ישאר על מהותו הראשון כך ע״י האש יוכל להיות התהפכות המדות דנה״ב [דנפש הבהמית] וגם צ״ל בחי׳ ויגבה לבו כו׳.

nature, whereas without fire it would remain in its original nature. So through the fire there can be a transformation of the emotive attributes of the animal soul. And there must also be [the quality of] "His heart was lifted up," etc.

> Without fire, food stays as it was; so the heart's fiery love can transform the very emotions of the animal soul. The bold, lifted-up heart is needed too.

אך מעלת המוח גדול מאד שממנו נמשך חוזק וקיום הביטול רצון במודומ״ע [במחשבה דבור ומעשה] שלהיות נמשך בפועל ממש הוא דוקא ע״י כח המוח וזהו בחכמה יסד ארץ[119] שהוא בחי׳ מעשה כו׳ וכן הענוה הוא עיקר גדול.

But the virtue of the brain is very great, for from it come the strength and endurance of the nullification of will in thought, speech and action; for it to be carried out in actual deed comes specifically through the power of the brain. And this is [the meaning of] "With wisdom He founded the earth," which is the level of action, etc. Likewise, humility is a great principle.

> The brain's virtue is greater still: it gives the nullification of will its strength and permanence, so that it is carried out in actual thought, speech and deed. "With wisdom He founded the earth" ties Chochmah to the earth, the realm of action; and humility, which comes from Chochmah, is a great principle.

אך הרי הם ב׳ הפכיים מים ואש ולכן צ״ל בחי׳ שלום ביניהם המחברם להיות תרין ריעין ממש.

But they are two opposites, water and fire; therefore there must be peace between them, joining them to be truly "two companions."

> But brain and heart, water and fire, are opposites. There must be a peace that joins them, so that they become "two companions."

15 וזהו ענין שלום בפמשמ״ע [בפמליא של מעלה] שבנפש והוא להיות מוח שליט על הלב[120] כי מהלב נמשך בחי׳ רצוא אם רץ לבך[121, 122]

And this is the peace in the household above that is within the soul: that the brain rule over the heart. For from the heart comes the level of running (ratzo), "if your heart runs";

> Peace in the "household above" within the soul means the mind ruling over the heart. The heart produces ratzo, an upward "running" of yearning; the term comes from Sefer Yetzirah: "if your heart runs, return to the place."

אבל אחי״כ צי״ל שוב והוא העיקר וגם בענין ויגבה לבו ארז״ל [אמרו רבותינו זכרונם לברכה] ת״ח [תלמיד חכם / תלמידי חכמים] צי״ל בו שמינית שבשמינית[123] כו׳.

but afterwards there must be returning (shov), and that is the main thing. And also concerning "his heart was lifted up," our Sages, of blessed memory, said that a Torah scholar should have an eighth of an eighth [of pride], etc.

> After the running must come shov, a return to settled service, and that is the essential part. Even holy pride has its limits: the Talmud says a Torah scholar should have only "an eighth of an eighth" of it.

אי״כ הענוה צי״ל הרבה יותר ויותר מבחי׳ ויגבה לבו כו׳ ועמי״ש מזה בד״ה יביאו לבוש מלכות,[124, 125] וזהו שארז״ל [שאמרו רבותינו זכרונם לברכה] המתפלל צריך לכרוע עד שיראה איסר כנגד לבו[126] פי׳ איסר לשון קשר

If so, humility must be much, much more than [the quality of] "his heart was lifted up," etc.; and see what is written on this in the discourse beginning "Let them bring royal apparel." And this is what our Sages, of blessed memory, said: one who prays must bow until an issar is seen opposite his heart. The meaning: issar is a term for binding,

> So humility must far outweigh the heart's boldness. The Talmud says that one who prays should bow until the skin over his heart folds to the size of an issar coin; the Alter Rebbe reads issar as "binding," from the root asar, "to bind."

וכמו ואסרה אסר[127] והוא לקשר בחי׳ המשכ׳ מהמוח אל הלב שיהיה המוח שליט על הלב ויתקיימו ב׳ המעלות שבמוח ולב ועד״ז היו הכהנים והלוים שעבודת הכהנים בחשאי והוא מבחי׳ חכמה ולוים בשירה וזמרה כו׳

as in "and she binds a bond (ve'asrah issar)"; that is, to bind the flow from the brain to the heart, so that the brain rules over the heart and both virtues, of brain and of heart, are maintained. Along these lines were the Kohanim and the Levites: the service of the Kohanim was in silence, and that is from the level of Chochmah (wisdom); and the Levites [served] with song and music, etc.,

> The bow in prayer binds the flow from the brain to the heart, so that the brain governs while both virtues remain. The same pattern appeared in the Temple: the Kohanim served in silence, from Chochmah, while the Levites sang and played, the heart's "running."

בחי׳ רצוא וכתיב גבי לוים וילוו עליך וישרתוך[128] שהיו בטלים לגבי הכהנים והנה שלום זה בפמליא של מעלה הוא על ידי עסק התורה

the level of running. And it is written of the Levites, "that they may be joined to you and serve you," for they were nullified before the Kohanim. Now, this peace in the household above comes through occupation with Torah,

> The Torah says the Levites "shall be joined to you and serve you": they were subordinate to the Kohanim, as the heart is to the mind. This peace in the soul's "household above" comes about through Torah study.

שהיא המשכת רצון העליון שלמעלה מחו״ב [מחכמה ובינה] והוא העושה שלום ביניהם וכמש״ל [וכמה שכתוב לעיל][129] בענין קוש״י [קוצו של יו״ד] וכך יש בנפש ג״כ בחי׳ קוצו של יו״ד והוא הרצון שלמעלה מהטעם כו׳

which is the drawing down of the Supernal Will that is above Chochmah and Binah (understanding), and it is what makes peace between them, as explained above concerning the tip of the yud. So too there is in the soul the level of the tip of the yud: the will that is above reason, etc.;

> The Torah draws down the Supernal Will, which is above Chochmah and Binah and so can make peace between them, as the tip of the yud does above. In the soul, too, there is a "tip of the yud": a will that is above reason.

וממנו נמשך בחי׳ הדעת העליון המחבר ומייחד חו״ב [חכמה ובינה] מוח ולב והיינו כי עסק התורה הוא בבחי׳ ביטול אליך ה׳ נפשי אשא[130] מחשבה במחשבה דבור בדבור כו׳.

and from it comes the level of the higher Daas (knowledge), which joins and unites Chochmah and Binah, brain and heart. That is, occupation with Torah is in a state of self-nullification, "To You, Havayah, I lift up my soul": thought with thought, speech with speech, etc.

> From that will comes the higher Daas, which unites mind and heart. Torah study does this because it is an act of self-nullification: a person gives his soul over to G-d, so that his thought is bound with the divine thought and his speech with the divine speech.

16 ולכן עי״ז נמשך להיות מוח שליט על הלב שלא יהיה התפעלות הלב בענין אהבה בבחי׳ יש אני אוהב ויש אני כו׳.

Therefore, through this it comes about that the brain rules over the heart, so that the heart's arousal in love will not be in the manner of "there is an 'I' who loves" and "there is an 'I,'" etc.,

> Torah study lets the mind govern the heart, so that even love of G-d is not self-centered. A love felt as "I exist, and I love" still asserts the self.

אלא בבחי׳ ובכל נפשך[131] ביטול כי אליך ה׳ נפשי אשא[132] מפני שאתה עתיד ליטלה ממני[133,134] כו׳. ועמ״ש בד״ה וידעת היום[135,136] גבי שלום לרחוק[137] שנעשה קרוב:

but rather in the manner of "and with all your soul," self-nullification: for "To You, Havayah, I lift up my soul," because "You will one day take it from me," etc. And see what is written in the discourse beginning "And you shall know this day," concerning "peace to the one who is far" who has become near.

> True love is "with all your soul," a giving over of the self: "To You I lift up my soul," knowing, as the morning blessing says, that G-d "will one day take it from me." The text then refers to a discourse on "peace to the one who is far" who has drawn near.

SECTION 6 · ¶17–19

The two souls

17 ד ועניין השלום בפמליא של מטה הוא לאכללא שמאלא בימינא[138] פי׳ כי מדות שבנפש האלקית נקראו בכלל בחי׳ ימינא שהחסד גובר בהם

4. The matter of peace in the household below is to include the left in the right. That is: the emotive attributes (middos) of the G-dly soul are called, in general, the right, since Chesed (kindness) prevails in them;

> Section 4 explains peace in the "household below" within the soul: including the left in the right. The emotions of the G-dly soul are called the "right" because kindness prevails in them.

ולכן נקראת הנשמה בת כהן אבל המדות דנה״ב [דנפש הבהמית] הן בחי׳ שמאלא ששרש ומקור נה״ב [נפש הבהמית] מפני שור מהשמאל.[139,140]

and therefore the soul is called "the daughter of a Kohen." But the attributes of the animal soul are the left, for the root and source of the animal soul is from "the face of an ox on the left."

> That is why the soul is called "the daughter of a Kohen," the Kohen being the man of Chesed. The emotions of the animal soul are the "left," since its root is "the face of an ox on the left" in Ezekiel's vision of the divine chariot.

18 והנה יש כ"ח עתים[141] שלפעמים הנה"ב [הנפש הבהמית] כפופה להנה"א [להנפש האלקית] בתכלית ופעמים מתגבר לימשך אחר תאות גשמיים ואין זה שלום,

Now, there are twenty-eight "times": at times the animal soul is utterly subdued to the G-dly soul, and at times it grows strong, to be drawn after physical desires; and this is not peace.

> Koheles lists twenty-eight "times" in pairs of opposites, and a person's inner life swings in the same way. Sometimes the animal soul is fully subdued, and sometimes it overpowers him; such an alternation is not peace.

אבל השלום הוא שיהי' [שיהיה] שמאלא אתכלל בימינא שיתבררו המדו' [המדות] דנה"ב [דנפש הבהמית] להבטל בהמדו' דנה"א [דנפש האלקית] ועמ"ש מזה בביאו' [בביאור] ע"פ ואהיה אצלו אמון[142]

Rather, peace is that the left be included in the right: that the attributes of the animal soul be refined so as to be nullified in the attributes of the G-dly soul. And see what is written on this in the Biur (explanation) on "And I was with Him as a nursling (amon),"

> True peace is the inclusion of the left in the right: the emotions of the animal soul are refined until they are absorbed into those of the G-dly soul. The text refers to its Biur on "And I was with Him as a nursling" for more on this.

וכמ"ש בכל לבבך בשני יצריך[143, 144] שישוב היצה"ר [היצר הרע] ממש לאהבת ה' ע"י ההתבוננות איך שבאמת אין עוד[145] ממש וא"כ למי יחפוץ זולתו ית'

and as it is said, "with all your heart (levavcha)": with both your inclinations; that the evil inclination itself be turned to the love of G-d, through contemplating how in truth "there is nothing else," literally; and if so, whom should one desire besides Him, may He be blessed?

> The Mishnah reads "with all your heart (levavcha)," written with a doubled beis, as "with both your inclinations." Even the evil inclination is to be turned to love of G-d, through contemplating that in truth there is nothing besides Him, so that there is nothing else to desire.

והנה שלום זה נעשה ג"כ ע"י התורה כי עיקר בירור המדות הוא ע"י המשכת הדעת שהוא חיות המדות ופנימיותן והוא הממשיך בחי' חו"ב [חכמה ובינה] במדות להיות בחכמה אתברירו[146] המדות של נה"ב [נפש הבהמית]

Now, this peace too is brought about through the Torah. For the main refinement of the attributes is through the drawing down of Daas (knowledge), which is the life-force of the attributes and their inner dimension; and it is what draws Chochmah (wisdom) and Binah (understanding) into the attributes, so that "through Chochmah they are refined," the attributes of the animal soul

> This peace too comes through the Torah. The emotions are refined through Daas, their inner life, which draws Chochmah and Binah into them; as the Zohar says, "through Chochmah they are refined."

(כמ״ש מזה בביאור ע״פ מים רבים[147] לא יוכלו לכבות את האהבה[148] בענין הדעת מהו משמש.

(as is written on this in the Biur on "Many waters cannot quench the love," on the matter of Daas: what its function is.

> The parenthesis refers to the Biur on "Many waters cannot quench the love," which explains what Daas does.

ועמ״ש ג״כ בד״ה וכל בניך[149, 150] בענין א״ת [אל תקרי] בניך אלא בוניך[151] שכדי להיות בחי׳ ורב שלום זהו ע״י בחי׳ בוניך שהיא עול תורה ועמ״ש בביאור ע״פ מים רבים כו׳)

And see also what is written in the discourse beginning "And all your children," on the matter of "Do not read 'your children' (banayich) but 'your builders' (bonayich)": that for there to be [the quality of] "and great peace," this comes through the level of "your builders," which is the yoke of Torah. And see what is written in the Biur on "Many waters," etc.)

> The Talmud reads Isaiah's "and all your children (banayich)" as "your builders (bonayich)," the Torah scholars who increase peace in the world. The Alter Rebbe identifies the "builders" with the yoke of Torah, the disciplined acceptance of Torah study, through which comes "great peace."

והנה ע״י נמשך למעלה המתקת הגבורות והוא ענין יחוד ו״ה והוא המשכת סוכ״ע בממכ״ע [בממלא כל עלמין] וכלל המשכה זו הוא ע״י מעשה המצות

Now, through this the sweetening of the Gevuros is drawn forth above; and this is the union of vav and hei, which is the drawing of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). And this drawing forth, in general, comes through the performance of the mitzvos.

> Through this refinement below, the Gevuros are sweetened above: the vav of the Name unites with the final hei, and the light that encompasses the worlds is drawn into the light that fills them. In general, this drawing forth comes through doing the mitzvos.

וזהו והיה מעשה הצדקה שלום[152] שהצדקה ממשיך ג״כ בחי׳ שלום הנ״ל דכמו שע״י הצדקה נעשה שלום למטה שהעני מתקנא בהעשיר וע״י הצדקה נעשה שלום ביניהם כך ג״כ גורם שלום למעלה בין משפיע למקבל כו׳.

And this is [the meaning of] "And the work of charity (tzedakah) shall be peace": charity too draws down the peace mentioned above. For just as through charity peace is made below, since the poor man envies the rich one, and through charity peace is made between them, so too it brings about peace above, between the giver and the receiver, etc.

> Isaiah says that "the work of charity shall be peace." Below, a poor man may envy a rich one, and charity makes peace between them; above, charity likewise makes peace between the giver and the receiver of the divine flow.

19 ועי׳ באגהי״ק [באגרת הקודש] בד״ה והיה מעשה הצדקה שלום[153] ועמ״ש עוד מענין זה דשלום בפמשמ״ע [בפמליא של מעלה] חיבור הרצוא ושוב דלב ומוח ושלום בפמליא של מט׳ [מטה] בד״ה וכל העם[154] רואי׳ [רואים] את הקולות[155] בפי׳ יתרו ע״ש.

And see Iggeres HaKodesh, in the letter beginning "And the work of charity shall be peace." And see what is written further on this matter, of peace in the household above, the joining of the running and returning (ratzo vashov) of heart and brain, and of peace in the household below, in the discourse beginning "And all the people saw the voices," in Parshas Yisro; see there.

> The text refers to the Alter Rebbe's letter in Iggeres HaKodesh on "And the work of charity shall be peace," and to a Torah Ohr discourse on Parshas Yisro that treats both kinds of peace: the joining of the heart's running and returning with the mind, and the peace below.

SECTION 7 · ¶20–24

The answers

20 ואחר כ״ז [כל זה] יובן ענין נקמת הוי׳ במדין כי בחי׳ שנאת חנם ופירוד זהו ממש המנגד לשם הוי׳ שעיקרו השלום וההתכללות בפמשמ״ע [בפמליא של מעלה] ושל מטה.

After all this, the matter of "the vengeance of Havayah upon Midian" will be understood: for baseless hatred and separation is the very thing that opposes the Name Havayah, whose essence is the peace and inter-inclusion in the household above and in the one below.

> Now "the vengeance of Havayah upon Midian" is understood. Baseless hatred and division are the exact opposite of the Name Havayah, whose essence is the peace and inter-inclusion of both "households."

והענין שע״י בחי׳ התכללות שנעשה ע״ז נמשך אור עליון מבחי׳ שלימותא דכולא הכולל הכל כי ממך הכל[156] כתיב. משא״כ בחינת הפירוד כו׳.

The explanation is that through the inter-inclusion that is brought about, a supernal light is drawn down from the level of "the wholeness of all" (shelimusa dechola), which includes everything, for it is written, "For all comes from You." Whereas with separation, etc.

> Inter-inclusion draws down a light from "the wholeness of all," G-d as including everything, as David said, "For all comes from You." Division blocks that light.

21 ולכן מלחמת מדין הוא לנקום נקמת שם הוי' ממש. וזהו החלצו דמשמע כולכם פי' כי כל אדם צריך לעמוד במלחמה זו ללחום עם יצרו בעד שם הוי' המורה על יחוד

Therefore the war against Midian is to take the vengeance of the Name Havayah itself. And this is [the meaning of] "Arm yourselves (hechaltzu)," which implies all of you: that is, every person must stand in this war, to fight with his inclination for the sake of the Name Havayah, which denotes unity;

> The war against Midian is fought for the Name Havayah itself. Hence hechaltzu, addressed to all: every person must join this war, fighting his own inclination for the sake of the Name that denotes unity.

והיינו שיהיה ההתכללות כולם כאחד ממש כאיש אחד בלי שום פירוד לבבות וכו' ועי"ז דוקא יכניעו את מדין.

that is, that there be inter-inclusion, all of them truly as one, as one man, without any division of hearts, etc.; and specifically through this they will subdue Midian.

> The weapon is unity: all as one, "as one man," with no division of hearts. Only through this is Midian subdued.

22 וז"ש [וזהו שכתוב] לכל מטות[157] כי הנה ס"ר נשמות הן נגד ו"ק [ו' קצוות] הכלולים כ"א [כל אחד / כל אחת] מיו"ד ויו"ד מיו"ד כו'

And this is [the meaning of] what is written, "for all the tribes (matos)": for the six hundred thousand souls correspond to the six extremities (vav ketzavos), each of which is composed of ten, and [each] ten of ten, etc.

> This answers the question about "for all the tribes." The six hundred thousand souls of Israel correspond to the six emotive attributes, each composed of ten, and each ten of ten again, until they number six hundred thousand.

והנה יש ו"ק [ו' קצוות] מלמעלה למטה וממטה למעל' [למעלה / למעלת] והן ב' בחי' שבטים כמ"ש ששם עלו שבטים[158] שבטי י"ה היינו מעלמא דדכורא ועלמא דנוק' [דנוקבא].

Now, there are six extremities from above to below and from below to above, and these are two levels of tribes, as it is written, "where the tribes went up, the tribes of Yah": that is, from the masculine world and the world of Nukva (the feminine).

> The six attributes flow in two directions, from above to below and from below to above, and so there are two levels of "tribes": the "tribes of Yah," the tribes in their supernal root, from the "masculine world," and the tribes below, from the "world of Nukva," the feminine.

וכן במטות יש ב' בחי' האי ההטייה וההמשכה מלמעלה למטה כמו הט שמיך ותרד (תהלים קמ"ד). ויש הטיה מלמטה למעלה נטיתי לבי לעשות חקיך.[159, 160]

So too with matos there are two levels: the first, inclining and drawing down from above to below, as in "Incline Your heavens and come down" (Psalms 144); and there is inclining from below to above: "I have inclined my heart to perform Your statutes."

> Matos also means "staffs," and the Alter Rebbe links it with hatayah, "inclining." One inclining is from above to below, as in "Incline Your heavens and come down"; the other is from below to above, as in "I have inclined my heart to perform Your statutes."

והנה פרח מטה אהרן.[161] הרם את מטך[162] כוי וצ"ל ההתכללות מכל הבחי' ע"י ב' השלומות הנ"ל דפמשמ"ע [דפמליא של מעלה] ושל מטה.

"And behold, the staff (mateh) of Aharon had blossomed"; "Lift up your staff (mateh)," etc. And there must be the inter-inclusion of all the levels, through the two [kinds of] peace mentioned above, of the household above and of the one below.

> The text cites two staffs: Aharon's, which blossomed, and the staff Moshe was told to lift over the sea. All these levels must be included in one another, through the two kinds of peace, above and below.

וזהו לכל מטות ולא מכל דמכל היה משמע רק מהשבטים שלמטה שהן מבחי' עלמא דנוק' [דנוקבא]

And this is [why it says] "for all the tribes" and not "from all": for "from all" would imply only from the tribes below, which are of the level of the world of Nukva;

> "From all the tribes" would mean only the tribes below, which belong to the "world of Nukva," the receiving side.

אבל לכל משמע כולן והיינו שע"י בחי' ההתכללות למטה בי"ב שבטים שלמטה יומשך אור מלמעלה משרש הי"ב שבטים שנק' שבטי י"ה בחי' פמשמ"ע [פמליא של מעלה] כנ"ל.[163]

but "for all" implies all of them. That is, through the inter-inclusion below, in the twelve tribes below, light will be drawn from above, from the root of the twelve tribes, which are called "the tribes of Yah," the level of the household above, as mentioned above.

> "For all" includes their root as well: through unity among the twelve tribes below, light is drawn from the root of the tribes above, the "tribes of Yah," which is the level of the household above.

23 וזהו ויהיו על מדין[164] שעי"ז ישרה עליהם אור מבחי' שלימותא דכולא שלמעלה מעלה משרש בחי' מדין כו'.

And this is [the meaning of] "and let them be over (al) Midian": that through this there will rest upon them a light from the level of "the wholeness of all," which is far above the root of the level of Midian, etc.

> The verse says the soldiers should "be against Midian," literally "over" it. The Alter Rebbe reads this as a light from "the wholeness of all," far above the root of Midian, resting upon the people through their unity.

וז"ש [וזהו שכתוב] אמרו אליו כל[165] שהוא ית' נק' כל שכולל הכל ושורה ע"י ההתכללות למטה. ובכל הנ"ל יובן חומר שנאת חנם. ועמ"ש בד"ה הן עם אחד ושפה אחת.[166, 167]

And this is [the meaning of] what is written, "Say to Him, 'All'": for He, may He be blessed, is called "All," since He includes everything, and He rests [upon them] through the inter-inclusion below. From all the above, the gravity of baseless hatred will be understood. And see what is written in the discourse beginning "Behold, one people and one language."

> Hosea's "Say to Him, all" is read as a name of G-d: He is called "All" because He includes everything, and He rests where there is inter-inclusion below. This shows how grave baseless hatred is, since it drives that presence away; the text then refers to a discourse on "Behold, one people and one language," said of the builders of the Tower of Babel.

24 והנה הגורם החיבור והתכללות הוא בחי' משה ונחנו מה[168] כו' ולכן היה צ"ל מלחמת ונקמת מדין ע"י משה דוקא,

Now, what brings about the joining and inter-inclusion is the level of Moshe, "and what are we," etc.; therefore the war and the vengeance against Midian had to be specifically through Moshe.

> What joins and unites Israel is the quality of Moshe, who said of himself and Aharon, "and what are we?": complete self-nullification. Therefore the war against Midian, the force of division, had to be carried out through Moshe.

וזהו מ"ש ברבות בשה"ש [בשיר השירים] ע"פ שניך כעדר הרחלים[169] כו' שכולם מתאימות דקאי על ישראל שהלכו במלחמת מדין וכ"ה ג"כ ברבות (ר"פ מטות),

And this is what is said in [Midrash] Rabbah on Song of Songs, on the verse "Your teeth are like a flock of ewes," etc., "all of which are matched," that it refers to Israel, who went to the war against Midian; and so it is also in [Midrash] Rabbah (at the beginning of Parshas Matos).

> The Midrash on Song of Songs reads "Your teeth are like a flock of ewes... all of which are matched" as describing the Israelites who went to war against Midian, and the Midrash at the beginning of Parshas Matos says the same.

והענין כמ״ש במ״א ע״פ הנ״ל דפי׳ שעלו מן הרחצה הוא ענין המשכת מ״ד [מיין דוכרין] מבחינת ים החכמה והיינו ע״י משה רע״מ [רעיא מהימנא] שנא׳ [שנאמר] בו כי מן המים משיתיהו[170]

The explanation, as is written elsewhere on the verse mentioned above, is that the meaning of "which have come up from the washing" is the drawing forth of mayin duchrin (masculine waters) from the sea of Chochmah (wisdom); and this is through Moshe, the faithful shepherd (Raaya Mehemna), of whom it is said, "for I drew him out of the water."

> Another discourse explains "which have come up from the washing" as the drawing of "masculine waters," the flow of influence, from the sea of Chochmah. That comes through Moshe, the faithful shepherd, who was drawn out of the water.

ולכן שעלו מן הרחצה הוא ר״ת [ראשי תיבות] משה, ועי״ז נעשו שכולם מתאימות שהוא בחי׳ ההתכללות יחד ממש ולכן הם דוקא שנלחמו על מדין וכנ״ל שלהיות על מדין הוא ע״י ההתכללות יחד:

Therefore "which have come up from the washing" (she'alu min harachtzah) has the initials of Moshe. And through this they became "all of them matched," which is the level of inter-inclusion, truly together; and therefore it was specifically they who fought against Midian, as mentioned above: to be over Midian comes through inter-inclusion together.

> The initials of she'alu min harachtzah, shin, mem and hei, are the letters of Moshe's name. Through Moshe the soldiers became "all of them matched," truly united, and so it was they who could fight Midian, since being "over Midian" comes only through such unity.

IN ONE'S AVODAH

Every person must stand in the war against Midian within himself: fight the baseless hatred he is inclined to justify, and be one with others "as one man," without division of hearts. In his own soul he must let the mind rule the heart, so that his love of G-d is self-giving and not "I love," with humility far outweighing boldness; and he must refine the desires of the animal soul until they turn to love of G-d, by contemplating that there is nothing besides Him. Torah study with self-nullification, the mitzvos, and especially charity bring about this peace.

QUESTIONS FOR DISCUSSION

1. Why does baseless hatred, which the maamar says is not complete evil, cause a far longer exile than idolatry, forbidden relations and bloodshed?
2. How can the tip of the yud, a level above both Chochmah and Binah, join two opposites that cannot join by themselves, and why is the Torah the means of drawing it down?
3. In what sense are the Torah's punishments and its exacting details "the left included in the right"?
4. What is the difference between love of G-d felt as "I love" and love "with all your soul," and how does the mind's rule over the heart bring about the second?
5. Why does the maamar read hechaltzu as a call to every person, and what does that war look like in a person's own life?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **החלצו מאתכם**

According to the note, the Mitteler Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ״ק אדמו״ר האמצעי נדפס בסה״מ תקס״ו ע׳ רפה. וראה אוה״ת מטות ע׳ אישלז הגהה השייכת לסיום הביאור. ראה במאמרי אדה״א פ׳ מטות ע׳ א׳תשלט שמיוסד על מאמר זה. ״לכל אחד מהרביים היו מאמרים קבועים ביחוד בשביל זה (לטהר אויר העולם), אשר פעם בשתים או שלש שנים היו חוזרים עליהם ברבים. אחד ממאמרי רבנו הזקן — החלצו שבלקו״ת בלי ההגהות״ — היום יום כ״ח תמוז ובהוספות לסה״מ תרני״ט ע׳ רכב. לכללות מאמר זה — ראה ד״ה החלצו — רני״ט וההוספה שם (ברוקלין, תש״ט). ובארוכה בס׳ אגרות קודש דכ״ק אדמו״ר מוהריי״צ נ״ע ח״א ע׳ שמה ואילך.

2 **החלצו מאתכם**

"Moshe spoke to the people, saying: Arm from among you men for the army, and let them be against Midian, to execute the vengeance of Havayah upon Midian." The opening verse, whose wording the maamar questions.

Numbers 31:3 במדבר ל״א:ג׳

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֶחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה׳ בְּמִדְיָן׃

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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KEHOT'S NOTE

במדבר לא, ג.

3 **לכל מטות**

"A thousand per tribe, a thousand per tribe, for all the tribes of Israel, you shall send to the army." The maamar asks why the verse says "for all" and not "from all," and answers at the end.

Numbers 31:4 במדבר ל״א:ד׳

אֶלֶף לַמַּטֶּה אֶלֶף לַמַּטֶּה לְכֹל מַטּוֹת יִשְׂרָאֵל תִּשְׁלְחוּ לַצָּבָא׃

Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.'

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4 "Yisro, the priest of Midian, Moshe's father-in-law, heard all that G-d had done for Moshe and for Israel His people." The opening of Parshas Yisro, which names him as Midian's priest.

Exodus 18:1 שמות י״ח:א׳

וַיִּשְׁמַע יִתְרוֹ כֹהֵן מִדְיָן חֹתֵן מֹשֶׁה אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹקִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי־הוֹצִיא ה׳ אֶת־יִשְׂרָאֵל מִמִּצְרָיִם׃

Now Jethro, the priest of Midian, Moses'father-in-law, heard of all that G-d had done for Moses, and for Israel His people, how that the L-RD had brought Israel out of Egypt.

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5 **עתה ידעתי**

"Now I know that Havayah is greater than all the gods." Yisro's acknowledgment, which the maamar takes as the subduing of Midian's kelipah before the Giving of the Torah.

Exodus 18:11 שמות י״ח:י״א

עַתָּה יָדַעְתִּי כִּי־גָדוֹל ה׳ מִכָּל־הָאֱלֹקִים כִּי בַדָּבָר אֲשֶׁר זָדוּ עֲלֵיהֶם׃

Now I know that the L-RD is greater than all gods; yea, for that they dealt proudly against them.'

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KEHOT'S NOTE

שמות י״ח, י״א.

6 **יתרו כהן מדין שאמר עתה ידעתי**

At the start of Parshas Yisro, the Zohar says that the Torah was not given until Yisro came and acknowledged, "Now I know that Havayah is greater than all the gods"; then the Holy One, blessed be He, was exalted in His glory above and below, and afterwards He gave the Torah in its completeness. This is the passage the text itself cites.

Zohar, Yitro 1:8–18 ספר הזהר, יתרו א׳:ח׳-י״ח

Subsequently his priest also, namely Jethro, the priest of On, i.e. idolatry, was also humbled, so that he came and acknowledged the Holy One, saying: "Blessed be the L-rd, who hath delivered you.... Now I know that the L-rd is greater than all the gods..." (Ex. 18, 10, 11).

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

7 **ע״ד משארז״ל**

When the Torah was given, its sound went from one end of the world to the other, and the kings of the nations gathered to Bilaam to ask whether a flood was coming. He told them that G-d was giving His people His hidden treasure, "Havayah will give strength to His people," and at once they all said, "Havayah will bless His people with peace."

Zevachim 116a:20 זבחים קט״ז א:כ׳

הָנֵיחָא לְמַאן דְּאָמַר: [יִתְּרוֹ] אַחַר מַתַּן תּוֹרָה הָיָה; אֶלָּא לְמַאן דְּאָמַר: [יִתְּרוֹ] קוֹדֶם מַתַּן תּוֹרָה הָיָה - מַאי אִיכָּא לְמֵימַר? דְּאִיתְּמַר: בְּנֵי רַבִּי חִיָּיא וְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי; חַד אָמַר: יִתְּרוֹ קוֹדֶם מַתַּן תּוֹרָה הָיָה, וְחַד אָמַר: יִתְּרוֹ אַחַר מַתַּן תּוֹרָה הָיָה. לְמַאן דְּאָמַר יִתְּרוֹ קוֹדֶם מַתַּן תּוֹרָה הָיָה – קָסָבַר שְׁלָמִים הִקְרִיבוּ בְּנֵי נֹחַ.

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KEHOT'S NOTE

זבחים קטז, א. [כ].

8 "Havayah will give strength to His people; Havayah will bless His people with peace." The closing verse of the

psalm, which the Talmud places in the mouths of the nations at Sinai; the Torah ("strength") brings peace.

Psalms 29:11 תהילים כ"ט:י"א

ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:

The L-RD will give strength unto His people; The L-RD will bless his people with peace.

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9 **שהעוסק בתורה משים שלום**

Rabbi Alexandri says that whoever occupies himself with Torah for its own sake makes peace in the household above and in the household below, as it says, "Or let him take hold of My strength, that he may make peace for Me." The whole maamar is built on these two kinds of peace.

Sanhedrin 99b:10–11 סנהדרין צ"ט ב:י'-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מֵשִׁים שָׁלוֹם בְּמַמְלָיָא שֶׁל מַעְלָה וּבְמַמְלָיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹּד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מַגִּין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךָ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth…" (Yeshayahu …

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KEHOT'S NOTE

סנהדרין צט, ב.

PARAGRAPH 2

10 **ויתר הקב"ה על**

The Talmud says that the First Temple was destroyed for idolatry, forbidden relations and bloodshed, while the Second Temple, whose people engaged in Torah, mitzvos and acts of kindness, was destroyed because of baseless hatred; this teaches that baseless hatred weighs as much as those three sins.

Yoma 9b:12–13 יומא ט' ב:י"ב-י"ג

רַבִּי יוֹחָנָן וְרַבִּי אֶלְעָזָר דְּאָמְרִי תַּרְוַויְיהוּ: רִאשׁוֹנִים שֶׁנִּתְגַּלָּה עֲוֹנָם — נִתְגַּלָּה קָצָם. אַחֲרוֹנִים שֶׁלֹּא נִתְגַּלָּה עֲוֹנָם — לֹא נִתְגַּלָּה קָצָם. אָמַר רַבִּי יוֹחָנָן: טוֹבָה צְפוּרְנָן שֶׁל רִאשׁוֹנִים, מִכְּרֵיסוֹ שֶׁל אַחֲרוֹנִים. אָמַר לֵיקִישׁ רֵישׁ לָקִישׁ: אַדְרַבָּה אַחֲרוֹנִים עֲדִיפִי, אַף עַל גַּב דְּאִיכָּא שִׁעְבּוּד מַלְכִיּוֹת — קָא עָסְקִי בְּתוֹרָה. אָמַר לֵיקִישׁ: בִּירָה תּוֹכִיחַ, שֶׁחֻזְרָה לָרִאשׁוֹנִים וְלֹא חֻזְרָה לָאַחֲרוֹנִים.

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KEHOT'S NOTE

יומא ט, ב. ירושלמי חגיגה פ"א, ה"ה. איכ"ר פתיחתא ב. ראה במ"מ במאמרי אדה"א מטות ע' א'תשמא. על"ק (צב, סע"ג). ושי"נ. [כ].

11 **ויתר הקב"ה על עבודת כוכבים וג"ע וש"ד ולא ויתר על ביטול תורה**

"We find that the Holy One, blessed be He, overlooked idolatry, forbidden relations and bloodshed for Israel, but He did not overlook their rejection of the Torah," since the verse gives as the cause of the destruction, "because they have forsaken My Torah."

Jerusalem Talmud Chagigah 1:7 תלמוד ירושלמי חגיגה א':ז'

12 **ויתר הקב"ה על עבודת כוכבים וג"ע וש"ד ולא ויתר על ביטול תורה**

The Midrash on Lamentations brings the same teaching: G-d overlooked idolatry, forbidden relations and bloodshed, but not contempt for the Torah, citing the same verse.

Eikhah Rabbah, Petichta 2 איכה רבה, פתיחתא ב'

… אִם ה' לֹא יְבָנֶה בַיִת וגו'. רַבִּי הוּנָא וְרַבִּי יִרְמְיָה בְּשֵׁם רַבִּי שְׁמוּאֵל בַּרְבִּי יִצְחָק אָמְרֵי, מָצִינוּ שֶׁוִּתֵּר הַקָּדוֹשׁ בָּרוּךְ הוּא עַל עֲבוֹדַת כּוֹכָבִים וְעַל גִּלּוּי עֲרָיוֹת וְעַל שְׁפִיכוּת דָּמִים, וְלֹא וִתֵּר עַל מָאֵסָה שֶׁל תּוֹרָה, שֶׁנֶּאֱמַר: עַל מָה אָבְדָה הָאָרֶץ, עַל עֲבוֹדַת כּוֹכָבִים וְעַל גִּלּוּי עֲרָיוֹת וְעַל שְׁפִיכוּת דָּמִים, אֵין כְּתִיב כָּאן, אֶלָּא עַל עָזְבָם אֶת תּוֹרָתִי. רַבִּי הוּנָא וְרַבִּי יִרְמְיָה בְּשֵׁם רַבִּי חִיָּא בַּר אַבָּא אָמְרֵי, כְּתִיב (ירמיה טז, יא): וְאֹתִי עָזְבוּ וְאֶת תּוֹרָתִי לֹא שָׁמָרוּ, הַלְוַאי אוֹתִי עָזְבוּ …

Rabbi Abba bar Kahana began: "Who is the wise man who will understand this…" (Jeremiah 9:11). Rabbi Shimon ben Yoḥai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide the salaries of the Bible teachers and the Mishna teachers, as it is stated: "For what reason did the land perish…. The L-rd said: Because they have forsaken My Torah" (Jeremiah 9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi and Rabbi Ami to go out and establish [educational programs] …

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

13 **וחורבן ב"ש הי' רק בשביל עון שנאת חנם**

The note points to the Rebbe's discourse on this same verse, of 5747, on the teaching that the Second Temple was destroyed only because of baseless hatred.

Yoma 9b יומא ט' ב

KEHOT'S NOTE

יומא ט, ב. וד"ה החלצו תשמ"ז. וראה הערת כ"ק אדמו"ר בסה"מ תרנ"ט ע' סז בד"ה וכידוע.

PARAGRAPH 3

14 **והי' אשר תותירו מהם**

"But if you do not drive out the inhabitants of the land before you, then those of them whom you leave remaining

shall be pricks in your eyes and thorns in your sides." The maamar applies the warning to the seven evil traits.

Numbers 33:55 במדבר ל״ג:נ״ה

וְאִם־לֹא תוֹרִישׁוּ אֶת־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם לְשִׂכִּים בְּעֵינֵיכֶם וְלִצְנִינִם בְּצִדֵּיכֶם וְצָרְרוּ אֶתְכֶם עַל־הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ׃

But if ye will not drive out the inhabitants of the land from before you, then shall those that ye let remain of them be as thorns in your eyes, and as pricks in your sides, and they shall harass you in the land wherein ye dwell.

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KEHOT'S NOTE

במדבר לג, נה.

15 ואתם לא תכרתו ברית כו׳ ולא שמעתם בקולי

"And you shall make no covenant with the inhabitants of this land; you shall break down their altars; but you have not listened to My voice." Cited to show that the nations left in the land led Israel into sin.

Judges 2:2 שופטים ב׳:ב׳

וְאַתֶּם לֹא־תִכְרְתוּ בְרִית לְיוֹשְׁבֵי הָאָרֶץ הַזֹּאת מִזְבְּחוֹתֵיהֶם תִּתֹּצוּן וְלֹא־שְׁמַעְתֶּם בְּקוֹלִי מַה־זֹּאת עֲשִׂיתֶם׃

and ye shall make no covenant with the inhabitants of this land; ye shall break down their altars; but ye have not hearkened unto My voice; what is this ye have done?

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16 ע״כ הי׳ הגלות בבל . . נתקנו שבע מדות

The note sends the reader there on the seventy years of the Babylonian exile as the rectification of the seven attributes.

KEHOT'S NOTE

ראה בסה״מ תרמ״ד ע׳ רעז.

17 לשון מדין ריב ומדון

In his notes there the Rebbe cites the Zohar (2:68a), the Arizal's Likkutei Torah and Sefer HaLikkutim at the beginning of Yisro (quoted in the Mikdash Melech there): Midian in holiness is love, and in kelipah it is enmity and strife.

Zohar II, 68a זח״ב סח, א

KEHOT'S NOTE

בסה״מ תרנ״ט ע׳ נה מציין כ״ק אדמו״ר בהערות "ראה זח״ב סח, א ובלקו״ת [להאריז״ל] ובס׳ הליקוטים ר״פ יתרו (הובא במק״מ שם): מדין בקדושה הוא אהבה ובקליפה איבה ומריבה".

18 אך הוא מקור התהוות הרע

Quoted in the note: because of baseless hatred there was actual bloodshed at the end of the Second Temple period, through the lawless ones of Israel, as described in Yosippon.

KEHOT'S NOTE

"שמסיבת שנאת חנם הי׳ שפיכות דמים בפועל ממש בסוף בית שני ע״י פריצי ישראל כמבואר ביוסיפון" — מאמרי אדה״א פ׳ מטות ע׳ א׳תשמג.

19 כמ״ש הלל הזקן דעלך סני

Hillel told a would-be convert, "What is hateful to you, do not do to your fellow: this is the whole Torah, and the rest is its explanation; go and learn." Love of one's fellow is thus the foundation of the whole Torah.

Shabbat 31a:6–7 שבת ל״א א:ו׳-ז׳

... גַּיְירֵנִי עַל מְנָת שֶׁתְּלַמְּדֵנִי כָּל הַתּוֹרָה כּוּלָּהּ כְּשֶׁאֲנִי עוֹמֵד עַל רֶגֶל אַחַת! דָּחָפוֹ בְּאַמַּת הַבִּנְיָן שֶׁבְּיָדוֹ. בָּא לִפְנֵי הִלֵּל, גַּיְירֵיהּ. אָמַר לוֹ: דַּעֲלָךְ סָנֵי לְחַבְרָךְ לָא תַּעֲבֵיד — זוֹ הִיא כָּל הַתּוֹרָה כּוּלָּהּ, וְאִידַךְ פֵּירוּשָׁהּ הוּא, זֵיל גְּמוֹר. שׁוּב מַעֲשֶׂה בְּגוֹי אֶחָד שֶׁהָיָה עוֹבֵר אֲחוֹרֵי בֵּית הַמִּדְרָשׁ, וְשָׁמַע קוֹל סוֹפֵר שֶׁהָיָה אוֹמֵר: "וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חוֹשֶׁן וְאֵפוֹד". אָמַר: הַלָּלוּ לְמִי? אָמְרוּ לוֹ: לְכֹהֵן גָּדוֹל. אָמַר אוֹתוֹ גּוֹי בְּעַצְמוֹ: אֵלֵךְ וְאֶתְגַּיֵּיר בִּשְׁבִיל שֶׁיִּשְׂמְחוּנִי ...

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KEHOT'S NOTE

שבת לא, א.

20 ה׳ אחד

"Hear, O Israel: Havayah is our G-d, Havayah is One." The "One" of the Shema, which the maamar explains as unity within multiplicity.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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KEHOT'S NOTE

דברים ו, ד.

21 איהו וגרמוהי חד

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

KEHOT'S NOTE

ת״ז בהקדמה.

22 איהו וגרמוהי חד

The Tikkunei Zohar says that in the ten Sefiros of Atzilus the King is within them: He and His vessels are one in them, and He and His life-forces are one in them, which is not so in the Sefiros of Beriah. The maamar cites it for the oneness of the Name Havayah.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג׳ ב:ט׳-י׳

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹי חַד בְּהוֹן, מַה דְּלָאו הָכֵי בְּעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, דְּלָאו אִינּוּן וְחַיָּיהוֹן חַד, לָאו אִינּוּן וְגַרְמֵיהוֹן חַד. וְעִלַּת עַל כֹּלָּא הוּא נָהִיר (נ״א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

23 הוא היודע והוא הדעה

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

KEHOT'S NOTE

רמב״ם הל׳ יסוה״ת פ״ב, ה״י.

24 **הוא היודע והוא הדעה**

The Rambam writes that G-d's knowledge is not separate from Him as a person's is: He is the Knower, the Known and the Knowledge itself, all one. The Alter Rebbe brings it as another expression of the divine oneness.

Mishneh Torah, Foundations of the Torah 2:10, משנה תורה, הלכות יסודי התורה ב׳:י׳

... שֶׁאִלְמָלֵי הָיָה חַי בַּחַיִּים וְיוֹדֵעַ בְּדֵעָה חוּץ מִמֶּנּוּ הָיוּ שָׁם אֱלֹהוּת הַרְבֵּה הוּא וְחַיָּיו וְדַעְתּוֹ, וְאֵין הַדָּבָר כֵּן אֶלָּא אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יְחוּד. נִמְצָאתָ אַתָּה אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיָּדוּעַ וְהוּא הַדֵּעָה עַצְמָהּ הַכֹּל אֶחָד. וְדָבָר זֶה אֵין כֹּחַ בַּפֶּה לְאָמְרוֹ וְלֹא בָּאֹזֶן לִשְׁמְעוֹ וְלֹא בְּלֵב הָאָדָם לְהַכִּירוֹ עַל בָּרְיוֹ. וּלְפִיכָךְ אוֹמֵר חַי פַּרְעֹה וְחֵי נַפְשְׁךָ וְאֵין אוֹמֵר חַי ה׳ אֶלָּא חַי ה׳. שֶׁאֵין הַבּוֹרֵא וְחַיָּיו שְׁנַיִם כְּמוֹ חַיֵּי הַגּוּפִים הַחַיִּים אוֹ כְּחַיֵּי הַמַּלְאָכִים. לְפִיכָךְ ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

25 **פי׳ אחד היינו אחד בז׳ רקיעים והארץ**

The discourse there explains that the word "One" (echad) in the Shema does not describe G-d's essence, for which the fitting word is "Singular" (yachid), but means that He is One in the seven heavens, the earth and the four directions: even in a world of division His unity is revealed, for all are nullified before His light.

KEHOT'S NOTE

סמ״ק סק״ד. הובא בב״י או״ח סי׳ סא. תו״א נה, ב. אוה״ת ואתחנן ע׳ תכט. שבועות ע׳ רכ. אוה״ת שמות כרך-ח ד״ה וארא.

26 **אחד בז׳ רקיעים והארץ**

On the mitzvah of reading the Shema, the Semak says one should lengthen the dalet of echad long enough to proclaim G-d King in the seven heavens and the earth and the four directions of the world. The maamar draws on this meaning of "One."

Sefer Mitzvot Katan 104:2 ספר מצוות קטן ק״ד:ב׳

... הכנף פתיל שלא יראה כתיבי אחת ומדלג אחת מן האותיות ואמרינן בירושלמי דצריך לבאר זיי״ן של תזכרו וצריך להאריך בדל״ת של אחד שיעור כדי שימליכהו בשבעה רקיעים ובארץ ובארבע רוחות העולה אמר רב אשי ובלבד שלא יחטוף בחית וצריך ליזהר שלא יאריך באלף דאחד שלא יראה כאומר אי חד וכשיאמר היום ישתוק מעט כדי שלא יראה כאומר היום על לבבך ולא למחי על לבבך כדאיתא בפרק מקום שנהגו. שנינו במסכת סוטה דקי״ש נאמרת בכל לשון אמנם באותו לשון צריך ליזהר משבוש אותו לשון: אמרינן בברכות הקורא את שמע וטעה ...

Sefer Mitzvot Katan, Kopys, 1820 (Public Domain)

27 **ונרגן מפריד**

"A man of perversity sends forth strife (madon), and a grumbler separates close friends." The maamar links the verse's madon with Midian, and its "separating" with the opposite of unity.

Proverbs 16:28 משלי ט״ז:כ״ח

אִישׁ תַּהְפֻּכוֹת יְשַׁלַּח מָדוֹן וְנִרְגָּן מַפְרִיד אַלּוּף׃

A froward man soweth strife; And a whisperer separateth familiar friends.

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KEHOT'S NOTE

ע״פ משלי טז, כח.

28 Expounding "a grumbler separates the Master," the Zohar says the wicked cause a flaw above: they separate the Matronita from the King, so that He is not called One, for He is called One only when they are in a single union. This is the passage the text cites for strife as the opposite of holiness.

Zohar, Vayikra 37:268–38:273 ספר הזהר, ויקרא ל״ז:רס״ח-ל״ח:ער״ג

"They shall be planted in the house of the L-rd", at the time of the Messiah; "and flourish in the courts of our G-d, at the resurrection of the dead; "They shall still bring forth fruit in old age", on the day when the world will be waste, "and they shall be full of sap and green" afterwards;1Only the first 13 lines of the Hebrew text appear in the translation. and why all this? "To show that the L-rd is upright, he is my rock and there is no unrighteousness ...

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

PARAGRAPH 4

29 **וחטאת בת דנקא**

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

KEHOT'S NOTE

ע׳ זבחים (מח, א). מנחות (קז, ב) תוד״ה כבש. [כ].

30 **האשם שתי סלעים וחטאת בת דנקא**

The Talmud rejects the reasoning that a doubtful case should not be stricter than a certain one, so that, as the certain sin-offering may be worth a danka, the doubtful guilt-offering would be too; instead the guilt-offering must be "silver shekels," at least two sela'im. This is the law behind Rabbeinu Yonah's explanation.

Zevachim 48a:15–16 זבחים מ״ח א:ט״ו-ט״ז

לְאָשָׁם בְּכֶסֶף שְׁקָלִים. שֶׁלֹּא תֹּאמַר: לֹא יְהֵא סְפֵיקוֹ חָמוּר מִוַּדָּאוֹ; מָה וַדָּאוֹ חֲשָׁאת בַּת דַּנְקָא, אַף סְפֵיקוֹ אָשָׁם בַּר דַּנְקָא. וְרַבִּי עֲקִיבָא, הָא סָבָרָא מְנָא לֵיהּ? נָפְקָא לֵיהּ מִ״זֹאת תּוֹרַת הָאָשָׁם״ – תּוֹרָה אַחַת לְכָל הָאֲשָׁמוֹת.

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31 **ראשונים שנתגלתה עונם**

Rabbi Yochanan and Rabbi Elazar both say: "The earlier ones, whose sin was revealed, had their end revealed; the later ones, whose sin was not revealed, did not have their

end revealed." The Alter Rebbe explains why the sin of the later generation was hidden.

Yoma 9b:12–13 יומא ט׳ ב:י״ב-י״ג

רַבִּי יוֹחָנָן וְרַבִּי אֶלְעָזָר דְּאָמְרִי תַּרְוַוְיִיהוּ: רִאשׁוֹנִים שֶׁנִּתְגַּלָּה עֲוֹנָם — נִתְגַּלָּה קִצָּם. אַחֲרוֹנִים שֶׁלֹּא נִתְגַּלָּה עֲוֹנָם — לֹא נִתְגַּלָּה קִצָּם. אָמַר רַבִּי יוֹחָנָן: טוֹבָה צִפּוֹרְנָן שֶׁל רִאשׁוֹנִים, מִכְּרֵיסוֹ שֶׁל אַחֲרוֹנִים. אָמַר לֵיהּ רֵישׁ לָקִישׁ: אַדַּרַבָּה אַחֲרוֹנִים עֲדִיפִי, אַף עַל גַּב דְּאִיכָּא שְׁעָבּוּד מַלְכֻיּוֹת — קָא עָסְקִי בְּתוֹרָה. אָמַר לֵיהּ: בִּירָה תּוֹכִיחַ, שֶׁחֲזָרָה לָרִאשׁוֹנִים וְלֹא חֲזָרָה לָאַחֲרוֹנִים.

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KEHOT'S NOTE

יומא ט, ב.

PARAGRAPH 5

32 כולא קמי׳ כלא חשיב

On the awe of G-d, the Zohar says the essential awe is to fear Him because He is great and rules, the root of all worlds, and all before Him are considered as nothing. The maamar uses the phrase to show that G-d alone is the true existence.

Zohar I, 11b זח״א י״א, ב

KEHOT'S NOTE

זח״א י״א, ב.

33 ישת חשך סתרו

"He made darkness His hiding place, His pavilion round about Him." The maamar applies it to the tzimtzum, the concealment represented by the yud.

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים י״ח, י״ב.

34 ויצא כברק חצו

"And Havayah shall appear over them, and His arrow shall go forth like lightning." The lightning flash illustrates the single point of light revealed after the tzimtzum.

Zechariah 9:14 זכריה ט׳:י״ד

וַה׳ עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה׳ בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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KEHOT'S NOTE

זכרי׳ ט, י״ד. במאמרי אדה״א מטות ע׳ א׳תשמח מבאר ענין גילוי בחי׳ נקודה ״א׳ המבריק מן בחי׳ ההעלם דענגים שגם הוא אינו בא ונמשך בהתפשטות והתרחבות כלל . . המאיר ומבריק מעצמות ההעלם דמשפיע״ ע״ש.

PARAGRAPH 6

35 כברייתו של עולם

Asked why goats walk at the head of the flock and sheep after them, Rav Yehudah answers, "As in the creation of the world: first darkness and then light." The Alter Rebbe reads the darkness as the tzimtzum and the light as the expansion.

Shabbat 77b:8 שבת ע״ז ב:ח׳

... אָמַר לֵיהּ. אֲמַר לֵיהּ: מַאי טַעְמָא עִיזֵּי מְסַגְּנָן בְּרֵישָׁא וַהֲדַר אִימְּרֵי? אֲמַר לֵיהּ כִּבְרִיָּיתוֹ שֶׁל עוֹלָם, דִּבְרִישָׁא חֲשׁוֹכָא וַהֲדַר נְהוֹרָא. מַאי טַעְמָא הָנֵי מְכַסְּיָין וְהָנֵי מְגַלְּיָין? הָנֵי דְּמִכְּסִינַן מִינַּיְיהוּ — מְכַסְּיָין, וְהָנֵי דְּלָא מִכַּסִּינַן מִינַּיְיהוּ — מְגַלְּיָין. מַאי טַעְמָא גַּמְלָא זוּטַר גְּנוּבְתֵּיהּ? מִשּׁוּם דְּאָכֵל כִּיסֵּי. מַאי טַעְמָא תּוֹרָא אֲרִיכָא גְּנוּבְתֵּיהּ? מִשּׁוּם דְּדַיֵּיר בְּאֲגַמֵּי, וּבָעֵי לְכַרְכּוֹשֵׁי בָּקֵי.

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KEHOT'S NOTE

שבת ע״ז, ב.

36 שחורי אני

"I am black, but comely, O daughters of Jerusalem." According to the text, the Zohar on Balak applies the verse to the yud, which has no white in it.

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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37 כחשיכה כאורה

"Even the darkness is not dark for You, and the night shines like the day; darkness is as light." Before G-d the distinction between darkness and light does not apply.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָהּ כָּאוֹרָהּ:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, י״ב.

38 תרין רעין דלא מתפרשין

Expounding "Eat, O companions," the Zohar says that the supernal place, Eden and the river that goes out of it, abide in oneness and joy and never part, and these are called "companions." The maamar applies the phrase to Chochmah and Binah.

Zohar II, 56a זח״ב נ״ו, א

Zohar III, 4a זח״ג ד, א

KEHOT'S NOTE

זח״ב נ״ו, א. זח״ג ד, א.

39 **קוצו של יו״ד**

The Zohar says that the yud of the holy Name is bound with three knots: a tip above, which is the supernal Keser, a tip in the middle and a tip below; the middle one issues from the upper tip. One of the two passages the text cites.

Zohar, Vayikra 23:146–24:159 ספר הזהר, ויקרא כ״ג:קמ״ו-כ״ד:קנ״ט

R. Judah, commenting on the verse, “Let there be a firmament in the midst of the waters”, said: “Did not that firmament divide the upper from the lower waters there would be conflict between them. But that firmament keeps the peace between them, and the world is established only on peace. G-d is also called “peace”; He is peace, His name is peace, and all is bound together in peace.’ R. Abba said: ‘I see that this supreme Holy Name is altogether peace and altogether one, and paths diverge from …

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

40 **קוצו של יו״ד**

The Zohar says the holy Name is written with the yud first, with a tip above, one in the middle and one below, and then yud-hei, which never part from one another. The second passage the text cites.

Zohar, Vayikra 24:170–25:179 ספר הזהר, ויקרא כ״ד:קע״ט-כ״ה:קע״ט

41 **וכמבואר בפרדס**

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

KEHOT’S NOTE

שער כז, פי״ג.

42 **קוץ העליון**

In its gate on the letters, the Pardes brings the Tikkunim’s teaching that the yud has three tips, above, in the middle and below, and an explanation that its upper tip, Keser, pours forth to the two sides, Chochmah and Binah. This is the passage the text cites.

Pardes Rimmonim 27:13 פרדס רמונים כ״ז:י״ג

43 **ויומשך היו״ד בה״א נמשך ע״י קוצו של יו״ד**

Quoted in the note: the Tzemach Tzedek remarks on this point, “This needs examination: in the Pardes, Sha’ar HaMachriin, it does not seem so.”

KEHOT’S NOTE

באוה״ת פ׳ יתרו ע׳ תתצה מציין ע״ז: ״וצ״ע בפרדס שער המכריעין לא משמע כן״. וראה הערת כ״ק אדמו״ר בסה״מ תרנ״ט ע׳ עה.

44 **ע״פ לך לך**

The note identifies the discourse on “Lech lecha” that the text mentions as the one at the beginning of Lech Lecha in Torah Ohr, where the tip of the yud is discussed at length.

KEHOT’S NOTE

תו״א ר״פ לך לך. ובארוכה בתו״ח פ׳ לך לך דף פב, ב.

45 **לך לך**

“And Havayah said to Avram: Go forth from your land….” The verse of the Torah Ohr discourse at the beginning of Lech Lecha, where the text says the tip of the yud is explained at length.

Genesis 12:1 בראשית י״ב:א׳

וַיֹּאמֶר ה׳ אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

Now the L-RD said unto Abram: ‘Get thee out of thy country, and from thy kindred, and from thy father’s house, unto the land that I will show thee.

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46 **בזהר פ׳ בלק (דקצ״א)**

The note says the Zohar on Balak cited here is explained at length in the Mitteler Rebbe’s commentary on the Zohar.

KEHOT’S NOTE

ראה באריכות בביה״ז לאדה״א והצ״צ.

47 **בזהר הרקיע ר״פ בראשית**

The passage cites the same Zohar HaRakia on “The letter tzaddi entered” (the face of the yud turned backward) and explains that pure Chesed and pure Gevurah are opposites, like water and fire that cannot join.

KEHOT’S NOTE

עיין לקמן פז, א.

48 **עאלת אות צ׳**

In the Zohar’s account of the letters that came before the Holy One, blessed be He, each asking that the world be created through it, the tzaddi enters and is told that it must remain hidden. The text refers to the Zohar HaRakia’s comment on this passage.

Zohar, Introduction 5:21–6:28 ספר הזהר, הקדמה ה׳:כ״א-ו׳:כ״ח

49 **אלא במזלא תליא חבורא דלהון**

The Zohar says that the vav and the lower hei are joined through Chesed, but the joining of the yud with the upper hei “does not depend on Chesed; their joining depends on the mazal,” so that they never part; and one who causes separation is as if he destroyed the world.

Zohar, Achrei Mot 62:370–64:378 ספר הזהר, אחרי מות ס״ב:ש״ע-ס״ד:שע״ח

But the union of Yod with the upper He is not caused by Hesed but by mazzal (lit. Iuck). In this way Yod is linked with He, He with Van, Vau with He, and He, with all, and all forms one entity, of which the elements are never to be separated. He who causes separation between them, as it were, lays waste the world and is called “the nakedness of all”.

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

50 **ושבילך במים רבים**

“Your way was in the sea, and Your path in the great waters, and Your footsteps were not known.” The text refers to Pri Etz Chaim’s comment on this verse.

Psalms 77:20 תהילים ע״ז:כ׳

בַּיָּם דַּרְכֶּךָ וּשְׁבִילְךָ בְּמַיִם רַבִּים וְעִקְּבוֹתֶיךָ לֹא נֹדָעוּ׃

Thy way was in the sea, And Thy path in the great waters, And Thy footsteps were not known.

site him and reads and studies with him." The maamar infers that through study G-d Himself is drawn into the Torah.

Tanna DeBei Eliyahu Rabbah 18:1-2 תנא דבי אליהו רבה י״ח:א׳-ב׳

... א״כ למה נאמר בכל צרתם לו צר אלא אמר הקב״ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א״ת לו צר אלא לי צר שנאמר (ישעיהו מ״ט:ג׳) ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגו׳ מאי שפכי כמים לבך נכח פני ה׳ מכאן אמרו כל ת״ח שיושב וקורא ושונה ועוסק בתורה הקב״ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה׳ ולהלן הוא אומר ויחנו אלה נוכח אלה וגו׳ (מלכים א כ׳:כ״ט) מה להלן פניהם של אלו נוכח פניהם ...

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57 **עוסק בתורה לשמה**

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

KEHOT'S NOTE

ראה אבות רפ״ו.

58 **עוסק בתורה לשמה**

Rabbi Meir says: whoever occupies himself with Torah for its own sake merits many things. The maamar reads lishmah in two ways.

Pirkei Avot 6:1 משנה אבות ו׳:א׳

שָׁנוּ חֲכָמִים בִּלְשׁוֹן הַמִּשְׁנָה, בָּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אוֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לִשְׁמָהּ, זוֹכֶה לִדְבָרִים הַרְבֵּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כֻּלּוֹ כְּדַי הוּא לוֹ. נִקְרָא רֵעַ, אָהוּב, אוֹהֵב אֶת הַמָּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת, מְשַׂמֵּחַ אֶת הַמָּקוֹם, מְשַׂמֵּחַ אֶת הַבְּרִיּוֹת. וּמַלְבַּשְׁתּוֹ עֲנָוָה וְיִרְאָה, וּמַכְשַׁרְתּוֹ לִהְיוֹת צַדִּיק וְחָסִיד וְיָשָׁר וְנֶאֱמָן, וּמְרַחַקְתּוֹ מִן הַחֵטְא, וּמְקָרַבְתּוֹ לִידֵי זְכוּת, וְנֶהֱנִין מִמֶּנּוּ עֵצָה וְתוּשִׁיָּה בִּינָה וּגְבוּרָה, שֶׁנֶּאֱמַר (משלי ח) לִי עֵצָה וְתוּשִׁיָּה אֲנִי ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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

59 **לשם התורה עצמה**

Tanya, chapter 5, explains that when a person grasps a law of the Torah, his intellect encompasses it and is encompassed by it, a wondrous union with G-d's wisdom and will.

KEHOT'S NOTE

ראה תניא פרק ה.

60 **ולכן נק׳ התורה שלום**

The note refers to this lexicon of Kabbalistic terms, under "peace," for the Torah being called "peace."

KEHOT'S NOTE

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51 **לחבר בחי׳ י״ה**

The note refers there on the joining of the yud and the hei through the Torah.

KEHOT'S NOTE

ראה אוה״ת שמע״צ ע׳ א׳תרפה.

52 **או יחזיק במעוזי**

"Or let him take hold of My strength, that he may make peace for Me; peace he shall make for Me." The Talmud brings this verse as the proof that Torah study makes peace above and below; the Alter Rebbe reads "for Me" as peace within the Name itself.

Isaiah 27:5 ישעיהו כ״ז:ה׳

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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KEHOT'S NOTE

ישע׳ כז, ה.

53 **דאורייתא מחכמה נפקת**

The Zohar records the teaching that "the Torah comes forth from the supernal Chochmah"; another view there says from Binah, and Rabbi Yehudah says it is included of Chochmah and Binah.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ״א:שע״ח-כ״ב:שפ״ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

54 **כל הקורא ושונה**

The note refers to the notes there on the saying that the Holy One reads and studies opposite one who studies.

KEHOT'S NOTE

תדא״ר פ׳ י״ח. וראה בסה״מ תרנ״ט ע׳ פא בהערות.

55 **כל הקורא ושונה הקב״ה קורא**

The passage cites this saying and explains that the Holy One's "reading and studying opposite him" is the revelation of the Infinite Light within Chochmah, which in itself is beyond comparison with Chochmah: a revelation of the inner dimension, as the inner life-force is revealed in the brain.

KEHOT'S NOTE

תדא״ר רפי״ח. ועי׳ די״ה אלה פקודי פ״ב (ג, ב) [כ]. יל״ש איכה רמז תתרלד (בשינוי לי קצת).

56 **כל הקורא ושונה הקב״ה קורא ושונה כנגדו**

"Every Torah scholar who sits and reads and studies and engages in Torah, the Holy One, blessed be He, sits oppo-

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

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66 **אורייתא מחכי׳ נפקת**

Kehot's note points to Zohar II, 121b for these words.

Zohar II, 121b זח״ב קכא,

KEHOT'S NOTE

זח״ב קכא, ב. פה, א.

67 Kehot's note points to Genesis 12:1–17:27 for these words.

Genesis 12:1–17:27 בראשית י״ב:א׳-י״ז:כ״ז

PARAGRAPH 7

68 **לך ה׳ הגדולה והגבורה**

"Yours, Havayah, are the greatness and the might and the beauty and the victory and the splendor, for all that is in heaven and on earth." Its six terms are read as the six emotive Sefiros.

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

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

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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KEHOT'S NOTE

דה״א כט, י״א.

69 **וכמ״ש בזהר**

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

KEHOT'S NOTE

ח״א (נג, א). [כ].

70 **דאית ימינא ואית שמאלא לעילא בסטרא דקדושה**

The Zohar says there is a right above and a right below, a left above and a left below: a left above, in supernal holiness, that arouses love, and a left below that separates the love above.

Zohar, Bereshit 89:298–310 ספר הזהר, בראשית פ״ט:רצ״ח-ש״י

To speak more esoterically: there is a Right above and there is a Right below; there is a Left above and there is a Left below. There is a Right above in the realm of supernal holiness, and there is a Right below located in the "other side". There is a Left above in the realm of supernal holiness to procure indulgence for the moon, so as to link her to the holy place and enable her to shine. There is a Left below which estranges the upper realm from …

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

ראה ערה״כ לבעל סה״ד ע׳ שלום. ובבמדב״ר פי״א ז: שלא נמשלה התורה אלא בשלום. ובמדרש לקח טוב ר״פ קדושים: אין שלום אלא תורה — לקו״ש ח״כ ע׳ 180.

61 **נק׳ התורה שלום**

Among its praises of peace, the Midrash says, "You find that the Torah was compared only to peace, as it says, 'and all her paths are peace.'" Cited in the Kehot note for the Torah being called "peace."

Bamidbar Rabbah 11:7 במדבר רבה י״א:ז׳

62 **תרי״ג מצות . . תר״ך עמודי אור**

The passage explains that a sin extinguishes the light of a mitzvah but not the Torah, because the Torah's source is the Thirteen Attributes of Mercy: the 613 commandments of the Torah and the seven of the Rabbis, 620 in all, are the 620 pillars of light, the sources of mercy and forgiveness.

KEHOT'S NOTE

ראה פרדס ש״ח, פי״ג. ועל״ק ראה (כ, ב). ולעיל בחקותי (מז, ב). ושי״נ. [כ].

63 **תרי״ג מצות דאורייתא עם ז׳ מצות דרבנן הם בחי׳ כתר תר״ך עמודי אור**

The Pardes writes that in the Sefirah of Keser there are 620 pillars of light, the numerical value of כתר, a teaching first revealed in the prayer of Rabbi Nechunia ben HaKanah.

Pardes Rimmonim 8:5–6 פרדס רמונים ח׳:ה׳-ו׳

אחר שנתעסקנו בפרקים הקודמים בענין הכתר, נבוא בפרק זה לבאר שני הנאצלים ממנו והם חכמה ובינה. ובענין מהותם אם הם דין או רחמים נחלקו המפרשים. יש מש״כ כי החכמה בערך הכתר יש בה קצת דין ובערך בינה היא רחמים, וענין זה נבאר בו לפנים. ויש שכתב שהיא רחמים פשוטים והדין הוא מבינה ולמטה. וי״מ שכתבו הפך ואמרו שהבינה רחמים והחכמה דין והיא סברא זרה תכלית הזרות. וז״ל כשעלה הרצון והמחשבה להבראות העולם אותו הרצון והחפץ הוא גלוי הדבר ואותו הרצון כנוהו המקובלים בלשון מחשבה וכשנאצלה אותה המחשבה נתפרסמה עוקץ של …

Pardes Rimonim (Public Domain)

64 **בד״ה אחרי ה׳**

The passage speaks of the two aspects of right and left, and cites the Midrash on "After Havayah your G-d shall you walk… and to Him shall you cleave," which answers that one should first plant, that is, draw the Tree of Life into the earth.

KEHOT'S NOTE

לקו״ת פ׳ ראה כ, ב.

65 **אחרי הוי׳ אלקיכם תלכו**

"After Havayah your G-d shall you walk, and Him shall you fear, and His commandments shall you keep, and to His voice shall you listen." The verse of the discourse the text refers to.

Deuteronomy 13:5 דברים י״ג:ה׳

אַחֲרֵי ה׳ אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

71 **נהר דינור נמשך**

Asked where the river of fire issues from, the Talmud answers, “From the sweat of the Chayos.” The maamar compares this to Gehinnom coming into being from the dross of the Gevuros.

Chagigah 13b:13–14 חגיגה י״ג ב:י״ג-י״ד

תַּנְיָא, רַבִּי אוֹמֵר מִשּׁוּם אַבָּא יוֹסֵי בֶּן דּוֹסַאי: ״אֶלֶף אַלְפִּין יְשַׁמְּשׁוּנֵיהּ״ — מִסְפַּר גְּדוּד אֶחָד, ״וְרִבְבָתַיִם אֵין מִסְפָּר״. וְרַבִּי יִרְמְיָה בַּר אַבָּא אָמַר: ״אֶלֶף אַלְפִּין יְשַׁמְּשׁוּנֵיהּ״, לִנְהַר דִּינוּר, שֶׁנֶּאֱמַר: ״נְהַר דִּינוּר נָגֵד וְנָפַק מִן קֳדָמוֹהִי אֶלֶף אַלְפִּין יְשַׁמְּשׁוּנֵיהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן״. מֵהֵיכָן נָפֵיק? מִזֵּיעָתָן שֶׁל חַיּוֹת. וּלְהֵיכָן שָׁפִיךְ? אָמַר רַב זוּטְרָא בַּר טוֹבִיָּה אָמַר רַב: עַל רֹאשׁ רְשָׁעִים בְּגֵיהִנָּם, שֶׁנֶּאֱמַר: ״הִנֵּה סַעֲרַת ה׳ חֵמָה יָצָאָה וְסַעַר מִתְחוֹלֵל עַל רֹאשׁ רְשָׁעִים יָחוּל״. ...

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KEHOT’S NOTE

חגיגה יג, ב.

72 **זאת חקת התורה**

The note locates the reference in the text: chapter 2 of the discourse “This is the statute of the Torah” in Parshas Chukas, and chapter 3 of its Biur (explanation).

KEHOT’S NOTE

בפ״ב. ובביאור שם פ״ג. [כ].

73 **זאת חקת התורה**

“This is the statute of the Torah which Havayah commanded.” The opening of the laws of the red heifer in Parshas Chukas, the verse of the discourse the text refers to.

Numbers 19:2 במדבר י״ט:ב׳

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה׳ לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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74 **שמאלא אתכליל בימינא**

In Parshas Korach, the Zohar teaches that a person must include the left in the right, so that all his deeds are included in the right, citing “Your right hand, Havayah, is glorious in power.”

Zohar, Korach 7:29–8:37 ספר הזהר, קרח ז׳:כ״ט-ח׳:ל״ז

Thus we interpret, “all that thy hand findeth to do” of the left, and “that do with thy might” of the right. When a man is careful that all his acts should be towards the right side, and that he should include the left in the right, then G-d dwells within him in this world and brings him into the next world.

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75 **שמאלא אתכליל בימינא**

The Zohar says the wicked cause a flaw above, in that the left is not included in the right and the evil inclination is not included in the good inclination, because of people’s sins.

Zohar, Vaera 9:82–10:93 ספר הזהר, וארא ט׳:פ״ב-י׳:צ״ג

He also said that sinners impair the supernal world by causing a separation between the ” Right” and the “Left”. They really cause harm only to themselves, as it is written, “He (Israel) hath corrupted himself (lo) that they are not (lo) his children; it is their blemish ” (Deut. 32, 5). “Lo” (himself), and “lo” (not), in this verse suggest that they both cause and cause not: they cause, i.e. prevent the descent of blessings from above, as it is written: “and then the L-rd’s wrath be kindled against ...

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

76 **בזהר ר״פ קרח**

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

KEHOT’S NOTE

ושם (קעח, א) וזח״ב (כו, ב).

77 **תורת חסד**

“She opens her mouth with wisdom, and a Torah of kindness is on her tongue.” The source of the description of the Torah as “a Torah of kindness.”

Proverbs 31:26 משלי ל״א:כ״ו

פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת חֶסֶד עַל־לְשׁוֹנָהּ׃

She openeth her mouth with wisdom; And the law of kindness is on her tongue.

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KEHOT’S NOTE

משלי לא, כו.

78 **ימינך ה׳ נאדרי בכח**

“Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy.” From the Song at the Sea: power (Gevurah) in the right hand, and the enemy defeated through it.

Exodus 15:6 שמות ט״ו:ו׳

יְמִינְךָ ה׳ נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ ה׳ תִּרְעַץ אוֹיֵב׃

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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KEHOT’S NOTE

שמות טו, ו.

PARAGRAPH 8

79 **כל חייבי כריתות . . נפטרו ידי כריתתן**

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

KEHOT’S NOTE

מכות פ״ג, מט״ו.

80 **כל חייבי כריתות שלקו נפטרו ידי כריתתן**

“All those liable to kares who were flogged are released from their kares,” as it says, “and your brother be degraded before your eyes”: once he is flogged, he is your broth-

er. Cited to show that a punishment of the Torah repairs the sinner.

Mishnah Makkot 3:15 משנה מכות ג׳:ט״ו

כָּל חַיָּבֵי כָרְתוֹת שֶׁלָּקוּ, נִפְטְרוּ יְדֵי כָרְתָתָן, שֶׁנֶּאֱמַר (דברים כה) וְנִקְלָה אָחִיךָ לְעֵינֶיךָ, כְּשֶׁלָּקָה הֲרֵי הוּא כְאָחִיךָ, דִּבְרֵי רַבִּי חֲנַנְיָא בֶּן גַּמְלִיאֵל. אָמַר רַבִּי חֲנַנְיָא בֶּן גַּמְלִיאֵל, מָה אִם הָעוֹבֵר עֲבֵרָה אַחַת, נוֹטֵל נַפְשׁוֹ עָלֶיהָ, הָעוֹשֶׂה מִצְוָה אַחַת, עַל אַחַת כַּמָּה וְכַמָּה שֶׁתִּנָּתֵן לוֹ נַפְשׁוֹ. רַבִּי שִׁמְעוֹן אוֹמֵר, מִמְּקוֹמוֹ הוּא לָמֵד, שֶׁנֶּאֱמַר (ויקרא יח) וְנִכְרְתוּ הַנְּפָשׁוֹת הָעֹשׂת וְגוֹ', וְאוֹמֵר (שם) אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם. הָא, כָּל הַיּוֹשֵׁב וְלֹא עָבַר עֲבֵרָה, נוֹתְנִין לוֹ שָׂכָר כְּעוֹשֶׂה ...

All who have incurred [the penalty of] kareth, on being flogged are exempt from their punishment of kareth, for it says, "[He may be given up to forty lashes, but not more] ... lest your brother shall be dishonored before your eyes" (Deut. 25;3) once he has been lashed he is [considered] "your brother", the words of Rabbi Hananiah ben Gamaliel. Rabbi Hananiah ben Gamaliel said: "Just as one who transgresses one transgression forfeits his life, how much more does one who performs one commandment have his life granted him." ...

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

81 **יעכרך ה׳ היום הזה**

"And Joshua said: Why have you troubled us? Havayah will trouble you this day." Said to Achan before his execution.

Joshua 7:25 יהושע ז׳:כ״ה

וַיֹּאמֶר יְהוֹשֻׁעַ מֶה עֲכַרְתָּנוּ יַעְכָּרְךָ ה׳ בַּיּוֹם הַזֶּה וַיִּרְגְּמוּ אֹתוֹ כָל־יִשְׂרָאֵל אֶבֶן וַיִּשְׂרְפוּ אֹתָם בָּאֵשׁ וַיִּסְקְלוּ אֹתָם בָּאֲבָנִים:

And Joshua said: 'Why hast thou troubled us? the L-RD shall trouble thee this day.' And all Israel stoned him with stones; and they burned them with fire, and stoned them with stones.

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82 **ארז״ל גבי עכן . . לעוה״ב**

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

KEHOT'S NOTE

סנהדרין פ״ו, מ״ב.

83 **העונש זהו לתקן נפשו**

The passage explains the fear of sin: evil is more bitter than death, and the judgment that comes upon the sinner from the "throne of judgment" is like a remedy for him, "better that he be judged and come to the World to Come." So the purpose of that judgment is kindness and not vengeance, "as is explained in the discourse Hechaltzu me'itchem," that is, in this maamar.

KEHOT'S NOTE

ראה לעיל פ׳ קרח נג, ד. לקו״ש חכ״ב ע׳ 71 מציין גם לכוזרי מאמר שני פמ״ד. עיקרים מאמר רביעי פ׳ לח. וראה שיחת ש״פ ויחי תנש״א סעיף ה.

84 **את החיים ואת הטוב**

"See, I have set before you this day life and good, and death and evil." Evil is listed after death, as something worse.

Deuteronomy 30:15 דברים ל׳:ט״ו

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע:

See, I have set before thee this day life and good, and death and evil,

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KEHOT'S NOTE

דברים ל, טו.

85 **ויקח קרח**

"And Korach, the son of Yitzhar, took...." The opening of Parshas Korach, the verse of the discourse the text refers to.

Numbers 16:1 במדבר ט״ז:א׳

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן:

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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86 **דור המבול . . הפלגה**

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

KEHOT'S NOTE

סנהדרין פ״ו, מ״ג.

87 **דור המבול אין להם חלק לעוה״ב וכו׳ וכן בדור הפלגה**

"The generation of the Flood have no share in the World to Come, nor will they stand in judgment," and likewise "the generation of the Dispersion have no share in the World to Come." An example of punishment before the Torah that did not repair the sinner.

Mishnah Sanhedrin 10:3 משנה סנהדרין י׳:ג׳

דּוֹר הַמַּבּוּל אֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא וְאֵין עוֹמְדִין בַּדִּין, שֶׁנֶּאֱמַר (בראשית ו) לֹא יָדוֹן רוּחִי בָאָדָם לְעֹלָם, לֹא דִין וְלֹא רוּחַ. דּוֹר הַפַּלָּגָה אֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר (בראשית יא) וַיָּפֶץ ה׳ אֹתָם מִשָּׁם עַל פְּנֵי כָל הָאָרֶץ. וַיָּפֶץ ה׳ אֹתָם, בָּעוֹלָם הַזֶּה. וּמִשָּׁם הֱפִיצָם ה׳, לָעוֹלָם הַבָּא. אַנְשֵׁי סְדוֹם אֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר (שם יג) וְאַנְשֵׁי סְדֹם רָעִים וְחַטָּאִים לַה׳ מְאֹד. רָעִים בָּעוֹלָם הַזֶּה. וְחַטָּאִים, לָעוֹלָם הַבָּא. אֲבָל עוֹמְדִין בַּדִּין. רַבִּי נְחֶמְיָה אוֹמֵר, אֵלּוּ וָאֵלּוּ אֵין עוֹמְדִין ...

The generation of the flood has no portion in the world to come, nor will they stand at the [last] judgment, as it says, "[And the L-rd said,] my spirit will not always enter into judgment with man" (Genesis 6:3), [meaning] there will be neither judgment nor [my] spirit for them. The generation of the dispersion have no portion in the world to come, as it says, "So the L-rd scattered them from there upon the face of all the earth" (Genesis 11:8): "So the lord scattered them", refers to ...

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was given as white fire engraved with black fire, as it is written, “From His right hand, a fiery law for them.”

Jerusalem Talmud Shekalim 6:1 תלמוד ירושלמי שקלים ו׳:א׳

92 **אנכי ולא יהי׳ לך**

The words here quote Exodus 20:2; the passage is shown below.

Exodus 20:2 שמות כ׳:ב׳

אָנֹכִי ה׳ אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

שמות כ, ב-ג.

93 **אנכי ולא יהיה לך**

“I am Havayah your G-d, who brought you out of the land of Egypt… You shall have no other gods before Me.” The first two of the Ten Commandments, the source of Chesed and Gevurah.

Exodus 20:2–3 שמות כ׳:ב׳-ג׳

אָנֹכִי ה׳ אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃ לֹא־יִהְיֶה־לְךָ אֱלֹקִים אֲחֵרִים עַל־פָּנָי׃

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

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94 **יעכרך ה׳ היום הזה היום אתה עכור ואי אתה עכור לעוה״ב**

The Mishnah learns from Joshua’s words to Achan, “Havayah will trouble you this day,” that his confession atoned for him: “this day you are troubled, but you are not troubled in the World to Come.”

Mishnah Sanhedrin 6:2 משנה סנהדרין ו׳:ב׳

… וּמִנַּיִן שֶׁכָּפַר לוֹ וִדּוּיוֹ, שֶׁנֶּאֱמַר (שם) וַיֹּאמֶר יְהוֹשֻׁעַ מָה עֲכַרְתָּנוּ יַעְכָּרְךָ ה׳ בַּיּוֹם הַזֶּה. הַיּוֹם הַזֶּה אַתָּה עָכוּר, וְאִי אַתָּה עָכוּר לָעוֹלָם הַבָּא. וְאִם אֵינוֹ יוֹדֵעַ לְהִתְוַדּוֹת, אוֹמְרִים לוֹ, אֱמֹר תְּהֵא מִיתָתִי כַּפָּרָה עַל כָּל עֲוֹנוֹתָי. רַבִּי יְהוּדָה אוֹמֵר, אִם הָיָה יוֹדֵעַ שֶׁהוּא מְזֻמָּם, אוֹמֵר תְּהֵא מִיתָתִי כַּפָּרָה עַל כָּל עֲוֹנוֹתַי חוּץ מֵעָוֹן זֶה. אָמְרוּ לוֹ, אִם כֵּן, יְהוּ כָל אָדָם אוֹמְרִים כָּךְ כְּדֵי לְנַקּוֹת אֶת עַצְמָן׃

When he is about ten cubits away from the place of stoning, they say to him, ‘confess’, for such is the practice of all who are executed, that they [first] confess, for he who confesses has a portion in the world to come. For so we find in the case of Achan, that Joshua said to him, “My son, pay honor to the L-rd, the G-d of Israel, and make confession to him. [Tell me what you have done, do not hold anything back from me.]” And Achan answered Joshua …

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88 **מימינו אש דת למו**

“Havayah came from Sinai… from His right hand, a fiery law for them.” The Torah comes from the right, Chesed, yet as fire, Gevurah.

Deuteronomy 33:2 דברים ל״ג:ב׳

וַיֹּאמַר ה׳ מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

89 **אש שחורה ע״ג אש לבנה**

the passage shares nothing with the note

KEHOT'S NOTE

ראה ירוש׳ שקלים ו, א. הובא ברש״י דברים שם. ע״ל (בחקותי מח, ג). ושי״נ. [כ].

90 **אש שחורה ע״ג אש לבנה**

Rashi explains “a fiery law”: the Torah was written before Him from of old in black fire upon white fire, and He gave it to them on the Tablets, written by His right hand.

Rashi on Deuteronomy 33:7–8 רש״י על דברים ל״ג:ז׳-ח׳

וזאת ליהודה. סָמַךְ יְהוּדָה לִרְאוּבֵן מִפְּנֵי שֶׁשְּׁנֵיהֶם הוֹדוּ עַל קִלְקוּל שֶׁבְּיָדָם, שֶׁנֶּאֱמַר ״אֲשֶׁר חֲכָמִים יַגִּידוּ וְגוֹ׳ לָהֶם לְבַדָּם וְגוֹ׳ וְלֹא עָבַר זָר בְּתוֹכָם״ (איוב ט״ו); וְעוֹד פֵּרְשׁוּ רַבּוֹתֵינוּ שֶׁכָּל אַרְבָּעִים שָׁנָה שֶׁהָיוּ יִשְׂרָאֵל בַּמִּדְבָּר הָיוּ עַצְמוֹת יְהוּדָה מִתְגַּלְגְּלִין בָּאָרוֹן מִפְּנֵי נִדּוּי שֶׁקִּבֵּל עָלָיו, שֶׁנֶּאֱמַר ״וְחָטָאתִי לְאָבִי כָּל הַיָּמִים״ (בראשית מ״ד), אָמַר מֹשֶׁה מִי גָּרַם לִרְאוּבֵן שֶׁיּוֹדֶה? יְהוּדָה וְכוּ׳ (סוטה ז׳): שמע ה׳ קול יהודה. תְּפִלַּת דָּוִד וּשְׁלֹמֹה וְאָסָא מִפְּנֵי הַכּוֹשִׁים, וַיְהוֹשָׁפָט מִפְּנֵי …

וזאת ליהודה AND THIS IS FOR JUDAH — He mentioned Judah immediately after Reuben because both of them made confession of the wrong that was theirs, as it is said, (Job 15:18-15:19) “Because wise men have told their sins … unto them alone [the land was given] and no stranger passed amidst them”. Further our Rabbis explained that during the whole forty years that Israel was in the wilderness Judah's bones were moving about in his coffin because of the excommunication that he had invoked upon himself, as it is …

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

91 **אש שחורה ע״ג אש לבנה**

Rabbi Pinchas says in the name of Reish Lakish that the Torah which the Holy One, blessed be He, gave to Moshe

PARAGRAPH 9

95 **ורב חסד נוטה כלפי חסד**

> "Havayah, Havayah, G-d, merciful and gracious, slow to anger and abundant in kindness and truth." From the Thirteen Attributes of Mercy.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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Rosh Hashanah 17a:2–3 ראש השנה י״ז א:ב׳-ג׳

בֵּית הִלֵּל אוֹמְרִים: ״וְרַב חֶסֶד״ — מַשֶּׁה כְּלַפֵּי חֶסֶד. וַעֲלֵיהֶם אָמַר דָּוִד: ״אָהַבְתִּי כִּי יִשְׁמַע ה׳ אֶת קוֹלִי״, וַעֲלֵיהֶם אָמַר דָּוִד כָּל הַפָּרָשָׁה כּוּלָּהּ — ״דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ״. פּוֹשְׁעֵי יִשְׂרָאֵל בְּגוּפָן, וּפוֹשְׁעֵי אוּמּוֹת הָעוֹלָם בְּגוּפָן — יוֹרְדִין לְגֵיהִנֹּם וְנִידּוֹנִין בָּהּ שְׁנֵים עָשָׂר חֹדֶשׁ. לְאַחַר שְׁנֵים עָשָׂר חֹדֶשׁ — גּוּפָן כָּלֶה, וְנִשְׁמָתָן נִשְׂרֶפֶת, וְרוּחַ מְפַזַּרְתָּן תַּחַת כַּפּוֹת רַגְלֵי צַדִּיקִים, שֶׁנֶּאֱמַר: ״וְעָסוֹתֶם רְשָׁעִים כִּי יִהְיוּ אֵפֶר תַּחַת כַּפּוֹת רַגְלֵיכֶם״.

Both the sinners of Israel and the sinners of the nations of the world descend bodily to Gehinnom and are judged there for twelve months. After twelve months their bodies are consumed and their souls burnt and the wind scatters them under the feet of the righteous, as it says "And you shall crush the wicked, for they will be as ash under the soles of your feet…" (Malachi 3:21)

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KEHOT'S NOTE

שמות לד, ו. ר״ה יז, א.

96 **שלום יעשה לי**

> "Or let him take hold of My strength, that he may make peace for Me; peace he shall make for Me." The second half of the verse, read as the union of the attributes within the Name.

Isaiah 27:5 ישעיהו כ״ז:ה׳

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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97 **איהו וגרמוהי חד**

> The Tikkunei Zohar says that in the ten Sefiros of Atzilus "He and His vessels are one" and "He and His life-forces are one." Here it describes the complete union of Chesed and Gevurah.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג׳ ב:ט׳-י׳

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹי חַד בְּהוֹן, מַה דְּלָאו הָכִי בְּעֶשֶׂר סְפִירוֹת דְּבְרִיאָה, דְּלָאו אִינּוּן וְחַיֵּיהוֹן חַד, לָאו אִינּוּן וְגַרְמֵיהוֹן חַד. וְעַלַּת עַל כֻּלָּא הוּא נָהִיר (נ״א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דְּרָקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 10

98 **וכמ״ש במ״א בפסוק ולא אבה**

> The discourse there, on "But Havayah your G-d would not listen to Bilaam," asks what is so wondrous in G-d's not heeding a wicked man like Bilaam, and why the curse had to be turned into a blessing.

KEHOT'S NOTE

לקו״ת תצא לח, ג.

99 **ולא אבה הוי׳ אלקיך לשמוע אל בלעם**

> "But Havayah your G-d would not listen to Bilaam, and Havayah your G-d turned the curse into a blessing for you, because Havayah your G-d loves you." The verse of the discourse the text refers to.

Deuteronomy 23:6 דברים כ״ג:ו׳

וְלֹא־אָבָה ה׳ אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה׳ אֱלֹקֶיךָ לְךָ אֶת־הַקְלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה׳ אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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100 **כי שם ה׳ נקרא עליך**

> "And all the peoples of the earth shall see that the Name of Havayah is called upon you, and they shall fear you." Read as the Name Havayah within the Jewish soul.

Deuteronomy 28:10 דברים כ״ח:י׳

וְרָאוּ כָל־עַמֵּי הָאָרֶץ כִּי שֵׁם ה׳ נִקְרָא עָלֶיךָ וְיָרְאוּ מִמֶּךָּ׃

And all the peoples of the earth shall see that the name of the L-RD is called upon thee; and they shall be afraid of thee.

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KEHOT'S NOTE

דברים כח, י׳.

101 **חכמה מוחא ובינה ליבא**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

102 **חכמה מוחא ובינה ליבא וכמאמר הלב מבין**

> In Elijah's discourse (Pasach Eliyahu), the Sefiros are described as the limbs of a body: "Chochmah is the brain, the thought within; Binah is the heart, and with it the heart understands."

Tikkunei Zohar 17a:17–19 תקוני הזהר י״ז א:י״ז-י״ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ״א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח

אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ״א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 11

103 **שלגדולתו אין חקר**

> "Great is Havayah and highly praised, and His greatness is unsearchable." The contemplation of G-d's greatness that produces bittul.

Psalms 145:3 תהילים קמ״ה:ג׳

גָּדוֹל ה׳ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

104 **וכולא קמיה כלא חשיב**

> The Zohar says the essential awe of G-d is to fear Him because He is great and rules over all, and all before Him are considered as nothing.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ׳:קפ״ח-כ״ב:קצ״ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

PARAGRAPH 12

105 **והאיש משה ענו מאד**

> "And the man Moshe was very humble, more than any man on the face of the earth." Moshe's humility is traced to Chochmah.

Numbers 12:3 במדבר י״ב:ג׳

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃

Now the man Moses was very meek, above all the men that were upon the face of the earth.—

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KEHOT'S NOTE

במדבר יב, ג.

106 **ראשית חכמה יראת ה׳**

> "The beginning of wisdom is the awe of Havayah." Read as awe deriving from Chochmah.

Psalms 111:10 תהילים קי״א:י׳

רֵאשִׁית חָכְמָה יִרְאַת ה׳ שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד׃

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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KEHOT'S NOTE

תהלים קיא, י.

107 **בחכמה יסד ארץ**

> "Havayah founded the earth with wisdom; He established the heavens with understanding." The first half is applied here to Chochmah founding the "earth," Malchus.

Proverbs 3:19 משלי ג׳:י״ט

ה׳ בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

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

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KEHOT'S NOTE

משלי ג, יט.

108 **אבא יסד ברתא**

> Kehot's note points to Zohar III, 256b for these words.

Zohar III, 256b זח״ג רנו, ב

KEHOT'S NOTE

זח״ג רנו, ב. זח״ג (רנח, א). שם (רמח, א. רנו סע״ב). תי״ז (תכ״א סו, ב). ושם (תס״ט קה, ב. קו, ב) ד׳ זיטאמיר. [כ].

109 **אבא יסד ברתא**

> Expounding Proverbs 3:19, the Zohar says: "With wisdom He founded the earth": Chochmah is Abba, and the earth is the Daughter; "He established the heavens" is the Son, with Imma, who is Tevunah.

Zohar, Pinchas 100:676–102:682 ספר הזהר, פנחס ק׳:תער״ו-ק״ב:תרפ״ב

110 **אשה יראת ה׳**

> "Grace is deceitful and beauty is vain; a woman who fears Havayah, she shall be praised." Here a name of the Daughter, Malchus.

Proverbs 31:30 משלי ל״א:ל׳

שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־ה׳ הִיא תִתְהַלָּל׃

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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KEHOT'S NOTE

משלי לא, ל.

PARAGRAPH 13

111 **העצמות נמשכים מן המוח**

> The passage cites the books of anatomy that the bones come from the brain and the flesh from the blood whose seat is in the heart, the seat of love and awe.

Niddah 31a:9 נדה ל״א א:ט׳

תָּנוּ רַבָּנָן: שְׁלֹשָׁה שׁוּתָּפִין יֵשׁ בָּאָדָם — הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ. אָבִיו מַזְרִיעַ הַלּוֹבָן, שֶׁמִּמֶּנּוּ עֲצָמוֹת, וְגִידִים, וְצִפָּרְנַיִם, וּמוֹחַ שֶׁבְּרֹאשׁוֹ, וְלוֹבָן שֶׁבָּעַיִן. אִמּוֹ מַזְרַעַת אוֹדֶם, שֶׁמִּמֶּנּוּ עוֹר, וּבָשָׂר, וּשְׂעָרוֹת, וְשָׁחוֹר שֶׁבָּעַיִן. וְהַקָּדוֹשׁ בָּרוּךְ הוּא נוֹתֵן בּוֹ רוּחַ, וּנְשָׁמָה, וּקְלַסְתֵּר פָּנִים, וּרְאִיַּית הָעַיִן, וּשְׁמִיעַת הָאוֹזֶן, וְדִבּוּר פֶּה, וְהִלּוּךְ רַגְלַיִם, וּבִינָה, וְהַשְׂכֵּל.

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KEHOT'S NOTE

ראה נדה לא, א. ראה לעיל פ׳ פנחס עז, ד.

112 **רשפי אש**

"For love is strong as death…; its flashes are flashes of fire, a flame of Yah." The image for the heart's fiery love.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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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113 **מקרב איש ולב עמוק**

"…the inward part of a man and a deep heart." The phrase is borrowed for the inner depths from which the heart's love rises.

Psalms 64:7 תהילים ס״ד:ז׳

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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114 **כונן שמים בתבונה**

"Havayah founded the earth with wisdom; He established the heavens with understanding." The second half of the verse, applied to the fire of the heart coming from Tevunah.

Proverbs 3:19 משלי ג׳:י״ט

ה׳ בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

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

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KEHOT'S NOTE

משלי ג, יט.

115 **ויגבה לבו בדרכי ה׳**

Said of King Yehoshafat: "His heart was lifted up in the ways of Havayah." A holy boldness in the service of G-d.

II Chronicles 17:6 דברי הימים ב י״ז:ו׳

וַיִּגְבַּהּ לִבּוֹ בְּדַרְכֵי ה׳ וְעוֹד הֵסִיר אֶת־הַבָּמוֹת וְאֶת־הָאֲשֵׁרִים מִיהוּדָה׃

And his heart was lifted up in the ways of the L-RD; and furthermore he took away the high places and the Asherim out of Judah.

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KEHOT'S NOTE

דה״ב יז, ו.

116 **ואתהלכה ברחבה**

"And I will walk in a broad place, for I have sought Your precepts." The expansiveness of the heart.

Psalms 119:45 תהילים קי״ט:מ״ה

וְאֶתְהַלְּכָה בָרְחָבָה כִּי פִקֻּדֶיךָ דָרָשְׁתִּי׃

And I will walk at ease, for I have sought Thy precepts;

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KEHOT'S NOTE

תהלים קיט, מה.

117 **לבי ובשרי ירננו**

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

KEHOT'S NOTE

שם פד, ג.

118 **לבי ובשרי ירננו**

"My soul longs, even faints, for the courts of Havayah; my heart and my flesh sing for joy to the living G-d." Heart and flesh together.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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PARAGRAPH 14

119 **בחכמה יסד ארץ**

"Havayah founded the earth with wisdom." Here the earth stands for action, which Chochmah grounds.

Proverbs 3:19 משלי ג׳:י״ט

ה׳ בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

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

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PARAGRAPH 15

120 **מוח שליט על הלב**

The Zohar says that remembering is in the brain, which rides upon and rules over the heart, and the heart rules over the liver.

Zohar III, 224a זח״ג רכד, א

KEHOT'S NOTE

ראה זח״ג רכד, א.

121 **אם רץ לבך**

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

KEHOT'S NOTE

ס״י פ״א, מ״ח.

122 **אם רץ לבך**

"And if your heart runs, return to the place; for so it is said, 'And the Chayos ran and returned.'" The source of

the pair ratzo and shov, running and returning.

Sefer Yetzirah 1:8 ספר יצירה א׳:ח׳

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

123 **ת״ח צ״ל בו שמינית שבשמינית**

Rav Chiya bar Ashi says in the name of Rav that a Torah scholar should have an eighth of an eighth of pride. Cited to show that even holy boldness must stay small beside humility.

Sotah 5a:16 סוטה ה׳ א׳:ט״ז

אָמַר רַב חִיָּיא בַּר אָשֵׁי אָמַר רַב: תַּלְמִיד חָכָם צָרִיךְ שֶׁיְּהֵא בּוֹ אֶחָד מִשְּׁמוֹנָה בְּשְׁמִינִית. אָמַר רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ: וּמַעֲטָרָא לֵיקוּם כִּי סָאסָא לְשׁוּבַלְתָּא. אָמַר רָבָא: בְּשַׁמְתָּא דְּאִית בֵּיקוּם, וּבְשַׁמְתָּא דְּלֵית בֵּיקוּם.

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KEHOT'S NOTE

סוטה ה, א.

124 **בד״ה יביאו לבוש מלכות**

The note locates the discourse beginning "Let them bring royal apparel" among the discourses on Megillas Esther in Torah Ohr.

KEHOT'S NOTE

בתו״א דרושים למגילת אסתר.

125 **יביאו לבוש מלכות**

"Let them bring royal apparel which the king has worn." The verse of the Torah Ohr discourse the text refers to.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:

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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126 **המתפלל צריך לכרוע . . איסר כנגד לבו**

On how far one bows in prayer: one view says until all the vertebrae of the spine protrude, and Ulla says, until an issar is seen opposite his heart. The Alter Rebbe reads issar as a binding of the mind to the heart.

Berakhot 28b:19–20 ברכות כ״ח ב׳:י״ט-כ׳

עוּלָּא אָמַר: עַד כְּדֵי שֶׁיִּרְאֶה אִיסָּר כְּנֶגֶד לִבּוֹ. רַבִּי חֲנִינָא אָמַר: כֵּיוָן שֶׁנַּעֲנַע רֹאשׁוֹ — שׁוּב אֵינוֹ צָרִיךְ. אָמַר רָבָא: וְהוּא דִּמְצַעַר נַפְשֵׁיהּ, וּמְחֲזֵי כְּמַאן דְּכָרַע. הֲנֵי תַּמְנֵי סָרֵי?! תְּשַׁסְרֵי הָווֹיְן!

'Ulla said : [He must bow] until he sees a ring [of flesh formed] opposite his heart. R. Hannina said : If he lowered his head, more than that is unnecessary. Raba said : That is so, if it gives him pain [to bow low] and he appears like one making obeisance. As to those eighteen benedictions — there are nineteen !

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

KEHOT'S NOTE

ברכות כח, ב. וראה ג״כ תו״א ח״ש טז, ב. ועוד.

127 **ואסרה איסר**

"If a woman makes a vow to Havayah and binds herself by a bond (ve'asrah issar)..." Here issar means a binding.

Numbers 30:4 במדבר ל׳:ד׳

וְאִשָּׁה כִּי־תִדֹּר נֶדֶר לַה׳ וְאָסְרָה אִסָּר בְּבֵית אָבִיהָ בִּנְעֲרֶיהָ:

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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KEHOT'S NOTE

במדבר ל, ד.

128 **וילוו עליך וישרתוך**

G-d tells Aharon to bring near the tribe of Levi, "that they may be joined to you and serve you." The Levites were subordinate to the Kohanim.

Numbers 18:2 במדבר י״ח:ב׳

וְגַם אֶת־אַחֶיךָ מַטֵּה לֵוִי שֵׁבֶט אָבִיךָ הַקְרֵב אִתָּךְ וְיִלָּווּ עָלֶיךָ וִישָׁרְתוּךָ וְאַתָּה וּבָנֶיךָ אִתָּךְ לִפְנֵי אֹהֶל הָעֵדֻת:

And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee, thou and thy sons with thee being before the tent of the testimony.

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KEHOT'S NOTE

במדבר יח, ב.

129 **העושה — וכמש״ל**

The note identifies "as explained above" as the end of the first section of this maamar, where the tip of the yud was explained as what joins the yud with the hei and makes peace between them.

KEHOT'S NOTE

סופ״א [כ].

130 **אליך ה׳ נפשי אשא**

"To You, Havayah, I lift up my soul." Read as the self-nullification of one who studies Torah.

Psalms 25:1 תהילים כ״ה:א׳

לְדָוִד אֵלֶיךָ ה׳ נַפְשִׁי אֶשָּׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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PARAGRAPH 16

131 **ובכל נפשך**

"And you shall love Havayah your G-d with all your heart and with all your soul and with all your might." Love that gives over the self.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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132 **אליך ה׳ נפשי אשא**

"To You, Havayah, I lift up my soul." The soul offered up to G-d.

Psalms 25:1 תהילים כ״ה:א׳

לְדָוִד אֵלֶיךָ ה׳ נַפְשִׁי אֶשָּׂא׃

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

133 **שאתה עתיד ליטלה ממני**

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

KEHOT'S NOTE

ברכת אלקי נשמה.

134 **שאתה עתיד ליטלה ממני**

On waking one says, "My G-d, the soul You placed in me is pure... and You will one day take it from me and return it to me in the Time to Come." The soul belongs to G-d.

Berakhot 60b:4 ברכות ס׳ ב:ד׳

כִּי מִתְעַר אוֹמֵר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה׳ אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה׳, הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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135 **בד״ה וידעת היום**

The note locates the discourse beginning "And you shall know this day" in Parshas Vaeschanan of Likkutei Torah.

KEHOT'S NOTE

לקו״ת פ׳ ואתחנן.

136 **וידעת היום**

"Know this day and take it to your heart that Havayah is G-d...." The verse of the discourse the text refers to.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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137 **שלום לרחוק**

"Peace, peace, to the one who is far and to the one who is near, says Havayah, and I will heal him." The verse of the discourse the text refers to.

Isaiah 57:19 ישעיהו נ״ז:י״ט

בוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה׳ וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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PARAGRAPH 17

138 **וענין השלום . . לאכללא שמאלא בימינא**

The note refers there on peace in the household below as including the left in the right.

KEHOT'S NOTE

ראה אוה״ת פ׳ יתרו ע׳ תשצא ואילך.

139 **ולכן נק׳ הנשמה בת כהן**

In the discourse of the Elder, the Zohar expounds the verse "And the daughter of a Kohen..." and says that the daughter of a Kohen is the supernal soul, the daughter of Avraham our father.

Zohar II, 95a זח״ב צה, א

KEHOT'S NOTE

זח״ב צה, א. ראה אגה״ק ס״י יב.

140 **פני שור מהשמאל**

"As for the likeness of their faces: the face of a man, and the face of a lion on the right for the four of them, and the face of an ox on the left for the four of them." Here the root of the animal soul.

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

PARAGRAPH 18

141 **יש כ״ח עתים**

Kehot's note points to Ecclesiastes 3:2 for these words.

Ecclesiastes 3:2 קהלת ג׳:ב׳

KEHOT'S NOTE

קהלת ג, ב ואילך.

142 **ואהיה אצלו אמון**

"And I was with Him as a nursling, and I was His delight day after day." Said of the Torah; the verse of the Biur the text refers to.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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143 **בכל לבבך בשני יצריך**

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

KEHOT'S NOTE

ברכות פ״ט, מ״ה.

144 **בכל לבבך בשני יצריך**

"With all your heart: with both your inclinations, the good inclination and the evil inclination." Even the evil inclination is to serve G-d.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יִצְרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאוֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכֻוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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145 **אין עוד**

"Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is nothing else." The contemplation that turns the evil inclination to love of G-d.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

146 **בחכמה אתבררו**

The Zohar describes how, at the very beginning, within Thought (Chochmah), the waste was sifted out and refined. The source of the principle that refinement comes through Chochmah.

Zohar II, 254b זח״ב רנד, ב

KEHOT'S NOTE

זח״ב רנד, ב.

147 **בביאור ע״פ מים רבים**

The passage explains that there are two kinds of Daas: the higher Daas, drawn from Keser, which joins and unites Chochmah and Binah and Chesed and Gevurah, and the lower Daas, which spreads within the emotions to draw into them the light of Chochmah and Binah.

KEHOT'S NOTE

תו״א יט, ב ואילך.

148 **מים רבים לא יוכלו לכבות את האהבה**

"Many waters cannot quench the love, nor can rivers drown it." The verse of the Biur the text refers to.

Song of Songs 8:7 שיר השירים ח׳:ז׳

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בָּאַהֲבָה בּוֹז יָבוּזוּ 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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149 **בד״ה וכל בניך**

The passage explains, following Tanya, chapter 41, that a person must combine the qualities of a son and of a servant: "all your children" is the son, while "your builders" is the servant, the yoke of Torah, a nullification of will above intellect.

KEHOT'S NOTE

לקו״ת פ׳ ראה כט, ד.

150 **וכל בניך**

"And all your children shall be taught of Havayah, and great shall be the peace of your children."

Isaiah 54:13 ישעיהו נ״ד:י״ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה׳ וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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151 **א"ת בניך אלא בוניך**

Rabbi Elazar says in the name of Rabbi Chanina that Torah scholars increase peace in the world, as it says, "And all your children shall be taught of Havayah, and great shall be the peace of your children": do not read "your children" but "your builders."

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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152 **והי' מעשה הצדקה שלום**

"And the work of charity shall be peace, and the service of charity, quietness and confidence forever." Charity makes peace below and above.

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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KEHOT'S NOTE

ישע' לב, יז. אגה"ק סי' יב.

PARAGRAPH 19

153 **והיה מעשה הצדקה שלום**

"And the work of charity shall be peace." The verse that opens the letter of Iggeres HaKodesh the text cites.

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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154 **בד"ה וכל העם רואים**

The passage explains that the 248 positive commandments are "water," Chassadim, through which the Infinite Light is drawn down below, yet they also contain "fire," Gevuros and limits: a sukkah higher than twenty cubits is invalid, and the threads of tzitzis must be whole.

KEHOT'S NOTE

תו"א עד, א. ובאוה"ת פ' יתרו ע' תשצא.

155 **וכל העם רואי' את הקולות**

"And all the people saw the voices and the flames." Said at the Giving of the Torah; the verse of the Torah Ohr discourse the text refers to.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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PARAGRAPH 20

156 **ממך הכל**

"For all comes from You, and from Your own hand we have given You." David's words when the people gave freely for the building of the Temple.

I Chronicles 29:14 דברי הימים א כ"ט:י"ד

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נַעְצֹר כֹּחַ לְהִתְנַדֵּב כָּזֹאת כִּי־מִמְּךָ הַכֹּל וּמִיָּדְךָ נָתַנּוּ לָךְ:

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

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KEHOT'S NOTE

דה"א כט, יד.

PARAGRAPH 22

157 **לכל מטות**

"A thousand per tribe, a thousand per tribe, for all the tribes of Israel, you shall send to the army." The wording "for all" is explained here.

Numbers 31:4 במדבר ל"א:ד'

אֶלֶף לַמַּטֶּה אֶלֶף לַמַּטֶּה לְכֹל מַטּוֹת יִשְׂרָאֵל תִּשְׁלְחוּ לַצָּבָא:

Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.'

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158 **ששם עלו שבטים**

"Where the tribes go up, the tribes of Yah, a testimony to Israel, to give thanks to the Name of Havayah." The tribes in their supernal root.

Psalms 122:4 תהילים קכ"ב:ד'

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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KEHOT'S NOTE

תהלים קכב, ד.

159 **נטיתי לבי לעשות חוקיך**

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

KEHOT'S NOTE

שם קיט, קיב.

160 **נטיתי לבי לעשות חקיך**

"I have inclined my heart to perform Your statutes forever, to the end." An inclining from below to above.

Psalms 119:112 תהילים קי״ט:קי״ב

נָטִיתִי לִבִּי לַעֲשׂוֹת חֻקֶּיךָ לְעוֹלָם עֵקֶב׃

I have inclined my heart to perform Thy statutes, for ever, at every step.

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161 **והנה פרח מטה אהרן**

"And behold, the staff of Aharon of the house of Levi had blossomed." The staff that blossomed in the Tent of Testimony.

Numbers 17:23 במדבר י״ז:כ״ג

וַיְהִי מִמָּחֳרָת וַיָּבֹא מֹשֶׁה אֶל־אֹהֶל הָעֵדוּת וְהִנֵּה פָּרַח מַטֵּה־אַהֲרֹן לְבֵית לֵוִי וַיֹּצֵא פֶּרַח וַיָּצ�somethingץ צִיץ וַיִּגְמֹל שְׁקֵדִים׃

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

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KEHOT'S NOTE

במדבר יז, כג.

162 **הרם את מטך**

"And you, lift up your staff and stretch out your hand over the sea and split it." G-d's words to Moshe at the sea.

Exodus 14:16 שמות י״ד:ט״ז

וְאַתָּה הָרֵם אֶת־מַטְּךָ וּנְטֵה אֶת־יָדְךָ עַל־הַיָּם וּבְקָעֵהוּ וְיָבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה׃

And lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.

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KEHOT'S NOTE

שמות יד, טז.

163 "Havayah, incline Your heavens and come down; touch the mountains, and they will smoke." An inclining from above to below.

Psalms 144:5 תהילים קמ״ד:ה׳

ה׳ הַט־שָׁמֶיךָ וְתֵרֵד גַּע בֶּהָרִים וְיֶעֱשָׁנוּ׃

O L-RD, bow Thy heavens, and come down; Touch the mountains, that they may smoke.

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PARAGRAPH 23

164 **ויהיו על מדין**

"Arm from among you men for the army, and let them be against Midian." Literally "over Midian," which the maamar reads as a light resting above Midian's root.

Numbers 31:3 במדבר ל״א:ג׳

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה׳ בְּמִדְיָן׃

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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165 **אמרו אליו כל**

"Take words with you and return to Havayah; say to Him: Forgive all iniquity and accept good." The words "say to Him, all" are read as a name of G-d, "All."

Hosea 14:3 הושע י״ד:ג׳

קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־ה׳ אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ׃

Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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KEHOT'S NOTE

הושע יד, ג.

166 **ועמ״ש בד״ה הן עם אחד ושפה אחת**

The discourse there, on "Behold, they are one people and they all have one language," asks how anything could be beyond G-d's will for them and what the builders of the tower intended.

KEHOT'S NOTE

תו״א נח י, ב. בכת״י 127 (ועוד — שם נמצא מאמר זה בכמה שינויים) ליתא הגהה זו, ובמקומה רשום: חנם — וזהו סבת אריכות הגלות עד שיהי׳ ההתכללות בכל פרטי הנשמות — והנה.

167 **הן עם אחד ושפה אחת**

"And Havayah said: Behold, they are one people with one language for all of them." Said of the builders of the Tower of Babel; the verse of the discourse the text refers to.

Genesis 11:6 בראשית י״א:ו׳

וַיֹּאמֶר ה׳ הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם וְזֶה הַחִלָּם לַעֲשׂוֹת וְעַתָּה לֹא־יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת׃

And the L-RD said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.

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PARAGRAPH 24

168 **ונחנו מה**

> **Moshe and Aharon say to the people, "…and what are we, that you complain against us?" The words express Moshe's complete self-nullification.**

Exodus 16:7 שמות ט״ז:ז׳

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה׳ בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה׳ וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ׃

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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KEHOT'S NOTE

שמות טז, ז-ח.

169 **שניך כעדר הרחלים**

> **"Your teeth are like a flock of ewes which have come up from the washing, all of which are matched, and none among them is bereaved." The Midrash applies it to the soldiers who fought Midian.**

Song of Songs 6:6 שיר השירים ו׳:ו׳

שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכָּלָה אֵין בָּהֶם׃

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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170 **כי מן המים משיתיהו**

> **Pharaoh's daughter named him Moshe, "for I drew him out of the water." Moshe is linked with the waters of Chochmah.**

Exodus 2:10 שמות ב׳:י׳

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י׳.

ביאור ענין החלצו מאתכם יחלצו מיבעי ליה דהא...

An explanation of "Arm yourselves from among you"

Midian is rooted in Tohu itself, the primordial state in which the divine attributes stood back to back, each pure and unable to yield to its opposite. Such separateness is overcome only by inter-inclusion, the peace above and below that the Torah of Moshe draws down through Chochmah and Daas, and therefore only by all Israel together: "arm yourselves," all of you.

THE MAAMAR IN BRIEF

The maamar asks why Moshe told the people hechaltzu, "arm yourselves," as if to everyone, when "from among you" implies only some. To answer, it contrasts two kinds of opposition to holiness. The seven Canaanite nations come from the dross left after the sparks of Tohu were refined; such dross has a measure, so the exile it caused after the First Temple lasted seventy years. Midian is rooted deeper, in Tohu itself, where the attributes "did not gaze face to face": Chesed was only Chesed and Gevurah only Gevurah, opposites like water and fire. The Tikkun overcomes this in two ways: the vessels come to include one another when intellect enters the emotions, and an abundant light drawn through Daas from Keser unites them. This is the peace the Torah makes in the household above, Chochmah with Binah, and in the household below, among the emotive attributes; in a person it is the mind ruling the heart. Therefore Midian could be defeated only by Moshe, the source of the Torah, and only by all Israel together, and the Torah itself was given only after Yisro, the priest of Midian, submitted.

OUTLINE

1 **The question, and the dross of Tohu** ¶1

Why hechaltzu, implying all of you? The seven nations are the dross left after Tohu's refinement; evil at its root is not wholly evil ("for the sake of Heaven") but grows harsher as it descends. Midian is rooted in Tohu itself, where the attributes stood back to back, one beneath the other.

2 The two aspects of the Tikkun ¶2–3

Inter-inclusion comes from Chochmah, ko'ach mah, entering the emotions, as when a person's mind tempers his anger. The vessels are rectified by including one another, and the lights, drawn from Atika into Z'eir Anpin, bind them; in the soul these are "beautiful of form" and "beautiful of appearance." Yisro, from Midian, had to submit before the Torah was given.

3 A point in the palace ¶4–5

Chochmah, the yud of Havayah, flashes like lightning out of Keser's darkness as "a point in the palace" of Binah. Daas, rooted in the Avira above the hidden Chochmah, joins them, as a new idea comes from above the intellect. Torah studied for its own sake makes this higher peace, "let him make peace for Me."

4 The lower peace ¶6–8

Two levels of Daas: the higher joins Chochmah and Binah, the lower joins the attributes. Gevurah without Chesed (the Flood, Sodom, Egypt) is set against "sufferings of love"; Torah draws mochin that nullify judgment, as with Rabbi Shimon bar Yochai. The two kinds of peace are weighed against the two aspects of the Tikkun; mitzvos rectify the vessels and Torah draws the light.

5 Mind and heart ¶9–10

In the soul, mind and heart are opposites, joined when the mind rules the heart through Torah study for its own sake. The attributes, rooted in the Tree of Knowledge of good and evil, are refined and included in the good through mochin drawn from Abba.

6 Why Moshe, and why all of you ¶11

The war on Midian needed Moshe, the Yesod of Abba and source of the Torah. The First Temple's exile, rooted in the seven nations' dross, had a limit of seventy years; the exile of baseless hatred, rooted in Tohu's separateness, is long. "The vengeance of Havayah" is the Name of the Tikkun prevailing over Tohu, and all Israel fought together, like the camps united under one banner.

KEY CONCEPTS

the World of Tohu (Chaos) עולם התהו

The primordial world of intense lights in vessels too small to hold them, which shattered. Its attributes were single, unmixed "points": Chesed only Chesed, Gevurah only Gevurah, unable to meet.

the World of Tikkun (Rectification) עולם התיקון

The world built from the refined fragments of Tohu, in which the attributes include one another and can hold more light; the source of balance and peace.

inter-inclusion (hiskallelus) התכללות

Each attribute containing something of its opposite, Chesed within Gevurah and Gevurah within Chesed, so that they can "gaze face to face" and unite. It comes from intellect entering the emotions and from a higher light that binds them.

face to face and back to back פנים בפנים / אחור באחור

Images from the Zohar for attributes that turn toward one another and unite, as in the Tikkun, or turn away from one another, as in Tohu.

a point in the palace נקודה בהיכלא

Chochmah, a flash of insight like a single point, within Binah, the "palace" that develops it in length and breadth; Daas joins the two.

the higher and lower Daas דעת עליון ודעת תחתון

The higher Daas, drawn from Keser, joins Chochmah and Binah; the lower Daas spreads into the emotive attributes and joins them through the light of Chochmah and Binah.

peace in the household above and below שלום בפמליא של מעלה ובפמליא של מטה

The two kinds of peace in "let him make peace for Me; peace let him make for Me," which Torah study for its own sake brings about: the union of Chochmah and Binah, and the inter-inclusion of the emotive attributes.

ko'ach mah כח מה

A reading of the word Chochmah as "the power of 'what'": the self-effacement (bittul) of Chochmah, linked with the Name Mah (45), through which opposites can be joined.

SECTION 1 · ¶1

The question, and the dross of Tohu

1 ביאור ענין החלצו מאתכם יחלצו מיבעי ליה דהא מאתכם משמע ולא כולכם והחלצו משמע כולכם דהא כתיב וידבר משה[1] אל העם לאמר החלצו.

An explanation of the matter of "Arm yourselves (hechaltzu) from among you": it should have said "let them be armed" (yechaltzu), for "from among you" implies not all of you, while "arm yourselves" implies all of you, since it is written, "And Moshe spoke to the people, saying: Arm yourselves."

> The maamar opens with Numbers 31:3, where Moshe tells the people to arm men for the war against Midian. The Alter Rebbe points to a tension in the wording: hechaltzu is a command to everyone ("arm yourselves"), while "from among you" means only some, so the verse should have said yechaltzu, "let them be armed." The answer, given at the end of the maamar, is that this war truly needed all of Israel.

אך הענין כי הנה להבין ענין מדין יש להקדים ענין שבעה עממין הכנעני והחתי כו'

But the explanation is this: to understand the matter of Midian, we must first introduce the matter of the seven nations, the Canaanite and the Hittite, etc.,

> Before explaining Midian, the Alter Rebbe first explains the seven Canaanite nations whose land Israel was to conquer. Their spiritual root will be contrasted with Midian's, which is of a different kind.

שנאמר בהם כי את כל התועבות האל[2] עשו אנשי הארץ כו' שהם שיורי הזמ"ל [הזי מלכים] דתהו דהיינו הסיגים והפסולת שנשארו אחר הבירור,

of whom it is said, "For all these abominations the people of the land have done," etc. They are the remnants of the seven kings of Tohu (Chaos), that is, the dross and the refuse that remained after the refinement,

> The verse in Leviticus describes the abominations of the land's earlier inhabitants. The seven nations, the Alter Rebbe says, derive from the "seven kings" of Tohu, the seven emotive attributes of the primordial world whose vessels shattered; when the holy sparks were sifted out of that shattering, the leftover dross and refuse remained, and these nations are rooted in it.

כמו אברהם שיצא ממנו[3,4] כו' שכבר יצא להתברר ונפרד מאברהם ונעשה סיגים וקליפה דהיינו למטה נעשה סיגים אבל לא למעלה

like Avraham, from whom there came out, etc.: for it had already gone out to be sifted away, and was separated from Avraham, and became dross and kelipah (the husk); that is, below it became dross, but not above.

> Avraham illustrates this: the Sages say that Yishmael "came out" of Avraham, and the Sifrei calls him the refuse that issued from him. What was sifted away in Avraham's refinement became dross and kelipah, the forces that conceal holiness, but only "below," not in Avraham's root above.

(ר"ל [רוצה לומר] כשנתלבשה נשמת אברהם שמחסד עליון למטה ממנו בגוף אזי יצא ממנו כו' לפי שהגוף נלקח מק"נ [מקליפת נוגה] ששם נשאר ממה שנפל בשבה"כ [בשבירת הכלים] משא"כ מצד נשמת אברהם כמו שהיא למעלה באצילות ועמ"ש בביאור ע"פ שחורה[5] אני ונאוה כאהלי קדר[6] כו').

(That is to say: when the soul of Avraham, which is from the supernal Chesed (kindness), was enclothed below it, in a body, then there came out of him, etc., because the body is taken from kelipas nogah, where there remained [some] of what fell in the shattering of the vessels (sheviras hakeilim); which is not so from the side of Avraham's soul as it is above, in the World of Atzilus (Emanation). And see what is written in the explanation on the verse "I am black yet comely ... like the tents of Kedar," etc.)

> The parenthesis explains why: Avraham's soul derives from the supernal Chesed of Atzilus, but once it was enclothed in a physical body, which is drawn from kelipas nogah, where fragments of the shattered vessels remained, such refuse could issue from him. Kelipas nogah is the intermediate realm in which good and evil are mixed; in Avraham's soul as it stands in Atzilus there is no refuse at all.

והנה מתחלה הוברר אצילות דהיינו שהמובחר מהניצוצי' וכלים דתהו נכלל בקדושת האצילות, ומה שלא היה יכול להיות נכלל באצילות נעשה בריאה, והכל בסטרא דקדושה בחי' ביטול רק באצילות הוא ביטול גמור ובבריאה הוא יש שבטל

Now, first Atzilus was refined: that is, the choicest of the sparks and vessels of Tohu was included in the holiness of Atzilus; and what could not be included in Atzilus became the World of Beriah (Creation). And all of it is on the side of holiness, in the state of self-nullification (bittul); only, in Atzilus it is complete bittul, while in Beriah it is a being (yesh) that is nullified,

> The refinement of Tohu's fragments came in stages: the choicest sparks and vessels were taken into Atzilus, and what could not enter Atzilus became Beriah. Both belong to holiness and are nullified before G-d, but in Atzilus the bittul is total, while in Beriah there is already a sense of a separate "being" (yesh) that then nullifies itself.

וכמו וצבא השמים לך משתחוים[7] וכתיב שמים לא זכו בעיניו[8] וכתיב ובמלאכיו ישים תהלה[9] (באיוב סי' ד') וכמו דאפקוהו למט"ט [למטטרון][10] ומחיוהו ס' פולסין דנורא,

as in "And the host of heaven bow down to You"; and it is written, "The heavens are not pure in His eyes"; and it is written, "And in His angels He finds fault" (in Iyov, chapter 4); and as when they took Metatron out and struck him sixty lashes of fire,

> Three verses show that even heavenly beings have a self that can fall short: the host of heaven bows down, and G-d finds the heavens impure and His angels at fault. The Talmud (Chagigah 15a) tells that the angel Metatron was taken out and struck sixty lashes of fire, which shows that even an exalted angel can be faulted.

(והיינו לפי שאין הביטול כדבעי כמ"ש במ"א[11] ועמ"ש בד"ה צו את בנ"י [בני ישראל] כו' את קרבני לחמי בענין שירה של המלאכים).[12]

(This is because the bittul is not as it should be, as is explained elsewhere. And see what is written in the discourse beginning "Command the children of Israel," etc., "My offering, My bread," on the subject of the song of the angels.)

> Their bittul is not what it should be, because they remain beings with a self. For more on this the Alter Rebbe refers to his discourse on "Command the children of Israel... My offering, My bread" (in Parshas Pinchas), where the song of the angels is discussed.

ומזה יובן איך שבריבוי השתלשלות יוכל להיות נעשה סיגים ממש וזהו שאמרו נתן עיניו במקדש ראשון[13] והרי פעם אמרו שטן ופנינה לש"ש [לשם שמים] נתכוונו,[14]

From this it can be understood how, through the many [steps] of the chain of descending worlds (hishtalshelus), it can become actual dross. And this is what they said: "He set his eyes on the First Temple"; and yet once they said, "The Satan and Peninnah intended it for the sake of Heaven."

> The more steps a light passes through in its descent, the coarser it becomes, until it can turn into actual dross. The Alter Rebbe sets two rabbinic statements side by side: the evil inclination "set his eyes on the First Temple" and destroyed it (Sukkah 52a), a statement of real hostility, while elsewhere the Sages said that the Satan and Peninnah acted "for the sake of Heaven" (Bava Basra 16a).

אך שניהם אמת כי שרש התחלת הסיגים והקליפות אינו רע גמור ושם הוא ענין לשם שמים נתכוונו.

But both are true: for the root of the beginning of the dross and the kelipos is not complete evil, and there it is a matter of "they intended it for the sake of Heaven."

> Both statements are true, at different levels. At its root, where the dross and kelipos first begin, the opposing force is not complete evil, and there it can truly be said that it acted "for the sake of Heaven."

אמנם מה שמשתלשל למטה מטה נעשה סיגים קשים יותר ומקטריגים ממש ואמר החנם ירא איוב[16] כו'.

However, what descends lower and lower becomes harsher dross and actual accusers, and he said, "Is it for nothing that Iyov fears," etc.

> Further down the chain of descent, the same force becomes harsher dross and a real accuser. The Satan's challenge to G-d about Iyov, "Is it for nothing that Iyov fears G-d?" (Job 1:9), shows it acting as an accuser.

ועמ"ש בד"ה ויעש משה נחש[17] נחשת[18]. ועד"ז הוא ענין התהוות ז' עממין הכנעני והחתי כו' מז' מדות דתהו.

And see what is written in the discourse beginning "And Moshe made a copper serpent." Along these lines is the coming into being of the seven nations, the Canaanite and the Hittite, etc., from the seven emotive attributes (middos) of Tohu.

> The Alter Rebbe refers to his discourse on the copper serpent, which Moshe raised on a pole so that the people would look upward to its root. In the same way, the seven nations came into being from the seven emotive attributes of Tohu, as dross left over after the refinement.

אך ענין מדין הוא מ"ש בספרא דצניעותא (בזהר פ' תרומה קע"ו ב') עד לא[19] הוו מתקלא לא הוו משגיחין אפין באפין, שהיו בחי' אב"א [אחור באחור]

But the matter of Midian is what is written in the Sifra DiTzniusa (in the Zohar, Parshas Terumah, 176b): "Until there was a balance, they did not gaze face to face"; for they were in the state of back to back,

> Midian is different. The Sifra DiTzniusa (the "Book of Concealment," a section of the Zohar) says that before there was a "balance" the supernal faces "did not gaze face to face," meaning the attributes stood "back to back," each turned away from the other; this state, before any rectification, is Midian's root.

וזהו בחי' תהו זה תחת זה רה"ר (וז"ל [וזה לשונו] הפי' מתלמיד האריז"ל [האר"י זכרונו לברכה] שם, ר"ל [רוצה לומר] שבעולם התהו היו השש קצוות משתלשלות זו ע"ג [על גבי] זו וא"כ לא היו משגיחין הכתר פב"פ [פנים בפנים] עם הת"ת [התפארת]

and this is the level of Tohu: one beneath the other, a "public domain." (And these are the words of the commentary by a disciple of the Arizal there: "That is to say, in the World of Tohu the six extremities descended one upon another; if so, Keser (the Crown) did not gaze face to face with Tiferes (beauty),

> Tohu is pictured as attributes arranged "one beneath the other" in a single column, rather than balanced in lines, and as a "public domain" (reshus harabim), a domain of many separate parts. The commentary of the Arizal's disciple explains that because the six attributes were stacked one upon another, Keser could not face Tiferes directly.

כי חסד וגבורה היו מפסיקין ביניהם גם חסד וגבורה בעצמם לא היו פב"פ [פנים בפנים] כו' משא"כ בעולם התיקון עכ"ל [עד כאן לשונו]. ור"ל [ורוצה לומר] אבל בעולם התיקון חסד וגבורה הם בבחי' פב"פ [פנים בפנים] וגם כתר עם הת"ת [התפארת]

for Chesed and Gevurah (restraint) interposed between them; also Chesed and Gevurah themselves were not face to face, etc.; which is not so in the World of Tikkun (Rectification)." End of quote. That is to say: but in the World of Tikkun, Chesed and Gevurah are in a state of face to face, and also Keser with Tiferes,

> In that arrangement Chesed and Gevurah stood between Keser and Tiferes and blocked them, and Chesed and Gevurah did not face each other either. In the World of Tikkun (Rectification) it is otherwise: Chesed and Gevurah face each other, and so do Keser and Tiferes.

דהיינו עתיקא עם ז"א הם בבחי' פב"פ [פנים בפנים] וכמש"ש [וכמה שכתוב שם] בפי' האריז"ל [האר"י זכרונו לברכה], וע' בזהר הרקיע פ' בראשית דף ב' ע"ב גבי עאלת אות צ' כו' אנפוי דיו"ד מהדר לאחורא[20] כו' ע"ש)

that is, Atika with Z'eir Anpin (the emotive attributes), are in a state of face to face, as is written there in the commentary of the Arizal. And see the Zohar HaRakia, Parshas Bereishis, folio 2b, on "The letter tzadi entered," etc., "the face of the yud turned backward," etc.; see there.)

> Keser facing Tiferes means Atika, the inner dimension of Keser, facing Z'eir Anpin, the configuration of the emotive attributes. The reference to the Zohar's account of the letters (Zohar 1:2b) points to the letter tzadi, in which the yud "turns its face backward," a picture of the back-to-back relation.

והפי' הוא שלא היה שייכות לחסד עם גבורה שהחסד היה חסד שבחסד והגבורה היה גבורה שבגבורה, וכיון שזה חסד פשוט וזה גבורה פשוטה הרי הם ב' הפכיים כמים ואש שלא יוכל להתחבר ולהזדווג יחד.

And the meaning is that Chesed had no relation with Gevurah, for the Chesed was Chesed within Chesed and the Gevurah was Gevurah within Gevurah; and since this is simple Chesed and that is simple Gevurah, they are two opposites, like water and fire, which cannot join and unite together.

> In Tohu each attribute was pure and unmixed: Chesed was only Chesed and Gevurah only Gevurah. Two such absolutes are opposites, like water and fire, with nothing in common through which they could join.

SECTION 2 · ¶2–3

The two aspects of the Tikkun

2 וזהו דלא הוו משגיחין אפין באפין, והתיקון הוא להיות בהתכללות והיינו ע"י מ"ה [שם מ"ה] כי השבירה הוא בבחי' ב"ן [שם ב"ן] עולם הנקודים וההתכללות הוא ע"י המשכת המוחין במדות והיינו מבחי' חכמה כח מה.[21]

And this is [the meaning of] "they did not gaze face to face." And the rectification is that there be inter-inclusion, and this is through the Name Mah (45); for the shattering is in the level of the Name Ban (52), the World of Nekudim (Points), and the inter-inclusion is through drawing the intellect (mochin) into the emotive attributes (middos), and this is from the level of Chochmah (wisdom): ko'ach mah, "the power of 'what.'"

> This separateness is what "not gazing face to face" means, and its remedy is inter-inclusion, each attribute containing something of the others. In the Kabbalah the shattering of Tohu (the World of Nekudim) is linked with the Name Ban (52) and the rectification with the Name Mah (45), two ways of spelling out the letters of the Name Havayah; inter-inclusion comes from drawing Chochmah, ko'ach mah, "the power of 'what,'" into the emotive attributes.

כי הנה עד"מ מבשרי אחזה[22] שהמדות באדם כשהם בלתי הנהגת השכל אזי כל מדה אין לה קישור וחיבור כלל עם זולתה

For, by way of analogy, "from my flesh I behold" that when the emotive attributes in a person are without the guidance of the intellect, then each attribute has no bond or connection at all with any other,

> The Alter Rebbe explains by an analogy from human experience, in the spirit of Iyov's words, "from my flesh I behold G-d" (Job 19:26): we can understand the divine order from what we see in ourselves. When a person's emotions are not guided by intellect, each one operates alone, with no connection to the others.

כמו כאשר יכעוס ויקצוף אין לו רחמים וחסד בשעה זו כלל על מי שכועס עליו וכן בהפך

as when he becomes angry and enraged, at that moment he has no compassion or kindness at all toward the one he is angry with; and likewise the reverse.

> Thus an angry person, at the moment of his anger, feels no compassion or kindness at all toward the one he is angry with. The same is true in reverse: unguided kindness has no restraint in it.

ונמצא מדות חו"ג [חסד וגבורה] מפורדין המה זה מזה וע"כ יוכל להסתעף ממותרי הדין דין קשה ביותר.

It turns out that the attributes of Chesed and Gevurah are separated from one another, and therefore from the excesses of judgment an extremely harsh judgment can branch out.

> Separated from each other, Chesed and Gevurah each become extreme, and from the excess of judgment a very harsh judgment can branch out. This is the human counterpart of Tohu, where unmixed attributes could not coexist.

אבל ע"י התלבשות החכמה במדות יתנהגו המדות ע"פ חיוב החכמה ויכבוש כעסו להיות בו ג"כ תערובות חסד ורחמים כו'

But through the enclothing of Chochmah in the emotive attributes, the attributes will conduct themselves as Chochmah dictates, and he will subdue his anger so that there be in it also an admixture of kindness and compassion, etc.

> When Chochmah, the intellect, is enclothed in the emotions, they follow what reason requires. A person can then master his anger so that it contains kindness and compassion too: his Gevurah has become inclusive of Chesed.

וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] לעולם יהי אדם רך כקנה ואל יהי קשה כארז והיינו ע"י שיהיה מוח שליט על הלב.[23]

And of this our Sages, of blessed memory, said, "A person should always be soft as a reed and not be hard as a cedar"; and this is through the mind ruling over the heart.

> The Sages' teaching (Taanit 20b) that a person should be soft and pliant like a reed, not stiff like a cedar, describes this inclusive temperament. It is reached when the mind rules over the heart.

3 והנה ענין התיקון הם ב' ענינים. הא' להיות התכללות חסד מגבורה וגבורה מחסד, ר"ל [רוצה לומר] שלא יהי' [יהיה] החסד רק בחי' אחד היינו חסד פשוט הנקרא חסד שבחסד.

Now, the rectification consists of two things. The first is that there be inter-inclusion of Chesed (kindness) with Gevurah (restraint) and of Gevurah with Chesed. That is to say, that Chesed should not be only a single aspect, namely simple Chesed, which is called Chesed within Chesed.

> The rectification (Tikkun) has two aspects. The first is inter-inclusion: Chesed is no longer a single, simple quality, "Chesed within Chesed," but contains Gevurah, and Gevurah likewise contains Chesed.

וכן הגבורה לא יהיה רק בחינה א' היינו גבורה שבגבורה וזהו פי' עולם הנקודים שכל ספירה היה רק בחי' נקודה א' לבד שהוא מהות א' לבד חסד

And likewise Gevurah should not be only a single aspect, namely Gevurah within Gevurah—and this is the meaning of "the World of Nekudim (Points)": that each Sefirah was only the level of a single point alone, which is a single essence alone, Chesed

> In Tohu, Gevurah too was only "Gevurah within Gevurah." That is why Tohu is called the World of Nekudim, "points": each Sefirah was a single point, one undivided essence, Chesed alone or Gevurah alone.

וכן גבורה, אלא שהחסד עצמו יהיה ג"כ כלול ששה מדות חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] וכן הגבורה תהיה כלולה מכל הו"ק [הו' קצוות] או כל אחד יהיה כלול משבע מדות

or likewise Gevurah—but rather that Chesed itself should also be comprised of six attributes, Chesed, Gevurah, Tiferes, Netzach, Hod and Yesod, and likewise Gevurah should be comprised of all six extremities; or each one should be comprised of seven attributes

> In the Tikkun, by contrast, Chesed itself is made up of all six emotive attributes (Chesed, Gevurah, Tiferes, Netzach, Hod and Yesod), and so is Gevurah. Alternatively, each is made up of seven attributes.

(עמ"ש לקמן בביאור ע"פ אלה מסעי שלפעמים ההתכללות ששה ופעמים משבעה ופעמים כ"א [כל אחד / כל אחת] כלול מע"ס [מעשר ספירות]),

(see what is written below in the explanation on the verse "These are the journeys," that sometimes the inter-inclusion is of six, sometimes of seven, and sometimes each one is comprised of the Ten Sefiros).

> The Alter Rebbe notes that his discourse on "These are the journeys" (in Parshas Masei) explains that the inclusion is sometimes counted as six, sometimes as seven, and sometimes as all Ten Sefiros within each one.

ולכן ע"י יוכלו להיות משגיחין אפין באפין כי החסד שבגבורה וגבורה שבחסד קרובים להיות שוים וע"י יוכלו להתחבר ולהזדווג יחד החסד עם הגבורה (וכמ"ש בד"ה ואשה כי תזריע[24] כו'),

And therefore, through this they can "gaze face to face," for the Chesed within Gevurah and the Gevurah within Chesed are close to being equal, and through this Chesed can join and unite together with Gevurah (as is written in the discourse beginning "When a woman conceives," etc.).

> Because Chesed now contains Gevurah and Gevurah contains Chesed, the two are close to being alike, so they can "gaze face to face" and unite. The discourse on "When a woman conceives" (Leviticus 12:2, in Parshas Tazria) is cited for this union of Chesed with Gevurah.

וזהו ענין התיקון שבבחי' הכלים והוא ע"י המשכת המוחין כנ"ל במשל שע"י גילוי והמשכת החכמה בהמדות נעשה התכללות המדות שהם הכלים.

And this is the rectification in the aspect of the vessels, and it is through drawing down the intellect (mochin), as mentioned above in the analogy: that through the revelation and drawing down of Chochmah (wisdom) into the emotive attributes (middos), the inter-inclusion of the attributes, which are the vessels, comes about.

> This first aspect is the rectification of the vessels. As the analogy of the angry person showed, it comes from drawing intellect, Chochmah, into the emotive attributes, which are the vessels.

והבי' הוא באורות שע"י ריבוי הכלים מחזיק האור יותר שהשבירה היתה מפני מיעוט הכלים שלא היו יכולים לסבול האור.[25]

And the second is in the lights: that through the multiplication of the vessels, [the vessel] holds the light more. For the shattering came about because of the paucity of the vessels, which could not bear the light.

> The second aspect concerns the lights. Tohu shattered because its vessels were too few, single points that could not bear the intense light, so multiplying the vessels makes it possible to hold more light.

משא"כ ע"י ריבוי הכלים כנ"ל ע"י ההתכללות שמתחלה היה הכלי רק בבחי' נקודה לבד ובתיקון נתגדלה ונתרבה להיות כלולה מעשר[26] בחי',

Whereas through the multiplication of the vessels, as mentioned, through the inter-inclusion—for at first the vessel was only in the state of a single point, and in the Tikkun it grew and multiplied to be comprised of ten aspects—

> Through inter-inclusion each vessel, which was at first a single point, grows and multiplies until it comprises ten aspects.

לכן ע"י"ז מחזיקים האור יותר (ועמש"ל [ועיין מה שכתוב לעיל] בביאור על פסוק וקבל היהודים[27] כו' בפי' שהקדימו נעשה לנשמע),[28] ועיקר התיקון[29] הוא ע"י האורות שהאורות הם המחברים וכוללים ע"י ריבוי הארתם ולא עוד

therefore, through this they hold the light more. (And see what is written above in the explanation on the verse "And the Jews accepted," etc., on the meaning of their putting "we will do" before "we will hear.") And the main rectification is through the lights, for the lights are what join and include [the vessels] through the abundance of their illumination; and not only that,

> Therefore the vessels can now contain more light; the Alter Rebbe refers to his explanation of "And the Jews accepted" (Esther 9:23), on why Israel put "we will do" before "we will hear." Yet the main rectification is through the lights themselves, whose abundant illumination binds the vessels and includes them in one another.

אלא דאחליפו דוכתייהו[30] אור החסד בכלי הגבורה כו' (דהיינו שזה גופא שיהיו הכלים בהתכללות אמיתית הוא ע"י שנמשך בהם אור ה ביטול מבחי שם מ"ה [שם מ"ה] ע"ד עושה שלום במרומיו[31] כו' וכמ"ש בפ' יתרו בד"ה

but they even "exchanged their places": the light of Chesed in the vessel of Gevurah, etc. (That is: this itself, that the vessels be in true inter-inclusion, comes about through the light of self-nullification (bittul) being drawn into them from the level of the Name Mah, in the manner of "He makes peace in His heights," etc.; and as is written in Parshas Yisro, in the discourse beginning

> More than joining the vessels, the lights even "exchanged places": the light of Chesed came to rest in the vessel of Gevurah. True inter-inclusion of the vessels comes from a light of bittul drawn from the Name Mah, as in "He makes peace in His heights" (Job 25:2), which the Midrash explains as G-d making peace between opposites such as fire and water in the heavens.

להבין ענין האבות הן הן המרכבה, שלהיות התכללות הג' קוין והתחברותן כו' צ"ל הארה והמשכה מבחינה עליונה ששם בטלים אלו השני הפכיים כו' וזהו בחי' שם מ"ה [שם מ"ה] ע"ש, והיינו כמ"ש בפ' אמור ביאור דפסוק והניף הכהן

"To understand the matter of 'The Patriarchs are the Chariot,'" that for there to be inter-inclusion of the three lines and their joining, etc., there must be an illumination and drawing down from a higher level, where these two opposites are nullified, etc.; and this is the level of the Name Mah; see there. And this is as is written in Parshas Emor, in the explanation of the verse "And the kohen shall wave

> The Alter Rebbe's discourse in Parshas Yisro, on "The Patriarchs are the Chariot," explains that the three lines, right, left and center, can join only through an illumination from a higher level where the two opposites are nullified, the level of the Name Mah. His discourse on "And the kohen shall wave them" in Parshas Emor makes a related point.

אותם שיש ב' בחי' התכללות, הא' מצד המשכת המוחין במדות והבי' ע"י גלוי האור אח"כ מבחינת שלימותא דכולא כו' וזהו ענין שעיקר התיקון הוא ע"י האורות כו' שר"ל [שרוצה לומר] שע"ז נעשה התיקון וההתכללות ביתר שאת כמש"ש [כמה שכתוב שם].

them," that there are two kinds of inter-inclusion: the first by virtue of the drawing of the intellect into the emotive attributes, and the second through the revelation of the light afterward from the level of "the perfection of all," etc. And this is the matter that the main rectification is through the lights, etc., meaning that through this the rectification and the inter-inclusion come about to a greater degree, as is written there.

> That discourse distinguishes two kinds of inter-inclusion: one from drawing intellect into the emotive attributes, and a second, afterward, from the revelation of light from the level of "the perfection of all." This is why the main rectification is through the lights: they bring about the rectification and the inter-inclusion to a greater degree.

גם אפשר לומר כי ב' בחי' אלו זהו עצמו פי' משגיחין אפין באפין דכולל ג"כ ב' ענינים הא' שהמדות עצמן נעשו פב"פ [פנים בפנים] חסד עם גבורה וזהו ענין התיקון שבבחי' הכלים שהחסד נעשה כלול מגבורה וגבורה מחסד וע"ז מתחברים החו"ג [החסד וגבורה] יחד פב"פ [פנים בפנים].

It is also possible to say that these two aspects are themselves the meaning of "gazing face to face," which likewise includes two things. The first: that the emotive attributes themselves became face to face, Chesed with Gevurah; and this is the rectification in the aspect of the vessels, in that Chesed became comprised of Gevurah and Gevurah of Chesed, and through this Chesed and Gevurah join together face to face.

> The Alter Rebbe suggests that "gazing face to face" itself contains both aspects. The first is the attributes facing each other, Chesed with Gevurah, which is the rectification of the vessels: each includes the other, and so they join.

והפי' הב' במשגיחין אפין באפין איתא בביאור האריז"ל [האר"י זכרונו לברכה] שם וז"ל [וזה לשונו] ומ"מ עיקר השגחת אפין באפין היינו עתיקא בז"א כדבעינן למימר לקמן בעז"ה [בעזרת השם] עכ"ל [עד כאן לשונו].

And the second interpretation of "gazing face to face" is found in the commentary of the Arizal there, and these are his words: "Nevertheless, the main gazing face to face is [that of] Atika into Z'eir Anpin (the emotive attributes), as we shall say below, with G-d's help." End of quote.

> The second meaning is given by the Arizal in his commentary on the same passage: the main "face to face" is Atika, the inner dimension of Keser, gazing into Z'eir Anpin.

וזהו ענין התיקון באורות שהשגחת עתיקא בז״א היינו המשכת אורות עליונים כי הכתר הוא הממוצע המחבר וממשיך הארת המאציל א״ס ב״ה בנאצלים כו׳.

And this is the rectification in the lights: for the gazing of Atika into Z'eir Anpin is the drawing down of supernal lights, because Keser (the Crown) is the intermediary that joins and draws the illumination of the Emanator, the Infinite One (Ein Sof), blessed be He, into the emanated [levels], etc.

> That is the rectification through the lights: when Atika gazes into Z'eir Anpin, higher lights are drawn down. Keser is the intermediary that connects the Emanator, the Infinite One, with the emanated levels and draws His illumination into them.

והנה כמ״כ [כמו כן] בנפש יש ב׳ בחי׳ אלו תיקון והתכללות הכלים ואחר כך על ידי זה ריבוי האור והוא כמ״ש בד״ה אם לא תדעי לך[32] היפה[33] כו׳ ביאור ענין ורחל היתה יפת[34] תואר ויפת מראה ורחל היא כנס״י [כנסת ישראל].

Now, likewise in the soul there are these two aspects: the rectification and inter-inclusion of the vessels, and afterward, through this, the abundance of light. And this is as is written in the discourse beginning "If you do not know, O fairest," etc., the explanation of "And Rachel was beautiful of form and beautiful of appearance"; and Rachel is the Congregation of Israel (Knesses Yisrael).

> The same two stages exist in the soul: first the rectification and inter-inclusion of its vessels, then, as a result, an abundance of light. The Torah Ohr discourse on "If you do not know, O fairest among women" explains this through the verse that calls Rachel "beautiful of form and beautiful of appearance" (Genesis 29:17), Rachel being the Congregation of Israel.

וענין יפ״ת [יפת תאר] היינו עד״מ תיקון ציור אברי הנפש כמ״ש נעשה אדם בצלמנו[35] שיתארו בהן כל המדות בשלימותן וביופיין כמו שהם למעלה בעולם התיקון דהיינו התכללות המדות אהוי״ר [אהבה ויראה] ומודומ״ע [ומחשבה דבור ומעשה] וכמ״ש לקמן ע״פ אלה מסעי מענין התכללות המדות בעבודת ה׳.

And "beautiful of form" is, by way of analogy, the rectification of the form of the limbs of the soul, as it is written, "Let us make man in our image": that all the attributes be given form in them in their completeness and their beauty, as they are above in the World of Tikkun; that is, the inter-inclusion of the attributes, love and awe, and thought, speech and action, as is written below on the verse "These are the journeys," concerning the inter-inclusion of the attributes in the service of G-d.

> "Beautiful of form" is the proper shaping of the soul's "limbs," its faculties, after the pattern of "Let us make man in our image" (Genesis 1:26): every attribute complete and beautiful, as in the World of Tikkun. In practice this means that love and awe, and thought, speech and action, include one another in the service of G-d, as the discourse on "These are the journeys" will explain.

וכ"ז [וכל זה] הוא תיקון הכלים ונקי' יפ"ת [יפת תאר] ועי"ז יבא אח"כ לבחי' יפת מראה שהוא בחי' רעותא דליבא שהוא בחי' הארה מפנימית אור א"ס ב"ה והוא בחי' אור השורה בכלים הנ"ל וכ"ז [וכל זה] הוא ע"י הדעת וכמשי"ת [וכמו שיתבאר] לקמן בענין יעשה שלום לי כו'.

And all this is the rectification of the vessels, and it is called "beautiful of form." And through this one will afterward come to the level of "beautiful of appearance," which is the level of the desire of the heart (re'usa deliba), which is an illumination from the inner dimension (pnimiyus) of the Infinite Light (Or Ein Sof), blessed be He; and this is the level of the light that rests in the vessels mentioned. And all this is through Daas (knowledge), as will be explained below on the subject of "Let him make peace for Me," etc.

> All this is the rectification of the vessels. Through it a person comes to "beautiful of appearance," the desire of the heart (re'usa deliba), an illumination from the inner dimension of the Infinite Light that rests within those vessels; this comes through Daas, as the maamar will explain on "let him make peace for Me."

וכן בנפש שכדי להיות המשכת רעו"ד [רעותא דליבא] הוא ע"י דעת עליון כמש"ל [כמה שכתוב לעיל] ע"פ וידבר משה[36] אל ראשי המטות כו' (ועמ"ש ע"פ ויקהל משה).

And so too in the soul: in order for there to be the drawing down of the desire of the heart, it is through the higher Daas, as is explained above on the verse "And Moshe spoke to the heads of the tribes," etc.) (And see what is written on the verse "And Moshe assembled.")

> In the soul, as above, drawing down the desire of the heart depends on the higher Daas, as explained in the discourse on "And Moshe spoke to the heads of the tribes" (Numbers 30:2), earlier in Parshas Matos. The discourse on "And Moshe assembled" is also cited.

וגם כי דעת הוא המשכת הפנימית שהוא בחי' האור ולכן איתא משה משה לא פסיק טעמי' [טעמיה] שבחינת האור הוא אלקות גם בבי"ע

And also, because Daas is the drawing down of the inner dimension, which is the level of the light; and therefore it is said, "'Moshe, Moshe': there is no break in its cantillation," for the level of the light is G-dliness even in Beriah, Yetzirah and Asiyah,

> Daas is also the drawing down of the inner dimension, which is the light. That is why, when G-d calls "Moshe, Moshe," the cantillation puts no break between the two names, meaning that Moshe below was no different from Moshe above: the light remains G-dliness even in Beriah, Yetzirah and Asiyah.

כמו באצילות כמ״ש במ״א בביאור דואלה המשפטים וכן איתא בפע״ח [בפרי עץ חיים] שער הלולב פ״ג [פרק ג׳] שהדעת אינו אלא בית קיבול לאלו האורות כו׳.

as in Atzilus, as is explained elsewhere, in the explanation of "And these are the laws." And so it is stated in Pri Etz Chaim, Sha'ar HaLulav, chapter 3, that Daas is only a receptacle for these lights, etc.

> The light is G-dliness there just as in Atzilus, as explained in the discourse on "And these are the laws." Pri Etz Chaim likewise says that Daas is only a receptacle for these lights.

וזהו ענין ימינך ה׳ נאדרי בכח[37,38] שמאלא אתכליל בימינא ימינך ה׳ תרעץ אויב הוא להיפך (ועי׳ [ועיין] בפי׳ הרמ״ז [הרב משה זכות] על הזהר בשלח דנ״ב ע״ב).

And this is the meaning of "Your right hand, Havayah, is glorious in power": the left is included in the right. "Your right hand, Havayah, shatters the enemy" is the reverse. (And see the commentary of the Ramaz on the Zohar, Beshalach, folio 52b.)

> This is the meaning of "Your right hand, Havayah, is glorious in power" (Exodus 15:6): the left is included in the right, Gevurah within Chesed. The second half, "Your right hand, Havayah, shatters the enemy," is the reverse, the right hand acting with the left's severity; the Zohar on this verse teaches that all is included in the right.

והנה מדין הוא משרש התהו קודם התיקון דלא הוו משגיחין אפין באפין ל כן בא יתרו כהן מדין[39] קודם מ״ת [מתן תורה] וכמ״ש בזהר ר״פ יתרו (דס״ז ע״ב)

Now, Midian is from the root of Tohu before the rectification, when "they did not gaze face to face." Therefore Yisro, the priest of Midian, came before the Giving of the Torah, as is written in the Zohar at the beginning of Parshas Yisro (folio 67b),

> Midian stems from the root of Tohu, before the Tikkun, the state in which the attributes "did not gaze face to face." That is why Yisro, the priest of Midian, had to come before the Giving of the Torah, as the Zohar explains at the beginning of Parshas Yisro.

דלא אתיהבת אורייתא עד לבתר דאתי יתרו ואודי[40] והיינו משום כי התורה היא התיקון וכמ״ש ה׳ יברך את עמו בשלום[41] וצריך להיות ביטול בחי׳ מדין:

that "the Torah was not given until after Yisro came and acknowledged." And this is because the Torah is the rectification, as it is written, "Havayah will bless His people with peace"; and there must be the self-nullification of the level of Midian.

> The Zohar says the Torah was not given until Yisro came and acknowledged G-d's greatness. The Torah is itself the rectification, as in "Havayah will bless His people with peace" (Psalms 29:11), and before that peace could come, the separateness of Midian had to be nullified.

SECTION 3 · ¶4–5

A point in the palace

4 ב והנה שרש התיקון הוא להיות גילוי שם הוי' יו"ד הוא חכמה בחי' ברק כי ישת חשך סתרו[42] הוא כתר

2. Now, the root of the rectification is the revelation of the Name Havayah: the yud is Chochmah (wisdom), the level of lightning; for "He made darkness His hiding place"—this is Keser (the Crown).

> Section 2 traces the root of the rectification to the Name Havayah. Its first letter, yud, a mere point, stands for Chochmah, which flashes like lightning, while the darkness of "He made darkness His hiding place" (Psalms 18:12) is Keser, hidden above all revelation.

וזהו ענין אילתא דדלגא לטורי חשוכא עיין בזהר פ' פנחס (דרמ"ט) שהוא בחי' מל' שנכלל בכתר

And this is the matter of "the hind that leaps to the mountains of darkness" (see the Zohar, Parshas Pinchas, folio 249), which is the level of Malchus (sovereignty) that is included in Keser;

> The Zohar (Pinchas) speaks of a hind that goes into the "mountains of darkness." The Alter Rebbe explains the hind as Malchus, which rises to be included in Keser, the dark, hidden level above.

כי מגלה עמוקות מני חושך[43] שע"ס [שעשר ספירות] שהם בגילוי הם למעלה בהעלם ג"כ וגם כל ההתכללות חסד שבחסד כו'

for "He reveals deep things out of darkness": for the Ten Sefiros that are in revelation are above also in concealment, and also all the inter-inclusion, Chesed within Chesed, etc.—

> As Iyov says, G-d "reveals deep things out of darkness" (Job 12:22): the Ten Sefiros that are later revealed already exist above in a hidden state, together with all their inter-inclusion, such as Chesed within Chesed.

הכל היה בהעלם תחלה ושם נק' טורי חשוכא, ובנקודים הוא הגילוי והיינו שהגילוי הוא רק בחי' נקודה והשאר הוא בהעלם ומבחינת החשך של הכתר הוא גילוי החכמה כברק

all was at first in concealment, and there it is called "the mountains of darkness." And in Nekudim is the revelation; that is, the revelation is only the level of a point, and the rest is in concealment. And from the level of the darkness of Keser is the revelation of Chochmah, like lightning

> All of this was first concealed, in what is called "the mountains of darkness." In the World of Nekudim it was revealed, but only as a point, with the rest still hidden; from Keser's darkness Chochmah breaks forth like a flash of lightning.

(ולכן נקודות הוא בחכמה[44] כמ״ש בפרדס[45] שער הנקודות כי גילוי החכמה מההעלם של הכתר הוא כמשל גילוי הנקודה אחת וכמשל הברק המבריק[46] מתוך החושך ועמ״ש מענין זה בביאור ע״פ וידבר אלקים את כל הדברים האלה[47] כוי ע״ש) ונק׳ בזהר נקודה בהיכלא.[48]

(and therefore the [vowel] points (nekudos) are in Chochmah, as is written in the Pardes, Sha'ar HaNekudos: for the revelation of Chochmah out of the concealment of Keser is like the revelation of a single point, and like lightning flashing out of the darkness; and see what is written on this subject in the explanation on the verse "And G-d spoke all these words," etc.; see there). And in the Zohar it is called "a point in the palace."

> This is why, as the Pardes explains, the vowel points (nekudos) derive from Chochmah: Chochmah emerging from Keser's concealment is like a single point appearing, or lightning flashing in darkness. The Zohar calls Chochmah "a point in the palace," and the Alter Rebbe also refers to his explanation of "And G-d spoke all these words" (Exodus 20:1).

היכלא הוא בחינת בינה דאימא מקננא בכורסייא[49,50] ונק׳ אלקים חיים ומלך עולם[51] ויש לה התפשטות אורך ורוחב

The "palace" is the level of Binah (understanding)—"Imma nests in the Throne"—and it is called "the living Elokim and King of the world," and it has an expansion of length and breadth;

> The "palace" is Binah, of which the Tikkunei Zohar says that Imma, the Mother, "nests in the Throne." Binah is called "the living Elokim and King of the world," words from the blessing before the morning Shema, and it extends in length and breadth, developing an idea in all its dimensions.

אך החכמה הוא בחי׳ נקודה בלבד דהיינו כמו למשל בשעה שהאדם מתבונן בלמודו נופל לו שכל חדש שהשכל ההוא אינו

whereas Chochmah is the level of a point alone. That is, as for example, when a person contemplates his studies and a new idea occurs to him, that idea is nothing

> Chochmah, by contrast, is only a point. A person studying who suddenly grasps a new idea receives it as a single point, not yet developed.

אלא נקודה והוא ברק המבריק בתוך רוח בינתו המתפשט באורך ורוחב בהיכלא, והמחבר להיות נקודה בהיכלא הוא הדעת,

but a point, and it is lightning flashing within the spirit of his understanding, which spreads in length and breadth in the "palace." And what joins [them] so that there be "a point in the palace" is Daas (knowledge),

> That point is like lightning flashing within the expanse of his understanding (Binah), which spreads out in length and breadth. What joins the point to the palace, Chochmah to Binah, is Daas.

כי הדעת הוא עולה עד קרומא דאוירא, ואוירא שלפני הקרומא דחפיא על מו"ס [מוחא סתימאה] כו' שהוא מעצמות אור א"ס כמו במשל להיות נובע השכל מלמעלה מהשכל ועי"ז חבור חו"ב [חכמה ובינה] תרין ריעין[52] כו'.

for Daas rises up to the membrane of the Avira (air); and the Avira that is before the membrane that covers the Mocha Stima'ah (the hidden brain), etc., is from the essence of the Infinite Light (Or Ein Sof), as in the analogy of the intellect welling up from above the intellect; and through this is the joining of Chochmah and Binah, "two companions," etc.

> Daas can join them because its root reaches up to the "membrane of the Avira (air)," which covers the Mocha Stima'ah, the hidden brain within Keser; the Avira draws from the essence of the Infinite Light. In human terms, intellect springs from something above intellect, and through this Chochmah and Binah, the "two companions," are joined.

(פי' כי הנה עד"מ כשאדם משכיל ומחדש איזו השכלה חדשה זהו המשכה שנמשך ממקור השכל הנקרא משכיל, ולפעמים אין נופל לו שכל מלמעלה מהשכל, א"כ בהכרח לומר שיש דבר שלמעלה מבחי' המקור השכל המשכיל

(The meaning is: by way of analogy, when a person conceives and originates some new insight, this is a flow drawn from the source of the intellect, which is called the maskil (the one who conceives); and sometimes no idea occurs to him from above the intellect. If so, one must necessarily say that there is something above the level of the source of the intellect, the maskil,

> The parenthesis explains: a new insight flows from the source of intellect, called the maskil, the faculty that conceives ideas. Yet sometimes no idea comes, so there must be something above that source which connects it to revelation.

שהוא המקשרו ומחברו לבא לידי גילוי בשכל לפעמים כך ולפעמים כך. והנה מקור השכל הנק' משכיל זהו הנק' ח"ס [חכמה סתימאה].

which binds it and joins it to come to revelation in the intellect, sometimes so and sometimes so. Now, the source of the intellect, which is called the maskil, is what is called the hidden Chochmah (Chochmah Stima'ah).

> That higher factor links the source of intellect with actual understanding, sometimes letting an idea through and sometimes not. The source of intellect, the maskil, corresponds to the hidden Chochmah (Chochmah Stima'ah).

והבחי' שלמעלה מזה זהו בחי' אוירא שעל קרומא דחפיא על מו"ס [מוחא סתימאה][53] שהוא המקשר ומחבר ח"ס [חכמה סתימאה] לבא לידי גילוי כו' ומה שנק' אוירא י"ל [יש לומר] שיובן עם מ"ש בפ' מקץ בד"ה נר חנוכה כו' מזוזה מימין[54] כו' ע"ש בענין אור ואויר.

And the level above this is the level of the Avira over the membrane that covers the Mocha Stima'ah, which is what binds and joins the hidden Chochmah to come to revelation, etc. And why it is called Avira (air) can be understood with what is written in Parshas Mikeitz, in the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right," etc.; see there on the subject of or (light) and avir (air).

> Above the hidden Chochmah is the Avira over the membrane that covers it, which binds the hidden Chochmah to revelation. Why it is called Avira, "air," is explained in the Torah Ohr discourse on the Chanukah lamp (Parshas Mikeitz), which discusses or (light) and avir (air).

והנה באוירא הוא הארת בחי' דעת דע"י [דעתיק יומין]. וז"ש [וזהו שכתוב] ששם שרש הדעת ולכן יש ג"כ ביכולתו של הדעת דאצילות לחבר חו"ב [חכמה ובינה] שהוא בחי' נקודה בהיכלא כי שרשו גבוה מאד כנ"ל. ועיין עוד מענין הדעת בזהר הרקיע)

Now, in the Avira is the illumination of the level of the Daas of Atik Yomin. And this is what was said, that the root of Daas is there; and therefore the Daas of Atzilus also has the power to join Chochmah and Binah, which is the level of "a point in the palace," because its root is very high, as mentioned above. And see further on the subject of Daas in the Zohar HaRakia)

> Within the Avira shines the Daas of Atik Yomin, the inner dimension of Keser, and that is the root of Daas. Because its root is so high, the Daas of Atzilus has the power to join Chochmah and Binah, the "point in the palace."

(ס"פ תרומה בדף קס"ו) ועמ"ש מזה ג"כ בביאור ע"פ אני ה' אלקיכם דפ' ציצית וע"פ לבבתני אחותי כלה[55] והוא ענין עסק התורה לשמה לשם התורה להיות התורה בבחי' חכמה והוי' בחכמה[56] כו'

(at the end of Parshas Terumah, on folio 166). And see what is written about this also in the explanation on the verse "I am Havayah your G-d" of the section of tzitzis, and on the verse "You have captured my heart, my sister, bride." And this is the matter of occupying oneself with Torah lishmah, for the sake of the Torah, so that the Torah be in the level of Chochmah, and "Havayah, with Chochmah," etc.,

> After referring to further discussions (on "I am Havayah your G-d" in the passage of tzitzis, and on "You have captured my heart, my sister, bride"), the Alter Rebbe applies this to Torah study lishmah, "for the sake of the Torah." Such study binds the Torah to Chochmah, as in "Havayah, with Chochmah, founded the earth" (Proverbs 3:19).

וכמ"ש בזהר דוד קשיר אורייתא דלעילא עם קוב"ה [קודשא בריך הוא][57,58] אורייתא דלעילא חכמה עילאה וקשיר בקוב"ה [בקודשא בריך הוא] להיות בו השראת אור א"ס שזהו ענין מגלה עמוקות מני חשך כנ"ל.[59]

as is written in the Zohar: "David bound the Torah above with the Holy One, blessed be He." The Torah above is the supernal Chochmah, and he bound it with the Holy One, blessed be He, so that there be in it the indwelling of the Infinite Light; and this is the meaning of "He reveals deep things out of darkness," as mentioned above.

> The Zohar says that David "bound the Torah above with the Holy One, blessed be He": he joined the supernal Chochmah to G-d so that the Infinite Light would dwell in it. This is again "He reveals deep things out of darkness," the hidden light revealed in Chochmah.

5 וזהו או יחזיק במעוזי יעשה שלום לי שלום יעשה לי[60] פי' יעשה שלום לי הוא שלום בפמשמ"ע [בפמליא של מעלה] היינו חיבור חו"ב [חכמה ובינה] שהם י"ה ע"י התורה

And this is [the meaning of] "Or let him take hold of My strength; let him make peace for Me; peace let him make for Me." The meaning: "let him make peace for Me" is peace in the household above (pamalya shel maalah), that is, the joining of Chochmah and Binah, which are yud-hei, through the Torah,

> The verse in Isaiah, "Let him take hold of My strength; let him make peace for Me; peace let him make for Me," speaks of peace twice. The Alter Rebbe explains the first as peace in the household above, the joining of Chochmah and Binah, the first two letters of Havayah (yud and hei), brought about through the Torah.

שהוא בחי' דעת עליון העושה שלום העליון הנ"ל והוא ע"י המשכת אור א"ס מלמעלה מעלה מהחכמה שיהיה נמשך בחו"ב [בחכמה ובינה] ועמ"ש במ"א בענין כיריעות שלמה.[61]

which is the level of the higher Daas, which makes the higher peace mentioned above; and this is through drawing down the Infinite Light from far above Chochmah, so that it be drawn into Chochmah and Binah. And see what is written elsewhere on the subject of "like the curtains of Shlomo."

> The Torah here is the higher Daas, which makes this higher peace by drawing the Infinite Light from far above Chochmah into Chochmah and Binah. The phrase "like the curtains of Shlomo" (Song of Songs 1:5) points to another discussion of the theme.

SECTION 4 • ¶6–8

The lower peace

6 והנה מבחי' שלום העליון נעשה ג"כ שלום התחתון כדכתיב כי אל דעות הוי' ב' דעות דעת עליון המחבר חו"ב [חכמה ובינה] ודעת תחתון המחבר המדות להיות התכללות המדות חסד שבגבורה וגבורה שבחסד

Now, from the level of the higher peace there also comes about the lower peace, as it is written, "For Havayah is a G-d of knowledges (de'os)": two [levels of] Daas (knowledge), the higher Daas, which joins Chochmah and Binah, and the lower Daas, which joins the emotive attributes (middos), so that there be inter-inclusion of the attributes, Chesed within Gevurah and Gevurah within Chesed.

> From the higher peace comes the lower peace. The verse "For Havayah is a G-d of knowledges" (I Samuel 2:3) uses the plural de'os, which the Alter Rebbe reads as two levels of Daas: the higher, which joins Chochmah and Binah, and the lower, which joins the emotive attributes so that Chesed includes Gevurah and Gevurah includes Chesed.

וזהו ענין ההתכללות המבואר למעלה שלא יהיו המדות בבחי' ענפין מתפרדין אלא בבחי' התכללות לאכללא שמאלא בימינא והיינו ע"י המשכת המוחין בהם.

And this is the inter-inclusion explained above: that the attributes not be in the state of "branches that separate," but in the state of inter-inclusion, "to include the left in the right"; and this is through drawing the intellect (mochin) into them.

> This is the inter-inclusion described earlier: instead of being "branches that separate," the attributes include one another, "the left included in the right." It comes about by drawing intellect into them.

וביאור זה למעלה היינו כי יש גבורה בלא חסד כמו דור המבול שנענשו בשביל חטאם ולא בשביל תיקונם

And the explanation of this above [in the supernal realms] is that there is Gevurah (restraint) without Chesed (kindness), as with the generation of the Flood, who were punished because of their sin and not for the sake of their rectification,

> In the divine order too there is Gevurah without Chesed, punishment that is judgment alone. The generation of the Flood was punished because of its sin, not in order to rectify the sinners.

שהרי אין להם חלק לעוה"ב [לעולם הבא] וכן אנשי סדום[62] מבול של אש ואין להם חלק לעוה"ב [לעולם הבא][63]

for they have no share in the World to Come; and likewise the people of Sodom—a flood of fire—and they have no share in the World to Come

> The proof is that, as the Mishnah teaches, the generation of the Flood has no share in the World to Come, and the same is said of the people of Sodom, who were destroyed by "a flood of fire." Their punishment did not serve to cleanse them.

(והיינו כמ"ש במ"א שהמבול היה שרשו מעולם התהו ע"ש ובתהו לא היו התכללות המדות ע"כ היה הגבורה כמו שהיא כו')

(This is as is explained elsewhere, that the root of the Flood was from the World of Tohu—see there—and in Tohu there was no inter-inclusion of the attributes; therefore the Gevurah was as it is, etc.)

> The Flood had its root in the World of Tohu, as is explained elsewhere. Since in Tohu the attributes were not included in one another, its Gevurah acted in its pure form, unmixed with Chesed.

וכן מצרים ומ"מ נאמר באבוד רשעים רנה[64] שנצמח מזה תיקון לעולם שהעולם נהנה כו' אבל לגבי הן עצמן נק' גבורה בלי חסד.

and likewise Egypt. Nevertheless, it is said, "When the wicked perish there is joyful song," for from this a rectification grew for the world, in that the world benefits, etc.; but with respect to them themselves, it is called Gevurah without Chesed.

> The same applies to the punishment of Egypt. It is true that "when the wicked perish there is joyful song" (Proverbs 11:10), since the world benefits from their downfall, but toward the wicked themselves it was Gevurah without Chesed.

אבל כי אשר יאהב[65] ה' יוכיח יסורים של אהבה הם כמו שמרחיצין את הקטן לטובתו ולא בשביל החטא

But "For whom Havayah loves He rebukes": sufferings of love are like washing a small child, for his good, and not because of the sin,

> By contrast, "whom Havayah loves He rebukes" (Proverbs 3:12): these are "sufferings of love," like washing a small child, which is done for the child's good and not as a punishment.

כי החטא נמחל בלא"ה [בלאו הכי] רק שצריך לתקן כו' ותיקון זה הוא מבחי' התכללות הגבורה בחסד והוא ע"י מוחין

for the sin is forgiven in any case; only, there is need to rectify, etc. And this rectification is from the level of the inter-inclusion of Gevurah in Chesed, and it is through the intellect (mochin),

> The sin is forgiven in any case; the suffering only serves to repair. This kind of rectification comes from Gevurah included in Chesed, and it is brought about through intellect (mochin).

כי נה"י [נצח הוד יסוד] דאימא הן מוחין לז"א וע"י התורה מביא תוספת מוחין היינו ע"י שמתחלה יעשה שלום לי חיבור או"א [אבא ואימא] ואח"כ שלום יעשה לי שמאו"א [שמאבא ואימא] נעשו

for Netzach, Hod and Yesod of Imma are the intellect (mochin) for Z'eir Anpin (the emotive attributes), and through the Torah one brings additional intellect. That is: first, "let him make peace for Me"—the joining of Abba and Imma; and afterward, "peace let him make for Me"—that from Abba and Imma there is made

> In Kabbalistic terms, the lower Sefiros of Imma (Binah), her Netzach, Hod and Yesod, become the mochin, the intellect, of Z'eir Anpin, and Torah study brings additional mochin. First comes "let him make peace for Me," the union of Abba and Imma (Chochmah and Binah); then "peace let him make for Me," in which Abba and Imma become mochin for Z'eir Anpin.

מוחין לז"א להיות התכללות הו"ק [הו' קצוות] שהמשכה זו הוא ג"כ ע"י התורה שבה ועל ידה ממשיכים ממוחין דאו"א [דאבא ואימא] בז"א כמ"ש בד"ה השמים כסאי[66] ובד"ה באתי לגני.[67]

intellect (mochin) for Z'eir Anpin, so that there be inter-inclusion of the six extremities; for this drawing down, too, is through the Torah, for with it and through it one draws from the intellect of Abba and Imma into Z'eir Anpin, as is written in the discourse beginning "The heavens are My throne" and in the discourse beginning "I have come into My garden."

> The result is inter-inclusion among the six emotive attributes of Z'eir Anpin. Through the Torah one draws from the mochin of Abba and Imma into Z'eir Anpin, as explained in the discourses on "The heavens are My throne" (Isaiah 66:1) and "I have come into My garden" (Song of Songs 5:1).

וזהו שאמר רשב"י [רבי שמעון בר יוחאי] יכול אני לפטור את כל העולם[68] כולו מן הדין[69] כדאיתא (פ"ד דסוכה דמ"ה ע"ב וכזה איתא ברבות נח פל"ה).

And this is [the meaning of] what Rabbi Shimon bar Yochai said, "I am able to exempt the entire world from judgment," as is found (in chapter 4 of Sukkah, folio 45b; and the like is found in the Rabbah, Noach, section 35).

> This explains Rabbi Shimon bar Yochai's statement in the Talmud (Sukkah 45b), "I am able to exempt the entire world from judgment." The Midrash on Noach says something similar of his merit: in his days the rainbow was not seen.

והיינו מפני רבוי מוחין דגדלות שהמשיך ושהיה תורתו אומנתו[70] ומצד שרש מעלת נשמתו[71] שהיה מעלה מ"ן [מיין נוקבין] בבחי' גבוה מאד ובהמשכת מוחין

And this is because of the abundance of the mature intellect (mochin degadlus) that he drew down, and because his Torah was his occupation, and by virtue of the root of his soul's loftiness, for he raised mayin nukvin (feminine waters) at a very high level. And by drawing down the intellect

He could do this because of the abundant mature intellect (mochin degadlus) he drew down, because "his Torah was his occupation" (as the Talmud says of him and his colleagues, Shabbat 11a), and because of the lofty root of his soul. That root let him raise mayin nukvin, the "feminine waters" of an arousal from below, from a very high level.

דגדלות מעצמות חכמה עילאה שלמעלה מהחכמה כפי שמתלבשת במדות מתבטלים כל הדינים כו' זהו יתגדל ויתקדש שמיה רבא ועתה יגדל נא כח אד'[72] וכמ"ש במ"א.[73]

of maturity from the essence of the supernal Chochmah, which is above Chochmah, as it is enclothed in the emotive attributes, all the judgments are nullified, etc. This is "May His great Name be magnified and sanctified," and "And now, may the power of Ado-nai be magnified," as is explained elsewhere.

When mature intellect is drawn from the essence of the supernal Chochmah, above Chochmah itself, and is enclothed in the emotive attributes, all judgments are nullified. This is the meaning of "May His great Name be magnified" in the Kaddish, and of Moshe's prayer, "And now, may the power of Ado-nai be magnified" (Numbers 14:17).

7 ועיין מענין יעשה שלום לי[74,75] כו' בפ' במדבר קי"ח א' ובפי' הרמ"ז [הרב משה זכות] שם ובפ' ויקרא די"ד ע"ב ועמ"ש בביאור ע"פ כה תברכו את בנ"י [בני ישראל][76] גבי

And see on the subject of "let him make peace for Me," etc., in [the Zohar,] Parshas Bamidbar, 118a, and in the commentary of the Ramaz there, and in Parshas Vayikra, folio 14b; and see what is written in the explanation on the verse "Thus shall you bless the children of Israel," regarding

For more on "let him make peace for Me," the Alter Rebbe refers to the Zohar on Bamidbar (118a) with the Ramaz's commentary, the Zohar on Vayikra (14b), and his own explanation of the priestly blessing, "Thus shall you bless the children of Israel" (Numbers 6:23).

ענין וישם לך שלום[77] ועי"פ ביום השמיני עצרת,[78] ולכאורה היה אפשר לומר שב' בחי' שלום אלו זהו ענין ב' בחי' שבתיקון הנזכר למעלה דהיינו התכללות הכלים ומה שעי"ז מחזיק רבוי אור,

the matter of "and grant you peace," and on the verse "On the eighth day, an assembly." Now, at first glance one could say that these two levels of peace are the two aspects in the rectification mentioned above, namely the inter-inclusion of the vessels, and the fact that through this [the vessel] holds an abundance of light;

> That explanation discusses "and grant you peace" (Numbers 6:26), and he also cites his explanation of "On the eighth day, an assembly" (Numbers 29:35). At first glance, the two kinds of peace might correspond to the two aspects of the Tikkun described above: the inter-inclusion of the vessels and the greater light the vessels then hold.

ולכן זהו ע"י בחי' דעת עליון ודעת תחתון וא"ש לפמ"ש [ואתי שפיר] [לפי מה שכתוב] במ"א בביאור ע"פ מים רבים[79] שדעת תחתון הוא דעת המתפשט לתוך

and that therefore this is through the levels of the higher Daas (knowledge) and the lower Daas. And this fits well according to what is written elsewhere, in the explanation on the verse "Many waters," that the lower Daas is the Daas that spreads into

> On that reading the two would come through the higher Daas and the lower Daas. This fits the Torah Ohr discourse on "Many waters," which defines the lower Daas as the Daas that spreads into the emotive attributes.

המדות להמשיך בהם הארת חו"ב [חכמה ובינה] ומבואר לעיל שע"י שהמדות מתנהגים ע"י המוחין חו"ב [חכמה ובינה] ע"י נעשה התכללות המדות והוא תיקון והתכללות הכלים וזהו ענין שלום בפמשמ"ט [בפמליא של מטה].

the emotive attributes (middos) to draw into them the illumination of Chochmah and Binah; and it is explained above that through the attributes being conducted by the intellect (mochin), Chochmah and Binah, through this the inter-inclusion of the attributes comes about, which is the rectification and inter-inclusion of the vessels; and this is the matter of peace in the household below (pamalya shel matah).

> The lower Daas draws the illumination of Chochmah and Binah into the attributes, and, as explained, emotions guided by intellect become included in one another, which is the rectification of the vessels. That would be the peace in the household below.

8 ודעת עליון הוא הנמשך מבחי' כתר וממשיך מבחי' כתר בחו"ב [בחכמה ובינה] וחו"ג [וחסד וגבורה] כו' ע"ש. וזהו ענין המשכת תוספת אורות חדשים וזהו ענין שלום בפמליא של מעלה.[80]

And the higher Daas (knowledge) is that which is drawn from the level of Keser (the Crown) and draws from the level of Keser into Chochmah and Binah and into Chesed and Gevurah, etc.; see there. And this is the drawing down of an addition of new lights, and this is the matter of peace in the household above.

> The higher Daas, drawn from Keser, carries Keser's light into Chochmah and Binah and into Chesed and Gevurah, as the Torah Ohr passage explains. This is the drawing down of new, additional lights, and it is the peace in the household above.

ועוד דמבואר בע"ח [בעץ חיים] שמ"א פ"ז [פרק ז'][81] דחכמה נק' חיוהי והמדות וגם בינה נק' גרמוהי, וחיוהי היינו אור וגרמוהי היינו כלים כו' וכמ"ש במ"א

Furthermore, it is explained in Etz Chaim, Sha'ar 41, chapter 7, that Chochmah is called "His life-forces" (chayohi), and the emotive attributes, and also Binah, are called "His vessels" (garmohi); and "His life-forces" means light, and "His vessels" means vessels, etc., as is written elsewhere;

> A second approach: Etz Chaim says that Chochmah is called chayohi, "His life-forces," while the emotive attributes and Binah are called garmohi, "His vessels," the terms of the Tikkunei Zohar's "He and His life-forces are one; He and His vessels are one." "Life-forces" means lights and "vessels" means vessels.

דהיינו לפי שבחכמה גם הכלי הוא בבחי' בטול לגמרי כח מ"ה [מה][82] כו' כמ"ש בסש"ב [בספר של בינונים] פל"ה בהג"ה [בהגהה], מיהו אינו מיושב לפי לי [לשון] הפסוק דמשמע שמתחלה נעשה שלום העליון ואח"כ שלום התחתון

that is, because in Chochmah even the vessel is in a state of complete self-nullification (bittul), ko'ach mah, etc., as is written in Sefer Shel Beinonim, chapter 35, in the gloss. However, this does not fit the wording of the verse, which implies that first the higher peace is made and afterward the lower peace;

> Chochmah counts as light because in it even the vessel is utterly nullified, ko'ach mah, as the Tanya explains in a gloss to chapter 35. But this approach does not fit the order of the verse, which puts the higher peace first and the lower peace after it.

אלא העיקר כמש"ל [כמה שכתוב לעיל] שהוא ענין המשכת האור תחלה בבחינת י"ה ואח"כ נמשך ג"כ בבחי' המדות ו"ה ועמ"ש בביאור ע"פ ונקדשתי בתוך בנ"י [בני ישראל],[83]

rather, the main [explanation] is as is written above: that it is the drawing down of the light first into the level of yud-hei, and afterward it is drawn also into the level of the emotive attributes, vav-hei. And see what is written in the explanation on the verse "And I shall be sanctified among the children of Israel";

> The main explanation, then, is the one given earlier: the light is drawn first into yud-hei (Chochmah and Binah) and afterward into the emotive attributes, vav-hei. The discourse on "And I shall be sanctified among the children of Israel" (Leviticus 22:32) is also cited.

ועו"ל [ועוד יש לומר] דע"י המצות נעשה תיקון הכלים וע"י התורה ממשיכים האור וכמ"ש כי נר מצוה ותורה אור[84] ועמ"ש בד"ה ראיתי והנה מנורת זהב כולה[85] כו':

and one may further say that through the mitzvos the rectification of the vessels comes about, and through the Torah one draws down the light, as it is written, "For a mitzvah is a lamp and the Torah is light." And see what is written in the discourse beginning "I saw, and behold, a menorah all of gold," etc.

> One may also say that the mitzvos rectify the vessels while the Torah draws down the light, as in "For a mitzvah is a lamp and the Torah is light" (Proverbs 6:23): the lamp holds, the light shines. The discourse on Zechariah's vision of the golden menorah is cited for this.

SECTION 5 · ¶9–10

Mind and heart

9 ג והנה כמו שהוא ענין התיקון למעלה להיות ההתכללות. כך הוא ג"כ בנפש דענין התכללות חו"ב [חכמה ובינה] הוא בחי' מוחא וליבא שהם בעצם שני הפכים

3. Now, just as the rectification above is that there be inter-inclusion, so it is also in the soul. For the inter-inclusion of Chochmah and Binah is the level of mind and heart (mocha veliba), which in essence are two opposites,

> Section 3 applies the Tikkun to the soul. The union of Chochmah and Binah corresponds in a person to mind and heart, which by nature are opposites.

כמו שאנו רואים שברשפי אש הלב מתמעט המוח ר"ל [רוצה לומר] ההשגה ועומק ההתבוננות ובמוח מתמעט אש הלב וצ"ל התכללות להיות מוח שליט על הלב

as we see that in the fiery flames of the heart the mind—that is, comprehension and depth of contemplation—is diminished, and in the mind the fire of the heart is diminished. And there must be inter-inclusion, so that the mind rules over the heart;

> When the heart burns with fiery feeling, comprehension and depth of contemplation shrink; when the mind is at work, the heart's fire cools. Inter-inclusion means that the mind rules over the heart.

דהיינו שיהא הלב נכנע למוח ומתנהג ע"פ הנהגת המוח כו' להיות ובכל נפשך[86] אליך ה' נפשי אשא,[87]

that is, that the heart be subdued to the mind and conduct itself according to the guidance of the mind, etc., so that there be "and with all your soul," "To You, Havayah, I lift up my soul."

> The heart then yields to the mind and follows its guidance, so that a person loves G-d "with all your soul" (Deuteronomy 6:5), as in "To You, Havayah, I lift up my soul" (Psalms 25:1).

והיינו ע"י עסק התורה ואשים דברי בפיך[88] ובצל ידי כסיתיך ועי"ז ממשיכים מן המוח אל הלב ע"י עסק התורה לשמה גילוי אור א"ס בחכמה.

And this is through occupying oneself with Torah: "I have put My words in your mouth, and in the shadow of My hand I have covered you." And through this one draws from the mind to the heart, through occupying oneself with Torah lishmah, the revelation of the Infinite Light (Or Ein Sof) in Chochmah.

> This is achieved through Torah study, of which it is said, "I have put My words in your mouth, and in the shadow of My hand I have covered you" (Isaiah 51:16). Studying Torah for its own sake draws the revelation of the Infinite Light that is in Chochmah from the mind into the heart.

10 וזהו ענין השלום וחיבור חו"ב [חכמה ובינה]. וענין ההתכללות במדות כי המדות הן מעה"ד [מעץ הדעת] טו"ר [טוב ורע] כי בחזה דז"א מסתיים יסוד אימא שם מתחיל בחי' עה"ד [עץ הדעת] טו"ר [טוב ורע] והתכללות המדות להיות כלולים בטוב הוא ע"י התורה

And this is the matter of the peace and the joining of Chochmah and Binah. And as for the inter-inclusion in the emotive attributes (middos): the attributes are from the Tree of Knowledge of good and evil, for at the chest of Z'eir Anpin (the emotive attributes) the Yesod of Imma ends, [and] there begins the level of the Tree of Knowledge of good and evil; and the inter-inclusion of the attributes, so that they be included in the good, is through the Torah,

> This union of mind and heart is the "peace" and joining of Chochmah and Binah. The emotive attributes, however, are rooted in the Tree of Knowledge of good and evil: in the Kabbalistic scheme the Yesod of Imma, Binah's channel, reaches only to the chest of Z'eir Anpin, and below that point begins the level of the Tree of Knowledge, where good and evil are mixed.

שהיא להבדיל בין הטמא[89] וכו' והיא המברר כו' ובירור המדות הוא ע"י המוחין כי ע"י תוספת מוחין נעשה התכללות ומוחין נמשכו מבחי' אבא.

which is "to distinguish between the impure," etc., and it is what refines, etc. And the refinement of the attributes is through the intellect (mochin), for through additional intellect the inter-inclusion comes about; and the intellect is drawn from the level of Abba.

> Including the attributes in the good is the work of the Torah, whose purpose is "to distinguish between the impure and the pure" (Leviticus 11:47), and which refines them. The refinement comes through added intellect (mochin), and that intellect is drawn from Abba, Chochmah.

SECTION 6 · ¶11

Why Moshe, and why all of you

11 ולכן כתיב נקום נקמת[90] בנ"י [בני ישראל][91] מאת המדינים אחר תאסף שלא היה יכול להיות מלחמה זו רק בימי משה

Therefore it is written, "Avenge the vengeance of the children of Israel against the Midianites; afterward you shall be gathered": for this war could take place only in the days of Moshe.

> This explains why G-d told Moshe, "Avenge the vengeance of the children of Israel against the Midianites; afterward you shall be gathered to your people" (Numbers 31:2). The war against Midian could take place only in Moshe's lifetime.

ולכן אף שנקנסה עליו עלה אל הר העברים[92] כו' מ"מ המתינו לו עד שינקום והיינו כי משה הוא יסוד אבא ולכן נקרא מחוקק ותרגומו ספרא רבא[93] וירא ראשית לו.[94]

And therefore, although it had been decreed upon him, "Go up to the mountain of Avarim," etc., nevertheless they waited for him until he would take vengeance. And this is because Moshe is the Yesod (foundation) of Abba; and therefore he is called mechokek (lawgiver), which the Targum renders "the great scribe," and "He saw reishis (the first) for himself."

> Although it had already been decreed that Moshe would ascend Mount Avarim and die there (Numbers 27:12), his death was held back until he had avenged Israel on Midian. Moshe is the Yesod of Abba, the channel of Chochmah; that is why he is called mechokek, "lawgiver," which the Targum renders "the great scribe," and why of him it is said, "He saw reishis for himself" (Deuteronomy 33:21), reishis being Chochmah.

אלא שזכה לבינה[95] והוצרך להיות התיקון על ידו דוקא [וזהו פי' מחוקק שהוא חקיקת ותיקון הכלים להיות ריבוי הכלים ועי"ז יהי' [יהיה] ריבוי האור וכו' ועמ"ש ע"פ במחוקק במשענותם[96] ועי"פ אם בחקתי[97,98] בד"ה מבואר בע"ח [בעץ חיים]].

Only, he attained Binah (understanding) [as well]; and the rectification had to come specifically through him. [And this is the meaning of mechokek: it is the engraving and rectification of the vessels, so that there be a multiplication of the vessels, and through this there will be a multiplication of the light, etc. And see what is written on the verse "with the lawgiver, with their staffs," and on the verse "If [you walk] **in My statutes," in the discourse beginning "It is explained in Etz Chaim."**]

> Moshe also attained Binah, as the Sages say that fifty gates of Binah were given to him less one (Rosh Hashanah 21b), so the rectification had to come specifically through him. The bracket reads mechokek as "engraving" (chakikah): carving and fashioning the vessels so that they multiply and can hold more light.

כי הנה המדינים הם מבחי' הפירוד שקודם התיקון עד דלא הוו משגיחין אפין באפין שלכן אריכות זמן חורבן בהמ"ק [בית המקדש] שמפני שנאת חנם

For the Midianites are from the level of the separation that preceded the rectification, when "they did not gaze face to face"; which is why [there is] the length of time of the destruction of the Holy Temple [that came] because of baseless hatred.

> The Midianites stem from the separateness that preceded the Tikkun, when the attributes "did not gaze face to face." The Alter Rebbe connects this with the length of the exile after the destruction that came about through baseless hatred, as the contrast with the First Temple that follows shows.

כי בחורבן בית ראשון ע"י שהיה מז' עממין שהם סיגים דשבעה כלים דתהו שנשארו בבחי'

For in the destruction of the First Temple, since it came from the seven nations, which are the dross of the seven vessels of Tohu that remained in the state of

> The First Temple, by contrast, was destroyed through sins rooted in the seven nations, which are the dross of the seven vessels of Tohu.

סיגים לאחר התיקון והבירור כל מה שהובר ונכלל בעולמות דקדושה, והם נשארו בבחי' סיגים, לכך לפי הכלי כך היה הגבול ימי שנותינו בהם[99] שבעים שנה

dross after the rectification and the refinement of all that was refined and included in the worlds of holiness—and they remained in the state of dross—therefore, according to the vessel, so was the limit: "The days of our years are seventy years."

> That dross is what remained after everything that could be refined had been taken into the worlds of holiness, and dross of seven vessels has a measure, "according to the vessel." Hence that exile was limited to seventy years, as in "The days of our years are seventy years" (Psalms 90:10).

(ר"ל [רוצה לומר] דכמו שיש קצבה ודי לבירור נה"ב [נפש הבהמית] שבאדם על ידי ע' [שבעים] שנה שבהן יוכל האדם לברר הניצוצים שבנה"ב [שבנפש הבהמית] שנלקחה משמרים דז' מדות דתהו, וזהו ימי שנותינו בהם שבעים שנה וכמ"ש בפ' אם

(That is to say: just as there is a set measure that suffices for the refinement of the animal soul in a person, through seventy years, in which a person can refine the sparks in the animal soul, which was taken from the dregs of the seven attributes of Tohu—and this is "The days of our years are seventy years," as is written in Parshas Im

> The parenthesis explains: a person's lifetime of seventy years is a set and sufficient measure for refining his animal soul, which was taken from the dregs of the seven attributes of Tohu, and in those years he can refine the sparks within it. The Alter Rebbe refers to his discourse in Parshas Bechukosai for this reading of "the days of our years are seventy years."

בחוקתי בד"ה מבואר בע"ח [בעץ חיים] הנזכר לעיל, כך עד"ז היה די לתיקון העוונות שמחמתן נחרב הבית ראשון ג"כ במספר ע' [שבעים] שנה מטעם הנ"ל שלבירור הסיגים שנשתיירו מהכלים לאחר התיקון יש גבול ע' [שבעים] שנה לז' מדות כו')

Bechukosai, in the discourse beginning "It is explained in Etz Chaim," mentioned above—so in the same way, for the rectification of the sins because of which the First Temple was destroyed, the number of seventy years also sufficed, for the reason mentioned above: that for the refinement of the dross that remained from the vessels after the rectification there is a limit of seventy years, for the seven attributes, etc.)

> In the same way, seventy years sufficed to rectify the sins for which the First Temple was destroyed. Refining the dross left over from the vessels after the rectification has a limit of seventy years, corresponding to the seven attributes.

משא"כ שרש התיקון שיהיה מעולם התהו לעולם התיקון זה צריך זמן ארוך כו' וצ"ל בחי' משה יסוד אבא[100] מקור התורה שכל התורה היא תורת משה וקודם מתן תורה בא יתרו להכניע א"ע [את עצמו]

Whereas the root of the rectification, that it be from the World of Tohu to the World of Tikkun—this requires a long time, etc. And there must be the level of Moshe, the Yesod of Abba, the source of the Torah, for the whole Torah is the Torah of Moshe. And before the Giving of the Torah, Yisro came to subdue himself,

> Rectifying the very root, the passage from the World of Tohu to the World of Tikkun, takes a long time. It requires the level of Moshe, the Yesod of Abba and the source of the Torah, for the entire Torah is called "the Torah of Moshe"; and before the Torah was given, Yisro came and subdued himself.

כי ה' יברך את עמו בשלום[101] אתעדל"ע [אתערותא דלעילא] שלפני את עדל"ת [אתערותא דלתתא] כו' (ועיין מענין יתרו כהן מדין[102] בפי' הרמ"ז [הרב משה זכות] בזהר ר"פ יתרו דס"ח א' ד"ה חמוי דיוסף כו' ע"ש בשם הלק"ת [הלקוטי תורה (להאריז"ל)])

for "Havayah will bless His people with peace": an arousal from above, which is preceded by an arousal from below, etc. (And see on the subject of "Yisro, the priest of Midian," in the commentary of the Ramaz on the Zohar, at the beginning of Parshas Yisro, folio 68a, in the passage beginning "The father-in-law of Yosef," etc.; see there, in the name of the Likkutei Torah of the Arizal.)

> "Havayah will bless His people with peace" (Psalms 29:11) describes the Torah's peace as an arousal from above, and such an arousal is preceded by an arousal from below, here Yisro's submission. For more on Yisro, the priest of Midian, the Alter Rebbe refers to the Ramaz's commentary on the Zohar, which cites the Arizal's Likkutei Torah.

וזהו נקמת הוי' כי קודם התיקון בעולם התהו לא היה שמות אלו אהיה והוי' אלא קראן בשמות נוכראין כו' כמ"ש בזהר.

And this is "the vengeance of Havayah": for before the rectification, in the World of Tohu, there were not these Names, Ehe-yeh and Havayah; rather, He called them by foreign names, etc., as is written in the Zohar.

> That is why the war on Midian is called "the vengeance of Havayah" (Numbers 31:3). In Tohu, before the rectification, the holy Names Ehe-yeh and Havayah did not yet apply; the Zohar says those levels were called by foreign names, so the war on Midian, a remnant of Tohu, is the vengeance of the Name that belongs to the Tikkun.

וענין לכל מטות ישראל[103] והחלצו כולכם שכולם היו צריכים למלחמה זו להיות בבחי' התכללות שלכן היו בימי משה שבימי משה ובימי יהושע היו המלחמות בכללות ישראל ביחד משא"כ אח"כ יהודה יעלה[104] כו'

And the matter of "for all the tribes of Israel," and "arm yourselves," all of you, is that all of them were needed for this war, so as to be in the state of inter-inclusion. And that is why they were in the days of Moshe; for in the days of Moshe and in the days of Yehoshua the wars were [waged] by Israel as a whole, together, whereas afterward [it was] "Yehudah shall go up," etc.,

> Now the opening question is answered. The verse says "for all the tribes of Israel" (Numbers 31:4) and hechaltzu, "arm yourselves," all of you, because this war needed all of Israel, in a state of inter-inclusion; in the days of Moshe and Yehoshua Israel fought its wars together, but afterward each tribe fought on its own, as in "Yehudah shall go up" (Judges 1:2).

שלא היו ביחד כי להיות התכללות כללות ישראל שהם ו"ק [ו' קצוות] דז"א מחנה יהודה מזרחה כו'

when they were not together. For the inter-inclusion of Israel as a whole, who are the six extremities of Z'eir Anpin (the emotive attributes)—"the camp of Yehudah to the east," etc.,

> The inter-inclusion of all Israel, who correspond to the six emotive attributes of Z'eir Anpin, is pictured in the arrangement of the camps around the Mishkan: "the camp of Yehudah to the east" (Numbers 2:3).

וראובן תימנה[105, 106] כוי ובשם אלקינו נדגול[107, 108] הוא ע"י מוחין דאבא שמשם היא ההתכללות יעשה שלום לי שלום יעשה לי:[109, 110]

and "Reuven to the south," etc., and "In the Name of our G-d we will raise our banners"—is through the intellect (mochin) of Abba, from which the inter-inclusion comes: "let him make peace for Me; peace let him make for Me."

> With "Reuven to the south" (Numbers 2:10) and the other camps, all were united under "In the Name of our G-d we will raise our banners" (Psalms 20:6). This unity comes from the mochin of Abba, the source of inter-inclusion, and the maamar closes with the verse that sums up its argument: "let him make peace for Me; peace let him make for Me."

IN ONE'S AVODAH

Let the mind rule the heart. By studying Torah for its own sake, a person draws the light of Chochmah into his emotions, so that his anger holds kindness and compassion and he becomes "soft as a reed," not hard as a cedar; his love and awe, and his thought, speech and action, should include one another in the service of G-d. The mitzvos shape these vessels and the Torah fills them with light.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe distinguish the seven nations, "dross that remained after the refinement," from Midian, rooted in Tohu itself, and how does this explain the different lengths of the two exiles?
2. What is the difference between the rectification of the vessels and the rectification through the lights, and how does each appear in the soul as "beautiful of form" and "beautiful of appearance"?
3. How does the example of the angry person illustrate "not gazing face to face," and what makes a person "soft as a reed"?
4. Why does the experience of a new idea point to something above the intellect, and how does this explain the role of Daas in joining Chochmah and Binah?
5. Why could the war against Midian be fought only in Moshe's lifetime and only by all of Israel together?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

"Moshe spoke to the people, saying: Arm men from among you for the army, and let them go against Midian, to execute the vengeance of Havayah on Midian." The imperative hechaltzu, addressed to all the people, is the starting point of the maamar's question.

Numbers 31:3 במדבר ל״א:ג׳

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֶחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה׳ בְּמִדְיָן׃

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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2 **כי את כל התועבות האל**

Said of the peoples who lived in the land before Israel, whose abominations defiled it. The Alter Rebbe cites it to characterize the seven nations, whom he traces to the dross of Tohu.

Leviticus 18:27 ויקרא י״ח:כ״ז

כִּי אֶת־כָּל־הַתּוֹעֵבֹת הָאֵל עָשׂוּ אַנְשֵׁי־הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וַתִּטְמָא הָאָרֶץ׃

for all these abominations have the men of the land done, that were before you, and the land is defiled—

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KEHOT'S NOTE

ויקרא יח, כז.

3 **אברהם שיצא ממנו**

At the banquet of the future, Avraham declines to lead the grace after meals, saying, "I will not bless, for Yishmael came out of me." The Alter Rebbe uses it as an example of refuse that issued from a holy source.

Pesachim 119b:5 פסחים קי״ט ב:ה׳

וְאוֹמֵר לָהֶן: אֵינִי מְבָרֵךְ, שֶׁיָּצָא מִמֶּנִּי יִשְׁמָעֵאל. אוֹמֵר לוֹ לִיצְחָק: טוֹל וּבָרֵךְ. אוֹמֵר לָהֶן: אֵינִי מְבָרֵךְ, שֶׁיָּצָא מִמֶּנִּי עֵשָׂו. אוֹמֵר לוֹ לְיַעֲקֹב: טוֹל וּבָרֵךְ. אוֹמֵר לָהֶם: אֵינִי מְבָרֵךְ, שֶׁנְּשָׂאתִי שְׁתֵּי אֲחָיוֹת בְּחַיֵּיהֶן, שֶׁעֲתִידָה תּוֹרָה לְאוֹסְרָן עָלַי.

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KEHOT'S NOTE

פסחים קיט, ב. ספרי דברים פי׳ שיב.

4 **אברהם שיצא ממנו**

"When Avraham our father came into the world, refuse (pesoles) came out of him: Yishmael and all the sons of Keturah." The Midrash's word for refuse is the very term the Alter Rebbe uses for the leftovers of Tohu.

Sifrei Devarim 312:1–2 ספרי דברים שי״ב:א׳-ב׳

... צְאוּ מִתּוֹךְ שֶׁלִּי, אִי אֶפְשִׁי שֶׁתִּהְיוּ בְתוֹכָהּ, תְּנוּ לִי חֶלְקִי שֶׁאֶהֱא מַכִּירוֹ. כָּךְ כְּשֶׁבָּא אַבְרָהָם אָבִינוּ לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, יִשְׁמָעֵאל וְכָל בְּנֵי קְטוּרָה. בָּא יִצְחָק לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, עֵשָׂו וְכָל אַלּוּפֵי אֱדוֹם. חָזְרוּ לִהְיוֹת רָעִים יוֹתֵר מִן הָרִאשׁוֹנִים. וּכְשֶׁבָּא יַעֲקֹב לֹא יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, אֶלָּא נוֹלְדוּ כָּל בָּנָיו כְּשֵׁרִים, כָּעִנְיָן שֶׁנֶּאֱמַר (בראשית כה כז): "וְיַעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהָלִים". מֵהֵיכָן הַמָּקוֹם מַכִּיר אֶת חֶלְקוֹ? מִיַּעֲקֹב, שֶׁנֶּאֱמַר: כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל ...

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from ...

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5 **בביאור ע״פ שחורה**

That discourse opens by explaining that between the Emanator and the emanated there must be an intermediary, since G-d Himself is none of the attributes, and that the light is only a radiance that changes nothing in His essence.

KEHOT'S NOTE

לקו״ת שה״ש ז, ג.

6 **שחורה אני ונאוה כאהלי קדר**

"I am black yet comely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Shlomo." The Alter Rebbe refers to his explanation of this verse in Likkutei Torah on Shir HaShirim.

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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7 **וצבא השמים לך משתחוים**

From the Levites' praise of G-d, who made the heavens and all their host: "and the host of heaven bow down to You." Bowing shows that the heavenly hosts are beings who nullify themselves, not beings that are nothing at all.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי׳ ט, ו.

8 **שמים לא זכו בעיניו**

Eliphaz says: "Behold, He puts no trust in His holy ones, and the heavens are not pure in His eyes." Even the heavenly beings fall short before G-d.

Job 15:15 איוב ט"ו:ט"ו

הֵן בִּקְדֹשָׁו לֹא יַאֲמִין וְשָׁמַיִם לֹא־זַכּוּ בְעֵינָיו׃

Behold, He putteth no trust in His holy ones; Yea, the heavens are not clean in His sight.

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KEHOT'S NOTE

איוב טו, טו.

9 **ובמלאכיו ישים תהלה**

"Behold, He puts no trust in His servants, and in His angels He finds fault." The Alter Rebbe himself gives the chapter; the verse shows that the angels' bittul is incomplete.

Job 4:18 איוב ד':י"ח

הֵן בַּעֲבָדָיו לֹא יַאֲמִין וּבְמַלְאָכָיו יָשִׂים תָּהֲלָה׃

Behold, He putteth no trust in His servants, And His angels He chargeth with folly;

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10 **דאפקוהו למט"ט**

Elisha ben Avuyah saw the angel Metatron seated and wrongly concluded that there are two powers; Metatron was then taken out and struck sixty lashes of fire for not having risen before him. The Alter Rebbe cites it to show that even a great angel can be at fault.

Chagigah 15a:6 חגיגה ט"ו א:ו'

אַפְּקוּהּ לְמֵיטַטְרוֹן וּמַחְיוּהּ שִׁיתִּין פּוּלְסֵי דְּנוּרָא. אֲמַרוּ לֵיהּ: מַאי טַעְמָא כִּי חֲזִיתֵיהּ לָא קָמְתְּ מִקַּמֵּיהּ? אִיתְיְהִיבָא לֵיהּ רְשׁוּתָא לְמֵימְחַק זַכְוּותָא דְּאַחֵר. יָצְתָה בַּת קוֹל וְאָמְרָה: "שׁוּבוּ בָּנִים שׁוֹבָבִים" — חוּץ מֵאַחֵר.

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KEHOT'S NOTE

חגיגה טו, א. וראה גם ס' מאמרי אדה"ז-ענינים ע' סט, עא. ס' אגרות קודש דכ"ק אדמו"ר מוהריי"צ נ"ע ח"ב ע' שלה.

11 **שאין הביטול כדבעי כמ"ש במ"א**

There the Alter Rebbe explains that in Beriah, Yetzirah and Asiyah the angels are a "being" (yesh): Michael serves with love and Gavriel with awe, but above love and awe is bittul, the quality of Moshe, who said "and what are we." This is why the angels' bittul is not as it should be.

KEHOT'S NOTE

ראה לעיל פ' בהר מג, ד ובכ"מ.

12 **בד"ה צו את בנ"י . . בענין שירה של המלאכים**

This is the discourse on the daily offering, which opens by asking why "and say to them" is said twice and explains that prayer was instituted in place of the daily offerings.

KEHOT'S NOTE

לעיל פ' פינחס עז, ג.

13 **נתן עיניו במקדש**

There, in a parenthesis, the Alter Rebbe explains that the kelipos nearer to kelipas nogah are less harsh than those farther from it, and that this is why the Sages sometimes say "The Satan and Peninnah intended it for the sake of Heaven" and elsewhere that "he set his eyes on the First Temple."

KEHOT'S NOTE

סוכה נב, סע"א. ועל"ק (צב, א). [כ]. וראה במ"מ לעיל פ' חוקת סב, א.

14 **נתן עיניו במקדש ראשון**

The Talmud says of the evil inclination that it "set its eyes on the First Temple and destroyed it, and killed the Torah scholars in it." This is the hostile face of evil, which the Alter Rebbe sets against the statement in Bava Basra.

Sukkah 52a:10 סוכה נ"ב א:י'

"וְהִדַּחְתִּיו אֶל אֶרֶץ צִיָּה וּשְׁמָמָה" — לִמְקוֹם שֶׁאֵין בְּנֵי אָדָם מְצוּיִין לְהִתְגָּרוֹת בָּהֶן. "אֶת פָּנָיו אֶל הַיָּם הַקַּדְמוֹנִי" — שָׂנָתַן עֵינָיו בְּמִקְדָּשׁ רִאשׁוֹן וְהֶחֱרִיבוֹ, וְהָרַג תַּלְמִידֵי חֲכָמִים שֶׁבּוֹ. "וְסוֹפוֹ אֶל הַיָּם הָאַחֲרוֹן" — שָׂנָתַן עֵינָיו בְּמִקְדָּשׁ שֵׁנִי וְהֶחֱרִיבוֹ, וְהָרַג תַּלְמִידֵי חֲכָמִים שֶׁבּוֹ. "וְעָלָה בָאְשׁוֹ וְתַעַל צַחֲנָתוֹ" — שֶׁמַּנִּיחַ אוּמּוֹת הָעוֹלָם, וּמִתְגָּרֶה בְּשׁוֹנְאֵיהֶם שֶׁל יִשְׂרָאֵל. "כִּי הִגְדִּיל לַעֲשׂוֹת" — אָמַר אַבָּיֵי: וּבְתַלְמִידֵי חֲכָמִים יוֹתֵר מִכּוּלָּם.

"And will drive him into a land barren and desolate" to a place where there are no men for him to attack; "With his face toward the eastern sea (hadkomoni)": that he set his eyes against the First Temple and destroyed it and slew the scholars who were in it; "And his back part toward the western sea": that he set his eyes against the Second Temple and destroyed it and slew the scholars who were in it. "And the stench of it shall go up and the foul smell ...

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15 **שטן ופנינה לש"ש נתכוונו**

Rabbi Levi: "The Satan and Peninnah intended it for the sake of Heaven." The Satan, seeing G-d inclined toward Iyov, feared that Avraham's love would be forgotten, and Peninnah provoked Chanah for a good purpose; the Alter Rebbe explains that this is true of evil at its root.

Bava Batra 16a:9–10 בבא בתרא ט"ז א:ט'-י'

אָמַר רַבִּי לֵוִי: שָׂטָן וּפְנִינָה לְשֵׁם שָׁמַיִם נִתְכַּוְּונוּ. שָׂטָן - כֵּיוָן דְּחַזְיֵיא לְהַקָּדוֹשׁ בָּרוּךְ הוּא דְּנָטְיָה דַּעְתֵּיהּ בָּתַר אִיּוֹב, אָמַר: חַס וְשָׁלוֹם מִינָּשֵׁי לֵיהּ לְרַחְמָנוּתֵיהּ דְּאַבְרָהָם. פְּנִינָה - דִּכְתִיב: "וּכְעַסַּתָּה צָרָתָהּ גַּם כַּעַס, בַּעֲבוּר הַרְּעִימָהּ". דַּרְשָׁהּ רַב אַחָא בַּר יַעֲקֹב בְּפַפּוּנְיָא. אֲתָא שָׂטָן, נַשְׁקֵיהּ לְכַרְעֵיהּ. "בְּכָל זֹאת לֹא חָטָא אִיּוֹב בִּשְׂפָתָיו". אָמַר רָבָא: בִּשְׂפָתָיו לֹא חָטָא, בְּלִבּוֹ חָטָא. מַאי קָאָמַר? "אֶרֶץ נִתְּנָה בְיַד רָשָׁע, פְּנֵי שׁוֹפְטֶיהָ יְכַסֶּה, אִם לֹא אֵיפוֹ מִי הוּא" - אָמַר רָבָא: ...

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KEHOT'S NOTE

ב"ב טז, א.

16 **החנם ירא איוב**

The Satan answers G-d: "Does Iyov fear G-d for nothing?" and goes on to accuse him. Here the Satan appears as an

actual accuser, evil as it is far down the chain of descent.

Job 1:9 איוב א׳:ט׳

וַיַּעַן הַשָּׂטָן אֶת־ה׳ וַיֹּאמֶר הֲחִנָּם יָרֵא אִיּוֹב אֱלֹקִים׃

Then Satan answered the L-RD, and said: 'Doth Job fear G-d for nought?

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KEHOT'S NOTE

איוב א, ט.

17 **בד"ה ויעש משה נחש הנחשת**

There the copper serpent is raised on a pole so that people look upward and see the serpent in its root, not separate from G-d, and the harsh judgments of the burning serpents are sweetened: seen in its root above, evil does not descend from above.

KEHOT'S NOTE

ראה לעיל פ' חקת סב, א.

18 "Moshe made a copper serpent and put it on a pole; and whenever a serpent bit a man, he would look at the copper serpent and live." The Alter Rebbe refers to his discourse on this verse, where looking upward reveals evil's root above.

Numbers 21:9 במדבר כ"א:ט׳

וַיַּעַשׂ מֹשֶׁה נְחַשׁ נְחֹשֶׁת וַיְשִׂמֵהוּ עַל־הַנֵּס וְהָיָה אִם־נָשַׁךְ הַנָּחָשׁ אֶת־אִישׁ וְהִבִּיט אֶל־נְחַשׁ הַנְּחֹשֶׁת וָחָי׃

And Moses made a serpent of brass, and set it upon the pole; and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

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19 **עד לא הוו מתקלא לא הוו משגיחין אפין באפין**

The opening of the Sifra DiTzniusa: "Until there was a balance, they did not gaze face to face, and the first kings died." The Alter Rebbe identifies this state, before the balance of Tikkun, as the root of Midian.

Zohar, Sifra DiTzniuta 1:2–2:13 ספר הזהר, ספרא דצניעותא א׳:ב׳-ב׳:י"ג

Once there was a man who dwelt among the mountains and was a complete stranger to the ways of townsfolk. He sowed wheat, but knew no better than to consume it in its natural condition. One day he went down into a city, and there a loaf of good bread was placed before him. He asked what it was, and was informed that it was bread and was meant to eat. He ate it and liked it. "What is it made of?" he said. They told him "Wheat". Later, he ...

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

20 **עאלת אות צ' כו' אנפוי דיו"ד מהדר לאחורא**

In the Zohar's account of the letters coming before G-d at creation, the tzadi asks that the world be created with it; the Zohar explains that in the tzadi the face of the yud is turned backward, not face to face. The Alter Rebbe refers to the Zohar HaRakia's comment on this passage as an illustration of "back to back."

Zohar, Introduction 5:21–6:28 ספר הזהר, הקדמה ה׳:כ"א-ו׳:כ"ח

Enters the Zade and says: O L-rd of the world, may it please Thee to create with me the world, inasmuch as I am the sign of the righteous (Zadikim) and of Thyself who art called righteous, as it is written, "For the L-rd is righteous, he loveth righteousness" (Ps. 11, 7), and hence it is meet to create the world with me. The L-rd made answer: O Zade, thou art Zade, and thou signifiest righteousness, but thou must be concealed, thou mayest not come out in the open so ...

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

PARAGRAPH 2

21 **חכמה כח מ"ה**

The Zohar says that Chochmah rests upon Tiferes, "and in it is ko'ach mah," and spells out the Name Mah, Havayah filled to the value 45. The Alter Rebbe uses this reading of Chochmah as the source of the inter-inclusion of the attributes.

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקדמת ת"ז בתחלתה. ובכ"מ.

22 **מבשרי אחזה**

Iyov says, "From my flesh I shall behold G-d." Chassidus uses the verse to justify learning about the divine order from what a person sees in himself.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

23 **לעולם יהא אדם רך כקנה**

Rabbi Elazar son of Rabbi Shimon taught, after an incident in which he had been harsh: "A person should always be soft as a reed and not hard as a cedar." The Alter Rebbe reads the pliant reed as attributes that include one another.

Taanit 20b:3 תענית כ׳ ב:ג׳

אָמַר לָהֶם: בְּשָׁבִילְכֶם הֲרֵינִי מוֹחֵל לוֹ, וּבִלְבַד שֶׁלֹּא יְהֵא רָגִיל לַעֲשׂוֹת כֵּן. מִיָּד נִכְנַס רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן, וְדָרַשׁ: לְעוֹלָם יְהֵא אָדָם רַךְ כְּקָנֶה וְאַל יְהֵא קָשֶׁה כְּאֶרֶז. וּלְפִיכָךְ זָכָה קָנֶה לִיטּוֹל הֵימֶנּוּ קוֹלְמוֹס לִכְתּוֹב בּוֹ סֵפֶר תּוֹרָה תְּפִילִּין וּמְזוּזוֹת.

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KEHOT'S NOTE

תענית כ, ב. ראה לעיל פ' אמור לז, ד.

"כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וגו'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פִּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לְ"נִשְׁמָע".

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ועיקר התיקון 29

According to the note, the point is explained at p. 51, and at p. 159 the difference between the lights of Tohu and the lights of Tikkun is explained, together with the matter of abundant light and few vessels.

KEHOT'S NOTE

נתבאר בסה"מ תרנ"ח ע' נא. ושם ע' קנט מבאר ההפרש בין אורות דתהו לאורות דתיקון וענין ריבוי האור ומיעוט הכלים. בארוכה בד"ה אחרי מות תרמ"ט ע' רלג ואילך. תרמ"ח ע' ריא.

דאחליפו דוכתייהו 30

That discourse asks why the first paragraph of the Shema, which is Chesed ("And you shall love"), has 42 words, the number of the Name associated with Gevurah, while the second paragraph, of Gevurah, corresponds to the Name Av (72), associated with Chesed; it answers from the Zohar that the lights "exchanged their places" and the left was included in the right.

KEHOT'S NOTE

נ"ב. ועל"ק בואתחנן (יב, רע"ד) בי הזהר. ושי"נ משה"ש (ל, ג). [כ].

עושה שלום במרומיו 31

"Dominion and fear are with Him; He makes peace in His heights." The Alter Rebbe uses it for the light of bittul from the Name Mah, which makes peace between opposites.

Job 25:2 איוב כ"ה:ב'

הַמֶּשֶׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו:

Dominion and fear are with Him; He maketh peace in His high places.

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Bamidbar Rabbah 12:6 במדבר רבה י"ב:ו'

KEHOT'S NOTE

איוב כה, ב. וראה במד"ר יב, ו.

בד"ה אם לא תדעי לך 32

There "beautiful of form" is explained as the shaping of the limbs according to their proper proportions and "beautiful of appearance" as the radiance of the face.

KEHOT'S NOTE

תו"א כג, ב ואילך.

33 "If you do not know, O fairest among women, go out in the footsteps of the flock." The Alter Rebbe refers to his Torah Ohr discourse on this verse, which explains Rachel's twofold beauty.

Song of Songs 1:8 שיר השירים א':ח'

אִם־לֹא תֵדְעִי לָךְ הַיָּפָה בַּנָּשִׁים צְאִי־לָךְ בְּעִקְבֵי הַצֹּאן וּרְעִי אֶת־גְּדִיֹּתַיִךְ עַל מִשְׁכְּנוֹת הָרֹעִים:

If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock And feed thy kids, beside the shepherds' tents.

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PARAGRAPH 3

24 "When a woman conceives and bears a male child..." The Alter Rebbe refers to his discourse on this verse for the joining of Chesed and Gevurah.

Leviticus 12:2 ויקרא י"ב:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַּת דְּוֹתָהּ תִּטְמָא:

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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שלא היו יכולים לסבול האור 25

Quoted in the note: "The cause of the shattering of Tohu is not only the paucity of the vessels but rather the abundance of the light." It qualifies the reason given here.

KEHOT'S NOTE

"סיבת השבירה דתהו אי"ז מפני מיעוט הכלים לבד כי"א מפני ריבוי האור" — סה"מ תרנ"ח ע' קס. וראה בסה"מ תרמ"ט ע' רלו ואילך.

ובתיקון נתגדלה ונתרבה להיות כלולה מעשר 26

According to the note, that discourse explains that the inclusion of "ten from ten" is the rectification of the vessels, while the inclusion of one attribute in another comes from the lights and is called the rectification of the lights; it discusses at length how the vessels draw down the light.

KEHOT'S NOTE

ראה בד"ה וידבר ויצוום תרמ"ח ע' ריא דכאן מבאר דבחי' ההתכללות יו"ד מיו"ד והו תיקון הכלים וההתכללות זמ"ז זהו מצד האורות והוא הנק' תיקון האורות, ע"ש שמבאר בארוכה בענין הכלים שממשיכים האור.

וקבל היהודים 27

"And the Jews undertook to do as they had begun." The Alter Rebbe refers to his explanation of this verse, on Israel's putting "we will do" before "we will hear."

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם:

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

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שהקדימו נעשה לנשמע 28

"When Israel put 'we will do' before 'we will hear,' a heavenly voice went forth: Who revealed to My children this secret that the ministering angels use?" The text cites the theme in passing as a parallel.

Shabbat 88a:8 שבת פ"ח א':ח'

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבָּנַי רָז זֶה שֶׁמַּלְאָכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: "בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" — בָּרִישָׁא "עֹשֵׂי", וַהֲדַר "לִשְׁמֹעַ". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב

34 **ורחל היתה יפ"ת**

"And Rachel was beautiful of form and beautiful of appearance." The two kinds of beauty become the two stages of the soul's rectification, its vessels and its light.

Genesis 29:17 בראשית כ"ט:י"ז

וְעֵינֵי לֵאָה רַכּוֹת וְרָחֵל הָיְתָה יְפַת־תֹּאַר וִיפַת מַרְאֶה׃

And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon.

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KEHOT'S NOTE

בראשית כט, יז.

35 "Let us make man in our image, after our likeness." Man's form mirrors the complete and balanced attributes of the World of Tikkun.

Genesis 1:26 בראשית א:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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36 "And Moshe spoke to the heads of the tribes of the children of Israel." The Alter Rebbe refers to his earlier discourse on this verse for the role of the higher Daas.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה יְ־הוָ־ה׃

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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37 From the Song at the Sea: "Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy." The Alter Rebbe reads the two halves as two directions of inclusion between right and left.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ יְ־הוָ־ה נֶאְדָּרִי בַכֹּחַ יְמִינְךָ יְ־הוָ־ה תִּרְעַץ אוֹיֵב׃

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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38 **ימינך ה' נאדרי בכח**

The Zohar (Beshalach) says that all is included in the right and depends on the right, and cites "Your right hand, Havayah, is glorious in power." The Alter Rebbe refers to the Ramaz's commentary on this passage.

Zohar, Beshalach 13:178–14:190 ספר הזהר, בשלח י"ג:קע"ח-י"ד:ק"צ

AND ISRAEL SAW THE GREAT HAND.... R. Hiya said: 'Here was the Supernal Hand completed with all its fingers, and the Left Hand was included-as in its perfect manifestation it must ever be-in the five fingers of the Right Hand. For we have been taught that all is included in this Right Hand and all depends upon it, as it is written, "Thy right hand, O L-rd, is become glorious in power; thy right hand, O L-rd, hath dashed in pieces the enemy" (Ibid. 15, 6).'

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

39 "Yisro, the priest of Midian, Moshe's father-in-law, heard all that G-d had done." Yisro's coming and acknowledgment preceded the Giving of the Torah.

Exodus 18:1 שמות י"ח:א'

וַיִּשְׁמַע יִתְרוֹ כֹהֵן מִדְיָן חֹתֵן מֹשֶׁה אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹקִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי־הוֹצִיא יְ־הוָ־ה אֶת־יִשְׂרָאֵל מִמִּצְרָיִם׃

Now Jethro, the priest of Midian, Moses'father-in-law, heard of all that G-d had done for Moses, and for Israel His people, how that the L-RD had brought Israel out of Egypt.

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40 **דלא אתיהבת אורייתא עד לבתר דאתי יתרו ואודי**

The Zohar explains that the Torah was not given until after Yisro came and acknowledged, "Now I know that Havayah is greater than all the gods"; only then was G-d's glory exalted above and below. The Alter Rebbe sees in this the subduing of Midian before the Torah's peace.

Zohar, Yitro 1:8–18 ספר הזהר, יתרו א':ח'-י"ח

So when that king and that priest acknowledged the Holy One, blessed be He, and were humbled before Him, He was exalted above and below, and then, and then only did He give forth the Torah, as undisputed sovereign over all.'

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

41 **ה' יברך את עמו בשלום**

"Havayah will give strength to His people; Havayah will bless His people with peace." The Alter Rebbe reads it of the Torah, whose blessing is peace, the union of opposites.

Psalms 29:11 תהילים כ"ט:י"א

יְ־הוָ־ה עֹז לְעַמּוֹ יִתֵּן יְ־הוָ־ה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם׃

The L-RD will give strength unto His people; The L-RD will bless his people with peace.

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PARAGRAPH 4

42 **ישת חשך סתרו**

"He made darkness His hiding place, His canopy around Him." The Alter Rebbe reads the darkness as Keser, the level hidden above revelation.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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43 **מגלה עמוקות מני חושך**

"He reveals deep things out of darkness and brings the shadow of death to light." The Alter Rebbe applies it to the

hidden Sefiros within Keser that come to revelation in Chochmah.

Job 12:22 איוב י״ב:כ״ב

מְגַלֶּה עֲמֻקוֹת מִנִּי־חֹשֶׁךְ וַיֹּצֵא לָאוֹר צַלְמָוֶת׃

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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KEHOT'S NOTE

איוב יב, כב.

44 נקודות הוא בחכמה

The Pardes, in the Gate of the Vowel Points, relates the vowel points to Chochmah. The Alter Rebbe cites it to explain why Chochmah is a "point."

Pardes Rimmonim 28:6 פרדס רמונים כ״ח:ו׳

45 כמ״ש בפרדס

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

KEHOT'S NOTE

שער כח, פ״ו.

46 וכמשל הברק המברייק

In the discourse on "Az yashir Yisrael" (Chukas, 62c) a surrounding light is compared to "lightning flashing" in one's mind and comprehension, which is not grasped or absorbed within it.

KEHOT'S NOTE

ע׳ לעיל ד״ה אז ישיר ישראל פ״א ד״ה וגילוי [סב, ג] ברק המבריק. וסוד״ה לבאר ענין המסעות [צא, א]. ודו״ה ואתחנן רפ״ד [ב, ד]. ובקיצור אות ד, יעו״ש. [כ].

47 וידבר אלקים את כל הדברים האלה

"And G-d spoke all these words, saying": the opening of the Ten Commandments. The Alter Rebbe refers to his explanation of this verse for the image of Chochmah flashing from Keser's darkness.

Exodus 20:1 שמות כ׳:א׳

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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48 נקודה בהיכלא

In the summary of the first discourse of Re'eh, the yud of the Name is Chochmah, the bittul above Binah and Daas, and the upper hei is Binah, contemplation; together these two are called "a point in its palace" and "two companions."

KEHOT'S NOTE

ר״פ ראה (יח, ד). ושי״נ. [כ].

49 דאימא מקננא בכורסיא

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

KEHOT'S NOTE

ת״ז ת״י (כג, א).

50 דאימא מקננא בכורסייא

The Tikkunei Zohar says that Imma, the supernal Mother, "nests in the Throne." The Alter Rebbe uses it to identify the "palace" with Binah.

Tikkunei Zohar 23a:10–11 תקוני הזהר כ״ג א:י׳-י״א

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרו״ן. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרו״ן. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

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51 אלקים חיים ומלך עולם

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

KEHOT'S NOTE

ברכת יוצר.

52 תרין ריעין

The same passage calls Chochmah and Binah, the yud and the upper hei of the Name, "two companions," as well as "a point in its palace."

KEHOT'S NOTE

על״ק ר״פ ראה. ושי״נ. [כ].

53 בחי׳ אוירא שעל קרומא דחפיא על מו״ס

The note points to this discourse for the Avira over the membrane that covers the Mocha Stima'ah; it does not say what is found there.

KEHOT'S NOTE

ראה בד״ה למען דעת תרס״ט ע׳ מב.

54 נר חנוכה כו׳ מזוזה מימין

The Chanukah lamp is placed beside the doorway on the left, "so that the Chanukah lamp is on the left and the mezuzah on the right." The Alter Rebbe refers to his Torah Ohr discourse on this for the relation of light (or) and air (avir).

Shabbat 22a:3–4 שבת כ״ב א:ג׳-ד׳

אָמַר רַב יְהוּדָה אָמַר רַב אַסִּי אָמַר רַב: אָסוּר לְהַרְצוֹת מָעוֹת כְּנֶגֶד נֵר חֲנוּכָּה. כִּי אַמְרִיתַהּ קַמֵּיהּ דִּשְׁמוּאֵל, אָמַר לִי: וְכִי נֵר קְדוּשָּׁה יֵשׁ בָּהּ? מַתְקִיף לַהּ רַב יוֹסֵף: וְכִי דָּם קְדוּשָּׁה יֵשׁ בּוֹ? דְּתַנְיָא ״וְשָׁפַךְ ... וְכִסָּה״ — בְּמָה שֶׁשָּׁפַךְ יְכַסֶּה. שֶׁלֹּא יְכַסֶּנּוּ בָּרֶגֶל, שֶׁלֹּא יְהוּ מִצְוֹת בְּזוּיוֹת עָלָיו. הָכָא נָמֵי, שֶׁלֹּא יְהוּ מִצְוֹת בְּזוּיוֹת עָלָיו. בְּעוֹ מִינֵּיהּ מֵרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַהוּ לְהַסְתַּפֵּק מְנוֹרֵי סוּכָּה כָּל שִׁבְעָה? אֲמַר לֵיקוּ: הֲרֵי אָמְרוּ אָסוּר לְהַרְצוֹת מָעוֹת כְּנֶגֶד נֵר חֲנוּכָּה. אָמַר רַב ...

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

55 לבבתני אחותי כלה

"You have captured my heart, my sister, bride." Another of the Alter Rebbe's explanations cited on this subject.

Song of Songs 4:9 שיר השירים ד׳:ט׳

לְבַבְתִּנִי אֲחֹתִי כַּלָּה לְבַבְתִּנִי בְּאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of

thy necklace.

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56 **והי' בחכמה**

"Havayah, with Chochmah, founded the earth." The Alter Rebbe uses it for Torah studied for its own sake, which binds the Torah to G-d through Chochmah.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

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

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KEHOT'S NOTE

משלי ג, יט.

57 **כמ"ש בזהר דוד קשיר אורייתא . . קוב"ה**

The note points to the Tzemach Tzedek's discussion there in connection with this Zohar; it does not say what is found there.

KEHOT'S NOTE

ח"ג רכב, ב. וראה אוה"ת שבועות ע' קעז.

58 **דוד קשיר אורייתא דלעילא עם קוב"ה**

Explaining David's words "Guard my soul, for I am a chassid," the Zohar says that David joined the Torah above with the Holy One, blessed be He. The Alter Rebbe identifies the Torah above with the supernal Chochmah.

Zohar, Pinchas 30:170–32:178 ספר הזהר, פנחס ל':ק"ע-ל"ב:קע"ח

59 **אני ה' אלקיכם**

The closing verse of the passage of tzitzis: "I am Havayah your G-d, who brought you out of the land of Egypt." The Alter Rebbe refers to his explanation of it for more on Daas.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 5

60 **או יחזיק במעוזי יעשה שלום לי שלום יעשה לי**

"Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me." The Alter Rebbe reads the doubled phrase as two kinds of peace, in the household above and in the household below.

Isaiah 27:5 ישעיהו כ"ז:ה'

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי:

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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61 **כיריעות שלמה**

"...like the tents of Kedar, like the curtains of Shlomo." The Alter Rebbe refers to his discussion of this phrase elsewhere.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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PARAGRAPH 6

62 **אין להם חלק לעוה"ב וכן אנשי סדום**

"The generation of the Flood have no share in the World to Come... The people of Sodom have no share in the World to Come." The Alter Rebbe cites it to show that their punishment was judgment without rectification.

Mishnah Sanhedrin 10:3 משנה סנהדרין י':ג'

דּוֹר הַמַּבּוּל אֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא וְאֵין עוֹמְדִין בַּדִּין, שֶׁנֶּאֱמַר (בראשית ו) לֹא יָדוֹן רוּחִי בָאָדָם לְעֹלָם, לֹא דִין וְלֹא רוּחַ. דּוֹר הַפַּלָּגָה אֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר (בראשית יא) וַיָּפֶץ ה' אֹתָם מִשָּׁם עַל פְּנֵי כָל הָאָרֶץ. וַיָּפֶץ ה' אֹתָם, בָּעוֹלָם הַזֶּה. וּמִשָּׁם הֱפִיצָם ה', לָעוֹלָם הַבָּא. אַנְשֵׁי סְדוֹם אֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר (שם יג) וְאַנְשֵׁי סְדֹם רָעִים וְחַטָּאִים לַה' מְאֹד. רָעִים בָּעוֹלָם הַזֶּה. וְחַטָּאִים, לָעוֹלָם הַבָּא. אֲבָל עוֹמְדִין בַּדִּין. רַבִּי נְחֶמְיָה אוֹמֵר, אֵלּוּ וָאֵלּוּ אֵין עוֹמְדִין ...

The generation of the flood has no portion in the world to come, nor will they stand at the [last] judgment, as it says, "[And the L-rd said,] my spirit will not always enter into judgment with man" (Genesis 6:3), [meaning] there will be neither judgment nor [my] spirit for them. The generation of the dispersion have no portion in the world to come, as it says, "So the L-rd scattered them from there upon the face of all the earth" (Genesis 11:8): "So the lord scattered them", refers to ...

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63 **אנשי סדום . . לעוה"ב**

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

KEHOT'S NOTE

סנהדרין פ"ו, מ"ב.

64 **באבוד רשעים רנה**

"When the righteous prosper the city rejoices, and when the wicked perish there is joyful song." The world benefits from the downfall of the wicked, though for them it is judgment without kindness.

Proverbs 11:10 משלי י"א:י'

בְּטוּב צַדִּיקִים תַּעֲלֹץ קִרְיָה וּבַאֲבֹד רְשָׁעִים רִנָּה:

When it goeth well with the righteous, the city rejoiceth; And when the wicked perish, there is joy.

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KEHOT'S NOTE

משלי יא, י'. ושם אי' ובאבוד. [כ].

65 **כי אשר יאהב ה' יוכיח**

"For whom Havayah loves He rebukes, as a father the son in whom he delights." Rebuke out of love is Gevurah included in Chesed.

Proverbs 3:12 משלי ג:י"ב

כִּי אֶת־אֲשֶׁר יֶאֱהַב ה' יוֹכִיחַ וּכְאָב אֶת־בֵּן יִרְצֶה׃

For whom the L-RD loveth He correcteth, Even as a father the son in whom he delighteth.

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KEHOT'S NOTE

משלי ג, יב.

66 **השמים כסאי**

"The heavens are My throne, and the earth My footstool." The Alter Rebbe refers to his discourse on this verse for drawing mochin into Z'eir Anpin through the Torah.

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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

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67 **באתי לגני**

"I have come into My garden, My sister, bride." Another discourse the Alter Rebbe cites for the same theme.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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68 Rabbi Shimon bar Yochai said: "I am able to exempt the entire world from judgment from the day I was created until now." The Alter Rebbe attributes this power to the mochin he drew down.

Sukkah 45b:4 סוכה מ"ה ב:ד'

וְאָמַר חִזְקִיָּה אָמַר רַבִּי יִרְמְיָה מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: יָכוֹל אֲנִי לִפְטוֹר אֶת כָּל הָעוֹלָם כּוּלּוֹ מִן הַדִּין — מִיּוֹם שֶׁנִּבְרֵאתִי עַד עַתָּה, וְאִילְמָלֵי אֱלִיעֶזֶר בְּנִי עִמִּי — מִיּוֹם שֶׁנִּבְרָא הָעוֹלָם וְעַד עַכְשָׁיו, וְאִילְמָלֵי יוֹתָם בֶּן עוּזִּיָּהוּ עִמָּנוּ — מִיּוֹם שֶׁנִּבְרָא הָעוֹלָם עַד סוֹפוֹ.

Hezekiah further stated in the name of R. Yirmiyah who said it in the name of R. Shimon b. Yohai: I am able to exempt the whole world from judgement from the day that I was born until now, and Eliezer, my son, were to be with me [we could exempt it] from the day of the creation of the world to the present time, and were Yotam the son of Uzziah with us, [we could exempt it] from the creation of the world to its final end.

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69 **יכול אני לפטור את כל העולם כולו מן הדין**

The Midrash on Noach tells that in Rabbi Shimon bar Yochai's days the rainbow was not seen, and records his saying that if there is but one righteous man like Avraham in the world, it is he. The Alter Rebbe cites it as a parallel to the Talmud's statement.

Bereshit Rabbah 35:2 בראשית רבה ל"ה:ב'

... רבי חזקיה בשם רבי ירמיה אמר כך אמר רבי שמעון בן יוחאי, אין העולם יכול לעמד בפחות משלשים צדיקים כאברהם אבינו, אי תלתין אינון אנא וברי תרי מנהון, ואם עשרים אינון אנא וברי מנהון, ואם עשרה אינון אנא וברי מנהון, ואם חמשה אינון אנא וברי מנהון, ואם תרין אינון אנא וברי הן, ואם חד הוא אנא הוא.

"G-d said: This is the sign of the covenant that I place between Me and you, and every living soul that is with you, for eternal generations" (Genesis 9:12). "G-d said: This is the sign of the covenant that I place between Me and you...for eternal generations [ledorot]" - ledorot is written [missing two vavs], to exclude two generations; the generation of Hezekiah, and the generation of the members of the Great Assembly. Rabbi Ḥizkiya omits the generation of the members of the Great Assembly and substitutes the generation of ...

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70 **ושהיי תורתו אומנתו**

Rabbi Yochanan says that the rule that colleagues studying Torah do not stop for prayer applies only to "Rabbi Shimon bar Yochai and his colleagues, whose Torah is their occupation." The Alter Rebbe names this as one reason for his power to nullify judgments.

Shabbat 11a שבת י"א א

KEHOT'S NOTE

שבת יא, א.

71 **ומצד שרש מעלת נשמתו**

There the Alter Rebbe explains that the souls of the early tzaddikim, such as Rabbi Shimon bar Yochai, were souls of Atzilus enclothed in the body itself, while most souls are called souls of Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה לקו"ת שה"ש יט, ג. ד"ה להבין ענין רשב"י תש"מ.

72 **ועתה יגדל נא כח אדי'**

Moshe prays after the sin of the spies: "And now, may the power of Ado-nai be magnified, as You have spoken." The magnifying of the divine Name nullifies the judgments.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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KEHOT'S NOTE

במדבר יד, יז.

73 **כי א-ל דעות ה'**

From Chanah's prayer: "For Havayah is a G-d of knowledges, and by Him actions are weighed." The plural de'os is read as two levels of Daas.

I Samuel 2:3 שמואל א ב:ג

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה' וְלוֹ נִתְכְּנוּ עֲלִלוֹת:

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

ש"א ב, ג.

PARAGRAPH 7

74 **יעשה שלום לי**

The Zohar (Bamidbar) says that when a person arouses holiness below, peace is made above and below, as it is written, "let him make peace for Me" above, "peace let him make for Me" below. This is the text's own reference.

Zohar, Bamidbar 1:17–2:26 ספר הזהר, במדבר א:יז-ב:כ"ו

Observe this', he continued. 'The precepts of the Torah are exalted essences on high. Whenever a man fulfils one of the precepts, that precept presents itself, all adorned, before the Holy One, blessed be He, saying: So-and-so fulfilled me and I proceed from him. That man, thus, as he roused that precept below, caused a stirring on high, and brought about peace on high and below. Of this Scripture says: "Or else let him take hold of my strength, that he make peace with me; yea, let him make peace ...

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

75 **יעשה שלום לי**

The Zohar (Vayikra) asks why peace is said twice: "let him make peace for Me" is that male and female dwell together, and "peace let him make for Me" is that the Patriarchs are blessed. This is the text's own reference.

Zohar, Vayikra 30:226–31:236 ספר הזהר, ויקרא ל:רכ"ו-ל"א:רל"ו

76 **כה תברכו את בנ"י**

"Thus shall you bless the children of Israel," the opening of the priestly blessing. The Alter Rebbe refers to his explanation of it.

Numbers 6:23 במדבר ו:כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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77 **וישם לך שלום**

"May Havayah lift up His face to you and grant you peace," the close of the priestly blessing, discussed in that explanation.

Numbers 6:26 במדבר ו:כ"ו

יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

The L-RD lift up His countenance upon thee, and give thee peace.

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78 **ביום השמיני עצרת**

"On the eighth day you shall have an assembly," the verse of Shemini Atzeres, on which the Alter Rebbe also discusses this theme.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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79 **בביאור ע"פ מים רבים**

There the Alter Rebbe explains the two levels of Daas: the higher Daas is drawn from Keser and joins and unites Chochmah with Binah and Chesed with Gevurah through Keser's illumination, while the lower Daas spreads into the emotive attributes to draw into them the illumination of Chochmah and Binah.

KEHOT'S NOTE

תו"א יט, ב.

PARAGRAPH 8

80 **שלום בפמליא של מעלה**

Rabbi Alexandri: "Whoever occupies himself with Torah for its own sake makes peace in the household above and in the household below, as it is said, 'let him make peace for Me; peace let him make for Me.'" This is the teaching behind the maamar's two kinds of peace.

Sanhedrin 99b:10–11 סנהדרין צ"ט ב:י-י"א

אָמַר רַבִּי אֶלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךָ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth..." (Yeshayahu ...

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81 **בע"ח שמ"א פ"ז**

The note also points to the Tzemach Tzedek's Or HaTorah in connection with this passage of Etz Chaim; it does not say what is found there.

KEHOT'S NOTE

ראה גם אוה"ת בראשית כרך-א דף רו, ב.

82 **שבחכמה . . כח מ"ה**

The Zohar says that Chochmah holds ko'ach mah, the power of the Name Mah. The Alter Rebbe uses it for the complete bittul of Chochmah, in which even the vessel is nullified.

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקדמת ת"ז בתחלתה. ובכ"מ.

83 **ונקדשתי בתוך בנ"י**

"And I shall be sanctified among the children of Israel; I am Havayah who sanctifies you." The Alter Rebbe refers to his explanation of this verse.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם:

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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84 **כי נר מצוה ותורה אור**

"For a mitzvah is a lamp and the Torah is light." The mitzvos are the vessels and the Torah draws down the light.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

85 **ראיתי והנה מנורת זהב כולה**

Zechariah's vision: "I saw, and behold, a menorah all of gold, with its bowl on top of it." The Alter Rebbe refers to his discourse on this verse.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

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

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PARAGRAPH 9

86 **ובכל נפשך**

"And you shall love Havayah your G-d with all your heart, and with all your soul, and with all your might." Here, loving with all one's soul is the fruit of the mind ruling the heart.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

87 **אליך ה' נפשי אשא**

"To You, Havayah, I lift up my soul." The soul lifted wholly to G-d is the heart subdued to the mind.

Psalms 25:1 תהילים כ"ה:א'

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֶשָּׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

88 **ואשים דברי בפיך**

"I have put My words in your mouth, and in the shadow of My hand I have covered you." The Alter Rebbe cites it for Torah study, which draws G-d's light into the person.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

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

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KEHOT'S NOTE

ישע' נא, טז.

PARAGRAPH 10

89 **להבדיל בין הטמא**

"To distinguish between the impure and the pure, and between the living thing that may be eaten and the living thing that may not be eaten." The Torah's power to distinguish is its power to refine the attributes.

Leviticus 11:47 ויקרא י"א:מ"ז

לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהֹר וּבֵין הַחַיָּה הַנֵּאָכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל:

to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

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KEHOT'S NOTE

ויקרא יא, מז.

PARAGRAPH 11

90 **נקמת הוי'**

"...to execute the vengeance of Havayah on Midian." The Alter Rebbe explains why this vengeance bears the Name Havayah.

Numbers 31:3 במדבר ל"א:ג'

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה' בְּמִדְיָן:

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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91 **נקום נקמת בני"י**

"Avenge the vengeance of the children of Israel against the Midianites; afterward you shall be gathered to your people." Moshe's passing was made to wait for this war.

Numbers 31:2 במדבר ל"א:ב'

נְקֹם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים אַחַר תֵּאָסֵף אֶל־עַמֶּיךָ:

'Avenge the children of Israel of the Midianites; afterward shalt thou be gathered unto thy people.'

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KEHOT'S NOTE

במדבר לא, ב.

92 **עלה אל הר העברים**

"Go up to this mountain of Avarim and see the land." It had already been decreed that Moshe would die there, yet the decree waited for the war with Midian.

Numbers 27:12 במדבר כ"ז:י"ב

וַיֹּאמֶר ה' אֶל־מֹשֶׁה עֲלֵה אֶל־הַר הָעֲבָרִים הַזֶּה וּרְאֵה אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לִבְנֵי יִשְׂרָאֵל:

And the L-RD said unto Moses: 'Get thee up into this mountain of Abarim, and behold the land which I have given unto the children of Israel.

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KEHOT'S NOTE

במדבר כז, יב.

93 **ספרא רבא**

The Targum renders the verse: "for there, in his inheritance, Moshe, the great scribe of Israel, is buried." The lawgiver (mechokek) is thus Moshe.

Onkelos Deuteronomy 33:21 תרגום אונקלוס על דברים ל"ג:כ"א

וְאִתְקַבֵּל בְּקַדְמֵתָא דִּילֵיהּ אֲרֵי תַמָּן בְּאַחֲסַנְתֵּיהּ מֹשֶׁה סָפְרָא רַבָּא דְיִשְׂרָאֵל קְבִיר וְהוּא נָפַק וְעַל בְּרִישׁ עַמָּא זַכְוָן קֳדָם יְיָ עֲבַד וְדִינוֹהִי עִם יִשְׂרָאֵל:

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94 **מחוקק . . וירא ראשית לו**

Moshe's blessing of Gad: "He saw the first portion for himself, for there the portion of the lawgiver is hidden." The Alter Rebbe reads reishis as Chochmah and the lawgiver as Moshe.

Deuteronomy 33:21 דברים ל"ג:כ"א

וַיַּרְא רֵאשִׁית לוֹ כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן וַיֵּתֵא רָאשֵׁי עָם צִדְקַת ה' עָשָׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל:

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people, He executed the righteousness of the L-RD, And His ordinances with Israel. .

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KEHOT'S NOTE

דברים לג, כא.

95 **אלא שזכה לבינה**

The Zohar (Raya Mehemna, Mishpatim) recalls the teaching that "fifty gates of Binah were given to Moshe, less one." The Alter Rebbe cites it for Moshe's attainment of Binah.

Rosh Hashanah 21b ראש השנה כ"א

Zohar II, 115a זח"ב קטו, א

KEHOT'S NOTE

ראה ר"ה כא, ב. זח"ב קטו, א. ובני"צוצי זהר שם.

96 **במחוקק במשענותם**

From the Song of the Well: "The well that princes dug... with the lawgiver, with their staffs." The Alter Rebbe refers to his discourse on this verse for the meaning of mechokek.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמִחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה:

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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97 **וע"פ אם בחקתי**

There the Alter Rebbe explains, from Etz Chaim, the tzelem: the intellectual soul that joins the G-dly soul with the animal soul in order to refine it.

KEHOT'S NOTE

לקו"ת פ' בחקתי מז, ג.

98 **אם בחקתי**

"If you walk in My statutes and keep My commandments." The Alter Rebbe refers to his discourse on this verse, which begins "It is explained in Etz Chaim."

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:

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

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99 **ימי שנותינו בהם**

"The days of our years are seventy years, and if with strength, eighty years." The Alter Rebbe applies the seven-

ty years both to a lifetime's refinement of the animal soul and to the exile after the First Temple.

Psalms 90:10 תהילים צ׳:י׳

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה׃

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

תהלים צ, י׳.

100 משה יסוד אבא

The note points to a talk of the Rebbe in connection with Moshe as the Yesod of Abba; it does not say what is found there.

KEHOT'S NOTE

לקו״ת מהאריז״ל פ׳ שמות [כ]. וראה לקו״ש ח״ו ע׳ 246.

101 ה׳ יברך את עמו בשלום

"Havayah will bless His people with peace." The Torah's peace comes as an arousal from above, prepared by Yisro's submission below.

Psalms 29:11 תהילים כ״ט:י״א

ה׳ עֹז לְעַמּוֹ יִתֵּן ה׳ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם׃

The L-RD will give strength unto His people; The L-RD will bless his people with peace.

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102 יתרו כהן מדין

"Yisro, the priest of Midian, Moshe's father-in-law, heard." The Alter Rebbe refers to the Ramaz's commentary on the Zohar on this verse.

Exodus 18:1 שמות י״ח:א׳

וַיִּשְׁמַע יִתְרוֹ כֹהֵן מִדְיָן חֹתֵן מֹשֶׁה אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹקִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי־הוֹצִיא ה׳ אֶת־יִשְׂרָאֵל מִמִּצְרָיִם׃

Now Jethro, the priest of Midian, Moses'father-in-law, heard of all that G-d had done for Moses, and for Israel His people, how that the L-RD had brought Israel out of Egypt.

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103 לכל מטות ישראל

"A thousand from each tribe, from all the tribes of Israel, you shall send to the army." Every tribe had a part in this war.

Numbers 31:4 במדבר ל״א:ד׳

אֶלֶף לַמַּטֶּה אֶלֶף לַמַּטֶּה לְכֹל מַטּוֹת יִשְׂרָאֵל תִּשְׁלְחוּ לַצָּבָא׃

Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.'

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104 יהודה יעלה

After Yehoshua's death Israel asked who should go up first against the Canaanites, and G-d answered, "Yehudah shall go up." From then on the tribes fought separately.

Judges 1:2 שופטים א׳:ב׳

וַיֹּאמֶר ה׳ יְהוּדָה יַעֲלֶה הִנֵּה נָתַתִּי אֶת־הָאָרֶץ בְּיָדוֹ׃

And L-RD said: 'Judah shall go up; behold, I have delivered the land into his hand.'

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KEHOT'S NOTE

שופטים א, ב.

105 מחנה יהודא מזרחה כו׳ ראובן תימנה

"Those encamped to the east, toward the sunrise: the banner of the camp of Yehudah." The camps of Israel were arranged around the Mishkan.

Numbers 2:3 במדבר ב׳:ג׳

וְהַחֹנִים קֵדְמָה מִזְרָחָה דֶּגֶל מַחֲנֵה יְהוּדָה לְצִבְאֹתָם וְנָשִׂיא לִבְנֵי יְהוּדָה נַחְשׁוֹן בֶּן־עַמִּינָדָב׃

Now those that pitch on the east side toward the sunrising shall be they of the standard of the camp of Judah, according to their hosts; the prince of the children of Judah being Nahshon the son of Amminadab,

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KEHOT'S NOTE

במדבר ב, ג. י והלאה.

106 וראובן תימנה

"The banner of the camp of Reuven to the south." Another of the four camps around the Mishkan.

Numbers 2:10 במדבר ב׳:י׳

דֶּגֶל מַחֲנֵה רְאוּבֵן תֵּימָנָה לְצִבְאֹתָם וְנָשִׂיא לִבְנֵי רְאוּבֵן אֱלִיצוּר בֶּן־שְׁדֵיאוּר׃

On the south side shall be the standard of the camp of Reuben according to their hosts; the prince of the children of Reuben being Elizur the son of Shedeur,

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107 ובשם אלקינו נדגול

"We will sing for joy in Your salvation, and in the Name of our G-d we will raise our banners." The Alter Rebbe ties the banners of all the camps to the Name of G-d that unites them.

Psalms 20:6 תהילים כ׳:ו׳

נְרַנְּנָה בִּישׁוּעָתֶךָ וּבְשֵׁם־אֱלֹקֵינוּ נִדְגֹּל יְמַלֵּא ה׳ כָּל־מִשְׁאֲלוֹתֶיךָ׃

We will shout for joy in thy victory, And in the name of our G-d we will set up our standards; The L-RD fulfil all thy petitions.

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KEHOT'S NOTE

תהלים כ, ו.

108 ובשם אלקינו נדגול

According to the note, the end of this maamar, from "In the Name of our G-d we will raise our banners," is quoted there.

KEHOT'S NOTE

עד הסיום מובא באוה״ת במדבר ע׳ מח.

...ביאור ענין החלצו מאתכם יחלצו מיבעי ליה דהא

109 **שמשם — שלום יעשה לי**

According to the note, a gloss printed there belongs to the end of this maamar.

KEHOT'S NOTE

ראה אוה"ת פרשתנו ע' אישלז הג"ה השייכת לסיום המאמר כאן.

110 **יעשה שלום לי שלום יעשה לי**

"Let him make peace for Me; peace let him make for Me." The maamar ends with the verse of the two kinds of peace, the source of Israel's inter-inclusion.

Isaiah 27:5 ישעיהו כ"ז:ה'

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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