LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

פרשת נשא

Parshas Nasso

The 8 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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נשא את ראש בני גרשון וגו׳

“Lift up the head of the sons of Gershon”

The Mishkan journeyed through the wilderness to subdue the kelipos by revealing G-dliness, and every person must do the same with the wilderness of his own evil inclination. The three Levite families who carried the Mishkan are the stages of that service: Merari the lower awe of standing and nullified will, Gershon the love drawn down from Aharon, and Kehas the higher awe that comes through the Torah.

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 only Gershon’s count says “they too” and why only his service is “by the word of Aharon.” It first explains the journeys: the wilderness, home of the three kelipos, is barren because only holiness, rooted in bittul, gives. The G-dliness revealed in the Mishkan subdued them of itself, preparing for the Time to Come, when even this world’s concealment will cease. Inwardly, each Jew makes his heart a Mishkan through prayer with a pure heart, and drawing G-dliness down through good deeds subdues the evil inclination. The Mishkan’s beams, curtains and vessels are the levels of service. The standing beams, carried by Merari, are silence and the nullification of will, reached through the bitterness of honest self-reckoning: lower awe. The curtains, carried by Gershon, are love, born in the Shema, running and returning through the mitzvos. The Ark and altars, carried by Kehas, are higher awe through the Torah’s wisdom. Merari’s name, mor twice, joins the two awes. Gershon’s love comes from Aharon, source of great love, whose final nun descends to every soul. “Lifting the head,” raising the will to its source, belongs to Kehas and Gershon.

OUTLINE

1 **The questions, and why the Mishkan journeyed** ¶1–4

Gershon alone is counted with “they too” and placed “by the word of Aharon.” The wilderness is barren because it is the source of the three kelipos, which lack bittul and therefore cannot give; the forty-two journeys, the Name of forty-two, were meant to subdue it.

2 **Subjugation now, revelation in the Time to Come** ¶5–8

Revealed G-dliness made the kelipos melt away, like the iskafya that must precede is'hapcha. Before G-d's Essence nothing conceals, since the world comes only from His speech; in the Time to Come concealment will cease even for physical perception.

3 **The Mishkan within the soul** ¶9–14

"I will dwell within them" means each Jew makes his heart a Mishkan through pure-hearted prayer. The evil inclination is the soul's wilderness, and it is subdued by drawing G-dliness down, through good deeds that need not wait for evil to be fully uprooted.

4 **The standing beams and the curtains** ¶15–18

The beams, "acacia wood, standing," like the standing angels, are silence and the nullification of will, the first halt before the walk of love. Merari reaches it through bitterness and lower awe; the curtains of techeles are expiring love, flesh over the bones, the service of Gershon.

5 **In prayer: awe, love and the six attributes** ¶19–27

Pesukei deZimra brings lower awe; the Shema brings love through contemplating all creation as one thought, a garment G-d puts on to reign. This love is six attributes in running and returning, drawn through the mitzvos, as the six-fold curtains and tachash show.

6 **Kehas, Torah and higher awe** ¶28

The Ark held the hidden Tablets and the Menorah revealed their light; the altars are the refinements done through Chochmah. Lower awe leads to wisdom and wisdom to higher awe, which comes after love, as the Shemoneh Esreh follows the Shema.

7 **Merari: mor twice** ¶29–30

The two myrrhs of the Mishkan, in the incense and in the anointing oil, are lower awe rising and higher awe drawn down; Merari joins them, and so carried the beams.

8 **Gershon "by the word of Aharon"** ¶31–33

Gershon's love is drawn from Aharon, alef-har-nun, the source of great love, whose final nun reaches every soul. Gershon drives out the animal soul; the Levites join the Infinite Light to the worlds, as the three hands of "Your hands established."

9 **Lifting the head** ¶34–35

The Levites' ascent depends on the Kohanim's drawing down. Lifting the head, raising the lower will to the will above intellect through Torah, is said of Kehas and Gershon; Merari's awe is the base from which one rises to them.

KEY CONCEPTS

subduing the wilderness הכנעת המדבר

The wilderness is the root of the kelipos, which lack bittul and so cannot give; the Mishkan's journeys subdued it by revealing G-dliness, and each person subdues the inner wilderness of his evil inclination the same way.

iskafya and is'hapcha אתכפיא ואתהפכא

Subduing evil and transforming darkness into light. Subjugation must come first; it is the path to transformation, in the individual and in the world's future.

standing (amidah) עמידה

The standing of the beams and of the angels: silence, the nullification of one's own will, the halt before love's "walking" can begin.

lower awe and higher awe יראה תתאה ויראה עילאה

Lower awe brings the nullification of will and leads to wisdom; higher awe comes through the Torah's wisdom and stands above love. Merari joins the two.

running and returning (ratzo vashov) רצוא ושוב

Love yearning upward and the Infinite Light drawn down through the mitzvos; each returning arouses a new running.

lifting the head נשיאת ראש

Raising the lower will, drawn from the intellect in the body, to the will above intellect, chiefly through the Torah.

SECTION 1 • ¶1–4

The questions, and why the Mishkan journeyed

1 נשא את ראש[1] בני גרשון[2] וגו׳. יש להבין למה נאמר בבני גרשון גם הם וגם מ״ש בבני גרשון דוקא ע״פ אהרן ובניו[3] תהיה כל עבודת בני הגרשוני ולא נאמר כן בבני קהת ומררי.

"Lift up the head of the sons of Gershon," etc. We need to understand why "they too" is said of the sons of Gershon; and also [why] it is said specifically of the sons of Gershon, "By the word of Aharon and his sons shall be all the service of the sons of the Gershonites," while this is not said of the sons of Kehas and Merari.

> The maamar opens with the verse in which G-d tells Moshe to count the Levite family of Gershon (Numbers 4:22); "lift up the head" is the Torah's idiom for taking a count, and at its end the maamar will read it as a real raising of the head. Two questions are raised: why Gershon's count adds the words "they too," and why Gershon's service alone is said to be "by the word of Aharon and his sons," words not said of Kehas and Merari.

אך הנה תחלה צריך להבין כללות ענין המשכן ונסיעתם במדבר. דהנה שרש טעם נסיעתם במדבר עם המשכן וכליו הי׳ [היה] כדי להכניע כח יניקת החיצונים ששרש יניקתם הוא במדבר דוקא.

But first we must understand the matter of the Mishkan and of their journeying in the wilderness as a whole. For the root of the reason for their journeying in the wilderness with the Mishkan and its vessels was in order to subdue the power of the external forces to draw nourishment, since the root of their drawing nourishment is specifically in the wilderness.

> Before answering, the Alter Rebbe sets out the purpose of the Mishkan's journeys as a whole. The "external forces" are the powers of kelipah, which draw their nourishment from holiness; their root is in the wilderness, and Israel traveled through it with the Mishkan in order to break that power.

2 ולכך במדבר אין שם גידול צמח ודשא כלל אלא שממון בלבד,[4] כי ההשפעה היא מסט׳ [מסטרא] דקדושה דוקא ואתה מחיה את כולם.[5]

Therefore in the wilderness there is no growth of plant or grass at all, only desolation; for bestowal comes specifically from the side of holiness: "and You give life to them all."

> A wilderness is barren because all growth and life come from holiness, as the verse says of G-d, "You give life to them all" (Nehemiah 9:6). Where the side of holiness does not reach, there is no flow of life, only desolation.

וכתיב צדיק[6,7] ה׳ פי׳ צדיק שהוא משפיע ובעל צדקה. וכן בכל סטרא דקדושה יש בחי׳ זו.

And it is written, "Righteous is Havayah." The meaning of tzaddik (righteous) is one who bestows and is a master of tzedakah (charity). And likewise, throughout the side of holiness there is this aspect.

> The word tzaddik is read as one who gives tzedakah, so "Righteous is Havayah" describes G-d as the One who bestows. The same trait of giving marks everything on the side of holiness.

3 והנה בהקב״ה החסד נמשך מצד הגדולה כמ״ש ארך אפים וגדל חסד.[8] ובכל סטרא דקדושה החסד נמשך מצד הביטול שבטל להי׳ ונחשב לאין ואפס בעיניו לכן ראוי ליתן לזולתו שהוא חשוב יותר.

Now, in the Holy One, blessed be He, Chesed (kindness) is drawn from the aspect of greatness, as it is written, "Slow to anger and great in kindness." And throughout the side of holiness, kindness is drawn from the aspect of self-nullification (bittul): that one is nullified to G-d and is reckoned as nothing and naught in his own eyes; therefore it is fitting [for him] to give to another, who is more important.

> In G-d, kindness flows from His greatness (gedulah), as the verse says He is "great (gedol) in kindness" (Psalms 145:8). In created beings on the side of holiness, kindness flows from bittul: one who regards himself as nothing before G-d sees others as more worthy than himself, and so gives to them.

4 וכמ״ש באברהם ואנכי עפר ואפר[9] ולפיכך הי׳ [היה] עושה חסד עם כל בני[10] אדם כו׳. משא״כ מי שהוא יש ודבר ואינו בטל צריך הכל לגרמיה ואינו בחי׳ משפיע.

As it is written of Avraham, "And I am dust and ashes"; and therefore he would do kindness with all people, etc. Whereas one who is a something (yesh) and a thing, and is not nullified, needs everything for himself, and is not at the level of one who bestows.

> Avraham, who said "I am dust and ashes" (Genesis 18:27), is the model of bittul, and therefore of kindness to everyone; the Kehot note points to the Midrash (Bereshis Rabbah 49) on his welcoming of all wayfarers. Someone who feels himself a separate "something" (yesh) needs everything for himself and cannot be a giver.

ולכן במדבר הם נחש שרף ועקרב ג״ק [גי קליפות][11] ששם מקור הקליפות שהם יש ודבר נפרד ואין בהם בחי׳ הביטול לכן אין ממנו שום השפעה,

Therefore in the wilderness there are "snake, fiery serpent and scorpion," the three kelipos (husks), for there lies the source of the kelipos, which are a something and a separate thing and have in them no aspect of bittul; therefore no bestowal whatever comes from it.

> The Torah describes the wilderness as the place of "snake, fiery serpent and scorpion" (Deuteronomy 8:15), which Kabbalah identifies with the three impure kelipos; the Kehot note gives the Arizal's Likkutei Torah on Parshas Eikev and the Kabbalistic lexicon Me'orei Or for this. The kelipos are self-assertion without bittul, so nothing flows from them; that is why the wilderness, their source, is barren.

והנה לכך הי׳ [היה] נסיעת הארון וישראל במדבר כדי להכניע את המדבר ולכך נשאו את המשכן במ״ב מסעות[12] שהוא בחי׳ שם מ״ב.[13]

And this is why there was the journeying of the Ark and of Israel in the wilderness: in order to subdue the wilderness. And therefore they carried the Mishkan in forty-two journeys, which is the level of the Name of forty-two [letters].

> Israel's journeys with the Ark were meant to subdue that source. There were forty-two journeys, listed in Parshas Masei, corresponding to the Name of forty-two letters, the Name set out in the prayer Ana B'choach (see 24.1); the Mitteler Rebbe, in his discourse built on this maamar, explains that this Name brings ascent and the separating of good from evil.

SECTION 2 · ¶5–8

Subjugation now, revelation in the Time to Come

5 והיינו ע״י גילוי אלקות שהי׳ [שהיה] במשכן כשנשאו אותו במדבר ממילא נכנעו וכמ״ש כהמס דונג[14] וגו׳ [ועמ״ש מזה ע״פ אלה מסעי].[15]

That is: through the revelation of G-dliness that was in the Mishkan when they carried it in the wilderness, they were subdued of themselves, as it is written, "As wax melts," etc. [And see what is written about this on the verse "These are the journeys."]

> The kelipos were not fought directly: the G-dliness revealed in the Mishkan made them melt away of themselves, like wax before fire (Psalms 68:3). The bracket refers to the maamar on "These are the journeys" (Likkutei Torah, Masei), which explains that the wilderness Israel crossed was "the wilderness of the nations," from which all the kelipos draw their life.

ותועלת הכנעה זו היתה ענין הכנה לע״ל [לעתיד לבוא] שיוכל להיות גילוי אלקות בעולם השפל שלנו כמ״ש ונגלה כבוד[16] ה׳ וגו׳

And the benefit of this subduing was in the nature of a preparation for the Time to Come, so that there could be a revelation of G-dliness in our lowly world, as it is written, "And the glory of Havayah shall be revealed," etc.;

> Subduing the wilderness also prepared for the Time to Come, when G-dliness will be openly revealed even in this lowly world, as Isaiah 40:5 promises.

שע״י שנכנע תחלה מקור ההסתר והיש יוכל להיות בו אח״כ הגילוי לע״ל [לעתיד לבוא]

for through the source of the concealment and of the yesh being subdued first, there can afterwards be the revelation within it in the Time to Come.

> The source of concealment and of self-assertion (yesh) must first be subdued; only then can the revelation later appear within it.

[ואפ״ל [ואפשר לומר] שהוא כענין שבעבודת ה׳ צ״ל תחלה בחי׳ אתכפיא בכדי שעי״ז יוכל לבא אח״כ לבחי׳ ומדרגת אתהפכא חשוכא לנהורא, ובלי בחי׳ אתכפיא תחלה לא יוכל לבא לבחי׳ אתהפכא חשוכא כו׳.

[And it may be said that this is like the matter in the service of G-d, where there must first be the level of iskafya (subduing), so that through this one can afterwards come to the level and rank of is'hapcha chashocha linehora (transforming darkness into light); and without the level of iskafya first, one cannot come to the level of is'hapcha chashocha, etc.

> In a bracketed aside the Alter Rebbe compares this to a person's own service of G-d. There, iskafya means forcing down the urges of the animal soul, while is'hapcha means transforming them so that the darkness itself becomes light; one cannot reach transformation without first passing through subjugation.

כמ״כ [כמו כן] עד״ז כדי שלע״ל [שלעתיד לבוא] יהיה גילוי אלקות ממש בעולם השפל שיהפך החשך לאור ממש כמ״ש לעת ערב[17] יהיה אור

So too, in the same way: in order that in the Time to Come there be an actual revelation of G-dliness in the lowly world, so that the darkness be transformed into actual light, as it is written, "At evening time there shall be light,"

> The same order holds for the world as a whole: for the darkness of this world to become actual light in the future, it must first be subdued. Zechariah 14:7 speaks of that future light: "at evening time there shall be light."

לכך הוצרך להיות תחלה בחינת הכנעת המדבר כו', ועמ"ש ע"פ אלה מסעי בע"א [באופן אחר] שעי"ז יש כח ביד האדם להכניע הגוף שלו כו'].

therefore there first had to be the level of the subduing of the wilderness, etc. And see what is written on the verse "These are the journeys," in another way: that through this a person has the power to subdue his own body, etc.]

> The subduing of the wilderness during the journeys was that first stage. The maamar on "These are the journeys" also explains, from another angle, that these journeys give every person the power to subdue his own body.

6 וענין הגילוי הזה שיהיה לע"ל [לעתיד לבוא] הוא כי הנה באמת הרי קמיה עצמותו יתי אין שום בחי' הסתר והעלם כלל.

And the matter of this revelation that will be in the Time to Come is this: in truth, before His very Essence, may He be blessed, there is no aspect of concealment and hiddenness whatsoever.

> The future revelation will not change anything in G-d, for before His Essence there is no concealment even now. Concealment exists only from the side of created beings.

כי קמיה כולא כלא חשיבי[18] ואין שינוי כלל בין קודם שנברא העולם לאחר הבריאה.

For "before Him all is considered as nothing," and there is no change at all between before the world was created and after the creation.

> The Zohar's phrase "before Him all is considered as nothing" means that the world does not change G-d's state at all: there is no difference between before creation and after it.

כי גם עתה הוא אחד יחיד ומיוחד כמו קודם שנבה"ע [שנברא העולם] מאחר שכל עיקר התהוות הנבראים יש מאין הוא רק מבחי' אותיות הדבור בדבר ה' שמים נעשו.[19]

For now too He is One, Alone and Unique, as before the world was created, since the entire coming into being of the created beings, something from nothing, is only from the level of the letters of speech: "By the word of Havayah the heavens were made."

> Even now He is "One, Alone and Unique," just as before the world was created, because creation "something from nothing" comes only from divine speech: "By the word of Havayah the heavens were made" (Psalms 33:6). Speech is an outward expression, not the Essence itself, so creating through it changes nothing in Him.

7 ועד״מ הדבור באדם שהוא בטל וטפל לגבי המחשבה ובלתי תופס מקום כלל וכלל

By way of analogy: speech in a person is nullified and secondary in relation to thought, and occupies no place at all whatsoever;

> The analogy: a person's speech is secondary to his thought, and for the speaker it adds nothing and takes up no place.

רק אצל השומע הוא שהדבור נתפס ליש ודבר, וכך למעלה בחי׳ אותיות הדבור ביו״ד מאמרות[20,21] לגבי הנבראים מהם יש מאין הם בבחי׳ יש. אבל לגבי עצמותו ית׳ הם בטלים כלא.

only for the listener is it that the speech is grasped as a something and a thing. And so too above, the level of the letters of speech in the Ten Utterances: in relation to the created beings [that come] from them something from nothing, they are at the level of yesh; but in relation to His Essence, may He be blessed, they are nullified as nothing.

> Only the listener receives spoken words as something real. So too G-d's "speech," the Ten Utterances through which the world was created (Avos 5:1), is a real "something" only from the standpoint of the creatures that come from it; in relation to His Essence it is nullified as nothing.

8 ולכך אע״פ [אף על פי] שמצד בחי׳ התגלות אותיות הדבור נראה העולם לבחי׳ יש ודבר לעינינו, אבל אצלו ית׳ אין הסתר והעלם כלל

Therefore, although from the standpoint of the revelation of the letters of speech the world appears to our eyes as a something and a thing, yet with Him, may He be blessed, there is no concealment and hiddenness at all.

> Because the world is formed from the revealed letters of divine speech, it looks to us like a separate, independent thing, though for G-d there is no concealment at all.

וע״כ לע״ל [לעתיד לבוא] שיתגלה כבוד ה׳ שהוא בחי׳ גילוי עצמיות אלקות אזי ממילא לא יסתיר שום הסתר כלל ויהיה גילוי אלקות גם בעשייה עד שיראו כל בשר[22] אפילו בהשגת שכלו הגשמיות. וכדי שיהיה גילוי זה לע״ל [לעתיד לבוא] הוצרך להיות נסיעת המשכן במדבר להכניע אותו כנ״ל:

And therefore in the Time to Come, when "the glory of Havayah will be revealed," which is the level of the revelation of the very essence of G-dliness, then of itself no concealment whatever will conceal, and there will be a revelation of G-dliness also in the World of Asiyah (Action), until all flesh will see, even with the grasp of its physical intellect. And in order that there be this revelation in the Time to Come, there had to be the journeying of the Mishkan in the wilderness, to subdue it, as mentioned above.

> In the Time to Come "the glory of Havayah will be revealed," the very essence of G-dliness, and then concealment will no longer conceal: G-dliness will be seen even in Asiyah, the lowest world, by human understanding that is physical, "all flesh shall see." The Mishkan's journeys that subdued the wilderness were the preparation for this.

SECTION 3 • ¶9–14

The Mishkan within the soul

9 ב והנה זה היה ענין נסיעת המשכן בפועל ממש בבחי׳ עולם וכמ״כ [וכמו כן] הוא גם עכשיו ברוחניות בבחי׳ נפש.

2. Now, this was the matter of the journeying of the Mishkan in actual deed, on the plane of world; and likewise it is now as well, spiritually, on the plane of soul.

> Section 2 moves from the historical Mishkan to its inner parallel. What happened physically in the wilderness happens now, spiritually, in the soul.

כי יש בחי׳ משכן בפרט בכל אחד ואחד וכל פרטי הענינים שבו הכל יש בנפש האדם.

For there is the aspect of a Mishkan individually in each and every one, and all the particular details in it are all present in the soul of man.

> Every individual has a personal Mishkan, and every detail of the Mishkan has a counterpart within the human soul.

דהנה כתיב ועשו לי מקדש[23] ושכנתי בתוכם וארז״ל [ואמרו רבותינו זכרונם לברכה] בתוכו לא נאמר[24] אלא בתוכם לפי שכאו״א [שכל אחד ואחד] מישראל צריך לעשות בחי׳ משכן בנפשו.[25]

For 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," but "within them," because each and every one of Israel must make the aspect of a Mishkan in his soul.

> The proof is from the verse "I will dwell within them" (Exodus 25:8): it says "within them," not "within it," teaching that every Jew must make a dwelling for G-d within his own soul. The Kehot notes cite this teaching from Reishis Chochmah and the Shelah, and the Rebbe explains that it adds to the verse's plain meaning without displacing it.

10 והיינו להמשיך בחי׳ גילוי אלקות בנפשו בעבודה שבלב זו תפלה[26,27] כשיהיה לבבו טהור כמ״ש לב טהור ברא לי אלקים[28] כו׳ וכמ״ש בר לבב כו׳

That is, to draw down a revelation of G-dliness into his soul through "the service of the heart, which is prayer," when his heart will be pure, as it is written, "Create in me a pure heart, O G-d," etc., and as it is written, "pure of heart," etc.;

> Making the soul a Mishkan means drawing a revelation of G-dliness into it through prayer, which the Sages call "the service of the heart." This requires a pure heart, as in "Create in me a pure heart, O G-d" (Psalms 51:12).

דכאשר לבבו טהור מכל סיג[29] בלתי להי׳ לבדו אזי נקרא משכן לשכון בו גילוי אור הי׳

for when his heart is pure of all dross, of anything that is not for G-d alone, then it is called a Mishkan, for the revelation of the light of G-d to dwell in it.

> A heart free of every admixture, devoted to G-d alone, is itself called a Mishkan, a place where G-d's light dwells. A later maamar in this parsha (Likkutei Torah, Nasso, 26d) explains "pure of heart" as a heart with no foreign admixture at all, through whose arousal from below comes an arousal from above.

וכמ"ש נקי כפים ובר לבב כו' ישא ברכה[30] מאת[31] ה' דפי' ברכה הוא המשכת גילוי אלקות בנפשו כו' [וזהו ג"כ משארז"ל [מה שאמרו רבותינו זכרונם לברכה] טהרה מביאה לידי קדושה[32,33] ע' [עיין] בר"ח [בראשית חכמה]].

And as it is written, "Clean of hands and pure of heart," etc., "shall receive a blessing from Havayah"; for the meaning of "blessing" is the drawing down of a revelation of G-dliness into his soul, etc. [And this is also what our Sages, of blessed memory, said: "Purity leads to holiness." See in Reishis Chochmah.]

> Psalms 24 describes the one who may ascend G-d's mountain, "clean of hands and pure of heart": he "shall receive a blessing from Havayah" (Psalms 24:4–5), and "blessing" (berachah) here means the drawing down of G-dliness into the soul. The Sages' teaching "purity leads to holiness" says the same, and the text points to Reishis Chochmah, the classic work of ethics by Rabbi Eliyahu de Vidas.

11 וע"י ידחה ויכניע ג"כ ההסתר של נה"ב [נפש הבהמית] המסתיר ומבדיל ונראה לו העולם לבחי' יש ודבר נפרד והיינו מפני גסות חומר נפשו הבהמית.

And through this he will also thrust away and subdue the concealment of the animal soul, which conceals and separates, and [by which] the world appears to him as a something and a separate thing; and this is because of the coarseness of the matter of his animal soul.

> The animal soul's concealment makes the world look like an independent thing, separate from G-d, and it comes from the coarseness of the animal soul's material nature. Prayer with a pure heart pushes this concealment back.

אבל כשלבבו זך וברור יראה בעין שכלו איך שאין מסתיר באמת וכמו שהוא למעלה דקמי' [דקמיה] כלא כו'.

But when his heart is pure and refined, he will see with the eye of his intellect how in truth there is nothing that conceals, just as it is above, that "before Him [all is] as nothing," etc.

> With a refined heart a person perceives with his mind's eye that nothing truly conceals G-d, just as above "before Him all is as nothing."

כי ע"י זכות לבו נמשך גילוי אלקות גם בבחי' ההסתר וההעלם שלא יסתיר, וזהו כמו שהי' [שהיה] נסיעת המשכן בבחי' מדבר שע"י הי' [היה] מכניע את המדבר כו'.

For through the purity of his heart a revelation of G-dliness is drawn down even into the level of concealment and hiddenness, so that it does not conceal. And this is like the journeying of the Mishkan in the level of wilderness, through which it subdued the wilderness, etc.

> The purity of the heart draws G-dliness into the very places of concealment, so that they no longer conceal. This is the inner equivalent of the Mishkan journeying through the wilderness and subduing it.

12 וכך הוא בנפש עכשיו הכנעת היצה"ר [היצר הרע] שהוא ג"כ בחי' מדבר שהוא ארץ לא זרועה[34] דהיינו המעשים והדבורים והמחשבות אשר לא לה' המה כו'

And so it is in the soul now: the subduing of the evil inclination, which is also the level of wilderness, which is "a land not sown," namely the deeds, the words and the thoughts that are not for G-d, etc.

> In the soul, the "wilderness" is the evil inclination: like "a land not sown" (Jeremiah 2:2), it yields nothing holy. It consists of the deeds, words and thoughts that are not devoted to G-d.

וזהו אשר לא ישב אדם שם[35,36] פי' אדם הוא מ"ש ועל דמות הכסא דמות כמראה אדם[37] כו'

And this is [the meaning of] "where no man (adam) dwelt." The meaning of adam is what is written, "And upon the likeness of the throne was a likeness as the appearance of a man (adam)," etc.:

> Yirmiyahu (Jeremiah 2:6) also calls the wilderness the place "where no man (adam) dwelt." Here adam is read as the supernal "Man" that Yechezkel saw upon the likeness of the divine throne (Ezekiel 1:26), that is, G-d's revealed presence.

לא ישב שם כי ועשו לי מקדש ושכנתי בתוכם[38] כתיב כמ"ש מזה בד"ה אני לדודי.

he "did not dwell there," for it is written, "And they shall make Me a Sanctuary, and I will dwell within them"; as is written about this in the discourse beginning "I am my Beloved's."

> G-d's presence does not dwell in that wilderness, for He dwells only where a Sanctuary is made for Him: "and I will dwell within them." The discourse the text refers to, "I am my Beloved's" (Likkutei Torah, Re'eh), says the same, counting even permitted things not done for G-d's service as part of this wilderness, and gives the remedy, "From there you will seek Havayah your G-d" (Deuteronomy 4:29).

13 וע"כ צריך להכניע בחינת מדבר זה שהוא היצר הרע והיינו ע"י המשכת גילוי אלקות בנפשו.

Therefore one must subdue this level of wilderness, which is the evil inclination; and this is through drawing down a revelation of G-dliness into his soul.

> Just as the Mishkan subdued the wilderness, a person must subdue his evil inclination, and this too is done by drawing a revelation of G-dliness into his soul.

[ובמ"א נתבאר בענין בה"א [בית הלל אומרים] כלה נאה וחסודה[39] שלא יהיה ההמשכה לפי ההעלאה אלא אדרבה תחלה יהי' [יהיה] ההמשכה מלמעלה למטה

[And elsewhere it is explained, on the subject of "Beis Hillel say: 'A bride who is beautiful and gracious,'" that the drawing down should not be according to the ascent; rather, on the contrary, first there should be the drawing down from above to below;

> The bracketed passage recalls a teaching given elsewhere on Beis Hillel's wedding praise, "a bride who is beautiful and gracious," from the Talmud. There it is explained that divine light should be drawn down first, from above, rather than only in proportion to a person's own ascent.

דהיינו שהמעשה הטוב יהיה אפילו קודם לסור מרע[40] בדקות ולא ימתין בועשה טוב עד שיהיה תחלה סור מרע בתכלית.

that is, that the good deed should come even before turning from evil in [its] subtle [forms], and one should not wait with "do good" until there is first "turn from evil" completely.

> In practice, a person should do good deeds even before he has refined away every subtle trace of evil. He need not finish "turn from evil" before beginning "do good" (Psalms 34:15).

14 והיינו משום שעי"ז ההמשכה שבועשה טוב אזי ממילא יפלו כל החיצונים כי מעט אור דוחה הרבה מן החושך ויבוא לסור מרע בתכלית כו',

This is because through this drawing down that is in "do good," all the external forces will fall of themselves, for a little light dispels much of the darkness; and he will come to "turn from evil" completely, etc.

> The reason is that the light drawn down through good deeds makes the external forces fall away of themselves, since a little light dispels much darkness. In the end this brings a person to turn from evil completely.

ועד"ז הוא ענין מסעות המשכן במדבר שע"י המשכת גילוי אלקות. ממילא נכנעו הקליפות כמ"ש ויהי בנסוע הארון[41] כו' וינוסו משנאיך כו'.

And in the same way is the matter of the journeys of the Mishkan in the wilderness: that through the drawing down of a revelation of G-dliness, the kelipos (husks) were subdued of themselves, as it is written, "And it was, when the Ark journeyed," etc., "and let those who hate You flee," etc.

> The Mishkan's journeys worked the same way: when the Ark set out, Moshe said, "Arise, Havayah, and let Your enemies be scattered, and let those who hate You flee before You" (Numbers 10:35). The revelation of G-dliness made the kelipos flee without a battle.

וכך בחי׳ זו בנפש שע״י המשכת אלקות מלמעלה למטה במעשה הטוב ובעסק התורה ותפלה אזי ממילא יכנע גשמיות הגוף ונה״ב [ונפש הבהמית] כו׳].

And so it is with this aspect in the soul: that through drawing down G-dliness from above to below, through the good deed and through occupation with Torah and prayer, then of itself the physicality of the body and the animal soul will be subdued, etc.]

> In the soul too, drawing G-dliness down through good deeds, Torah study and prayer subdues the body's physicality and the animal soul as a matter of course.

SECTION 4 • ¶15–18

The standing beams and the curtains

15 והנה במשכן היו ג׳ דברים קרשי המשכן ויריעות המשכן והכלים היינו ארון ומנורה ומזבח כו׳.

Now, in the Mishkan there were three things: the beams of the Mishkan, the curtains of the Mishkan, and the vessels, namely the Ark, the Menorah and the Altar, etc.

> The Mishkan had three components: the standing beams that formed its walls, the curtains spread over them, and the vessels such as the Ark, the Menorah and the Altar. The maamar will match each to a level of divine service and to one Levite family.

והנה תחלה י״ל [יש לומר] ענין הקרשים[42] שנק׳ עצי שטים עומדים[43] שהם ע״ד שהמלאכים נק׳ עומדים,[44]

Now, first we can explain the matter of the beams, which are called "acacia wood, standing," which is along the lines of the angels being called "standing,"

> The beams are called "acacia wood, standing" (Exodus 26:15), and the Alter Rebbe links this to the angels, who are called "those who stand." In Likkutei Torah, Bechukosai, he explains Zechariah's "I will give you walkers among these who stand" (Zechariah 3:7): the angels "stand," each fixed at one level, because they come from G-d's speech, whose letters are each separate, while souls are "walkers."

כמ״ש שרפים עומדים[45, 46] וכמ״ש במדרש שיר ה שירים רבה סוף פסוק צאינה וראינה למעלה שרפים עומדים אף למטה עצי שטים עומדים,[47]

as it is written, "Seraphim standing"; and as is written in the Midrash Shir HaShirim Rabbah, at the end of [the comment on] the verse "Go forth and see": Above, "seraphim standing"; so too below, "acacia wood, standing."

> Yeshayahu saw "seraphim standing" above G-d (Isaiah 6:2), and the Midrash pairs the two: above, the seraphim stand; below, the acacia beams stand.

ופי' שרפים עומדים היינו כמאמר ואשר משרתיו כולם עומדים ברום עולם ומשמיעים ביראה כו' (ועיין בזהר תרומה דף קס"ט ע"א ודק"ע ע"א).

And the meaning of "seraphim standing" is as in the words, "And His ministers all stand in the heights of the universe and proclaim in awe," etc. (And see in the Zohar, Terumah, folio 169a, and folio 170a.)

> The angels' standing is described in the blessing before the morning Shema: G-d's ministers "all stand in the heights of the universe and proclaim in awe." The Zohar on Parshas Terumah, to which the parenthesis refers, likewise compares the beams to the seraphim, since both are called "standing."

והענין הוא כי אין עמידה אלא שתיקה[48] ופי' שתיקה היינו בחי' ביטול העצמות מכל וכל,

And the matter is that "standing" is nothing but silence; and the meaning of silence is the level of the utter nullification (bittul) of one's very self,

> The Sages derive that "standing" means silence (Sotah 39a). Inwardly, silence is the utter nullification of one's very self.

והיינו בחי' ביטול הרצון שלא יהא לאדם רצון אחר זולת הרצון להי' אחד וכמ"ש ועמך לא חפצתי[49] כו'.[50, 51]

that is, the level of the nullification of the will: that a person should have no other will besides the will for the One G-d; and as it is written, "And besides You I desire nothing," etc.

> Concretely, this is the nullification of one's own will, so that a person wants nothing but G-d, as in "And besides You I desire nothing" (Psalms 73:25).

16 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] בטל רצונך[52, 53] כו' [ע' עיין] באגה"ק [באגרת הקודש] ד"ה להשכילך בינה].[54, 55]

And as our Sages, of blessed memory, said, "Nullify your will," etc. [See in Iggeres HaKodesh, the passage beginning "To give you understanding."]

> The nullification of will is the Mishnah's "Nullify your will before His will" (Avos 2:4). The letter the text points to (Tanya, Iggeres HaKodesh 11) explains it as having no will at all for the things of this world, "children, life and sustenance."

והטעם שנק' בחי' זו עמידה הוא כי הנה כשיש לו האהבה והדביקות בה' זהו בחי' מהלך וכמ"ש באברהם הלוך ונסוע[56,57] כו'.

And the reason this level is called "standing" is that when he has the love and the cleaving to G-d, this is the level of walking; and as it is written of Avraham, "going and journeying," etc.

> The Alter Rebbe explains why this state is called "standing." Love of G-d and cleaving to Him are movement, a "walking" toward Him, as with Avraham, who went "going and journeying" (Genesis 12:9).

אך קודם שיגיע לבחי' הילוך ואהבה זו צ"ל תחלה בחי' עמידה זאת

But before he reaches this level of walking and love, there must first be this level of standing:

> Before one can walk in love, one must first come to standing.

היינו לעמוד ולשתוק מן התפשטות והילוך שבלעומת זה, והן הרצונות זרות שהאדם רוצה וחפץ ומשתוקק לדברים זרים זהו נק' ג"כ הילוך ע"ד מ"ש ויבא הלך[58] לאיש העשיר[59] (בש"ב [בשל בינונים] י"ב ד')

that is, to stand and to be silent from the spreading forth and the walking of the opposite side. And these are the alien desires, in which a person wants, desires and longs for alien things; this too is called "walking," along the lines of what is written, "And there came a wayfarer (helech) to the rich man" (in II Samuel 12:4),

> Standing means stopping and falling silent from the walking of the opposite side: the alien desires through which a person longs for things foreign to holiness. Scripture calls this too a walking, in the prophet Nasan's parable to David of "a wayfarer (helech) who came to the rich man" (II Samuel 12:4).

שהוא ההילוך דלעומת זה וזהו הלך שהולך ומתחזק שמתחלה הוא כאורח כו' ע"ש בפרש"י [בפירש רש"י / בפירוש רש"י].

which is the walking of the opposite side. And this is "helech" (wayfarer): that it goes on and grows stronger, for at first it is like a guest, etc.; see there in Rashi's commentary.

> Rashi there reads the wayfarer as the evil inclination: first it is called a wayfarer who passes by, then a guest who lodges, and finally the man who is master of the house, for it keeps growing stronger.

וצ״ל משלחי רגל[60] השור והחמור[61, 62, 63, 64] דהיינו למנוע הילוך של היצה״ר [היצר הרע] (כדאיתא בגמרא פ״ק [פרק קמא] דע״ז [דעבודה זרה] דף[65] ה׳ ע״ב ובפרש״י [ובפירש רש״י / ובפירוש רש״י] שם ועיין זח״ב [זהר חלק ב׳] שמות ד״ה סע״ב [סוף עמוד ב] בשלח דס״ד סע״ב [סוף עמוד ב] ובהרמ״ז [ובהרב משה זכות] ר״פ מקץ).

And one must be [among] "those who send away the foot of the ox and the donkey," that is, to restrain the walking of the evil inclination (as is found in the Gemara, the first chapter of Avodah Zarah, folio 5b, and in Rashi's commentary there; and see Zohar, Part II, Shemos, folio 5, at the end of side b; Beshalach, folio 64, at the end of side b; and in the Ramaz at the beginning of Parshas Mikeitz).

> The Talmud (Avodah Zarah 5b) reads "those who send away the foot of the ox and the donkey" (Isaiah 32:20) as people whose evil inclination is given into their hands, and Rashi there explains that they send away the feet of the evil inclination, the "wayfarer" of Nasan's parable. The Zohar the text cites reads the ox and the donkey as powers of the left side, which Israel, when meritorious, send away; the Ramaz is Rabbi Moshe Zacuto, the Kabbalist whose glosses on the Zohar are cited here.

וכדי שיתהפך מהילוך זה להיות ההילוך באלקות הוא ע״י שיבא תחלה לבחינת עמידה והוא בחי׳ ביטול רצון [וכנ״ל שע״י אתכפיא הוא הדרך לבוא לבחי׳ אתהפכא כו׳ ועמ״ש בד״ה קחו מאתכם תרומה. בפי׳ ויקהל].[66, 67]

And in order that he be transformed from this walking, so that the walking be in G-dliness, [this] is through first coming to the level of standing, which is the level of the nullification of will [and as mentioned above, that iskafya (subduing) is the way to come to the level of is'hapcha (transformation), etc.; and see what is written in the discourse beginning "Take from among you an offering," in Parshas Vayakhel].

> To turn this walking into a walking in G-dliness, one must first come to standing, the nullification of will. This is the same rule as above, that subjugation (iskafya) is the way to transformation (is'hapcha); in Torah Ohr, Vayakhel, the Alter Rebbe explains that is'hapcha is impossible unless iskafya, the bittul of "Nullify your will," comes first.

17 וזה היה ענין קרשים עומדים ועמידה וביטול רצון זה נמשך ע״י יראה וזהו כולם עומדים[68] ברום עולם ומשמיעים ביראה.

And this was the matter of the "standing" beams. And this standing and nullification of will is drawn forth through awe; and this is [the meaning of] "they all stand in the heights of the universe and proclaim in awe."

> The standing beams are this nullification of will, and it comes through awe, as the angels "stand … and proclaim in awe."

וזה היה ענין עבודת בני מררי נושאי הקרשים שכדי לבוא לבחי׳ יראה ועמידה זו זהו ע״י המרירות בהיותו ממארי דחושבנא על ימי חלדו אשר רובם ככולם בחושך ילך כו׳

And this was the matter of the service of the sons of Merari, the bearers of the beams: that in order to come to this level of awe and standing, this is through bitterness (merirus), through his being one of the "masters of accounting" over the days of his life, most of which, as good as all, "in darkness he goes," etc.;

> The family of Merari, who carried the beams, embodies the path to this awe: bitterness (merirus), which the name Merari echoes. A person becomes one of the "masters of accounting," who honestly reckon how most of their days were spent in spiritual darkness.

ועי״ז מעורר רחמים רבים שיוכל לבוא לבחינת בטל רצונך וכמ״ש מזה ע״פ קול דודי[69] בענין על מצות ומרורים[70] כו׳ ע״ש,

and through this he arouses abundant compassion, so that he may be able to come to the level of "Nullify your will"; and as is written about this on the verse "The voice of my Beloved," on the subject of "with matzos and bitter herbs," etc.; see there.

> This bitterness arouses great divine compassion, enabling him to reach "Nullify your will." In Likkutei Torah, Shir HaShirim, on "The voice of my Beloved," the Alter Rebbe explains that the matzah of "Nullify your will" could be reached only through the maror of bitterness, "with matzos and bitter herbs," since bitterness arouses abundant compassion.

והנה מזה נמשך אח״כ לבא למדרגת האהבה והרצון לה׳ בבחי׳ כלות הנפש וזהו ענין היריעות תכלת וארגמן[71] כו׳

And from this one is afterwards drawn to come to the rank of love and of will for G-d, in the state of the soul's expiring (kelos hanefesh); and this is the matter of the curtains of "blue (techeles) and purple," etc.,

> From this awe one is drawn afterward to love and desire for G-d, to the point of the soul's expiring in yearning (kelos hanefesh). This love is the Mishkan's curtains, woven of "blue (techeles) and purple."

כי תכלת הוא לשון כליון כלה שארי ולבבי,[72] ועמ״ש מענין כלה שארי בד״ה שיר השירים.[73]

for techeles is an expression of kilayon (expiring): "My flesh and my heart expire." And see what is written on the subject of "My flesh expires" in the discourse beginning "The Song of Songs."

> Techeles is read as an expression of kilayon, "expiring," the soul's yearning to the point of expiring, as in "My flesh and my heart expire (kalah)" (Psalms 73:26). The opening maamar of Likkutei Torah on the Song of Songs explains that kallah, a bride, also means kilayon, as in this verse.

18 והוא החופה על הקרשים שהוא בחי' הביטול רצון הנ"ל. והוא ג"כ כדמיון שיש באדם עצמות ויש בשר וגידים[74] החופפים עליהם.

And this is the canopy over the beams, which are the level of the nullification of will mentioned above. And this is also like the way that in a person there are bones, and there are flesh and sinews that cover over them.

> The curtains, which are love, spread over the beams, which are the nullification of will, just as in the human body the bones lie underneath, covered by flesh and sinews. In Likkutei Torah, Pinchas, the Alter Rebbe explains that bones grow from the brain and flesh from the blood of the heart: the mind's grasp of G-d is the bones, the heart's love the flesh, and the sinews join them.

ובחי' העצמות זהו היסוד[75] שעליהם נבנה הבשר והגידין והוא בחי' כל עצמותי תאמרנה[76] ה' מי כמוך כו', בחי' ביטול רצון

And the level of the bones is the foundation upon which the flesh and the sinews are built; and this is the level of "All my bones shall say, 'Havayah, who is like You,'" etc.: the level of nullification of will.

> The bones are the foundation on which flesh and sinews are built, and they correspond to "All my bones shall say, Havayah, who is like You" (Psalms 35:10), the nullification of will. The Hebrew for bones, atzamos (עצמות), is written like atzmus, one's very self, whose nullification was described above (15.5).

וזה צ"ל באדם כל היום ומזה יבא אח"כ לבחי' בשר וגידים הוא בחי' אהבה [כי בשר הוא יסוד האש[77] וגידים בחי' דם ורוח] וזהו עבודת בני גרשון:

And this must be in a person all day long; and from this he will afterwards come to the level of flesh and sinews, which is the level of love [for flesh is the element of fire, and sinews are the level of blood and spirit]. And this is the service of the sons of Gershon.

> This nullification must be present in a person all day long, and on it he can then build love, the "flesh and sinews," for flesh corresponds to the element of fire and sinews to blood and spirit. In Likkutei Torah, Beha'aloscha, the Alter Rebbe explains that flesh comes from the gevuros, which is why it is red, and that when refined it kindles fiery love; this love is the service of the sons of Gershon, who carried the curtains.

SECTION 5 • ¶19–27

In prayer: awe, love and the six attributes

19 ג והנה בעבודת ה׳ בתפלה בחי׳ ביטול רצון הנ״ל צ״ל ע״י התעוררות יראה תתאה בפסוד״ז [בפסוקי דזמרה] וברכת יוצר אור[78] בסיפורו מיראת וביטול המלאכים,

3. Now, in the service of G-d in prayer, the level of nullification of will mentioned above must come through the arousal of lower awe (yirah tata'ah) in Pesukei deZimra (the Verses of Praise) and in the blessing "Who forms light," in one's recounting of the awe and self-nullification of the angels;

> Section 3 applies this to prayer. The nullification of will comes through lower awe, aroused in Pesukei deZimra and in the blessing "Who forms light," which tells of the angels' awe and self-nullification. The Kehot note cites the Tzemach Tzedek's remark (Or HaTorah) that this differs from Likkutei Torah, Bamidbar, where the same prayers increase the soul's thirst for G-d.

ולבוא לבחי׳ הילוך ואהבה הוא ע״י התבוננות באמרו אהבת עולם כו׳ שמע ישראל[79] כו׳ שהוא בחי׳ היכל האהבה פי׳ שמע לי׳ [לשון] הבנה[80] כידוע.

and to come to the level of walking and love is through contemplation, as one says "With an everlasting love," etc., "Hear, O Israel," etc., which is the level of the Chamber of Love. The meaning is that shema ("hear") is a term for understanding, as is known.

> The "walking" of love comes through contemplation in the blessing "With an everlasting love" and in the Shema, which corresponds to the Chamber of Love, one of the heavenly chambers (heichalos) of Kabbalah. Shema ("hear") also means "understand"; in Likkutei Torah, Pinchas, the Alter Rebbe explains that when one truly understands that Havayah is "our G-d," our very life and power, then He is One and nothing else exists.

20 והוא ענין ההתבוננות בגדולת ה׳ איך שכל העולמות כולם ג״ע [גן עדן] עליון ותחתון וגם מה שעתיד להיות באלף השביעי[81] לעתיד לבוא וגם עד נ׳ אלפים יובלות[82] כולם עלו במחשבה א׳ לבד קמי׳ [קמיה] עצמותו יתי׳

And this is the matter of contemplating the greatness of G-d: how all the worlds, all of them—the higher and the lower Gan Eden, and also what is destined to be in the seventh millennium, in the Time to Come, and also up to fifty thousand jubilees—all of them arose in but one thought before His Essence, may He be blessed;

> The contemplation is of G-d's greatness: all the worlds, the lower and higher Gan Eden, the seventh millennium of the Time to Come, and even the fifty thousand jubilees, all arose before Him in a single thought. Everything that will ever exist is only one thought for Him.

וכמאמר צופה ומביט עד סוף כל הדורות[83] והבטה זאת במחשבה א׳ היא לבד כמ״ש בזהר ובמדרש[84] דבמחשבה א׳ ברא הקב״ה כל העולמות.

and as in the words, "He looks and gazes to the end of all the generations"; and this gazing is in one thought alone, as is written in the Zohar and in the Midrash, that with one thought the Holy One, blessed be He, created all the worlds.

> This is what the Rosh Hashanah prayer means in saying that G-d "looks and gazes to the end of all generations": His gaze is one single thought. The Zohar and the Midrash say likewise that with one thought He created all the worlds.

21 ועד״מ המחשבה באדם התחתון שאינה רק בחי׳ לבוש לבד לנפש וכ״ש [וכל שכן] למעלה כי לא מחשבותי מחשבותיכם[85] כתיב [ועמ״ש בזה בד״ה רני ושמחי[86] בת בפי׳ מקץ].

By way of analogy: thought in the lower man is nothing but the level of a garment for the soul; and all the more so above, for it is written, "For My thoughts are not your thoughts." [And see what is written on this in the discourse beginning "Sing and rejoice, O daughter," in Parshas Mikeitz.]

> Even in a person, thought is only a garment, an outer expression, for the soul; all the more so above, where "My thoughts are not your thoughts" (Isaiah 55:8), so G-d's "thought" of creating the worlds is no more than a garment for Him. In Torah Ohr, Miketz, the Alter Rebbe explains that a person's soul is affected by its garments, for his thought surrounds it, while G-d is not changed at all by creating the worlds.

וזהו ה׳ מלך גאות לבש[87] דהיינו מה שעלה במחשבה לפניו להאציל ולברוא העולמות אבי״ע [אצילות בריאה יצירה עשיה] בכדי שיהיה הוא יתי׳ מלך על עם הנה מחשבה זו הוא מה שנתלבש בלבוש.

And this is [the meaning of] "Havayah reigns; He has clothed Himself in majesty": that is, what arose in thought before Him, to emanate and create the worlds of Atzilus (Emanation), Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), in order that He, may He be blessed, be King over a people—this thought is His having clothed Himself in a garment.

> This explains "Havayah reigns; He has clothed Himself in majesty" (Psalms 93:1). G-d's thought to bring the four worlds into being, so that He might be King over a people, is a garment He put on, not His Essence.

שאינו כמו הרצון והמחשבה במלך ב״ו [בשר ודם] שרוצה למלוך על עבדיו שעבדיו הם מהות ודבר גם בזולת מלכותו עליהם ע״כ שייך רצון למלך למלוך עליהם.

For it is not like the will and the thought in a king of flesh and blood who wants to reign over his servants: his servants are an entity and a thing even apart from his reign over them; therefore a will to reign over them is applicable to the king.

> A human king's desire to rule is natural, because his subjects exist independently of his rule. The desire to reign over them therefore has real meaning for him.

משא״כ למעלה שהעולמות כולם מתהווים יש מאין ממנו ית׳ ע״י רצון זה א״כ כדי שיהיה רצון זה למלוך עליהם הוא רק ע״ד בחי׳ לבוש שמתלבש ברצון ומחשבה זו.

Whereas above, where all the worlds come into being something from nothing from Him, may He be blessed, through this will—if so, in order that there be this will to reign over them, it is only in the manner of the level of a garment: that He clothes Himself in this will and thought.

> Above, however, the worlds come into being from nothing only through this very will. A will to reign over beings that exist only by that will can only be a garment that G-d puts on.

22 ולכך אמר ה׳ מלך גאות לבש[88] דהיינו שהמחשבה עליונה שעלתה לפניו אנא אמלוך[89] הוא רק בחי׳ לבוש בלבד.

Therefore it says, "Havayah reigns; He has clothed Himself in majesty": that is, the supernal thought that arose before Him, "I will reign," is only the level of a garment alone.

> The verse says "He has clothed Himself in majesty" to teach that the supernal thought "I will reign" is only a garment. The Biur that follows this maamar (Likkutei Torah, Nasso, 21d) adds that all the worlds came from this single thought, "there is no king without a people."

וזהו יביאו לבוש מלכות[90] אשר לבש בו המלך שהמלכות הוא רק בחי׳ לבוש לבד. [אך יביאו לבוש מלכות כתיב דבאתעדל״ת [דבאתערותא דלתתא] תליא מילתא להמשיך רצונו יתׄ במחשבה זו והיינו ע״י קיום התומ״צ [התורה ומצות].

And this is [the meaning of] "Let them bring royal apparel which the king has worn": that Malchus (sovereignty) is only the level of a garment alone. [But it is written, "Let them bring royal apparel," for the matter depends on an arousal from below, to draw His will, may He be blessed, into this thought; and this is through the fulfillment of Torah and mitzvos.

> Haman's advice to King Achashverosh in the Book of Esther, "Let them bring royal apparel which the king has worn" (Esther 6:8), likewise shows that kingship (Malchus) is only a garment. Because it says "let them bring," the garment depends on what is done below: through Torah and mitzvos we draw G-d's will into this thought of reigning.

23 וזהו ענין המשכן ושכנתי בתוכם וזהו ענין הפעם ילוה אישי אלי[91] כו' היינו המשכת אור א"ס להיות נמשך בבחי' מחשבה זו כמש"ת [כמו שיתבאר] לקמן], וזהו ההתבוננות בשמע ישראל[92] ה' אלקינו.

And this is the matter of the Mishkan, "and I will dwell within them"; and this is the matter of "This time my husband will be joined (yilaveh) to me," etc.: that is, the drawing down of the Infinite Light (Or Ein Sof), that it be drawn into the level of this thought, as will be explained below.] And this is the contemplation in "Hear, O Israel, Havayah is our G-d (Elokeinu)."

> The Mishkan, "I will dwell within them," is the drawing of the Infinite Light into this garment of thought, and Leah's words "this time my husband will be joined to me" (Genesis 29:34) express the same joining. In prayer, this is what one contemplates in "Hear, O Israel, Havayah is our G-d."

פי' שהוא מתלבש במחשבה זו. וזהו אלקינו בחי' צמצום ואח"כ אומרים בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שמברכים וממשיכים בחי' מל' גם בעולמות בי"ע. (ועמ"ש סד"ה ביום השמיני שלח).[93, 94]

The meaning is that He is enclothed in this thought. And this is "Elokeinu": the level of tzimtzum (contraction). And afterwards one says, "Blessed be the Name of the glory of His kingdom forever and ever," for one blesses and draws the level of Malchus also into the worlds of Beriah, Yetzirah and Asiyah. (And see what is written at the end of the discourse beginning "On the eighth day he sent [the people away].")

> Havayah, G-d's infinite being, enclothes itself in this thought, and "our G-d" (Elokeinu) is the contraction (tzimtzum) that makes this possible. "Blessed be the Name of the glory of His kingdom forever" then draws His Malchus down into the lower worlds of Beriah, Yetzirah and Asiyah; in Likkutei Torah, Shemini Atzeres, to which the parenthesis refers (the Kehot note says "perhaps"), "and they blessed the King" is read the same way, as drawing His kingship into open revelation.

ומהתבוננות זו נולד ונמשך בחי' ואהבת

And from this contemplation is born and drawn forth the level of "And you shall love."

> From this contemplation the love of "And you shall love" is born.

והאהבה הוא ענין היריעות דרך כלל כמש"ת [כמו שיתבאר] אבל דרך פרט הן ששה מדות כמ"ש במלאכים בשתים יכסה פניו[95] כו' ובשתים יעופף דהיינו רצוא ושוב.[96]

And the love is the matter of the curtains, in a general way, as will be explained; but in particular they are six emotive attributes (middos), as it is written of the angels, "With two he would cover his face," etc., "and with two he would fly," that is, running and returning (ratzo vashov).

> In a general way this love is the Mishkan's curtains; in detail it has six aspects, the six emotive attributes, like the six wings of the seraphim (Isaiah 6:2). Their flying is "running and returning" (Ezekiel 1:14): yearning upward and then returning below.

24 ולכך שם מ"ב יש בו[97] ז' פסוקים ובכל א' ששה תיבות וז"ש [וזהו שכתוב] ביריעות שש וארגמן[98] כו' שית גוונין

Therefore the Name of forty-two [letters] has seven verses, and in each one six words. And this is [the meaning of] what is written of the curtains, "fine linen (shesh) and purple," etc.: six colors (shis gavnin).

> The Name of forty-two letters is set out in the prayer Ana B'choach, as the Kehot note says: seven lines of six words each, matching the six attributes. The curtains were made of shesh, "fine linen," a word that also means "six," and so the text reads it as shis gavnin, the Aramaic for "six colors."

ומכסה עורות תחשים[99, 100] שתרגומו ססגונא[101] וארז"ל [ואמרו רבותינו זכרונם לברכה] [פ"ב [פרק ב'] דשבת דכ"ח] ששש בגונין הרבה היינו ששה מדות הנ"ל [ועמ"ש בענין רצוא ושוב בפסוק וקבל היהודים[102] כו'].

And the covering of tachash skins, which the Targum renders sasgona, and our Sages, of blessed memory, said [chapter 2 of Shabbos, folio 28] that it rejoices (sas) in many colors: that is, the six attributes mentioned above. [And see what is written on the subject of running and returning on the verse "And the Jews accepted," etc.]

> The tachash skins point to the same six attributes: the Aramaic Targum calls the tachash sasgona, and the Talmud (Shabbos 28a) explains that it "rejoiced (sas) in many colors," sas being written with the same letters as shesh, "six" (ששׁ). The bracket refers to Torah Ohr on "And the Jews accepted," which describes Avraham's "going and journeying" as running and returning.

25 וענין רצוא ושוב באדם הרצוא הוא האהבה והשוב הוא המשכת אור א"ס ב"ה ע"י מצות מעשיות שהן רמ"ח אברין דמלכא כמו האבר שהוא כלי לגילוי האור והחיות כו'

And the matter of running and returning in a person: the running is the love, and the returning is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, through the practical mitzvos, which are "the 248 limbs of the King," like a limb, which is a vessel for the revelation of the light and the life-force, etc.

> In a person, running (ratzo) is the soul's love yearning upward, and returning (shov) is drawing the Infinite Light down through the practical mitzvos, which are called "the 248 limbs of the King." Just as a limb is the vessel through which the soul's life is revealed, each mitzvah is a vessel for G-d's light.

וע"י המשכה זו שהאדם ממשיך עליו גילוי השראת אור א"ס ב"ה ע"י המצות כמאמר אשר קדשנו במצותיו הנה ע"ז חוזר ומתעורר אה"ר [אהבה רבה] בנפש האדם [ע' [עיין] מ"ש בפסוק ראשי המטות][103]

And through this drawing down, in which a person draws upon himself the revelation of the indwelling of the Infinite Light, blessed be He, through the mitzvos, as in the words, "Who has sanctified us with His commandments," through this, great love (ahavah rabbah) is aroused once again in the person's soul [see what is written on the verse "The heads of the tribes"].

> By doing the mitzvos, as the blessing says, "Who has sanctified us with His commandments," a person draws the indwelling of the Infinite Light upon himself, and this in turn arouses great love in his soul again. In Likkutei Torah, Matos, the Alter Rebbe explains that because the mitzvos are the supernal will, they draw into the soul a love above the love born of contemplation: great love, "besides You I desire nothing on earth."

וזהו משכני אחריך נרוצה.[104]

And this is [the meaning of] "Draw me; after You we will run."

> This is "Draw me; after You we will run" (Song of Songs 1:4): first G-d draws, then the soul runs.

26 וכתיב אהבת עולם אהבתיך[105] ע"כ משכתיך חסד וגו'. ונמצא יש רצוא אחר השוב ושוב אחר הרצוא,

And it is written, "With an everlasting love I have loved you; therefore I have drawn you with kindness," etc. It follows that there is running after the returning, and returning after the running.

> G-d's words through Yirmiyahu, "With an everlasting love I have loved you; therefore I have drawn you with kindness" (Jeremiah 31:3), show that love drawn from above in turn draws the soul. So running and returning follow one another in a continuous cycle.

וזהו ענין בני גרשון שנשאו[106] היריעות[107] היינו המשכת אה"ר [אהבה רבה] הנמשך ע"י קיום המצות באהבת עולם שהוא הרצוא שקודם השוב כו'.

And this is the matter of the sons of Gershon, who carried the curtains: that is, the drawing down of great love, which is drawn through the fulfillment of the mitzvos, into everlasting love (ahavas olam), which is the running that precedes the returning, etc.

> The sons of Gershon carried the curtains (Numbers 3:25-26), which stand for the great love that is drawn, through keeping the mitzvos, into everlasting love. This everlasting love is the "running" that precedes the "returning."

27 וגם היריעות הם מקיפים כמו שהמצות הם לבושים לנפש.[108] נמצא עבודת בני מררי נושאי הקרשים[109] שהן בחי׳ עצי שטים עומדים זהו יראה תתאה שממנה נמשך בחי׳ העמידה וביטול רצון.

And also, the curtains are encompassing [lights] (makifim), just as the mitzvos are garments for the soul. It follows that the service of the sons of Merari, the bearers of the beams, which are the level of "acacia wood, standing," is lower awe, from which the level of standing and nullification of will is drawn.

> The curtains are also makifim, encompassing lights, just as the mitzvos are "garments" for the soul. To sum up: Merari's beams, "acacia wood, standing," are lower awe, the source of standing and the nullification of will.

SECTION 6 · ¶28

Kehas, Torah and higher awe

28 ואח״כ בחי׳ בני גרשון נושאי היריעות היינו התחברות ב׳ בחי׳ אהבה אהבת עולם ואהבה רבה.

And afterwards [comes] the level of the sons of Gershon, the bearers of the curtains: that is, the joining of two levels of love, everlasting love (ahavas olam) and great love (ahavah rabbah).

> Next comes Gershon, who carried the curtains: the joining of two loves, everlasting love (ahavas olam) and great love (ahavah rabbah).

ועבודת בני קהת נושאי הארון והמזבחות[110] כו׳ זהו בחי׳ יראה עילאה שהיא למעלה גם מבחי׳ אה״ר [אהבה רבה],

And the service of the sons of Kehas, the bearers of the Ark and the altars, etc., is the level of higher awe (yirah ila'ah), which is above even the level of great love.

> Kehas, who carried the Ark and the altars, represents higher awe (yirah ila'ah), which stands even above great love.

כי הנה בארון היה גנוז הלוחות[111] כדכתיב מגלה עמוקות מני חשך[112] כמ״ש עמקו מחשבותיך[113] והגילוי היה ע״י המנורה וכמ״ש ותורה אור[114] שנמשך בחי׳ אור וגילוי מבחי׳ ההעלם דישת חשך סתרו[115]

For in the Ark the Tablets were hidden away, as it is written, “He reveals deep things out of darkness,” as it is written, “Your thoughts are deep”; and the revelation was through the Menorah, and as it is written, “and the Torah is light”: that the level of light and revelation is drawn from the level of the concealment of “He made darkness His hiding place”

> The Tablets were hidden in the Ark (the Kehot note gives Exodus 25:21, “and into the Ark you shall put the Testimony”), as in “He reveals deep things out of darkness” (Job 12:22) and “Your thoughts are deep” (Psalms 92:6). Their light was revealed through the Menorah, “and the Torah is light” (Proverbs 6:23), a light drawn out of the concealment of “He made darkness His hiding place” (Psalms 18:12).

(ועמ״ש בד״ה ששת ימים[116] תאכל מצות בפי׳ ויהי הענן והחשך ויאר[117] כו׳). והנה בחכמה אתבערו[118] כי כל התורה היא לברר בירורים וזהו ענין המזבחות.

(and see what is written in the discourse beginning “Six days you shall eat matzos,” on the explanation of “And there was the cloud and the darkness, and it lit up,” etc.). Now, “through Chochmah (wisdom) they are refined,” for the whole Torah is to effect refinements (birurim); and this is the matter of the altars.

> The parenthesis refers to a maamar on “Six days you shall eat matzos” (Likkutei Torah, Tzav), which reads “and it lit up” as said of the darkness itself: at the splitting of the sea the hidden “darkness” above all the worlds shone. The altars stand for refinement (birurim): through Chochmah the good is separated from the evil, as one sorts food from waste (Likkutei Torah, Vayikra), and the whole Torah exists to accomplish this.

ולכן היה זה משא בני קהת שהוא כמ״ש ולו יקהת עמים.[119] יתכנשון עממיא[120] כו׳ שהוא ענין הבירורים.

Therefore this was the burden of the sons of Kehas, which is as it is written, “And to him shall be the gathering (yikhas) of the peoples”: “the peoples shall gather together,” etc., which is the matter of the refinements.

> That is why Kehas carried them: Yaakov’s blessing “to him shall be the gathering (yikhas) of the peoples” (Genesis 49:10), in Aramaic “the peoples shall gather,” is read into the name Kehas, whose letters it contains, and gathering in is refinement.

ועי"י חכמה נמשך ג"כ בחי' יראה עילאה. כנודע ממאמר אם אין יראה אין חכמה[121] אם אין חכמה אין יראה[122] דמתחלה צ"ל יראה תתאה דאם אין ירי"ת [יראה תתאה] א"א לבוא לבחי' החכמה וזהו בחי' הקרשים הנ"ל.

And through Chochmah the level of higher awe is also drawn forth, as is known from the saying, "If there is no awe there is no wisdom; if there is no wisdom there is no awe": that first there must be lower awe, for if there is no lower awe it is impossible to come to the level of Chochmah; and this is the level of the beams mentioned above.

> Chochmah also brings higher awe, as the Mishnah says, "If there is no wisdom there is no awe; if there is no awe there is no wisdom" (Avos 3:17), read as speaking of two kinds of awe. First comes lower awe, without which one cannot reach Chochmah; this is the beams. Tanya (chapters 42–43) reads the Mishnah the same way.

ואח"כ אם אין חכמה אין יראה עילאה שכדי לבוא ליראה עילאה זהו ע"י התורה דמחכמה נפקת[123, 124] (וכמשנ"ת [וכמו שנתבאר] לעיל בד"ה וידבר אלקים את כל הדברים האלה),[125]

And afterwards: if there is no wisdom there is no higher awe; for in order to come to higher awe, this is through the Torah, which "issues from Chochmah" (and as was explained above, in the discourse beginning "And G-d spoke all these words").

> Then Chochmah, the Torah that "issues from Chochmah," leads to higher awe: without wisdom there is no higher awe. The text refers to its earlier treatment in the maamar "And G-d spoke all these words."

נמצא בחי' בני קהת זהו יראה עילאה שלאחר אה"ר [אהבה רבה] וזהו בחי' שמו"ע [שמונה עשרה] שאחר ואהבת דק"ש [דקריאת שמע]:

It follows that the level of the sons of Kehas is higher awe, which comes after great love; and this is the level of the Shemoneh Esreh, which comes after "And you shall love" of the Shema.

> Kehas therefore is the higher awe that follows great love, just as in prayer the Shemoneh Esreh, the standing prayer of eighteen blessings, follows the love of "And you shall love" in the Shema.

SECTION 7 · ¶29–30

Merari: mor twice

29 ד ואמנם מה שהיו בני מררי נושאים הקרשי' [הקרשים] היינו להעלות ולחבר יראה תתאה ביראה עילאה.

4. And indeed, the fact that the sons of Merari carried the beams is in order to raise up lower awe and join it with higher awe.

> Section 4 explains why Merari carried the beams: their task was to raise lower awe and join it with higher awe.

דהנה שם מררי מורה על זה, כי הנה במשכן היו ב' פעמים מור אחד בשמים ראש מר דרור[126] שבשמן המשחה, הב' בסממני הקטרת מור וקציעה.[127]

For the name Merari indicates this: for in the Mishkan there was myrrh (mor) twice: one, in "the finest spices, pure myrrh (mar dror)," of the anointing oil; the second, among the spices of the incense, "myrrh and cassia."

> The name Merari hints at this, for it contains mor, myrrh, twice. Myrrh appears twice in the Mishkan: as "pure myrrh" in the anointing oil (Exodus 30:23) and as myrrh among the incense spices (Kerisos 6a).

והענין כי המור נעשה מדם חיה[128] שנק' ידוע[129] כשנקרש הדם ונעשה בושם (ועמ"ש מזה בד"ה חייב אינש[130] לבסומי בפוריא).[131] והוא ענין אתכפיא ואתהפכא חשוכא לנהורא.

And the matter is that myrrh is made from the blood of an animal called yadua, when the blood congeals and becomes a fragrance (and see what is written about this in the discourse beginning "A person is obligated to become intoxicated on Purim"). And this is the matter of iskafya (subduing) and is'hapcha chashocha linehora (transforming darkness into light).

> Myrrh comes from the blood of an animal called yadua, which congeals and becomes fragrant; the Tur (Orach Chaim 216), to which the Kehot note points, describes blood that gathers in a swelling on the animal's neck and dries into this fragrance. Blood turned into fragrance is the pattern of iskafya and is'hapcha, darkness subdued and transformed into light. The Purim discourse the text points to is on livsumei, "to become intoxicated," a word from the same root as besamim, fragrance.

וזהו ענין מור דסממני הקטרת שהוא ריח והעלאה ממטה למעלה וע"י העלאה זו מעורר המשכה מלמעלה למטה והוא מר דרור שבשמן המשחה שנק' מירא דכיא[132] שהוא חכמת התורה שהוא ג"כ בחי' יראה עילאה.

And this is the matter of the myrrh among the spices of the incense, which is fragrance and ascent from below to above; and through this ascent one arouses a drawing down from above to below, which is the "pure myrrh" of the anointing oil, which is called mira dachya; this is the wisdom of the Torah, which is also the level of higher awe.

> The myrrh of the incense is fragrance rising from below, an ascent, and that ascent arouses a flow from above, the "pure myrrh" of the anointing oil. The Targum calls it mira dachya, and it stands for the wisdom of the Torah, which is higher awe.

30 והמור שבקטרת שהוא אתכפיא ואתהפכא דחשוכא לנהורא הוא בחי׳ יראה תתאה והוא הגורם המשכת יראה עילאה,

And the myrrh in the incense, which is iskafya (subduing) and is'hapcha (transformation) of darkness into light, is the level of lower awe; and it is what brings about the drawing down of higher awe.

> The myrrh of the incense, which subdues darkness and transforms it into light, is lower awe, and it is what causes higher awe to be drawn down.

ולכן מררי היינו פי׳ ב״פ [ב׳ פעמים] מור דהיינו התחברות ב׳ בחי׳ מור הנ״ל. ולכן הם נשאו הקרשים שהוא ג״כ ענין חיבור יראה תתאה ביראה עילאה.

Therefore Merari means mor (myrrh) twice, that is, the joining of the two levels of myrrh mentioned above. And therefore they carried the beams, which is also the matter of the joining of lower awe with higher awe.

> Merari, read as mor twice, therefore joins the two kinds of myrrh, lower awe and higher awe. That is why the sons of Merari carried the beams, which also join lower awe to higher awe.

SECTION 8 • ¶31–33

Gershon "by the word of Aharon"

31 וזהו ע״פ אהרן ובניו תהיה כל עבודת בני הגרשוני דדוקא גבי עבודת בני הגרשוני נאמר ע״פ אהרן,

And this is [the meaning of] "By the word of Aharon and his sons shall be all the service of the sons of the Gershonites": that specifically regarding the service of the sons of the Gershonites it is said, "By the word of Aharon,"

> Now the second question of the opening is answered: why Gershon's service alone is "by the word of Aharon."

כי עבודת בני גרשון שנשאו היריעות שהם בחי׳ מקיפים והוא להמשיך בחי׳ אהבה עליונה שהיא בחי׳ מקיף בששה מדות וגוונין שבמדות הנפש כנ״ל.

for the service of the sons of Gershon, who carried the curtains, which are the level of makifim (encompassing [lights]), is to draw down the level of supernal love, which is the level of a makif in the six attributes and colors that are in the emotive attributes (middos) of the soul, as mentioned above.

> Gershon's curtains are encompassing lights (makifim), and his task is to draw down a supernal love that encompasses the six emotive attributes of the soul and their "colors."

והמשכה זו היא דוקא ע"י אהרן שהוא הוא מקור האה"ר [האהבה רבה] ובחי' ורב חסד[133] ולכן נק' אהרן א' ה"ר ן'[134] כי הר היא בחי' אהבה

And this drawing down is specifically through Aharon, for he is the very source of great love (ahavah rabbah) and the level of "and abundant in kindness." Therefore he is called Aharon: alef, har, final nun; for har (mountain) is the level of love,

> Such a drawing down can come only through Aharon, the source of great love and of the divine attribute "abundant in kindness" (Exodus 34:6). His name spells it out: alef, har (mountain), final nun, and "mountain" stands for love.

ולכן אברהם אוהבי קראו הר[135] אך אהרן מת בהר ההר[136] שהיא אהבה עליונה יותר מבחי' אברהם (כמ"ש ע"פ ועשית בגדי קדש[137] לאהרן כו')

and therefore Avraham, "who loves Me," called it "mountain." But Aharon died on the Mountain of the Mountain (Hor HaHar), which is a love higher than the level of Avraham (as is written on the verse "And you shall make holy garments for Aharon," etc.).

> The Talmud says that Avraham, whom G-d calls "who loves Me" (Isaiah 41:8), called the Temple site a "mountain" (Pesachim 88a). Aharon died on Hor HaHar, in the plain sense Mount Hor, read here as "the mountain of the mountain," a love higher still than Avraham's; in Torah Ohr, Tetzaveh, the Alter Rebbe distinguishes Avraham's kindness, called chesed olam, from Aharon's, "abundant in kindness" (rav chesed).

וזהו אל"ף הר. אל"ף הוא בחי' פלא שהוא ממדות עליונות שלמעלה מהשכל ונק' בזהר טורי חשוכא.[138, 139]

And this is alef-har. The alef is the level of pele (wonder), which is of the supernal attributes that are above intellect, and which are called in the Zohar "the mountains of darkness."

> The alef of "alef-har" is read as pele, wonder (the same letters reversed): the supernal attributes that are above intellect. The Zohar calls them "mountains of darkness"; the Biur on this maamar explains that the attributes are called mountains, and these are dark because they are beyond comprehension.

ונו"ן הפשוטה היא בחי' ירידת והמשכת אור אה"ר [אהבה רבה] זו למטה לכל נש"י [נשמות ישראל] כי אהרן הוא משבעה רועים[140] המפרנסים לנש"י [לנשמות ישראל].

And the final nun is the level of the descent and drawing down of the light of this great love below, to all the souls of Israel; for Aharon is one of the seven shepherds who sustain the souls of Israel.

> The final nun, a straight letter that reaches down below the line, stands for this love descending to all the souls of Israel. Aharon is one of the "seven shepherds" who sustain the souls of Israel; the Kehot note gives the Tikkunim printed in Zohar Chadash for this.

ולכן בני גרשון שנשאו יריעות המשכן שהוא ג"כ העלאת והמשכת וחבור ב' בחי' אהבה אה"ע [אהבת עולם] ואה"ר [ואהבה רבה] היה זה דוקא ע"פ אהרן ובניו דאהרן הוא מקור בחי' אה"ר [אהבה רבה] ורב חסד.

Therefore [with] the sons of Gershon, who carried the curtains of the Mishkan, which is also the raising up, the drawing down and the joining of the two levels of love, everlasting love (ahavas olam) and great love—this was specifically "by the word of Aharon and his sons," for Aharon is the source of the level of great love and "abundant in kindness."

> Gershon's carrying of the curtains, the joining of everlasting love and great love, therefore had to be "by the word of Aharon," the source of great love.

ולכן נק' ג"כ גרשון בנו"ן פשוטה דייקא. שיש בו ג"כ מבחי' נון פשוטה דאהרן (משא"כ גרשם שהוא במ"ם)

Therefore he is also called Gershon, with a final nun specifically (whereas Gershom is with a mem), for there is in him too [something] of the level of the final nun of Aharon;

> The name Gershon also ends in a final nun, unlike Gershom, which ends in a mem. This shows that Gershon shares something of Aharon's final nun.

כי הנו"ן פשוטה רומז[141] על ההמשכה למטה מטה וכדי שיהיה ההמשכה למטה היא ע"י בחי' עליונה יותר כנודע מענין ועברתי בארץ מצרים אני ולא מלאך.[142] ע"כ דוקא מבחי' אה"ר [אהבה רבה] דאהרן יוכל לימשך למטה בכל נפש.[143, 144]

for the final nun alludes to the drawing down far, far below; and in order that there be the drawing down below, it is through a higher level, as is known from the matter of "And I will pass through the land of Egypt": "I, and not an angel." Therefore it is specifically from the level of the great love of Aharon that it can be drawn below, into every soul.

> The final nun points to a drawing down to the very lowest levels, and reaching so low requires a higher source, as with the Exodus, of which the Haggadah says "I, and not an angel" (Exodus 12:12). So only from Aharon's great love can love reach every soul below.

32 והנה גרשון הוא לשון גירושין כי ימינך ה' דוקא תרעץ אויב.[145] הוא בחי' נה"ב [נפש הבהמית] משא"כ מקו השמאל יש יניקה כו' גם היריעות והמקיף מסמא עיני החיצונים.

Now, Gershon is an expression of geirushin (driving out), for "Your right hand, Havayah," specifically, "shatters the enemy," which is the level of the animal soul; whereas from the line of the left there is drawing of nourishment, etc. Also, the curtains and the encompassing [light] blind the eyes of the external forces.

> The name Gershon suggests geirushin, driving out: the right hand of G-d, kindness, "shatters the enemy" (Exodus 15:6), the animal soul, whereas the left side gives the kelipos a place to draw nourishment. The encompassing curtains also blind the external forces.

וזהו מקדש אדני כוננו ידיך[146] פי׳ שמדרגת הלוים הוא שהיו מחברים אור א״ס בעולמות, שהרי באמת אין ערוך לך

And this is [the meaning of] "The Sanctuary, Ado-nai, that Your hands established." The meaning is that the rank of the Levites is that they would join the Infinite Light (Or Ein Sof) with the worlds; for in truth "there is no comparison to You."

> "The Sanctuary, Ado-nai, that Your hands established" (Exodus 15:17) refers to the Levites, whose rank is to join the Infinite Light with the worlds, though in truth the worlds bear no comparison to Him.

ולכן כדי שבאתעדל״ת [שבאתערותא דלתתא] יהיה[147] אתעדל ״ע זהו ענין הלוים שהוא לשון חיבור כמ״ש הפעם ילוה אישי אלי.[148, 149] שהם הגורמים חיבור זה.

Therefore, in order that through an arousal from below there be an arousal from above, this is the matter of the Levites (Leviim), which is an expression of joining, as it is written, "This time my husband will be joined (yilaveh) to me": for they are the ones who bring about this joining.

> For an arousal from below to bring an arousal from above, the Levites are needed: Levi means joining, as Leah said, "this time my husband will be joined to me" (Genesis 29:34). They are the ones who bring about this joining.

33 וזהו שהיו נושאים המשכן וכליו ואח״כ הי׳ חני׳ [היה] [חניה] העלאה והמשכה. וזהו מקדש אדני כוננו שיהיה גילוי אור א״ס ב״ה למטה ושכנתי בתוכם, ידיך הם ג׳ ידות יד הגדולה יד החזקה[150] יד הרמה.[151, 152]

And this is [why] they would carry the Mishkan and its vessels, and afterwards there was the encampment: ascent and drawing down. And this is [the meaning of] "The Sanctuary, Ado-nai, established": that there be a revelation of the Infinite Light, blessed be He, below—"and I will dwell within them." "Your hands" are three hands: the great hand, the strong hand, the uplifted hand.

> The Levites carried the Mishkan, an ascent, and then set it down in the encampment, a drawing down. "Your hands" in the verse are the three hands of the Exodus: the great hand (Exodus 14:31), the strong hand (Exodus 6:1) and the uplifted hand (Exodus 14:8).

יד הגדולה שהיא בחי׳ ורב חסד הוא ענין עבודת בני הגרשוני. ויד החזקה בחי׳ שמאלו תחת לראשי[153] הוא בחי׳ בני מררי.

The great hand, which is the level of "and abundant in kindness," is the matter of the service of the sons of the Gershonites. And the strong hand, the level of "His left hand is under my head," is the level of the sons of Merari.

> The great hand, "abundant in kindness," is Gershon. The strong hand, "His left hand is under my head" (Song of Songs 2:6), the left side of restraint, is Merari.

ויד הרמה זהו בחי' בני קהת כי רמה לשון רוממות והוא בחי' בני קהת שהיו נושאים הארון והלוחות כו':

And the uplifted hand is the level of the sons of Kehas; for ramah (uplifted) is an expression of exaltedness, and this is the level of the sons of Kehas, who would carry the Ark and the Tablets, etc.

> The uplifted hand, ramah meaning exaltedness, is Kehas, who carried the Ark and the Tablets.

SECTION 9 • ¶34–35

Lifting the head

34 והנה הכח להעלאה זו שע"י הג' לוים. א"א להיות כ"א ע"י המשכה בתחלה מלמעלה וזהו ע"י הכהנים,

Now, the power for this ascent that is through the three [families of] Levites cannot be except through a drawing down first from above; and this is through the Kohanim.

> The Levites' power to raise things up needs a prior drawing down from above, and that comes through the Kohanim.

ולכן לא היו הלוים מתחילים בעבודתם כ"א ע"י הכהנים כמ"ש ושמו איש איש על עבודתו כו' וכמ"ש במ"א (ועמ"ש עוד מענין ג' ידות בד"ה חייב אינש לבסומי[154] בפוריא).

Therefore the Levites would not begin their service except through the Kohanim, as it is written, "And they shall appoint each man to his service," etc., and as is written elsewhere. (And see what is written further on the subject of the three hands in the discourse beginning "A person is obligated to become intoxicated on Purim.")

> That is why the Levites began their work only when the Kohanim assigned it, "each man to his service" (Numbers 4:19). The Purim discourse the parenthesis refers to (Torah Ohr, Megillas Esther) explains the three hands as love that is felt, awe that pushes away, and a higher teshuvah that rises beyond all limits.

וזהו ענין נשא את ראש בני גרשון גם הם[155] ומה שבבני מררי לא נאמר נשיאת ראש.

And this is the matter of "Lift up the head of the sons of Gershon, they too," and why "lifting up the head" is not said of the sons of Merari.

> This also answers the first question: why Gershon's count says "lift up the head … they too," while Merari's count has no "lifting of the head."

עיין ברבות ר״פ נשא לפי שקהת[156] הי׳ [היה] מטועני הארון שהוא קדש הקדשים[157] כו׳

See in [Midrash] Rabbah, at the beginning of Parshas Nasso: because Kehas was among the bearers of the Ark, which is the Holy of Holies, etc.;

> The Midrash (Bamidbar Rabbah, at the beginning of Nasso) explains that Kehas was counted first because he carried the Ark, the Holy of Holies.

וגרשון היה קדש דהיינו שהיה בכור[158] וכתיב קדש לי כל בכור[159] כו׳ משא״כ בבני מררי כו׳ ע״ש,

and Gershon was holy, that is, he was a firstborn, and it is written, "Sanctify to Me every firstborn," etc.; which is not so with the sons of Merari, etc.; see there.

> Gershon was "holy" because he was the firstborn, and firstborns are holy, "Sanctify to Me every firstborn" (Exodus 13:2); Merari had neither distinction.

ויש לפרש דהנה מבואר לעיל בפי׳ שאו את ראש[160] דהיינו לקשר בחי׳ רצון התחתון הנמשך מבחינת ראש ומוחין המלובשים בגוף ולחברו ולהעלותו לבחינת הרצון שלמעלה מן השכל שהוא מבחי׳ מזליה כו׳ (ע״ש ר״פ במדבר).

And it may be interpreted thus: it was explained above, on the meaning of "Lift up the head," that it means to bind the level of the lower will, which is drawn from the level of the head and the intellect (mochin) enclothed in the body, and to join it and raise it up to the level of the will that is above intellect, which is from the level of "his mazal," etc. (see there, at the beginning of Parshas Bamidbar).

> The Alter Rebbe adds his own explanation, from the meaning of "lift up the head" given earlier, at the beginning of Bamidbar: lifting the head means binding the lower will, which comes from the intellect enclothed in the body, and raising it to the will above intellect, which comes from the soul's root above, called its mazal.

והנה עיקר העלאה זו זהו ע״י עסק התורה שהיא בחי׳ רצון העליון וכמש״ש [וכמה שכתוב שם] בענין אחזתיו[161] כו׳ ובשאר דוכתי

Now, the main [part] of this ascent is through occupation with the Torah, which is the level of the supernal will, and as is written there on the subject of "I grasped him," etc., and in other places.

> This elevation comes mainly through Torah study, for the Torah is the supernal will, as was explained there on "I grasped him and would not let him go" (Song of Songs 3:4), and in other places.

וכמש״ל [וכמה שכתוב לעיל] בד״ה וידבר אלקים את כל הדברים גבי אם אין חכמה אין יראה.[162]

And as is written above, in the discourse beginning "And G-d spoke all the words," regarding "If there is no wisdom there is no awe."

> It was also explained in the maamar "And G-d spoke all these words" (Likkutei Torah, Bamidbar), on "If there is no wisdom there is no awe."

35 ולכן גבי בני קהת שהיו טוענין את הארון שבו הלוחות נאמר נשא את ראש.[163] וזהו ענין קדש הקדשים עמ"ש בד"ה וישב יעקב ובד"ה שבת שבתון.

Therefore regarding the sons of Kehas, who would carry the Ark in which the Tablets were, it is said, "Lift up the head." And this is the matter of the Holy of Holies; see what is written in the discourse beginning "And Yaakov dwelt" and in the discourse beginning "A Shabbos of complete rest."

> Kehas carried the Ark with the Tablets, the Torah itself, so of them it says "lift up the head." This is the meaning of the Holy of Holies, discussed in the maamarim beginning "And Yaakov dwelt" and "A Shabbos of complete rest."

אלא שבבני גרשון שהיו נושאי היריעות שהוא ג"כ ענין התחברות אה"ע [אהבת עולם] באהבה רבה לכן נאמר בהם ג"כ נשא את ראש בני גרשון גם הם כו'

But with the sons of Gershon, who were the bearers of the curtains, which is also the matter of the joining of everlasting love with great love, it is therefore said of them too, "Lift up the head of the sons of Gershon, they too," etc.

> Gershon's curtains, the joining of everlasting love with great love, also belong to this elevation, so of them too it says "lift up the head … they too."

אבל עבודת בני מררי הוא בבחי' יראה הנמשכת מן הראש והמוחין לכך לא נאמר בהם נשיאת ראש אלא שעי"ז יבא אח"כ לבחינת ומעלת קהת וגרשון שהוא ענין נשיאת ראש.[164]

But the service of the sons of Merari is at the level of awe that is drawn from the head and the intellect; therefore "lifting up the head" is not said of them. Rather, through this one will afterwards come to the level and rank of Kehas and Gershon, which is the matter of "lifting up the head."

> Merari's service is awe drawn from the head and intellect, so "lifting of the head" is not said of them. Yet through that awe one later reaches the rank of Kehas and Gershon, the true lifting of the head.

IN ONE'S AVODAH

Make your own heart a Mishkan: pray with a pure heart and draw G-dliness down through good deeds, without waiting until evil is completely uprooted, since a little light dispels much darkness. Begin with "standing": an honest reckoning that brings bitterness, lower awe and the nullification of will. From there contemplation in the Shema gives birth to love, and Torah study brings the higher awe that lifts the head.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that bittul, and not greatness, is the source of kindness in created beings, and how does this explain the barrenness of the wilderness?
2. Why must iskafya come before is'hapcha, and how does the subduing of the wilderness prepare for the revelation of the Time to Come?
3. Why may a person do good before he has fully turned from evil, and what does this teach about the order of divine service?
4. How do the beams, the curtains and the Ark correspond to lower awe, love and higher awe, and why is "lifting the head" said only of Kehas and Gershon?
5. What does Aharon's name, alef-har-final nun, teach about why Gershon's service was "by the word of Aharon"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **נשא את ראש**

The note records that the Mitteler Rebbe's transcript (hanachah) of this discourse is printed in Sefer HaMaamarim 5567, p. 192.

KEHOT'S NOTE

הנחת כ״ק אדהאמ״צ נדפס בסה״מ תקס״ז ע׳ קצב (וראה סה״מ הנחות הר״פ ע׳ מו). הגהות באוה״ת נשא ע׳ רלו (הקטעים שם הם מהנחת כ״ק אדה״א מסה״מ תקס״ז הנ״ל). רלח. כרך-ו ע׳ א׳תשלט. נדפס (בשינוים) בספר הר אפרים (להרב ר׳ אפרים זלמן ראזמאנן אבד״ק ניקאלייעב, אדעסא, תרנ״ז), ורשום שם בשער: דרוש א׳ . . אשר הרב המחבר זי״ל סדר . . כפי ששמע יוצאים מפיו הקדוש זי״ל [של רבנו הזקן]. ובפנים הספר כתוב: אמרות טהורות . . בפה קדוש ־ שניאור זלמן יגדל שמו . . אשר סידר אותם אאמו״ר הרב ר׳ אפרים זלמן . . בעיר סמילא בשנת תק״ע לפ״ק. בסופו רשום: (נשלם הדרוש הנכבד שאמר אדמו״ר הרב הגדול מוהרש״ז על החתונה בעיר זלאבין על מעשה המשכן על עבודתו ועל משאו). וראה במאמרי אדהאמ״צ במדבר-א ע׳ קסז ואילך, שמיוסד על מאמר זה.

2 **נשא את ראש בני גרשון**

G-d tells Moshe: "Take a count (literally, lift up the head) of the sons of Gershon, they too, by their fathers' houses, by their families." "They too" appears only in Gershon's count, the maamar's first question; at its end the maamar reads "lift up the head" as a real raising.

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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KEHOT'S NOTE

במדבר ד, כב.

3 **ע״פ אהרן ובניו תהי׳**

"By the word of Aharon and his sons shall be all the service of the sons of the Gershonites, in all their burden and in all their service": in the plain sense, the Kohanim assign the Gershonites their tasks. The maamar's second question is why this is said specifically of Gershon.

Numbers 4:27 במדבר ד׳:כ״ז

עַל־פִּי אַהֲרֹן וּבָנָיו תִּהְיֶה כָּל־עֲבֹדַת בְּנֵי הַגֵּרְשָׁנִי לְכָל־מַשָּׂאָם וּלְכֹל עֲבֹדָתָם וּפְקַדְתֶּם עֲלֵהֶם בְּמִשְׁמֶרֶת אֵת כָּל־מַשָּׂאָם׃

At the commandment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burden, and in all their service; and ye shall appoint unto them in charge all their burden.

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KEHOT'S NOTE

במדבר ד, כו.

PARAGRAPH 2

4 **במדבר . . שממון בלבד**

the passage shares nothing with the note

KEHOT'S NOTE

וע׳ לקמן סד״ה וידבר ה׳ כו׳ נשא. ובד״ה נשא דש׳ תקס״ג בענין מ״ב מסעות במדבר דוקא להכניע מדבר העמים ע״י העלאת מ״ן שלהם לבחי׳ המדבר הגדול והנורא שהוא עולם התהו ל׳ שממה בחי׳ מדבר, שזה הי׳ מחמת ריבוי האור ומיעוט [ה]כלי ע״כ הי׳ רק בבחי׳ רצוא וביטול, וזה נק׳ מדבר ושממה כו׳. ע׳ ספר אור התורה פ׳ ח״ש (קלא, ב), ע״ש. [כ].

5 **ואתה מחי׳ את כולם**

From the Levites' prayer of praise: "You alone are Havayah … and You give life to them all." The Alter Rebbe uses it to show that all life flows from holiness, so the wilderness, cut off from it, is desolate.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם 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.

6 **צדיק ה׳**

From a psalm of David: "For Havayah is righteous; He loves righteous deeds (tzedakos)." The verse itself joins righteousness to tzedakah, the basis for reading tzaddik as one who gives.

Psalms 11:7 תהילים י״א:ז׳

כִּי־צַדִּיק ה׳ צְדָקוֹת אָהֵב יָשָׁר יֶחֱזוּ פָנָימוֹ׃

For the L-RD is righteous, He loveth righteousness; the upright shall behold His face.

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KEHOT'S NOTE

תהלים יא, ז. קמה, יז.

7 **צדיק ה׳**

From David's psalm of praise (Ashrei): "Havayah is righteous in all His ways and kind in all His deeds." The second place the Kehot note gives for "Righteous is Havayah"; here too righteousness stands beside kindness.

Psalms 145:17 תהילים קמ״ה:י״ז

צַדִּיק ה׳ בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו׃

The L-RD is righteous in all His ways, And gracious in all His works.

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PARAGRAPH 3

8 **ארך אפים וגדל חסד**

From David's psalm of praise (Ashrei): "Gracious and compassionate is Havayah, slow to anger and great (gedol) in kindness." The Alter Rebbe reads "great in kindness" as kindness that comes from G-d's greatness (gedulah).

Psalms 145:8 תהילים קמ״ה:ח׳

חַנּוּן וְרַחוּם ה׳ אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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KEHOT'S NOTE

תהלים קמה, ח.

PARAGRAPH 4

9 **ואנכי עפר ואפר**

Avraham, pleading for Sodom: "I have undertaken to speak to Ado-nai, and I am dust and ashes." The Alter Rebbe brings it as the expression of Avraham's bittul, the root of his kindness.

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.

10 **הי׳ עושה חסד עם כל בנ״א**

The Midrash on "For I have known him" (Genesis 18:19) describes how Avraham received all who passed by, gave them food and drink, and taught them to bless G-d. The Kehot note gives it for Avraham's kindness to all people.

Bereshit Rabbah 49:4 בראשית רבה מ״ט:ד׳

"כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה [אֶת בָּנָיו וְגוֹ' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט]" רבי יודן בשם רבי אלכסנדרי זו הובריא ורבנן אמרי זו ביקור חולים. ר׳ עזריה בשם ר״י מתחלה צדק לבסוף משפט הא כיצד אברהם היה מקבל את העוברים ואת השבים משהיו אוכלים ושותים אמר להם ברכו אמרו ליה מה נאמר א״ל אמרו ברוך אל עולם שאכלנו משלו אם מקבל עליו ובריך הוה אכיל ושתי ואזיל ואי לא הוה מקבל עליה ובריך הוה א״ל הב מה דעלך ואמר מה אית לך עלי הוה א״ל חד קסיט דחמר בעשרה פולרין וחד ליטרא ...

"For I love him, so that he will command his children and his household after him, that they observe the way of the L-rd, to perform righteousness and justice, so that the L-rd will bring upon Abraham what He spoke concerning him" (Genesis 18:19). "For I love him, so that he will command [his children...to perform righteousness and justice]" – Rabbi Yudan in the name of Rabbi Alexandri: This refers to providing the first meal to mourners after a burial. The Rabbis say: It refers to visiting the ill. Rabbi ...

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KEHOT'S NOTE

ראה ב״ר מט, ד.

11 **נחש שרף ועקרב ג״ק**

Moshe reminds Israel of G-d "who led you through the great and awesome wilderness, snake, fiery serpent and scorpion": in the plain sense, a wilderness full of venomous creatures. The three creatures stand for the three impure kelipos.

Deuteronomy 8:15 דברים ח׳:ט״ו

הַמּוֹלִיכְךָ בַּמִּדְבָּר הַגָּדֹל וְהַנּוֹרָא נָחָשׁ שָׂרָף וְעַקְרָב וְצִמָּאוֹן אֲשֶׁר אֵין־מָיִם הַמּוֹצִיא לְךָ מַיִם מִצּוּר הַחַלָּמִישׁ׃

who led thee through the great and dreadful wilderness, wherein were serpents, fiery serpents, and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint;

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KEHOT'S NOTE

דברים ח, טו. וראה מא״א אות נו״ן סי״ב. לקו״ת להאריז״ל פ׳ עקב ד״ה נחש שרף.

12 **במ״ב מסעות**

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

KEHOT'S NOTE

המפורטים בפ׳ מסעי.

13 **שהוא בחי׳ שם מ״ב**

The Mitteler Rebbe explains there that the Name of forty-two brings about ascent and the refining of good from evil.

KEHOT'S NOTE

במאמרי אדה״א כאן ע׳ קסח מבאר שענין שם מ״ב שעל ידו יהי׳ בחי׳ ההעלאה ובירור הטוב מן הרע, ושלכן אומרים בק״ש שעל המטה אנא בכח להעלות הנשמה מהיכלות דק״נ. וכן אומרים לפני קבלת שבת שהוא עליות העולמות ע״ש. וראה במ״מ לשם.

PARAGRAPH 5

14 **כהמס דונג**

David's psalm opens with Moshe's words when the Ark set out, "Let G-d arise, let His enemies scatter" (Numbers 10:35), and goes on: "As wax melts before fire, so shall the wicked perish before G-d." The kelipos dissolve of themselves before revealed G-dliness, as at the Ark's journeys. (context: Steinsaltz Tanakh)

Psalms 68:3 תהילים ס״ח:ג׳

כְּהִנְדֹּף עָשָׁן תְּנַדֵּף כְּהֵמֵס דּוֹנַג מִפְּנֵי־אֵשׁ יֹאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹקִים׃

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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KEHOT'S NOTE

their host." Creation is through divine speech, which is nothing compared to its source.

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

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

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KEHOT'S NOTE

תהלים לג, ו.

PARAGRAPH 7

20 **ביו״ד מאמרות**

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

KEHOT'S NOTE

אבות רפ״ה.

21 **ביו״ד מאמרות**

"With ten utterances the world was created." The Ten Utterances of Genesis 1 are the "letters of speech" from which creatures come into being.

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 8

22 **עד שיראו כל בשר**

"And the glory of Havayah shall be revealed, and all flesh together shall see," from Yeshayahu's prophecy of comfort. The Alter Rebbe reads "all flesh" as physical human understanding itself perceiving G-dliness.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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PARAGRAPH 9

23 **ועשו לי מקדש**

G-d tells Moshe: "And they shall make Me a Sanctuary, and I will dwell within them"; in the plain sense, among the

תהלים סח, ג.

15 **ע״פ אלה מסעי**

That maamar asks why the verse says "journeys" in the plural and explains the forty-two journeys.

KEHOT'S NOTE

לקמן פח, ב.

16 **ונגלה כבוד ה׳**

In Yeshayahu's prophecy of comfort a voice calls to clear a road for G-d in the wilderness (40:3); then "the glory of Havayah shall be revealed, and all flesh together shall see." The promise of the future revelation for which the subduing of the wilderness prepared.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע׳ מ, ה.

17 **לעת ערב יהי׳ אור**

Zechariah's prophecy of the day of redemption, a day that is neither ordinary day nor night: "And it shall come to pass that at evening time there shall be light." Read here as the future transformation of darkness itself into light.

Zechariah 14:7 זכריה י״ד:ז׳

וְהָיָה יוֹם־אֶחָד הוּא יִוָּדַע לַה׳ לֹא־יוֹם וְלֹא־לָיְלָה וְהָיָה לְעֵת־עֶרֶב יִהְיֶה־אוֹר׃

And there shall be one day Which shall be known as the L-RD'S, Not day, and not night; But it shall come to pass, that at evening time there shall be light.

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KEHOT'S NOTE

זכרי׳ יד, ז.

PARAGRAPH 6

18 **קמי׳ כולא כלא חשיב**

The Zohar on the first commandment, the awe of G-d, who is great and rules over all: before Him all existence is considered as nothing. The Alter Rebbe uses it to show that creation brought no change in Him.

Zohar I, 11b זח״א יא,

KEHOT'S NOTE

זח״א יא, ב.

19 **בדבר ה׳ שמים נעשו**

A psalm of praise to the Creator: "By the word of Havayah the heavens were made, and by the breath of His mouth all

people. The plural "within them" is read as G-d's dwelling within each person.

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.

24 בתוכו לא נאמר

This saying, though cited in many places in Chassidus, was found by the Rebbe in Reishis Chochmah, in the Gate of Love.

KEHOT'S NOTE

כ״ה בכ״מ בדא״ח. ולע״ע לא מצאתיו אלא בראשית חכמה (שער האהבה פ״ו קרוב לתחלתו). ובשל״ה (ש׳ האותיות אות ל׳. מסכת תענית רד״ה מענין העבודה. פ׳ תרומה חלק תו״א — שכה, ב. שכו, ב. — ועוד). (הערת כ״"ק אדמו״ר בס׳ המאמרים הי׳תש״ח ע׳ 132). ראה לקו״ש חכ״ו ע׳ 83 הערה 49. שם ע׳ 173 הערה 45. לקו״ש-לא ע׳ 237 בהערות. ראה לקו״ש-כו ע׳ 170 הערה 31. נתבאר בד״ה אלה פקודי המשכן תש״ל (נ׳ בסה״מ מלוקט ח״ה ע׳ קצט).

25 לעשות בחי׳ משכן בנפשו

The Rebbe explains there that this reading does not remove the verse from its plain sense, since a verse never departs from its plain meaning; it adds to the general meaning that each person must make room within his soul for G-d's Presence to dwell.

KEHOT'S NOTE

בלקו״ש חכ״ו ע׳ 83 מפרש שאין זה עוקר פי׳ הפסוק ממשמעותו ופשוטו (דאין מקרא יוצא מידי פשוטו), אלא שזה מוסיף על הפי׳ הכללי שכל אחד צריך לעשות מקום להשראת שכינתו יתי׳ בנפשו פנימה ע״ש.

PARAGRAPH 10

26 בעבודה שבלב זו תפלה

"What is the service of the heart? Say: this is prayer." The Alter Rebbe identifies the inner Mishkan with the service of prayer.

Taanit 2a:11 תענית ב׳ א:י״א

וּמְנָא לַן דְּתַפְלָה — 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

ספרי דברים יא, יג. תענית ב, א.

27 בעבודה שבלב זו תפלה

On "to serve Him with all your heart" (Deuteronomy 11:13), the Sifrei explains that this service is prayer. The Kehot note gives it alongside the Talmud.

Sifrei Devarim 41:18–19 ספרי דברים מ״א:י״ח-י״ט

דָּבָר אַחֵר: וּלְעָבְדוֹ - זוֹ תְּפִלָּה; אַתָּה אוֹמֵר זוֹ תְּפִלָּה, אוֹ אֵינוֹ אֶלָּא עֲבוֹדָה? תַּלְמוּד לוֹמַר: בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם; וְכִי יֵשׁ עֲבוֹדָה בַּלֵּב? הָא מַה תַּלְמוּד לוֹמַר וּלְעָבְדוֹ - זוֹ תְּפִלָּה! וְכֵן דָּוִד אוֹמֵר (תהלים קמא ב): ״תִּכּוֹן תְּפִלָּתִי קְטֹרֶת לְפָנֶיךָ מַשְׂאַת כַּפַּי מִנְחַת עָרֶב״, וְאוֹמֵר (דניאל ו יא): ״וְדָנִיֵּאל כְּדִי יְדַע דִּי רְשִׁים כְּתָבָא עַל לְבַיְתֵהּ״ וְגוֹ׳, וְאוֹמֵר (דניאל ו כא): ״וּכְמִקְרְבֵהּ לְגֻבָּא לְדָנִיֵּאל בָּקֵל עֲצִיב וְעַק עָנֵא מַלְכָּא וְאָמַר לְדָנִיֵּאל דָּנִיֵּאל עַבֵד אֱלָהָא חַיָּא אֱלָהָךְ דִּי אַנְתְּ פָּלַח ...

Variantly: "and to serve Him": This is prayer. — But perhaps it is service, literally. It is, therefore, written "with all your heart." Now is there "service" in the heart? What, then, is the intent of "and to serve Him with all your heart? Prayer. Similarly, David said (Psalms 141:2) "Let my prayer stand as incense before You; the lifting of my hands, as an evening offering." And it is written (Daniel 6:11) "And when Daniel learned that the writing had been inscribed, he went home. He had windows open ...

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28 לב טהור ברא לי אלקים

David's prayer after the prophet Nasan rebuked him: "Create in me a pure heart, O G-d, and renew a steadfast spirit within me." Purity of heart is the condition for the soul to become a Mishkan.

Psalms 51:12 תהילים נ״א:י״ב

לֵב טָהוֹר בְּרָא־לִי אֱלֹקִים וְרוּחַ נָכוֹן חַדֵּשׁ בְּקִרְבִּי׃

Create me a clean heart, O G-d; and renew a stedfast spirit within me.

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KEHOT'S NOTE

תהלים נא, יב.

29 טהור מכל סיג

The later maamar in Nasso explains "pure of heart" as a heart without any foreign admixture.

KEHOT'S NOTE

ראה לקמן כו, ד. ואתחנן י׳, א.

30 נקי כפים . . ישא ברכה

David's psalm asks who may ascend the mountain of Havayah and stand in His holy place, and answers: "one who is clean of hands and pure of heart," pure in deed and in thought.

Psalms 24:4 תהילים כ״ד:ד׳

נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה׃

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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KEHOT'S NOTE

תהלים כד, ד-ה.

31 **ישא ברכה מאת ה׳**

Of that person the psalm says: "He shall receive a blessing from Havayah." The "blessing" is read as the drawing down of G-dliness into the soul.

Psalms 24:5 תהילים כ״ד:ה׳

יִשָּׂא בְרָכָה מֵאֵת ה׳ וּצְדָקָה מֵאֱלֹקֵי יִשְׁעוֹ׃

He shall receive a blessing from the L-RD, and righteousness from the G-d of his salvation.

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32 **טהרה מביאה לידי קדושה**

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

KEHOT'S NOTE

ספ״ג דשקלים. [כ].

33 **טהרה מביאה לידי קדושה**

Rabbi Pinchas ben Yair's chain of virtues: "purity leads to holiness." A purified heart becomes a place where holiness dwells.

Jerusalem Talmud Shekalim 3:3:5 תלמוד ירושלמי שקלים ג׳:ג׳:ה׳

[וְכֵן הָיָה רִבִּי פִּינְחָס בֶּן יָאִיר אוֹמֵר. זְרִיזוּת מְבִיאָה לִידֵי נְקִיּוּת. נְקִיּוּת מְבִיאָה לִידֵי טַהֲרָה. טַהֲרָה מְבִיאָה לִידֵי קְדוּשָּׁה. קְדוּשָּׁה מְבִיאָה לִידֵי עֲנָוָה. עֲנָוָה מְבִיאָה לִידֵי יִרְאַת חֵטְא. יִרְאַת חֵטְא מְבִיאָה לִידֵי חֲסִידוּת. חֲסִידוּת מְבִיאָה לִידֵי רוּחַ הַקֹּדֶשׁ. רוּחַ הַקֹּדֶשׁ מֵבִיא לִידֵי תְחִיַּית הַמֵּתִים. תְּחִיַּית הַמֵּתִים מְבִיאָה לִידֵי אֵלִיָּהוּ זָכוּר לַטּוֹב. זְרִיזוּת מְבִיאָה לִידֵי נְקִיּוּת. דִּכְתִיב וְכֹלָּה מִכַּפֵּר. נְקִיּוּת מְבִיאָה לִידֵי טַהֲרָה. דִּכְתִיב וְכִפֶּר עָלֶיהָ הַכֹּהֵן וְטָהֵרָה. טַהֲרָה מְבִיאָה לִידֵי קְדוּשָּׁה. ...

1, Notes 274–286, based on the Babylonian version of the last Mishnah in Soṭah.["And so did Rebbi Phineas ben Yair say, promptitude brings to cleanliness, cleanliness brings to purity, purity brings to holiness, holiness brings to meekness, meekness brings to fear of sin, fear of sin brings to piety, piety brings to the Holy Spirit, the Holy Spirit to the Resurrection of the Dead, the Resurrection of the Dead brings to Elijah, may his remembrance be a blessing." "Promptitude brings to cleanliness," as it is written 16:20., he finishes, and ...

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PARAGRAPH 12

34 **ארץ לא זרועה**

G-d, through Yirmiyahu, recalls Israel's devotion when they left Egypt: "your following Me in the wilderness, in a land not sown." The barren, unsown land is read as the evil inclination, which produces nothing for G-d.

Jeremiah 2:2 ירמיהו ב׳:ב׳

הָלַכְתָּ 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. ושם אי׳ בארץ [כ].

35 **אשר לא ישב אדם שם**

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

KEHOT'S NOTE

שם ב, ו. ותי׳ אשר לי׳ שם [כ].

36 **לא ישב אדם שם**

G-d complains that the people did not ask after Him who led them "in a land through which no man passed and where no man (adam) dwelt," a wilderness unfit for people. The Alter Rebbe reads "man" as the supernal Man on the throne, G-d's presence, which does not rest in the wilderness. (The verse reads "and no man dwelt there"; the Kehot note remarks that "asher" is not in it.)

Jeremiah 2:6 ירמיהו ב׳:ו׳

וְלֹא אָמְרוּ אַיֵּה ה׳ הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרָיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם׃

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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37 **ועל דמות הכסא דמות כמראה אדם**

In Yechezkel's vision of the Chariot, "upon the likeness of the throne was a likeness as the appearance of a man, upon it from above." This is the "adam" who "did not dwell there."

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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38 **ועשו לי מקדש ושכנתי בתוכם**

G-d tells Moshe: "And they shall make Me a Sanctuary, and I will dwell within them." G-d dwells only where a Sanctuary is made for Him, so the supernal Man does not dwell in the wilderness until it is made a Sanctuary.

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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PARAGRAPH 13

39 כלה נאה וחסודה

The Talmud records how one dances before a bride: Beis Shammai say, "the bride as she is," and Beis Hillel say, "a bride who is beautiful and gracious." The text recalls a discourse elsewhere built on Beis Hillel's words.

Ketubot 17a:1 כתובות י״ז א:א׳

כַּלָּה כְּמוֹת שֶׁהִיא. וּבֵית הִלֵּל אוֹמְרִים: ״כַּלָּה נָאָה וַחֲסוּדָה״. אָמְרוּ לָהֶן בֵּית שַׁמַּאי לְבֵית הִלֵּל: חֲרֵי שֶׁהֶיְתָה חִיגָּרֶת אוֹ סוֹמָא, אוֹמְרִים לָהּ: ״כַּלָּה נָאָה וַחֲסוּדָה״? וְהַתּוֹרָה אָמְרָה: ״מִדְּבַר שֶׁקֶר תִּרְחָק״! אָמְרוּ לָהֶם בֵּית הִלֵּל לְבֵית שַׁמַּאי: לְדִבְרֵיכֶם, מִי שֶׁלָּקַח מִקָּח רַע מִן הַשּׁוּק, יְשַׂבְּחֶנּוּ בְּעֵינָיו, אוֹ יְגַנֶּנּוּ בְּעֵינָיו? חֲבֵרַי אוֹמֵר: יְשַׂבְּחֶנּוּ בְּעֵינָיו. מִכָּאן אָמְרוּ חֲכָמִים: לְעוֹלָם תְּהֵא דַּעְתּוֹ שֶׁל אָדָם מְעוֹרֶבֶת עִם הַבְּרִיּוֹת.

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40 סור מרע

From David's psalm "Who is the man who desires life?": "Turn from evil and do good; seek peace and pursue it." The verse puts "turn from evil" first, but the Alter Rebbe teaches that "do good" need not wait for it to be complete.

Psalms 34:15 תהילים ל״ד:ט״ו

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃

Depart from evil, and do good; Seek peace, and pursue it.

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PARAGRAPH 14

41 ויהי בנסוע הארון

"And it was, when the Ark journeyed, that Moshe said: Arise, Havayah, and let Your enemies be scattered, and let those who hate You flee before You." The kelipos flee before the revealed G-dliness of the Ark.

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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PARAGRAPH 15

42 והנה תחלה י״ל ענין הקרשים

The note says a passage from here onward is quoted in Sefer HaMaamarim 5635, vol. 2, p. 362.

KEHOT'S NOTE

קטע מכאן מובא בסה״מ תרל״ה-ב ע׳ שסב.

43 עצי שטים עומדים

G-d instructs Moshe: "And you shall make the beams for the Mishkan of acacia wood, standing"; in the plain sense, set upright. The word "standing" is the basis for comparing the beams to the angels.

Exodus 26:15 שמות כ״ו:ט״ו

וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃

And thou shalt make the boards for the tabernacle of acacia-wood, standing up.

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44 שהמלאכים נק׳ עומדים

There Zechariah's "I will give you walkers among these who stand" is explained: the angels are called standing because they come from G-d's speech, whose letters are like separate bodies, each standing alone, so the angels of love (Michael's camp) and of awe (Gavriel's camp) stay at one level, while souls are "walkers."

KEHOT'S NOTE

ראה לעיל פ׳ בחקותי מה, א.

45 שרפים עומדים

In Yeshayahu's vision of G-d on His throne: "Seraphim stood above Him; each had six wings." The angels are described as standing.

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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46 שרפים עומדים

The text's second reference: the Zohar on Parshas Terumah, on G-d's command "And you shall make the beams … standing," says the work of the Mishkan with its beams is like the seraphim, for these stand and those stand; all the heavenly hosts stand, as in "walkers among these who stand" (Zechariah 3:7).

Zohar, Terumah 81:803–84:813 ספר הזהר, תרומה פ״א:תת״ג-פ״ד:תתי״ג

47 למעלה שרפים עומדים אף למטה עצי שטים עומדים

On "the day of his wedding" (Song of Songs 3:11), the Midrash tells how G-d showed Moshe the pattern of the Mishkan, to be made below like the order above: "Above, seraphim stand; so too below, acacia wood stands," and for this He would contract His Presence to dwell among them.

Shir HaShirim Rabbah 3:11:2 שיר השירים רבה ג׳:י״א:ב׳

… עֲצֵי שִׁטִּים הָעֲמֵד אֵין כְּתִיב כָּאן, אֶלָּא עוֹמְדִים, כְּנִתּוּנִים בְּאִיסְטְרָטִיאָה שֶׁל מַעְלָה, וְאִם אַתְּ עוֹשֶׂה לָזֶה שֶׁל מַעְלָה לְמַטָּה אֲנִי מַנִּיחַ סַנְקְלִיטוֹן שֶׁלִּי שֶׁל מַעְלָה וְיוֹרֵד וּמִצְמַצֵּם שְׁכִינָתִי בֵּינֵיכֶם לְמַטָּה, כֵּיצַד, מַה לְמַעְלָה שְׂרָפִים עוֹמְדִים, אַף לְמַטָּה עֲצֵי שִׁטִּים עוֹמְדִים. מַה לְמַעְלָה כּוֹכָבִים, אַף לְמַטָּה כּוֹכָבִים. אָמַר רַבִּי חִיָּא בַּר אַבָּא מְלַמֵּד שֶׁהָיוּ קַרְסֵי

זָהָב נִרְאִים בַּמִּשְׁכָּן כַּכּוֹכָבִים הַנִּרְאִים בָּרָקִיעַ. בְּיוֹם חֻתָּנָתוֹ, זֶה סִינַי, כַּחֲתָנִים הָיוּ. וּבְיוֹם שִׂמְחַת לִבּוֹ, אֵלּוּ דִּבְרֵי ...

"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 ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

48 **אין עמידה אלא שתיקה**

The Talmud teaches that once the Torah scroll is opened one may not speak, for of that moment it says "all the people stood," and "standing" means silence, as in "they stood and answered no more" (Job 32:16). The Alter Rebbe reads the angels' standing as the silence of complete self-nullification.

Sotah 39a:2'סוטה ל״ט א:ב

אָמַר רָבָא בַּר רַב הוּנָא: כֵּינָן שֶׁנִּפְתַּח סֵפֶר תּוֹרָה אָסוּר לְסַפֵּר אֲפִילּוּ בְּדָבָר הֶלְכָה, שֶׁנֶּאֱמַר: "וּבְפִתְחוֹ עָמְדוּ כָּל הָעָם", וְאֵין עֲמִידָה אֶלָּא שְׁתִיקָה, שֶׁנֶּאֱמַר: "וְהוֹחַלְתִּי כִּי לֹא יְדַבְּרוּ כִּי עָמְדוּ לֹא עָנוּ עוֹד". רַבִּי זֵירָא אָמַר רַב חִסְדָּא, מֵהָכָא: "וְאָזְנִי כָל הָעָם אֶל סֵפֶר הַתּוֹרָה".

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KEHOT'S NOTE

סוטה לט, א.

49 **ועמך לא חפצתי**

From Asaf's psalm: "Whom do I have in heaven but You? And besides You I desire nothing on earth." The expression of a will set on G-d alone.

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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50 **במדרש שהש״ר ס״פ צאינה וראינה**

In the passage quoted there, the source given for this Midrash is Midrash Rabbah on Parshas Terumah.

KEHOT'S NOTE

בסה״מ תרל״ה שם מציין למד״ר פ׳ תרומה.

51 The text's own reference: in the Zohar on Parshas Terumah, at a wedding feast, the speaker opens with "acacia wood, standing": as the seraphim are called standing, so are the beams, and the beams stand around the canopy (chuppah) for the supernal spirit to rest in it.

Zohar, Terumah 79:781–80:791-ספר הזהר, תרומה ע״ט:תשפ״א פ׳:תשצ״א

And when they were seated at the table he spoke on the following verse: "And thou shalt make the boards for the tabernacle of shittim wood standing" (Ex. 26, 15). 'These boards', he said, 'stood round the canopy serving the Bride (the Shekinah), so that within that canopy the Supernal Spirit could dwell.

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

PARAGRAPH 16

52 **וכמארז״ל בטל רצונך**

The Mitteler Rebbe explains there that this nullification of will comes only from bittul in one's very essence, not from any stirring of love and cleaving.

KEHOT'S NOTE

אבות פ״ב מ״ד. ובמאמרי אדה״א כאן ע׳ קעב מפרש "וזהו רק מצד בחי׳ הביטול בעצם דוקא שלא מחמת התפעלות אהבה ודביקו׳ כלל".

53 **בטל רצונך**

"Nullify your will before His will, so that He will nullify the will of others before your will." The nullification of will is the inner meaning of "standing."

Pirkei Avot 2:4'משנה אבות ב׳:ד

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנְךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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54 **ועיין באגה״ק ד״ה להשכילך בינה**

The letter explains "Nullify your will" as having no will at all for one's own life, children and livelihood, out of true faith that creation is renewed from nothing at every moment and that all is good.

KEHOT'S NOTE

סי׳ יא. ובסה״מ תרל״ה-ב ע׳ שסב מביא כאן קיצור מהאגה״ק.

55 **ע׳ באגה״ק ד״ה להשכילך בינה**

The letter beginning "To give you understanding" explains "Nullify your will" as having no desire for anything of one's own, out of faith that all comes from G-d. The text refers to it here.

Tanya, Iggeres HaKodesh 11:1'תניא, אגרת הקדש י״א:א

לְהַשְׂכִּילְךָ בִּינָה, כִּי לֹא זוֹ הַדֶּרֶךְ יִשְׁכּוֹן אוֹר ה׳ לִהְיוֹת חָפֵץ בְּחַיֵּי בְשָׂרִים וּבָנַי וּמְזוֹנַי, כִּי עַל זֶה אָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה "בַּטֵּל רְצוֹנְךָ כוּ׳", דְּהַיְינוּ, שֶׁיִּהְיֶה רְצוֹנוֹ בָּטֵל בִּמְצִיאוּת, וְלֹא יִהְיֶה לוֹ שׁוּם רָצוֹן כְּלָל בְּעִנְיְנֵי עוֹלָם הַזֶּה כּוּלָּם, הַנִּכְלָלִים בְּבָנַי חַיַּי וּמְזוֹנַי, וּכְמַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה שֶׁ״עַל כָּרְחָךְ אַתָּה חַי״;

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56 **הלוך ונסוע**

Kehot's note points to Genesis 19:2 for these words.

Genesis 19:2 בראשית י״ט:ב׳

KEHOT'S NOTE

בראשית יט, ב.

57 **הלוך ונסוע**

Avram travels on through Canaan: "And Avram journeyed, going and journeying toward the south." Avraham's continuous journeying is the image of love as "walking." (Kehot: Genesis 19:2)

Genesis 12:9 בראשית י״ב:ט׳

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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58 **ויבא הלך**

Rashi: the evil inclination is first likened to a wayfarer who passes by, then to a guest who lodges, then to a man who is master of the house.

Rashi on II Samuel 12:4 רש״י על שמואל ב י״ב:ד׳

ויבא הלך. דימה את יצר הרע תחלה להלך, שעובר לדרכו, ואחר כך לאורח, שנעשה אכסנאי, ואחר כך לאיש, שהוא בעל הבית׃

A traveler came. [Noson] compared the evil inclination at first to a sojourner that is [quickly] going on his way. Afterwords he is compared to a guest that has become a resident and afterwords he is compared to a man who is the owner of the house.

On Your Way (Public Domain) • The Metsudah Tanach series, Lakewood, N.J (CC-BY)

59 In the prophet Nasan's parable to King David, "a wayfarer came to the rich man," who took the poor man's lamb to feed him. The wayfarer stands for the walking of the opposite side, the evil inclination.

II Samuel 12:4 שמואל ב י״ב:ד׳

וַיָּבֹא הֵלֶךְ לְאִישׁ הֶעָשִׁיר וַיַּחְמֹל לָקַחַת מִצֹּאנוֹ וּמִבְקָרוֹ לַעֲשׂוֹת לָאֹרֵחַ הַבָּא־לוֹ וַיִּקַּח אֶת־כִּבְשַׂת הָאִישׁ הָרָאשׁ וַיַּעֲשֶׂהָ לָאִישׁ הַבָּא אֵלָיו׃

And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him.'

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60 **משלחי רגל**

The text's own reference, Rashi there: they send away and cast off from themselves the feet of the evil inclination that comes upon a person; the evil inclination is called a guest, as in "there came a wayfarer to the rich man."

Rashi on Avodah Zarah 6b:1–8a:1 רש״י על עבודה זרה ו׳ ב:א׳-ח׳ א:א׳

לא יושיט אדם כוס יין לנזיר - שמא יבא לשתותו: ואבר מן החי לבני נח - לפי שנאסר להן דכתיב אך בשר וגו׳ (בראשית ט): דקיימא בתרי עברי נהרא - עובד כוכבים מצד זה וישראל מצד זה דאי לא יהיב ליה לא מצי שקיל: נשא ונתן - לפני אידיהן עמהן מהו בהנאה: אסור - ליהנות מאותה סחורה: כשאמרו אסור לשאת ולתת עמהן - לפני אידיהן: לא אסרו אלא בדבר המתקיים - עד יום אידיהן דחזי ליה קמיה ביום אידו ואזיל ומודה: אבל דבר שאינו מתקיים - כגון ירק וכיוצא בו …

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61 **משלחי רגל השור והחמור**

Yeshayahu's prophecy of a secure future: "Happy are you who sow beside all waters, who send forth the foot of the ox and the donkey," in the plain sense, farmers sending out their animals to work the fields. The Talmud and Rashi read it as sending away the evil inclination, and so does the maamar ("send away"). (context: Steinsaltz Tanakh)

Isaiah 32:20 ישעיהו ל״ב:כ׳

אַשְׁרֵיכֶם זֹרְעֵי עַל־כָּל־מָיִם מְשַׁלְּחֵי רֶגֶל־הַשּׁוֹר וְהַחֲמוֹר׃

Happy are ye that sow beside all waters, That send forth freely the feet of the ox and the ass.

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62 **משלחי רגל השור והחמור**

The Talmud explains the verse: when Israel engage in Torah and kindness, their inclination is given into their hands and they are not given into its hands.

Avodah Zarah 5b:3–4 עבודה זרה ה׳ ב:ג׳-ד׳

אָמַר רַבִּי יוֹחָנָן מְשׁוּם רַבִּי בִּנְיָמִין, מַאי דִּכְתִיב: ״אַשְׁרֵיכֶם זֹרְעֵי עַל כָּל מָיִם מְשַׁלְּחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר״? אַשְׁרֵיהֶם יִשְׂרָאֵל בִּזְמַן שֶׁעוֹסְקִין בְּתוֹרָה וּבִגְמִילוּת חֲסָדִים, יִצְרָם מָסוּר בְּיָדָם וְאֵין הֵם מְסוּרִים בְּיַד יִצְרָם, שֶׁנֶּאֱמַר: ״אַשְׁרֵיכֶם זֹרְעֵי עַל כָּל מָיִם״, וְאֵין זְרִיעָה אֶלָּא צְדָקָה, שֶׁנֶּאֱמַר: ״זִרְעוּ לָכֶם לִצְדָקָה וְקִצְרוּ לְפִי חֶסֶד״, וְאֵין מַיִם אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר: ״הוֹי כָּל צָמֵא לְכוּ לַמָּיִם״. ״מְשַׁלְּחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר״, תָּנָא דְּבֵי אֵלִיָּהוּ: לָעוֹלָם יָשִׂים אָדָם עַצְמוֹ עַל דִּבְרֵי תוֹרָה …

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63 **משלחי רגל השור והחמור**

The text's own reference: the Zohar on Parshas Shemos opens with this verse, praising Israel, and reads "who send away the foot of the ox and the donkey" as sending away every evil portion and cleaving to the good side.

Zohar, Shemot 8:60–10:67 ספר הזהר, שמות ח׳:ס׳-י׳:ס״ז

NOW THERE AROSE UP A NEW KING OVER EGYPT. R. Abba cited here the verse: Blessed are ye who sow above all waters, that sendforth the feet of the ox and the ass (Isa. 32, 20). He said: 'Blessed are the children of Israel whom G-d hath chosen above all nations and brought near to Himself, as it is written, "The L-rd hath chosen thee to be a peculiar people unto himself' (Deut. 14, 2), and again, "For the L-rd's portion is his people: Jacob is the lot of his …

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

64 **משלחי רגל השור והחמור**

The text's own reference: the Zohar on Parshas Beshalach reads the ox and the donkey as two powers of the left side,

to which the idolatrous nations hold, and "who send away" as Israel, when meritorious, sending them off so that they cannot rule over them.

Zohar, Beshalach 30:429–32:441 ספר הזהר, בשלח ל׳:תכ״ט-ל״ב:תמ״א

R. Jose quoted in connection with this the following verse: Blessed are ye that sow beside att waters, that sendforth thither the feet of the ox and the ass (Isa. 32, 20). 'Water', he said, 'has many symbolic meanings: there are many kinds of water. Blessed are the Israelites who "sow beside the water"- the water which is under the branches of the Holy One's Tree.

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

65 **בגמרא פ״ק דע״ז דף ה׳ ע״ב**

The passage there gives the Talmud's words: "their inclination is given into their hands," from the verse "who send away the foot of the ox and the donkey."

KEHOT'S NOTE

"שיצרם מסור בידם מפסוק משלחי רגל השור והחמור" — סה״מ תרל״ה-ב ע׳ שסג.

66 **והיינו בחי׳ ביטול הרצון**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה גם באוה״ת בראשית כרך ה׳ דף תתקפה, ב ומבאר שם שענין השתיקה מגי׳ע בבחי׳ העליונה שבכתר.

67 **בד״ה קחו מאתכם תרומה בפ׳ ויקהל**

the passage shares nothing with the note

KEHOT'S NOTE

תו״א פט, ג "שע״י אתכפיא יכול לבוא לבחי׳ אהפכא" — סה״מ תרל״ה שם.

PARAGRAPH 17

68 **וזהו כולם עומדים ביראה**

The note says that from here onward the passage is also brought in Sefer HaMaamarim 5635.

KEHOT'S NOTE

מכאן ואילך ראה בסה״מ תרל״ה שם.

69 **ע״פ קול דודי**

There matzah is "Nullify your will," and it could be reached only through maror, bitterness, "with matzos and bitter herbs": when a person sees how far he is from G-dliness, his bitterness arouses abundant compassion, which is why the maror stands in the middle of the Seder plate.

KEHOT'S NOTE

לקו״ת שה״ש יד, ד.

70 **על מצות ומרורים**

Of the second Pesach, G-d tells Moshe: "With matzos and bitter herbs they shall eat it." The cross-reference to "The voice of my Beloved" develops the theme of bitterness (merorim) in this connection.

Numbers 9:11 במדבר ט׳:י״א

בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעַרְבַּיִם יַעֲשׂוּ אֹתוֹ עַל־מַצּוֹת וּמְרֹרִים יֹאכְלֻהוּ׃

in the second month on the fourteenth day at dusk they shall keep it; they shall eat it with unleavened bread and bitter herbs;

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71 **תכלת וארגמן**

G-d instructs Moshe that the Mishkan's curtains be of "twisted fine linen, blue, purple and scarlet" wool. The colors of the curtains stand for the soul's love.

Exodus 26:1 שמות כ״ו:א׳

וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת שֵׁשׁ מָשְׁזָר וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי כְּרֻבִים מַעֲשֵׂה חֹשֵׁב תַּעֲשֶׂה אֹתָם׃

Moreover thou shalt make the tabernacle with ten curtains: of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the skilful workman shalt thou make them.

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72 **כלה שארי ולבבי**

From Asaf's psalm: "My flesh and my heart expire (kalah); G-d is the rock of my heart and my portion forever": though body and heart fail, G-d is his strength. Here it expresses the soul's expiring in yearning for G-d.

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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73 **בד״ה שיר השירים**

The opening maamar of Shir HaShirim explains that kallah (bride) means kilayon, expiring, as in "My flesh expires," which Targum Yonasan renders "my body is consumed."

KEHOT'S NOTE

לקו״ת שה״ש א, א.

PARAGRAPH 18

74 **עצמות . . בשר וגידים**

There flesh, sinews and bones above are explained by the anatomy of bones growing from the brain and flesh from the blood of the heart: the love and awe of the heart are the "flesh," the mind's grasp of G-d's greatness the "bones," and the sinews and vessels are the narrow channels that carry a little of that grasp into the heart, joining bones and flesh.

KEHOT'S NOTE

ראה לקמן פ׳ פנחס עז, ד ואילך.

75 ובחי׳ העצמות זהו היסוד

The Mitteler Rebbe writes there that although the bones lack the spiritual life-force in the blood, which is the soul, they are the main support of the whole structure of the body.

KEHOT'S NOTE

"אע״פ שאין בהם חיות הרוחני שבדם הוא הנפש כו׳ עכ״ז הן עיקר קיום מעמד ומצב כל בנין הגוף" מאמרי אדה״א כאן ע׳ קעג. נתבאר בארוכה בביאה״ז לאדה״א דף קכב, א ואילך. ביאה״ז להצ״צ כרך ב ע׳ תתרל. אוה״ת שופטים ע׳ תתנד.

76 כל עצמותי תאמרנה

David's prayer for rescue from his pursuers: "All my bones shall say: Havayah, who is like You, who saves the poor from one stronger than he?" The bones, the body's foundation, stand for the nullification of will on which love is built.

Psalms 35:10 תהילים ל״ה:י׳

כָּל־עַצְמוֹתַי תֹּאמַרְנָה ה׳ מִי־כָמוֹךָ מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן מִגֹּזְלוֹ׃

All my bones shall say: 'L-RD, who is like unto Thee, Who deliverest the poor from him that is too strong for him, Yea, the poor and the needy from him that spoileth him?'

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KEHOT'S NOTE

תהלים לה, י׳.

77 כי בשר הוא יסוד האש

There flesh is said to come from the gevuros, which is why it is red, and when it is refined and raised it brings the flames of fiery love, since the animals' root is the lion and the ox of the Chariot, "burning like coals of fire." The note also gives Pinchas 77d and Berachah 97d.

KEHOT'S NOTE

ראה לקו״ת פ׳ בהעלותך לא, ג. פ׳ פנחס עז, ד. בפ׳ ברכה צז, ד.

PARAGRAPH 19

78 וברכת יוצר אור

Or HaTorah remarks there that the blessing "Who forms light" is explained here differently from an earlier maamar in Parshas Bamidbar.

KEHOT'S NOTE

באוה״ת כאן פ׳ נשא ע׳ רלט מציין שכאן מפרש באופן אחר ממה שנתבאר לעיל פ׳ במדבר ב, ג, ע״ש.

79 שמע ישראל

Moshe to Israel: "Hear, O Israel, Havayah is our G-d, Havayah is One." Reading shema as "understand" makes its recital a contemplation that gives birth to love.

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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80 שמע לי׳ הבנה

The boy Shmuel answers G-d's call: "Speak, for Your servant hears." The Kehot note gives it for shema in the sense of understanding.

I Samuel 3:10 שמואל א ג׳:י׳

וַיָּבֹא ה׳ וַיִּתְיַצַּב וַיִּקְרָא כְּפַעַם־בְּפַעַם שְׁמוּאֵל שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דַּבֵּר כִּי שֹׁמֵעַ עַבְדֶּךָ׃

And the L-RD came, and stood, and called as at other times: 'Samuel, Samuel.' Then Samuel said: 'Speak; for Thy servant heareth.'

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KEHOT'S NOTE

ראה ש״א ג, י׳. ראה לקמן (פינחס) פ, א. לקוטי שיחות חי״ז ע׳ 112 ובהערה 22*.

PARAGRAPH 20

81 באלף השביעי לע״ל

The Talmud speaks of the seventh day as "a day that is entirely Shabbos" and brings Rav Katina's teaching that the world exists for six thousand years and one is desolate. The seventh millennium is the Time to Come mentioned here.

Rosh Hashanah 31a ראש השנה ל״א

KEHOT'S NOTE

ראה ר״ה לא, א.

82 ג׳ אלפים יובלות

That maamar explains that there are many lower and higher Gan Edens and days of Moshiach, rising level above level through fifty thousand jubilees, since each six thousand years is only one shemittah.

KEHOT'S NOTE

ראה לקו״ת שה״ש ג, ד וש״נ.

83 צופה ומביט עד סוף כל הדורות

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

KEHOT'S NOTE

זכרונות במוסף דר״ה.

84 בזהר ובמדרש

In Eikev the same saying appears: in one glance He "looks and gazes to the end of all generations," as "the Zohar says: with one thought He created the world." In Nitzavim (47c) it is cited as "in the Midrash: with one thought," and the sources gathered at Shir HaShirim 9b show it attributed in some places to the Zohar on Shemos, in others to Bereishis, and in others to the Midrash HaNe'elam.

KEHOT'S NOTE

על״ק עקב (טז, ד). וש״נ. [כ]. ראה הנסמן לקמן בשה״ש ט, ב. שבכמה מקומות מצויין לזהר פי׳ שמות ובכמה מקומות לבראשית. ובכ״מ למדרש הנעלם ע״ש. וראה גם לקמן פ׳ נצבים מז, ג: ובמדרש. במאמרי אדה״א כאן ע׳ קעה: "וזהו שנקי בזהר ובל׳ רז״ל".

PARAGRAPH 21

85 **כי לא מחשבותי מחשבותיכם**

G-d, through Yeshayahu, urges the wicked to return, for He forgives abundantly: "For My thoughts are not your thoughts, nor are your ways My ways." If even human thought is only a garment, G-d's "thought" is all the more removed from His Essence.

Isaiah 55:8 ישעיהו נ״ה:ח׳

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעי׳ נה, ח.

86 **בד״ה רני ושמחי**

There the Alter Rebbe explains that a person's soul is affected by its three garments, thought, speech and action, for his thought surrounds it; but of G-d it says "For My thoughts are not your thoughts": creating the worlds brings no change in Him, and as He was alone before the world was created, so He is alone after it.

KEHOT'S NOTE

תו״א לו, א.

87 **ה׳ מלך גאות לבש**

The psalm of G-d's kingship: "Havayah reigns; He has clothed Himself in majesty," robed like a king. Read as saying that G-d's kingship over the worlds is a garment He puts on.

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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PARAGRAPH 22

88 **ה׳ מלך גאות לבש**

The psalm of G-d's kingship: "Havayah reigns; He has clothed Himself in majesty." The thought "I will reign" is the garment of majesty.

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.

89 **אנא אמלוך**

The Biur on this maamar returns to "I will reign": all the worlds come from the single thought "there is no king without a people," yet G-d's will to reign is only a garment, as "Havayah reigns; He has clothed Himself in majesty," unlike a king of flesh and blood.

KEHOT'S NOTE

ועל״ק בבי׳ (כא, ד). ושי״נ. [כ].

90 **יביאו לבוש מלכות**

Haman, thinking the honor is meant for him, advises King Achashverosh: "Let them bring royal apparel which the king has worn." The maamar reads it as saying that kingship itself is a garment, and "let them bring" as showing that it is brought about by action from below.

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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KEHOT'S NOTE

אסתר ו, ח.

PARAGRAPH 23

91 **הפעם ילוה אישי אלי**

Leah, naming her third son: "This time my husband will be joined (yilaveh) to me." The name Levi means joining, and the Levites join the Infinite Light to the worlds.

Genesis 29:34 בראשית כ״ט:ל״ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי׃

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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KEHOT'S NOTE

בראשית כט, לד.

92 **שמע ישראל ה׳ אלקינו**

Moshe to Israel: "Hear, O Israel, Havayah is our G-d, Havayah is One." Havayah is the Infinite, and "our G-d" the contraction through which it enclothes itself in the thought of creation.

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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93 **סד״ה ביום השמיני שלח**

The Kehot note suggests this maamar is meant.

KEHOT'S NOTE

אולי הכוונה ללקו״ת שמע״צ פח, א.

94 **ביום השמיני שלח**

At the dedication of the Temple, Shlomo "on the eighth day sent the people away, and they blessed the King and went to their tents." The opening words of the discourse the parenthesis refers to.

I Kings 8:66 מלכים א ח׳:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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95 **בשתים יכסה פניו**

In Yeshayahu's vision of the seraphim: "Each had six wings: with two he would cover his face, with two he would cover his feet, and with two he would fly." The six wings stand for the six emotive attributes.

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישעי׳ ו, ב.

96 **רצוא ושוב**

In Yechezkel's vision of the Chariot, "the living creatures ran and returned," darting to and fro like flashes of lightning. The movement of the angels, and of the soul's love, upward and back.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT'S NOTE

יחזקאל א, יד.

PARAGRAPH 24

97 **שם מ״ב יש בו ז״פ**

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

KEHOT'S NOTE

תפלת אנא בכח.

98 **שש וארגמן**

G-d instructs Moshe: "And the Mishkan you shall make of ten curtains of twisted fine linen (shesh), blue, purple and scarlet." Shesh, linen, also means six.

Exodus 26:1 שמות כ״ו:א׳

וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת שֵׁשׁ מָשְׁזָר וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי כְּרֻבִים מַעֲשֵׂה חֹשֵׁב תַּעֲשֶׂה אֹתָם׃

Moreover thou shalt make the tabernacle with ten curtains: of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the skilful workman shalt thou make them.

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99 **ומכסה עורות תחשים**

G-d instructs Moshe on the coverings of the Mishkan: "and a covering of tachash skins above," its outermost layer.

Exodus 26:14 שמות כ״ו:י״ד

וְעָשִׂיתָ מִכְסֶה לָאֹהֶל עֹרֹת אֵילִם מְאָדָּמִים וּמִכְסֵה עֹרֹת תְּחָשִׁים מִלְמָעְלָה׃

And thou shalt make a covering for the tent of rams' skins dyed red and a covering of sealskins above.

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KEHOT'S NOTE

שמות כו, יד.

100 Rav Yosef explains the Targum's word for the tachash, sasgona: "it rejoices (sas) in many colors." The many colors are read as the six attributes.

Shabbat 28a:4 שבת כ״ח א:ד׳

מֵתִיב רַבִּי אַבָּא, רַבִּי יְהוּדָה אוֹמֵר: שְׁנֵי מִכְסָאוֹת הָיוּ, אֶחָד שֶׁל עוֹרוֹת אֵילִים מְאָדָּמִים וְאֶחָד שֶׁל עוֹרוֹת תְּחָשִׁים. רַבִּי נְחֶמְיָה אוֹמֵר: מִכְסָה אֶחָד הָיָה, וְדוֹמֶה כְּמִין תְּלָא אִילָן. וְהָא תְּלָא אִילָן טָמֵא הוּא! הָכִי קָאָמַר: כְּמִין תְּלָא אִילָן הוּא, שֶׁיֵּשׁ בּוֹ גְּוונִין הַרְבֵּה, וְלֹא תְּלָא אִילָן. דְּאִילּוּ הָתָם טָמֵא, וְהָכָא טָהוֹר. אָמַר רַב יוֹסֵף: אִי הָכִי הֵיינוּ דְּמַתַּרְגְּמִינַן "סָסְגוֹנָא", שֶׁשָּׁשׂ בְּגְוונִין הַרְבֵּה.

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101 **ססגונא**

Onkelos renders tachash as sasgona, the word the Talmud explains as rejoicing in colors.

Onkelos Exodus 26:14 תרגום אונקלוס על שמות כ״ו:י״ד

וְתַעְבֵּד חוּפָאָה לְפָרְסָא מַשְׁכֵי דְּדִכְרֵי מְסַמְּקֵי וְחוּפָאָה מַשְׁכֵי דְּסַסְגּוֹנָא מִלְּעֵלָּא׃

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102 **בפסוק וקבל היהודים**

That maamar explains that at Sinai Israel only began to accept the Torah, and in Haman's days accepted it fully.

KEHOT'S NOTE

תו״א צו, ג.

PARAGRAPH 25

103 **ע׳ מ״ש בפסוק ראשי המטות**

That discourse, on "The heads of the tribes," explains that the Torah and mitzvos are the supernal will, and so they draw into a person's soul a love above the love born of

contemplation (ahavas olam): the great love (ahavah rabbah) of "besides You I desire nothing on earth." This, it says, is "Who has sanctified us with His commandments."

KEHOT'S NOTE

לקמן פא, א.

104 משכני אחריך נרוצה

The maiden to her beloved, in the Song of Songs read as Israel to G-d: "Draw me; after You we will run." Being drawn, through the light the mitzvos bring down, leads the soul to run after G-d in love.

Song of Songs 1:4 שיר השירים א׳:ד׳

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מֵיַּיִן 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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KEHOT'S NOTE

שה"ש א, ד.

PARAGRAPH 26

105 אהבת עולם אהבתיך

Through Yirmiyahu, G-d tells Israel: "With an everlasting love I have loved you; therefore I have drawn you with kindness." G-d's love draws the soul to love Him in return. (Kehot: Jeremiah 31:2)

Jeremiah 31:3 ירמיהו ל״א:ג׳

מֵרָחוֹק ה׳ נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מְשַׁכְתִּיךְ חָסֶד׃

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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KEHOT'S NOTE

ירמי׳ לא, ב.

106 בני גרשון שנשאו את היריעות

The words here quote Numbers 3:25; the passage is shown below.

Numbers 3:25 במדבר ג׳:כ״ה

וּמִשְׁמֶרֶת בְּנֵי־גֵרְשׁוֹן בְּאֹהֶל מוֹעֵד הַמִּשְׁכָּן וְהָאֹהֶל מִכְסֵהוּ וּמָסַךְ פֶּתַח אֹהֶל מוֹעֵד׃

and the charge of the sons of Gershon in the tent of meeting the tabernacle, and the Tent, the covering thereof, and the screen for the door of the tent of meeting,

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KEHOT'S NOTE

במדבר ג, כה-כו.

107 בני גרשון שנשאו היריעות

The charge of the sons of Gershon was the Mishkan, the tent, its covering and the hangings, that is, its curtains.

Numbers 3:25–26 במדבר ג׳:כ״ה-כ״ו

וּמִשְׁמֶרֶת בְּנֵי־גֵרְשׁוֹן בְּאֹהֶל מוֹעֵד הַמִּשְׁכָּן וְהָאֹהֶל מִכְסֵהוּ וּמָסַךְ פֶּתַח אֹהֶל מוֹעֵד׃ וְקַלְעֵי הֶחָצֵר וְאֶת־מָסַךְ פֶּתַח הֶחָצֵר אֲשֶׁר עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ סָבִיב וְאֶת מֵיתָרָיו לְכֹל עֲבֹדָתוֹ׃

and the charge of the sons of Gershon in the tent of meeting the tabernacle, and the Tent, the covering thereof, and the screen for the door of the tent of meeting, and the hangings of the court, and the screen for the door of the court—which is by the tabernacle, and by the altar, round about—and the cords of it, even whatsoever pertaineth to the service thereof.

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PARAGRAPH 27

108 שהמצות הם לבושים לנפש

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ח שמ"ד, פ"ג.

109 בני מררי נושאי הקרשים

"And the charge of the sons of Merari: the beams of the Mishkan, its bars, its pillars and its sockets."

Numbers 3:36 במדבר ג׳:ל״ו

וּפְקֻדַּת מִשְׁמֶרֶת בְּנֵי מְרָרִי קַרְשֵׁי הַמִּשְׁכָּן וּבְרִיחָיו וְעַמֻּדָיו וַאֲדָנָיו וְכָל־כֵּלָיו וְכֹל עֲבֹדָתוֹ׃

the appointed charge of the sons of Merari being the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the instruments thereof, and all that pertaineth to the service thereof;

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KEHOT'S NOTE

במדבר ג, לו.

PARAGRAPH 28

110 בני קהת נושאי הארון והמזבחות

G-d assigns the Kehasites their charge: "the Ark, the table, the Menorah and the altars." This was the burden of the sons of Kehas.

Numbers 3:31 במדבר ג׳:ל״א

וּמִשְׁמַרְתָּם הָאָרֹן וְהַשֻּׁלְחָן וְהַמְּנֹרָה וְהַמִּזְבְּחֹת וּכְלֵי הַקֹּדֶשׁ אֲשֶׁר יְשָׁרְתוּ בָּהֶם וְהַמָּסָךְ וְכֹל עֲבֹדָתוֹ׃

and their charge the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith the priests minister, and the screen, and all that pertaineth to the service thereof;

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KEHOT'S NOTE

במדבר ג, לא.

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

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116 **בד״ה ששת ימים**

There "and it lit up" is read as said of the darkness itself: at the splitting of the sea the "darkness" of "He made darkness His hiding place," the level above the chain of worlds that no thought can grasp, shone for Israel.

KEHOT'S NOTE

לעיל צו טו, ד.

117 **ויהי הענן והחשך ויאר**

At the sea, the cloud stood between Egypt and Israel: "And there was the cloud and the darkness, and it lit up the night." In Likkutei Torah, Tzav, "it lit up" is read as said of the darkness itself: light coming out of darkness.

Exodus 14:20 שמות י״ד:כ׳

וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הֶעָנָן וְהַחֹשֶׁךְ וַיָּאֶר אֶת־הַלָּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלָּיְלָה׃

and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it light by night there; and the one came not near the other all the night.

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118 **בחכמה אתברירו**

There "through Chochmah they are refined" is explained with analogies: like one who sorts food from waste, or the rennet that turns milk into cheese, Chochmah separates good from evil without being present in what it refines.

KEHOT'S NOTE

נסמן לעיל פ׳ ויקרא ד, א. פי צו יג, ב. להר״ק ל״מ [לשונו הקדוש לא מצאתי] (ע׳ זח״ב רנד, סע״ב) מבוי מחשבה ואיתבריר, יעו״ש. [כ].

119 **ולו יקהת עמים**

Yaakov's blessing to Yehudah: "and to him shall be the gathering (yikhas) of the peoples." Yikhas contains the letters of the name Kehas, and gathering in is read as the refinements.

Genesis 49:10 בראשית מ״ט:י׳

לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּים׃

The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, As long as men come to Shiloh; And unto him shall the obedience of the peoples be.

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KEHOT'S NOTE

בראשית מט, י.

120 **יתכנשון עממיא**

The note points to the sources gathered there for the rendering "the peoples shall gather."

KEHOT'S NOTE

ראה הנסמן במאמרי אדה״ז — פרשיות לע׳ תריא הערה כתרגומו.

111 **בארון הי׳ גנוז הלוחות**

Kehot's note points to Exodus 25:21 for these words.

Exodus 25:21 שמות כ״ה:כ״א

וְנָתַתָּ אֶת־הַכַּפֹּרֶת עַל־הָאָרֹן מִלְמָעְלָה וְאֶל־הָאָרֹן תִּתֵּן אֶת־הָעֵדֻת אֲשֶׁר אֶתֵּן אֵלֶיךָ׃

And thou shalt put the ark-cover above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

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KEHOT'S NOTE

ראה שמות כה, כא.

112 **מגלה עמוקות מני חשך**

Iyov, speaking of G-d's power: "He reveals deep things out of darkness and brings the shadow of death to light." The hidden Tablets in the Ark.

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.

113 **עמקו מחשבותיך**

The psalm for the Shabbos day: "How great are Your works, Havayah; Your thoughts are very deep." The depth hidden in the Ark.

Psalms 92:6 תהילים צ״ב:ו׳

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה׳ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

114 **ותורה אור**

Shlomo urges his son to keep his parents' teaching: "For a mitzvah is a lamp and the Torah is light." The Menorah reveals the light hidden in the Ark.

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.

115 **ישת חשך סתרו**

David's song of deliverance: "He made darkness His hiding place … dark waters, thick clouds." The concealment from which the Torah's light is drawn.

Psalms 18:12 תהילים י״ח:י״ב

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

honour them more than all the rest of mankind. At first He said unto them: ...

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

125 **דמחכמה — לעיל בד״ה וידבר . . כל הדברים האלה**

That maamar explains "And G-d spoke all these words, to say: I am Havayah your G-d" as the revelation of G-d's very Essence through the Torah, which is His wisdom.

KEHOT'S NOTE

לעיל טו, ד ואילך.

PARAGRAPH 29

126 **בשמים ראש מר דרור**

G-d gives Moshe the anointing oil's recipe: "Take for yourself the finest spices: of pure myrrh (mar dror) five hundred [shekels]." The first myrrh, in the anointing oil.

Exodus 30:23 שמות ל:כ״ג

וְאַתָּה קַח־לְךָ בְּשָׂמִים רֹאשׁ מָר־דְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְמָן־בֶּשֶׂם מַחֲצִיתוֹ חֲמִשִּׁים וּמָאתַיִם וּקְנֵה־בֶשֶׂם חֲמִשִּׁים וּמָאתָיִם׃

'Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty,

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KEHOT'S NOTE

שמות ל, כג.

127 **מור וקציעה**

The Baraisa listing the incense spices: "myrrh, cassia, spikenard and saffron." The second myrrh, in the incense.

Keritot 6a:15 כריתות ו׳ א:ט״ו

תָּנוּ רַבָּנַן: פִּיטּוּם הַקְּטֹרֶת: הַצָּרִי, וְהַצִּיפּוֹרֶן, וְהַחֶלְבְּנָה, וְהַלְּבוֹנָה – מִשְׁקַל שִׁבְעִים שֶׁל שִׁבְעִים מָנֶה. מוֹר, וּקְצִיעָה, שִׁיבּוֹלֶת נֵרְדְּ, וְכַרְכּוֹם – מִשְׁקַל שִׁשָּׁה עָשָׂר שֶׁל שִׁשָּׁה עָשָׂר מָנֶה. הַקּוֹשְׁטְ – שְׁנֵים עָשָׂר, קִילּוּפָה – שְׁלֹשָׁה, וְקִנָּמוֹן – תִּשְׁעָה. בּוֹרִית כַּרְשִׁינָה – תִּשְׁעָה קַבִּין, יֵין קַפְרִיסִין – סְאִין תְּלָתָא קַבִּין תְּלָתָא. אִם אֵין לוֹ יֵין קַפְרִיסִין מֵבִיא חֲמַר חִיוָּרִין עַתִּיק. מֶלַח סְדוֹמִית – רוֹבַע. מַעֲלֶה עָשָׁן – כָּל שֶׁהוּא. רַבִּי נָתָן אוֹמֵר: אַף כִּיפַּת הַיַּרְדֵּן כָּל שֶׁהוּא.

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KEHOT'S NOTE

כריתות ו, א.

128 **המור נעשה מדם חיה**

The Tur, on the blessing over fragrances: mor is said to come from a certain animal, on whose neck a kind of blood gathers in a swelling and then dries. The Kehot note points here for myrrh made from an animal's blood.

Tur, Orach Chayim 216:1 טור, אורח חיים רט״ז:א

... מברך בורא עשבי בשמים ואם אינו לא מין עץ ולא מין עשב כמו המור שהוא מין חיה מברך בורא מיני בשמים. מור הואיל ואתא לידן נימא ביה מילתא י״א שהוא זיעת חיה והנכון בעיני שחיה ידועה היא ויש לה כמין חטוטרות בצוארה ומתקבץ שם תחלה כמין דם ואח״כ מתייבש ונעשה ממנו המור והרמ״ה היה אוסר לאכלו משום חשש דם

121 **אם אין יראה אין חכמה**

Tanya chapter 42 explains lower awe, the awe that brings a person to keep the mitzvos in "turn from evil and do good," which anyone can reach by deep contemplation of G-d's greatness; chapter 43, which continues it, says that "If there is no awe there is no wisdom" speaks of this lower awe and "If there is no wisdom there is no awe" of higher awe.

KEHOT'S NOTE

אבות ג, יז. ראה תניא פרק מב.

122 **אם אין יראה אין חכמה אם אין חכמה אין יראה**

Rabbi Elazar ben Azaryah's teaching: "If there is no wisdom there is no awe; if there is no awe there is no wisdom." Read as lower awe leading to wisdom, and wisdom leading to higher awe.

Pirkei Avot 3:17 משנה אבות ג:י״ז

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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123 **דמחכמה נפקת**

The Zohar's teaching that the Torah issues from supernal Chochmah.

Zohar II, 85a זח״ב פה, א

KEHOT'S NOTE

זח״ב פה, א. קכא, א.

124 **דמחכמה נפקת**

A second place the Kehot note gives for the Torah issuing from Chochmah.

Zohar, Mishpatim 20:500–502 ספר הזהר, משפטים כ׳:ת״ק-תק״ב

1The pages omitted belong to the Ray'a Mehemna.AND YE SHALL BE MEN OF HOLINESS UNTO ME; AND FLESH THAT IS TORN BY BEASTS IN THE FIELD YE SHALL NOT EAT; YE SHALL CAST IT TO THE DOG (XXII, 30). R. Judah quoted here the verse: "And wisdom, where shall it be found? And where is the place of understanding?" (Job 28, 12). Said he: "Blessed are the Israelites for that the Holy One desires to

truth." Aharon is the source of this attribute of love.

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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134 אהרן א׳ ה״ר ן׳

The note points to the encyclopedia of Chassidic concepts, Sefer HaErchim Chabad, for this reading of Aharon's name.

KEHOT'S NOTE

ראה ספר הערכים-חב״ד-ב טור סח.

135 אברהם אוהבי קראו הר

G-d, through Yeshayahu, calls Israel "the seed of Avraham, who loves Me." Avraham is the model of love.

Isaiah 41:8 ישעיהו מ״א:ח׳

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךְ זֶרַע אַבְרָהָם אֹהֲבִי׃

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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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 שֶׁקְּרָאוֹ ״בַּיִת״, שֶׁנֶּאֱמַר: ״וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל״.

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KEHOT'S NOTE

ישע״ מא, ח. פסחים פח, א.

136 אהרן מת בהר ההר

Aharon's death: "and Aharon died there on the top of the mountain," Mount Hor, Hor HaHar (Numbers 20:22-28); Moshe is later told he will die "as Aharon your brother died on Hor HaHar" (Deuteronomy 32:50). The maamar reads Hor HaHar as "the mountain of the mountain," a love higher than "mountain" alone.

Numbers 20:28 במדבר כ׳:כ״ח

וַיַּפְשֵׁט מֹשֶׁה אֶת־אַהֲרֹן אֶת־בְּגָדָיו וַיַּלְבֵּשׁ אֹתָם אֶת־אֶלְעָזָר בְּנוֹ וַיָּמָת אַהֲרֹן שָׁם בְּרֹאשׁ הָהָר וַיֵּרֶד מֹשֶׁה וְאֶלְעָזָר מִן־הָהָר׃

And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount; and Moses and Eleazar came down from the mount.

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KEHOT'S NOTE

במדבר כ, כח.

137 ע״פ ועשית בגדי קדש

That maamar explains that Aharon is one of the seven shepherds who draw from the Infinite Light to all the souls of Israel: the man of kindness and High Priest who draws

והי״ר יונה כתב שאפשר ליתן בו טעם להתירו דפירשא בעלמא הוא אע״ג דתחלתו היה דם דבתר השתא אזלינן תדע שהרי הדבש אם נפל בו חתיכת איסור אע״פ שהאיסור נמוח בתוכו ...

Orach Chaim, Vilna, 1923 (Public Domain)

129 המור נעשה מדם חי׳ שנק׳ ידוע

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

KEHOT'S NOTE

ראה טוא״ח סרט״ז בתחילתו.

130 בד״ה חייב אינש

That maamar explains the obligation to become intoxicated on Purim, "until he does not know between 'cursed is Haman' and 'blessed is Mordechai,'" as a nullification of understanding, a higher teshuvah that rises above both the prohibitions and the positive commands.

KEHOT'S NOTE

תו״א צו, א. וראה במראי מקומות שם.

131 חייב אינש לבסומי בפוריא

Rava's teaching: "A person is obligated to become intoxicated (livsumei) on Purim." The title of the discourse the text refers to.

Megillah 7b:7–8 מגילה ז׳ ב:ז׳-ח׳

אָמַר רָבָא: מְיַחֲיֵיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרְיָא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲיֵיהּ. לְשָׁנָה, אֲמַר לֵיהּ: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיהּ: לָא בְּכֹל שַׁעְתָּא וְשַׁעְתָּא מִתְרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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132 מירא דכיא

Onkelos renders "pure myrrh" as mira dachya.

Onkelos Exodus 30:23 תרגום אונקלוס על שמות ל׳:כ״ג

וְאַתְּ סַב לָךְ בּוּסְמִין רֵישָׁא מֵירָא דַכְיָא מַתְקַל חֲמֵשׁ מְאָה וְקִנְמָן בֻּשָּׂם פַּלְגוּתֵיהּ מַתְקַל מָאתָן וְחַמְשִׁין וּקְנֵה בוֹסְמָא מַתְקַל מָאתָן וְחַמְשִׁין׃

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

PARAGRAPH 31

133 ורב חסד

When G-d passes before Moshe He proclaims His attributes of mercy: "slow to anger and abundant in kindness and

down great love, his garments being garments for that love.

KEHOT'S NOTE

תו״א פב, א.

138 ונק׳ בזהר טורי חשוכא

In the Biur on this maamar (23a) the emotive attributes are called mountains, and those rooted in the will above intellect are "mountains of darkness" because they cannot be grasped, which is why the curtains, the attributes, are makifim.

KEHOT'S NOTE

ח״ג רמט, ב. ועל״ק כאן (כג, א). ובשהי״ש (טו, ג). [כ].

139 טורי חשוכא

The Zohar's "mountains of darkness," here the supernal attributes that are above intellect.

Zohar, Pinchas 104:696–105:706 ספר הזהר, פנחס קי״ד:תרצ״ו-קי״ה:תש״ו

140 אהרן הוא משבעה רועים

The note points to a talk of the Rebbe on Aharon as one of the seven shepherds, alongside the Tikkunim printed in Zohar Chadash (104a).

KEHOT'S NOTE

תיקונים שבז״ח (קד, א). לקוטי שיחות ח״כ ע׳ 643.

141 הנון פשוטה רומז

The note points to the Kabbalistic lexicon Me'orei Or, under the letter nun, for the meaning of the final nun.

KEHOT'S NOTE

ראה מא״א אות נר״ן ס״א.

142 ועברתי בארץ מצרים אני ולא מלאך

The Kehot note says that this teaching of the Haggadah is brought and explained in the Zohar here.

Zohar, Vayera 27:413–416 ספר הזהר, וירא כ״ז:תי״ג-תטי״ז

143 גרשון הוא לשון גירושין

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

ראה לקו״ש חי״ג ע׳ 19.

144 ועברתי באמי״צ אני ולא מלאך

G-d tells Moshe of the plague of the firstborn: "And I will pass through the land of Egypt on this night." The Haggadah reads it: "I, and not an angel."

Exodus 12:12 שמות י״ב:י״ב

וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה׳

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמות יב, יב. הגדה ש״פ. הובא ונתבאר בזח״א קיז, א.

PARAGRAPH 32

145 ימינך ה׳ דוקא תרעץ אויב

From the Song at the Sea: "Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy." The right, kindness, drives out the enemy, the animal soul.

Exodus 15:6 שמות ט״ו:ו׳

יְמִינְךָ ה׳ נֶאְדָּרִי בַכֹּחַ 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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146 מקדש אדני כוננו ידיך

From the Song at the Sea: "the Sanctuary, Ado-nai, that Your hands established"; in the plain sense, the Temple G-d will establish. Read here as the Levites, who join the Infinite Light with the worlds.

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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147 כדי שבאתעדל״ת יהיה אתעדל״ע זהו ענין הלוים

The note points to the Tzemach Tzedek's glosses on this maamar in Or HaTorah, Nasso, p. 237, at this point on the Levites, through whom an arousal from below brings an arousal from above.

KEHOT'S NOTE

ראה גם אוה״ת נשא ע׳ רלו. (הגהות למאמר זה).

148 הפעם ילוה אישי אלי

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

KEHOT'S NOTE

ויצא כט, לד.

149 הפעם ילוה אישי אלי

Leah names her third son Levi from "will be joined": the Levites are those who join.

Genesis 29:34 בראשית כ״ט:ל״ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי:

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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PARAGRAPH 33

150 **יד החזקה**

G-d tells Moshe: "For with a strong hand he will send them out." The strong hand is restraint, Merari.

Exodus 6:1 שמות ו׳:א׳

וַיֹּאמֶר ה׳ אֶל־מֹשֶׁה עַתָּה תִרְאֶה אֲשֶׁר אֶעֱשֶׂה לְפַרְעֹה כִּי בְיָד חֲזָקָה יְשַׁלְּחֵם וּבְיָד חֲזָקָה יְגָרְשֵׁם מֵאַרְצוֹ׃

And the L-RD said unto Moses: 'Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.'

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151 **יד הגדולה, יד החזקה, יד הרמה**

At the sea: "And Israel saw the great hand that Havayah had wielded against Egypt." The great hand is kindness, Gershon.

Exodus 14:31 שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא. ו, א. יד, ח.

152 **רמה**

As Pharaoh set out after them, "the children of Israel went out with an uplifted hand" (beyad ramah). The uplifted hand is exaltedness, Kehas.

Exodus 14:8 שמות י״ד:ח׳

וַיְחַזֵּק ה׳ אֶת־לֵב פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרֵי בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יֹצְאִים בְּיָד רָמָה׃

And the L-RD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; for the children of Israel went out with a high hand.

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153 **שמאלו תחת לראשי**

The maiden of her beloved: "His left hand is under my head, and his right hand embraces me." The left hand stands for the strong hand of restraint.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה״ש ב, ו.

PARAGRAPH 34

154 **בד״ה חייב אינש לבסומי**

There the remedy against Amalek, "For a hand is on the throne of G-d," is explained through three hands: the great hand is the love a person feels, the strong hand the awe that pushes away, in accepting the yoke of Heaven, and the uplifted hand, "with an uplifted hand" without the definite article, a higher teshuvah that rises beyond all limits.

KEHOT'S NOTE

תו״א צה, ג.

155 **נשא את ראש בני גרשון גם הם**

The count of Gershon, which says "lift up the head" and adds "they too."

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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156 **לפי שקהת הי׳ מטועני הארון**

Although Gershon was the firstborn, Scripture counts Kehas first, because Kehas carried the Ark in which the Torah was.

Bamidbar Rabbah 6:1 במדבר רבה ו׳:א׳

157 **קדש הקדשים**

G-d instructs Moshe: "And the curtain shall divide for you between the holy and the Holy of Holies." The Ark stood in the Holy of Holies.

Exodus 26:33 שמות כ״ו:ל״ג

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים׃

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

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KEHOT'S NOTE

שמות כו, לג.

158 **וגרשון . . בכור**

Among those who went down to Egypt: "And the sons of Levi: Gershon, Kehas and Merari." Gershon is listed first, as the firstborn.

Genesis 46:11 בראשית מ״ו:י״א

וּבְנֵי לֵוִי גֵּרְשׁוֹן קְהָת וּמְרָרִי׃

And the sons of Levi: Gershon, Kohath, and Merari.

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KEHOT'S NOTE

ראה בראשית מו, יא.

159 **קדש לי כל בכור**

G-d tells Moshe at the Exodus: “Sanctify to Me every first-born.” The firstborn Gershon is “holy.”

Exodus 13:2 שמות י״ג:ב׳

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

’Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.’

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KEHOT’S NOTE

שמות י״ג, ב.

160 **שאו את ראש**

G-d tells Moshe to count the people: “Lift up the head of all the congregation of the children of Israel,” in the plain sense, take a census. The verse explained earlier in Bamidbar as raising the lower will to the supernal will.

Numbers 1:2 במדבר א׳:ב׳

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃

’Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers’houses, according to the number of names, every male, by their polls;

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161 **אחזתיו**

The maiden, having searched for her beloved, finds him: “I grasped him and would not let him go.” Through the Torah one grasps the supernal will.

Song of Songs 3:4 שיר השירים ג׳:ד׳

כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי אֵת שָׁאֲהֲבָה נַפְשִׁי אֲחַזְתִּיו וְלֹא אַרְפֶּנּוּ עַד־שֶׁהֲבֵיאתִיו אֶל־בֵּית אִמִּי וְאֶל־חֶדֶר הוֹרָתִי׃

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother’s house, And into the chamber of her that conceived me.

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162 **ושמו אותם איש איש**

G-d tells Moshe and Aharon how to protect the Kehasites: “Aharon and his sons shall come and appoint them, each man to his service and to his burden.” The Levites’ work begins through the Kohanim.

Numbers 4:19 במדבר ד׳:י״ט

וְזֹאת עֲשׂוּ לָהֶם וְחָיוּ וְלֹא יָמֻתוּ בְּגִשְׁתָּם אֶת־קֹדֶשׁ הַקָּדָשִׁים אַהֲרֹן וּבָנָיו יָבֹאוּ וְשָׂמוּ אוֹתָם אִישׁ אִישׁ עַל־עֲבֹדָתוֹ וְאֶל־מַשָּׂאוֹ׃

but thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden;

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KEHOT’S NOTE

במדבר ד, י״ט.

PARAGRAPH 35

163 **נשא את ראש**

G-d tells Moshe and Aharon: “Lift up the head of the sons of Kehas from among the sons of Levi,” in the plain sense, take their census. Kehas, bearers of the Ark, are counted with “lifting of the head.”

Numbers 4:2 במדבר ד׳:ב׳

נָשֹׂא אֶת־רֹאשׁ בְּנֵי קְהָת מִתּוֹךְ בְּנֵי לֵוִי לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם׃

’Take the sum of the sons of Kohath from among the sons of Levi, by their families, by their fathers’houses,

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164 **שהוא ענין נשיאת ראש**

The note points to a talk of the Rebbe on the meaning of “lifting the head.”

KEHOT’S NOTE

ראה לקו״ש ח״י ע׳ 53.

ביאור ע"פ נשא

An explanation of [the verse] "Take a count (Nasso)"

The Sanctuary is the vessel in which G-d's two "hands," the encompassing light (the right) and the light that fills the worlds (the left), are truly joined, through a third, "uplifted" hand drawn from the Infinite itself. The three Levite families embody these three hands: Merari the awe of the left, Gershon the Chesed of the right, and Kehas, bearer of the Torah, the higher union that binds everything to G-d's essence.

THE MAAMAR IN BRIEF

The verse calls the Sanctuary the work of G-d's "hands." The Talmud contrasts creation, where heaven and earth were made with one hand each, with the Temple, made with both: in it the encompassing light, the right hand, is revealed within the light that fills the worlds, the left, as Havayah is revealed within Ado-nai. A third hand, the middle line rooted above both, joins them; these three hands are also contraction, expansion and drawing down, and the three Levite families. Levi, "joining," is Daas uniting Chochmah and Binah; Leah's "This time my husband will be joined" is the inner union drawn down by self-sacrifice in the Shema and by Torah study. The Mishkan's vessels, boards and curtains have their counterparts in a person. Merari carried the boards of awe and joins the rising myrrh of the incense with the descending myrrh of the anointing oil. Gershon carried the curtains, the encompassing root of the emotions, "by the word of Aharon," and drives out evil. Kehas carried the ark: the Torah, "more precious than pearls," comes from the inner dimension of Keser.

OUTLINE

1 **The hands that established the Sanctuary** ¶1–8

The Sanctuary is a vessel for the Infinite, made by G-d's hands. At creation each hand worked alone, but in the Temple the right and the left, sovev and memalei, Havayah and Ado-nai, were joined by a third, middle hand.

2 Three hands, three Levites, and Levi as joining ¶19–21

The three hands are contraction, expansion and drawing down, the three fillings of the Name and the three Levite families. Leah asked that the Infinite be joined to the thought of creation; Levi is Daas, uniting Chochmah and Binah, an inner union drawn down by self-sacrifice in the Shema and by Torah study; the Levites are also rooted in the Gevurah within Daas.

3 The Mishkan in the wilderness and in a person ¶22–25

The Levites carried the Mishkan through the wilderness to subdue the forces of concealment. Its vessels, boards and curtains correspond to a person's inner organs, bones and skin, and in service to Torah, the "standing" of awe and the "walking" of love; Kehas gathers and raises the sparks.

4 Merari and the two myrrhs ¶26–28

The myrrh of the incense, evil transformed into fragrance, rises from below and binds the worlds to G-d; the pure myrrh of the anointing oil draws Chochmah down. Merari, whose name doubles mor, joins the lower and the higher awe.

5 Gershon, Aharon and the encompassing emotions ¶29–35

The curtains are the root of the emotions in Arich Anpin; Gershon, "by the word of Aharon," the great hand, draws that Chesed down and so drives out the evil emotions. Alternatively, the two rights and two lefts belong to Gershon and Merari, and the fifth, above them, is Kehas.

6 "More precious than pearls" ¶36–41

Kehas has the main "lifting of the head" because the Torah, from the inner dimension of Keser, shines as an inner light, while the mitzvos, like gems in a crown, reach Keser only as an encompassing light; hence "they too" for Gershon.

KEY CONCEPTS

The three hands ג׳ ידות

The great hand, the strong hand and the uplifted hand: the right (Chesed), the left (Gevurah), and the middle that joins them, rooted above both in the Infinite.

Levi, "joining" לוי

From lalvos, "to accompany": Levi is Daas, which unites Chochmah and Binah, the "something" bound to the "nothing"; the Levite's service is to draw this joining down.

The inner union of Chochmah and Binah יחוד פנימי דחו״ב

Beyond their constant outer union, which sustains the worlds by a fixed measure, an added light drawn down by service from below, above all self-sacrifice in the Shema.

Standing and walking עומדים ומהלכים

Standing is awe and self-nullification, the boards of the Mishkan; walking is love, the curtains above them, which follows standing.

The two myrrhs מור שבקטרת ומור שבשמן המשחה

The incense's myrrh rises from below as evil refined into fragrance; the anointing oil's myrrh draws Chochmah down from above; Merari joins the two.

Running and returning רצוא ושוב

The rhythm of the journeys and encampments, and of waving the lulav: going out and coming back, through which the divine flow and the refinements are drawn down.

Encompassing and inner light מקיף ואור פנימי

The mitzvos reach Keser as an encompassing light, like a crown above the head; the Torah, from the inner dimension of Keser, shines within as an inner light.

SECTION 1 • ¶1–8

The hands that established the Sanctuary

1 ביאור ע"פ נשא[1,2,3]

An explanation of [the verse] "Take a count (Nasso)."

> This heading marks an explanation (biur) on the verse that begins "Nasso," "Take a count of the sons of Gershon, they too" (Numbers 4:22). As the paragraphs that follow show, it deals with the three Levite families who carried the Mishkan and with the three divine "hands" that establish the Sanctuary.

2 הנה כתיב מקדש אדני כוננו ידיך[4]. ופי' הרמ"ז [הרב משה זכות] פ' פנחס דרכ"א דהיינו ג' ידות יד הגדולה[5] יד החזקה[6] יד הרמה

Now, it is written, "The Sanctuary, Ado-nai, that Your hands established." And the Ramaz explains, [in] Parshas Pinchas, folio 221, that this means three hands: the great hand, the strong hand, the uplifted hand,

> In the Song at the Sea, the Sanctuary is described as the work of G-d's "hands." The Ramaz (Rabbi Moshe Zacuto), in his commentary on the Zohar, Parshas Pinchas, identifies these hands with three "hands" the Torah names: the great hand, the strong hand and the uplifted hand.

שהם המכוננים את המקדש ומשכן שיוכל להיות ירידת והמשכת אור א"ס ב"ה מאצילות לבי"ע שזהו ענין המשכן ומקדש כמ"ש בסש"ב [בספר של בינונים] פ' נ"ג.

which are what establish the Sanctuary and the Mishkan, so that there can be a descent and drawing down of the Infinite Light (Or Ein Sof), blessed be He, from the World of Atzilus (Emanation) to Beriah, Yetzirah and Asiyah; for this is the matter of the Mishkan and the Sanctuary, as is written in Sefer Shel Beinonim (Tanya), chapter 53.

> These three hands are the forces that "establish" the Sanctuary: they make it possible for the Infinite Light to come down from Atzilus, the world still one with G-d, into the lower worlds of Beriah, Yetzirah and Asiyah. That descent is what the Mishkan and the Holy Temple are, as Tanya, chapter 53, explains.

3 והרי באמת אין ערוך ביניהם שישכון אור א"ס בבי"ע שהם בעלי גבול ומחודשים יש מאין וכמ"כ [וכמו כן] בכדי שיהי' [שיהיה] התגלות מהמאציל ב"ה באצילות שהרי האצי' ג"כ אין ערוך כלל לגבי המאציל א"ס ב"ה הנה כ"ז [כל זה] כוננו ידיך,

Yet in truth there is no comparison between them, that the Infinite Light (Or Ein Sof) should dwell in Beriah, Yetzirah and Asiyah, which are bounded and newly brought into being as something from nothing. And so too, for there to be a revelation from the Emanator, blessed be He, in Atzilus: for Atzilus too bears no comparison at all to the Emanator, the Infinite One (Ein Sof), blessed be He. All this is "Your hands established."

> There is no natural relation between the Infinite Light and the worlds of Beriah, Yetzirah and Asiyah, which are limited and were created from nothing; even Atzilus, the highest world, is beyond comparison with G-d its Emanator. What bridges both gaps, the Infinite dwelling in what cannot hold it, is "Your hands," the hands that established the Sanctuary.

ועיין מ"ש מזה ע"פ עיני כל אליך ישברו[7] כו' פותח את ידיך[8]

And see what is written about this on [the verse] "The eyes of all look to You with hope," etc., "You open Your hands":

> The Alter Rebbe refers to his explanation of "The eyes of all look to You with hope… You open Your hands" (Psalms 145:15-16), which treats the same theme; the next words give its point.

דהיינו שצריך לעשות כלי בנפש שיוכל לקבל גילוי אור א"ס, ועמ"ש מזה ג"כ בת"א [בתורה אור] פ' משפטים בד"ה לא תהיה משכלה ועקרה[9] בענין כוס ישועות[10] כו' (ועיין מזה בעמה"מ [בעמק המלך] ש"ו [שער ו'] ס"פ ס"ו ושער י"ד פרק פ"ה).

that is, one must make a vessel in the soul that can receive the revelation of the Infinite Light. And see what is written about this also in Torah Ohr, Parshas Mishpatim, in the discourse beginning "None shall miscarry or be barren," on the matter of "the cup of salvations," etc. (And see about this in Emek HaMelech, Shaar 6, end of chapter 66, and Shaar 14, chapter 85.)

> The point is that a person must make a vessel within his soul that can receive the revelation of the Infinite Light. The same idea is treated in Torah Ohr on "None shall miscarry or be barren" (Exodus 23:26), in connection with "the cup of salvations," and in Emek HaMelech, the Kabbalistic work of Rabbi Naftali Bacharach.

ולפי שעשיית כלי זה זהו ע"י בחי' גבורה כענין לעולם ירגיז אדם[11] יצ"ט [יצר טוב] על יצה"ר [יצר הרע] ע"כ זהו ענין ג' הלוים.

And because the making of this vessel is through the level of Gevurah (restraint), as in the matter of "A person should always stir up his good inclination against his evil inclination," therefore this is the matter of the three Levites.

> Making such a vessel takes Gevurah, the power of restraint, as in the Talmud's teaching that a person should always stir up his good inclination against his evil inclination (Berachos 5a). That is why the three Levite families, whom the maamar will connect with Gevurah, belong to this theme.

ובגמרא פ"ק [פרק קמא] דכתובות דף ה' סע"א [סוף עמוד א] דרש בר קפרא גדולים מעשה צדיקים[12] יותר ממעשה שמים וארץ דאלו במעשה שמים וארץ כתיב אף ידי יסדה ארץ וימיני טפחה שמים[13] (ישעי' [ישעיה] סי' מ"ח)

And in the Gemara, the first chapter of Kesubos, folio 5, end of side a: Bar Kappara expounded: Greater are the works of the righteous than the work of heaven and earth; for of the work of heaven and earth it is written, "My hand, too, founded the earth, and My right hand spanned the heavens" (Isaiah, chapter 48),

> The Talmud (Kesubos 5a) teaches that the works of the righteous are greater than the creation of heaven and earth. For the creation of heaven and earth, the verse in Isaiah mentions G-d's "hand" and His "right hand," each for a separate creation.

היינו חד יד בחד מעשה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] נטה שמאלו[14] וברא ארץ ונטה ימינו וברא שמים ואלו במעשה ידיהם של צדיקים כתיב מכון לשבתך פעלת[15] ה' מקדש אדני כוננו ידיך.

that is, one hand for one work, as our Sages, of blessed memory, said: "He stretched out His left hand and created the earth; He stretched out His right hand and created the heavens"; whereas of the work of the hands of the righteous it is written, "The foundation for Your dwelling that You, Havayah, have made; the Sanctuary, Ado-nai, that Your hands established."

> At creation each hand made something of its own: the left hand made the earth and the right hand the heavens; the Kehot note traces this saying to Pirkei DeRabbi Eliezer, chapter 18. But for the Temple, built through the righteous, the verse says "Your hands," in the plural, for a single work.

היינו שגם בחד מעשה דהיינו בהמ"ק [בית המקדש] כתב שני ידים כן פי' התוספות שם והובא ג"כ בפרש"י [בפירש רש"י / בפירוש רש"י] בחומש (פ' בשלח ט"ו י"ז).

That is, even in one work, namely the Holy Temple, it writes two hands. So Tosafos explain there; and it is also cited in Rashi's commentary on the Chumash (Parshas Beshalach, 15:17).

> Tosafos, the medieval glosses printed with the Talmud, spell out the point on that passage, and Rashi brings it on Exodus 15:17: one work, the Holy Temple, involved both hands. That is why the works of the righteous are greater.

ועיין במהרש"א [במהרש"א] בכתובות שם בח"א [בחלק א'] הפי' דבמעשה שמים וארץ לא נתחברו עדיין הב' ידות יחד שהם החו"ג [החסד וגבורה] אלא השמים שמים להי'[16] כו' אבל ע"י מעשה הצדיקים מחברים ב' הבחי' יחד כו',

And see the Maharsha on Kesubos there, in the Chiddushei Aggados, the explanation that in the work of heaven and earth the two hands, which are Chesed (kindness) and Gevurah, had not yet been joined together; rather, "The heavens are heavens unto Havayah," etc.; but through the work of the righteous they join the two levels together, etc.;

> The Maharsha, in his commentary on the Talmud's aggadic passages, explains that at creation the two hands, Chesed (kindness) and Gevurah (restraint), stayed apart, as in "The heavens are heavens unto Havayah, but the earth He gave to mankind" (Psalms 115:16). The righteous, through their deeds, join the two together.

ושלכן נעשה המשכן ע"י בצלאל ואהליאב[17] שבצלאל הוא בצל אל חסד אל כל היום ואהליאב למטה דן[18] מבחי' גבורה כו' והיינו לצרף מדת הגבורה אל החסד והרחמים כו' ע"ש.[19, 20]

and that this is why the Mishkan was made through Betzalel and Oholiav: for Betzalel is "in the shadow of E-l" (betzel E-l), "The kindness of E-l [endures] all the day," and Oholiav, of the tribe of Dan, is from the level of Gevurah, etc.; that is, to join the attribute of Gevurah to Chesed and compassion, etc. See there.

> That, the Maharsha adds, is why two craftsmen built the Mishkan. Betzalel, whose name the Talmud reads as "in the shadow of E-l," stands for Chesed, for "the kindness of E-l [endures] all the day"; Oholiav, of the tribe of Dan, stands for Gevurah; so the Mishkan joined Gevurah to Chesed.

4 ודבריו עולים בקנה אחד עם מ"ש ברבות וארא פי"ב[21] ע"פ כל אשר חפץ[22,23] ה' עשה בשמים ובארץ כו' ע"ש.

And his words accord with what is written in the Midrash Rabbah, Va'era, chapter 12, on [the verse] "Whatever Havayah desired He has done, in the heavens and on the earth," etc. See there.

> The Maharsha's idea fits the Midrash (Shemos Rabbah 12:3) on "Whatever Havayah desired He has done, in the heavens and on the earth." The Midrash says that G-d first decreed that heaven and earth stay apart, but when He gave the Torah He annulled the decree, so that the lower would rise to the higher and the higher come down to the lower.

וביאור הדבר כי שמים הם בחי' מקיפים היינו בחי' סוכ"ע וזהו וימיני טפחה שמים[24,25,26] ימינך ה' נאדרי בכח.[27] הוא כח אור א"ס ב"ה שבלי גבול כו'.

And the explanation of the matter: the heavens are the level of the encompassing [lights] (makifim), that is, the level of the light that encompasses all worlds (sovev kol almin). And this is [the meaning of] "And My right hand spanned the heavens": "Your right hand, Havayah, is glorious in power"; this is the power of the Infinite Light (Or Ein Sof), blessed be He, which is without limit, etc.

> Heaven stands for the encompassing light, sovev kol almin, G-d's light that is too great to enter the worlds. That is why the heavens were spanned by the right hand: the right hand of Havayah is "glorious in power" (Exodus 15:6), the boundless power of the Infinite Light.

אבל בחי' ארץ שהיא בחי' ממכ"ע [ממלא כל עלמין] מלכותך מלכות[28] כל עולמים[29] כמ"ש בד"ה והיה מספר בנ"י [בני ישראל][30] מקבלת מבחי' שמאלו ע"ד שאמר לעולמו די[31] כו' שיהי' [שיהיה] הכל בבחי' גבול ותכלית.

But the level of earth, which is the level of the light that fills all worlds (memalei kol almin), "Your kingship is a kingship over all worlds" (as is written in the discourse beginning "And the number of the children of Israel shall be"), receives from the level of His left hand, in the manner of "He said to His world, 'Enough!'" etc., so that everything should be in a state of limit and end.

> Earth stands for the light that fills all worlds, memalei kol almin, which enters each world according to its measure; this is G-d's kingship "over all worlds" (Psalms 145:13, where olamim plainly means "eternities"). It receives from the left hand, the power that said "Enough!" and set limits, so that everything has a boundary and an end.

(ועיין מענין אף ידי כו' וימיני כו' בחגיגה פ"ב [פרק ב'] די"ב ע"א מנחות דל"ו סע"ב [סוף עמוד ב] רבות בראשית ס"פ א' בחקתי פל"ו.

(And see on the matter of "My hand, too," etc., "and My right hand," etc., in Chagigah, chapter 2, folio 12a; Menachos, folio 36, end of side b; the Midrash Rabbah, Bereishis, end of chapter 1; Bechukosai, chapter 36;

> This parenthesis lists further places that discuss the verse "My hand, too, founded the earth, and My right hand spanned the heavens." They include the Talmud in Chagigah 12a and Menachos 36b and the Midrash Rabbah on Bereishis and on Bechukosai.

באיכה ס"ח א' בד"ה מעשה במרים בת נחתום. זח"א [זהר חלק א] ד"ל ע"א ח"ב [חלק ב'] ד"כ ע"א פ' בא דף ל"ז א' יתרו פ"ג [דף פ"ג] ב'. ח"ג [חלק ג'] פנחס דרמ"ז א').

in Eichah, folio 68a, in the passage beginning "It once happened with Miriam the daughter of Nachtom"; the Zohar, Part I, folio 30a; Part II, folio 20a; Parshas Bo, folio 37a; Yisro, folio 83b; Part III, Pinchas, folio 247a.)

> The list continues with Eichah Rabbah and five passages in the Zohar. All of them deal with the same verse about G-d's two hands in creation.

אבל ע"י מעשה הצדיקים מחברים השני ידים דהיינו שממשיכים גילוי האור מבחי' סוכ"ע בבחינת ממכ"ע [ממלא כל עלמין] והכלי לגילוי זה זהו ענין מקדש ה'.

But through the work of the righteous they join the two hands; that is, they draw down the revelation of the light from the level of sovev kol almin into the level of memalei kol almin. And the vessel for this revelation is the matter of the Sanctuary of G-d,

> Through their deeds the righteous join the two hands, bringing the encompassing light down into the light that fills the worlds. The vessel that holds this revelation is the Sanctuary.

שהוא הכלי להיות בו גילוי קדש העליון סוכ"ע. והוא בחינת ציון (עיין ברבות ר"פ קדושים ובזח"ג [ובזהר חלק ג] ס"פ האזינו דרצ"ו ע"ב. ובמא"א [ובמאורי אור] אות מ"ם ססע' [סוף סעיף] פ"ט).

which is the vessel in which there is to be the revelation of the supernal holiness, sovev kol almin. And it is the level of Zion (see the Midrash Rabbah, beginning of Parshas Kedoshim; the Zohar, Part III, end of Parshas Haazinu, folio 296b; and Me'orei Or, the letter mem, end of section 89).

> The Sanctuary (mikdash) is the vessel for the revelation of the supernal holiness (kodesh), which is the light that encompasses all worlds. This level is called Zion, as the Midrash, the Zohar and the Kabbalistic lexicon Me'orei Or explain.

וזהו כוננו ידיך[32]. וזהו ג"כ משארז"ל [מה שאמרו רבותינו זכרונם לברכה] (בסנהדרין פרק חלק דצ"ב ע"א ובפ"ה דברכות דל"ג ע"א) גדול מקדש שניתן בין שתי אותיות[33] שנאמר פעלת[34] ה' מקדש אד' כו'

And this is [the meaning of] "Your hands established." And this is also [the meaning of] what our Sages, of blessed memory, said (in Sanhedrin, chapter Chelek, folio 92a, and in Berachos, chapter 5, folio 33a): "Great is the Sanctuary, for it was placed between two letters, as it is said, 'You have made, Havayah; the Sanctuary, Ado-nai,'" etc.

> This joining of the two hands is what the verse means by "Your hands established." The Talmud makes the same point (Sanhedrin 92a, Berachos 33a): "Great is the Sanctuary, for it was placed between two letters," that is, between two Names of G-d, Havayah before the word "Sanctuary" in the verse and Ado-nai after it.

דהיינו שמחבר שתי השמות הוי' אד' שהוא סוכ"ע וממכ"ע [וממלא כל עלמין] שהם שורש חו"ג [חסד וגבורה] כו'.

That is, it joins the two Names, Havayah [and] Ado-nai, which are sovev kol almin and memalei kol almin, which are the root of Chesed (kindness) and Gevurah (restraint), etc.

> Havayah stands for the encompassing light and Ado-nai for the light that fills the worlds, which are the roots of Chesed and Gevurah; so the Sanctuary, standing between the two Names, unites them.

ובזח"ג [ובזהר חלק ג] שלח קס"א ב' פי' מקדש אד' ע"ד ועתה יגדל נא כח אד' כו' ע"ש ועמ"ש לקמן פ' שלח ע"פ ועתה יגדל נא כח.[35]

And in the Zohar, Part III, Shelach, folio 161b, it explains "the Sanctuary, Ado-nai" along the lines of "And now, let the power of Ado-nai be great," etc. See there. And see what is written below, in Parshas Shelach, on [the verse] "And now, let the power be great."

> The Zohar (3:161b) reads "the Sanctuary, Ado-nai" together with Moshe's plea "And now, let the power of Ado-nai be great" (Numbers 14:17). The Alter Rebbe refers ahead to his maamar on that verse in Parshas Shelach.

5 והנה כח היינו ג"כ ב"פ [ב' פעמים] יד והיינו התחברות ב' בחי' יד להיות לאחדים ע"ד ימינך ה' נאדרי בכח[36].

Now, koach ("power") is also twice yad ("hand"): that is, the joining of two levels of "hand" so that they become one, in the manner of "Your right hand, Havayah, is glorious in power (koach)."

> The word koach, "power" (כח), has the numerical value 28, twice that of yad, "hand" (יד, 14). So "power" stands for two hands joined into one, as in "Your right hand, Havayah, is glorious in power."

וזהו ג"כ ענין גדולה דעה שניתנה[37] בין שתי אותיות כי ונועדתי לך שמה[38] אותיות ונודעתי שהחיבור הוא ע"י הדעת ועמ"ש בד"ה במדבר סיני באהל מועד.

And this is also the matter of "Great is knowledge (de'ah), for it was placed between two letters"; for "And I will meet with you there" (venoadti) has the letters of venodati ("and I will be known"), [showing] that the joining is through Daas (knowledge). And see what is written in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting."

> The Talmud says knowledge (de'ah) is great because it stands between two Names, in "For E-l of knowledge is Havayah" (Berachos 33a). Likewise G-d's promise in the Mishkan, "I will meet with you there" (venoadti), has the letters of venodati, "I will be known," showing that the meeting and joining come through Daas (knowledge).

וזהו ג"כ ענין ג' ידות אף שבגמרא לא נזכר רק שתי יד ים שהן חו"ג [חסד וגבורה] אלא כי המחבר ב' הבחי' יחד זהו התפארת קו האמצעי שמחבר חו"ג [חסד וגבורה] להיות לאחדים

And this is also the matter of the three hands. Even though in the Gemara only two hands are mentioned, which are Chesed (kindness) and Gevurah (restraint), [there are three], because what joins the two levels together is Tiferes (beauty), the middle line, which joins Chesed and Gevurah so that they become one.

> This joining power explains why there are three hands. The Talmud spoke of only two, the right and the left, which correspond to Chesed (kindness) and Gevurah (restraint); the third is what joins them, Tiferes (beauty), the middle line between Chesed and Gevurah.

והוא ענין הדעת שמחבר חו"ב [חכמה ובינה] כענין הפעם ילוה[39] כדלקמן.

And it is the matter of Daas, which joins Chochmah (wisdom) and Binah (understanding), as in the matter of "This time [he] will be joined," as [will be explained] below.

> Tiferes joining Chesed and Gevurah matches Daas (knowledge) joining Chochmah and Binah. Leah's words at Levi's birth, "This time my husband will be joined to me," will be explained later in this light.

והיינו ע"י ששרשו למעלה מב' הבחי' ועולה עד הכתר (ועמ"ש באג"ה [באגרת הקודש] ע"פ והיה מעשה הצדקה שלום[40]).

And this is because its root is above the two levels and rises up to Keser (the Crown) (and see what is written in Iggeres HaKodesh on [the verse] "And the work of charity shall be peace").

> The middle line can unite the two sides because its root is higher than both, reaching up to Keser (the Crown), the level above the intellect. For this the Alter Rebbe refers to Iggeres HaKodesh, his letters printed as part of Tanya, on "the work of charity (tzedakah) shall be peace."

והיינו שלהיות המשכת אור הסוכ"ע בממכ"ע [בממלא כל עלמין] צ"ל ע"י המשכה מאור א"ס ב"ה ממש שלמעלה גם מבחי' סוכ"ע כו' וזהו ענין יד הרמה.

That is: for the light that encompasses all worlds (sovev kol almin) to be drawn down into the light that fills all worlds (memalei kol almin), it must be through a drawing down from the very Infinite Light (Or Ein Sof), blessed be He, which is above even the level of sovev kol almin, etc. And this is the matter of the uplifted hand.

> Bringing the encompassing light into the light that fills the worlds requires a drawing down from the Infinite itself, higher even than sovev kol almin. This higher drawing down is the uplifted hand, the third hand.

וכענין כי גאה גאה[41,42] כו' ועמ"ש בת"א [בתורה אור] פ' בשלח סד"ה אשירה להוי'. וגבי מגלת אסתר סד"ה לבסומי בפוריא[43] גבי כי יד על כס י"ה כו' ע"ש.

And [it is] as in the matter of "For He is exalted, exalted," etc. And see what is written in Torah Ohr, Parshas Beshalach, at the end of the discourse beginning "I will sing to Havayah"; and on Megillas Esther, at the end of the discourse beginning "To become intoxicated on Purim," on "For a hand is on the throne of Yah," etc. See there.

> The doubled "For He is exalted, exalted" (Exodus 15:1) is cited for this level above even the exalted. In Torah Ohr, Megillas Esther, the Alter Rebbe reads "a hand is on the throne of Yah" (Exodus 17:16) as the uplifted hand, a hand above both the throne and the Name Yah: the soul's rising beyond every limit in the higher teshuvah (Torah Ohr, Megillat Esther 8:25-27).

ובזה יתורץ דלכאורה עדיין אין התירוץ מספיק מ"ש התוספות בכתובות שם אבל במעשה צדיקים בחד מעשה כמו בית המקדש כתב תרתי ידים עכ"ל [עד כאן לשונו].

And with this [the following] will be resolved: for seemingly the answer is still not sufficient, [namely] what Tosafos wrote in Kesubos there: "But in the work of the righteous, in one work, such as the Holy Temple, it writes two hands"; end of quote.

> This understanding also answers a difficulty in Tosafos' answer quoted earlier, that for the Temple, a single work, Scripture mentions two hands. On its own that answer seems not to be enough, as the next parts show.

דיש להקשות ע"ז דהא מבואר ברבות (נשא פי"ב דרמ"ט ע"ג [עמוד ג']) ע"פ ביום כלות משה להקים[44] את המשכן.

For one can raise a difficulty against this: it is explained in the Midrash Rabbah (Nasso, chapter 12, folio 249, column c) on [the verse] "On the day that Moshe finished setting up the Mishkan":

> The difficulty comes from the Midrash Rabbah on the verse about the day Moshe finished setting up the Mishkan (Numbers 7:1). The Midrash compares the Mishkan to the whole world.

את המשכן שהוא שקול כנגד העולם[45] כו' כיצד כתיב בראשית ברא אלקים את השמים[46] כו'

"the Mishkan," that it is equivalent to the world, etc. How so? It is written, "In the beginning G-d created the heavens," etc.,

> The Midrash teaches that the Mishkan is equivalent to the entire world. It compares the creation of the heavens in Genesis with the making of the Mishkan.

וכתיב נוטה שמים כיריעה[47] (תהלים ק"ד) ובמשכן כתיב ועשית יריעות עזים לאהל[48] כו' ע"ש באריכות.

and it is written, "Who stretches out the heavens like a curtain" (Psalms 104); and of the Mishkan it is written, "And you shall make curtains of goats' hair for a tent," etc. See there at length.

> The heavens are described as a curtain stretched out (Psalms 104:2), and the Mishkan had curtains of goats' hair for its tent (Exodus 26:7). The Midrash goes on at length, matching each part of the Mishkan to a part of creation.

וכיון שכן שיריעות המשכן הם כמו בחי' שמים ושאר הדברים שבמשכן הם כמו הדברים שיש בארץ ע"ש במדרש.

And since this is so, that the curtains of the Mishkan are like the level of heaven, and the other things in the Mishkan are like the things that are on earth (see there in the Midrash),

> So the Mishkan's curtains are its "heaven," and its other furnishings correspond to the things on earth. The Mishkan is a small copy of the whole world.

וא"כ אע"פ [אף על פי] שכתב במשכן תרתי ידים אין זה תרתי ידים בדבר אחד כ"א תרתי ידים שבעולם מאחר שבמשכן יש ג"כ שמים ובחי' ארץ.

then, even though of the Mishkan it writes two hands, this is not two hands in one thing, but rather the two hands that are in the world, since in the Mishkan there is also heaven and the level of earth.

> If so, the two hands mentioned for the Mishkan are not two hands in one work. They are simply the two hands of creation again, since the Mishkan too has a heaven and an earth.

א"כ תרתי ידיך דכתיב גבי מקדש היינו ימין לבחי' שמים שהם יריעות המשכן ובחי' שמאל לבחי' ארץ שבמשכן.[49, 50]

If so, the two hands of "Your hands," written of the Sanctuary, are the right [hand] for the level of heaven, which is the curtains of the Mishkan, and the level of the left [hand] for the level of earth that is in the Mishkan.

> The right hand would then have made the Mishkan's curtains, its heaven, and the left hand its earthly parts. Tosafos' answer, that the Temple involved two hands in one work, therefore seems not to hold.

6 ובמה גדולים מעשה צדיקים ממעשה שמים וארץ. אעכצ"ל [אלא על כרחך צריך לומר] עיקר הפירוש דבמקדש נתחברו ממש ב' בחי' הידים כביכול והיו לאחדים

So in what way are the works of the righteous greater than the work of heaven and earth? Rather, perforce we must say that the main explanation is that in the Sanctuary the two levels of the hands, as it were, were truly joined and became one;

> If the Mishkan's two hands are only the two hands of creation, what makes the works of the righteous greater? The Alter Rebbe answers that the main point is that in the Sanctuary the two hands were truly joined and became one.

והיינו המשכת והתגלות אור הסוכ"ע שנק' ימין בבחי' ממכ"ע [ממלא כל עלמין] הנק' שמאל כמ"ש אתה גבור לעולם[51] אד'.

that is, the drawing down and revelation of the light that encompasses all worlds (sovev kol almin), which is called "right," into the level of the light that fills all worlds (memalei kol almin), which is called "left," as it is said, "You are mighty forever, Ado-nai."

> The joining means drawing the encompassing light, called "right," down into the light that fills the worlds, called "left." The prayer "You are mighty (gibor) forever, Ado-nai" connects the Name Ado-nai with might, Gevurah, the left side.

7 וכתיב כבוד מלכותך יאמרו[52] וגבורתך ידברו שלהיות בחי' מלכותו שהוא ממכ"ע [ממלא כל עלמין] זהו ע"י גבורות וצמצומים כו'

And it is written, "They shall speak of the glory of Your kingship and tell of Your might": for the level of His kingship (Malchus), which is the light that fills all worlds (memalei kol almin), to come about is through gevuros (restraints) and contractions (tzimtzumim), etc.

> The verse "They shall speak of the glory of Your kingship and tell of Your might" (Psalms 145:11) links kingship with might. G-d's kingship, the light that fills the worlds, comes about through gevuros, restraints and contractions that measure out the light to each world.

אבל ע"י מעשה צדיקים ממשיכים גילוי שם הוי' ממש בשם אד' כמ"ש והוי' בהיכל קדשו[53] היכל גימטריא אדנ"י[54] כו' ולכן במקדש היו אומרים את השם ככתבו[55] משא"כ במדינה בכינויו.[56]

But through the work of the righteous they draw down the revelation of the very Name Havayah into the Name Ado-nai, as it is written, "And Havayah is in His holy Temple (heichal)": heichal has the numerical value of Ado-nai, etc. Therefore in the Sanctuary they would pronounce the Name as it is written, whereas in the provinces [they said it] by its substitute name.

> The work of the righteous draws the Name Havayah, the infinite, into the Name Ado-nai, His kingship. "Havayah is in His holy Temple" (Habakkuk 2:20) alludes to this, for heichal, "Temple," equals Ado-nai in numerical value (65); that is why in the Temple the Name was pronounced as written, while elsewhere only its substitute was said.

והתחברות זו של ב' ידיו כביכול זהו ע"י בחי' יד הרמה כו' שבחי' זו הוא המשכת הגלוי בפנימית

And this joining of His two hands, as it were, is through the level of the uplifted hand, etc.; for this level is the drawing down of the revelation in the inner dimension (pnimiyus).

> This union of the two hands comes from the uplifted hand, the level above both. It draws the revelation in an inward way, so that the light is absorbed within and does not only surround.

(ועיין עוד מענין תביאמו[57] כו' מכון לשבתך[58, 59] כו' פ"ה דכתובות ס"ב ב'[60] פ"ח [פרק ח'] דב"ב [דבבא בתרא] קי"ט ב'.[61] באבות ס"פ שנו חכמים.[62] ירושלמי פ"ד דברכות על משנה יכוין את לבו כנגד בית קדה"ק [קודש הקדשים].[63] רבות תצוה פל"ח[64] קל"ד ב'.

(And see further on the matter of "You will bring them," etc., "the foundation for Your dwelling," etc., in Kesubos, chapter 5, folio 62b; Bava Basra, chapter 8, folio 119b; in Avos, at the end of the chapter "The Sages taught"; the Jerusalem Talmud, Berachos, chapter 4, on the Mishnah "He should direct his heart toward the Holy of Holies"; the Midrash Rabbah, Tetzaveh, chapter 38, folio 134b;

> This parenthesis lists further sources on "You will bring them and plant them... the foundation for Your dwelling" (Exodus 15:17). They include the Talmud in Kesubos and Bava Basra, the end of Avos, the Jerusalem Talmud on facing the Holy of Holies in prayer, and the Midrash on Tetzaveh.

במדבר פ"ד[65] דר"ז ב' נשא פ"ב[66] דרמ"ט ג'. בשה"ש [בשיר השירים] רבה כ"ה א' ס"פ כמגדל דויד.[67, 68] ובפתיחתא דאיכה[69] ד"ה רבי יצחק פתח תחת אשר לא עבדת.[70] ובשה"ש [ובשיר השירים] רבה ס"פ עמודיו עשה כסף[71] דכ"ב ב'.

Bamidbar, chapter 4, folio 217b; Nasso, chapter 12, folio 249c; in Shir HaShirim Rabbah, folio 25a, at the end of [the passage on] "Like the tower of David"; and in the Pesichta of Eichah, the passage beginning "Rabbi Yitzchak opened: 'Because you did not serve'"; and in Shir HaShirim Rabbah, at the end of [the passage on] "He made its pillars of silver," folio 22b;

> The list continues with Midrashim on Bamidbar and Nasso, Shir HaShirim Rabbah and the opening of Eichah Rabbah. Several of them teach that the Sanctuary below is aligned with a Sanctuary above, reading machon, "foundation," as mechuvan, "aligned."

זח"א [זהר חלק א] וישב קפ"ג סע"א [סוף עמוד א].[72] פ' פנחס דרכ"א[73] א'. ומענין ג' ידות פ' עקב דף ער"ב סע"ב [סוף עמוד ב] ובפי' הרמ"ז [הרב משה זכות] שם[74] ועמ"ש ע"פ שאו ידיכם קדש בד"ה צאינה וראינה):[75, 76, 77, 78]

the Zohar, Part I, Vayeshev, folio 183, end of side a; Parshas Pinchas, folio 221a. And on the matter of the three hands: Parshas Eikev, folio 272, end of side b, and in the Ramaz's commentary there. And see what is written on [the verse] "Lift up your hands [in] holiness," in the discourse beginning "Go out and gaze.")

> Last come passages in the Zohar and, on the three hands, the Zohar on Parshas Eikev with the Ramaz's commentary. The Alter Rebbe also refers to his discourse "Go out and gaze," on "Lift up your hands in holiness" (Psalms 134:2).

8 קיצור. ענין מקדש אדנ"י[79] פי' האריז"ל [האר"י זכרונו לברכה] שהוא ענין עשית הכלי לקבל גילוי אור א"ס והיינו ע"י ידיך.

Summary. The matter of "the Sanctuary, Ado-nai": the Arizal, of blessed memory, explains that it is the matter of making the vessel to receive the revelation of the Infinite Light (Or Ein Sof); and this is through "Your hands."

> The summary restates the first section and credits the teaching to the Arizal (Rabbi Yitzchak Luria, the master of the Kabbalah): "the Sanctuary, Ado-nai" is the making of a vessel that can receive the revelation of the Infinite Light, and that vessel is made through G-d's "hands."

ובגמרא מבואר ג"כ שבמעשה המקדש נתחברו ב' ידים כביכול שהם סוכ"ע וממכ"ע [וממלא כל עלמין] והתחברות חו"ג [חסד וגבורה] זהו ע"י קו האמצעי דעת תפארת כו' וזהו ענין ג' ידות יד הגדולה[80] יד החזקה[81] יד הרמה:

And in the Gemara it is also explained that in the making of the Sanctuary two hands, as it were, were joined, which are the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin). And the joining of Chesed (kindness) and Gevurah (restraint) is through the middle line, Daas (knowledge) [and] Tiferes (beauty), etc. And this is the matter of the three hands: the great hand, the strong hand, the uplifted hand.

> The Talmud adds that in the Sanctuary the two hands, sovev and memalei, were joined. Their joining, Chesed with Gevurah, comes through the middle line of Daas and Tiferes, and so there are three hands: the great, the strong and the uplifted.

SECTION 2 • ¶9–21

Three hands, three Levites, and Levi as joining

9 ב והנה ג' ידות הם ג' בחי' צמצום והתפשטות והמשכה (כי הנה צמצום והתפשטות והמשכה הם ג' בחי' יו"ד ה"א וא"ו דשם הוי'

2. Now, the three hands are three levels: contraction (tzimtzum), expansion and drawing down. (For contraction, expansion and drawing down are the three levels of the yud, hei and vav of the Name Havayah;

> Section 2 begins by identifying the three hands with three stages of the divine flow: contraction (tzimtzum), expansion and drawing down. These are the first three letters of the Name Havayah, yud, hei and vav, in that order.

ולכן הם המכוננים מקדש ה' שהוא ה' אחרונה דשם הוי' וזהו ג"כ ענין ג' פעמים קדוש עד שנמשך להיות מלא כל הארץ כבודו כמ"ש בד"ה רני ושמחי.[82,83] ובביאור ע"פ ונקדשתי.

therefore they are what establish the Sanctuary of G-d, which is the final hei of the Name Havayah. And this is also the matter of the three times "holy," until it is drawn down to be "the whole earth is full of His glory," as is written in the discourse beginning "Sing and rejoice," and in the explanation on [the verse] "And I shall be sanctified."

> These three stages lead down to the final hei of the Name, Malchus, the level that receives, and so they "establish" the Sanctuary, which is that final hei. The angels' threefold "holy" likewise describes a descent in three stages until "the whole earth is full of His glory" (Isaiah 6:3); in Torah Ohr, Miketz ("Sing and rejoice"), the Alter Rebbe explains the three "holy"s as the first three letters of Havayah, descending from cause to cause down to the final hei, speech, the source of all the worlds.

אך שייכות ג' בחי' הנ"ל לענין ג' ידות י"ל [יש לומר] ע"פ מ"ש הרמ"ז [הרב משה זכות] פ' עקב שם דפי' יד היינו ד' אותיות שם הוי' והמלוי דשם הוי' שהוא יוד אותיות ויש ג' מילואים ע"ב [שם ע"ב] ס"ג [שם ס"ג] מ"ה [שם מ"ה] הן ג' ידות

But the connection of the three levels mentioned above to the matter of the three hands may be explained according to what the Ramaz writes on Parshas Eikev there: that yad ("hand") means the four letters of the Name Havayah and the filling of the Name Havayah, which is ten letters; and there are three fillings, [the Names] Av (72), Sag (63) [and] Mah (45); these are the three hands.

> The Ramaz explains why these levels are called "hands." Yad, "hand," has the numerical value 14: the four letters of Havayah plus the ten letters of the Name when each letter is spelled out ("filled"). There are three ways of spelling it out, with the values 72 (Av), 63 (Sag) and 45 (Mah), and so there are three hands.

וידוע דשם ע"ב [שם ע"ב] בחכמה שהוא יו"ד דשם ושם ס"ג [שם ס"ג] בבינה שהוא ה' ראשונה דשם ושם מ"ה [שם מ"ה] בז"א שהוא וא"ו כו') והן הן מדרגות ג' לוים נושאי המשכן גרשון וקהת ומררי.

And it is known that the Name Av is in Chochmah (wisdom), which is the yud of the Name; the Name Sag in Binah (understanding), which is the first hei of the Name; and the Name Mah in Z'eir Anpin (the emotive attributes), which is the vav, etc.) And these are the very levels of the three Levites who carried the Mishkan: Gershon, Kehas and Merari.

> These three fillings correspond to Chochmah, Binah and Z'eir Anpin, the yud, the first hei and the vav of the Name, and to the three Levite families who carried the Mishkan: Gershon, Kehas and Merari.

ולכן כאשר ילדה לאה את לוי אמרה הפעם ילוה אישי[84] אלי[85] כי ילדתי לו שלשה בנים

Therefore, when Leah bore Levi, she said, "This time my husband will be joined to me, for I have borne him three sons"

> That is why Leah, when Levi was born, spoke of three sons: "This time my husband will be joined to me, for I have borne him three sons" (Genesis 29:34). Her three sons allude to these three levels.

(ועמ"ש מזה בפ' ויחי ע"פ יהודה אתה[86,87] ובפ' ויצא בד"ה וללבן שתי בנות)[88,89] כי לאה היא אם הבנים[90] שהן ו"ק [ו' קצוות] דאצי' ראובן חסד כו'

(and see what is written about this in Parshas Vayechi, on [the verse] "Yehudah, you," and in Parshas Vayetzei, in the discourse beginning "And Lavan had two daughters"); for Leah is the mother of the sons, who are the six extremities (vav ketzavos) of Atzilus: Reuven is Chesed (kindness), etc.;

> Leah is "the mother of the sons" (Psalms 113:9): the six emotive Sefiros of Atzilus, the vav ketzavos, are her "sons," Reuven being Chesed, and so on. The Alter Rebbe refers to two discourses in Torah Ohr, on Vayechi and on Vayetzei; in the second ("And Lavan had two daughters"), Leah is rooted in the hidden world of thought, which is higher than speech, Rachel.

ולאה היא בחי' מחשבה[91] חיצוניות בינה[92] שהיא אם ומקור לששה מדות שכולם מתפשטים ונולדים ע"י המחשבה ועמ"ש בד"ה אלה פקודי המשכן[93, 94] בענין פי' מי ברא אלה.[95, 96, 97]

and Leah is the level of thought, the outer dimension (chitzoniyus) of Binah, which is the mother and source of the six emotive attributes (middos), all of which spread forth and are born through thought. And see what is written in the discourse beginning "These are the accounts of the Mishkan," on the meaning of "Who created these."

> Leah is the level of thought, the outer dimension of Binah, which is the source of the six emotive attributes. Emotions are born from thought, as a person's feelings arise from what he contemplates.

10 וזהו שם הגדולה לאה[98, 99] פי' שם[100] ה' גדולה כו' ועיין ברבות ויצא פ"ע,[101]

And this is [the meaning of] "the name of the elder (hagedolah) was Leah": that is, the name of the great hei (hei gedolah), etc. And see the Midrash Rabbah, Vayetzei, chapter 70.

> Leah is called "the elder" (hagedolah, literally "the great one"); the Alter Rebbe reads ha-gedolah as hei gedolah, "the great hei," the upper hei of the Name, which is Binah, as the Zohar (1:153b) does. The Midrash (Bereishis Rabbah 70) calls Leah "great in her gifts," and Or HaTorah explains: she receives from G-d's greatness, and so is called the great hei.

ופי' ילוה אישי אלי הענין כי הנה עיקר התהוות כל העולמות אבי"ע [אצילות בריאה יצירה עשיה] השורש הוא מבחי' מחשבה דהיינו מה שעלה במחשבה לפניו ית' אין מלך בלא עם[102]

And the meaning of "my husband will be joined to me": the matter is that the root of the essential coming into being of all the worlds, Atzilus, Beriah, Yetzirah and Asiyah, is from the level of thought, that is, what arose in thought before Him, may He be blessed, [that] "there is no king without a people,"

> He now explains what Leah meant by "my husband will be joined to me." All four worlds have their root in thought, in the divine intention, as it were, expressed in the saying "There is no king without a people" (which the Kehot note traces to Rabbeinu Bachya and Pirkei DeRabbi Eliezer): kingship needs subjects, so the thought of reigning is the root of all creation.

וכמאמר אנא אמלוך[103, 104] מן מחשבה. אי הזאת נשתלשלו ונבראו כל העולמות עם כל פרטי התחלקות אבי"ע [אצילות בריאה יצירה עשיה].

as in the saying, "I shall reign." From this one thought all the worlds descended in a chain (hishtalshelus) and were created, with all the details of the division of Atzilus, Beriah, Yetzirah and Asiyah.

> The Kabbalistic phrase "I shall reign" names this first thought. From it the whole chain of worlds descended and was created, with all the divisions of Atzilus, Beriah, Yetzirah and Asiyah.

אך באמת מה שיהיה לו רצון אנא אמלוך זהו ג"כ רק כמ"ש ה' מלך גאות לבש[105]

But in truth, that He should have a will, "I shall reign," is also only as it is written, "Havayah reigns; He is clothed in majesty":

> Yet even this will to reign is not G-d's own essence. As the verse says, "Havayah reigns; He is clothed in majesty" (Psalms 93:1): His kingship is like a garment He puts on.

שאינו כמו מלך בשר ודם דשייך רצון באמת כו' משא"כ למעלה הוא רק בחי' לבוש וכמש"ל [וכמה שכתוב לעיל].

that is, it is not like a king of flesh and blood, to whom will truly applies, etc.; whereas Above it is only the level of a garment, as was explained above.

> That is, a human king truly wants to rule, but for G-d the will to reign is only a garment, outside His essence. That is why Leah asked that G-d Himself be joined to this thought, as the next paragraph explains.

11 ולכן בכדי שיהיה המשכת רצון עליון ב"ה בבחי' מחשבה זו ע"ז אמרה וביקשה לאה הפעם ילוה אישי אלי[106] להיות התחברות ממש א"ס ב"ה במחשבה זו

Therefore, in order that there be a drawing down of the supernal will, blessed be He, into this level of thought, Leah said and asked for this: "This time my husband will be joined to me," that there be a real joining of the Infinite One (Ein Sof), blessed be He, with this thought.

> Leah asked that the supernal will be drawn into this thought, so that the Infinite Himself, not only His "garment," would be joined to it. That is the meaning of "This time my husband will be joined to me."

והיינו ילוה אישי ע"ד ביום ההוא תקראי אישי[107]

And this is "my husband (ishi) will be joined," along the lines of "On that day you will call [Me] 'my husband' (ishi)."

> "My husband" (ishi) recalls Hosea's prophecy that one day Israel will call G-d "my husband" rather than "my master" (Hosea 2:18), a bond of closeness.

ועמ"ש מזה סד"ה ואשה כי תדור גם כי יעקב הוא בריח התיכון[108] מבריח מן הקצה אל הקצה[109] שהוא התחברות והמשכת אור א"ס ב"ה בעולמות. (ועמ"ש מזה בפ' צו)[110]

And see what is written about this at the end of the discourse beginning "And if a woman vows"; also, that Yaakov is "the middle bar" that "runs from end to end," which is the joining and drawing down of the Infinite Light (Or Ein Sof), blessed be He, into the worlds. (And see what is written about this in Parshas Tzav.)

> The Alter Rebbe refers to his discourse on "And if a woman vows," and to Yaakov as the middle bar of the Mishkan, which ran through all the boards from end to end (Exodus 26:28; the Zohar 3:186a, per the Kehot note): Yaakov is the joining and drawing down of the Infinite Light through all the worlds. In Likkutei Torah, Tzav, Yaakov the middle bar is the groom who draws the light from the highest of all levels into Rachel, the bride, the drawing of sovev into memalei (Likkutei Torah, Tzav 3:1).

והיינו הפעם דוקא ע"י בחי' לוי

And this is [the meaning of] "this time": specifically through the level of Levi.

> The words "this time" point specifically to Levi: the joining comes about through him. The Midrash on Leah's naming of Levi makes this explicit.

וכמ"ש ברבות ויצא פע"א[111] ע"פ על כן קראה שמו לוי לוי זה עתיד ללות את הבנים לאביהם שבשמים[112] ועיין מזה בזח"ב [בזהר חלק ב'] שמות י"ט[113] א' משפטים ק"ד[114] א'.

As is written in the Midrash Rabbah, Vayetzei, chapter 71, on [the verse] "Therefore she called his name Levi": "Levi: this one is destined to accompany (lalvos) the children to their Father in heaven." And see about this in the Zohar, Part II, Shemos, folio 19a; Mishpatim, folio 104a.

> The Midrash reads the name Levi as from lalvos, "to accompany": Levi will accompany Israel to their Father in heaven, joining them to G-d (Bereishis Rabbah 71:4). The Zohar in Shemos (2:19a), as Or HaTorah quotes it, ties the name to the Levites' song: the listener is joined (nilveh) and his soul cleaves above.

ולפ"ז [ולפי זה] שורש בחי' לוי הוא הדעת שהוא המחבר חו"ב [חכמה ובינה] וכן תפארת המחבר חו"ג [חסד וגבורה],

According to this, the root of the level of Levi is Daas (knowledge), which is what joins Chochmah (wisdom) and Binah (understanding), and likewise Tiferes (beauty), which joins Chesed (kindness) and Gevurah (restraint).

> So the root of Levi is Daas, which joins Chochmah and Binah, and likewise Tiferes, which joins Chesed and Gevurah.

וכן יש פי' בפרדס בעה"כ [בערכי הכינויים] ערך לוי ע"פ מאמר הזח"ג [הזהר חלק ג] פי' שלח (דקע"ד[115] א') ובפי' שמות (די"א סע"ב [סוף עמוד ב]) בפי' וילך איש מבית לוי[116] אתר דחכמה עילאה וההוא נהר מתחברן כחדא ולא מתפרשין לעלמין[117, 118] כו' ההי"ד לויתן זה[119] יצר ת כו' ע"ש.

And so there is an explanation in the Pardes, in Erchei HaKinuyim, under the entry "Levi," based on the statement of the Zohar, Part III, Parshas Shelach (folio 174a), and in Parshas Shemos (folio 11, end of side b), explaining "And a man of the house of Levi went": "the place of supernal Chochmah and that river are joined together as one and never part," etc.; as it is written, "This Leviathan You formed," etc. See there.

> The Pardes of Rabbi Moshe Cordovero, in its lexicon of Kabbalistic terms (Erchei HaKinuyim), explains "Levi" the same way from the Zohar, which reads "a man of the house of Levi" (Exodus 2:1) as supernal Chochmah joined with "the river," Binah, so that they never part. The Zohar ties this to Leviathan (Psalms 104:26), whose name also speaks of joining.

ובמק"מ [ובמקדש מלך] בפי' שמות שם בשם הרח"ו [הרבי חיים ויטאל] שמלווה תמיד כו'.

And in the Mikdash Melech on Parshas Shemos there, in the name of Rabbi Chaim Vital: that it accompanies constantly, etc.

> The Mikdash Melech, a commentary on the Zohar, quotes Rabbi Chaim Vital, the Arizal's disciple, that this union accompanies constantly.

12 וכמ"ש בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פ"ו שזיווג חו"ב [חכמה ובינה] הוא תדירי ואינו נפסק לעולם כי אם יתבטל רגע א' יתבטלו כל העולמות

And as is written in Pri Etz Chaim, Shaar Kerias Shema, chapter 6: that the union of Chochmah (wisdom) and Binah (understanding) is constant and never ceases, for if it were to cease for one moment, all the worlds would cease [to exist].

> Pri Etz Chaim, the Arizal's teachings on prayer as Rabbi Chaim Vital recorded them, says that the union of Chochmah and Binah never stops, for if it stopped for a moment all the worlds would cease. This is Levi's "joining that never parts."

כי הנה ההשתלשלות וההתהוות מאין ליש צ"ל תמיד כמ"ש בספ"ב [בספר של בינונים] ח"ב [חלק ב'] ולא מאין ליש גשמי בלבד אלא אפילו רוחניים

For the chain of descending worlds (hishtalshelus) and the coming into being from nothing to something must be constant, as is written in Sefer Shel Beinonim, Part II; and not only from nothing to physical something, but even [to] spiritual [things].

> Creation from nothing must take place constantly, as the second part of Tanya explains: the world exists only because G-d constantly renews it, and this holds not only for physical beings but for spiritual ones too.

וזהו ענין יחוד חו"ב [חכמה ובינה] כי החכמה מאין תמצא[120] וחכמה כח מ"ה [מה] ביטול

And this is the matter of the union of Chochmah and Binah: for "Chochmah is found from nothing (ayin)," and Chochmah is koach mah ("the power of 'what'"), self-nullification (bittul).

> This continuous creation is the union of Chochmah and Binah. Chochmah is "nothing" (ayin): it is called koach mah, "the power of 'what,'" the self-nullification (bittul) of one who regards himself as nothing.

ולכן אין אור א"ס שורה אלא בחכמה ועמ"ש מזה בפ' ואתחנן בד"ה ואהבת את

Therefore the Infinite Light (Or Ein Sof) rests only in Chochmah. (And see what is written about this in Parshas Va'eschanan, in the discourse beginning "And you shall love.")

> Because Chochmah is self-nullified, the Infinite Light rests in it alone. The Alter Rebbe refers to his discourse on "And you shall love" in Parshas Va'eschanan.

ואפילו בבינה אינו שורה אור א"ס אלא ע"י ההתלבשות בחכמה וחכמה מתלבשת בבינה והיינו כי בינה נק' יש ויחוד חו"ב [חכמה ובינה] היינו ההמשכה מאין ליש כו'.

And even in Binah the Infinite Light rests only through being enclothed in Chochmah, and Chochmah is enclothed in Binah. That is, Binah is called "something" (yesh), and the union of Chochmah and Binah is the drawing down from nothing to something, etc.

> Even in Binah the Infinite Light rests only as it is clothed in Chochmah. Binah is called "something" (yesh) because it develops an idea into a grasped, defined form, so the union of Chochmah and Binah is the flow from nothing into something, the root of all creation.

13 וצ"ל המשכה זו תדיר ממש, ויחוד זה היינו ע"י חו"ב [חכמה ובינה] כי היש דבינה נכלל ובטל באין דחכמה

And this drawing down must be truly constant. And this union is through Chochmah (wisdom) and Binah (understanding): for the "something" of Binah is included and nullified in the "nothing" of Chochmah.

> This flow must never stop. It takes place through the union of Chochmah and Binah: Binah, the "something," is absorbed and nullified in Chochmah, the "nothing."

ושם אין היש נפרד ח"ו [חס ושלום] אלא שעי"ז הוא מקור להשפעה מאין ליש ממש וכמ"ש ונהר יוצא מעדן כו' ומשם יפרד[121] כו'

And there the "something" is not separate, G-d forbid; but through this it is a source for the flow from nothing to actual something, as it is written, "And a river goes out from Eden," etc., "and from there it divides," etc.

> There Binah is not a separate thing; rather, united with Chochmah, it becomes the source of the flow from nothing into actual something. The verse "A river goes out from Eden… and from there it divides" (Genesis 2:10) describes this: Eden is Chochmah, the river is Binah, and from it the flow branches out.

ולכן יחוד חו"ב [חכמה ובינה] נק' בית לוי ילוה אישי אלי דלא מתפרשין לעלמין, משא"כ יחוד תפארת ומלכות שמתחברים לזמנים

Therefore the union of Chochmah and Binah is called "the house of Levi," "my husband will be joined to me," for "they never part"; which is not so with the union of Tiferes (beauty) and Malchus (sovereignty), which are joined [only] at times.

> That is why this union is called "the house of Levi," the joining that never parts. The union of Tiferes and Malchus, by contrast, happens only at certain times.

והוא עד"מ המחשבה היא נובעת בתמידות מהשכל וזהו בחי' ונהר יוצא מעדן שיוצא ונמשך תדיר משא"כ ההמשכה בדבור הוא לזמנים עת לחשות ועת לדבר[122] (ועמ"ש מזה בביאור ע"פ עד הגל הזה)[123]

And it is, by way of analogy, [like this]: thought flows constantly from the intellect, and this is the level of "And a river goes out from Eden," which goes out and flows constantly; whereas the drawing down into speech is at times: "a time to be silent and a time to speak" (and see what is written about this in the explanation on [the verse] "This mound is witness").

> By analogy, thought flows from the intellect without pause, like the river from Eden, while speech comes only at times: "a time to be silent and a time to speak" (Ecclesiastes 3:7).

אך מ"ש הפעם ילוה.[124] מלבד שי"ל [שיש לומר] הפעם ע"י לוי דייקא וכדפי' בפרדס ערך לוי שהוא בחי' הדעת המחבר ומזווג חו"ב [חכמה ובינה].

But as for what is written, "This time [he] will be joined": besides that "this time" may be explained [as] specifically through Levi, as the Pardes explains under the entry "Levi," that he is the level of Daas (knowledge), which joins and unites Chochmah and Binah,

> Why then did Leah say "this time," if this joining is constant? One answer is that "this time" points specifically to Levi, who according to the Pardes is Daas, the power that joins Chochmah and Binah.

עוד זאת כי עם היות יחוד חו"ב [חכמה ובינה] הוא תדירי אך להיות יחוד פנימי דחו"ב [דחכמה ובינה] אינו תדיר כ"א לזה צריך העלאת מ"ן [מיין נוקבין] כמ"ש בפע"ח [בפרי עץ חיים] שם ופי"א [ופרק י"א]

there is this further [point]: although the union of Chochmah and Binah is constant, the inner union of Chochmah and Binah is not constant; rather, for this there is need of an elevation of mayin nukvin (feminine waters), as is written in Pri Etz Chaim there and in chapter 11.

> Another answer: the outer union of Chochmah and Binah is constant, but their inner union is not. It requires an "elevation of mayin nukvin" (literally "feminine waters"), an arousal that rises from below, as the Arizal explains in Pri Etz Chaim.

וז"ש [וזהו שכתוב] ויניחהו בג"ע [בגן עדן] לעבדה ולשמרה[125] בשני ההין להמשיך האור בשני ההין דשם

And this is [the meaning of] what is written, "And He placed him in the Garden of Eden to work it and to guard it," with two letters hei: to draw down the light into the two letters hei of the Name.

> Adam was placed in the Garden "to work it and to guard it," two words that end in the letter hei, a hint that through service one draws light into the two letters hei of the Name.

ואף שבלא"ה [שבלאו הכי] ונהר יוצא כו' תמיד דלא פסיק מימוי לעלמין זהו רק כפי הקצוב להחיות העולמות אבל צ"ל לעבדה להמשיך תוספת ורבוי אור כו' וזהו הפעם ילוה כו',

And although even without this "a river goes out," etc., constantly, "whose waters never cease," this is only according to the measure allotted to give life to the worlds; but there must be "to work it," to draw down an addition and increase of light, etc. And this is "This time [he] will be joined," etc.;

> The constant flow of "the river" is only the measured amount needed to keep the worlds alive. Human service, "to work it," draws down additional light, and that is what Leah meant by "this time."

וזהו מה שנתבאר לעיל בפי' ילוה אישי שיהיה המשכת רצון העליון ב"ה בבחי' מחשבה זו כו' וזהו ענין פסוק ראשון דק"ש [דקריאת שמע] למס"נ [למסירות נפש] באחד שעי"ז דייקא ממשיכים יחוד פנימי דחו"ב [דחכמה ובינה].

and this is what was explained above on the meaning of "my husband will be joined": that there be a drawing down of the supernal will, blessed be He, into this level of thought, etc. And this is the matter of the first verse of the Shema, to give over one's soul (mesirus nefesh) in [the word] "One," for specifically through this the inner union of Chochmah and Binah is drawn down.

> This is the drawing of the supernal will into thought explained earlier. It comes about through the first verse of the Shema, when a person is ready to give up his life in saying "One" (Echad); that readiness brings about the inner union of Chochmah and Binah.

14 וזהו ג"כ עבודת הלוי וכמ"ש ועבד הלוי הוא.[126] הוא היינו בינה והיינו שמחבר ומייחד חו"ב [חכמה ובינה].

And this is also the service of the Levite, as it is written, "And the Levite, he (hu) shall perform the service." "He" (hu) is Binah (understanding); that is, he joins and unites Chochmah (wisdom) and Binah.

> The Levite's service is this same joining. In the verse "And the Levite, he shall perform the service" (Numbers 18:23), the word "he" (hu) is read as Binah, and the Levite joins Chochmah and Binah.

וענין זה הוא כמ"ש בזהר דלוי מענין לויתן.

And this matter is as is written in the Zohar, that Levi is related to Leviathan.

> The Zohar relates the name Levi to Leviathan, the great creature of the sea.

ופי' לויתן זה יצרת לשחק בו[127] הנה מבואר בסדור בדרוש ברכת הזימון וגם הנה השחוק והתענוג נמשך מביטול היש (וכמ"ש במ"א בפ' פנחס ע"פ צו את בני ישראל)[128]

And the meaning of "This Leviathan You formed to play with" is explained in the Siddur, in the discourse on the blessing of the zimun; and also, laughter and delight (taanug) are drawn from the nullification of the "something" (bittul hayesh) (as is written elsewhere, in Parshas Pinchas, on [the verse] "Command the children of Israel");

> The Alter Rebbe's discourse on the zimun blessing in his Siddur explains "This Leviathan You formed to play with" (Psalms 104:26): G-d's "play" and delight come from the nullification of the "something," when created existence sets itself aside before Him, as the discourse in Parshas Pinchas on "Command the children of Israel" develops.

ומה שנק' ביטול היש לויתן היינו כנ"ל דלוי ולויתן לשון חיבור והתאחדות היש עם האין שזהו ענין יחוד חו"ב [חכמה ובינה].

and the reason the nullification of the "something" is called Leviathan is, as mentioned above, that Levi and Leviathan are an expression of the joining and uniting of the "something" with the "nothing," which is the matter of the union of Chochmah and Binah.

> The nullification of the "something" is called Leviathan because both Levi and Leviathan mean joining: the "something" united with the "nothing." That is the union of Chochmah and Binah.

וכמ"כ [וכמו כן] מלמטה למעלה היינו שהיש בטל באין וזהו בחי' לויתן ונוני ימא

And likewise from below upward: that is, that the "something" is nullified in the "nothing"; and this is the level of Leviathan and "the fish of the sea."

> The same joining works from below upward, when the created "something" nullifies itself in the divine "nothing." This is the level of Leviathan and the fish of the sea.

וכמ"ש במ"א בפ' בשלח ע"פ אז ישיר משה.[129] בענין ההפרש שבין יבשה לים שהברואים שבים אינם נראים לחוץ כו' והיינו בחי' היש הבטל ממש באין משא"כ הברואים שביבשה היש הוא דבר נפרד כו' וע"ש שזהו ממש בחי' לוים והיינו כי לוי הוא בחי' לויתן.

As is written elsewhere, in Parshas Beshalach, on [the verse] "Then Moshe sang," on the matter of the difference between dry land and sea: that the creatures in the sea are not visible outside, etc., which is the level of the "something" truly nullified in the "nothing"; whereas with the creatures on dry land, the "something" is a separate thing, etc. And see there, that this is precisely the level of the Levites; that is, because Levi is the level of Leviathan.

> The discourse on "Then Moshe sang" explains that sea creatures live hidden within their element and are not seen outside it, like a "something" wholly absorbed in the "nothing," while land creatures stand out as separate beings; and it shows that this is the level of the Levites, for Levi is Leviathan.

15 וזהו ג"כ בחי' משה שנאמר בו ונחנו מה והיינו כי מן המים משיתיהו[130] וע"ז נאמר וילך איש מבית לוי[131] כו' ותהר ותלד[132] כו' פי' איש מבית לוי זהו כענין הפעם ילוה אישי,[133]

And this is also the level of Moshe, of whom it is said, "And what are we"; that is, because "I drew him out of the water." And of this it is said, "And a man of the house of Levi went," etc., "and she conceived and bore," etc.: the meaning of "a man (ish) of the house of Levi" is as in the matter of "This time my husband (ishi) will be joined."

> Moshe embodies this nullification: he said "And what are we," and he was "drawn out of the water" (Exodus 2:10), the realm of the hidden fish. The verse about his birth, "And a man of the house of Levi went," echoes Leah's "This time my husband will be joined."

והנה עד"ז הוא בחי' למס"נ באחד שהוא להבטל באור א"ס ב"ה וע"ז נמשך יחוד פנימי מאין ליש כו'.

And along these lines is the level of giving over one's soul (mesirus nefesh) in [the word] "One": to become nullified in the Infinite Light (Or Ein Sof), blessed be He; and through this the inner union is drawn down from nothing to something, etc.

> The self-sacrifice of saying "One" in the Shema is the same thing: becoming nullified in the Infinite Light. Through it the inner union is drawn down from nothing to something.

16 והנה תכלית היחוד פנימי דאו"א [דאבא ואימא] שבק"ש [שבקריאת שמע] שהוא ענין יחוד י"ה הוא להמשיך מוחין לזו"נ [לזעיר אנפין ונוקבא] להיות יחוד ו"ה.

Now, the purpose of the inner union of Abba and Imma (Chochmah and Binah) in the Shema, which is the matter of the union of yud-hei, is to draw down intellect (mochin) to Z'eir Anpin (the emotive attributes) and Nukva (Malchus), so that there be the union of vav-hei.

> The inner union of Abba and Imma (Chochmah and Binah) in the Shema, the union of the letters yud and hei, has a purpose: to give intellect (mochin) to Z'eir Anpin and Nukva. Then the lower letters, vav and hei, will be united too.

דהיינו שכמ"כ [שכמו כן] בזו"נ [בזעיר אנפין ונוקבא] יהיה יחוד וחיבור הנ"ל והיא ההמשכה מסכ"ע [מסובב כל עלמין] בממכ"ע [בממלא כל עלמין] בבריאה כי המל' היא מקור דבי"ע,

That is, that likewise in Z'eir Anpin and Nukva there be the union and joining mentioned above; and this is the drawing down from the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin) in Beriah, for Malchus is the source of Beriah, Yetzirah and Asiyah.

> The same union and joining is meant to take place in Z'eir Anpin and Nukva, drawing sovev kol almin into memalei kol almin in Beriah, the created realm, for Malchus is the source of Beriah, Yetzirah and Asiyah.

והיינו מ"ש בזהר פ' קרח (דקע"ח ב') ע"פ ועבד הלוי הוא[134] כד"א [כמה דאת אמר] כי[135] ה' הוא האלקים פי' לחבר זו"נ [זעיר אנפין ונוקבא] יחד שנק' הוי' אלקים וכמ"ש במק"מ [במקדש מלך] שם ועבודת הלוי להמשיך ליווי וחיבור זה

And this is what is written in the Zohar, Parshas Korach (folio 178b), on [the verse] "And the Levite, he shall perform the service": "As it says, 'For Havayah, He is Elokim'": meaning, to join Z'eir Anpin and Nukva together, which are called Havayah [and] Elokim, as is written in the Mikdash Melech there. And the service of the Levite is to draw down this accompaniment and joining.

> The Zohar links the Levite's "he" with "For Havayah, He is Elokim": joining Z'eir Anpin, called Havayah, with Nukva, called Elokim. The Levite's service is to draw this joining down.

וזהו מ"ש ג"כ וילך איש מבית לוי ויקח את בת לוי[136] שהיא בחי' מלי שנק' בת[137] לוי דאו"א [דאבא ואימא] תקינו לה כו' ובזהר משפטים דק"ד תחלת ע"א לוי חבורא דכולא.[138]

And this is also [the meaning of] what is written, "And a man of the house of Levi went and took a daughter of Levi": she is the level of Malchus, which is called "a daughter of Levi" because Abba and Imma prepared her, etc. And in the Zohar, Mishpatim, at the beginning of folio 104a: "Levi is the joining of all."

> Moshe's father "took a daughter of Levi" (Exodus 2:1): Malchus is called "the daughter of Levi" because Abba and Imma prepare her. The Zohar calls Levi "the joining of all."

17 וענין המשכה זו היינו ע"י ודברת בם בד"ת [בדברי תורה][139] ועמ"ש במ"א[140] ע"פ עבודת הלוים ביד איתמר[141] כו' איתמר לי [לשון] אתמר שבגמרא אז נדברו יראי[142] ה' אני המשנה המדברת בפיך[143]

And this drawing down is through "and you shall speak of them," in words of Torah. And see what is written elsewhere on [the verse] "the service of the Levites under the hand of Isamar," etc.: Isamar is an expression of itmar ("it was said") in the Gemara; "Then those who fear Havayah spoke [with one another]"; "I am the Mishnah that speaks in your mouth."

> This drawing down into Z'eir Anpin and Nukva comes through "and you shall speak of them" (Deuteronomy 6:7), speaking words of Torah. The Alter Rebbe refers to his discussion of "the service of the Levites under the hand of Isamar" (Exodus 38:21), where the name Isamar is read as itmar, "it was said," the Talmud's term for a teaching, as in "Then those who fear Havayah spoke" (Malachi 3:16) and "I am the Mishnah that speaks in your mouth," words of the heavenly mentor of Rabbi Yosef Karo in Maggid Meisharim, as the Kehot note shows.

ועי"ז ממשיכים ליווי וחיבור הנ"ל גם בזו"נ [בזעיר אנפין ונוקבא] והיינו ע"י שמתחלה למס"נ [למסירות נפש] באחד בק"ש [בקריאת שמע] כו' (ועמ"ש בפ' אחרי בד"ה כי ביום הזה יכפר בפי' וענין ודברת בם כו' ע"ש באריכות)

And through this the accompaniment and joining mentioned above are drawn down also into Z'eir Anpin (the emotive attributes) and Nukva (Malchus); that is, through first [having] self-sacrifice (mesirus nefesh) in [the word] "One" in the Shema, etc. (And see what is written in Parshas Acharei, in the discourse beginning "For on this day He shall make atonement," on the meaning and matter of "and you shall speak of them," etc.; see there at length.)

> Speaking Torah draws the joining down into Z'eir Anpin and Nukva, but only because it follows the self-sacrifice of saying "One" in the Shema. The Alter Rebbe refers to his long discussion of "and you shall speak of them" in the discourse "For on this day He shall make atonement," in Parshas Acharei.

וזהו מן המים משיתהו וכענין נוני ימא[144] דאזלין ביבשתא[145] להמשיך גם למטה ביטול זה והיינו ע"י התורה כו'.

And this is "I drew him out of the water," and as in the matter of "the fish of the sea that go onto dry land": to draw down this self-nullification (bittul) also below; and this is through the Torah, etc.

> Moshe "drawn out of the water," and "the fish of the sea that go onto dry land" (an image the Kehot note traces to the Zohar, 3:187b), describe bringing the hidden self-nullification of the sea into the open world of the land. The Torah is what carries it down.

וזהו ענין מקדש אד' כוננו ידיך[146] וכמ"ש ע"פ ומקדשי תיראו שזהו בחינת התורה.

And this is the matter of "the Sanctuary, Ado-nai, that Your hands established," as is written on [the verse] "And you shall revere My Sanctuary," that this is the level of the Torah.

> This is "the Sanctuary, Ado-nai, that Your hands established": the Torah is a Sanctuary, as the discourse on "And you shall revere My Sanctuary" explains.

ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] בזכרי [בזכריה] ע"פ ביום ההוא יהיה שלעתיד בחי' ו"ה שהם זו"נ [זעיר אנפין ונוקבא] יהיו ג"כ בבחי' י"ה תרין ריעין כו'

And see the Likkutei Torah of the Arizal on Zechariah, on [the verse] "On that day there shall be": that in the time to come the level of vav-hei, which are Z'eir Anpin and Nukva, will also be at the level of yud-hei, "two companions," etc.

> The Arizal's Likkutei Torah on Zechariah says that in the time to come vav-hei, Z'eir Anpin and Nukva, will rise to the level of yud-hei, Abba and Imma, "two companions" who never part.

וז"ש [וזהו שכתוב] בזח"א [בזהר חלק א] וישב דקפ"ג סע"ב [סוף עמוד ב] דאתחברת אמא בברתא[147] והוו כחדא.

And this is what is written in the Zohar, Part I, Vayeshev, folio 183, end of side b: "for the Mother was joined with the Daughter and they became as one."

> The Zohar says the same: the Mother, Binah, was joined with the Daughter, Malchus, and they became one.

ועמ"ש סד"ה רני ושמחי בת ועמ"ש ע"פ הזהר פ' שלח דקע"א א' ע"פ והיה ביום ההוא יצאו מים חיים מירושלים[148] כו', ועיין עוד מענין לוים בזח"ב [בזהר חלק ב'] שמות די"ח ע"ב.

And see what is written at the end of the discourse beginning "Sing and rejoice, daughter [of Zion]," and see what is written on the Zohar, Parshas Shelach, folio 171a, on [the verse] "And it shall be on that day that living waters shall go out from Jerusalem," etc. And see further on the matter of the Levites in the Zohar, Part II, Shemos, folio 18b.

> The Alter Rebbe refers to further discussions of this future union, including the Zohar on "living waters shall go out from Jerusalem" (Zechariah 14:8). He also points to the Zohar's teaching on the Levites in Shemos.

18 והנה ברוב המקומות משמע דלוים הם מבחינת גבורה וכמ"ש בפרדס שם בערך לוי.

Now, in most places the implication is that the Levites are from the level of Gevurah (restraint), as is written in the Pardes there, under the entry "Levi."

> The Alter Rebbe raises a question: most sources connect the Levites with Gevurah, not with Daas, as the Pardes does under "Levi."

ובמא"א [ובמאורי אור] אות למ"ד ס"ד לוי בבינה או בגבורה והקרוב אלי כל קו ימיני כהן וכל קו שמאלי לוי כו' ויש ג' מיני גבורות ולכן יש ג' משפחות קהת גרשון ומררי עכ"ל [עד כאן לשונו].

And in Me'orei Or, the letter lamed, section 14: "Levi, in Binah (understanding) or in Gevurah; and what seems closest to me: every right line is Kohen and every left line is Levi, etc.; and there are three kinds of gevuros, and therefore there are three families, Kehas, Gershon and Merari"; end of quote.

> Me'orei Or places Levi in Binah or in Gevurah, and concludes that the right line is the Kohen and the left line the Levite, and that the three kinds of Gevurah are the three Levite families. This seems to contradict the explanation of Levi as Daas, the joining middle line.

19 ואפשר ליישב שני הדעות דהלוים הם מבחי' דעת וגם מבחי' גבורה כי הדעת כולל חו"ג [חסד וגבורה] ויש בו ה"ח [ה' חסדים] וה"ג [וחמש גבורות]

And it is possible to reconcile the two views, that the Levites are from the level of Daas (knowledge) and also from the level of Gevurah (restraint): for Daas includes Chesed (kindness) and Gevurah, and in it are the five Chasadim and the five Gevuros.

> The two views can be reconciled: the Levites come from Daas and also from Gevurah. Daas contains both Chesed and Gevurah, the five Chasadim and the five Gevuros, the measures of kindness and of restraint that it holds.

והלוים י"ל [יש לומר] ששרשן מעטרא דגבורה שבדעת וכן פי' הרמ"ז [הרב משה זכות] ס"פ קרח אלא שהוא ז"ל [זכרונו לברכה / זכרונם לברכה] פי' כן מדרגת קהת.

And it may be said that the root of the Levites is from the crown of Gevurah (itra degevurah) within Daas. And so the Ramaz explains at the end of Parshas Korach, except that he, of blessed memory, explains this of the level of Kehas.

> The Levites are rooted in "the crown of Gevurah," the Gevurah within Daas. The Ramaz explains it this way, though he applies it specifically to Kehas.

ועיין מ"ש ע"פ ויקח קרח בן יצהר[149] ועמ"ש בד"ה שוש אשיש[150] כו' תגל נפשי כו' שבראש השנה הוא בחי' שמאלו תחת לראשי[151] כו'.

And see what is written on [the verse] "And Korach son of Yitzhar took," and see what is written in the discourse beginning "I will rejoice greatly," etc., "my soul shall exult," etc.: that on Rosh HaShanah it is the level of "His left hand beneath my head," etc.

> The Alter Rebbe refers to his discourses on Korach and on "I will rejoice greatly" for this theme. On Rosh HaShanah the union is aroused by the left side, "His left hand beneath my head" (Song of Songs 2:6).

ועוד יובן בענין הפעם ילוה עפמ"ש [על פי מה שכתוב] בזח"א [בזהר חלק א] חיי שרה (דקל"ג א') כיון דאתיהיבת כו'

And it will be further understood, regarding "This time [he] will be joined," according to what is written in the Zohar, Part I, Chayei Sarah (folio 133a): "Once she has been placed," etc.

> Leah's words "this time" gain further meaning from the Zohar in Chayei Sarah: "once she has been placed" between the two arms. The next part applies this to the three Levites.

וזהו ענין ג' הלוים קהת גרשון ומררי שע"י גרשון ומררי אתיהיבת בין תרין דרועין[152] יד הגדולה ויד החזקה וקהת הוא הממשיך יחוד העליון וזהו כוננו ידיך

And this is the matter of the three Levites, Kehas, Gershon and Merari: that through Gershon and Merari "she is placed between the two arms," the great hand and the strong hand; and Kehas is the one who draws down the higher union. And this is "Your hands established."

> Gershon and Merari place "her," the receiving level, between the two arms, the right and the left, the great hand and the strong hand; Kehas draws down the higher union, the third hand. This is "Your hands established": the Sanctuary is built by the hands that the Levites bring together.

(ועיין עוד מענין ועבד הלוי הוא[153] בזח"ג [בזהר חלק ג] קע"א א' קפ"ג ב'. ח"ב [חלק ב'] קי"ד א' ועיין עוד בזהר פ' פנחס דר"נ ע"ב[154] ע"פ וילך איש מבית לוי[155] כו'

(And see further on the matter of "And the Levite, he shall perform the service" in the Zohar, Part III, folio 171a and folio 183b; Part II, folio 114a. And see further in the Zohar, Parshas Pinchas, folio 250b, on [the verse] "And a man of the house of Levi went," etc.;

> The Alter Rebbe lists Zohar passages on the Levite's service and on "a man of the house of Levi." On the latter, the Zohar on Pinchas, as Or HaTorah explains it, says that "the daughter of Levi" is a state of song and great love, and only then is "he went… and took" drawn down.

ועיין בפי' הרמ"ז [הרב משה זכות] ס"פ קרח[156] ובפ' בהעלותך בדף קנ"א ע"ב[157] ע"פ קח את הלוים[158] כו' ולעיל מיניה בדף ק"נ ע"פ בנה בניתי בית זבול לך[159] בענין מקדש אד' כוננו ידיך.[160] ועי' בלק"ת [בלקוטי תורה (להאריז"ל)] בתחלת יחזקאל[161] הובא בסש"ב [בספר של בינונים] פרק חמשים):[162]

and see the Ramaz's commentary at the end of Parshas Korach, and in Parshas Behaaloscha, on folio 151b, on [the verse] "Take the Levites," etc.; and just before it, on folio 150, on [the verse] "I have surely built You a house of habitation," concerning "the Sanctuary, Ado-nai, that Your hands established." And see the Likkutei Torah of the Arizal at the beginning of Ezekiel, cited in Sefer Shel Beinonim, chapter fifty.)

> He also lists the Ramaz on Korach and on Behaaloscha, on the Levites and on "I have surely built You a house of habitation" (I Kings 8:13). The Arizal's Likkutei Torah on Ezekiel, quoted in Tanya, chapter 50, says that in the future the Levites will become kohanim.

20 קיצור. ג' ידות הם צמצום והתפשטות והמשכה להיות בנין ה' תתאה

Summary. The three hands are contraction (tzimtzum), expansion and drawing down, for the building of the lower hei.

> Summary of section 2: the three hands are contraction, expansion and drawing down, which build the lower hei, Malchus.

וזהו ענין הפעם ילוה אישי.[163] תקראי אישי.[164] שיומשך בבחי' ה' גדולה לאה בחי' מחשבה. ולפ"ז [ולפי זה] לוי בחי' דעת המחבר חו"ב [חכמה ובינה] אין ויש.

And this is the matter of "This time my husband will be joined"; "You will call [Me] 'my husband'": that it be drawn into the level of the great hei, Leah, the level of thought. And according to this, Levi is the level of Daas (knowledge), which joins Chochmah (wisdom) and Binah (understanding), nothing and something.

> This is what Leah meant by "This time my husband will be joined": as in "you will call Me 'my husband,'" G-d is drawn into the great hei, Leah, the level of thought. Levi is Daas, which joins Chochmah and Binah, "nothing" and "something."

21 ויניחהו בג"ע [בגן עדן] לעבדה[165] ולהמשיך תוספת אור והיינו ע"י ביטול היש לאין שזהו ענין לוי ללוות את הבנים לאביהם שבשמים.[166]

"And He placed him in the Garden of Eden to work it," and to draw down additional light; and this is through the nullification (bittul) of the "something" into the "nothing," which is the matter of Levi, "to accompany the children to their Father in heaven."

> "To work" the Garden means drawing down added light, which is done by nullifying the "something" into the "nothing." This is Levi, who "accompanies the children to their Father in heaven."

לויתן זה יצרת לשחק בו.[167] וכענין נוני ימא. ועי"ז ממשיכים יחוד י"ה ואח"כ נמשך בחי' ו"ה והיינו ע"י עסק התורה.

"This Leviathan You formed to play with," and as in the matter of "the fish of the sea." And through this the union of yud-hei is drawn down, and afterwards the level of vav-hei is drawn down; and this is through occupation in Torah.

> This nullification is Leviathan and the fish of the sea, the union of yud and hei. Afterwards the union of vav and hei is drawn down through the study of Torah.

וברוב המקומות משמע לוים הם מקו השמאל שהיחוד והחיבור מתעורר ע"י קו השמאל כמ"ש שמאלו תחת לראשי[168] כו' וזהו ענין ראש השנה. (ועמ"ש בפ' אלה פקודי המשכן[169] כו' עבודת הלוים כו'):

And in most places the implication is that the Levites are from the left line, for the union and joining is aroused through the left line, as it is written, "His left hand beneath my head," etc.; and this is the matter of Rosh HaShanah. (And see what is written in Parshas "These are the accounts of the Mishkan," etc., [on] "the service of the Levites," etc.)

> The summary also notes that most sources place the Levites on the left line, since the union is aroused from the left, "His left hand beneath my head," the theme of Rosh HaShanah. The Alter Rebbe refers to his discourse on "These are the accounts of the Mishkan."

SECTION 3 · ¶22–25

The Mishkan in the wilderness and in a person

22 ג והנה ג' הלוים הללו היו נושאים את המשכן במדבר וכל המכוון הי' [היה] כי המדבר הוא מקום ומדור יניקת החיצונים לכן אינו גדל שם תבואה וצמחים

3. Now, these three Levites carried the Mishkan in the wilderness. And the whole intent was this: the wilderness is the place and dwelling where the external forces draw their nurture; therefore no grain or plants grow there.

> Section 3 explains why the Levites carried the Mishkan through the wilderness. The wilderness is where the forces of concealment (kelipah) draw their nurture, which is why nothing grows there.

ולכן היו נושאים שם דוקא המשכן מ"ב מסעות נגד שם מ"ב דאנא בכח בכדי להכניע אותם ולהסיר החשך המסתיר וע"י"ז יוכל להיות אח"כ גילוי אלקות להיות בחי' ילוה אישי אלי

Therefore it was specifically there that they carried the Mishkan, [through] forty-two journeys, corresponding to the Name of forty-two [letters] of Ana Bechoach, in order to subdue them and to remove the concealing darkness; and through this there could afterwards be a revelation of G-dliness, so that there be the level of "my husband will be joined to me."

> The Mishkan travelled through forty-two journeys, matching the Name of forty-two letters, the initials of the forty-two words of the prayer Ana Bechoach, to subdue those forces and remove the darkness. Then G-dliness could be revealed, the joining of "my husband will be joined to me."

והיו ממשיכים גילוי אלקות הן מהמאציל ב"ה באצילות הן מאצי' לבי"ע שעל ידי התעוררות שלהם היו מעוררים מלמעלה ג"כ שיתלבש במחשבה דאנא אמלוך כו' ועמ"ש סד"ה אלה פקודי המשכן.

And they would draw down a revelation of G-dliness, both from the Emanator, blessed be He, into Atzilus, and from Atzilus to Beriah, Yetzirah and Asiyah; for through their arousal they would arouse [a response] from Above as well, that He be enclothed in the thought "I shall reign," etc. And see what is written at the end of the discourse beginning "These are the accounts of the Mishkan."

> The Levites drew revelation from G-d into Atzilus and from Atzilus into the lower worlds: their arousal from below brought about a matching arousal from above, that the Infinite be clothed in the thought "I shall reign."

והנה ידוע דיש עולם שנה נפש ר"ת עש"ן[170] [ראשי תיבות] וא"כ כל מה שיש בעולם[171] יש דרך פרט בנפש האדם עצמו (וע"י העבודה בנפש יומשך הגילוי לע"ל [לעתיד לבוא] בעולם)

Now, it is known that there are world, year and soul (olam, shanah, nefesh), whose initials spell ashan ("smoke"); and if so, everything that exists in the world exists in particular in the soul of the person himself (and through the service in the soul the revelation will be drawn down in the world in the time to come);

> Sefer Yetzirah, the ancient book of creation, teaches that reality has three dimensions, world, year and soul, whose initials spell ashan. Whatever exists in the world also exists in a person's soul; in Likkutei Torah, Chukas, the Alter Rebbe explains that "world" takes in the heavens, the earth and the bodies of all creatures, and "soul" is the G-dly life-force enclothed in them (Likkutei Torah, Chukat 10:3).

דהיינו כמו שבמשכן היה דרך כלל ג' בחי' כלי המשכן וקרשי המשכן ויריעות המשכן כך יש בחי' אלו בנפש האדם

that is, just as in the Mishkan there were, in general, three levels, the vessels of the Mishkan, the boards of the Mishkan and the curtains of the Mishkan, so these levels exist in a person's soul.

> The Mishkan had three kinds of components: its vessels, its boards and its curtains. A person's soul has the same three.

מוחא לבא וכבדא כו' הם דוגמת הכלים שהיו במשכן ארון וכפורת מזבח הפנימי מזבח החיצון כו' (ועמ"ש בד"ה ושאבתם מים)[172] ועצמות הם האברים וכלים החיצונים דוגמת קרשי המשכן.

The brain, the heart and the liver, etc., are like the vessels that were in the Mishkan, the ark and the ark-cover, the inner altar, the outer altar, etc. (and see what is written in the discourse beginning "And you shall draw water"); and the bones are the limbs and outer vessels, like the boards of the Mishkan.

> The brain, heart and liver are like the inner vessels of the Mishkan: the ark and its cover, the inner altar and the outer altar. The bones and outer limbs are like the boards.

ועור ובשר הם בחי' לבושים כמ"ש עור ובשר תלבישני[173] ושרשם הם מבחי' מקיפים וזהו כענין יריעות שעל המשכן שש וארגמן ועורות תחשים כו'

And skin and flesh are the level of garments, as it is written, "With skin and flesh You clothed me," and their root is from the level of the encompassing [lights] (makifim); and this is like the matter of the curtains over the Mishkan, linen and purple wool and tachash skins, etc.

> Skin and flesh are a person's garments, as Job says, "With skin and flesh You clothed me." Rooted in the encompassing lights, they are like the curtains spread over the Mishkan.

(בנ"א [בני אדם] ג' בחי' אלו הם אורות וכלים ולבושים כי במוחא לבא וכבדא מלובש נר"נ [נפש רוח נשמה] שהם אורות וזהו ענין ארון ומנורה כו'

(In another version: these three levels are lights, vessels and garments; for in the brain, heart and liver are enclothed nefesh, ruach and neshamah, which are lights, and this is the matter of the ark and the menorah, etc.;

> This parenthesis gives another version of the text, apparently, as the Kehot note says, the Mitteler Rebbe's transcript of this discourse (Sefer HaMaamarim 5567, p. 199). It sets out the three as lights, vessels and garments: the soul (nefesh, ruach and neshamah) enclothed in the brain, heart and liver is the light, like the ark and the menorah.

והעצמות ואיברים החיצונים וכן הקרשים במשכן הם כלים כו' ועור ובשר הם לבושים וכן יריעות המשכן והכל עולה בקנה א' שהאורות מלובשים בכלים הפנימים).

and the bones and the outer limbs, and likewise the boards in the Mishkan, are vessels, etc.; and skin and flesh are garments, and likewise the curtains of the Mishkan. And it all comes to the same thing, for the lights are enclothed in the inner vessels.)

> In that version the bones, outer limbs and boards are the vessels, and skin, flesh and curtains the garments. Both versions agree, since the lights are enclothed in the inner vessels.

ולהבין כל בחי' אלו בעבודה כי הנה איתא במדרש ובזהר תרומה דק"ע ע"א ע"פ ועשית את הקרשים למשכן עצי שטים עומדים[174] כו' שרפים עומדים ממעל לו[175] כו'

And to understand all these levels in [divine] service: it is stated in the Midrash and in the Zohar, Terumah, folio 170a, on [the verse] "And you shall make the boards for the Mishkan of acacia wood, standing," etc.: "Seraphim standing above Him," etc.

> The Alter Rebbe now explains these levels in divine service. The Midrash and the Zohar connect the "standing" acacia boards of the Mishkan with the seraphim "standing above Him" (Isaiah 6:2).

ופי' עומדים הוא ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] פ"ג [פרק ג'] דברכות דכ"ב ע"א ע"פ והודעתם לבניך כו' יום אשר עמדת לפני[176, 177] ה' אלהיך בחורב

And the meaning of "standing" is along the lines of the saying of our Sages, of blessed memory, in Berachos, chapter 3, folio 22a, on [the verse] "And you shall make them known to your children," etc., "the day that you stood before Havayah your G-d at Chorev";

> The meaning of "standing" comes from the Talmud (Berachos 22a), which sets the verse on teaching Torah to one's children beside "the day that you stood before Havayah your G-d at Chorev," the giving of the Torah at Sinai.

ופירשו מה להלן באימה ויראה אף כאן באימה ויראה הרי שבחינת עמידה הוא אימה ויראה.

and they explained: just as there [it was] in dread and awe, so here [it must be] in dread and awe. Thus the level of standing is dread and awe.

> From this the Sages learn: as at Sinai it was in dread and awe, so must the study of Torah be now. "Standing" therefore means awe.

והענין הוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] (פ"ז [פרק ז] דסוטה דל"ט ע"א) אין עמידה אלא שתיקה שנאמר והוחלתי כי[178] לא ידברו כי עמדו לא ענו עוד[179] (באיוב סי' ל"ב ט"ז).

And the matter is as our Sages, of blessed memory, said (Sotah, chapter 7, folio 39a): "'Standing' means nothing but silence, as it is said, 'And I waited, for they did not speak; for they stood and answered no more'" (in Job, chapter 32, [verse] 16).

> The Talmud also says that "standing" means silence (Sotah 39a), citing Job: "they stood and answered no more." The preceding maamar explains it the same way: standing is silence, the complete nullification of self and of will (Likkutei Torah, Nasso 1:15).

אשר שתיקה זו הוא בחי' הביטול דהיינו מחמת אימה ויראה עומד ושותק מכל רצונות שלו

This silence is the level of self-nullification (bittul): that out of dread and awe one stands and is silent from all his own desires.

> This silence is self-nullification: awe makes a person stand silent, setting aside all his own desires.

והוא ענין ביטול רצון ועמך לא חפצתי בארץ[180] דהיינו שעכ"פ [שעל כל פנים] לא יהי' [יהיה] לו רצון אחר אשר לא לה' יתי'

And this is the matter of the nullification of will: "And beside You I desire nothing on earth," that is, that at any rate he should have no other will that is not for G-d, may He be blessed.

> This is the nullification of will, as the psalmist says, "Beside You I desire nothing on earth" (Psalms 73:25): at the least, a person must have no will that is not for G-d.

וזהו ראשית העבודה בזאת יבא אהרן אל הקדש[181] דהיינו התחלת העבודה הוא בבחי' יראה תתאה ונמשך מזה בחי' עמידה הנ"ל, ועיין מענין עומדים בזח"ג [בזהר חלק ג] ר"פ ואתחנן ובפ' תצוה דקפ"ג ע"א.

And this is the beginning of the service: "With this shall Aharon come into the Sanctuary," that is, the start of the service is at the level of the lower awe (yirah tata'ah), and from this is drawn the level of standing mentioned above. And see on the matter of "standing" in the Zohar, Part III, at the beginning of Parshas Va'eschanan, and in Parshas Tetzaveh, folio 183a.

> This is the beginning of service, alluded to in "With this shall Aharon come into the Sanctuary" (Leviticus 16:3), "this" (zos) being a name of Malchus: the service begins with the lower awe, which produces this "standing." The Alter Rebbe cites further Zohar passages on "standing."

רק אח"כ ונתתי לך מהלכים בין העומדים[182] והיינו בחי' היריעות שבמשכן שהיו על הקרשים העומדים שהיריעות תכלת וארגמן תכלת לשון כלות הנפש בבחי' אהבה.[183, 184, 185]

Only afterwards [comes] "And I will grant you to walk among those who stand"; and this is the level of the curtains in the Mishkan, which were over the standing boards; for the curtains were of blue wool (techeles) and purple wool, and techeles is an expression of the soul's expiring (kelos hanefesh) in the level of love.

> Only after standing comes walking, as the prophet says, "I will grant you to walk among those who stand" (Zechariah 3:7). The curtains above the standing boards are this walking: their blue wool (techeles) suggests kelos hanefesh, the soul's yearning to expire in love of G-d.

23 ועורות תחשים ת"א [תרגום אונקלוס] ססגונא ששש בגוונין הרבה[186] כדאיתא פ"ב [פרק ב'] דשבת דכ"ח ע"א והיינו ששה גוונין שהן שש מדות עליונות הבאים אחר בחי' עצי שטים עומדים[187] והוא בחי' ונתתי לך מהלכים בין העומדים.[188]

And "tachash skins": Targum Onkelos [renders it] sasgona, for it rejoices (sas) in many colors (gavnin), as is stated in Shabbos, chapter 2, folio 28a; that is, six colors, which are the six supernal attributes (middos) that come after the level of "acacia wood, standing"; and this is the level of "And I will grant you to walk among those who stand."

> The tachash skins over the Mishkan came, as the Talmud explains Onkelos' Aramaic sasgona, from an animal that "rejoiced in many colors" (Shabbos 28a). Their six colors are the six supernal attributes, which come after the "standing" boards of awe: the "walking" of love that follows standing.

24 והנה הארון והכפורת הם כלים הפנימים שהתורה היתה מונחת בארון ואורייתא מחכמה נפקת אשר גילוי אור א"ס ב"ה בבחי' אור פנימי הוא בחכמה דוקא.

Now, the ark and the ark-cover are the inner vessels, for the Torah lay in the ark, and "the Torah comes forth from Chochmah (wisdom)"; and the revelation of the Infinite Light (Or Ein Sof), blessed be He, as an inner light is specifically in Chochmah.

> The ark and its cover are the innermost vessels, because they held the Torah, which comes from Chochmah. The Infinite Light can be revealed as an inner light, one that is absorbed and grasped, only in Chochmah.

דהיינו שאור א"ס ב"ה הוא הסוכ"ע ולא יוכל להיות האור והגילוי בבחי' אור פנימי כ"א רק בבחי' חכמה לבד.

That is: the Infinite Light, blessed be He, is the light that encompasses all worlds (sovev kol almin), and the light and revelation cannot be at the level of inner light except only at the level of Chochmah alone.

> In itself the Infinite Light is the encompassing light, sovev kol almin, too great to be contained. Only through Chochmah can it become an inner, contained light.

רק שבארון היתה מכוסה וגילוי שלה היתה במנורה וכמ"ש ותורה אור[189] (כי ותורת חסד על לשונה[190] כתיב וכתיב מימינו אש דת[191] וגו' ועמ"ש מזה בד"ה ויקהל משה)

Only, in the ark it was covered, and its revelation was in the menorah, as it is written, "and the Torah is light" (for it is written, "and the Torah of kindness is on her tongue," and it is written, "from His right hand, a fiery law," etc.; and see what is written about this in the discourse beginning "And Moshe assembled").

> In the ark the Torah was covered; its revelation was the menorah, for "the Torah is light" (Proverbs 6:23). The Torah is also called "the Torah of kindness" and comes "from His right hand," linking it with Chesed.

והנה בחכמה אתבריו שע"י התורה נעשו כל הבירורים במ"ע [במצות עשה] ומל"ת [ומצות לא תעשה] לברר הטוב ולהעלותו ע"י מ"ע [מצות עשה] ולבער הרע ע"י מל"ת [מצות לא תעשה] ועיקר הבירור הוא ע"י כלים הפנימי' [הפנימיות / הפנימית] דוקא

And "through Chochmah they are refined": for through the Torah all the refinements (beirurim) are accomplished, through the positive and the prohibitive commandments: to refine the good and raise it up through the positive commandments, and to eradicate the evil through the prohibitive commandments. And the main refinement is specifically through the inner vessels,

> Everything is refined "through Chochmah": through the Torah's positive commandments the good is refined and raised up, and through its prohibitions the evil is removed. This refining takes place mainly in the inner vessels.

דהיינו המזבח שהיו מקריבים עליו הקרבנו' [הקרבנות] והפסולת נדחה לחוץ והוא מ"ש והוציא את הדשן[192] שהיו מוציאין אותו לחוץ דהיינו ליתן מקום ליניקת החיצונים מן הפסולת

that is, the altar, on which they would bring the offerings, while the waste was pushed outside; and this is what is written, "And he shall take the ashes out," for they would take them outside, that is, to give a place for the external forces to draw nurture from the waste

> The altar is where the offerings were brought and the waste put outside, as in "he shall take the ashes out" (Leviticus 6:4). Removing the ashes leaves the waste for the external forces to feed on.

(וגם בהפסולת עצמו יש עדיין בירור והוא מ"ש תחלה והרים את הדשן[193] כו' ואח"כ והוציא את הדשן ומבואר במ"א ענין תרומת הדשן) אבל פנימית הרפ"ח נצוצין הי' [היה] מתברר ונכלל באלקות.

(and even in the waste itself there is still a refinement, and this is what is written first, "And he shall lift up the ashes," etc., and afterwards "And he shall take the ashes out"; and the matter of the lifting of the ashes is explained elsewhere); but the inner core of the 288 sparks was refined and absorbed into G-dliness.

> Even the waste is refined first, "he shall lift up the ashes" (Leviticus 6:3), before it is taken out. But the inner core of the 288 sparks, the sparks of holiness scattered at the shattering of the vessels that are to be refined, was absorbed into G-dliness.

ולפיכך היו בני קהת נושאים את הכלים הפנימיים שהוא מלשון ולו יקהת עמים[194, 195] לשון אסיפה כמ"ש רש"י [רבי שלמה יצחקי] והיינו שבו ועל ידו נאספים ומתכנשים הרפ"ח ניצוצין ליכלל למעלה

Therefore the sons of Kehas carried the inner vessels, for [Kehas] is from the expression "and to him shall be the gathering (yikhas) of peoples," an expression of gathering, as Rashi explains; that is, in him and through him the 288 sparks are gathered and assembled, to be absorbed above.

> That is why the family of Kehas carried the inner vessels: the name Kehas is related to yikhas, "gathering" (Genesis 49:10, as Rashi explains). Kehas gathers the 288 sparks to be absorbed above.

ולכן נק' יד הרמה שמרים ומגביה הניצוצין מלמטה מטה עד למעלה מעלה,

Therefore [Kehas] is called "the uplifted hand," for he lifts and raises the sparks from the very lowest depths up to the very highest heights.

> Kehas is therefore "the uplifted hand," which raises the sparks from the lowest depths to the highest heights.

וכמ"כ [וכמו כן] באדם עיקר הבירור הוא בכלים פנימיים מוחא ולבא וכבדא שהמאכל נכנס באצטומכא ונתברר שם ואז הפסולת נדחה לחוץ והמובחר עולה לכבד ולב ונעשה שם דם ומהלב עולה למוח ונעשה שם חיות לנפש

And likewise in a person, the main refinement is in the inner vessels, the brain, the heart and the liver: for the food enters the stomach and is refined there, and then the waste is pushed outside, and the choicest part rises to the liver and heart and becomes blood there, and from the heart it rises to the brain and there becomes life-force (chayus) for the soul

> In a person, too, the main refining takes place in the inner organs, the brain, heart and liver: food enters the stomach and is refined there, the waste is expelled, and the best part becomes blood in the liver and heart, then rises to the brain as the soul's life-force. This is the human counterpart of the altar.

(ועמ"ש מזה בד"ה אני ישנה ולבי ער[196] ועי' זח"ג [זהר חלק ג] פי' שלח קס"א ב') וכשהוא מתפלל ולומד בכח חיות זה נכלל החיות באלקות:

(and see what is written about this in the discourse beginning "I sleep, but my heart is awake," and see the Zohar, Part III, Parshas Shelach, folio 161b); and when he prays and studies with the strength of this life-force, the life-force is absorbed into G-dliness.

> When a person prays and studies with the energy gained from his food, that life-force is absorbed into G-dliness. The Alter Rebbe refers to his discourse on "I sleep, but my heart is awake" for this theme.

25 קיצור. ענין ששלשה משפחות לוים היו נושאין את המשכן. שיש בחי' המשכן בנפש אברים הפנימיים מוחא לבא וכבדא דוגמת כלי המשכן. עצמות הם בחי' קרשי המשכן. עור ובשר[197] דוגמת יריעות.

Summary. The matter that the three families of Levites carried the Mishkan: that there is the level of the Mishkan in the soul: the inner organs, the brain, heart and liver, are like the vessels of the Mishkan; the bones are the level of the boards of the Mishkan; skin and flesh are like the curtains.

> The summary of section 3: the three Levite families carried the Mishkan, and the Mishkan exists in the soul. The inner organs are its vessels, the bones its boards, and skin and flesh its curtains.

וענין עצמות בחי' קרשים עומדים בחי' יראה וביטול. ויריעות בחי' מהלכים בין העומדים ומוחא לבא כו' עסק התורה בחכמה אתברירו:[198, 199, 200, 201, 202, 203, 204, 205, 206]

And the matter of the bones, the level of the standing boards, is the level of awe and self-nullification (bittul); and the curtains are the level of "walking among those who stand"; and the brain, heart, etc., [are] occupation in Torah: "through Chochmah (wisdom) they are refined."

> The standing boards are awe and self-nullification, and the curtains above them are the "walking" of love; the inner organs correspond to Torah study, through which everything is refined.

SECTION 4 • ¶26–28

Merari and the two myrrhs

26 ד וזהו ג"כ ענין מור שהיה בקטרת מור וקציעה[207] כו' (שהקטרת שע"ג מזבח הפנימי הוא ג"כ בחי' בירור. כנודע שי"א סממני הקטרת היו להעלות ולברר מי"א כתרי מסאבותא ועיין בזח"ב [בזהר חלק ב'] ס"פ ויקהל) (דרי"ט ע"א)[208] ת"ח [תא חזי] מה בין צלותא לעובדא דקטרת[209] כו'

4. And this is also the matter of the myrrh (mor) that was in the incense, "myrrh and cassia," etc. (For the incense upon the inner altar is also a level of refinement, as is known, that the eleven spices of the incense were to raise up and refine from the eleven crowns of impurity. And see the Zohar, Part II, at the end of Parshas Vayakhel (folio 219a): "Come and see: what is the difference between prayer and the act of the incense," etc.;

> Section 4 turns to the myrrh (mor) listed among the spices of the incense. The incense, offered on the inner altar, is also a kind of refinement: its eleven spices raise and refine the eleven "crowns of impurity," and the Zohar at the end of Vayakhel asks what distinguishes prayer from the incense.

ובזהר הרקיע שם[210] ובהרמ"ז [ובהרב משה זכות] ס"פ בא (בדף מ' ע"ב)[211] מענין ההעלאה והבירור שע"י הקטרת ובפ' קרח (דף קע"ז ע"ב)[212] ובזח"ג [ובזהר חלק ג] פ' צו (דף ל' ע"ב).

and in Zohar HaRakia there; and in the Ramaz at the end of Parshas Bo (on folio 40b), on the matter of the elevation and refinement that come through the incense; and in Parshas Korach (folio 177b); and in the Zohar, Part III, Parshas Tzav (folio 30b).

> The Arizal's commentary Zohar HaRakia and the Ramaz discuss the raising and refining brought about by the incense. As the Tzemach Tzedek explains in Or HaTorah, prayer takes the place of the offerings of the outer altar, while the incense belonged to the inner altar and refines more deeply.

ועמ"ש בד"ה זאת חנוכת המזבח[213] ובד"ה ושאבתם מים.[214] ובד"ה ראה ריח בני.[215, 216]

And see what is written in the discourse beginning "This is the dedication of the altar," and in the discourse beginning "And you shall draw water," and in the discourse beginning "See, the fragrance of my son.")

> The Alter Rebbe also refers to his discourses on "This is the dedication of the altar," "And you shall draw water" and "See, the fragrance of my son." In the first, in this parsha, he notes that the incense was offered only on the inner altar, except that the princes offered it on the outer altar for its dedication (Likkutei Torah, Nasso 7:15).

והנה מכאן ואילך מתחיל ההקדמה ג"כ לביאור ענין מררי ועיקר מור כתוב בתורה גבי שמן המשחה ואתה קח לך בשמים ראש[217] מר דרור חמש מאות.

Now, from here on begins also the introduction to the explanation of the matter of Merari. The main [place where] myrrh is written in the Torah is regarding the anointing oil: "And you, take for yourself choice spices: pure myrrh (mor deror), five hundred [shekels]."

> What follows also introduces the explanation of the name Merari. The Torah mentions myrrh chiefly in the anointing oil: "Take for yourself choice spices: pure myrrh, five hundred [shekels]" (Exodus 30:23).

והענין כי המור הוא בושם הנעשה מדם חיה ידוע[218] שנקרש כן פי' הגאונים[219] והרמב"ן [והרבי משה בן נחמן] כ' [כתב] שאחרים הקשו איך יכנס בקטרת ובשמן הקדש דם חיה טמאה[220] וע"ש מה שתירץ ועי' בטור א"ח [אורח חיים] (סי' ר"י"ו)

And the matter is this: myrrh is a spice made from the congealed blood of a certain animal; so the Geonim explain. And the Ramban wrote that others asked how the blood of an impure animal could enter into the incense and the holy oil; and see there what he answered; and see the Tur, Orach Chaim (section 216).

> According to the Geonim (Rav Hai Gaon, as the Kehot note shows), myrrh is a spice made from the congealed blood of a certain animal; in Torah Ohr, Megillas Esther, the Alter Rebbe identifies it with musk, blood congealed in a pouch in the animal's neck, and reads it as iskafya, evil subdued (Torah Ohr, Megillat Esther 12:16). The Ramban records the question how the blood of an impure animal could be used in the incense and the holy oil, and answers it.

והוא ע"ד דם נעכר ונעשה חלב[221] היינו מה שנתברר ונהפך הרע לטוב ע"י אתכפיא ואתהפכא[222] ואז נעשה מזה בחי' ריח ניחח דהיינו העלאת מ"ן [מיין נוקבין] להמשיך אור א"ס ב"ה בחכמה עילאה

And it is along the lines of "the blood is transformed and becomes milk": that is, what is refined and the evil transformed to good through iskafya and is'hapcha (subduing and transforming); and then from this there becomes the level of "a pleasing fragrance" (re'ach nicho'ach), that is, an elevation of mayin nukvin (feminine waters) to draw down the Infinite Light (Or Ein Sof), blessed be He, into supernal Chochmah (wisdom);

> Myrrh is like the Talmud's principle that blood is transformed and becomes milk (Bechoros 6b): something lowly turned into something pure. So too, evil subdued and transformed into good through iskafya and is'hapcha becomes "a pleasing fragrance," an elevation from below that draws the Infinite Light into supernal Chochmah.

וכמו הריח שמשיב את הנפש שתאיר במוחין חו"ב [חכמה ובינה] ביתר שאת כמ"כ [כמו כן] ע"י העלאת מ"ן [מיין נוקבין] מבירורים שנברר מלמטה ע"י עבודת האדם באתכפי' ואתהפכא עולה לריח להיות ע"י ניחוח נחת רוח והמשכה מעצמותו ומהותו ית' בבחי' חו"ב [חכמה ובינה]

and just as a fragrance restores the soul, so that it shines in the intellect (mochin), Chochmah and Binah (understanding), with greater intensity, so too, through the elevation of mayin nukvin from the refinements accomplished below through a person's service in iskafya and is'hapcha, it rises as a fragrance, so that through this there be nicho'ach, gratification (nachas ruach), and a drawing down from His essence and being, may He be blessed, into the level of Chochmah and Binah.

> As a fragrance revives a person and makes his mind shine more strongly, so the refinements accomplished below rise like a fragrance. They bring G-d gratification and draw down His very essence into Chochmah and Binah.

כי מצד עצמו אמר בת"ז [בתיקוני זהר] חכים[223] ולא בחכמה ידיעא[224] מבין ולא כו'

For as He is in Himself, it says in the Tikkunei Zohar: "Wise, but not with a known wisdom; understanding, but not," etc.

> In Himself G-d is beyond any defined wisdom: the Tikkunei Zohar, in Patach Eliyahu, says He is "wise, but not with a known wisdom."

ולכן בכדי שיהי' [שיהיה] המשכת האור בחו"ב [בחכמה ובינה] להיותו נק' בשם חכם (בחכמה ידיעא שהיא חכמה דאצי' כמ"ש במ"א בד"ה הן עם אחד[225] כו' בפ' נח) צ"ל ע"י קטרת בחי' ריח והעלאה מלמטה למעלה מור כו'

Therefore, in order that there be a drawing down of the light into Chochmah and Binah, so that He be called by the name "Wise" (with a known wisdom, which is the Chochmah of Atzilus, as is written elsewhere, in the discourse beginning "Behold, [they are] one people," etc., in Parshas Noach), it must be through the incense, the level of fragrance and elevation from below upward, the myrrh, etc.

> For His light to be drawn into Chochmah and Binah, so that He is called "Wise" with a "known wisdom," the Chochmah of Atzilus, there must be the incense: fragrance and elevation from below, the myrrh.

ע"י מתקשרין ומשיבין את הנפש שיהי' [שיהיה] נגלה אור עצמותו ומהותו להוסיף אורות באצילות

Through this they become bound and restore the soul, so that the light of His essence and being be revealed, to add lights in Atzilus.

> Through the incense the worlds are bound to G-d and "revived," so that the light of His essence is revealed and new lights are added in Atzilus.

וזהו קטרת לשון קישור. קשורא דמהימנות' [דמהימנותא]. כי תרגום ותקשור על ידו שני[226] וקטרת על ידיה. והיינו ע"ד מ"ש ונפשו קשורה בנפשו.[227, 228]

And this is [why it is called] ketores, an expression of binding (kishur): "the bond of faith." For the Targum of "and she tied a scarlet [thread] on his hand" is vekatres al yedeih. And this is along the lines of what is written, "and his soul is bound up with his soul."

> The word ketores, "incense," means binding, as in the Zohar's phrase "the bond of faith": Onkelos translates "she tied (vatikshor) a scarlet thread on his hand" (Genesis 38:28) with the verb of ketores. The binding of souls appears in "his soul is bound up with his soul" (Genesis 44:30).

וכן ביהונתן ודוד נאמר ונפש יהונתן נקשרה בנפש דוד ויאהבהו יונתן כנפשו[229] (בש"א [בשער א'] סי' י"ח א')

And so too of Yehonasan and David it is said, "And the soul of Yehonasan was bound up with the soul of David, and Yonasan loved him as his own soul" (in I Samuel, chapter 18, [verse] 1).

> The same binding is said of Yehonasan and David (I Samuel 18:1): his soul was bound to David's and he loved him as himself. The incense is a bond of love of this kind.

וזהו ע"ד מ"ש כי בי חשק[230, 231] כו' ועיין ברבות וישלח פ"פ בשלשה לשונות של חבה[232] כו' בדביקה בחשיקה ותפיצה כו' ע"ש.

And this is along the lines of what is written, "Because he has desired Me," etc. And see the Midrash Rabbah, Vayishlach, chapter 80: "with three expressions of love," etc.: "with cleaving, with desire, and with delight," etc. See there.

> The verse "Because he has desired Me" (Psalms 91:14) speaks of a person's desire for G-d, a bond of love like the binding of the incense. The Midrash (Bereishis Rabbah 80:7) lists the three expressions of love with which G-d loved Israel: cleaving, desire and delight.

וזהו ענין והקשורים ליעקב[233] פי' והקשורים שנקלט ונקשר בתוך תוכם קדושת אור א"ס ב"ה כיתד בל תמוט

And this is the matter of "and the hakshurim were Yaakov's": the meaning of hakshurim ("the bound ones") is that the holiness of the Infinite Light, blessed be He, was absorbed and bound into their very core, like a peg that will not be moved

> Yaakov's hakshurim, the stronger sheep (Genesis 30:42), are read as "the bound ones": those in whom the holiness of the Infinite Light is absorbed and bound at their very core. Like a firmly fixed peg, they cannot be moved.

(ע' [עיין] מזה בזח"א [בזהר חלק א] ויצא קס"ב ב' ועמ"ש מזה בד"ה ואשה כי תדור ועמ"ש ע"פ ונקדשתי בתוך בנ"י [בני ישראל].[234] ובד"ה ואהבת את כו').

(see about this in the Zohar, Part I, Vayetzei, folio 162b; and see what is written about this in the discourse beginning "And if a woman vows," and see what is written on [the verse] "And I shall be sanctified among the children of Israel," and in the discourse beginning "And you shall love," etc.).

> The Alter Rebbe cites the Zohar on Vayetzei and his discourses on "And if a woman vows," "And I shall be sanctified" and "And you shall love" for this theme of binding.

ומר דרור שבשמן המשחה הוא להמשיך מלמעלה למטה דהיינו להיות המשכה והתגלות מהחכמה למטה זהו ע"י מור השני שבשמן המשחה שמן היא בחי' חכמה[235] (ועמ"ש בד"ה באתי לגני וכו' אריתי מורי[236] כו'

And the pure myrrh in the anointing oil is to draw down from above to below: that is, for there to be a drawing down and revelation from Chochmah below, this is through the second myrrh, which is in the anointing oil; [for] oil is the level of Chochmah (and see what is written in the discourse beginning "I have come into My garden," etc., "I have gathered My myrrh," etc.;

> The pure myrrh of the anointing oil works in the opposite direction: it draws from above to below, revealing Chochmah in the lower levels, for oil stands for Chochmah. The Alter Rebbe refers to his discourse on "I have come into My garden… I have gathered My myrrh" (Song of Songs 5:1).

וע' בפי' הרמ"ז [הרב משה זכות] בזהר פ' אמור (דף פ"ט ע"א) דשמן המשחה הוא ממו"ס [ממוחא סתימאה][237]

and see the Ramaz's commentary on the Zohar, Parshas Emor, folio 89a): that the anointing oil is from Mocha Stima'ah (the hidden brain);

> The Ramaz, on the Zohar in Parshas Emor, explains that the anointing oil comes from Mocha Stima'ah, "the hidden brain," the inner dimension of Keser. In Likkutei Torah, Behaaloscha, the Alter Rebbe explains that oil is hidden Chochmah, the source of Chochmah, and that crushing the olives for it is the refinement of "through Chochmah they are refined" (Likkutei Torah, Beha'alotcha 2:1).

ושזהו שכ' [שכתב] ברע"מ [ברעיא מהימנא] פ' בהר דק"ט ע"ב דאיהו מסט' [מסטרא] דשמאלא דאתמר בה וקדשת את הלוים,

and that this is what is written in the Raaya Mehemna, Parshas Behar, folio 109b: that it is from the left side, of which it is said, "And you shall sanctify the Levites";

> The Raaya Mehemna ("the Faithful Shepherd," a part of the Zohar) says the oil comes from the left side, of which it is said, "And you shall sanctify the Levites."

והיינו מבחי' גבורה דעתיק המלובש במו"ס [במוחא סתימאה] שמשם נמשך בחי' וקדשת את הלוים וכמ"ש הרמ"ז [הרב משה זכות] עוד פ' תשא בפי' הרע"מ [הרעיא מהימנא] שם דקפ"ח תחלת ע"א

that is, from the level of the Gevurah (restraint) of Atik, which is enclothed in Mocha Stima'ah, from which is drawn the level of "And you shall sanctify the Levites," as the Ramaz writes further, in Parshas Tisa, in his commentary on the Raaya Mehemna there, folio 188, at the beginning of side a.

> This left side is the Gevurah of Atik, the innermost level of Keser, enclothed in Mocha Stima'ah, and from it the Levites' sanctity is drawn. The Ramaz says this again in his commentary on the Raaya Mehemna in Parshas Tisa.

וזהו ענין מ"ש שמן וקטרת ישמח לב[238] (במשלי סי' כ"ז ט') וכדפי' בזח"ג [בזהר חלק ג] ויקרא (דף ח' ע"א) ובפי' צו (דל"ד ע"א ודי"ל ע"ב) ובפי' אחרי (דנ"ח סע"ב [סוף עמוד ב])[239]

And this is the matter of what is written, "Oil and incense gladden the heart" (in Proverbs, chapter 27, [verse] 9), as is explained in the Zohar, Part III, Vayikra (folio 8a), and in Parshas Tzav (folio 34a and folio 30b), and in Parshas Acharei (folio 58, end of side b).

> "Oil and incense gladden the heart" (Proverbs 27:9) refers to these two myrrhs: that of the oil, which descends, and that of the incense, which rises. The Zohar explains this verse in several places; in Acharei, as the Mikdash Melech reads it, Binah, the incense, raises mayin nukvin, and Abba, the oil, brings down mayin duchrin, the "masculine waters" of the flow from above.

ופי' לב היינו כמארז"ל [כמאמר רבותינו זכרונם לברכה] וביום שמחת לבו זה בנין בהמ"ק [בית המקדש].[240]

And the meaning of "heart" is as our Sages, of blessed memory, said: "'And on the day of the gladness of his heart': this is the building of the Holy Temple."

> The "heart" is the Holy Temple, as the Mishnah reads "on the day of the gladness of his heart" as the building of the Temple (Taanis 26b). Oil and incense together gladden the Sanctuary.

ופי' מר דרור לשון חירות ע"ד חרות על הלוחות[241] ובעמה"מ [ובעמק המלך] פי'[242] היינו יסוד אבא המאיר בבינה ועי' בפרדס ערך מר[243] ועי' זח"א [זהר חלק א] ס"פ לך לך (דף צ"ה ע"ב ודף צ"ו סע"א [סוף עמוד א]),

And the meaning of mor deror is an expression of freedom (cheirus), along the lines of "engraved (charus) on the tablets"; and in Emek HaMelech it is explained that this is the Yesod (foundation) of Abba shining in Binah. And see the Pardes, under the entry "Mar," and see the Zohar, Part I, at the end of Parshas Lech Lecha (folio 95b and folio 96, end of side a).

> Mor deror, "pure myrrh": deror means freedom, as the Sages read charus, "engraved," on the tablets as cheirus, "freedom" (Avos 6:2). Emek HaMelech explains it as the Yesod of Abba shining within Binah, the channel through which Chochmah flows into Binah; the Alter Rebbe also cites the Pardes and the Zohar on Lech Lecha.

וכל הבירורים הנ"ל היה נעשה ע"י מ"ב מסעות ויסעו ויחנו

And all the refinements mentioned above were accomplished through the forty-two journeys, "and they journeyed… and they encamped."

> All these refinements, the Alter Rebbe adds, took place through the forty-two journeys of the wilderness, "and they journeyed… and they encamped."

כי ענין הנסיעה וחניה הם בחי' רצוא ושוב ולמעלה בשרשם הם בחי' מטי ולא מטי

For journeying and encamping are the level of "running and returning" (ratzo veshov), and Above, in their root, they are the level of "reaching and not reaching" (mati velo mati).

> Journeying and encamping are "running and returning" (ratzo veshov), the soul's rush toward G-d and its return; in their root above they are "reaching and not reaching."

וע"י רצוא ושוב דוקא נמשך ההשפעה והבירורים כמו לולב שצריך נענוע דוקא[244] (וכן בשתי הלחם ע"ג [על גבי] שני כבשים[245] מוליך ומביא מעלה ומוריד)

And specifically through running and returning the flow and the refinements are drawn down, like the lulav, which specifically requires waving (and so too with the two loaves upon the two lambs: "he moves them forward and back, up and down"),

> This back-and-forth movement is what draws down the flow and accomplishes the refinements, as the lulav must be waved, and the two loaves of Shavuos with the two lambs are waved forward and back, up and down.

אשר הוא ג"כ בחי' רו"ש ועי"ז דוקא נמשך ההמשכה כו' [רצוא ושוב] (עמ"ש בביאור ע"פ וקבל היהודים).[246]

which is also the level of running and returning, and specifically through this the drawing down takes place, etc. (See what is written in the explanation on [the verse] "And the Jews accepted.")

> Such waving is also running and returning, and through it the divine flow is drawn down. The Alter Rebbe refers to his explanation on "And the Jews accepted."

והנה בני מררי היו נושאים את הקרשים שהם עצי שטים עומדים בחי' יראה תתאה.

Now, the sons of Merari carried the boards, which are "acacia wood, standing," the level of the lower awe.

> Merari's family carried the boards, the "standing" acacia wood, which stand for the lower awe.

והנה ידוע בכוונת שם הוי' יראה בראש ויראה בסוף כי ד' אותיות השם הם דחילו ורחימו ודחילו שיראה עילאה הוא בחי' חכמה שלמעלה גם מבי' בחי' רחימו.[247, 248, 249]

And it is known in the kavanah (mystical intention) of the Name Havayah: awe at the beginning and awe at the end; for the four letters of the Name are "awe and love, love and awe": the higher awe is the level of Chochmah, which is above even the two levels of love,

> In the Kabbalistic meditation (kavanah) on the Name Havayah there is awe at the beginning and awe at the end: its four letters are "awe and love, love and awe," higher awe, love, love, lower awe. The higher awe is Chochmah, above even the two levels of love.

27 ודחילו תתאה הוא למטה מרחימו. וזהו חכמה בראש חכמה בסוף.[250] ומררי הוא יד החזקה שמאלו תחת לראשי[251] שמחבר בחי' היראה תתאה אל בחי' יראה עילאה לכן היו נושאים את הקרשים.

and the lower awe is below love. And this is "Chochmah at the beginning, Chochmah at the end." And Merari is "the strong hand," "His left hand beneath my head," which joins the level of the lower awe to the level of the higher awe; therefore they carried the boards.

> The lower awe is below love, so Chochmah, awe, stands at the beginning and at the end; in Likkutei Torah, Achrei Mos, the same phrase describes the Torah, which comes from supernal Chochmah and reveals it in the physical Torah (Likkutei Torah, Achrei Mot 2:5). Merari, "the strong hand," "His left hand beneath my head," joins the lower awe to the higher awe, and therefore his family carried the boards.

ולכן נק' מררי ע"ש [על שם] ב"פ [ב' פעמים] מור הנ"ל כי הוא מחבר אלו ב' המור יחד

And therefore he is called Merari, on account of the two times myrrh (mor) mentioned above; for he joins these two myrrhs together.

> The name Merari, with its doubled reish, is read as mor, "myrrh," twice: Merari joins the two myrrhs, that of the incense and that of the anointing oil.

היינו מור שבקטרת שהיא בחי' ממטה למעלה העלאת מ"ן [מיין נוקבין] ועי"ז נתגלה אח"כ מור שבשמן המשחה התגלות חכמה שבאצילות בחי' שמן משחת קדש[252] דחילו עילאה ביטול עליון (ועמ"ש ע"פ כי אתה נרי[253] בת"א [בתורה אור] פ' מקץ):

That is, the myrrh in the incense, which is the level of [elevation] from below upward, the elevation of mayin nukvin (feminine waters); and through this there is afterwards revealed the myrrh in the anointing oil, the revelation of the Chochmah (wisdom) of Atzilus, the level of "holy anointing oil," the higher awe, the higher self-nullification (bittul) (and see what is written on [the verse] "For You are my lamp" in Torah Ohr, Parshas Miketz).

> The incense's myrrh rises from below as mayin nukvin, and through it the anointing oil's myrrh is revealed: the Chochmah of Atzilus, the higher awe and the higher self-nullification. The Alter Rebbe refers to his discourse on "For You are my lamp" in Torah Ohr.

28 קיצור. (ענין קטרת הוא העלאה ממטה למעלה בחי' ריח ובו היה מור ועי"ז אח"כ שמן המשחה מלמעלה למטה והיה בו מר דרור הארת עתיק המאיר במו"ס [במוחא סתימאה] להיות המשכה וכן יסוד אבא המאיר בבינה

Summary. (The matter of the incense is elevation from below upward, the level of fragrance, and in it was myrrh; and through this, afterwards, [comes] the anointing oil, from above downward, and in it was pure myrrh, the radiance of Atik shining in Mocha Stima'ah (the hidden brain), for there to be a drawing down; and likewise the Yesod (foundation) of Abba shining in Binah (understanding).

> Summary of section 4: the incense rises from below as fragrance, and its myrrh is that elevation. Through it the anointing oil descends from above, and its pure myrrh is the radiance of Atik shining in Mocha Stima'ah, drawing the light down, and also the Yesod of Abba shining in Binah.

וזהו שמן וקטרת ישמח לב[254] ובחי' מררי היינו שמחבר ב' בחי' מר הנ"ל דקטרת ושמן):

And this is "Oil and incense gladden the heart." And the level of Merari is that he joins the two levels of myrrh mentioned above, of the incense and of the oil.)

> The two together are "Oil and incense gladden the heart," and Merari joins the two myrrhs, of the incense and of the oil.

SECTION 5 · ¶29–35

Gershon, Aharon and the encompassing emotions

29 ה ובני גרשון היו נושאים את יריעות המשכן שהם בחי' המקיפים ובהם נאמר ע"פ אהרן ובניו[255] כו'

5. And the sons of Gershon carried the curtains of the Mishkan, which are the level of the encompassing [lights] (makifim); and of them it is said, "By the word of Aharon and his sons," etc.;

> Section 5 turns to the family of Gershon, who carried the curtains of the Mishkan, the encompassing level. The Torah says their service was "by the word of Aharon and his sons" (Numbers 4:27).

כי היריעות היו מתכלת כו' נגד ששה מדות, והנה להבין למה שרש המדות בבחי' מקיפים

for the curtains were of blue wool, etc., corresponding to the six emotive attributes (middos). Now, to understand why the root of the emotive attributes is in the level of the encompassing [lights]:

> The curtains, made of blue wool and other colors, correspond to the six emotive attributes. The Alter Rebbe asks why the root of the emotions should be in the encompassing level.

והענין כי עם היות שהמדות הם נולדים מהשכל שע"י שמתבונן בגדולת א"ס ב"ה ממכ"ע [ממלא כל עלמין] וסוכ"ע ע"י"ז נולדים המדות להיות כלות הנפש אמנם שרש ומקור המדות הם למעלה מהשכל היינו מן הרצון שבנפש שהוא למעלה מהשכל חו"ב [חכמה ובינה]

the matter is that, although the emotive attributes are born from the intellect, for through contemplating the greatness of the Infinite One (Ein Sof), blessed be He, [as] the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), through this the emotive attributes are born, so that there is the soul's expiring (kelos hanefesh), nevertheless the root and source of the emotive attributes is above the intellect, that is, from the will in the soul, which is above the intellect, Chochmah (wisdom) and Binah (understanding).

> Emotions are normally born from the intellect: contemplating G-d's greatness, both as He fills the worlds and as He surrounds them, gives birth to feelings such as the soul's yearning to expire in love. But their deeper root is above the intellect, in the soul's will.

וכן למעלה המדות דז"א נולדים מחו"ב [מחכמה ובינה] אמנם שרשן ומקורן מחג"ת [מחסד גבורה תפארת] דא"א שהם המדות שברצון הנק' כתר

And so too Above: the emotive attributes of Z'eir Anpin are born from Chochmah and Binah, yet their root and source is from the Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Arich Anpin, which are the attributes within the will, which is called Keser (the Crown);

> Likewise above, the emotions of Z'eir Anpin are born from Chochmah and Binah, yet their root is in Arich Anpin, the outer configuration of Keser: its Chesed, Gevurah and Tiferes are the emotions within the will itself.

והן הנק' בזהר טורי חשוכא[256,257] כי המדות נק' הרים ומדות שברצון נק' טורי חשוכא לפי שהם למעלה מהשכל ואינם מושגים.

and they are what the Zohar calls "mountains of darkness" (turei chashucha), for the emotive attributes are called "mountains," and the attributes within the will are called "mountains of darkness" because they are above the intellect and are not grasped.

> The Zohar calls them "mountains of darkness": the emotions are called "mountains," and those within the will are "mountains of darkness" because they are hidden above the intellect and cannot be grasped. In Likkutei Torah, Shir HaShirim, the Alter Rebbe sets these against the "mountains of light," the attributes drawn from the intellect (Likkutei Torah, Shir HaShirim 13:20).

(ולכן שרש המדות מבחי' מקיפים וימינו תחבקני.[258,259]

(Therefore the root of the emotive attributes is from the level of the encompassing [lights]: "and his right hand embraces me."

> That is why the emotions are rooted in the encompassing level, as in "and his right hand embraces me" (Song of Songs 2:6), an embrace that surrounds.

ועמ"ש מענין זה בביאור ע"פ שימני כחותם[260] ועמ"ש בד"ה להבין ביאור[261] ענין האבות הן הן המרכבה בפ' יתרו).

And see what is written on this matter in the explanation on [the verse] "Set me as a seal," and see what is written in the discourse beginning "To understand the explanation of the matter that the Patriarchs are the Chariot," in Parshas Yisro.)

> The Alter Rebbe refers to two further discourses on this theme; the second, in Torah Ohr, Yisro, asks why the Patriarchs, the Chesed, Gevurah and Tiferes of Atzilus, are called the Chariot (Torah Ohr, Yitro 9:1).

והנה אע"פ [אף על פי] ששרש המדות דז"א הוא מחג"ת [מחסד גבורה תפארת] דא"א עכ"ז [עם כל זה] אין ערוך ביניהם וכמו אברהם שהיה מבחינת חסד דז"א אמר על עצמו ואנכי עפר ואפר[262] כלומר שלגבי מקור החסד הוא כמו ערך האפר שנשאר מן העץ אחר שנשרף לגבי עצמיות העץ שאינו בערך כלל

Now, although the root of the emotive attributes of Z'eir Anpin is from the Chesed, Gevurah and Tiferes of Arich Anpin, nevertheless there is no comparison between them; as Avraham, who was from the level of the Chesed of Z'eir Anpin, said of himself, "and I am dust and ashes": that is, that in relation to the source of Chesed he is like the relation of the ash that remains of the wood after it is burned to the very substance of the wood, which bears no comparison at all;

> Though the emotions of Z'eir Anpin are rooted in those of Arich Anpin, the two are incomparable. Avraham, the embodiment of the Chesed of Z'eir Anpin, said "I am dust and ashes" (Genesis 18:27) in relation to the source of Chesed: ash bears no comparison to the substance of the wood it came from.

וכך ערך החסד דז"א לגבי חסד דא"א כי חסד דא"א הוא רק בחי' מקור ושרש המדות ולא מדות ממש

and such is the relation of the Chesed of Z'eir Anpin to the Chesed of Arich Anpin; for the Chesed of Arich Anpin is only the level of the source and root of the emotive attributes, not actual attributes.

> So too the Chesed of Z'eir Anpin compared with the Chesed of Arich Anpin, which is only the source and root of the emotions, not an emotion itself.

(וכמו עד"מ מתיקות התפוח הנמשך מהמזל המכה בו[263] ואומר לו גדל שאין בהמזל מערך ומהות המתיקות גשמי אלא שם הוא עד"מ עריבות ומתיקות רוחניים ובהשתלשלות נעשה מתיקות גשמי כך עד"מ אין ערך מדות דאצי' לגבי המדות שבכתר שהם רק מקור ושרש המדות

(As, by way of analogy, the sweetness of the apple, which is drawn from the mazal that strikes it and tells it, "Grow": in the mazal there is nothing of the measure and nature of physical sweetness, but there it is, by way of analogy, spiritual pleasantness and sweetness, and through the chain of descending worlds (hishtalshelus) it becomes physical sweetness. So, by way of analogy, the emotive attributes of Atzilus bear no comparison to the attributes within Keser, which are only the source and root of the attributes.

> An apple's sweetness comes from the mazal, the heavenly force over it, that "strikes it and tells it, 'Grow'" (Bereishis Rabbah 10:6), yet the mazal itself holds no physical sweetness: there it is spiritual, and only through the chain of descent does it become physical. So too the emotions in Keser are only the root of the emotions of Atzilus.

וזהו ענין אב הרחמים היינו שהוא מקור ושרש למדת הרחמים אבל אב הרחמן[264] היינו שהוא רחמן במדת רחמנות ממש והיינו בע"ס [בעשר ספירות] דאצילות.

And this is the matter of "Father of mercies" (Av HaRachamim): that He is the source and root of the attribute of mercy; whereas "the merciful Father" (Av HaRachaman) means that He is merciful with the actual attribute of mercy, and this is in the Ten Sefiros of Atzilus.

> G-d as "Father of mercies" is the source of mercy, not mercy itself; "the merciful Father" describes actual mercy, at the level of the Ten Sefiros of Atzilus. In Likkutei Torah, Rosh HaShanah, the Alter Rebbe draws the same line: "the merciful Father" shows the mercy that reason calls for, while "Father of mercies" is mercy without limit (Likkutei Torah, Rosh Hashanah 6:6).

ולכן אומרים אב הרחמים בתפלת מוסף וכן בנעילה דיוהכ"פ [דיום הכפורים] ועמ"ש מענין אב הרחמים בביאור ע"פ שחורה אני ונאוה. ובד"ה כי ביום הזה יכפר)

Therefore "Father of mercies" is said in the Musaf prayer, and likewise in Ne'ilah of Yom Kippur. And see what is written on the matter of "Father of mercies" in the explanation on [the verse] "I am black, yet comely," and in the discourse beginning "For on this day He shall make atonement.")

> That is why "Father of mercies," the source of mercy, is invoked in Musaf and in Ne'ilah of Yom Kippur.

והנה כדי לחבר את המדות דז"א לשרשן ומקורן הוא ע"י יד הגדולה וזה היה בחי' אהרן כה"ג [כהן גדול] שהוא מבחי' חסד דא"א שנק' יד הגדולה

Now, to join the emotive attributes of Z'eir Anpin to their root and source is through "the great hand"; and this was the level of Aharon, the Kohen Gadol, who is from the level of the Chesed of Arich Anpin, which is called "the great hand."

> The emotions of Z'eir Anpin are joined to their source through "the great hand," the Chesed of Arich Anpin. This was Aharon, the Kohen Gadol, whose quality is that higher Chesed.

ולכן מת אהרן ונקבר בהר ההר[265] כי המדות דז"א נק' הרים ומקורן המדות דא"א נק' הר ההר ושם הוא שרש הדיקנא זקן אהרן[266] ולכן היה יכול להמשיך המדות דא"א שיתלבשו במדות דז"א

Therefore Aharon died and was buried on Hor HaHar ("the mountain of the mountain"), for the attributes of Z'eir Anpin are called "mountains," and their source, the attributes of Arich Anpin, is called "the mountain of the mountain"; and there is the root of the beard: "the beard of Aharon." And therefore he was able to draw down the attributes of Arich Anpin to be enclothed in the attributes of Z'eir Anpin.

> Aharon was buried on Hor HaHar, "the mountain of the mountain": the emotions of Z'eir Anpin are "mountains," and their source in Arich Anpin is "the mountain of the mountain." The root of the Kabbalistic "beard" (dikna), the thirteen attributes of mercy, is there too, hence "the beard of Aharon" (Psalms 133:2); and so Aharon could draw the emotions of Arich Anpin into those of Z'eir Anpin.

לכן שמו אהרן פי' א' הר ן' היינו המדות שבכתר כי אלף אותיות פלא[267] כו' ואח"כ כשהוא משפיע וממשיך אותם למטה שיתלבשו ויתגלו בז"א היינו נון פשוטה שהוא מורה על התפשטות והמשכה ארוכה מלמעלה למטה (ועמ"ש סד"ה אחרי[268] הוי' אלקיכם תלכו[269] כו' ובו תדבקון)

Therefore his name is Aharon: alef, har ("mountain"), nun; that is, the attributes within Keser, for alef has the letters of pele ("wonder"), etc.; and afterwards, when he bestows and draws them down below, to be enclothed and revealed in Z'eir Anpin, this is the final nun, which indicates expansion and a long drawing down from above to below (and see what is written at the end of the discourse beginning "After Havayah your G-d you shall walk," etc., "and to Him you shall cleave").

> His name hints at this: alef and har, "mountain," are the emotions within Keser, for alef spells pele, "wonder"; the final nun, with its long downward stroke, signifies drawing those emotions down to be revealed in Z'eir Anpin. In the discourse "After Havayah your G-d you shall walk" the Alter Rebbe explains the long leg of the final nun this way (Likkutei Torah, Re'eh 2:14).

ולכן נאמר בגרשון ע"פ אהרן כי גרשון היה נקרא על שם שהוא מגרש החיצונים

Therefore it is said of Gershon, "by the word of Aharon": for Gershon was named so because he drives out (megaresh) the external forces.

> That is why Gershon served "by the word of Aharon": the name Gershon comes from gerash, "drive out," for he drove out the external forces.

ונאמר ימ ינך ה' תרעץ אויב[270] שמגרש המדות הרעות שיניקתם ממדות דז"א אבל בהגלות נגלות המדות שלמעלה מהשכל הם מתגרשים ואין להם יניקה כו'

And it is said, "Your right hand, Havayah, shatters the enemy": that it drives out the evil attributes, whose nurture is from the attributes of Z'eir Anpin; but when the attributes that are above the intellect are revealed, they are driven out and have no nurture, etc.

> As in "Your right hand, Havayah, shatters the enemy" (Exodus 15:6), he drives out the evil emotions that draw nurture from the emotions of Z'eir Anpin; when the emotions above the intellect are revealed, the evil ones are driven away and have nothing to feed on.

וכל זה הוא מבחי' ימין דייקא משא"כ מבחי' גבורה שהרי רישיה דעשו בעיטפיה דיצחק[271,272]

And all this is specifically from the level of the right, which is not so from the level of Gevurah, for "the head of Eisav is in the bosom of Yitzchak."

> This comes only from the right side, not from Gevurah, for Eisav's head rests "in Yitzchak's bosom" (the Targum's account of Yaakov's burial, as the Kehot note shows), drawing from Gevurah.

ולכן נאמר בו ע"פ אהרן כי ע"י אהרן היתה זאת ההתגלות והמשכה והתפשטות למטה בז"א מא"א [מאריך אנפין] ימין ה' דלית שמאלא בהאי עתיקא[273] כו' וימינך ה' תרעץ כו'

Therefore it is said of him, "by the word of Aharon": for through Aharon there was this revelation, drawing down and expansion below into Z'eir Anpin from Arich Anpin: "the right hand of Havayah," for "there is no left in this Ancient One," etc., and "Your right hand, Havayah, shatters," etc.

> So Gershon's work was "by the word of Aharon," through whom the Chesed of Arich Anpin was revealed and drawn down into Z'eir Anpin. Of Arich Anpin the Zohar says, "There is no left in this Ancient One": it is wholly right.

וזהו גרש ואח"כ ו"ן כי ו"ו מורה על המשכה למטה ונו"ן מורה על המשכה יותר למטה.

And this is gerash ("drive out"), and afterwards vav-nun: for vav indicates drawing down below, and nun indicates drawing down further below.

> The name Gershon thus spells gerash, "drive out," followed by vav and nun. Vav signifies drawing down, and the final nun drawing down still further.

30 ולכן במשא המשכן היה כאו"א [כל אחד ואחד] נושא כפי מדרגתו וגרשון ע"פ אהרן היה מחבר וממשיך התגלות מדות דא"א בז"א

Therefore, in the carrying of the Mishkan, each one carried according to his level. And Gershon, "by the word of Aharon," would join and draw down the revelation of the attributes of Arich Anpin into Z'eir Anpin (the emotive attributes);

> Each Levite family carried the part of the Mishkan that matched its level. Gershon, working "by the word of Aharon," joined the emotions of Arich Anpin to Z'eir Anpin and drew their revelation down.

ואח"כ היה יכול להמשיך ולהשפיע למטה התגלות בחי' ימינך ה' תרעץ אויב[274] ע"י מ"ב מסעות בנסיעתן וחנייתן שבהגלות נגלות אור חסד זה א"ס אזי נגרשו החיצונים

and afterwards he could draw down and bestow below the revelation of the level of "Your right hand, Havayah, shatters the enemy," through the forty-two journeys, in their journeying and encamping; for when this light of Chesed (kindness) of the Infinite One was revealed, the external forces were then driven out.

> Then the power of "Your right hand, Havayah, shatters the enemy" could be drawn down through the forty-two journeys. When this light of Chesed, the light of the Infinite, was revealed, the external forces were driven away.

לכן היו בני גרשון נושאים יריעות המשכן שהם מקיפים ונעשו מתכלת כו' שהם נגד המדות אשר שרשם ומקורן מא"א [מאריך אנפין] מדות שברצון בחי' מקיפים כי אין שייך שם לקרוא בשם מדה גלויה רק בחי' מקיף שרש ומקור על מדות שלמטה בז"א כו'

Therefore the sons of Gershon carried the curtains of the Mishkan, which are encompassing [lights], and were made of blue wool, etc., which correspond to the emotive attributes whose root and source is from Arich Anpin, the attributes within the will, the level of the encompassing [lights]; for there it does not apply to speak of a revealed attribute, but only of the level of an encompassing [light], the root and source of the attributes below in Z'eir Anpin, etc.

> So the Gershonites carried the curtains, the encompassing level, made of blue wool and other colors. These correspond to the emotions rooted in Arich Anpin, the emotions within the will: at that level one cannot speak of a revealed emotion, only of an encompassing root and source for the emotions of Z'eir Anpin below.

(ועיין בזהר ויקרא) (ד"ז סע"ב [סוף עמוד ב]) ע"פ מדותיו ודאי כד"א [כמה דאת אמר] ע"פ אהרן ובניו תהיה[275] כו'

(And see the Zohar, Vayikra, folio 7, end of side b: "according to His measures (al pi middosav), certainly, as it says, 'By the word of (al pi) Aharon and his sons shall be,'" etc.)

> The Zohar on Vayikra reads the words of Psalms 133:2, al pi middosav, the oil that runs down over the collar of Aharon's garments, as "according to His measures," like al pi, "by the word of," in "by the word of Aharon and his sons."

ועמ"ש פי' שיורד ע"פ מדותיו[276] לקמן סד"ה בהעלותך את הנרות[277, 278] וע' לעיל בפ' במדבר סד"ה וידבר כו' שאו כו' במש"ש [במה שכתוב שם] בחי' אהרן הכהן המביא רצון העליון אל בית אמי כו'.

And see what is written on the meaning of "that runs down according to His measures (middosav)" below, at the end of the discourse beginning "When you light the lamps"; and see above, in Parshas Bamidbar, at the end of the discourse beginning "And [He] spoke," etc., "Lift up," etc., in what is written there on the level of Aharon the Kohen, who brings the supernal will "to my mother's house," etc.

> The Alter Rebbe refers to his explanation in Behaaloscha of the oil "that runs down according to His measures," where through the Torah the "holy anointing oil" runs down onto the "hairs," the laws of the Torah (Likkutei Torah, Beha'alotcha 1:12); and to his discussion in Bamidbar of Aharon, who brings the supernal will "to my mother's house."

ועמ"ש בענין ג' ידות סד"ה חייב אינש[279] לבסומי בפוריא בענין כי יד על כס[280] כו'

And see what is written on the matter of the three hands at the end of the discourse beginning "A person is obligated to become intoxicated on Purim," on the matter of "For a hand is on the throne," etc.

> He also refers to the end of the Purim discourse in Torah Ohr, where the three hands are love, awe and the soul's rising beyond all limits, a hand above the throne and the Name Yah (Torah Ohr, Megillat Esther 8:21-27).

ועיין בפרדס שכ"א פרק י"ב ובעה"כ [ובערכי הכינויים] ערך יד ג"פ [ג' פעמים] יד שם מ"ב וכ"ה בע"ח [בעץ חיים] סוף שער כסה"כ [כסא הכבוד].

And see the Pardes, Shaar 21, chapter 12, and in Erchei HaKinuyim, under the entry "Yad": three times yad (14) is the Name of forty-two [letters]; and so it is in Etz Chaim, at the end of Shaar Kisei HaKavod.

> The Pardes and Etz Chaim teach that three times yad (14) is 42, the Name of forty-two letters. This links the three hands with the forty-two journeys.

וזהו ענין מ"ב מסעות וכמ"ש במ"א בביאור ע"פ אלה מסעי בני ישראל[281,282] ועי' ברע"מ [ברעיא מהימנא] פ' עקב (דף ער"ב סע"ב [סוף עמוד ב]) ועמ"ש בד"ה צאינה וראינה[283] בפי' שאו ידיכם קדש[284] כו'.

And this is the matter of the forty-two journeys, as is written elsewhere, in the explanation on [the verse] "These are the journeys of the children of Israel"; and see the Raaya Mehemna, Parshas Eikev (folio 272, end of side b); and see what is written in the discourse beginning "Go out and gaze," on the meaning of "Lift up your hands [in] holiness," etc.

> That is the meaning of the forty-two journeys. In his explanation on "These are the journeys of the children of Israel" (Numbers 33:1), the Alter Rebbe sets the forty-two journeys against the forty-two words of Ana Bechoach, the seven supernal attributes, each made up of six, and calls the Name of forty-two an ascent from below upward (Likkutei Torah, Masei 5:3–5). He also cites the Raaya Mehemna and his discourse "Go out and gaze."

ועמ"ש בביאור ע"פ והניף הכהן אותם על לחם הבכורים[285] שתנופת כבשי עצרת הוא ג"כ עליות המדות דז"א בחג"ת דא"א ומ"מ שתי הלחם שהם תשב"כ [בחסד גבורה תפארת] ותשבע"פ [ותורה שבכתב] [ותורה שבעל פה] הם למעלה משני הכבשים ע"ש.

And see what is written in the explanation on [the verse] "And the kohen shall wave them with the bread of the first fruits": that the waving of the lambs of Atzeres is also the ascent of the attributes of Z'eir Anpin into the Chesed, Gevurah (restraint) and Tiferes (beauty) of Arich Anpin; and nevertheless the two loaves, which are the Written Torah and the Oral Torah, are higher than the two lambs. See there.

> In his explanation on the Shavuos waving, the waving of the lambs is also the ascent of the emotions of Z'eir Anpin into the emotions of Arich Anpin. Yet the two loaves, the Written and the Oral Torah, stand higher than the lambs.

31 ומזה יובן גם כאן דאע"ג [דאף על גב] שבני גרשון נושאים היריעות מ"מ בני קהת שהיו נושאים הכלים הארון שבו הלוחות כו' הוא בחי' גבוה יותר וזהו ענין יד רמה.

And from this it will be understood here too: although the sons of Gershon carried the curtains, nevertheless the sons of Kehas, who carried the vessels, the ark in which were the tablets, etc., are a higher level; and this is the matter of "the uplifted hand."

> From the Shavuos analogy it follows that although Gershon carried the curtains, Kehas, who carried the ark with the tablets, is higher still. Kehas is "the uplifted hand."

ויי"ל [ויש לומר] ג"כ ג' ידות הנ"ל הם ג"כ חג"ת דעי"י [דעתיק יומין] [חסד גבורה תפארת] כי מררי אריתי מורי[286] מור שבשמן המשחה גבורה דעי"י [דעתיק יומין] המלובש במו"ס [במוחא סתימאה] ויד הגדולה יי"ל [יש לומר] חסד דעתיק המלובש בגלגלתא ויד רמה ת"ת [תפארת] דעי"י [דעתיק יומין] ודעת דעי"י [דעתיק יומין] כו'

And it may also be said that the three hands mentioned above are also the Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Atik Yomin: for Merari, "I have gathered My myrrh," the myrrh in the anointing oil, is the Gevurah of Atik Yomin, which is enclothed in Mocha Stima'ah (the hidden brain); and the great hand, it may be said, is the Chesed of Atik, which is enclothed in Gulgalta (the skull); and the uplifted hand is the Tiferes of Atik Yomin and the Daas (knowledge) of Atik Yomin, etc.;

> The three hands can also be seen as the Chesed, Gevurah and Tiferes of Atik Yomin, the innermost level of Keser. Merari is the Gevurah of Atik enclothed in Mocha Stima'ah, the myrrh of the anointing oil; the great hand is the Chesed of Atik enclothed in Gulgalta; the uplifted hand is the Tiferes and Daas of Atik.

ומשם שרש התורה כמ"ש הרמ"ז [הרב משה זכות] ר"פ קרח ע' [עיין] מ"ש ע"פ הזהר וישב דקפ"א ע"פ וגבה מאד[287] מסטרא דיעקב.

and from there is the root of the Torah, as the Ramaz writes at the beginning of Parshas Korach. See what is written on the Zohar, Vayeshev, folio 181, on [the verse] "and he shall be very high": "from the side of Yaakov."

> The root of the Torah is there, in the Tiferes and Daas of Atik, as the Ramaz writes, which is why Kehas carried the ark. The Zohar on "and he shall be very high" (Isaiah 52:13) connects this height with "the side of Yaakov."

32 וועי"ל [ועוד יש לומר] בענין ג' ידות הנ"ל שהם הג' לוים דהנה מבואר במ"א בסידור בביאור ע"פ אחרי ה' אלקיכם תלכו ענין וארבע הידות[288] יהיה לכם כו' היינו שיש ב"פ [ב' פעמים] ימין וב"פ [וב' פעמים] שמאל.

And one may further say, on the matter of the three hands mentioned above, which are the three Levites: it is explained elsewhere, in the Siddur, in the explanation on [the verse] "After Havayah your G-d you shall walk," the matter of "and the four hands (yados) shall be yours," etc.: that is, that there are twice right and twice left.

> A further explanation of the three hands: the Alter Rebbe's Siddur, on "After Havayah your G-d you shall walk," reads "and the four yados shall be yours" (Genesis 47:24), plainly "four parts," as four hands: two right hands and two left hands.

והוא מ"ש שמאלו תחת לראשי וכתיב שמאלו תחת ראשי[289, 290]

And this is what is written, "His left hand beneath my head (lerashi)," and it is written, "His left hand beneath my head (roshi)."

> The Song of Songs says "His left hand beneath my head" twice (2:6 and 8:3), in slightly different words, lerashi and roshi: two lefts.

אשר שמאל הראשון הוא מה שהמקבל דוחי' [דוחק] ומשפיל את עצמו ע"י מרירות ואעפ"כ [ואף על פי כן] נק' שמאלו כי הענין שהאדם נוטל כביכול שמאלו של הקב"ה תחת ראשי דהיינו שמתבונן במוח שבראשו ריחוקו מה' ועי"ז נעשה לבו נשבר ונדכה[291]

The first left is when the recipient pushes [himself] away and lowers himself through bitterness (merirus); and nevertheless it is called "His left hand," for the matter is that the person takes, as it were, the left hand of the Holy One, blessed be He, "beneath my head": that is, he contemplates in the mind that is in his head his distance from G-d, and through this his heart becomes broken and crushed.

> The first "left" is the receiver's own: he pushes himself away and humbles himself through bitterness. It is still called "His left hand" because the person takes G-d's left hand, as it were, to his head: he contemplates in his mind how far he is from G-d, and his heart becomes broken and crushed (as in Psalms 51:19).

וזהו ענין אחרי ה' ואח"כ תלכו היא מדת האהבה בחי' רצוא בחי' ימין מקרבת

And this is the matter of "After Havayah," and afterwards "you shall walk," which is the attribute of love, the level of running (ratzo), the level of "the right hand draws near."

> That is "After Havayah," which comes first; then "you shall walk," the love that runs toward G-d, the right hand that draws near.

וזהו עצמו ענין מררי שהוא בחי' שמאלו ובחי' גרשון שהוא בחי' ימין כנ"ל. אך אחר הרצוא נמשך בחי' שוב ע"ד וירא העם וינועו ויעמדו מרחוק.[292, 293]

And this itself is the matter of Merari, which is the level of "His left hand," and the level of Gershon, which is the level of the right, as mentioned above. But after the running comes the level of returning (shov), in the manner of "And the people saw, and they trembled, and they stood from afar."

> Merari, whose name speaks of bitterness (merirus), is this left hand, and Gershon the right. After the running comes a return, as at Sinai, "the people saw, and they trembled, and they stood from afar" (Exodus 20:15): this return is the second left.

33 והוא ענין שמאל הב' דהיינו שמאל של המשפיע שבחי' השמאל דוחה הזה הוא אינו ענין ריחוק ממש אלא להיות בחי' שוב לאחד.

And this is the matter of the second left, that is, the left of the giver: this level of "the left hand pushes away" is not a matter of actual distancing, but rather for there to be the level of returning (shov) to the One.

> The second left belongs to the giver, G-d. Its "pushing away" is not real distance; it brings about the "return" toward the One.

וכענין ותתצב אחותו מרחוק[294] והוא מבחי' חכמה אמור לחכמה אחותי את[295]

As in the matter of "And his sister stood from afar," which is from the level of Chochmah (wisdom): "Say to Chochmah, 'You are my sister.'"

> So Miriam "stood from afar" (Exodus 2:4) watching over the infant Moshe, and this is linked with Chochmah: "Say to Chochmah, 'You are my sister'" (Proverbs 7:4).

וב"פ [וב' פעמים] שמאל זהו ענין מררי ב"פ [ב' פעמים] מר היינו ב' בחי' שמאל הנ"ל וב' בחי' הנ"ל נק' הכל עצי שטים עומדים יראה תתאה ויראה עילאה שכ"ז [שכל זה] נק' עמידה וביטול וכמ"ש ויעמדו מרחוק[296] ועמ"ש ע"פ אתם נצבים[297] לפני ה'.

And the twice left is the matter of Merari, twice mar ("bitter"), that is, the two levels of left mentioned above; and the two levels mentioned above are all called "acacia wood, standing": the lower awe and the higher awe, all of which is called standing and self-nullification (bittul), as it is written, "and they stood from afar." And see what is written on [the verse] "You are standing ... before Havayah."

> The two lefts are Merari, whose name doubles mar, "bitter." Both lefts, the lower awe and the higher awe, are the "standing" acacia boards, standing and self-nullification, as in "they stood from afar." The Alter Rebbe refers to his discourse "You are standing... before Havayah."

34 וב"פ [וב' פעמים] ימין זהו ענין בני גרשון נושאי היריעות אה"ע [אהבת עולם] ואה"ר [ואהבה רבה] ועמ"ש בד"ה מי מנה עפר יעקב[298, 299] בענין ויחד לבבינו.

And the twice right is the matter of the sons of Gershon, who carried the curtains: ahavas olam and ahavah rabbah. And see what is written in the discourse beginning "Who has counted the dust of Yaakov," on the matter of "and unite our hearts."

> The two rights are the sons of Gershon, who carried the curtains: two levels of love, ahavas olam, the love a person arouses by contemplating G-d's greatness in the worlds, and ahavah rabbah, the great love given from above. The Alter Rebbe refers to his discourse on "Who has counted the dust of Yaakov," on the words "and unite our hearts" of the blessing before the Shema.

ובני קהת נושאי הארון היינו בענין משי"ש [מה שכתוב שם] בפי' ובקולו תשמעו[300] כו' גם כמי"ש בד"ה זכור ושמור[301] בענין ההעלאה בחי'התורה שנקרא אדם לקשרו ולחברו לעצמות אור א"ס בחי' כי לא אדם הוא[302] כו' ע"ש

And the sons of Kehas, who carried the ark: this is in the matter of what is written there on the meaning of "and to His voice you shall listen," etc.; also as is written in the discourse beginning "Remember and keep," on the matter of the elevation of the level of the Torah, which is called "man" (adam), to bind and join it to the essence of the Infinite Light (Or Ein Sof), the level of "for He is not a man," etc. See there.

> The sons of Kehas carried the ark, which corresponds to raising the Torah, called "man" (adam), to bind it to the essence of the Infinite Light, which is "not a man" (I Samuel 15:29), beyond the Torah's level of "man." The Alter Rebbe refers to his discourses on "and to His voice you shall listen" and on "Remember and keep."

ועד"ז הוא ענין נשיאת הארון וא"כ בחי' יד זהו ענין והחמישית לפרעה[303] בחי' התגלות עתיק שבבינה כו'

And along these lines is the matter of the carrying of the ark. And if so, the level of yad is the matter of "and the fifth to Pharaoh": the level of the revelation of Atik within Binah (understanding), etc.

> Carrying the ark binds the Torah to that essence. This is the "fifth" that goes "to Pharaoh" (Genesis 47:24), the name Paroh read, as often in Chassidus, from para, "to uncover": the revelation of Atik within Binah.

וע' במא"א [במאורי אור] אות יו"ד[304] סעיף כ"ז מבואר ב"פ [ב' פעמים] ימין ושמאל הם או"א [אבא ואימא] וזו"נ [וזעיר אנפין ונוקבא] וא"כ זהו ענין ד' הידות כו' והחמישית כנ"ל:

And see Me'orei Or, the letter yud, section 27, where it is explained that the twice right and left are Abba and Imma (Chochmah and Binah) and Z'eir Anpin and Nukva; and if so, this is the matter of the four hands, etc., and the fifth, as mentioned above.

> Me'orei Or explains that the two rights and two lefts are Abba and Imma, and Z'eir Anpin and Nukva. These are the four hands; the fifth, above them, is the one described above.

35 קיצור. ענין בני גרשון שנשאו היריעות שמחברים המדות שלמטה מהשכל אל המדות שלמעלה מהשכל וזהו על פי אהרן. ועי"ז מגרש המדות הרעות. ע"י שיורד ע"פ מדותיו[305] של הקב"ה

Summary. The matter of the sons of Gershon, who carried the curtains: that they join the emotive attributes (middos) that are below the intellect to the attributes that are above the intellect; and this is "by the word of Aharon." And through this he drives out the evil attributes, through "that runs down according to the measures" of the Holy One, blessed be He.

> Summary of section 5: the sons of Gershon carried the curtains, joining the emotions below the intellect to the emotions above it, "by the word of Aharon," and so driving out the evil emotions, through the flow that "runs down according to the measures" of G-d.

עוי"ל [עוד יש לומר] בענין ג' ידות ע"ד וארבע הידות יהיה לכם[306] שהם ב"פ [ב' פעמים] ימין וב"פ [וב' פעמים] שמאל שבפסוק שמאלו תחת לראשי וימינו תחבקני[307] שהפסוק נאמר ב' פעמים בשיר השירים.

One may further say, on the matter of the three hands, along the lines of "and the four hands (ya-dos) shall be yours": that they are twice right and twice left, in the verse "His left hand beneath my head, and his right hand embraces me," for the verse is said twice in the Song of Songs.

> The three hands may also be explained as "the four hands," two rights and two lefts, because the verse "His left hand beneath my head, and his right hand embraces me" appears twice in the Song of Songs.

וזהו ענין בני גרשון ובני מררי שבני גרשון מחברים השני בחינות[308] שמאל. והחמישית היא בחי' שלמעלה מימין ושמאל שאין שם התחלקות חו"ג [חסד וגבורה] זהו ענין בני קהת שנשאו את הארון שהוא קדש הקדשים:

And this is the matter of the sons of Gershon and the sons of Merari, for the sons of Gershon join the two levels of left. And the fifth is the level that is above right and left, where there is no division of Chesed (kindness) and Gevurah (restraint): this is the matter of the sons of Kehas, who carried the ark, which is the Holy of Holies.

> The text here says that the sons of Gershon join the two levels of left; the Kehot note records that a passage omitted here is printed among the additions. The fifth, above right and left, where Chesed and Gevurah are not divided, is Kehas, who carried the ark of the Holy of Holies.

SECTION 6 • ¶36–41

"More precious than pearls"

36 ו והנה בבני קהת נאמר נשיאות ראש ובבני גרשון נאמר נשא גם הם.[309] ובבני מררי לא נאמר נשיאת ראש.

6. Now, of the sons of Kehas "lifting the head" is said, and of the sons of Gershon it is said, "Lift up… they too"; and of the sons of Merari "lifting the head" is not said.

> Section 6 looks at the wording of the census. Of Kehas the Torah says "lift up the head" (Numbers 4:2), of Gershon "lift up… they too" (Numbers 4:22), and of Merari it does not use the phrase at all.

ופי' ברבות בשה"ש [בשיר השירים] שלכן נאמר גם הם שלא תאמר שהם פחותים מבני קהת אלא מפני כבוד התורה שנאמר בה יקרה היא מפנינים וכל חפציך לא ישוו בה[310] (במשלי סי' ג').

And it is explained in the Midrash Rabbah on Shir HaShirim that this is why "they too" is said: lest you say that they are lesser than the sons of Kehas; rather, [Kehas comes first] because of the honor of the Torah, of which it is said, "She is more precious than pearls (peninim), and all your desires cannot compare to her" (in Proverbs, chapter 3).

> The Midrash on Shir HaShirim explains "they too": Gershon is not lesser than Kehas, and Kehas was counted first only out of honor for the Torah, which the Kehasites carried in the ark. Of the Torah it says, "She is more precious than pearls" (Proverbs 3:15).

והענין כי הפנינים שהוא המרגליות הם דבר יקר עד"מ והתורה היא יקר מכל דבר יקר.

And the matter is that the peninim, which are gems (margaliyos), are a precious thing, by way of analogy, and the Torah is more precious than every precious thing.

> Pearls and gems are precious, but the Torah is more precious than anything precious. The Alter Rebbe now explains the meaning of this comparison.

וכמ"ש ברבות ויקרא רפ"ב[311] עשרה נקראו יקרים[312] התורה והנבואה כו' והעושר כו' ע"ש א"כ התורה היא ראשית לכל דבר יקר.

As is written in the Midrash Rabbah, Vayikra, at the beginning of chapter 2: "Ten things are called precious: the Torah, prophecy," etc., "and wealth," etc. See there. If so, the Torah is the first of all precious things.

> The Midrash counts ten things called "precious," headed by the Torah (Vayikra Rabbah 2:1). So the Torah is the first of all precious things.

37 והיא יקר על יקר. והענין כי הנה עד"מ[313] האבנים טובות קובעים אותם בכתר ועטרה שעושין למלך מפני יקרותן וחשיבותן

And it is preciousness upon preciousness. And the matter is this: by way of analogy, precious stones are set in the crown and diadem made for a king, because of their preciousness and importance;

> The Torah is "preciousness upon preciousness." To explain: precious stones are set in a king's crown because they are so precious and important.

והנה עיקר היוקר שלהן הוא מפני דבר הפלא שהאבן שהוא דומם יהיה מאיר ע"כ הם יקרים מזהב ומפז.

and the main [reason for] their preciousness is the wonder that a stone, which is inanimate, should shine; therefore they are more precious than gold and fine gold.

> What makes them precious is a wonder: a stone, a lifeless thing, shines. That is why they are worth more than gold; in Torah Ohr, Bereishis, the Alter Rebbe uses the same image for the mitzvos, a crown of shining stones that are themselves only refined lifeless matter (Torah Ohr, Bereshit 10:1).

38 וכך הוא עד"מ ענין המצות גשמיות ששרשם מגיע בבחי' כתר כנודע דתרי"ג מצות[314] דאורייתא ושבע מצות דרבנן[316, 315] הם תר"ך עמודי אור.[317]

And so, by way of analogy, is the matter of the physical mitzvos, whose root reaches into the level of Keser (the Crown), as is known, that the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis are the 620 pillars of light.

> The mitzvos, performed with physical things, are like those gems: their root reaches Keser, the Crown. The 613 Torah commandments and the seven Rabbinic ones make 620, the numerical value of keser: "the 620 pillars of light."

והיינו לפי שהם נעשים בדברים גשמיים שמקליפת נוגה שנפלו שם ניצוצים ממקום גבוה מאוד וכאשר מתבררים על ידי מעשה המצות עולים להיות בחי' כתר ועטרה ועמ"ש ע"פ בשלח פרעה את העם[318]

That is, because they are performed with physical things that are from kelipas nogah, into which sparks fell from a very high place; and when they are refined through the performance of the mitzvos, they rise to become the level of a crown and diadem. And see what is written on [the verse] "When Pharaoh sent the people."

> Mitzvos are done with physical things that belong to kelipas nogah, the realm in which good and evil are mixed, into which sparks fell from a very high place. When the mitzvos refine those sparks, they rise to become a crown and diadem.

והיינו מפני שהוא דבר פלא שמבחי' עשיה גשמיות יהיה נעשה בחינת ביטול וכלי לאור א"ס ב"ה.

And this is because it is a wonder, that from the level of physical action there should become a level of self-nullification (bittul) and a vessel for the Infinite Light (Or Ein Sof), blessed be He.

> This is the wonder: physical action becomes self-nullification and a vessel for the Infinite Light. Like a shining stone, the lowly becomes precious.

אך עכ"ז [עם כל זה] המצות הן בבחי' מקיף לבד ואינו מאיר הגילוי בבחי' אור פנימי ממש וכמו הכתר והעטרה שהוא בחי' מקיף לבד

Yet even so, the mitzvos are only at the level of an encompassing [light], and the revelation does not shine at the level of actual inner light; just as the crown and the diadem are only at the level of something encompassing.

> Yet the mitzvos act only as an encompassing light, like a crown that rests above the head. Their revelation does not penetrate as an inner light.

אבל התורה היא מאיר בבחי' אור פנימי ממש ושרשה ג"כ מפנימיות הכתר שהוא מוחא סתימאה שלמעלה מבחי' חיצוניות הכתר שהוא גלגלתא.

But the Torah shines at the level of actual inner light, and its root is also from the inner dimension (pnimiyus) of Keser, which is Mocha Stima'ah (the hidden brain), above the level of the outer dimension (chitzoniyus) of Keser, which is Gulgalta (the skull).

> The Torah, by contrast, shines as a true inner light, absorbed by the mind. Its root is the inner dimension of Keser, Mocha Stima'ah, above Keser's outer dimension, Gulgalta.

39 ולכן היא יקרה מפנינים[319] שהיא מבחי' פנימיות הכתר שלמעלה ממדרגת הפנינים שהם מגיעים בחיצוניות הכתר והעטרה וזהו ענין יקר על יקר.

Therefore she is "more precious than pearls (peninim)," for she is from the level of the inner dimension (pnimiyus) of Keser, which is above the rank of the pearls, which reach [only] the outer dimension (chitzoniyus) of the crown and diadem. And this is the matter of preciousness upon preciousness.

> That is why the Torah is "more precious than pearls" (peninim, a word close to pnimiyus, "inner"): it comes from the inner dimension of Keser, while the gems, like the mitzvos, reach only its outer dimension. This is "preciousness upon preciousness."

כי יקר גימטריא יש וזהו ענין שיי עולמות.[320, 321] אך כתר הוא בי"פ [בי פעמים] שיי דהיינו פנימיות וחיצוניות כו' והתורה שהיא מבחי' פנימיות היא יקר מיקר כו'.

For yekar ("precious") has the numerical value of yesh, and this is the matter of the 310 worlds. But keser is twice 310, that is, inner and outer dimensions, etc.; and the Torah, which is from the level of the inner dimension, is more precious than [the] precious, etc.

> Yekar, "precious," equals yesh (310), the 310 worlds the righteous inherit; keser (620) is twice 310, outer and inner. The Torah, from the inner dimension, is the preciousness above the precious.

40 והנה בני גרשון שנשאו את היריעות שהם מה שמאיר בבחי' מקיף עדיין דוגמת ההמשכה שעל ידי המצות כו' לכן נאמר בהם נשיאת ראש שנשיאת ראש זהו ההעלאה לבחי' כתר כמ"ש בפרדס ערך נשא.

Now, the sons of Gershon, who carried the curtains, which are what still shines at the level of the encompassing, like the drawing down that comes through the mitzvos, etc.: therefore "lifting the head" is said of them, for "lifting the head" is the elevation to the level of Keser (the Crown), as is written in the Pardes, under the entry "Nasa."

> The curtains carried by Gershon shine only as an encompassing light, like the light drawn down by the mitzvos; and since the mitzvos too reach Keser, "lift up the head" is said of Gershon as well, for lifting the head means raising to Keser, as the Pardes explains under nasa.

אך עכ"ז [עם כל זה] נאמר בהם גם הם לפי שבחי' זו מאיר עדיין בבחי' מקיף

Yet even so, "they too" is said of them, because this level still shines at the level of the encompassing;

> Yet "they too" is added, because their light is still encompassing.

אבל עיקר נשיאת ראש נאמר בבני קהת שנשאו את הלוחות שנאמר יקרה היא מפנינים[322] שמאיר בבחי' פנימיות כו'.

but the main "lifting the head" is said of the sons of Kehas, who carried the tablets, of which it is said, "She is more precious than pearls," for it shines at the level of the inner dimension (pnimiyus), etc.

> The main "lifting of the head" belongs to Kehas, who carried the tablets of the Torah, "more precious than pearls," which shines as an inner light.

41 וגם עפמש"ל [על פי מה שכתוב לעיל] שבני גרשון מעלים המדות לבחי' מדות שלמעלה מהשכל זהו ז"ת [זו' תחתונות] דא"א אבל בני קהת שנשאו את התרוה שהיא מבחינת חכמה שבכתר כו'

And also, according to what was written above, the sons of Gershon raise the emotive attributes (middos) to the level of the attributes above the intellect, which are the seven lower [Sefiros] of Arich Anpin; but the sons of Kehas carried the Torah, which is from the level of Chochmah (wisdom) within Keser (the Crown), etc.

> By the earlier explanation too, Gershon raises the emotions to the emotions above the intellect, the seven lower Sefiros of Arich Anpin, while Kehas carried the Torah, which comes from the Chochmah within Keser and so reaches higher.

ועמ"ש מזה בד"ה יום טוב של ראש השנה שחל להיות בשבת[323] כו':

And see what is written about this in the discourse beginning "The festival day of Rosh HaShanah that falls on Shabbos," etc.

> The Alter Rebbe refers to his discourse on Rosh HaShanah that falls on Shabbos.

IN ONE'S AVODAH

Service begins with the lower awe: standing silent before G-d with no will that is not for Him. From it comes love, the soul's running toward Him, and contemplating one's distance from G-d breaks the heart and leads to that love. Readiness to give one's life in saying "One" in the Shema, followed by speaking words of Torah, draws G-d's light into the soul and into the world; and praying and studying with the energy gained from one's food raises that life-force into G-dliness.

QUESTIONS FOR DISCUSSION

1. Why does the Temple need "two hands" when heaven and earth were made with one hand each, and what does the third, uplifted hand add?
2. If the union of Chochmah and Binah is constant, what did Leah add by saying "this time," and how does the Shema accomplish it?
3. How do the Mishkan's vessels, boards and curtains correspond to a person's body, and to Torah, awe and love?
4. Why is myrrh, made from the blood of an impure animal, a fitting image for evil transformed into good?
5. Why does Kehas receive the main "lifting of the head," and how does the encompassing light of the mitzvos differ from the inner light of the Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ נשא**

The note records another transcript (hanachah) of this discourse in the Alter Rebbe's Sefer HaMaamarim of 5567, p. 197.

KEHOT'S NOTE

הנחת אחרת בסה"מ תקס"ז ע' קצו. הנחות הר"פ ע' מו. ראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, א. סה"מ תרל"ג-ב ע' שסה בענין הידות.

2 Kehot's note points to Numbers 4:21–7:89 for these words.

Numbers 4:21–7:89 במדבר ד':כ"א-ז':פ"ט

3 **נשא**

G-d tells Moshe: "Take a count of the sons of Gershon, they too, by their fathers' houses, by their families." After the census of Kehas, the Levite family of Gershon is counted too; this explanation is built on that verse.

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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PARAGRAPH 2

4 In the Song at the Sea, Moshe and Israel sing to G-d: "You will bring them and plant them on the mountain of Your inheritance, the foundation for Your dwelling that You, Havayah, have made; the Sanctuary, Ado-nai, that Your hands established." Plainly, it foretells the Land and the Temple that G-d Himself would establish; the whole maamar turns on these "hands."

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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5 **יד הגדולה**

After the sea split: "And Israel saw the great hand that Havayah had wielded against Egypt." Plainly, the "hand" is G-d's power shown at the sea; it is the first of the three hands the Ramaz names.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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6 **יד החזקה**

The last verse of the Torah, of Moshe: "And all the strong hand and all the great awe that Moshe performed before the eyes of all Israel." Plainly, the mighty deeds done through Moshe; it is the second of the three hands.

Deuteronomy 34:12 דברים ל"ד:י"ב

וּלְכֹל הַיָּד הַחֲזָקָה וּלְכֹל הַמּוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָּל־יִשְׂרָאֵל׃

and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

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PARAGRAPH 3

7 **עיני כל אליך ישברו**

In Psalm 145 (Ashrei), David praises G-d: "The eyes of all look to You with hope, and You give them their food in its time." The Alter Rebbe refers to his explanation of this passage.

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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8 **פותח את ידיך**

"You open Your hand and satisfy every living thing with favor": plainly, G-d provides for every creature. The verse says "Your hand" (yadecha); the maamar quotes it as "Your hands," in keeping with its theme, and the next words explain it as making a vessel in the soul to receive the light.

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.

9 **לא תהיה משכלה ועקרה**

G-d promises Israel, if they serve Him: "None shall miscarry or be barren in your land; I will fill the number of your days." The Torah Ohr discourse on this verse is cited for the same theme of making a vessel for the light.

Exodus 23:26 שמות כ"ג:כ"ו

לֹא תִהְיֶה מְשַׁכֵּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא׃

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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10 **כוס ישועות**

The psalmist, giving thanks for his rescue: "I will lift up the cup of salvations and call on the Name of Havayah." That Torah Ohr discourse discusses this cup in connection with the vessel.

Psalms 116:13 תהילים קט"ז:י"ג

כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם ה' אֶקְרָא׃

I will lift up the cup of salvation, And call upon the name of the L-RD.

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11 **לעולם ירגיז אדם**

Reish Lakish teaches that a person should always stir up his good inclination against his evil inclination. The Alter Rebbe brings it as an example of Gevurah, the force needed to make a vessel.

Berakhot 5a:2 ברכות ה' א:ב'

אָמַר רַבִּי לֵוִי בַּר חָמָא, אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: לְעוֹלָם יַרְגִּיז אָדָם יִצְרוֹ טוֹב עַל יֵצֶר הָרָע, שֶׁנֶּאֱמַר: "רִגְזוּ וְאַל תֶּחֱטָאוּ" אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יַעֲסוֹק בַּתּוֹרָה, שֶׁנֶּאֱמַר: "אִמְרוּ בִלְבַבְכֶם". אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יִקְרָא קְרִיאַת שְׁמַע, שֶׁנֶּאֱמַר: "עַל מִשְׁכַּבְכֶם". אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יִזְכּוֹר לוֹ יוֹם הַמִּיתָה, שֶׁנֶּאֱמַר: "וְדֹמּוּ סֶלָה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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KEHOT'S NOTE

ברכות ה, א.

12 Bar Kappara expounds that heaven and earth are described with one hand each, while the Sanctuary, the work of the righteous, is described with both hands. This is the source for the two hands joined in one work.

Ketubot 5a:11 כתובות ה' א:י"א

דָּרַשׁ בַּר קַפָּרָא: גְּדוֹלִים מַעֲשֶׂה צַדִּיקִים יוֹתֵר מִמַּעֲשֵׂה שָׁמַיִם וָאָרֶץ, דְּאִילּוּ בְּמַעֲשֵׂה שָׁמַיִם וָאָרֶץ כְּתִיב: "אַף יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם", וְאִילּוּ בְּמַעֲשֵׂה יְדֵיהֶם שֶׁל צַדִּיקִים כְּתִיב: "מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ".

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13 G-d declares through Isaiah: "My hand, too, founded the earth, and My right hand spanned the heavens; I call to them, they stand together." Each hand is mentioned with a separate creation.

Isaiah 48:13 ישעיהו מ"ח:י"ג

אַף־יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם קֹרֵא אֲנִי אֲלֵיהֶם יַעַמְדוּ יַחְדָּו׃

Yea, My hand hath laid the foundation of the earth, And My right hand hath spread out the heavens; When I call unto them, They stand up together.

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14 **וכמארז"ל נטה שמאלו**

The note points to a talk of the Rebbe in Likkutei Sichos, vol. 31, p. 77 and on, in connection with the teaching that G-d stretched out His left hand and created the earth, and His right hand and created the heavens.

Zohar II, 20a זח"ב כ, א

KEHOT'S NOTE

ראה פדר"א פי"ח. זח"ב כ, א. לז, א. פה, ב. ראה לקו"ש-לא ע' 77 ואילך. ע' זח"ב (לז, א) שם אי' דסטא קב"ה כו'. שם (פה, ב) ושם אי' "קו ימינו" "קו שמאלו" וע"ש (כ, א) ושם אי' "וברא העולם שלמעלה" "וברא העוה"ז" נטה ימינו תחלה ואח"כ נטה שמאלו. וע' פדר"א (רפי"ח) פשט יד ימינו ונטה שמים ופשט יד שמאלו ויסד ארץ, יעו"ש. [כ].

15 **מכון לשבתך פעלת ה' מקדש אדני כוננו ידיך**

The Song at the Sea calls the Sanctuary the work of G-d's "hands," in the plural. The Talmud reads this as both hands joined in one work.

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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16 **השמים שמים לה'**

The psalmist: "The heavens are heavens unto Havayah, but the earth He gave to mankind." Plainly, heaven is G-d's realm and the earth is man's; for the Maharsha it shows heaven and earth, the right hand and the left, still apart at creation.

Psalms 115:16 תהילים קט"ו:ט"ז

הַשָּׁמַיִם שָׁמַיִם לַה' וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם׃

The heavens are the heavens of the L-RD; But the earth hath He given to the children of men.

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KEHOT'S NOTE

תהלים קטו, טז.

17 **נעשה המשכן ע"י בצלאל ואהליאב**

Kehot's note points to Exodus 31:2 for these words.

Exodus 31:2 שמות ל"א:ב'

KEHOT'S NOTE

שמות לא, ב-ו.

18 **ואהליאב למטה דן**

G-d tells Moshe that He has appointed Oholiav son of Achisamach, of the tribe of Dan, to work with Betzalel on the Mishkan. Here he stands for Gevurah, joined to Betzalel's Chesed.

Exodus 31:6 שמות ל"א:ו'

וַאֲנִי הִנֵּה נָתַתִּי אִתּוֹ אֶת אָהֳלִיאָב בֶּן־אֲחִיסָמָךְ לְמַטֵּה־דָן וּבְלֵב כָּל־חֲכַם־לֵב נָתַתִּי חָכְמָה וְעָשׂוּ אֵת כָּל־אֲשֶׁר צִוִּיתִךָ:

And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee:

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19 **בצלאל בצל א-ל**

The Talmud says Betzalel was named for his wisdom: Moshe told him, "Perhaps you were in the shadow of G-d (betzel E-l) and knew." The Maharsha links the name to Chesed.

Berakhot 55a:12–13 ברכות נ"ה א:י"ב-י"ג

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: בְּצַלְאֵל עַל שֵׁם חָכְמָתוֹ נִקְרָא. בְּשָׁעָה שֶׁאָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְמֹשֶׁה: לֵךְ אֱמוֹר לוֹ לִבְצַלְאֵל "עֲשֵׂה לִי מִשְׁכָּן אָרוֹן וְכֵלִים". הָלַךְ מֹשֶׁה וְהָפַךְ וְאָמַר לוֹ: "עֲשֵׂה אָרוֹן וְכֵלִים וּמִשְׁכָּן". אָמַר לוֹ: מֹשֶׁה רַבֵּינוּ, מִנְהָגוֹ שֶׁל עוֹלָם אָדָם בּוֹנֶה בַּיִת וְאַחַר כָּךְ מַכְנִיס לְתוֹכוֹ כֵּלִים, וְאַתָּה אוֹמֵר "עֲשֵׂה לִי אָרוֹן וְכֵלִים וּמִשְׁכָּן", כֵּלִים שֶׁאֲנִי עוֹשֶׂה, לְהֵיכָן אַכְנִיסֵם? שָׁמָּא כָּךְ אָמַר לְךָ הַקָּדוֹשׁ בָּרוּךְ הוּא, "עֲשֵׂה מִשְׁכָּן אָרוֹן וְכֵלִים"?! אָמַר לוֹ: ...

R. Samuel b. Nahmani said in the name of R. Jonathan : He was called Basalel because of his wisdom : for at the time that the Holy One, blessed be He, said to Moses, "Go, tell Besalel, 'Make for Me a tabernacle, an ark and vessels'," Moses went and inverted the order, saying to him, "Make an ark and vessels and a tabernacle." He replied, "Moses, our teacher, it is the way of the world for a man to build a house and afterwards furnish it ; but thou ...

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KEHOT'S NOTE

ברכות נה, א.

20 **חסד א-ל כל היום**

David rebukes Doeg: "Why do you boast of evil, mighty man? The kindness of E-l endures all the day." The Name E-l is associated with Chesed, so Betzalel, "in the shadow of E-l," stands for kindness.

Psalms 52:3 תהילים נ"ב:ג'

מַה־תִּתְהַלֵּל בָּרָעָה הַגִּבּוֹר חֶסֶד אֵל כָּל־הַיּוֹם:

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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KEHOT'S NOTE

תהלים נב, ג.

PARAGRAPH 4

21 **ברבות וארא פי"ב**

There the Alter Rebbe quotes the same Midrash in full: G-d had decreed that heaven and earth stay apart, but when He gave the Torah He annulled the decree, so that the lower would rise to the higher and the higher come down.

KEHOT'S NOTE

ראה הלשון לעיל פ' ויקרא ו, ד. ראה אוה"ת פ' משפטים ע' אירכא. דרושים לשבועות ע' קצח.

22 **כל אשר חפץ ה' עשה בשמים ובארץ**

The psalmist praises G-d's rule over all creation: "Whatever Havayah desired He has done, in the heavens and on the earth, in the seas and all the depths." The Midrash reads it as G-d's power to join heaven and earth.

Psalms 135:6 תהילים קל"ה:ו'

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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23 **כל אשר חפץ ה' עשה בשמים ובארץ**

G-d had decreed, "The heavens are heavens unto Havayah, and the earth He gave to mankind," but when He came to give the Torah He annulled the decree, so that the lower would rise to the higher and the higher come down to the lower. This agrees with the Maharsha: the work of the righteous joins heaven and earth.

Shemot Rabbah 12:3 שמות רבה י"ב:ג'

... התחתונים יעלו לעליונים והעליונים ירדו לתחתונים, ואני המתחיל, שנאמר (שמות יט, כ): וירד ה' על הר סיני. וכתיב (שם כד, א): ואל משה אמר עלה אל ה', הרי, כל אשר חפץ ה' עשה בשמים ובארץ וגו'. כמו כן כשבקש אמר (בראשית א, ט): יקוו המים. וכשבקש, עשה את היבשה ים ותהום, שנאמר (עמוס ה, ח; ט, ו): הקורא למי הים. ואומר (בראשית ז, יא): ביום הזה נבקעו כל מעינות תהום רבה. וכשבקש, עשה את הים ותהומות יבשה, שנאמר (שמות יד, כט): ובני ישראל הלכו ביבשה בתוך הים. ואומר ...

"The L-rd said to Moses: Extend your hand toward the heavens, and there will be hail throughout the land of Egypt, upon man, upon animal, and upon all the grasses of the field, in the land of Egypt (Exodus 9:22). "The L-rd said to Moses: Extend your hand toward the heavens" – that is what is written: "Whatever the L-rd wished, He has done..." (Psalms 135:6). David said: Even though the Holy One blessed be He decreed: "The heavens are the heavens of the L-rd and the earth He has ...

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24 The Talmud derives that tefillin go on the left arm, since Scripture calls the left hand simply "hand," as in "My

hand, too, founded the earth, and My right hand spanned the heavens."

Menachot 36b:11 מנחות ל"ו ב:י"א

ת"ר ידך זו שמאל אתה אומר שמאל או אינו אלא ימין תלמוד לומר (ישעיהו מח, יג) אף ידי יסדה ארץ וימיני טפחה שמים ואומר (שופטים ה, כו) ידה ליתד תשלחנה וימינה להלמות עמלים ואומר (תהלים עד, יא) למה תשיב ידך וימינך מקרב חיקך כלה

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25 "And My right hand spanned the heavens." The heavens, the encompassing light, come from the right hand.

Isaiah 48:13 ישעיהו מ"ח:י"ג

אַף־יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם קֹרֵא אֲנִי אֵלֵיהֶם יַעַמְדוּ יַחְדָּו׃

Yea, My hand hath laid the foundation of the earth, And My right hand hath spread out the heavens; When I call unto them, They stand up together.

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26 The Sages debate whether heaven or earth was created first and conclude that both were created together, citing "My hand, too, founded the earth, and My right hand spanned the heavens; I call to them, they stand together."

Chagigah 12a:17 חגיגה י"ב א:י"ז

אָמְרוּ לָהֶם בֵּית הִלֵּל לְבֵית שַׁמַּאי: לְדִבְרֵיכֶם, אָדָם בּוֹנֶה עֲלִיָּיה וְאַחַר כָּךְ בּוֹנֶה בַּיִת?! שֶׁנֶּאֱמַר: "הַבּוֹנֶה בַּשָּׁמַיִם מַעֲלוֹתָיו וַאֲגֻדָּתוֹ עַל אֶרֶץ יְסָדָהּ". אָמְרוּ לָהֶם בֵּית שַׁמַּאי לְבֵית הִלֵּל: לְדִבְרֵיכֶם, אָדָם עוֹשֶׂה שְׁרַפְרַף, וְאַחַר כָּךְ עוֹשֶׂה כִּסֵּא?! שֶׁנֶּאֱמַר: "כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדוֹם רַגְלָי". וַחֲכָמִים אוֹמְרִים: זֶה וָזֶה כְּאַחַת נִבְרְאוּ, שֶׁנֶּאֱמַר: "אַף יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם קוֹרֵא אֲנִי אֲלֵיהֶם יַעַמְדוּ יַחְדָּו".

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27 **ימינך ה' נאדרי בכח**

In the Song at the Sea: "Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy." The right hand that spanned the heavens is the boundless power of the Infinite Light.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ ה' נֶאְדָּרִי בַכֹּחַ 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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28 David praises G-d: "Your kingship is a kingship of all olamim." Plainly, olamim means "eternities": G-d's reign is forever. The maamar reads it as "all worlds": G-d's kingship, the light that fills each world according to its measure, is the "earth."

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 **מלכותך מלכות כל עולמים**

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

KEHOT'S NOTE

שם קמה, יג.

30 **בד"ה והיה מספר בנ"י**

There the Alter Rebbe explains that the source of the souls, the Community of Israel, is called "earth," and that it is G-d's kingship (Malchus), the source of life of all the worlds, as in "Your kingship is a kingship over all worlds."

KEHOT'S NOTE

לעיל פ' במדבר ה, ב.

31 **שאמר לעולמו די**

The Kehot note gives the Zohar for the teaching that G-d said to His world "Enough!", the power that sets a limit to creation. Here it is the left hand, from which the earth receives.

Zohar III, 11b זח"ג י"א, ב

KEHOT'S NOTE

זח"ג י"א, ב. רנא, ג. רנח, א. [כ].

32 In the verse the word "Sanctuary" stands between the Name Havayah and the Name Ado-nai. That placement is what the Talmud expounds.

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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33 **גדול מקדש שניתן בין שתי אותיות**

The same teaching of Rabbi Elazar, that the Sanctuary was placed between two letters, appears in Sanhedrin. The text cites both places.

Sanhedrin 92a:8 סנהדרין צ"ב א:ח'

וְאָמַר רַבִּי אֶלְעָזָר: גָּדוֹל מִקְדָּשׁ שֶׁנִּיתַּן בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר: "פָּעַלְתָּ ה' מִקְדָּשׁ ה' כּוֹנְנוּ יָדֶיךָ". מַתְקֵיף לַהּ רַב אַדָּא קַרְחִינָאָה: אֶלָּא מֵעַתָּה, גְּדוֹלָה נְקָמָה שֶׁנִּיתְּנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, דִּכְתִיב: "אֵל נְקָמוֹת ה' אֵל נְקָמוֹת הוֹפִיעַ"!

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34 Rabbi Elazar: "Great is the Sanctuary, for it was placed between two letters," that is, between two Names of G-d, in "You have made, Havayah; the Sanctuary, Ado-nai." The maamar reads it as the union of sovev and memalei.

Berakhot 33a:20 ברכות ל"ג א:כ'

אָמַר רַבִּי אֶלְעָזָר: גָּדוֹל מִקְדָּשׁ שֶׁנִּיתַּן בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר: "פָּעַלְתָּ ה' מִקְדָּשׁ ה'".

R. Eleazar said : Great is the Sanctuary which is placed between two references to the Divine Name; as it is said,

"...Thou hast made, O L-rd, the sanctuary, O L-rd..." (Exod. xv. 17).

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35 Moshe pleads with G-d after the spies: "And now, let the power of Ado-nai be great, as You have spoken." The Zohar connects this "power of Ado-nai" with "the Sanctuary, Ado-nai."

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 5

36 In the Song at the Sea: "Your right hand, Havayah, is glorious in power." Here "power" (koach, 28), twice "hand" (yad, 14), shows the right hand joined with the left.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ ה' נֶאְדָּרִי בַכֹּחַ 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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37 **גדולה דעה שנתנה**

Rav Ami: "Great is knowledge, for it was placed between two letters," as it says, "For E-l of knowledge is Havayah." Joining two Names is the work of Daas.

Berakhot 33a:18–19 ברכות ל"ג א:י"ח-י"ט

אָמַר רַב אַמִּי: גְּדוֹלָה דֵּעָה, שֶׁנִּתְּנָה בְּתְחִלַּת בְּרָכָה שֶׁל חוֹל. וְאָמַר רַב אַמִּי: גְּדוֹלָה דֵּעָה, שֶׁנִּתְּנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר "כִּי אֵל דֵּעוֹת ה'". וְכָל מִי שֶׁאֵין בּוֹ דֵּעָה — אָסוּר לְרַחֵם עָלָיו, שֶׁנֶּאֱמַר: "כִּי לֹא עַם בִּינוֹת הוּא עַל כֵּן לֹא יְרַחֲמֶנּוּ עוֹשֵׂהוּ".

R. Ammi said : Great is knowledge, which is placed at the beginning of the benediction said in the week-day [Tefillah]. R. Ammi also said : Great is knowledge which is placed between two references to the Divine Name ; as it is said, "For a G-d of knowledge is the L-rd" (I Sam. ii. 3). It is forbidden to have mercy upon one who does not possess knowledge ; as it is said, "For it is a people of no understanding, therefore He that made them will not have ...

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Sanhedrin 92a:7–8 סנהדרין צ"ב א:ז'-ח'

וְאָמַר רַבִּי אֶלְעָזָר: גְּדוֹלָה דֵּעָה, שֶׁנִּיתְּנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר "כִּי אֵל דֵּעוֹת ה'". וְאָמַר רַבִּי אֶלְעָזָר: גָּדוֹל מְקַדֵּשׁ שֶׁנִּיתַּן בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר: "פָּעֳלָתָ ה' מִקְדָּשׁ ה' כּוֹנְנוּ יָדֶיךָ". מַתְקִיף לַהּ רַב אַדָּא קַרְחִינָאָה: אֶלָּא מֵעַתָּה, גְּדוֹלָה נָקָמָה שֶׁנִּיתְּנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, דִּכְתִיב: "אֵל נְקָמוֹת ה' אֵל נְקָמוֹת הוֹפִיעַ"!

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KEHOT'S NOTE

ברכות לג, א. סנהדרין צב, א. וראה מאמרי אדה"ז-פרשיות ע' שעא.

38 **ונועדתי לך שמה**

G-d tells Moshe of the ark in the Mishkan: "And I will meet with you there, and I will speak with you from above the ark-cover." The letters of venoadti, "I will meet," also spell venodati, "I will be known."

Exodus 25:22 שמות כ"ה:כ"ב

וְנוֹעַדְתִּי לְךָ שָׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִים אֲשֶׁר עַל־אֲרֹן הָעֵדֻת אֵת כָּל־אֲשֶׁר אֲצַוֶּה אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל׃

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

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KEHOT'S NOTE

שמות כה, כב (שם).

39 At Levi's birth Leah says, "Now this time my husband will be joined to me (yilaveh), for I have borne him three sons"; plainly, now he will grow close to her, and the name Levi comes from yilaveh. The maamar will explain Levi as Daas, the joining force.

Genesis 29:34 בראשית כ"ט:ל"ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי׃

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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40 Isaiah foresees: "And the work of tzedakah shall be peace." Plainly, tzedakah is righteousness, whose fruit is peace and security; Iggeres HaKodesh, which the text cites, reads it as charity. The text refers there for the root of the middle line above the two sides.

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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41 **כי גאה גאה**

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

KEHOT'S NOTE

שם טו, א.

42 **כי גאה גאה**

Moshe and Israel begin the Song at the Sea: "I will sing to Havayah, for He is exalted, exalted." Plainly, He is highly exalted; the maamar cites the doubled word for the level above even sovev kol almin, the source of the uplifted hand.

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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43 **סד"ה לבסומי בפוריא**

The errata table of the printed edition adds a page reference here (folio 94, end of column c); the Kehot note observes that this is probably not the Tzemach Tzedek's own reference, since he cites only the first printing of Torah Ohr, and that page fits only the second printing.

KEHOT'S NOTE

בלוח התיקון נדפס שצ"ל: "בפוריא דצ"ד סע"ג דרה"ר". לכאורה אין זה מהצ"צ, שהוא מסמן רק לתו"א דפוס ראשון, ודף הנ"ל הוא רק על פי דפוס שני שנדפס אחר הלקו"ת.

44 The Torah tells: "And it was on the day that Moshe finished setting up the Mishkan." The Midrash on this verse is the basis of the difficulty.

Numbers 7:1 במדבר ז':א'

וַיְהִי בְּיוֹם כַּלּוֹת מֹשֶׁה לְהָקִים אֶת־הַמִּשְׁכָּן וַיִּמְשַׁח אֹתוֹ וַיְקַדֵּשׁ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וַיִּמְשָׁחֵם וַיְקַדֵּשׁ אֹתָם:

And it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them;

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45 **את המשכן שהוא שקול כנגד העולם**

The Midrash: the Mishkan is equivalent to the world; the heavens are stretched like a curtain and the Mishkan has curtains, and so through each day of creation. The difficulty against Tosafos rests on this comparison.

Bamidbar Rabbah 12:13 במדבר רבה י"ב:י"ג

46 "In the beginning G-d created the heavens and the earth." The Midrash sets the creation of the heavens beside the curtains of the Mishkan.

Genesis 1:1 בראשית א':א'

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ:

In the beginning G-d created the heaven and the earth.

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47 The psalmist praises the Creator, "Who stretches out the heavens like a curtain." The image of heaven as a curtain links it to the curtains of the Mishkan.

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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48 **ועשית יריעות עזים לאהל**

G-d commands Moshe: "And you shall make curtains of goats' hair for a tent over the Mishkan." These are the Mishkan's "heavens" in the Midrash.

Exodus 26:7 שמות כ"ו:ז'

וְעָשִׂיתָ יְרִיעֹת עִזִּים לְאֹהֶל עַל־הַמִּשְׁכָּן עַשְׁתֵּי־עֶשְׂרֵה יְרִיעֹת תַּעֲשֶׂה אֹתָם:

And thou shalt make curtains of goats'hair for a tent over the tabernacle; eleven curtains shalt thou make them.

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49 After the war with Amalek Moshe says: "For a hand is on the throne of Yah: Havayah will have war with Amalek from generation to generation." Plainly, a hand raised on G-d's throne in an oath; the Torah Ohr discourse on Purim reads it as the uplifted hand, above the throne and the Name.

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס קָהּ מִלְחָמָה לַה' בַּעֲמָלֵק מִדֹּר דֹּר:

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

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50 Kehot's note points to Exodus 15:21 for these words.

Exodus 15:21 שמות ט"ו:כ"א

וַתַּעַן לָהֶם מִרְיָם שִׁירוּ לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם:

And Miriam sang unto them: Sing ye to the L-RD, for He is highly exalted: The horse and his rider hath He thrown into the sea.

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PARAGRAPH 6

51 **אתה גבור לעולם**

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

KEHOT'S NOTE

נוסח תפלת שמו"ע.

PARAGRAPH 7

52 **כבוד מלכותך יאמרו**

David praises G-d: "They shall speak of the glory of Your kingship and tell of Your might." Kingship and might are named together: kingship comes about through gevuros.

Psalms 145:11 תהילים קמ"ה:י"א

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ:

They shall speak of the glory of Thy kingdom, And talk of Thy might;

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KEHOT'S NOTE

תהלים קמה, יא.

53 **וה' בהיכל קדשו**

The prophet contrasts the idols with G-d: "But Havayah is in His holy Temple (heichal); let all the earth be silent be-

fore Him." Heichal equals Ado-nai (65), so Havayah is revealed within Ado-nai.

Habakkuk 2:20 חבקוק ב:כ

וַה' בְּהֵיכַל קָדְשׁוֹ הַס מִפָּנָיו כָּל־הָאָרֶץ׃

But the L-RD is in His holy temple; Let all the earth keep silence before Him.

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KEHOT'S NOTE

חבקוק ב, כ.

54 **היכל גימטריא אדנ"י**

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

KEHOT'S NOTE

הובא במאו"א מערכת היכל ס"א ובי"נ שם. [כ].

55 **במקדש היו אומרים את השם ככתבו**

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

KEHOT'S NOTE

סוטה לז, סע"ב.

56 **במקדש היו אומרים את השם ככתבו משא"כ במדינה בכינויו**

The Mishnah on the Priestly Blessing: in the Temple the Name is said as it is written, and in the provinces by its substitute. The maamar explains why: in the Temple Havayah was revealed within Ado-nai.

Sotah 37b:12–13 סוטה ל"ז ב:י"ב-י"ג

וּלְהַקִּישׁ בְּרָכָה לִקְלָלָה, לוֹמַר לָךְ: מָה קְלָלָה בִּלְוִיִּם, אַף בָּרָכָה בִּלְוִיִּם. וּמָה קְלָלָה בְּקוֹל רָם, אַף בְּרָכָה בְּקוֹל רָם. וּמָה קְלָלָה בִּלְשׁוֹן הַקּוֹדֶשׁ, אַף בְּרָכָה בִּלְשׁוֹן הַקּוֹדֶשׁ. וּמָה קְלָלָה בִּכְלָל וּפְרָט, אַף בְּרָכָה בִּכְלָל וּפְרָט. וּמָה קְלָלָה — אֵלּוּ וָאֵלּוּ עוֹנִין וְאוֹמְרִים "אָמֵן", אַף בְּרָכָה — אֵלּוּ וָאֵלּוּ עוֹנִין וְאוֹמְרִים "אָמֵן". מַתְנִי' בִּרְכַּת כֹּהֲנִים כֵּיצַד? בַּמִּדִינָה אוֹמֵר אוֹתָהּ שָׁלֹשׁ בְּרָכוֹת, וּבַמִּקְדָּשׁ בְּרָכָה אַחַת. בַּמִּקְדָּשׁ אוֹמֵר אֶת הַשֵּׁם

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57 **תביאמו**

The Talmud notes that the verse says "You will bring them," not "You will bring us": Moshe and Israel prophesied without knowing what they prophesied, for Moshe would not enter the land.

Bava Batra 119b בבא בתרא קי"ט

58 **תביאמו כו' מכון לשבתך**

"You will bring them and plant them on the mountain of Your inheritance, the foundation for Your dwelling." The sources listed here all expound this verse.

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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59 **מכון לשבתך**

Five acquisitions G-d acquired in His world, one of them the Holy Temple, as it says, "the foundation for Your dwelling… the Sanctuary… that Your hands established."

Pirkei Avot 6:10 משנה אבות ו:י

… יִשְׂרָאֵל קִנְיָן אֶחָד מְנִיָן, דִּכְתִיב (שמות טו), עַד יַעֲבֹר עַמְּךָ ה' עַד יַעֲבֹר עַם זוּ קָנִיתָ, וְאוֹמֵר (תהלים טז) לִקְדוֹשִׁים אֲשֶׁר בָּאָרֶץ הֵמָּה וְאַדִּירֵי כָּל חֶפְצִי בָם. בֵּית הַמִּקְדָּשׁ קִנְיָן אֶחָד מְנִיָן, דִּכְתִיב (שמות טו), מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ ה' כּוֹנְנוּ יָדֶיךָ. וְאוֹמֵר (תהלים עח) וַיִּבְנֶאם אֶל גְּבוּל קָדְשׁוֹ הַר זֶה קָנְתָה יְמִינוֹ׃

Five possessions did the Holy Blessed One, set aside as his own in this world, and these are they: The Torah, one possession; Heaven and earth, another possession; Abraham, another possession; Israel, another possession; The Temple, another possession. 1a) The Torah is one possession. From where do we know this? Since it is written, "The L-rd possessed (usually translated as 'created') me at the beginning of his course, at the first of His works of old" (Proverbs 8:22). 2a) Heaven and earth, another possession. From where do we know this? …

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60 **פ"ה דכתובות ס"ב ב'**

The note records that Or HaTorah on Beshalach, p. 544, cites this passage of Kesubos and explains it.

KEHOT'S NOTE

מובא באוה"ת בשלח ע' תקמד, ונתבאר שם.

61 **פ"ח דב"ב קי"ט ב'**

Or HaTorah on Beshalach, p. 564, quotes Bava Basra: "It does not say 'You will bring us' but 'You will bring them,' which teaches that they prophesied without knowing what they prophesied."

KEHOT'S NOTE

"תביאנו לא נאמר אלא תביאמו מלמד שמתנבאין ואין יודעין מה מתנבאין" — אוה"ת בשלח ע' תקסד.

62 **באבות ס"פ שנו חכמים**

Or HaTorah on Beshalach, p. 565, cites Avos: "The Holy Temple is one acquisition, as it says, 'the Sanctuary, Adonai, that Your hands established.'"

KEHOT'S NOTE

"בהמ"ק קנין אחד שנאמר מקדש אד' כוננו ידיך" — אוה"ת בשלח ע' תקסה.

63 **יכוין את לבו כנגד בית קדה"ק**

One who cannot face Jerusalem in prayer should direct his heart toward the Holy of Holies. The Jerusalem Talmud on this Mishnah expounds "the foundation for Your dwelling."

Mishnah Berakhot 4:5 משנה ברכות ד':ה'

הָיָה רוֹכֵב עַל הַחֲמוֹר, יֵרֵד. וְאִם אֵינוֹ יָכוֹל לֵירֵד, יַחֲזִיר אֶת פָּנָיו, וְאִם אֵינוֹ יָכוֹל לְהַחֲזִיר אֶת פָּנָיו, יְכַוֵּן אֶת לִבּוֹ כְּנֶגֶד בֵּית קׇדְשֵׁי הַקָּדָשִׁים׃

If he is riding on a donkey, he gets down [and prays.] If he is unable to get down he should turn his face [towards

Jerusalem], and if he cannot turn his face, he should direct his heart to the Holy of Holies.

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64 **רבות תצוה פל"ח**

Or HaTorah on Beshalach, p. 565, cites the Midrash on Tetzaveh: "Let the holy one come and enter the holy… 'enter the holy,' this is the Sanctuary, as it says, 'the Sanctuary… that Your hands established.'"

KEHOT'S NOTE

יבא קדוש ויכנס לקדוש . . ויכנס לקדוש זה מקדש שנאמר מקדש ה' כוננו ידיך" — אוה"ת בשלח ע' תקסה.

65 **במדבר פ"ד**

Or HaTorah on Beshalach, p. 565, cites Bamidbar Rabbah: the Sanctuary [below] is aligned with the Holy Temple [above], and the ark with the Throne.

KEHOT'S NOTE

"שהמקדש מכוון כנגד בהמ"ק וארון כנגד הכסא" — אוה"ת בשלח ע' תקסה.

66 **נשא פי"ב**

Or HaTorah on Beshalach, p. 565, cites the Midrash on Nasso: "When it was set up below, it was set up above, and that is the Mishkan of the Youth, whose name is Metatron… and so it says, 'the foundation for Your dwelling that You, Havayah, have made.'"

KEHOT'S NOTE

"ובעת שהוקם למטן הוקם למעלן והוא משכן הנער ששמו מט"ט כו' וכה"א מכון לשבתך פעלת ה'" — אוה"ת בשלח ע' תקסה.

67 **בשה"ש רבה . . ס"פ כמגדל דוד**

Or HaTorah on Beshalach, p. 565, notes that Shir HaShirim Rabbah, as in the Jerusalem Talmud on Berachos, chapter 4, concludes: "'The foundation (machon) for Your dwelling': aligned (mechuvan) with Your dwelling, the Holy Temple above."

KEHOT'S NOTE

"כנזכר בירושלמי פ"ד דברכות . . ומסיים מכון לשבתך מכוון כנגד שבתך זה בהמ"ק שלמעלה" — אוה"ת בשלח ע' תקסה.

68 **כמגדל דויד**

The beloved praises the bride: "Your neck is like the tower of David." The Sages read it as the Temple; Shir HaShirim Rabbah on this verse discusses the Sanctuary below aligned with the one above.

Song of Songs 4:4 שיר השירים ד':ד

כְּמִגְדַּל דָּוִיד צַוָּארֵךְ בָּנוּי לְתַלְפִּיּוֹת אֶלֶף הַמָּגֵן תָּלוּי עָלָיו כֹּל שִׁלְטֵי הַגִּבֹּרִים׃

Thy neck is like the tower of David Builded with turrets, Whereon there hang a thousand shields, All the armour of the mighty men.

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69 **ובפתיחתא דאיכה**

Or HaTorah on Beshalach, p. 565, cites the Pesichta of Eichah: "Had you merited, you would read 'You will bring them and plant them on the mountain of Your inheritance'; now that you did not merit, you read 'Let all their evil come before You.'"

KEHOT'S NOTE

"אלו זכיתם הייתם קורים תביאמו ותטעמו בהר נחלתך ועכשיו שלא זכיתם אתם קורים תבא כל רעתם לפניך" — אוה"ת בשלח ע' תקסה.

70 **תחת אשר לא עבדת**

Moshe warns Israel that the curses will come "because you did not serve Havayah your G-d with joy." The Pesichta of Eichah opens with this verse and contrasts "You will bring them and plant them" with exile.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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71 Of King Shlomo's canopy: "He made its pillars of silver." Shir HaShirim Rabbah on this verse is also cited for "the foundation for Your dwelling."

Song of Songs 3:10 שיר השירים ג':י

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָם׃

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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72 **זח"א וישב קפ"ג סע"א**

Or HaTorah on Beshalach, p. 566, explains that the Zohar there reads "the foundation for Your dwelling" as the Jerusalem below aligned with the Jerusalem above.

KEHOT'S NOTE

"פי' ענין מכון לשבתך ע"ד ירושמ"ט מכוון כנגד ירושמ"ע" — אוה"ת בשלח ע' תקסו.

73 **פנחס דרכ"א א'**

Or HaTorah on Beshalach, p. 566, cites the Zohar on Pinchas: "You will bring them and plant them," to plant them as a holy planting, like the image above.

KEHOT'S NOTE

"פי' תביאמו ותטעמו לנטעא לון נציבו קדישא כגוונא דדיוקנא דלעילא" — אוה"ת בשלח ע' תקסו.

74 **פ' עקב דף ער"ב סע"ב ובפי' הרמ"ז שם**

The note sends the reader to the beginning of section 2, which quotes the Ramaz on Parshas Eikev: yad (14) is the four letters of the Name Havayah with its filling of ten letters, and its three fillings, of 72, 63 and 45, are the three hands.

KEHOT'S NOTE

ראה לקמן בתחילת סעיף ב.

75 **בד"ה צאינה וראינה**

That discourse on "Go out and gaze, daughters of Zion" begins by asking why the Sages call G-d "the Holy One, blessed be He," and explains that the vav of kadosh signifies the drawing down of His holiness to be memalei kol almin and sovev kol almin.

KEHOT'S NOTE

לקמן שה"ש כא, ב ואילך. וראה באוה"ת בשלח ע' תקסא "ומ"ש בלקו"ת בשה"ש בד"ה צאינה וראינה בדרוש הראשון בפי' שאו ידיכם קדש וברכו את ה' ומזה יובן פי' נאדר בקודש".

76 The psalmist calls on G-d's servants who stand in His House at night: "Lift up your hands kodesh and bless Havayah." Plainly, toward the Sanctuary; the maamar renders it "in holiness." The discourse "Go out and gaze" explains these hands.

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה'

Lift up your hands to the sanctuary, And bless ye the L-RD.

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77 Kehot's note points to Ketubot 62b for these words.

Ketubot 62b כתובות ס"ב ב

78 **צאינה וראינה**

"Go out and gaze, daughters of Zion, upon King Shlomo, at the crown with which his mother crowned him on the day of his wedding." It opens the discourse in Likkutei Torah on Shir HaShirim 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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PARAGRAPH 8

79 **מקדש אדנ"י**

"The Sanctuary, Ado-nai, that Your hands established." The verse the whole first section has expounded.

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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80 **יד הגדולה**

"And Israel saw the great hand that Havayah had wielded against Egypt." The first of the three hands.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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81 **יד החזקה**

"And all the strong hand… that Moshe performed before the eyes of all Israel." The second of the three hands.

Deuteronomy 34:12 דברים ל"ד:י"ב

וּלְכֹל הַיָּד הַחֲזָקָה וּלְכֹל הַמּוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָּל־יִשְׂרָאֵל:

and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

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PARAGRAPH 9

82 **בד"ה רני ושמחי**

There the Alter Rebbe explains the three times "holy": the first three letters of Havayah are a chain from cause to cause until the final hei, speech, the source of worlds, angels and souls.

KEHOT'S NOTE

תו"א לו, ב.

83 **רני ושמחי**

Zechariah's prophecy to Zion: "Sing and rejoice, daughter of Zion, for behold, I come and I will dwell in your midst." The text cites the Torah Ohr discourse that opens with this verse.

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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84 **הפעם ילוה אישי**

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

KEHOT'S NOTE

ויצא כט, לד.

85 Leah names her third son: "This time my husband will be joined to me, for I have borne him three sons." The three sons allude to the three levels, the three hands.

Genesis 29:34 בראשית כ"ט:ל"ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי:

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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86 **ע"פ יהודה אתה**

In that discourse, on "Yehudah, you, shall your brothers acknowledge," the Alter Rebbe explains that what follows the Shema, the blessing Emes VeYatziv, is the level of Levi, "This time my husband will be joined to me": the right and the left with the bride between them, for "His left hand beneath my head" is the left that pushes away and brings about the "lifting of the head."

KEHOT'S NOTE

תו"א מה, א. ראה אוה"ת בראשית-ה דף תתרה, ב ואילך.

87 **יהודה אתה**

Yaakov blesses his son: "Yehudah, you, your brothers shall acknowledge you." The text cites the Torah Ohr discourse on this verse.

Genesis 49:8 בראשית מ"ט:ח

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ׃

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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88 **בד"ה וללבן שתי בנות**

There Leah is rooted in the hidden world, the level of thought, which is higher than speech, Rachel.

KEHOT'S NOTE

תו"א כג, א.

89 **וללבן שתי בנות**

"And Lavan had two daughters: the name of the elder was Leah, and the name of the younger was Rachel." The text cites the Torah Ohr discourse that opens with this verse.

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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90 **אם הבנים**

The psalmist praises G-d, who "settles the barren woman in her home as a joyful mother of sons." Leah, Binah, is the mother of the six emotive attributes.

Psalms 113:9 תהילים קי"ג:ט

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

91 **לאה . . מחשבה**

The note points to the sources listed in this collection of the Alter Rebbe's discourses, p. 156, for Leah as the level of thought.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז פרשיות לע' קנו.

92 **כי לאה היא . . חיצוניות בינה**

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

KEHOT'S NOTE

ראה מאו"א אות ל, ס"א.

93 **בד"ה אלה פקודי המשכן**

In that discourse, "These are the accounts of the Mishkan" is the union of vav and hei, brought about through "these" (eleh), the tractates of the Mishnah and the positive mitzvos.

KEHOT'S NOTE

לעיל פקודי ה, א.

94 **אלה פקודי המשכן**

"These are the accounts of the Mishkan, the Mishkan of the testimony, which were counted at Moshe's word." The text cites the Likkutei Torah discourse that opens with this verse.

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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95 **מלא כה"כ כבודו**

In Isaiah's vision the seraphim call to one another: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The three times "holy" are three stages of descent until His glory fills the earth.

Isaiah 6:3 ישעיהו ו':ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע' ו, ג.

96 As the camp set out: "And the Mishkan was taken down, and the sons of Gershon and the sons of Merari, who carried the Mishkan, set out." The Levite families are those who carried the Mishkan.

Numbers 10:17 במדבר י':י"ז

וְהוּרַד הַמִּשְׁכָּן וְנָסְעוּ בְּנֵי־גֵרְשׁוֹן וּבְנֵי מְרָרִי נֹשְׂאֵי הַמִּשְׁכָּן׃

And the tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bore the tabernacle, set forward.

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97 **מי ברא אלה**

Isaiah calls: "Lift up your eyes on high and see: who created these?" Plainly, the stars in their array point to their Creator; the text cites a discourse that explains the words for Binah, the source of the six attributes.

Isaiah 40:26 ישעיהו מ':כ"ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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PARAGRAPH 10

98 **שם הגדולה לאה**

"And Lavan had two daughters: the name of the elder was Leah, and the name of the younger was Rachel." Plainly, Leah was the older sister; the maamar reads "the elder" (hagedolah) as hei gedolah, "the great hei."

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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KEHOT'S NOTE

בראשית כט, טז.

99 **שם הגדולה לאה**

The Kehot note gives this Zohar for reading Leah's name as the great hei, the upper hei of the Name.

Zohar, Vayetzei 15:127–17:137 ספר הזהר, ויצא ט"ו:קכ"ז-י"ז:קל"ז

100 **פי' שם ה' גדולה**

The note points to Or HaTorah on Beshalach and on Behaaloscha for the reading of Leah as "the great hei."

KEHOT'S NOTE

כמבואר בזח"א קנג, ב. וראה אוה"ת בשלח ע' תסח בהעלותך ע' שצז.

101 **ברכות ויצא פ"ע**

Or HaTorah on Bereishis explains the Midrash: "They said of the elder, Leah, 'great in her gifts: priesthood forever,' etc.; that is, because she receives from the attribute of His greatness, as it were, and therefore she is called the great hei."

KEHOT'S NOTE

"שאמרו על הגדולה לאה גדולה במתנותי' כהונה לעולם כו' דהיינו לפי שמקבלת ממדת גדולתו כביכול וע"כ נקרא ה' גדולה" — אוה"ת בראשית-ב דף חצר, ב. וראה אוה"ת ויקרא-א ע' פג ואילך.

102 **אין מלך בלא עם**

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

KEHOT'S NOTE

ס' החיים פ' הגאולה פ"ב. בחיי וישב לח, א. עמק המלך ש' שעשועי המלך רפ"א. פדר"א פ"ג. [כ].

103 **אנא אמלוך**

The note quotes that biur: "as is mentioned in the Idra Rabba on 'and he reigned,' that each one said, 'I shall reign'"; and at the beginning of the discourse "But as I live," it speaks of the thought "I shall reign."

KEHOT'S NOTE

ע' ביאור ושבתה (דתקס"ב) [דרמ"צ קע, ב] וז"ל וכנז' באד"ר בענין וימלוך כו' שכ"א א' אנא אמלוך כו' ושם [קעח, א] רד"ה ואולם חי אני, מח' אנא אמלוך כ"פ — וע' תו"א [עח, ב] ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר וז"ל א"ק הוא בחי' מח' אנא אמלוך יעו"ש. וע' נצבים (נא, ב). ל' הפסוק במ"א (א, ה) ושם א' "אני", ע"ש. [כ].

104 **אנא אמלוך**

Adoniyah exalted himself, saying, "I will reign." The Kehot note observes that the Kabbalistic phrase "I shall reign" takes its wording from this verse.

I Kings 1:5 מלכים א א':ה'

וַאֲדֹנִיָּה בֶן־חַגִּית מִתְנַשֵּׂא לֵאמֹר אֲנִי אֶמְלֹךְ וַיַּעַשׂ לוֹ רֶכֶב וּפָרָשִׁים וַחֲמִשִּׁים אִישׁ רָצִים לְפָנָיו׃

Now Adonijah the son of Haggith exalted himself, saying: 'I will be king'; and he prepared him chariots and horsemen, and fifty men to run before him.

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105 The psalmist proclaims: "Havayah reigns; He is clothed in majesty." Plainly, G-d's kingship is revealed in splendor; the maamar reads "clothed" to mean that His kingship is a garment, not His 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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PARAGRAPH 11

106 The verse reads "Therefore he called his name Levi," Yaakov naming him; the maamar quotes it with Leah as the one who names. The name is explained as joining and accompanying.

Genesis 29:34 בראשית כ"ט:ל"ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי׃

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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לכהן שירד לגורן, נתן לו א' כור של מעשר, ולא החזיק לו טובה. ואחד נתן לו קומץ של חולין, והחזיק לו טובה. אמר ליה: אדוני הכהן! אני נתתי לך כור, וזה לא נתן לך אלא קומץ, ...

"She conceived again, and bore a son, and said: Because the L-rd heard that I am hated, He gave me this as well. She called his name Simeon" (Genesis 29:33). "She conceived again, and bore a son, and said: Because the L-rd heard [shama] that I am hated, He gave me this as well. She called his name Simeon [Shimon]" – this one is destined to produce an enemy. Who will heal his wound? It is Pinḥas, who is destined to be produced from Levi. "She conceived again, and bore ...

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113 **בזח"ב שמות י"ט א'**

Or HaTorah quotes the Zohar: since the singers came from the tribe of Levi, the listener is joined (nilveh) and his soul cleaves above, and therefore Leah said, "This time my husband will be joined to me."

KEHOT'S NOTE

"כיון שיצאו משבט לוי המשוררים כוי והשומע נלוה ונדבק נפשו למעלה וע"כ אמרה לאה הפעם ילוה אישי אלי" — אוה"ת שמות ע' נז.

114 **משפטים ק"ד א'**

Or HaTorah on Bereishis says that Levi is the third day of creation, the middle bar; on Shemos it quotes the Zohar in Mishpatim: "Levi is the joining of all."

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ה תתרו, א "לוי זהו יום ג' למעשה בראשית . . בריח התיכון" ע"ש. "לוי חבורא דכולא" — אוה"ת שמות ע' נז.

115 **הזח"ג פ' שלח (דקע"ד א') ובפ' שמות (די"א סע"ב)**

Or HaTorah cites the Zohar, Part II, folio 11b, noting that the passage is repeated in Part III, folio 174a, and explains it there.

KEHOT'S NOTE

באוה"ת בראשית כרך ה תתרא, א מציין "מ"ש בזח"ב די"א סע"ב והוא כפול ג"כ ח"ג דקע"ד א". וראה שם ביאור בפי' הזהר.

116 Of Moshe's parents, Amram and Yocheved: "And a man of the house of Levi went and took a daughter of Levi." The Zohar reads it as supernal Chochmah joined with Binah.

Exodus 2:1 שמות ב':א

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי׃

And there went a man of the house of Levi, and took to wife a daughter of Levi.

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117 **אתר דחכמה עילאה וההוא נהר מתחברן כחדא ולא מתפרשין לעלמין**

On "a man of the house of Levi," the Zohar says that the place of supernal Chochmah and that river are joined as

107 **ביום ההוא תקראי אישי**

G-d promises Israel through Hosea: "And on that day, says Havayah, you will call [Me] 'my husband' (ishi), and no longer call Me 'my master' (baali)." Leah's "my husband" is this closeness.

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.

108 **יעקב הוא בריח התיכון**

Kehot's note points to Zohar III, 186a for these words.

Zohar III, 186a זח"ג קפו, א

KEHOT'S NOTE

זח"ג קפו, א. ועוד.

109 **בריח התיכון מבריח מן הקצה אל הקצה**

G-d commands Moshe about the Mishkan's boards: "And the middle bar in the midst of the boards shall run from end to end." Yaakov is this bar, joining and drawing the light through all the worlds.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מַבְרֵחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

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

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110 **(ועמ"ש מזה בפ' צו)**

There Yaakov is called the groom, "the middle bar that runs from end to end," the drawing down of the Infinite Light from the highest of all levels into Rachel, the bride who receives it; this is the drawing of sovev into memalei.

KEHOT'S NOTE

לעיל ח, ד ואילך.

111 **ברבות ויצא פע"א**

The note records that Or HaTorah explains this Midrash, "Levi is destined to accompany the children to their Father in heaven," on Shemos and on Ki Seitzei.

KEHOT'S NOTE

נתבאר באוה"ת שמות ע' נז. פ' כי תצא ע' תתפ.

112 **לוי זה עתיד ללות את הבנים לאביהם שבשמים**

Rabbi Yudan: "Levi: this one is destined to accompany the children to their Father in heaven." Levi is the one who joins Israel to G-d.

Bereshit Rabbah 71:4 בראשית רבה ע"א:ד'

... גם את זה פינחס, שהוא עתיד לעמוד מלוי. ותהר ותלד בן וגו' על כן קרא שמו לוי ר' יודן אמר: לוי זה, עתיד ללות את הבנים לאביהן שבשמים. על כן קרא שמו, בכל מקום שנאמר על כן, מרובה באוכלסין. ותהר עוד ותלד בן ותאמר הפעם אודה את ה' ר' ברכיה בשם ר' לוי:

one and never part. This is the constant union of Chochmah and Binah called "Levi."

Zohar, Shemot 17:181–18:192 ספר הזהר, שמות י"ז:קפ"א-י"ח:קצ"ב

The following is an alternative explanation of these verses:AND TOOK TO WIFE A DAUGHTER OF LEVI. This signifies the place which is filled with the brightness of moonlight (Malkuth).1The last three lines of the Hebrew text on this page are not translated.2The first two lines of the Hebrew text on this page are not translated.

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

118 **אתר דחכמה עילאה וההוא נהר מתחברן כחדא ולא מתפרשין לעלמין**

The same passage appears again in Parshas Shelach, as the text and the Kehot note point out.

Zohar, Sh'lach 45:309–314 ספר הזהר, שלח לך מ"ה:ש"ט-ש"י"ד

1Most of this page does not appear in our Hebrew text as explained in the translator's note on page 163a.AND THE L-RD SAID TO MOSES, SPEAK UNTO THE CHILDREN OF ISRAEL... THAT THEY MAKE THEMSELVES FRINGES ON THE CORNERS OF THEIR GARMENTS, ETC. R. Hizkiah adduced here the verse: "And he showed me Joshua the high priest", etc. (Zech. 3, 1).

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119 **לויתן זה**

The psalmist on the sea: "There go the ships; this Leviathan You formed to play with." The Zohar ties Leviathan to the joining that Levi's name speaks of.

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יִהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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PARAGRAPH 12

120 Job asks: "But wisdom, from where (me'ayin) shall it be found?" Plainly, where can wisdom be found. Chassidus reads it as "Chochmah is found from ayin, nothing": Chochmah is the level of self-nullification.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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PARAGRAPH 13

121 **ונהר יוצא מעדן כו' ומשם יפרד**

Of the Garden of Eden: "And a river goes out from Eden to water the garden, and from there it divides." Eden and the river stand for Chochmah and Binah, whose flow never stops.

Genesis 2:10 בראשית ב':י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

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

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122 **עת לחשות ועת לדבר**

Koheles on the seasons of life: "A time to be silent and a time to speak." Speech, unlike thought, comes only at times, like the union of Tiferes and Malchus.

Ecclesiastes 3:7 קהלת ג':ז

עֵת לִקְרוֹעַ וְעֵת לִתְפּוֹר עֵת לַחֲשׁוֹת וְעֵת לְדַבֵּר׃

A time to rend, and a time to sew; A time to keep silence, and a time to speak;

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123 **עד הגל הזה**

Lavan to Yaakov, at their covenant: "This mound is witness and the pillar is witness." The Alter Rebbe refers to his explanation on this verse.

Genesis 31:52 בראשית ל"א:נ"ב

עֵד הַגַּל הַזֶּה וְעֵדָה הַמַּצֵּבָה אִם־אָנִי לֹא־אֶעֱבֹר אֵלֶיךָ אֶת־הַגַּל הַזֶּה וְאִם־אַתָּה לֹא־תַעֲבֹר אֵלַי אֶת־הַגַּל הַזֶּה וְאֶת־הַמַּצֵּבָה הַזֹּאת לְרָעָה׃

This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

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124 **הפעם ילוה**

"Now this time my husband will be joined to me." "This time" is read as the added inner union drawn by service.

Genesis 29:34 בראשית כ"ט:ל"ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי׃

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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125 **ויניחהו בג"ע לעבדה ולשמרה**

"And Havayah Elokim took the man and placed him in the Garden of Eden to work it and to guard it." Both words end in hei; the service of "working" draws additional light, beyond the constant measured flow.

Genesis 2:15 בראשית ב':ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

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

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PARAGRAPH 14

126 **ועבד הלוי הוא**

G-d tells Aharon: "And the Levite, he (hu) shall perform the service of the Tent of Meeting." Plainly, the Levites themselves do the work; the maamar reads hu, "he," as Binah, which the Levite joins with Chochmah.

Numbers 18:23 במדבר י"ח:כ"ג

וְעֲבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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127 **לויתן זה יצרת לשחק בו**

The psalmist on the sea: "There go the ships; this Leviathan You formed to play with." Leviathan, related to Levi, is the joining of "something" with "nothing," the source of G-d's delight.

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יִהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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128 **צו את בני ישראל**

G-d tells Moshe about the daily offerings: "Command the children of Israel and say to them: My offering, My bread." The Alter Rebbe refers to his discourse on this verse in Parshas Pinchas.

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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129 **אז ישיר משה**

"Then Moshe and the children of Israel sang this song to Havayah." The discourse on this verse explains the difference between sea and dry land.

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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PARAGRAPH 15

130 **כי מן המים משיתיהו**

Pharaoh's daughter names him Moshe, "for I drew him out (meshisihu) of the water." He belongs to the hidden realm of the sea, the level of self-nullification.

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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131 **וילך איש מבית לוי**

"And a man of the house of Levi went and took a daughter of Levi." Moshe's birth is tied to the house of Levi, the joining.

Exodus 2:1 שמות ב':א'

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי׃

And there went a man of the house of Levi, and took to wife a daughter of Levi.

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132 **ותהר ותלד**

"And the woman conceived and bore a son." The birth of Moshe follows directly from the house of Levi.

Exodus 2:2 שמות ב':ב'

וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן וַתֵּרֶא אֹתוֹ כִּי־טוֹב הוּא וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יְרָחִים׃

And the woman conceived, and bore a son; and when she saw him that he was a goodly child, she hid him three months.

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133 **הפעם ילוה אישי**

"Now this time my husband will be joined to me." The "man (ish) of the house of Levi" echoes Leah's "my husband (ishi)."

Genesis 29:34 בראשית כ"ט:ל"ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי׃

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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PARAGRAPH 16

134 **ועבד הלוי הוא**

"And the Levite, he shall perform the service." The Zohar reads it as joining Z'eir Anpin and Nukva.

Numbers 18:23 במדבר י"ח:כ"ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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135 **ועבד הלוי הוא כד"א כי ה' הוא האלקים**

In Parshas Korach the Zohar expounds "And the Levite, he shall perform the service" with "For Havayah, He is Elokim": the Levite joins the two Names, Z'eir Anpin and Nukva.

Zohar, Korach 8:37–41 ספר הזהר, קרח ח':ל"ז-מ"א

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

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136 **וילך איש מבית לוי ויקח את בת לוי**

"And a man of the house of Levi went and took a daughter of Levi." The "daughter of Levi" is Malchus, prepared by Abba and Imma.

Exodus 2:1 שמות ב':א

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי׃

And there went a man of the house of Levi, and took to wife a daughter of Levi.

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137 **מל' שנק' בת**

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

KEHOT'S NOTE

ראה מא"א ב, מא.

138 **לוי חבורא דכולא**

In Parshas Mishpatim the Zohar calls Levi "the joining of all." The Levite joins every level with the one above it.

Zohar, Mishpatim 3:182–193 ספר הזהר, משפטים ג':קפ"ב-קצ"ג

PARAGRAPH 17

139 **ודברת בם בד"ת**

Moshe, in the Shema: "And you shall teach them to your children and speak of them." Speaking words of Torah draws the joining into Z'eir Anpin and Nukva.

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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Berakhot 21a ברכות כ"א א

KEHOT'S NOTE

דברים ו, ז. ברכות כא, א.

140 **המשכה — במ"א**

The note points to a note of the Rebbe Rashab printed above among the additions, p. 18c, on this passage.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר מהורש"ב נ"ע לעיל בהוספות יח, ג.

141 **עבודת הלוים ביד איתמר**

The account of the Mishkan, made "by the service of the Levites under the hand of Isamar son of Aharon the kohen." The name Isamar is read as itmar, Torah that is spoken.

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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142 **אז נדברו יראי ה'**

Malachi of the faithful: "Then those who fear Havayah spoke with one another, and Havayah listened and heard." Speaking Torah is the Levite's drawing down.

Malachi 3:16 מלאכי ג':ט"ז

אָז נִדְבְּרוּ יִרְאֵי ה' אִישׁ אֶל־רֵעֵהוּ וַיַּקְשֵׁב ה' וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי ה' וּלְחֹשְׁבֵי שְׁמוֹ׃

Then they that feared the L-RD Spoke one with another; and the L-RD hearkened, and heard, and a book of remembrance was written before Him, for them that feared the L-RD, and that thought upon His name.

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KEHOT'S NOTE

מלאכי ג, טז.

143 **אני המשנה המדברת בפיך**

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

KEHOT'S NOTE

מגיד מישרים ר"פ ויקרא.

144 **נוני ימא דאזלי ביבשתא**

Kehot's note points to Zohar III, 187b for these words.

Zohar III, 187b זח"ג קפז, ב

KEHOT'S NOTE

ראה זח"ג קפז, ב. ת"ז תכ"א בתחילתו. באקדמות [כ].

145 **נוני ימא דאזלין ביבשתא**

The Kehot note gives this Zohar for "the fish of the sea that go onto dry land," self-nullification brought into the revealed world.

Zohar, Balak 6:59–67 ספר הזהר, בלק ו':נ"ט-ס"ז

As they were going along, R. Eleazar suddenly remembered that boy, so they went three parasangs out of their way to get to that spot. They arranged to lodge in the house, and when they went in they found the boy sitting there and a table being laid before him. When he saw them he came up to them and said: 'Enter, holy saints, enter, ye shoots of the world to come, who are praised above and below, to meet whom even the fishes of the sea come up on …

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

146 **מקדש אד' כוננו ידיך**

"The Sanctuary, Ado-nai, that Your hands established." The Torah is the Sanctuary that draws the joining below.

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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147 **דאתחברת אמא בברתא והוו כחדא**

In Vayeshev the Zohar speaks of the Mother joined with the Daughter so that they became as one: Binah united with Malchus, as in the time to come.

Zohar, Vayeshev 7:92–10:102 ספר הזהר, וישב ז':צ"ב-י':ק"ב

According to our teachers, G-d fashioned the lower Jerusalem on the model of the heavenly Jerusalem, the one exactly facing the other, as it is written: "the place, O L-rd, which thou hast made for thee to dwell in, the Sanctuary, O L-rd, which thy hands have established" (Ex. 15, 17). The expression "that art builded" indicates that G-d will in time to come cause the upper Jerusalem to descend below; this is further proved by the phrase "as a city that is compact (shehubrah) together", where the term hubrah …

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148 **והיה ביום ההוא יצאו מים חיים מירושלים**

Zechariah's prophecy of the end of days: "And it shall be on that day that living waters shall go out from Jerusalem." The Alter Rebbe refers to his explanation of the Zohar on this verse.

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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PARAGRAPH 19

149 **ויקח קרח בן יצהר**

"And Korach son of Yitzhar, son of Kehas, son of Levi, took." The Alter Rebbe refers to his discourse on this verse.

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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150 **שוש אשיש**

The prophet, speaking for Israel at the redemption: "I will rejoice greatly in Havayah, my soul shall exult in my G-d." The discourse on this verse explains the left side on Rosh HaShanah.

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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151 **שמאלו תחת לראשי**

The bride longs for her beloved: "His left hand is beneath my head, and his right hand embraces me." Read of G-d and Israel, the left hand that arouses the union is the theme of Rosh HaShanah.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה"ש ב, ו.

152 **אתיהיבת בין תרין דרועין**

In Chayei Sarah the Zohar speaks of the one who is placed between the two arms. The Alter Rebbe applies it to Gershon and Merari, the right and left hands.

Zohar, Chayei Sara 23:243–24:254-ספר הזהר, חיי שרה כ"ג:רמ"ג כ"ד:רנ"ד

R. Simeon replied: 'The reason, as has been affirmed, is as follows: The two periods of the two earlier prayers have for their object only to unite Jacob to his heritage, but once this has been effected we need nothing further: as soon as the Woman is placed between the two arms and is joined to the Body, nothing more is needed. The two prayers are thus the two arms between which Jacob is united to the body, that is, to heaven,

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153 **ועבד הלוי הוא**

"And the Levite, he shall perform the service." The Zohar passages listed here expound this verse.

Numbers 18:23-במדבר י"ח:כ"ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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154 **בזהר פ' פנחס דר"נ ע"ב**

Or HaTorah explains the Zohar: "the daughter of Levi" is the state of song and great love, until they become one point, and only then is "and he went... and took" drawn down.

KEHOT'S NOTE

"פי' בת לוי כשהיא בבחי' שיר ורחימותא סגי עד שנעשה נקודא חדא ואזי דוקא נמשך וילך כו' ויקח כו'" - אוה"ת שמות ע' נה.

155 **וילך איש מבית לוי**

"And a man of the house of Levi went." The Zohar on Pinchas expounds it, as the text notes.

Exodus 2:1-שמות ב':א

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי׃

And there went a man of the house of Levi, and took to wife a daughter of Levi.

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156 **ובפי' הרמ"ז ס"פ קרח**

The note points to Or HaTorah on Bamidbar for a discussion of the Ramaz's commentary at the end of Korach.

KEHOT'S NOTE

ראה אוה"ת במדבר כרך ו ע' אתתנד.

157 **ובפ' בהעלותך בדף קנ"א ע"ב**

Or HaTorah summarizes the Ramaz there: the purification of the Levites is the removal of their hair, and then Aharon waves them to raise them to their root, which is Binah.

KEHOT'S NOTE

"שטהרת הלוים להעביר שערם ואזי אהרן מניף אותם להעלותם לשרשם שהוא בינה כוי" — אוה"ת במדבר כרך ו ע' אתתנד.

158 **קח את הלוים**

G-d tells Moshe: "Take the Levites from among the children of Israel and purify them." The Ramaz's commentary in Behaaloscha discusses this verse.

Numbers 8:6-במדבר ח':ו

קַח אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְטִהַרְתָּ אֹתָם׃

'Take the Levites from among the children of Israel, and cleanse them.

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159 **בנה בניתי בית זבול לך**

Shlomo at the dedication of the Temple: "I have surely built You a house of habitation, a place for You to dwell forever." The Ramaz links it to "the Sanctuary... that Your hands established."

I Kings 8:13-מלכים א ח':י"ג

בָּנֹה בָנִיתִי בֵּית זְבֻל לָךְ מָכוֹן לְשִׁבְתְּךָ עוֹלָמִים׃

I have surely built Thee a house of habitation, A place for Thee to dwell in for ever.

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160 **מקדש אד' כוננו ידיך**

"The Sanctuary, Ado-nai, that Your hands established." The Levites' joining of the hands builds the Sanctuary.

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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161 **בלק"ת בתחלת יחזקאל**

The Tzemach Tzedek quotes the Arizal there: in the future, when Kayin is purified and returns to his firstborn status, the Levites will take the kohanim's service and stature, so that the kohanim will be Levites and the Levites kohanim; he explains it at length.

KEHOT'S NOTE

"אבל לע"ל שינקה קין ויטהר ויחזור לבכורתו ומה שהי' תחלה כהנים עובדים יטלו הלוים עבודתם ומעלתם באופן שהכנהים יהיו לויים והלויים כהנים עכ"ל". — ביאוה"ז להצ"צ כרך א ע' שמ ושם נתבאר בארוכה. ובכרך ב ע' תתקכ.

162 **הובא בסש"ב פרק חמישים**

Tanya there says: in the future, when the world is elevated, they will be the kohanim, as the Arizal wrote on "and the kohanim, the Levites," that the Levites of now will be kohanim in the future.

KEHOT'S NOTE

דף ע, ב "[ולעתיד שהעולם יתעלה יהיו הם הכהנים וכמ"ש האר"י ז"ל ע"פ והכהנים הלוים שהלוים של עכשיו יהי' כהנים לעתיד]".

PARAGRAPH 20

163 **הפעם ילוה אישי**

"Now this time my husband will be joined to me." Leah's request that G-d Himself be joined to the thought of creation.

Genesis 29:34 בראשית כ"ט:ל"ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי׃

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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164 **תקראי אישי**

"You will call [Me] 'my husband.'" The closeness Leah sought.

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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PARAGRAPH 21

165 **ויניחהו בג"ע לעבדה**

"And He placed him in the Garden of Eden to work it." Working the Garden draws down added light.

Genesis 2:15 בראשית ב':ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

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

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166 **לוי ללוות את הבנים לאביהם שבשמים**

"Levi is destined to accompany the children to their Father in heaven." The name speaks of joining.

Bereshit Rabbah 71:4 בראשית רבה ע"א:ד'

... ותהר ותלד בן וגו' על כן קרא שמו לוי ר' יודן אמר: לוי זה, עתיד ללות את הבנים לאביהן שבשמים. על כן קרא שמו, בכל מקום שנאמר על כן, מרובה באוכלסין. ותהר עוד ותלד בן ותאמר הפעם אודה את ה' ר' ברכיה בשם ר' לוי: לכהן שירד לגורן, נתן לו א' כור של מעשר, ולא החזיק לו טובה. ואחד נתן לו קומץ של חולין, והחזיק לו טובה. אמר ליה: אדוני הכהן! אני נתתי לך כור, וזה לא נתן לך אלא קומץ, ואתה מחזיק לו טובה?! אמר ליה: את מחלקי ...

"She conceived again, and bore a son, and said: Because the L-rd heard that I am hated, He gave me this as well. She called his name Simeon" (Genesis 29:33). "She conceived again, and bore a son, and said: Because the L-rd heard [shama] that I am hated, He gave me this as well. She called his name Simeon [Shimon]" – this one is destined to produce an enemy. Who will heal his wound? It is Pinḥas, who is destined to be produced from Levi. "She conceived again, and bore ...

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167 **לויתן זה יצרת לשחק בו**

"This Leviathan You formed to play with." Leviathan is the "something" united with the "nothing."

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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168 **שמאלו תחת לראשי**

"His left hand is beneath my head." The union is aroused from the left.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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169 **בפ' אלה פקודי המשכן**

That discourse asks why the Torah mentions "the service of the Levites," their carrying of the Mishkan on the journeys, in the accounts of the Mishkan.

KEHOT'S NOTE

לעיל פ' פקודי ג, א ואילך.

PARAGRAPH 22

170 **עולם שנה נפש ר"ת עש"ן**

The note points to Or HaTorah on Yisro for a further discussion of world, year and soul.

KEHOT'S NOTE

פרדס (שי"ב ספי"ה נתיב כ"ג). [כ]. ראה הקדמת הראב"ד לס"י (ב, ג). אוה"ת יתרו ע' תתטז. תתכג.

171 **כל מה שיש בעולם . . יש בנפש**

There the Alter Rebbe sets out, from Sefer Yetzirah, the three dimensions of world, year and soul: "world" includes the heavens, the earth and the bodies of all creatures, and "soul" is the divine life-force enclothed in them, memalei kol almin, shining in each world according to its refinement.

KEHOT'S NOTE

ראה לקמן חקת סד, ד.

172 **ושאבתם מים**

Isaiah's song of the redemption: "And you shall draw water with joy from the wellsprings of salvation." The Alter Rebbe refers to his discourse on this verse.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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173 **עור ובשר תלבישני**

Job to G-d: "With skin and flesh You clothed me, and with bones and sinews You knit me together." Skin and flesh are the body's garments, like the curtains of the Mishkan.

Job 10:11 איוב י':י"א

עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי וּבַעֲצָמוֹת וְגִידִים תְּשֹׂכְכֵנִי׃

Thou hast clothed me with skin and flesh, And knit me together with bones and sinews.

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174 **ועשית את הקרשים למשכן עצי שטים עומדים**

G-d commands Moshe: "And you shall make the boards for the Mishkan of acacia wood, standing." Plainly, set upright; the "standing" boards are the level of awe.

Exodus 26:15 שמות כ"ו:ט"ו

וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃

And thou shalt make the boards for the tabernacle of acacia-wood, standing up.

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175 **שרפים עומדים ממעל לו**

In Isaiah's vision: "Seraphim stood above Him." The angels' standing is awe and self-nullification.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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176 From the juxtaposition of "make them known to your children" with "the day you stood... at Chorev," the Talmud learns that Torah must be studied in dread and awe, as at Sinai.

Berakhot 22a:4 ברכות כ"ב א:ד'

דְּתַנְיָא: "וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ", וּכְתִיב בָּתְרֵיהּ "יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי ה' אֱלֹקֶיךָ בְּחוֹרֵב", מָה לְהַלָּן בְּאֵימָה וּבִיְרָאָה וּבִרְתֵת וּבִזְיַע, אַף כָּאן בְּאֵימָה וּבִיְרָאָה וּבִרְתֵת וּבִזְיַע.

for there is a teaching: "Thou shalt make them known unto thy children and thy children's children" (Deut. iv. 9) and it continues, "The day that thou stoodest before the L-rd thy G-d in Horeb" (Deut. iv. 10) — as [the Israelites stood at Horeb] with dread and fear aod trembling and shaking, so here [when teaching Torah] must it be with dread and fear and trembling and shaking.

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

177 **יום אשר עמדת לפני ה' אלהיך בחורב**

Moshe reminds Israel of "the day that you stood before Havayah your G-d at Chorev," right after "and you shall make them known to your children." Standing at Sinai was in awe.

Deuteronomy 4:10 דברים ד':י'

יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי ה' אֱלֹקֶיךָ בְּחֹרֵב בֶּאֱמֹר ה' אֵלַי הַקְהֶל־לִי אֶת־הָעָם וְאַשְׁמִעֵם אֶת־דְּבָרָי אֲשֶׁר יִלְמְדוּן לְיִרְאָה אֹתִי כָּל־הַיָּמִים אֲשֶׁר הֵם חַיִּים עַל־הָאֲדָמָה וְאֶת־בְּנֵיהֶם יְלַמֵּדוּן׃

the day that thou stoodest before the L-RD thy G-d in Horeb, when the L-RD said unto me: 'Assemble Me the people, and I will make them hear My words that they may learn to fear Me all the days that they live upon the earth, and that they may teach their children.'

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178 The Talmud says "standing" means silence, citing "for they stood and answered no more." Standing is silence before G-d.

Sotah 39a:2 סוטה ל"ט א:ב'

אָמַר רָבָא בַּר רַב הוּנָא: כֵּיוָן שֶׁנִּפְתַּח סֵפֶר תּוֹרָה אָסוּר לְסַפֵּר אֲפִילּוּ בְּדָבָר הֲלָכָה, שֶׁנֶּאֱמַר: "וּפִתְחוֹ עָמְדוּ כָּל הָעָם", וְאֵין עֲמִידָה אֶלָּא שְׁתִיקָה, שֶׁנֶּאֱמַר: "וְהוֹחַלְתִּי כִּי לֹא יְדַבְּרוּ כִּי עָמְדוּ לֹא עָנוּ עוֹד". רַבִּי זֵירָא אָמַר רַב חִסְדָּא, מֵהָכָא: "וְאָזְנִי כָּל הָעָם אֶל סֵפֶר הַתּוֹרָה".

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

179 **והוחלתי כי לא ידברו כי עמדו לא ענו עוד**

Elihu, of Job's friends: "And I waited, for they did not speak; for they stood and answered no more." The source for standing as silence.

Job 32:16 איוב ל"ב:ט"ז

וְהוֹחַלְתִּי כִּי־לֹא יְדַבֵּרוּ כִּי עָמְדוּ לֹא־עָנוּ עוֹד׃

And shall I wait, because they speak not, Because they stand still, and answer no more?

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180 **ועמך לא חפצתי בארץ**

The psalmist: "Whom have I in heaven? And beside You I desire nothing on earth." The nullification of every desire 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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181 **בזאת יבא אהרן אל הקדש**

Of Aharon on Yom Kippur: "With this shall Aharon come into the Sanctuary, with a young bull for a sin offering." Plainly, "this" is the offerings he brings; the maamar reads it as the lower awe, the beginning of service.

Leviticus 16:3 ויקרא ט"ז:ג

בְּזֹאת יָבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפַר בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה׃

Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

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182 **ונתתי לך מהלכים בין העומדים**

G-d's promise to Yehoshua the High Priest: "I will grant you to walk among these who stand." Plainly, a place among the angels who stand before G-d; the maamar reads it as walking, the soul's movement in love, after the standing of awe.

Zechariah 3:7 זכריה ג':ז

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

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

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183 **ולכן היו נושאים . . מ"ב מסעות**

The Rebbe addresses why, had the spies not sinned, Israel would not have needed forty years in the wilderness, though the journeys served this refinement: then the refinement would have taken place in another way, as Torah Ohr (5d) explains concerning the sin of the Tree of Knowledge.

KEHOT'S NOTE

ומה שאלולי חטא המרגלים לא היו צריכים להיות במדבר מ' שנה — י"ל לפי שאז הי' הבירור באופן אחר (וע"ד המבואר בתו"א (ה, סע"ד) בנוגע לחטא עה"ד) — לקו"ש חי"ט ע' 16.

184 **דידוע שיש עולם שנה נפש**

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

KEHOT'S NOTE

ראה ס"י פי"ג, מ"ג ואילך. וזהו "יסוד כל סיי".

185 In Terumah the Zohar links the "standing" boards of acacia wood with the seraphim "standing" above. The Alter Rebbe uses the link to explain "standing" in service.

Zohar, Terumah 81:803–84:813 ספר הזהר, תרומה פ"א:תת"ג-פ"ד:תת"ג

AND THOU SHALT MAKE THE BOARDS FOR THE TABERNACLE OF SHITTIM WOOD STANDING. Of the Seraphim also it says that they were "standing"; thus the boards of the Tabernacle corresponded to the Seraphim.

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

PARAGRAPH 23

186 The Talmud explains Onkelos' rendering of tachash, sasgona, as an animal that rejoices (sas) in its many colors (gavnin). The six colors are the six emotive attributes.

Shabbat 28a:4 שבת כ"ח א:ד'

מַתִּיב רַבִּי אַבָּא, רַבִּי יְהוּדָה אוֹמֵר: שְׁנֵי מִכְסָאוֹת הָיוּ, אֶחָד שֶׁל עוֹרוֹת אֵילִים מְאָדָּמִים וְאֶחָד שֶׁל עוֹרוֹת תְּחָשִׁים. רַבִּי נְחֶמְיָה אוֹמֵר: מִכְסֶה אֶחָד הָיָה, וְדוֹמֶה כְּמִין תְּלָא אִילָן. וְהָא תְּלָא אִילָן טָמֵא הוּא! הָכִי קָאָמַר: כְּמִין תְּלָא אִילָן הוּא, שֶׁיֵּשׁ בּוֹ גְּוונִין הַרְבֵּה, וְלֹא תְּלָא אִילָן. דְּאִילּוּ הָתָם טָמֵא, וְהָכָא טָהוֹר. אָמַר רַב יוֹסֵף: אִי הָכִי הֵיינוּ דְּמַתַּרְגְּמִינַן "סָסְגּוֹנָא", שֶׁשָּׂשׂ בְּגְוונִין הַרְבֵּה.

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187 **עצי שטים עומדים**

G-d commands Moshe: "Boards for the Mishkan of acacia wood, standing." The standing boards, awe, come before the colored skins, love.

Exodus 26:15 שמות כ"ו:ט"ו

וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃

And thou shalt make the boards for the tabernacle of acacia-wood, standing up.

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188 **ונתתי לך מהלכים בין העומדים**

G-d's promise to Yehoshua the High Priest: "I will grant you to walk among these who stand." Plainly, a place among the angels; here walking is the emotions of love, which follow standing.

Zechariah 3:7 זכריה ג':ז

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

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

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PARAGRAPH 24

189 **ותורה אור**

Shlomo's instruction: "For a mitzvah is a lamp and the Torah is light." The Torah's revelation is the menorah.

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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190 **ותורת חסד על לשונה**

Of the woman of valor: "She opens her mouth with wisdom, and the Torah of kindness is on her tongue." The

maamar reads it of the Torah itself, linked with Chesed, the right side.

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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191 **מימינו אש דת**

Moshe, describing the giving of the Torah: "From His right hand, a fiery law for them." The Torah was given from the right hand.

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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192 **והוציא את הדשן**

Of the kohen's daily service at the altar: "And he shall take the ashes out, outside the camp." The waste is removed from the altar.

Leviticus 6:4 ויקרא ו':ד'

וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־הַדֶּשֶׁן אֶל־מִחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר׃

And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

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193 **והרים את הדשן**

Of the kohen's daily service: "And he shall lift up the ashes" and place them beside the altar. Even the waste first has its own refinement.

Leviticus 6:3 ויקרא ו':ג'

וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד וּמִכְנְסֵי־בַד יִלְבַּשׁ עַל־בְּשָׂרוֹ וְהֵרִים אֶת־הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוֹ אֵצֶל הַמִּזְבֵּחַ׃

And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar.

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194 **ולו יקהת עמים**

Yaakov blesses Yehudah: "And to him shall be the gathering (yikhas) of peoples." The name Kehas is read as "gathering."

Genesis 49:10 בראשית מ"ט:י'

לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּים׃

The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, As long as men come to Shiloh; And unto him shall the obedience of the peoples be.

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195 **ולו יקהת עמים**

Rashi explains yikhas as a gathering of peoples. Kehas gathers the sparks to be raised above.

Rashi on Genesis 49:13 רש"י על בראשית מ"ט:י"ג

לחוף ימים. עַל חוֹף יַמִּים תִּהְיֶה אַרְצוֹ (יבמות מ"ה); חוֹף, כְּתַרְגּוּמוֹ סָפָר, מרק"א בְּלַעַז, וְהוּא יִהְיֶה מָצוּי תָּדִיר עַל חוֹף אֳנִיּוֹת בִּמְקוֹם הַנָּמֵל, שֶׁאֳנִיּוֹת מְבִיאוֹת שָׁם פִּרַקְמַטְיָא, שֶׁהָיָה זְבוּלֻן עוֹסֵק בִּפְרַקְמַטְיָא וּמַמְצִיא מָזוֹן לְשֶׁבֶט יִשָּׂשכָר, וְהֵם עוֹסְקִים בַּתּוֹרָה. הוּא שֶׁאָמַר מֹשֶׁה שְׂמַח זְבוּלֻן בְּצֵאתֶךָ וְיִשָּׂשכָר בְּאָהָלֶיךָ (דברים ל"ג), זְבוּלֻן יוֹצֵא בְּפִרַקְמַטְיָא, וְיִשָּׂשכָר עוֹסֵק בַּתּוֹרָה בְּאָהָלִים: וירכתו על צידן. סוֹף גְּבוּלוֹ יִהְיֶה סָמוּךְ לְצִידוֹן: ירכתו. סוֹפוֹ, כְּמוֹ וּלְיַרְכְּתֵי הַמִּשְׁכָּן׃

לחוף ימים TOWARDS THE COASTS OF THE SEAS — (לחוף is the same as על חוף): by the shore of the seas will be his land. חוף means "border" as Onkelos has it; old French marche; English border. [והוא לחוף אניות] means he will constantly be at the haven of ships — the port — whither the ships bring merchandise. For Zebulun was engaged in business and provided food for the tribe of Issachar whilst these engaged in the study of the Torah. It is to this that Moses alludes, ...

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)

196 **אני ישנה ולבי ער**

The bride: "I sleep, but my heart is awake." The Alter Rebbe refers to his discourse on this verse for the refining of food into life-force.

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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PARAGRAPH 25

197 **עור ובשר תלבשיני**

The words here quote Job 10:11; the passage is shown below.

Job 10:11 איוב י':י"א

עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי וּבַעֲצָמוֹת וְגִידִים תְּשֹׂכְכֵנִי׃

Thou hast clothed me with skin and flesh, And knit me together with bones and sinews.

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KEHOT'S NOTE

איוב י', י"א.

198 (בנ"א . . בכלים הפנימים)

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5567.

KEHOT'S NOTE

— בנוסח אחר. וכנראה הכוונה להנחת כ"ק אדה"א בסה"מ תקס"ז ע' קצט.

199 אין עמידה אלא שתיקה

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

KEHOT'S NOTE

ע"ל ד"ה ע"ג, יעו"ש. [כ].

200 בזאת יבא אהרן אל הקדש

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

KEHOT'S NOTE

ויקרא טז. ג.

201 ונתתי לך מהלכים

G-d's promise to Yehoshua the High Priest: "I will grant you to walk among these who stand." The curtains, love, above the standing boards, awe.

Zechariah 3:7 זכריה ג:ז

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

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

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KEHOT'S NOTE

זכריי ג, ז.

202 והנה הארון והכפורת

Kehot's note points to where this is explained further: Sefer HaMaamarim 5635.

KEHOT'S NOTE

מובא בסה"מ תרל"ה ע' קמה.

203 ותורה אור

The words here quote Proverbs 6:23; the passage is shown below.

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.

204 ותורת חסד על לשונה

The words here quote Proverbs 31:26; the passage is shown below.

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.

205 מימינו אש דת

The words here quote Deuteronomy 33:2; the passage is shown below.

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.

206 בחכמה איתברירו

In the preceding maamar "through Chochmah they are refined" is explained the same way: the whole Torah serves to accomplish refinements, which is the matter of the altars, and so they were the burden of the sons of Kehas, from "and to him shall be the gathering (yikhas) of peoples."

KEHOT'S NOTE

ע"ל כאן (כא, א). ושי"נ.

PARAGRAPH 26

207 מור וקציעה

The Baraisa listing the eleven spices of the incense: "balm, onycha, galbanum and frankincense... myrrh and cassia, spikenard and saffron." The myrrh is one of the incense's spices.

Keritot 6a:15 כריתות ו' א:ט"ו

תָּנוּ רַבָּנַן: פִּיטוּם הַקְּטֹרֶת: הַצָּרִי, וְהַצִּפּוֹרֶן, וְהַחֶלְבְּנָה, וְהַלְּבוֹנָה – מִשְׁקַל שִׁבְעִים שֶׁל שִׁבְעִים מָנֶה. מוֹר, וּקְצִיעָה, שִׁיבּוֹלֶת נֵרְדְּ, וְכַרְכּוֹם – מִשְׁקַל שִׁשָּׁה עָשָׂר שֶׁל שִׁשָּׁה עָשָׂר מָנֶה. הַקּוֹשְׁטְ – שְׁנֵים עָשָׂר, קִילּוּפָה – שְׁלֹשָׁה, וְקִנָּמוֹן – תִּשְׁעָה. בּוֹרִית כַּרְשִׁינָה – תִּשְׁעָה קַבִּין, יֵין קַפְרִיסִין – סְאִין תְּלָתָא קַבִּין תְּלָתָא. אִם אֵין לוֹ יֵין קַפְרִיסִין מֵבִיא חֲמַר חִיוָרִין עַתִּיק. מֶלַח סְדוֹמִית – רוֹבַע. מַעֲלֶה עָשָׁן – כָּל שֶׁהוּא. רַבִּי נָתָן אוֹמֵר: אַף כִּיפַּת הַיַּרְדֵּן כָּל שֶׁהוּא.

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208 בזח"ב ס"פ ויקהל (דריי"ט ע"א) מה בין צלותא

Or HaTorah on Bereishis copies this Zohar at length; on Tetzaveh it explains that the incense is higher than prayer, since prayer takes the place of the offerings, which are on the outer altar, while the incense is on the inner altar.

KEHOT'S NOTE

נעתק בארוכה באוה"ת בראשית כרך א קנב, א. "פי' שהקטרת גבוה מהתפלה שהרי התפלה במקום קרבנות שהן על מזבח החיצון וקטורת

מזה"פ" — אוה"ת תצוה ע' א'תשס.

209 מה בין צלותא לעובדא דקטרת

At the end of Vayakhel the Zohar asks, "What is the difference between prayer and the act of the incense?" The incense refines and raises more deeply than prayer.

Zohar, Vayakhel 40:470–41:479 ספר הזהר, ויקהל מ':ת"ע-מ"א:תע"ט

Observe the difference between prayer and incense-offering. Prayer has been instituted to take the place of the sacrifices that Israel used to offer, but none of the sacrifices had the same value as the incense. There is, further, this difference between the two. Prayer repairs damage which has been done, but incense does more-it strengthens, it binds together, it is the greatest light-bringer. It was incense that removed the evil taint (zuh'ma) and purified the Tabernacle, so that the whole was illumined, renewed, and knitted together into a combined whole.

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

210 ובזהר הרקיע שם

Or HaTorah quotes Zohar HaRakia: Malchus of Asiyah is in the depths of the kelipos and gives them life, and cannot leave them until "He will swallow up death forever"; as long as it does not rise, there appears a separation in holiness, and through the incense it rises, which prayer cannot accomplish; therefore after the incense we say "Give thanks to Havayah… make His deeds known among the peoples."

KEHOT'S NOTE

"ותוכן הענין כי המל' דעשי' היא עמקי הקליפות כו' ומחי' אותם כו' ואין הבחינה זו יכולה לצאת מבין הקליפות עד שיבא זמן הכתוב בלע המות לנצח כו', והנה כל זמן שאין בחי' זו עולה למעלה נראה פירוד בקדושה חי"ו וע"י הקטרת עולה כו', משא"כ בתפלה לעשות להעביר הזוהמא מבחי' זאת כו', ולכן אחר מעשה הקטורת אנו אומרים הודו כו' הודיעו בעמים כו' ע"ש" — אוה"ת בראשית כרך א קנב, א.

211 ובהרמ"ז ס'פ בא (בדף מ' ע"ב)

Or HaTorah cites the Ramaz on removing chametz: through the incense even the life-force allotted to the kelipah before Adam's sin is raised and refined.

KEHOT'S NOTE

"גבי לבער החמץ שע"י הקטרת עולה ומתברר חיות הקליפה גם מה שנקצב לה קודם חטא אדה"ר כו'" — אוה"ת בראשית שם. ובאוה"ת במדבר כרך ד (בהוספות) ע' א'תעב "…מבואר בהרמ"ז ס"פ בא מ"ש בלקו"ת פ' תשא שבי' מיני חיות יש בקליפה, האי' מה שנקצב לה, הבי' מה שמוסיפי' החוטאים כו', והנה חיות זה מוכרח לו הוא שסט"מ מסרו לו כו' ע"ש. ומצינו למדין מדבריו שע"י הקטורת לוקחין ומבררי' אפילו מחיות המוכרח לו, משא"כ ע"י שארי המצות לוקחים רק התוס' כו' ע"ש". ראה שם בארוכה. וכן מובא לשון הרמ"ז באוה"ת תשא ע' א'תתקמז.

212 ובפ' קרח (דף קע"ז ע"ב)

The note suggests that the reference is to what Or HaTorah cites from the Ramaz: the lower Abba and Imma are Yisrael Saba and Tevunah, and the higher Abba and Imma are the oil and the incense.

KEHOT'S NOTE

אולי הכוונה מש"כ באוה"ת תצוה ע' א'תשס "ופי' הרמ"ז כי או"א תתאין הם ישסו"ת ואו"א עילאין זהו שמן וקטורת ואימא טמירא מאבא סוד ו"ד מלוי של יו"ד" ע"ש.

213 בד"ה זאת חנוכת המזבח

There the Alter Rebbe notes that the incense was offered only on the inner altar, except that the princes, by a one-time ruling, offered incense on the outer altar for its dedication.

KEHOT'S NOTE

לקמן כט, א.

214 ושאבתם מים

"And you shall draw water with joy." The Alter Rebbe refers to his discourse on this verse.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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215 ובד"ה ראה ריח בני

That discourse, on "See, the fragrance of my son is like the fragrance of a field that Havayah has blessed," begins by asking how Yitzchak, who understood that it was Eisav, could value him so highly.

KEHOT'S NOTE

תו"א כ, ב.

216 ראה ריח בני

Yitzchak, blessing Yaakov dressed in Eisav's garments: "See, the fragrance of my son is like the fragrance of a field that Havayah has blessed." The discourse on this verse concerns fragrance.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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217 ואתה קח לך בשמים ראש

G-d tells Moshe the spices of the anointing oil: "And you, take for yourself choice spices: pure myrrh, five hundred [shekels]." The myrrh of the anointing oil.

Exodus 30:23 שמות ל':כ"ג

וְאַתָּה קַח־לְךָ בְּשָׂמִים רֹאשׁ מָר־דְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְמָן־בֶּשֶׂם מַחֲצִיתוֹ חֲמִשִּׁים וּמָאתַיִם וּקְנֵה־בֶשֶׂם חֲמִשִּׁים וּמָאתָיִם׃

'Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty,

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KEHOT'S NOTE

שמות ל, כג.

218 **המור הוא בושם הנעשה מדם חי' ידוע**

There Mordechai is alluded to in mor deror, rendered mira dachya; myrrh, according to the Rambam and others, is musk, the blood of a certain animal congealed in a pouch in its neck and made into a spice.

KEHOT'S NOTE

ראה בתו"א צט, א. ובהמצויין לשם.

219 **כן פי' הגאונים**

The note gives the source of the Geonim's explanation of myrrh: Otzar HaGeonim on Berachos 43a, in the name of Rav Hai Gaon.

KEHOT'S NOTE

ראה אוצר הגאונים ברכות חלק הפירושים לדף מג, א בשם רב האי גאון.

220 **איך יכנס בקטרת ובשמן הקדש דם חיה טמאה**

The Ramban discusses what myrrh is and records the question how the blood of an impure animal could be used in holy things.

Ramban on Exodus 30:23 רמב"ן על שמות ל:כ"ג

221 **דם נעכר ונעשה חלב**

The Talmud teaches that the mother's blood is transformed and becomes milk. The lowly turned into the pure is the image of evil transformed into good.

Bekhorot 6b:8–9 בכורות ו' ב:ח'-ט'

אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל דִּבְהֵמָה טְהוֹרָה נָמֵי חִידּוּשׁ הוּא, דְּאָמַר מַר: דָּם נָעְכָּר וְנַעֲשָׂה חָלָב, וְכֵיוָן דְּחִידּוּשׁ הוּא — בִּבְהֵמָה טְמֵאָה נָמֵי לִישְׁתְּרֵי, קָא מַשְׁמַע לַן. הָנִיחָא לְמַאן דְּאָמַר דָּם נָעְכָּר וְנַעֲשָׂה חָלָב, אֶלָּא לְמַאן דְּאָמַר אֵיבָרֶיהָ מִתְפָּרְקִין הֵימָנָּה וְאֵין נַפְשָׁהּ חוֹזֶרֶת עָלֶיהָ עַד עֲשָׂרִים וְאַרְבָּעָה חֹדֶשׁ, מַאי אִיכָּא לְמֵימַר?

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KEHOT'S NOTE

בכורות ו, ב. ושי"נ.

222 **היינו מה שנתברר . . ע"י אתכפייא ואתהפכא**

The note records that Or HaTorah also explains myrrh as evil refined and transformed into good through iskafya and is'hapcha.

KEHOT'S NOTE

וכ"ה גם באוה"ת בראשית כרך א ס, ב.

223 **אמר בת"ז חכים**

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

KEHOT'S NOTE

בהקדמה (פתח אליי).

224 In Patach Eliyahu: "You are wise, but not with a known wisdom; You understand, but not with a known understanding." In Himself G-d is beyond Chochmah and Binah.

Tikkunei Zohar 17b:3 תקוני הזהר י"ז ב:ג'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

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225 **הן עם אחד**

G-d, of the builders of Babel: "Behold, they are one people." The Alter Rebbe refers to his discourse on this verse in Parshas Noach.

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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226 **ותקשור על ידו שני**

At Tamar's giving birth: "And the midwife took and tied a scarlet thread on his hand." Onkelos renders "tied" with the root of ketores.

Genesis 38:28 בראשית ל"ח:כ"ח

וַיְהִי בְלִדְתָּהּ וַיִּתֵּן־יָד וַתִּקַּח הַמְיַלֶּדֶת וַתִּקְשֹׁר עַל־יָדוֹ שָׁנִי לֵאמֹר זֶה יָצָא רִאשֹׁנָה:

And it came to pass, when she travailed, that one put out a hand; and the midwife took and bound upon his hand a scarlet thread, saying: 'This came out first.'

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KEHOT'S NOTE

בראשית לח, כח.

227 **ונפשו קשורה בנפשו**

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

KEHOT'S NOTE

שם מד, ל.

228 **ונפשו קשורה בנפשו**

Yehudah pleads with Yosef, of Yaakov and Binyamin: "and his soul is bound up with his soul." Binding of souls in love.

Genesis 44:30 בראשית מ"ד:ל'

וְעַתָּה כְּבֹאִי אֶל־עַבְדְּךָ אָבִי וְהַנַּעַר אֵינֶנּוּ אִתָּנוּ וְנַפְשׁוֹ קְשׁוּרָה בְּנַפְשׁוֹ:

Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his soul is bound up with the lad's soul;

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229 ונפש יהונתן נקשרה בנפש דוד ויאהבהו יונתן כנפשו

> After David spoke with Shaul: "And the soul of Yehonasan was bound up with the soul of David, and Yonasan loved him as his own soul." The binding the incense brings about.

I Samuel 18:1 שמואל א י״ח:א׳

וַיְהִי כְּכַלֹּתוֹ לְדַבֵּר אֶל־שָׁאוּל וְנֶפֶשׁ יְהוֹנָתָן נִקְשְׁרָה בְּנֶפֶשׁ דָּוִד וַיֶּאֱהָבֵהוּ יְהוֹנָתָן כְּנַפְשׁוֹ׃

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

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230 כי בי חשק

> Kehot's note points to Psalms 91:13 for these words.

Psalms 91:13 תהילים צ״א:י״ג

עַל־שַׁחַל וָפֶתֶן תִּדְרֹךְ תִּרְמֹס כְּפִיר וְתַנִּין׃

Thou shalt tread upon the lion and asp; The young lion and the serpent shalt thou trample under feet.

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KEHOT'S NOTE

תהלים צא, יג.

231 כי בי חשק

> G-d speaks of the one who trusts in Him: "Because he has desired Me, I will deliver him." Desire as a bond of love.

Psalms 91:14 תהילים צ״א:י״ד

כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי׃

'Because he hath set his love upon Me, therefore will I deliver him; I will set him on high, because he hath known My name.

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232 בשלשה לשונות של חבה

> Reish Lakish: with three expressions of love G-d loved Israel: with cleaving, with desire and with delight.

Bereshit Rabbah 80:7 בראשית רבה פ:ז׳

וידבר חמור אתם לאמר - ריש לקיש אמר: בג' לשונות של חבה, חבב הקב"ה את ישראל: בדביקה בחשיקה ובחפיצה בדביקה, (דברים ד): ואתם הדבקים. בחשיקה, (שם ז) לא: מרובכם מכל העמים חשק ה'. ובחפיצה, (מלאכי ג): ואשרו אתכם כל הגוים וגו'. ואנו למדים אותה, מפרשה של רשע הזה: בדביקה, ותדבק נפשו. בחשיקה, שכם בני חשקה נפשו בבתכם. בחפיצה, כי חפץ בבת יעקב. ר' אבא בר אלישע מוסיף: אף תרתין באהבה ודיבור. באהבה, (שם א): אהבתי אתכם. בדיבור, (ישעיה מ): דברו על לב ירושלים. ואנו למדים מפרשתו של רשע הזה: באהבה, ...

"Ḥamor spoke with them, saying: The soul of my son Shekhem desires your daughter. Please, give her to him as a wife" (Genesis 34:8). "Ḥamor spoke with them, saying" - Reish Lakish said: With three expressions of fondness, the Holy One blessed be He expressed His fondness for Israel: With cleaving, with desiring, and with wanting. With cleaving - "but you who cleave [to the L-rd...]" (Deuteronomy 4:4). With desiring - "It is not for your multitude that the L-rd desired [you]" (Deuteronomy 7:7). With wanting - "All the nations ...

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233 והקשורים ליעקב

> Of Yaakov's flocks: "And the feebler were Lavan's, and the hakshurim were Yaakov's." Plainly, the stronger sheep; the maamar reads hakshurim as "the bound ones."

Genesis 30:42 בראשית ל׳:מ״ב

וּבְהַעֲטִיף הַצֹּאן לֹא יָשִׂים וְהָיָה הָעֲטֻפִים לְלָבָן וְהַקְּשֻׁרִים 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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KEHOT'S NOTE

בראשית ל, מב.

234 ונקדשתי בתוך בני״י

> G-d tells Israel through Moshe: "And I shall be sanctified among the children of Israel." The Alter Rebbe refers to his discourse on 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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235 שמן הוא בחי' חכמה

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

KEHOT'S NOTE

מא"א אות שי"ן סמ"ח.

236 באתי לגני וכו' אריתי מורי

> The beloved: "I have come into My garden, My sister, My bride; I have gathered My myrrh with My spice." A discourse on this verse discusses the myrrh.

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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237 דשמן המשחה הוא ממו״ס

> Tanya, chapter 53, speaks of supernal Chochmah, "which is called the holy anointing oil," the Chochmah from which the Ten Commandments, the general expression of the whole Torah, come forth.

Tanya, Likkutei Amarim 53:6 תניא, חלק ראשון; ליקוטי אמרים נ״ג:ו׳

וְזֶהוּ שֶׁאָמַר הַיְנוּקָא: "דְּנָהוֹרָא עֵילָאָה דְּאַדְלִיק עַל רֵישֵׁיהּ" הֵיא שְׁכִינְתָּא - "אֲצָטְרִיךְ לְמִשְׁחָא", פֵּירוּשׁ, לְהִתְלַבֵּשׁ בְּחָכְמָה, הַנִּקְרֵאת "שֶׁמֶן מִשְׁחַת

קֹדֶשׁ", כְּמוֹ שֶׁכָּתוּב בַּזֹּהַר, וְ"אֵינוֹן עוֹבָדִין טָבִין" - הֵן תַּרְעֵ"ג מִצְוֹת הַנִּמְשָׁכוֹת מֵחָכְמָתוֹ יִתְבָּרַךְ, כְּדֵי לְאֶחוֹז אוֹר הַשְּׂכִינָה בַּפְּתִילָה, הֵיא נֶפֶשׁ הַחַיּוּנִית שֶׁבַּגּוּף, הַנִּקְרֵאת פְּתִילָה עַל דֶּרֶךְ מָשָׁל. כִּי, כְּמוֹ שֶׁבַּנֵּר הַגַּשְׁמִי, הָאוֹר מֵאִיר עַל יְדֵי כְּלִיוֹן וּשְׂרֵיפַת הַפְּתִילָה הַנֶּהְפֶּכֶת לְאֵשׁ, כָּךְ, אוֹר הַשְּׂכִינָה שׁוֹרֶה עַל נֶפֶשׁ ...

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KEHOT'S NOTE

ראה תניא פנ"ג (עה, א) "בחכמה הנקי שמן משחת קודש". וראה לקמן בהעלותך לא, א. קרח נד, ב.

238 שמן וקטרת ישמח לב

Shlomo's proverb: "Oil and incense gladden the heart." The two myrrhs, of the oil and of the incense.

Proverbs 27:9 משלי כ"ז:ט'

שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב וּמֶתֶק רֵעֵהוּ מֵעֲצַת־נָפֶשׁ׃

Ointment and perfume rejoice the heart; So doth the sweetness of a man's friend by hearty counsel.

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239 ובפי אחרי (דנ"ח סע"ב)

Or HaTorah quotes the Zohar on "Oil and incense gladden the heart": the fragrance of the incense is the finest and innermost of all; and the Mikdash Melech explains that Binah, called incense, raises mayin nukvin, while Abba, called oil, brings down mayin duchrin.

KEHOT'S NOTE

"בענין שמן וקטרת ישמח לב . . דא ריח דקטורת דאיהי דקיקא ופנימאה מכולא . . וכי במק"מ והכוונה שהבינה הנקי קטורת מעלה מ"ן ואבא הנקי שמן מוריד מ"ד" — אוה"ת נ"ך כרך א ע' תרל.

240 וביום שמחת לבו זה בנין ביהמ"ק

The Mishnah reads "and on the day of the gladness of his heart" as the building of the Holy Temple. The "heart" that oil and incense gladden is the Temple.

Taanit 26b:6 תענית כ"ו ב:ו'

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעָטְרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ.

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

KEHOT'S NOTE

תענית כו, ב. ראה אוה"ת נ"ך כרך א ע' תרלא.

241 חרות על הלוחות

Of the tablets Moshe brought down: "The writing of G-d, engraved (charus) on the tablets." The Sages read charus as cheirus, freedom (Avos 6:2).

Exodus 32:16 שמות ל"ב:ט"ז

וְהַלֻּחֹת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹקִים הוּא חָרוּת עַל־הַלֻּחֹת׃

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

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KEHOT'S NOTE

שמות לב, טז.

242 ובעמה"מ פי'

Or HaTorah quotes Emek HaMelech: mor deror is the Yesod of Abba enclothed in Binah; Binah is called deror, the freedom of the Jubilee and "engraved on the tablets," and the Yesod of Abba within it is called mira dachya, "pure myrrh," for there was no breaking in it.

KEHOT'S NOTE

שער או"א פמ"ה דע"ח סע"ג פי' מר דרור היינו יסוד אבא המלובש בבינה, שבינה נק' דרור שהוא החירות של היובל וחירות על הלוחות והיסוד אבא המלובש בה נק' מירא דכיא ר"ל שלא היתה בו שבירה ח"ו" — אוה"ת כי תשא ע' א'תתקמג.

243 בפרדס ערך מר

The note suggests the reference is to what Or HaTorah brings: the word mor has two meanings, the myrrh of the incense, which is Keser, and the myrrh of "I have gathered My myrrh," which is Chesed.

KEHOT'S NOTE

אולי הכוונה למה שמבוא באוה"ת שה"ש כרך ב ע' תיח שבתי' מור יש בי' פירושים א' מור שבקטרת הוא כתר, והמור שבפסוק אריתי מורי שהוא חסד ע"ש.

244 כמו לולב שצריך נענוע דוקא

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

KEHOT'S NOTE

ראה שו"ע או"ח סתרנ"א, ח.

245 בשתי הלחם ע"ג שני כבשים

Of the Shavuos offering: "And the kohen shall wave them with the bread of the first fruits... with the two lambs." The waving of the Shavuos offering is a running and returning.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן׃

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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KEHOT'S NOTE

ראה ויקרא כג, כ.

246 וקבל היהודים

After the miracle of Purim: "And the Jews accepted what they had begun to do." The Alter Rebbe refers to his explanation on this verse.

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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247 **ונתתי לך מהלכים**

The words here quote Zechariah 3:7; the passage is shown below.

Zechariah 3:7 זכריה ג:ז

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרַי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

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

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KEHOT'S NOTE

זכריי ג, ז.

248 **והרמב"ן כתב**

Kehot's note points to Exodus 30:23 for these words.

Exodus 30:23 שמות ל:כ"ג

KEHOT'S NOTE

שמות ל, כג.

249 Kehot's note points to Deuteronomy 11:26–16:17 for these words.

Deuteronomy 11:26–16:17 דברים י"א:כ"ו-ט"ז:י"ז

PARAGRAPH 27

250 **חכמה בראש חכמה בסוף**

The Kehot note gives this Zohar for "Chochmah at the beginning, Chochmah at the end." Here it is the higher awe at the head of the Name and the lower awe at its end.

Zohar I, 26b זח"א כו, ב

Leviticus 27:1 ויקרא כ"ז:א

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר׃

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

על"ק בעקב (טו, ב). ושי"נ. [כ]. זח"א כו, ב. לעיל ויקרא כז, א.

251 **שמאלו תחת לראשי**

"His left hand is beneath my head." Merari is the left hand, the strong hand.

Song of Songs 2:6 שיר השירים ב:ו

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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252 **שמן משחת קודש**

G-d tells Moshe: "And you shall make it a holy anointing oil." The anointing oil is the revealed Chochmah of Atzilus.

Exodus 30:25 שמות ל:כ"ה

וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֹקַח מִרְקַחַת מַעֲשֵׂה רוֹקֵחַ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה׃

And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil.

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KEHOT'S NOTE

שמות ל, כה.

253 **כי אתה נרי**

David's song of thanks: "For You are my lamp, Havayah." The Alter Rebbe refers to his discourse on this verse in Torah Ohr.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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PARAGRAPH 28

254 **שמן וקטרת ישמח לב**

Shlomo's proverb: "Oil and incense gladden the heart." The two myrrhs, of the anointing oil and of the incense.

Proverbs 27:9 משלי כ"ז:ט

שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב וּמֶתֶק רֵעֵהוּ מֵעֲצַת־נָפֶשׁ׃

Ointment and perfume rejoice the heart; So doth the sweetness of a man's friend by hearty counsel.

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PARAGRAPH 29

255 **ע"פ אהרן ובניו**

G-d tells Moshe and Aharon: "By the word of Aharon and his sons shall be all the service of the sons of the Gershonite." Plainly, Aharon directs their work; the Zohar reads al pi, "by the word of," together with al pi middosav, "according to His measures."

Numbers 4:27 במדבר ד':כ"ז

עַל־פִּי אַהֲרֹן וּבָנָיו תִּהְיֶה כָּל־עֲבֹדַת בְּנֵי הַגֵּרְשָׁנִי לְכָל־מַשָּׂאָם וּלְכָל עֲבֹדָתָם וּפְקַדְתֶּם עֲלֵהֶם בְּמִשְׁמֶרֶת אֵת כָּל־מַשָּׂאָם׃

At the commandment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burden, and in all their service; and ye shall appoint unto them in charge all their burden.

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256 **טורא חשוכא**

There, in a parenthesis, the Alter Rebbe explains that there are "mountains of light" and "mountains of darkness": the mountains of light are the emotive attributes drawn from the intellect, the Chesed, Gevurah and Tiferes of Z'eir Anpin, and the mountains of darkness are the attributes above the intellect, the Chesed, Gevurah and Tiferes of Arich Anpin.

KEHOT'S NOTE

[בזוהר] ח"ג רמט, ב. ועל"ק שה"ש (טו, ג) בהמוקפים. [כ].

257 **טורי חשוכא**

The Kehot note gives this Zohar for "mountains of darkness," the emotions within the will, which are above understanding.

Zohar, Pinchas 104:696–105:706 ספר הזהר, פנחס קי"ד:תרצי"ו-קי"ה:תשי"ו

258 **וימינו תחבקני**

The bride: "His left hand is beneath my head, and his right hand embraces me." The embrace of the right hand is an encompassing love.

Song of Songs 2:6 שיר השירים ב':ו

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה"ש ב, ו. ח, ג.

259 **וימינו תחבקני**

The same words appear again near the end of the Song, as the Kehot note points out.

Song of Songs 8:3 שיר השירים ח':ג

שְׂמֹאלוֹ תַּחַת רֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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260 **שימני כחותם**

The bride to her beloved: "Set me as a seal upon your heart." The Alter Rebbe refers to his explanation of this verse.

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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261 **בד"ה להבין ביאור בפ' יתרו**

That discourse asks why the Patriarchs, who are the Chesed, Gevurah and Tiferes of Atzilus, are called the Chariot, unlike the faces of the lion and the ox, which come from the broken vessels of the world of Tohu.

KEHOT'S NOTE

בתו"א פ' יתרו.

262 **ואנכי עפר ואפר**

Avraham, pleading for Sedom, says of himself, "and I am dust and ashes." The Chesed of Z'eir Anpin before its source is like ash before wood.

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. וראה אגה"ק סי' טו ובליקוט פי' — חטריק שם.

263 **המזל המכה בו**

"There is no blade of grass below that has no mazal in the heavens that strikes it and tells it, 'Grow.'" The source holds the quality only in a spiritual form.

Bereshit Rabbah 10:6 בראשית רבה י':ו

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a זח"א רנא, א

KEHOT'S NOTE

ראה ב"ר פ"י, ו. זח"א רנא, א. השמטות לזהר ח"א ס"א. מו"נ ח"ב, פ"י.

264 **וזהו"ע אב הרחמים . . אב הרחמן**

There the Alter Rebbe distinguishes two kinds of compassion: "the merciful Father" (Av HaRachaman) shows the mercy that reason requires, while "Father of mercies" (Av HaRachamim) is great mercy without limit, forgiving even where reason does not require it.

KEHOT'S NOTE

ראה להלן ר"ה סב, ד. ושי"נ.

265 מת אהרן ונקבר בהר ההר

G-d tells Moshe he will die on the mountain "as Aharon your brother died on Hor HaHar." Plainly, Mount Hor; the maamar reads Hor HaHar as "the mountain of the mountain," the source of the emotions.

Deuteronomy 32:50 דברים ל"ב:נ'

וּמֻת בָּהָר אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה וְהֵאָסֵף אֶל־עַמֶּיךָ כַּאֲשֶׁר־מֵת אַהֲרֹן אָחִיךָ בְּהֹר הָהָר וַיֵּאָסֶף אֶל־עַמָּיו:

and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people.

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266 זקן אהרן

The psalmist on brothers dwelling together: "Like the precious oil on the head, running down upon the beard, the beard of Aharon, that runs down over the collar (al pi middosav) of his garments." The "beard" is rooted in the source of the emotions.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

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

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KEHOT'S NOTE

תהלים קלג, ב.

267 אלף אותיות פלא

The note points to Or HaTorah on Tetzaveh for the teaching that the letters of alef spell pele, "wonder."

KEHOT'S NOTE

ראה ת"ז ת"ע קלה, א. הקדמת הראב"ד לספר יצירה (ירושלים תשכ"ב) יא, א. נתיב האי. ראה אוה"ת תצוה ע' אתקמד.

268 סד"ה אחרי ה' אלקיכם תלכו

There, as the note quotes, the final nun has a long leg drawn downward, a hint that the radiance and revelation of His G-dliness should spread and be drawn far below.

KEHOT'S NOTE

לקמן פ' ראה כ, ב "כי הנו"ן פשוטה יש לה רגל ארוכה ומשוכה למטה לרמז שתתפשט ותומשך הארת והמשכת גילוי אלקותו יתי למטה מטה" ע"ש.

269 אחרי הוי' אלקיכם תלכו

"After Havayah your G-d you shall walk... and to Him you shall cleave." The discourse on this verse explains the long leg of the final nun.

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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270 ימינך ה' תרעץ אויב

"Your right hand, Havayah, shatters the enemy." Gershon drives out the evil emotions from the right side.

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.

271 רישי' דעשו בעיטפי' דיצחק

The note points to the Alter Rebbe's Siddur, folio 22b, for a discussion of "the head of Eisav in the bosom of Yitzchak."

Genesis 50:13 בראשית נ':י"ג

וַיִּשְׂאוּ אֹתוֹ בָּנָיו אַרְצָה כְּנָעַן וַיִּקְבְּרוּ אֹתוֹ בִּמְעָרַת שְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשָּׂדֶה לַאֲחֻזַּת־קֶבֶר מֵאֵת עֶפְרֹן הַחִתִּי עַל־פְּנֵי מַמְרֵא:

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, in front of Mamre.

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KEHOT'S NOTE

סידור כב, ב. מאמרי אדה"ז — פרשיות ע' תקכו. תו"ח לך פט, ד. אמרי בינה ח"ג ע' 133 בזהר. וראה תרגום יב"ע בראשית נ, יג.

272 רישיה דעשו בעיטפיה דיצחק

The Kehot note traces this to the Targum's account of Yaakov's burial, in which Eisav's head came to rest in Yitzchak's bosom. Evil draws from Gevurah, so it is driven out only from the right.

Targum Jonathan on Genesis 50:13 תרגום יונתן על בראשית נ':י"ג

... פַּלְגוּת מְעָרַת כָּפֵילְתָּא וּמִן יַד רָמַז לְחוּשִׁים בַּר דָּן וְנָטַל סַיְיפָא וְקָטַע רֵישֵׁיהּ דְּעֵשָׂו וַהֲוָה רֵישֵׁיהּ דְּעֵשָׂו מִתְגַּלְגַּל עַד דְּעַל לְגוֹ מְעָרַתָּא וְאַתְנַח בְּגוֹ עִיטְפֵיהּ דְּיִצְחָק אָבוֹי וְגוּפֵיהּ קְבָרוּ בְּנוֹ דְּעֵשָׂו בַּחֲקַל כָּפֵילְתָּא וּבָתַר כֵּן קְבָרוּ יָתֵיהּ בְּנוֹי לְיַעֲקֹב בִּמְעָרַת חֲקַל כָּפֵילְתָּא דְּיִזְבַּן אַבְרָהָם יַת חַקְלָא לְאַחֲסָנַת קְבוּרְתָּא מִן עָפְרוֹן חִתָּאָה עַל אַנְפֵּי מַמְרֵא

But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the ...

Targum Jonathan on Genesis (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

273 דלית שמאלה בהאי עתיקא

The Idra Rabba says that there is no left in the Ancient One: Arich Anpin is wholly Chesed. From there Aharon's

Chesed was drawn down.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. וראה שם רפט, א.

PARAGRAPH 30

274 **ימינך ה' תרעץ אויב**

"Your right hand, Havayah, shatters the enemy." The revelation of the higher Chesed drives out the external forces.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ ה' נֶאְדָּרִי בַכֹּחַ 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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275 **ע"פ אהרן ובניו תהיה**

"By the word of Aharon and his sons shall be all the service of the sons of the Gershonite." The Zohar links it with "by His measures."

Numbers 4:27 במדבר ד':כ"ז

עַל־פִּי אַהֲרֹן וּבָנָיו תִּהְיֶה כָּל־עֲבֹדַת בְּנֵי הַגֵּרְשֻׁנִּי לְכָל־מַשָּׂאָם וּלְכֹל עֲבֹדָתָם וּפְקַדְתֶּם עֲלֵהֶם בְּמִשְׁמֶרֶת אֵת כָּל־מַשָּׂאָם:

At the commandment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burden, and in all their service; and ye shall appoint unto them in charge all their burden.

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276 **שיורד ע"פ מדותיו**

The psalmist: "Like the precious oil on the head... the beard of Aharon, that runs down over the collar of his garments (al pi middosav)." Plainly, the oil reaches his garments; the maamar reads middos as "attributes": the higher Chesed flows down into the emotions.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

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

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277 **סד"ה בהעלותך את הנרות**

There the Alter Rebbe explains that through the Torah comes the "holy anointing oil," the anointing of the supernal holiness itself, for the Torah draws down "wise, but not with a known wisdom." It runs down specifically onto the "hairs," the laws of the Torah, which is why we bless "Who has sanctified us with His commandments."

KEHOT'S NOTE

לקמן ל, ד.

278 **בהעלותך את הנרות**

G-d tells Moshe to say to Aharon: "When you light the lamps." The Alter Rebbe refers to the end of his discourse on this verse.

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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279 **סד"ה חייב אינש**

There, on "a hand is on the throne of Yah," the Alter Rebbe explains that the hand is above both the throne and the Name Yah, and that there are three hands: the great hand, love that is felt in the heart; the strong hand, awe, the left that pushes away; and the uplifted hand, written without the definite article, the soul's going out beyond every vessel and limit in the higher teshuvah.

KEHOT'S NOTE

תו"א צה, ג ואילך.

280 **כי יד על כס**

"For a hand is on the throne of Yah." The Purim discourse explains the three hands.

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס קָהּ מִלְחָמָה לַה' בַּעֲמָלֵק מִדֹּר דֹּר:

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

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281 **בביאור ע"פ אלה מסעי בני ישראל**

There the forty-two journeys correspond to the forty-two words of Ana Bechoach: the seven supernal attributes, each made up of six, so seven verses of six words; the Name of forty-two is an ascent from below upward.

KEHOT'S NOTE

לקמן צב, ב.

282 **אלה מסעי בני ישראל**

"These are the journeys of the children of Israel." The explanation on this verse discusses the forty-two journeys.

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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283 **בד"ה צאינה וראינה**

That discourse on "Go out and gaze, daughters of Zion" explains the vav of kadosh as the drawing down of His holiness to be memalei kol almin and sovev kol almin; in its course it explains "Lift up your hands in holiness."

KEHOT'S NOTE

לקמן שה"ש כא, ב ואילך.

284 **שאו ידיכם קדש**

The psalmist calls on G-d's servants: "Lift up your hands kodesh and bless Havayah," plainly toward the Sanctuary, here "in holiness." Explained in the discourse "Go out and gaze."

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה'

Lift up your hands to the sanctuary, And bless ye the L-RD.

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285 **והניף הכהן אותם על לחם הבכורים**

"And the kohen shall wave them with the bread of the first fruits… with the two lambs." The waving is the ascent of the emotions to their source.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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PARAGRAPH 31

286 **אריתי מורי**

"I have gathered My myrrh with My spice." Merari is the myrrh of the anointing oil, the Gevurah of Atik.

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.

287 **וגבה מאד**

G-d declares through Isaiah: "Behold, My servant shall prosper; he shall be exalted and lifted up, and be very high." The Zohar ties this height to the side of Yaakov.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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PARAGRAPH 32

288 **וארבע הידות יהיו לכם**

Yosef to the Egyptians in the famine: "You shall give a fifth to Pharaoh, and the four yados shall be yours." Plainly, four parts of the harvest; the maamar reads yados as "hands," two rights and two lefts.

Genesis 47:24 בראשית מ"ז:כ"ד

וְהָיָה בַּתְּבוּאֹת וּנְתַתֶּם חֲמִישִׁית לְפַרְעֹה וְאַרְבַּע הַיָּדֹת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וּלְאָכְלְכֶם וְלַאֲשֶׁר בְּבָתֵּיכֶם וְלֶאֱכֹל לְטַפְּכֶם:

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

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KEHOT'S NOTE

בראשית מז, כד.

289 **שמאלו תחת לראשי . . תחת ראשי**

"His left hand is beneath my head (lerashi)." The first left: the receiver's bitterness.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

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

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KEHOT'S NOTE

שה"ש ב, ו. ח, ג.

290 **שמאלו תחת ראשי**

"His left hand is beneath my head (roshi)." The verse appears a second time, for the second left.

Song of Songs 8:3 שיר השירים ח':ג'

שְׂמֹאלוֹ תַּחַת רֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

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

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291 **לבו נשבר ונדכה**

David, in his psalm of repentance: "A broken and crushed heart, O G-d, You will not despise." Contemplating one's distance from G-d breaks the heart.

Psalms 51:19 תהילים נ"א:י"ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

ע"פ תהלים נא, יט.

292 **אחרי ה' תלכו**

Moshe to Israel: "After Havayah your G-d you shall walk." First comes "after," the left; then "walk," the running of

love.

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.

293 **וירא העם וינועו ויעמדו מרחוק**

At Sinai: "And the people saw, and they trembled, and they stood from afar." After the running comes the return.

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 33

294 **ותתצב אחותו מרחוק**

Miriam watches over the infant Moshe on the Nile: "And his sister stood from afar, to know what would be done to him." A standing at a distance that is a form of closeness.

Exodus 2:4 שמות ב':ד'

וַתֵּתַצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ׃

And his sister stood afar off, to know what would be done to him.

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295 **אמור לחכמה אחותי את**

Shlomo's counsel: "Say to Chochmah, 'You are my sister.'" Plainly, make wisdom your intimate; the "sister" who stands from afar is linked with Chochmah, the higher awe.

Proverbs 7:4 משלי ז':ד'

אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִּקְרָא׃

Say unto wisdom: 'Thou art my sister', And call understanding thy kinswoman;

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296 **ויעמדו מרחוק**

"And they stood from afar." Standing is awe and self-nullification.

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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297 **אתם נצבים**

Moshe to all Israel: "You are standing this day, all of you, before Havayah your G-d." The Alter Rebbe refers to his discourse on this verse.

Deuteronomy 29:9 דברים כ"ט:ט'

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה' אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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PARAGRAPH 34

298 **בד"ה מי מנה עפר יעקב**

That discourse, "Who has counted the dust of Yaakov," explains how divine speech divides the one supernal breath into many combinations of letters, the many divisions of the worlds and the names of all creatures.

KEHOT'S NOTE

לקמן פ' בלק סז, ג.

299 **מי מנה עפר יעקב**

Bilam, sent to curse, blesses Israel: "Who has counted the dust of Yaakov?" The Alter Rebbe refers to his discourse on this verse.

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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300 **ובקולו תשמעו**

Moshe to Israel: "And to His voice you shall listen, and Him you shall serve." Explained in the discourse to which the text refers.

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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301 **בד"ה זכור ושמור**

There "Remember" and "Keep," said in one utterance, are explained: zachor, "remember," is related to the mascu-

line (dechar), meaning a drawing down from above.

KEHOT'S NOTE

תו"א עא, ב.

302 **כי לא אדם הוא**

Shmuel tells Shaul of G-d: "For He is not a man, that He should relent." G-d's essence is beyond the Torah's level of "man."

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

ש"א טו, כט.

303 **והחמישית לפרעה**

Yosef to the Egyptians: "You shall give a fifth to Pharaoh." The fifth part, above the four, is the revelation of Atik within Binah.

Genesis 47:24 בראשית מ"ז:כ"ד

וְהָיָה בַּתְּבוּאֹת וּנְתַתֶּם חֲמִישִׁית לְפַרְעֹה וְאַרְבַּע הַיָּדֹת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וּלְאָכְלְכֶם וְלַאֲשֶׁר בְּבָתֵּיכֶם וְלֶאֱכֹל לְטַפְּכֶם׃

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

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304 **וע' במא"א אות י"ד**

The note records that Or HaTorah on Bamidbar explains this passage of Me'orei Or on the two rights and two lefts.

KEHOT'S NOTE

נתבאר באוה"ת במדבר כרך ו ע' אי'תתנו.

PARAGRAPH 35

305 **שיורד ע"פ מדותיו**

"That runs down over the collar of his garments (al pi middosav)": the maamar reads it as "according to the measures" of the Holy One, the higher Chesed flowing down into the emotions.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

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

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306 **וארבע הידות יהיה לכם**

"And the four yados shall be yours": plainly four parts, here four hands, two rights and two lefts, with a fifth above them.

Genesis 47:24 בראשית מ"ז:כ"ד

וְהָיָה בַּתְּבוּאֹת וּנְתַתֶּם חֲמִישִׁית לְפַרְעֹה וְאַרְבַּע הַיָּדֹת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וּלְאָכְלְכֶם וְלַאֲשֶׁר בְּבָתֵּיכֶם וְלֶאֱכֹל לְטַפְּכֶם׃

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

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307 "His left hand is beneath my head, and his right hand embraces me." Said twice in the Song, giving two lefts and two rights.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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308 **השני בחינות**

The note records that a passage omitted here (a hashmatah), which belongs at "the two levels," is printed above among the additions, p. 18a.

KEHOT'S NOTE

ראה השמטה ששיך לכאן נדפסה לעיל בהוספות יח, א.

PARAGRAPH 36

309 **נשא גם הם**

G-d tells Moshe: "Take a count (lift up the head) of the sons of Gershon, they too." The words "they too" are the subject of this section.

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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310 **יקרה היא מפנינים וכל חפציך לא ישוו בה**

Shlomo, of wisdom, which the Sages read as the Torah: "She is more precious than pearls (peninim), and all your desires cannot compare to her." The Torah's preciousness above all precious things.

Proverbs 3:15 משלי ג':ט"ו

יְקָרָה הִיא מִפְּנִינִים וְכָל־חֲפָצֶיךָ לֹא יִשְׁווּ־בָהּ׃

She is more precious than rubies; And all the things thou canst desire are not to be compared unto her.

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311 **וכמ"ש ברבות ויקרא רפ"ב**

The note records that Or HaTorah also cites this Midrash

of the ten things called precious.

KEHOT'S NOTE

מובא גם באוה"ת וישב רס, א. נ"ך כרך א ע' שעט, ע' תקנב.

312 **עשרה נקראו יקרים**

Ten things are called precious: the Torah, prophecy, understanding, knowledge, folly, wealth, the righteous, the death of the pious, kindness and Israel. The Torah heads the list, proven from "She is more precious than pearls."

Vayikra Rabbah 2:1 ויקרא רבה ב:א

PARAGRAPH 37

313 **כי הנה עד"מ**

There too the mitzvos, the 613 of the Torah and the seven of the Rabbis, are the 620 pillars of light, the level of a crown and diadem above the chain of the worlds; and a crown is made of precious stones that shine brilliantly, though the stones themselves are only inanimate matter that has been refined.

KEHOT'S NOTE

ראה תו"א ח, ב. מאמרי אדה"ז מארז"ל ע' קו.

PARAGRAPH 38

314 **דתרי"ג מצות**

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

KEHOT'S NOTE

מכות בסופה.

315 **ושבע מצות דרבנן**

The note points to a talk of the Rebbe in Likkutei Sichos, vol. 21, p. 401, on the seven Rabbinic mitzvos.

KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 401.

316 **דתרי"ג . . ושבע מצות דרבנן**

The note points to the sources gathered in this collection, p. 338, on the 613 mitzvos of the Torah and the seven Rabbinic mitzvos.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז — פרשיות לע' שלח.

317 **תר"ך עמודי אור**

The note points to the sources gathered in this collection, p. 581, on "the 620 pillars of light."

KEHOT'S NOTE

ראה פרדס ש"ח, פ"ג. הנסמן במאמרי אדה"ז — פרשיות לע' תקפא.

318 **בשלח פרעה את העם**

The Torah tells of the Exodus: "And it was, when Pharaoh sent the people." The Alter Rebbe refers to his discourse on this verse, on the mitzvos as a crown.

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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PARAGRAPH 39

319 **יקרה מפנינים**

"She is more precious than pearls." The Torah reaches the inner dimension of Keser, above the gems.

Proverbs 3:15 משלי ג:ט"ו

יְקָרָה הִיא מִפְּנִינִים וְכָל־חֲפָצֶיךָ לֹא יִשְׁווּ־בָהּ׃

She is more precious than rubies; And all the things thou canst desire are not to be compared unto her.

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320 **ש"י עולמות**

The same teaching of the 310 worlds appears in the Talmud, as the Kehot note points out.

Sanhedrin 100a סנהדרין ק' א

KEHOT'S NOTE

סוף עוקצין. סנהדרין ק, א.

321 **ש"י עולמות**

G-d will give each righteous person 310 worlds, as it says, "to give those who love Me yesh (310) as an inheritance." Yekar equals yesh.

Mishnah Oktzin 3:12 משנה עוקצים ג:י"ב

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וַעֲשָׂרָה עוֹלָמוֹת, שֶׁנֶּאֱמַר (משלי ח), לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא. אָמַר רַבִּי שִׁמְעוֹן בֶּן חֲלַפְתָּא, לֹא מָצָא הַקָּדוֹשׁ בָּרוּךְ הוּא כְּלִי מַחֲזִיק בְּרָכָה לְיִשְׂרָאֵל אֶלָּא הַשָּׁלוֹם, שֶׁנֶּאֱמַר (תהלים כט), ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם׃

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasuries" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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PARAGRAPH 40

322 **יקרה היא מפנינים**

"She is more precious than pearls." Said of the Torah that Kehas carried.

Proverbs 3:15 משלי ג:ט"ו

יְקָרָה הִיא מִפְּנִינִים וְכָל־חֲפָצֶיךָ לֹא יִשְׁווּ־בָהּ׃

She is more precious than rubies; And all the things thou canst desire are not to be compared unto her.

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PARAGRAPH 41

323 **יום טוב של ראש השנה שחל להיות בשבת**

> **"When the festival day of Rosh HaShanah fell on Shabbos, they would blow [the shofar] in the Temple." The discourse on this Mishnah is the one referred to.**

Mishnah Rosh Hashanah 4:1 משנה ראש השנה ד׳:א׳

יוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה שֶׁחָל לִהְיוֹת בְּשַׁבָּת, בַּמִּקְדָּשׁ הָיוּ תוֹקְעִים, אֲבָל לֹא בַמְּדִינָה. מִשֶּׁחָרַב בֵּית הַמִּקְדָּשׁ, הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי, שֶׁיְּהוּ תוֹקְעִין בְּכָל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין. אָמַר רַבִּי אֶלְעָזָר, לֹא הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי אֶלָּא בִיַבְנֶה בִּלְבָד. אָמְרוּ לוֹ, אֶחָד יַבְנֶה וְאֶחָד כָּל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין:

The festival day of Rosh Hashanah which coincided with Shabbat: they would blow [the shofar] in the Temple, but not in the [rest of the] country. After the destruction of the Temple, Rabban Yochanan ben Zakai, ordained that they should blow in every place in which there is a court. Rabbi Eleizer said, "Rabban Yochanan ben Zakai only made this ordinance with respect to Yavneh alone." [The Sages] said [back] to him, "It was the same for Yavneh as for any other place in which there was a court."

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וידבר ה' כו' נשא את ראש בני גרשון...

"And Havayah spoke, etc.: Lift up the head of the sons of Gershon, they too"

The Mishkan and its Levites exist in every Jew: the Mishkan is the union of G-d's encompassing will with the light that fills the worlds, and the Levites are the powers of the soul that raise it when it has descended, Gershon by nullifying one's will, Kehas through Torah and mitzvos, and Merari through steady, measured service.

THE MAAMAR IN BRIEF

Because the Torah is eternal, the Levites who carried the Mishkan must exist in every generation. To show how, the maamar resolves a contradiction between "I fill the heavens and the earth" and "the whole earth is full of His glory": G-dliness is present in two ways. The light that fills all worlds divides according to each world and weakens as it descends, like the soul's life-force in the limbs; in service it is the measured love "with all your soul." The light that encompasses all worlds is G-d's will, present everywhere equally, like the soul's will, which rules the body and can override its nature; in service it is love "with all your might." The Mishkan is the union of the two. The Levites raise the soul that has descended: Merari's standing boards are measured service; Gershon carries the curtains, the encompassing light, by nullifying his will before G-d's, which drives out evil and transforms nature; Kehas carries the ark, the inner point of Torah and mitzvos, whose root is higher than the circle. Weekdays subdue the will and Shabbos transforms it. The forty-two journeys are forty-two ascents, all directed by Isamar, G-d's word speaking in the Torah.

OUTLINE

1 **The question, and the light that fills all worlds** ¶1–2

Since the Torah is eternal, every Jew has a Mishkan and Levites. Two verses seem to contradict; the first level, the light that fills all worlds, divides by vessel and weakens as it descends, like the soul's life-force in the body, and in service is the measured love "with all your soul," which a partition of sin can block.

2 **The will: the light that encompasses all worlds** ¶3–7

The soul's will rules every limb equally and can override nature; above, G-d's will, Keser, encompasses all worlds equally, like a circle. This resolves the contradiction and marks the difference between the chain of hishtalshelus and what is above it.

3 **The Mishkan as union, and the Levites who raise it** ¶8–13

The Tent of Meeting is the union of the encompassing and filling lights, described in the language of marriage. The Mishkan is a temporary dwelling, "back to back" (subduing), the Holy Temple "face to face" (transformation); the Levites, the soul's holy gevuros, raise the soul through song.

4 **Gershon: the curtains and the nullification of will** ¶14–18

Gershon carries the curtains, the encompassing light, which drives out evil. His service is nullifying one's will before G-d's will, above choice and knowledge, after first making His will one's own; it also brings the hidden love into the open.

5 **Kehas: the point at the center** ¶19–21

Kehas carries the vessels, above all the ark of the Torah: the point at the center of the circle, which is the true purpose. The root of Torah and mitzvos is higher than the circle, for "the end is wedged in the beginning," so the practical mitzvos draw holiness into a person.

6 **Shabbos: changing one's taste** ¶22–24

"When he changed his taste before Avimelech" is the difference between weekdays, when one subdues one's will, and Shabbos, when it is transformed; Gershon and Kehas, and the ark carried face to face, are linked to this, and the power comes from Aharon's great love.

7 **Lifting of the head and the forty-two journeys** ¶25

Gershon and Kehas receive "lifting of the head" as the two kinds of walking, while Merari is "those who stand." The forty-two journeys are ascents, the weekdays journeying and Shabbos encamping, all "in the hand of Isamar," G-d's word speaking in the Torah.

KEY CONCEPTS

the light that fills all worlds (memalei kol almin) ממלא כל עלמין

G-d's light as it enters each world and gives it life according to its capacity, dividing and weakening as it descends; in the soul, the life-force that divides among the limbs; in service, measured love "with all your soul."

the light that encompasses all worlds (sovev kol almin) סובב כל עלמין

G-d's will, Keser, which relates to all worlds equally, with no higher or lower, like a circle; in the soul, the will that rules the whole body; in service, love "with all your might."

partition (parsa) פרסא

A dividing wall, like the diaphragm in the body, that keeps waste and the outer forces apart; in service, the separation that sin creates between a person and G-d.

nullification of will (bittul haratzon) ביטול רצון

Setting aside one's own will before G-d's will; because the will is above choice and knowledge, its nullification can transform a person's very nature. It is the service of Gershon.

subduing and transformation (iskafya and is'hapcha) אתכפיא ואתהפכא

Holding down one's will and desires, the weekday service and the "back to back" of the Mishkan, versus turning them into holiness, the Shabbos service and the "face to face" of the Holy Temple.

the point and the circle נקודה ועיגול

The circle (the curtains, the encompassing light) surrounds the point (the ark, Torah and mitzvos); the point is the true purpose, and its root is higher than the circle.

walkers and those who stand מהלכים ועומדים

Standing is remaining on one level, Merari's boards; walking is ascending, in two directions: Gershon from below upward and Kehas from above downward.

SECTION 1 · ¶1–2

The question, and the light that fills all worlds

1 וידבר ה' כו' נשא את ראש בני גרשון[1] גם הם לבית אבותם למשפחותם כו' ונשאו את יריעות המשכן ואת אהל מועד[2] כו'.

"And Havayah spoke, etc.: Lift up the head of the sons of Gershon, they too, by their fathers' house, by their families, etc." "And they shall carry the curtains of the Mishkan and the Tent of Meeting, etc."

> The maamar opens with G-d's command to count the Levite family of Gershon, whose task in the wilderness was to carry the curtains and coverings of the Mishkan. "Lift up the head" is the Torah's idiom for taking a census; later the maamar will read it literally, as a raising up.

הנה הלוים נשאו את המשכן במדבר מ"ב מסעות שבמקום חנייתם הקימו את המשכן ובנסעם הורידו אותו (ונסעו כך מ"ב מסעות כו')

Now, the Levites carried the Mishkan in the wilderness [through] forty-two journeys: in the place where they encamped they set up the Mishkan, and when they journeyed they took it down (and in this way they journeyed forty-two journeys, etc.).

> At every stop the Levites set up the Mishkan, and when Israel moved on they took it down and carried it, through forty-two journeys in all. This is the historical fact that the maamar will turn into a picture of the soul's service.

וצ"ל זה דהנה התורה היא נצחית.[3] ויש עתה ג"כ בכנ"י [בכנסת ישראל] בחי' משכן ולוים הנושאים אותו.

And we need to understand this, for the Torah is eternal; and now too there is in the Community of Israel (Knesses Yisrael) the level of a Mishkan and of Levites who carry it.

> Because the Torah is eternal, its account of the Levites carrying the Mishkan cannot be history alone. It must describe something present in the Jewish people at every time: a Mishkan, and Levites who carry it. In Tanya, chapter 17, the Alter Rebbe uses the same principle: because the Torah is eternal, its words that loving G-d is "very near to you" must hold for everyone.

וכדכתיב בפ' בחקתי ונתתי משכני בתוככם[4] וכתיב בפ' תרומה ושכנתי בתוכם[5] וארז"ל [ואמרו רבותינו זכרונם לברכה] בתוכו לא נאמר[6] אלא בתוכם והיינו שיש בכנ"י [בכנסת ישראל] עתה ג"כ בחינת משכן ולוים כו'

As it is written in Parshas Bechukosai, "And I will set My Mishkan in your midst," and it is written in Parshas Terumah, "And I will dwell within them"; and our Sages, of blessed memory, said: "It does not say 'within it,' but 'within them.'" That is, there is now too in the Community of Israel the level of a Mishkan and of Levites, etc.

> G-d said "I will dwell within them," not "within it," the building. The Sages read this as a promise to dwell within each person, so the Mishkan, and the Levites who serve it, exist in every Jew today.

ולהבין כ"ז היטב צ"ל מ"ש את השמים ואת הארץ אני מלא[7] כו'. וכתיב מלא כל הארץ כבודו[8] שנראים ב' המקראות אלו כסותרים זה את זה כו'

And to understand all this well, we need to understand what is written, "The heavens and the earth I fill, etc.," and it is written, "The whole earth is full of His glory"; for these two verses seem to contradict each other, etc.

> To see how G-d dwells in a person, the Alter Rebbe first raises a contradiction. In Jeremiah G-d says "I fill" heaven and earth, as if He Himself fills everything alike, while Isaiah says that only His "glory" fills the earth; the answer will be that G-dliness is present in two distinct ways.

(ועמ"ש מזה בד"ה אני לדודי.[9] ובד"ה למען תזכרו[10] בענין הטלית וחוטי הציצית ששרשם משני בחי' הנ"ל. וכמ"ש בד"ה ויקח קרח[11] כו' ובד"ה ההפרש בין יו"ט [יום טוב] ונס דפסח[12] ובין חנוכה).

(And see what is written on this in the discourse beginning "I am my beloved's," and in the discourse beginning "So that you shall remember," on the matter of the tallis and the threads of the tzitzis, whose root is from the two levels mentioned above; and as is written in the discourse beginning "And Korach took, etc.," and in the discourse beginning "The difference between the Yom Tov and miracle of Pesach and Chanukah.")

> A list of other maamarim where these two levels are discussed: "I am my beloved's," "So that you shall remember" (where the tallis and its tzitzis threads are traced to these two roots), "And Korach took," and the maamar on the difference between Pesach and Chanukah. In Likkutei Torah, Re'eh, the maamar "I am my beloved's" raises the same contradiction and answers that "I fill" is the encompassing light, equal everywhere, while "His glory" is the light that fills the worlds and divides; in the Korach maamar the tallis is the encompassing light and the threads of the tzitzis are the inner light.

אך הענין הוא שמבשרי אחזה אלוה.[13] ופי' דהנה יש בחיות הנפש שמחיה את הגוף יש ב' בחי' ומדרגות.

But the explanation is: "From my flesh I behold G-d." And the meaning: in the life-force (chayus) of the soul that gives life to the body there are two levels and grades.

> Job's words "From my flesh I behold G-d" teach that a person can grasp G-d's relation to the world by looking at his own soul and body. The life-force of the soul has two distinct levels, and they mirror the two ways G-dliness is present.

הבחי' הא' מה שהנפש ממלא את כל הגוף בבחי' התחלקות שמתחלק חיות הנפש לפי מזג כלי אברי הגוף.

The first level is that the soul fills the whole body in a manner of division: the life-force of the soul divides according to the constitution of the vessels, the limbs of the body.

> The first level is a life-force that spreads through the body and divides itself, so that each limb receives the kind of life its makeup can hold. This will be the model for the divine light that "fills" the worlds.

שבראש הוא משכן השכל. מפני שכלי הראש היא כלי הראויה לקבל אור השכל. ובלב שורים המדות כו' (שהיא כלי הראוי' [הראויה] לקבל המדות) וברגלים מתלבש כח ההילוך שהם כלים הראוי' [הראויה] לקבל רק כח ההילוך בלבד

For in the head is the dwelling place (mishkan) of the intellect, because the vessel of the head is a vessel fit to receive the light of the intellect; and in the heart dwell the emotive attributes (middos), etc. (for it is a vessel fit to receive the emotive attributes); and in the feet is enclothed the power of walking, for they are vessels fit to receive only the power of walking alone.

> The head is a vessel suited to intellect, so the intellect dwells there (the Hebrew uses the very word mishkan); the heart is a vessel suited to the emotions, so they dwell in it; and the feet can receive only the power to walk.

שמתחלק חיות הנפש לפי מזג כלי הגוף ובחי' ההתחלקות הוא בדרך כלל לג' בחי' שהם כח השכל בראש והמדות בלב. וכח ההילוך ברגלים כו'.

Thus the life-force of the soul divides according to the constitution of the vessels of the body; and the division is, in general, into three levels, which are the power of the intellect in the head, and the emotive attributes in the heart, and the power of walking in the feet, etc.

> So the one life-force of the soul appears as three different powers, intellect, emotion and motion, each according to the vessel that receives it.

דכמו שבדרך כלל נחלק כלי הגוף לג' בחי' שהם ראש ואמצע הגוף שהוא הכרס כו' ששם הבני מעים כו' והרגלים כמ"כ [כמו כן] מתחלקת חיות הנפש לג' בחי' כנ"ל.

For just as the vessels of the body divide, in general, into three levels, which are the head, and the middle of the body, which is the belly, etc., where the intestines are, etc., and the feet, so too the life-force of the soul divides into three levels, as mentioned above.

> This threefold division of the life-force follows the three general parts of the body: the head, the torso with the digestive organs, and the legs.

והנה באמצע הגוף יש בחי' חצר הכבד שהוא הפרסא המפסיק בין אברים פנימים לחיצונים. בכדי שעי"ז ידחו הפסולת ויצאו לחוץ

Now, in the middle of the body there is the diaphragm (chatzar hakaved), which is the partition (parsa) that separates between the inner organs and the outer ones, so that through this the waste will be pushed away and go outside.

> Within the torso the diaphragm (chatzar hakaved) forms a partition (parsa) between the vital organs above it and the organs below it, so that the body's waste is kept apart and expelled. This partition becomes a key image for the rest of the paragraph.

(ועמ"ש מזה בת"א [בתורה אור] פ' לך לך בד"ה והבדילה הפרוכת[14] ולקמן פ' שלח סד"ה ואם האכל יאכל)[15]

(And see what is written on this in Torah Ohr, Parshas Lech Lecha, in the discourse beginning "And the curtain shall separate," and below, in Parshas Shelach, at the end of the discourse beginning "And if it is eaten at all.")

> The Alter Rebbe refers to the Torah Ohr maamar on "And the curtain shall separate," the curtain that divided the Holy from the Holy of Holies, which opens with the partition (parsa) of the Etz Chaim. He also refers to the Likkutei Torah maamar on the wine libations in Parshas Shelach, which explains how food is refined in the stomach: its waste is pushed out, while its choicest part rises to the heart and the brain.

והוא כמ"כ [כמו כן] למעלה (כמשי"ת [כמו שיתבאר] לקמן) שהוא בחי' שמאל דוחה כו' וכמ"כ [וכמו כן] ממש הוא למעלה בחי' ממכ"ע [ממלא כל עלמין].

And so it is above too (as will be explained below): it is the level of "the left pushes away," etc. And in exactly the same way there is above the level of the light that fills all worlds (memalei kol almin).

> Above too there is a force that pushes away what is unfit, "the left pushes away," as the Talmud says that the left hand should push away while the right draws near; the left stands for restraint. And the whole picture of a life-force that divides by vessel is exactly what is called the light that fills all worlds.

פי' שהחיות של אור א"ס ב"ה שממלא בתוך כל עלמין להחיותם הוא מתחלק לחלקים לפי מזג הכלים.

That is, the life-force of the Infinite Light (Or Ein Sof), blessed be He, which fills within all worlds to give them life, divides into parts according to the constitution of the vessels.

> Memalei kol almin is G-d's light as it enters each world and gives it life according to that world's capacity, dividing itself among the worlds as the soul's life-force divides among the limbs.

ובדרך כלל מתחלק לג' חלקים שהם ג' עולמות בי"ע כדכתיב ולכבודי בראתיו[16] יצרתיו אף עשיתיו שהם התחלקות ג' מדרגות שהם ג' עולמות בי"ע.

And in general it divides into three parts, which are the three worlds of Beriah, Yetzirah and Asiyah (Creation, Formation and Action), as it is written, "And for My glory I created him, I formed him, indeed I made him"; these are the division into three grades, which are the three worlds of Beriah, Yetzirah and Asiyah.

> Isaiah's three verbs, "created," "formed" and "made," name the three worlds below Atzilus: Beriah, Yetzirah and Asiyah. They are three grades of the one filling light.

שהוא בחי' ג"ע [גן עדן] העליון וג"ע [וגן עדן] התחתון ועוה"ז. והג' עולמות בי"ע הנ"ל הוא בחי' מחשבה ודבור ומעשה כמ"ש בד"ה ונקדשתי בתוך בנ"י [בני ישראל][17,18]

This is the level of the higher Gan Eden, the lower Gan Eden, and this world. And the three worlds of Beriah, Yetzirah and Asiyah mentioned above are the level of thought, speech and action, as is written in the discourse beginning "And I shall be sanctified among the children of Israel."

> These three worlds correspond to the higher Gan Eden, the lower Gan Eden and this world, and to thought, speech and action. In Likkutei Torah, Emor ("And I shall be sanctified"), the Alter Rebbe likewise divides the soul's life-force among head, body and feet, and reads Isaiah's three verbs as the higher Gan Eden, the lower Gan Eden and this world.

ויש למעלה ג"כ בחי' פרסא המפסקת כו' בכדי שלא יאחזו החיצונים כו' (ואפ"ל [ואפשר לומר] שזהו ענין אף עשיתיו אף הפסיק הענין כמו בחי' פרסא המבדלת בין יצירה שהוא כמו הגוף כי חג"ת [חסד גבורה תפארת] מקננין ביצירה[19,20] ובין עשי' [עשיה] בחי' רגלים).

And above too there is the level of a partition that separates, etc., so that the outer forces will not take hold, etc. (And it may be said that this is the meaning of "indeed (af) I made him": [the word] "indeed" interrupts the matter, like the level of a partition that divides between Yetzirah, which is like the body — for Chesed, Gevurah and Tiferes nest in Yetzirah — and Asiyah, the level of the feet.)

> Above too, as in the body, there is a partition, which keeps the outer forces, the forces opposed to holiness, from taking hold. The Alter Rebbe suggests that the word af ("indeed") before "I made" marks such a break, between Yetzirah, which is like the torso because the emotive Sefiros dwell there, and Asiyah, which is like the feet.

והנה כמו שיש למעלה בחי' ממלא בתוך כל עלמין שמתחלק לחלקים כפי מזג הכלים כנ"ל והחיות הוא הולך ומתמעט

Now, just as above there is the level of [the light] that fills within all worlds, which divides into parts according to the constitution of the vessels, as mentioned above, and the life-force goes on diminishing,

> The filling light weakens as it descends from one level to the next.

כמו למטה באדם שבראש משכן השכל ובגוף מתמעט החיות וברגלים מתמעט יותר כו' שכמ"כ [שכמו כן] הוא למעלה ממש בבחי' ממכ"ע [ממלא כל עלמין] כו'.

as below in man, where in the head is the dwelling place of the intellect, and in the body the life-force diminishes, and in the feet it diminishes more, etc. — for exactly so it is above, in the level of the light that fills all worlds, etc. —

> Just as life is strongest in the head, weaker in the body and weaker still in the feet, the filling light grows weaker world by world.

כמ"כ [כמו כן] הוא למטה בעבודת ה' שאם עובד רק בבחי' א"פ [אור פנימי] שהוא בחי' ממלא כו' שהוא בהדרגה וסדר כו'

so too it is below, in the service of G-d: if one serves only in the level of inner light (or pnimi), which is the level of "filling," etc., which is gradual and ordered, etc.,

> The same holds in a person's service of G-d. Service that works through "inner light," through understanding and feeling as one can absorb them, is gradual and ordered, rising one step at a time.

שאינו מהפך טבעו (וכמשנ"ת [וכמו שנתבאר] בד"ה ועתה יגדל נא[21] בענין בכל נפשך ובכל מאדך[22] שבחי' האהבה דבכל נפשך נקרא בחי' עומדים שעומד תמיד במדרגה א'

which does not overturn his nature (as was explained in the discourse beginning "And now, I pray, let it be great," on the matter of "with all your soul" and "with all your might": that the level of the love of "with all your soul" is called the level of "those who stand," for one stands always on one level;

> Such service does not overturn a person's nature. The parenthesis recalls the maamar "And now, I pray, let it be great": the measured love "with all your soul" is called "standing," because one stays fixed on a single level.

ובחי' בכל מאדך זהו בחי' מהלכים בין העומדים[23] ועמ"ש מזה בת"א [בתורה אור] ס"פ וישב ובד"ה אם בחקתי תלכו[24] ועכ"פ [ועל כל פנים] בכל נפשך זהו הנמשך מבחי' אורות שבכלים וזהו המכוון ממ"ש בענין האהבה שבהדרגה וסדר כו')

and the level of "with all your might" is the level of "walkers among those who stand." And see what is written on this in Torah Ohr, at the end of Parshas Vayeishev, and in the discourse beginning "If you walk in My statutes." And at any rate, "with all your soul" is what is drawn from the level of the lights that are in the vessels; and this is what is meant by what is written about the love that is gradual and ordered, etc.)

> Love "with all your might," love beyond measure, is called "walking among those who stand," moving beyond every fixed level. Love "with all your soul" comes from the lights that are contained in vessels, and that is the gradual, ordered love described here.

ואזי הוא הולך ומתמעט כו' פי' שבעת התפלה הוא מקושר ביותר אליו ית' שההתבוננות אצלו בהרחבה כו'.

then he goes on diminishing, etc. That is: during prayer he is most closely bound to Him, may He be blessed, for his contemplation is expansive, etc.

> Measured service rises and falls with one's contemplation. During prayer, when a person contemplates G-d's greatness at length, he is most closely bound to G-d.

ואחר התפלה שמתקצרת ההתבוננות הוא מתמעט והולך כו'. וכ"ז [וכל זה] כאשר אין עוונותיו מבדילין כו'. אבל אם עוונותיו מבדילים אז הוא נדחה לחוץ אף בעת התפלה

And after prayer, when the contemplation becomes shorter, he goes on diminishing, etc. And all this is when his iniquities do not separate, etc. But if his iniquities separate, then he is pushed outside even during prayer

> After prayer the contemplation shrinks, and the bond weakens with it. That is the normal case; but if his iniquities separate him from G-d, he is pushed away even while he prays.

(כנ"ל שיש בחינת פרסא המפסקת כו' בכדי לדחות הפסולת לחוץ, וזהו עוונותיכם המבדילים[25] דאין ר"ל [רוצה לומר] עון גשמי אלא ע"ד מ"ש עקוב הלב מכל ואנוש הוא[26] כמ"ש בד"ה צאינה וראינה[27] וז"ש [וזהו שכתוב] רפאות תהי לשרך.[28]

(as mentioned above, that there is the level of a partition that separates, etc., in order to push the waste outside. And this is "your iniquities that separate": this does not mean a physical iniquity, but along the lines of what is written, "The heart is crooked above all, and it is sick," as is written in the discourse beginning "Go out and see." And this is [the meaning of] what is written, "It shall be healing to your navel."

> This is the spiritual partition that pushes out what is unfit, as the diaphragm pushes out waste. The separating "iniquities" of Isaiah do not mean a physical sin here, but the inner crookedness of the heart that Jeremiah describes; and the cure is the one in Proverbs, "It shall be healing to your navel."

וצ"ל מהו לשרך דוקא. וצ"ל דהיינו שאפילו מפלגך ולתתא שהוא למטה מהפרסא אף שם לא יהא שום פגם דהיינו שלא יהי' [יהיה] פגם הברית כו'

And we need to understand: why "your navel" specifically? And it must be said that this means: even "from your middle downward," which is below the partition, even there there should be no blemish at all; that is, that there should not be a blemish of the covenant, etc.

> Why the navel? It marks the middle of the body, and the verse teaches that even below the partition, "from your middle downward," there should be no blemish, meaning no blemish of the covenant, that is, no sin against holiness in sexual matters.

ועמ"ש בענין מפלגך ולתתא סד"ה ששים המה מלכות[29] ובביאור ע"פ והיה מספר בני ישראל[30] בסופו וזהו ע"י עסק התורה שע"ז נאמר רפאות תהי כו' לפי שהיא בחי' קול מעל לרקיע[31] מלמעלה מהפרסא)

And see what is written on the matter of "from your middle downward" at the end of the discourse beginning "There are sixty queens," and in the explanation on [the verse] "And the number of the children of Israel shall be," at its end. And this is through occupying oneself with Torah, of which it is said, "It shall be healing, etc.," because it is the level of "a voice from above the firmament," from above the partition.)

> Two further maamarim treat "from your middle downward." In Likkutei Torah, Bamidbar, the Alter Rebbe explains that it is the source of the lower worlds, below the partition, and that in the future what is below the partition will be revealed like what is above it. The healing comes through Torah study, because the Torah is "a voice from above the firmament": it comes from above the partition, and so it can heal what lies below it.

וזוהי הכל בחי' ממכ"ע [ממלא כל עלמין] שממלא בתוך כל עלמין להחיותם שמתחלק לחלקים כנ"ל שכמ"כ [שכמו כן] בנפש האדם הוא בחי' החיות המתחלק לפי מזג כלי הגוף כו' שהחיות ההוא הוא מלובש בתוך כלי הגוף ממש בבחי' ממלא:[32]

And all this is the level of the light that fills all worlds, which fills within all worlds to give them life and divides into parts, as mentioned above; for so too in the soul of man it is the level of the life-force that divides according to the constitution of the vessels of the body, etc., for that life-force is enclothed within the very vessels of the body, in the manner of "filling."

> Everything described so far, the division by vessels, the weakening as it descends, the partitions, belongs to the light that fills all worlds. It corresponds to the soul's life-force, which is enclothed in the body's limbs and divides among them.

2 קיצור. (ענין ממכ"ע [ממלא כל עלמין] במשל בנפש. ובנמשל למעלה. ובעבודת ה' בחי' בכל נפשך):

Summary. (The matter of the light that fills all worlds (memalei kol almin) in the analogy of the soul; and in the thing it illustrates, above; and in the service of G-d, the level of "with all your soul.")

> A summary of section 1. It showed the light that fills all worlds in three settings: in the analogy of the soul's life-force in the body, in the divine reality the analogy illustrates, and in a person's service of G-d through the measured love "with all your soul."

SECTION 2 · ¶3–7

The will: the light that encompasses all worlds

3 ב והבחי' הב' שיש בנפש המחיה את הגוף הוא בחי' הרצון של הנפש שאינו מתחלק לחלקים כ"א הוא ממלא בתוך כל הגוף. אך רק בבחי' אור מקיף שאינו מתחלק כו'.

2. And the second level that there is in the soul that gives life to the body is the level of the soul's will (ratzon), which does not divide into parts, but rather fills within the whole body — but only in the manner of encompassing light (or makif), which does not divide, etc.

> Section 2 turns to the second level in the soul: its will. The will does not split into different powers for different limbs; it is present in the whole body as one, but as an encompassing light (or makif), which rests over the whole body without dividing.

שישנו להרצון בתוך כל הגוף. שהוא מושל על כל אברי הגוף.

For the will is present within the whole body, in that it rules over all the limbs of the body.

> It is not an inner light that each limb absorbs in its own way. Because it stands above the limbs in this way, it is present in all of them and rules over all of them.

כמו אם רוצה לשים רגלו כדומה באש אזי תיכף תעשה כך כפי שעלה ברצונו כו'.

For example, if he wishes to put his foot, or the like, into fire, then immediately it will do so, as it arose in his will, etc.

> The example: if a person decides to put his foot into fire, the foot moves at once, exactly as the will decided.

4 ואף שהוא נגד הטבע שלו שעפ"י [שעל פי] הנהגות טבעיות הגוף לא היה מניח הרגל באש שקשה לה כו'. אעפ"כ [אף על פי כן] כשרוצה לשומה באש כו' תעשה כך תיכף.

And although this is against its nature — for according to the natural conduct of the body it would not place the foot in fire, since that is hard for it, etc. — nevertheless, when he wishes to put it into fire, etc., it will do so immediately.

> Left to its own nature, the body would never put a foot into fire, since that harms it; yet the foot obeys at once when the will decides.

והוא מפני שהרצון הוא המושל על כל אברי הגוף והוא שורה בתוכם בבחי' א"מ [אור מקיף].

And this is because the will is what rules over all the limbs of the body, and it dwells within them in the manner of encompassing light.

> This is because the will rules all the limbs and rests over them as an encompassing light, not as a power confined to any one of them.

לכך יכול לפעול בגוף דבר שהוא היפוך הטבע שלו כמו לשום רגלו באש או במים קרים ביותר כדומה שאף שהוא נגד הטבע אעפ"כ [אף על פי כן] תעשה כך תיכף כשעולה ברצונו כו'.

Therefore it can bring about in the body something that is the opposite of its nature, such as putting his foot into fire, or into very cold water, or the like: although this is against nature, nevertheless it will do so immediately when it arises in his will, etc.

> So the will can make the body act against its own nature, putting a foot into fire or into icy water, and the body still obeys immediately.

5 והוא מפני שהרצון אינו מתחלק לפי חלקי כלי הגוף להתלבש בתוכם בבחי' א"פ [אור פנימי] ממש כפי מזיגתם כו'. כי"א הוא מקיף על כולן בבחי' א"מ [אור מקיף] בלי התחלקות כלל

And this is because the will does not divide according to the parts of the vessels of the body, to be enclothed within them in the manner of inner light (or pnimi), exactly according to their constitution, etc.; rather, it encompasses all of them in the manner of encompassing light, without any division at all.

> The reason is that the will is not divided among the limbs and absorbed by each according to its makeup, the way the inner life-force is; it encompasses all of them alike, without any division.

ולכך הוא מושל עליהן ויכול לעשות דבר שהוא היפוך הטבע ובחי' שלמעלה מן הדעת

And therefore it rules over them, and it can do something that is the opposite of nature, and [it is] the level that is above knowledge (daas)

> So it rules over them and can act against nature. It belongs to a level higher than knowledge (daas), the faculty that understands and weighs.

(וזהו ענין בכל מאדך,[33] ועמ"ש מענין רצון זה בת"א [בתורה אור] בד"ה ויקהל משה[34] דאית רצון ואית רצון כו' וסד"ה וידבר כו' שאו את ראש כל עדת[35] בנ"י [בני ישראל] כו' לגלגלתם ומ"ש בד"ה ואלה המשפטים,[36]

(and this is the meaning of "with all your might." And see what is written on the matter of this will in Torah Ohr, in the discourse beginning "And Moshe assembled," that "there is will and there is will," etc.; and at the end of the discourse beginning "And He spoke, etc.: Lift up the head of the whole congregation of the children of Israel, etc., by their skulls (legulgelosam)"; and what is written in the discourse beginning "And these are the ordinances."

> This will is what the Torah means by loving G-d "with all your might," beyond measure. The Alter Rebbe refers to maamarim on this will: Torah Ohr on "And Moshe assembled," which speaks of two kinds of will ("there is will and there is will," a phrase the Kehot note traces to the Zohar), the maamar in Parshas Bamidbar on counting Israel "by their skulls," and Torah Ohr on "And these are the ordinances."

והנה בד"ה ועתה יגדל נא[37] הנ"ל ובד"ה מי מנה עפר יעקב[38] נתבאר שלהיות המשכת רצון זה בנפש הוא נמשך ע"י המצות וזהו ענין אם בחקתי תלכו[39] שכדי שיבואו לבחי' תלכו זהו ע"י בחקתי כו',

Now, in the discourse beginning "And now, I pray, let it be great," mentioned above, and in the discourse beginning "Who has counted the dust of Yaakov," it was explained that for this will to be drawn into the soul, it is drawn through the mitzvos. And this is the meaning of "If you walk in My statutes": in order that they come to the level of "you walk," this is through "My statutes," etc.

> Other maamarim explain that this higher will is drawn into the soul through the mitzvos. That is the meaning of "If you walk in My statutes": one reaches the level of "walking," the will beyond measure, through "My statutes," the mitzvos.

ועמ"ש סד"ה שאו לגלגלתם הנ"ל שכדי שיבואו לבחי' זו זהו ג"כ ע"י הלוים וזה היה ענין ובחנות המשכן יקימו אותו הלוים[40] וכמשי"ת [וכמו שיתבאר])

And see what is written at the end of the discourse beginning "Lift up ... by their skulls," mentioned above: that in order that they come to this level, this too is through the Levites; and this was the meaning of "And when the Mishkan encamps, the Levites shall set it up," as will be explained.)

> The maamar on "by their skulls" adds that this level is reached also through the Levites: there, in Likkutei Torah, Bamidbar, a person needs two forces so as not to remain below, the priests, flowing down like water, and the Levites, rising like a flame. That is the meaning of "And when the Mishkan encamps, the Levites shall set it up," which will be explained in section 3.

וכמ"כ [וכמו כן] ממש הוא למעלה שרצון העליון הוא נקרא בחי' סוכ"ע וכמ"ש מזה בת"א [בתורה אור] בד"ה יביאו לבוש מלכות[41] כו' ע"ש

And in exactly the same way it is above: the supernal will is called the level of the light that encompasses all worlds (sovev kol almin), as is written on this in Torah Ohr, in the discourse beginning "Let them bring royal apparel, etc."; see there.

> Exactly the same is true above: G-d's supernal will is the light that encompasses all worlds (sovev kol almin). The Torah Ohr maamar on "Let them bring royal apparel" is referred to for this.

ופי' סוכ"ע היינו שאינו מתחלק לחלקים כו' כ"א הוא בחי' א"מ [אור מקיף] על כולם בשוה בלי התחלקות כלל ולכך נק' בשם סובב שהוא כמשל העיגול הגשמי שאין בו בחי' מעלה ומטה כלל

And the meaning of "encompassing all worlds" is that it does not divide into parts, etc., but rather it is the level of encompassing light over all of them equally, without any division at all; and therefore it is called by the name "encompassing" (sovev), for it is like the analogy of a physical circle, which has no aspect of above and below at all.

> Here the text defines "encompassing": it does not divide into parts according to the worlds, but rests over all of them equally, without any distinction. That is why it is called sovev, "surrounding," like a circle, which has no top and no bottom.

כמ"כ [כמו כן] הוא עד"מ למעלה שהבחי' רצון העליון ב"ה הוא בחי' סוכ"ע שמקיף את כל עלמין בשוה שאין בו בחי' מעלה ומטה כלל.

So too, by way of analogy, it is above: the level of the supernal will, blessed be He, is the level of the light that encompasses all worlds, which encompasses all worlds equally, having no aspect of above and below at all.

> So too, as an analogy, G-d's will relates to every world in exactly the same way, with no higher and no lower.

6 וכדכתיב כחשכה כאורה גם חשך לא יחשיך ממך[42] כו' שכולם שוים כלא חשיבי קמיה ועמ"ש מזה בד"ה והגדת לבנך ביום ההוא[43] כו'.

As it is written, "As darkness, so light; even darkness is not dark for You, etc." — for all are equal, being "as nothing before Him." And see what is written on this in the discourse beginning "And you shall tell your son on that day, etc."

> The psalm says that for G-d darkness and light are alike. Before Him all levels are equal, because all are "as nothing before Him"; that is the nature of the encompassing light, to which high and low make no difference.

וזהו כוונת הפסוק הלא את השמים ואת הארץ אני מלא[44] בשוה בלי התחלקות מעלה ומטה כלל בחי' הכתר

And this is the intent of the verse, "Do I not fill the heavens and the earth?" — equally, without any division of above and below at all: the level of Keser (the Crown),

> Now the contradiction raised in section 1 is resolved. "Do I not fill the heavens and the earth" means that G-d fills everything equally, with no division into higher and lower: this is the level of Keser, the Crown.

שהוא רצון העליון ב"ה שנק' סוכ"ע שאין בו בחי' מעלה ומטה כלל שסובב ומקיף על כל עלמין בשוה[45] כנ"ל וכמ"ש בבינונים פרק מ"ח ע"ש

which is the supernal will, blessed be He, which is called the light that encompasses all worlds, which has no aspect of above and below at all, for it surrounds and encompasses all worlds equally, as mentioned above; and as is written in [Sefer Shel] Beinonim (Tanya), chapter 48; see there.

> Keser is the supernal will, the light that encompasses all worlds and relates to all of them equally. The Alter Rebbe refers to chapter 48 of Tanya (Sefer Shel Beinonim) for this.

(וכוונת הפסוק דכתיב מלא כל הארץ כבודו[46] הוא בחי' ממכ"ע [ממלא כל עלמין] שממלא בתוך כל עלמין להחיותם. ומתחלק לחלקים כנ"ל) וזהו ג"פ [ג' פעמים] קדוש כו'.

(And the intent of the verse in which it is written, "The whole earth is full of His glory," is the level of the light that fills all worlds, which fills within all worlds to give them life, and divides into parts, as mentioned above.) And this is [the meaning of] "Holy" three times, etc.

> Isaiah's "The whole earth is full of His glory" refers to the other level, the light that fills all worlds, which enters them and divides. The angels' threefold "Holy" in the same verse points to the encompassing light.

פי' שהוא בחי' האי"מ [האור מקיף] של ג'[47] עולמות בי"ע וכמ"ש מזה בביאור ע"פ[48] ועתה יגדל נא הנ"ל ועמ"ש מזה בד"ה הרם את מטך[49,50] שדרך כלל ב' בחי' הנ"ל נק' בחי' סדר השתלשלות ומה שלמעלה מסדר ההשתלשלות

That is, it is the level of the encompassing light of the three worlds of Beriah, Yetzirah and Asiyah; and as is written on this in the explanation on [the verse] "And now, I pray, let it be great," mentioned above. And see what is written on this in the discourse beginning "Raise your staff": that, in general, the two levels mentioned above are called the level of the order of the chain of descending worlds (seder hishtalshelus), and that which is above the order of hishtalshelus.

> The three times "Holy" are the encompassing light of each of the three worlds, Beriah, Yetzirah and Asiyah. Another maamar calls the two levels "the order of hishtalshelus" and "what is above the order of hishtalshelus."

כי השתלשלות בי"ע זה מזה היינו השתלשלות מדומ"ע [מדבור ומעשה] שהמשכת הדבור מהמחשבה הוא נק' השתלשלות כו' וכן בעבודה מדומ"ע [מדבור ומעשה] מההתבוננות נמשך הדבור שהוא מדבר בד"ת [בדברי תורה] והעשי' [והעשיה] במעשה המצות

For the descent of Beriah, Yetzirah and Asiyah, one from the other, is the descent of thought, speech and action: the drawing of speech from thought is called hishtalshelus, etc. And so too in [divine] service, thought, speech and action: from contemplation is drawn the speech, that he speaks words of Torah, and the action, in the doing of the mitzvos.

> Hishtalshelus is a chain in which each level comes out of the one before it, as speech comes out of thought and action out of speech; the worlds Beriah, Yetzirah and Asiyah descend from one another in this way. In a person's service the same chain appears: contemplation leads to speaking words of Torah and to doing the mitzvos.

אך בחינה שלמעלה מהשתלשלות זהו הרצון רעותא דליבא כו' (ועמ"ש מזה ע"פ מי מנה[51,52] כו' ורובע ישראל כו'):[53,54,55,56,57]

But the level that is above hishtalshelus is the will, "the desire of the heart" (re'usa deliba), etc. (And see what is written on this on [the verse] "Who has counted, etc., and the fourth of Israel, etc.")

> Above this chain is the will, "the desire of the heart" (re'usa deliba), which does not come out of thought and speech but stands over all of them. In Likkutei Torah, Balak, on "Who has counted the dust of Yaakov," the Alter Rebbe reads "the fourth (rova) of Israel" as all four levels: thought, speech, action and will.

7 קיצור. (ענין סוכ"ע בנפש בחי' הרצון. בחי' גלגלתא מאדך. וכן למעלה רצון סוכ"ע):

Summary. (The matter of the light that encompasses all worlds in the soul: the level of the will; the level of the Skull (Gulgalta), "your might." And so too above: the will, the light that encompasses all worlds.)

> A summary of section 2. The soul's will is the encompassing light in a person; it is the level called Gulgalta (the Skull), recalling the census "by their skulls," and the love "with all your might." Above, it corresponds to G-d's will, the light that encompasses all worlds.

SECTION 3 · ¶8–13

The Mishkan as union, and the Levites who raise it

8 ג והנה זהו ענין המשכן בחי' ושכנתי בתוכם[58] כי ענין אהל מועד היינו היחוד וההמשכה מבחי' סוכ"ע בממכ"ע [בממלא כל עלמין] וזהו ענין ונועדתי לך שמה[59, 60] לשון התקשרות ודביקות הקב"ה בישראל. מלשון והאדם ידע[61] כו' (כמ"ש בד"ה במדבר סיני באהל מועד[62] הנ"ל ובד"ה נשא דלעיל)

3. Now, this is the meaning of the Mishkan, the level of "And I will dwell within them": for the meaning of the Tent of Meeting (Ohel Moed) is the union and the drawing down of the level of the light that encompasses all worlds into the light that fills all worlds. And this is the meaning of "And I will meet with you there," an expression of the bond and attachment of the Holy One, blessed be He, with Israel, from the expression "And the man knew, etc." (as is written in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting," mentioned above, and in the discourse beginning "Lift up the head," above).

> Section 3 applies the two levels to the Mishkan. The Tent of Meeting (Ohel Moed) is the place where the encompassing light is united with the filling light and drawn into it. "I will meet (ve-no'adti) with you there" expresses the bond between G-d and Israel, and the Alter Rebbe links no'ad, "meet," to yada, "knew" (the two words share the letters yud, ayin and dalet), as in "And the man knew [his wife]," the language of intimate union.

וזהו ענין ההילוך דבחי' מהלכים בין העומדים[63]

And this is the meaning of the walking of the level of "walkers among those who stand."

> This union is also what "walking" means in "walkers among those who stand," since in Kabbalistic language walking is a term for union, as the next part quotes.

וכמ"ש במא"א [במאורי אור] אות[64] ה' סוף סעיף י"ד הליכה כינוי אל הזיווג הולך על הדרך יסוד דנוקבא ברגל מבורכת שהיא יסוד עכ"ל [עד כאן לשונו]

And as is written in Me'orei Or, letter hei, at the end of section 10: "'Walking' (halichah) is a term for union (zivug): 'goes on the way' — the Yesod (foundation) of Nukva (the feminine / Malchus); 'with a blessed foot,' which is Yesod." End of quote.

> Me'orei Or, a lexicon of Kabbalistic terms, says that "walking" is a term for union (zivug). "Going on the way" refers to the Yesod of Nukva, and "with a blessed foot" to Yesod, the channel that joins the giver to the receiver.

והיינו כמ"ש בד"ה עיני כל אליך ישברו[65, 66] בפי' נודע בשערים בעלה[67] פי' נודע לשון יחוד וזיווג כמו והאדם ידע כו' וזהו וידעת היום והשבות[68] אל לבבך כו' ע"ש

And this is as is written in the discourse beginning "The eyes of all look hopefully to You," in the explanation of "Her husband is known in the gates": "known" (noda) is an expression of union and coupling, as in "And the man knew, etc." And this is [the meaning of] "And you shall know this day, and take [it] to your heart, etc."; see there.

> The maamar "The eyes of all look hopefully to You" explains the same idea: in "Her husband is known in the gates," "known" means union, as in "And the man knew." In "And you shall know this day, and take it to your heart," knowing likewise means a bond that unites, bringing what is known into the heart.

והיינו בשערים הם נש"ב [נ' שערי בינה][69] הנמשכים ממוח בינה אל הלב וזהו עיני כ"ל ע"ד הלב רואה כו' וכשנקלט בתוכיות נקודת הלב אזי נקראת כלה.

And this is [the meaning of] "in the gates": these are the fifty gates of Binah, which are drawn from the brain of Binah (understanding) to the heart. And this is "the eyes of all (kol, [numerically] fifty)," along the lines of "the heart sees," etc.; and when it is absorbed into the innermost part of the point of the heart, then it is called kallah (bride).

> "The gates" are the fifty gates of Binah, the understanding drawn from the mind into the heart (the Talmud says that all but one were given to Moshe), and kol, "all," has the numerical value fifty. "The eyes of all" is the heart that "sees" and yearns from afar; when the understanding is absorbed into its innermost point, kol gains a hei and becomes kallah, and the soul is called a bride, united with G-d. In Likkutei Torah, Matos, the Alter Rebbe explains that this added hei is the inner heart that receives the fifty gates, and that kallah is the name of the bride after the chuppah.

9 ועמ"ש מזה ג"כ סד"ה כי תצא[70] כו' אשת יפ"ת [יפת תאר] כו' בענין ואח"כ תבוא אליה ובעלתה[71]

And see what is written on this also at the end of the discourse beginning "When you go out, etc.," [on] "a woman of beautiful form (yefas to'ar), etc.," on the matter of "and afterwards you may come to her and be her husband":

A further reference: at the end of the maamar on "When you go out [to war]," on the Torah's passage about the yefas to'ar, the words "and afterwards you may come to her and be her husband" are explained.

דהיינו בחינת מס"נ [מסירות נפש] והוא ענין נפילת אפים ובחי' נעילה שהוא גמר העליות עכ"ל [עד כאן לשונו]

that is, the level of self-sacrifice (mesirus nefesh); and this is the matter of "falling on the face" (nefilas apayim) and the level of Ne'ilah, which is the culmination of the ascents. End of quote.

There "and be her husband" is the union reached through self-sacrifice (mesirus nefesh): the stage of "falling on the face" (nefilas apayim) in the daily prayers, and of Ne'ilah, the closing prayer of Yom Kippur, the culmination of all the ascents. There the Alter Rebbe also refers to the Pri Etz Chaim on nefilas apayim, and to the maamar "The eyes of all" on betrothal and marriage.

ועמ"ש בת"א [בתורה אור] בד"ה וישב יעקב[72] וז"ל [וזה לשונו] והנה בזמן שבהמ"ק [שבית המקדש] היה קיים היה נמשך בחינה זו רעותא דליבא מגילוי אור א"ס ב"ה בהיכל קדה"ק [קודש הקדשים] כו'

And see what is written in Torah Ohr, in the discourse beginning "And Yaakov settled"; and these are its words: "Now, at the time when the Holy Temple (Beis HaMikdash) stood, this level, 'the desire of the heart' (re'usa deliba), was drawn from the revelation of the Infinite Light (Or Ein Sof), blessed be He, in the chamber of the Holy of Holies, etc.,

A second quotation, from Torah Ohr on "And Yaakov settled": while the Holy Temple stood, this "desire of the heart," the will that is above reason, was drawn down from the revelation of the Infinite Light in the Holy of Holies.

כמ"ש בספ"ב [בספר של בינונים] להיות בטל רצונו לרצונו ית' וכמ"ש כי תהיו אתם[73] ארץ חפץ כו' עכ"ל [עד כאן לשונו].

as is written in Sefer Shel Beinonim (Tanya): that one's will be nullified to His will, may He be blessed; and as it is written, 'For you shall be a land of desire (eretz chefetz), etc.'" End of quote.

Torah Ohr ties this to what Tanya says about a person's will being nullified to G-d's will, and to the prophet's words that Israel will be "a land of desire."

10 והיינו כי חפץ זהו התענוג ופנימיות הרצון שהאדם יהי' [יהיה] כלה שארי ולבבי[74] כו' וזהו עד"מ היחוד בחי' ואל אישך תשוקתך[75] והוא מרוה צמאונה כו'

That is: for desire (chefetz) is the delight and the inner dimension of the will, that a person should be [in the state of] "My flesh and my heart pine (kalah), etc." And this, by way of analogy, is the union, the level of "And your longing shall be for your husband," and he quenches her thirst, etc.

> Chefetz, "desire," is deeper than will: it is the delight that is the will's inner core, the state in which a person's "flesh and heart pine (kalah)" for G-d, a word spelled like kallah, "bride." By analogy it is the union of husband and wife: the wife's longing, "your longing shall be for your husband," and the husband who "quenches her thirst."

וזהו ענין ישבעו ויתענגו מטובך[76] כו' אז תתענג על[77] ה' כו'.

And this is the meaning of "They shall be satisfied and delight in Your goodness, etc.," [and] "Then you shall delight in Havayah, etc."

> This fulfilment is what the Shabbos prayer means by "They shall be satisfied and delight in Your goodness," and Isaiah by "Then you shall delight in Havayah."

11 וזהו ענין בני קהת שממשיכי' [שממשיכים / שממשיכין] האו"פ [האור פנימי] בחי' תענוג וחפץ ובני גרשון ממשיכי' [ממשיכים / ממשיכין] הרצון והמקיף כו'

And this is the matter of the sons of Kehas, who draw down the inner light (or pnimi), the level of delight and desire; and the sons of Gershon draw down the will and the encompassing [light], etc.

> This gives the roles of two Levite families: the sons of Kehas draw down the inner light, delight and desire, while the sons of Gershon draw down the will and the encompassing light.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] אשכחן משכן דאקרי מקדש.[78] משמע שהם שני בחינות אלא דמ"מ משכן אקרי מקדש.

Now, our Sages, of blessed memory, said: "We find the Mishkan called Mikdash (Sanctuary)." This implies that they are two levels, except that nevertheless the Mishkan is called Mikdash.

> The Talmud says that "we find the Mishkan called Mikdash." That implies that they are two different levels, and yet the Mishkan can still be called by the higher name.

והענין כמ"ש בת"א [בתורה אור] ע"פ ויגש אליו יהודה[79] שהמשכן היה דירת עראי של הקב"ה והמקדש היה דירת קבע ונתבאר מזה ע"פ מה טובו אהליך[80] יעקב.[81]

And the matter is as is written in Torah Ohr on [the verse] "And Yehudah approached him": that the Mishkan was a temporary dwelling of the Holy One, blessed be He, and the Mikdash was a permanent dwelling; and this was explained on [the verse] "How goodly are your tents, Yaakov."

> Torah Ohr on "And Yehudah approached him" explains that the Mishkan was G-d's temporary dwelling and the Holy Temple His permanent dwelling. This is also explained on "How goodly are your tents, Yaakov": in Likkutei Torah, Balak, a tent (ohel) is an encompassing light, drawn down by the mitzvos but not yet inward, which comes through the Torah.

12 והענין כי הנה כתיב זכרתי לך חסד[82] נעוריך אהבת כלולותיך לכתך אחרי במדבר. שכ"ז [שכל זמן] שהיו במדבר היו עדיין בבחי' אב"א [אחור באחור] ובמקדש היו בבחי' פב"פ [פנים בפנים] וכ"כ [וכן כתב] במא"א [במאורי אור] אות מ' סנ"ז וספ"ט

And the matter is: for behold, it is written, "I remember for you the kindness of your youth, the love of your bridal days, your going after Me in the wilderness." For as long as they were in the wilderness they were still in the level of back-to-back (achor be'achor), and in the Mikdash they were in the level of face-to-face (panim befanim); and so it is written in Me'orei Or, letter mem, section 57 and section 89.

> In the wilderness Israel followed G-d with the love of a young bride, as Jeremiah says, yet they were still "back to back" with Him: "after Me" (acharai) is also "behind Me." In the Holy Temple they were "face to face," and Me'orei Or says the same.

ובחינת אב"א [אחור באחור] היינו בחי' אתכפיא לבד אבל בחי' פב"פ [פנים בפנים] זהו כשיבא לבחי' אתהפכא חשוכא לנהורא וזהו ענין ארץ חפץ[83] כמ"ש בת"א [בתורה אור] פ' תצוה בד"ה זכור דעמלק וע"כ היה צ"ל הלוים מקימין את המשכן

And the level of back-to-back is the level of subduing (iskafya) alone, but the level of face-to-face is when one comes to the level of transforming darkness into light (is'hapcha chashocha linehora). And this is the meaning of "a land of desire," as is written in Torah Ohr, Parshas Tetzaveh, in the discourse beginning "Remember," on Amalek. And therefore it had to be the Levites [who] set up the Mishkan.

> Back to back is subduing (iskafya): the evil is held down but not changed. Face to face is transformation (is'hapcha), when darkness itself is turned into light; that is "a land of desire," as the Torah Ohr maamar on Amalek explains, and this is why the Levites had to set up the Mishkan.

וכמ"ש בד"ה שאו לגלגלתם הנ"ל בפי' ובחנות המשכן יקימו אותו הלוים[84] פי' ובחנות המשכן שכשירד בחינת המשכן ממדרגתו תהיה ההקמה ע"י הלוים דהיינו בנשמת האדם למטה שירדה הארתה ונתלבשה בגוף ונפש הבהמית

And as is written in the discourse beginning "Lift up ... by their skulls," mentioned above, in the explanation of "And when the Mishkan encamps, the Levites shall set it up": the meaning of "and when the Mishkan encamps" is that when the level of the Mishkan descends from its rank, the setting up will be through the Levites; that is, in the soul of man below, whose radiance has descended and become enclothed in the body and the animal soul,

> The Bamidbar maamar explains "when the Mishkan encamps" as the time when it has come down from its level. That is the soul, whose light has come down into the body and the animal soul, and the Levites must raise it up again.

הנה זאת העצה לעורר על נפשו בחי' גבורות קדושות והם מתחלקים לשלש בחינות גרשון קהת ומררי כמשי"ת [כמו שיתבאר] ועי"ז יקימו אותו.

this is the counsel: to arouse within his soul the level of holy gevuros (forces of restraint); and they divide into three levels, Gershon, Kehas and Merari, as will be explained; and through this they will set it up.

> The counsel is to arouse "holy gevuros" in one's soul, the holy powers of restraint and intensity that belong to the Levites. They come in three forms, Gershon, Kehas and Merari, and through them the inner Mishkan is set up.

13 והיינו להעלותו מבחי' ירידתו להיות דבוק באלקים חיים והוא ע"ד שנת' [שנתבאר] ע"פ אלה פקודי המשכן. משכן העדות[85] כו' עבודת הלוים.

That is, to raise it from the level of its descent, to be attached to the living G-d. And this is along the lines of what was explained on [the verse] "These are the accounts of the Mishkan, the Mishkan of the Testimony, etc., the service of the Levites."

> Setting up the Mishkan means raising the soul from its descent so that it cleaves to the living G-d. This follows the explanation of "These are the accounts of the Mishkan, the Mishkan of the Testimony ... the service of the Levites."

שע"י עבודת הלוים שהוא השיר וה"ע [וזהו ענין] פסוד"ז [פסוקי דזמרה] הם מעלים בחי' המשכן שהוא מל' לבחי' משכן העדות היינו או"א [אבא ואימא] תרין ריעין[86] כו' בחי' י"ה

For through the service of the Levites, which is the song — and this is the matter of Pesukei deZimra (the Verses of Praise) — they raise up the level of the Mishkan, which is Malchus (sovereignty), to the level of the "Mishkan of the Testimony," that is, Abba and Imma (Chochmah and Binah), "two companions," etc., the level of [the Name] Yah.

> The Levites' service was song, and in prayer that is Pesukei deZimra, the psalms of praise. Through it they raise "the Mishkan," Malchus, to "the Mishkan of the Testimony," Abba and Imma (Chochmah and Binah), the "two companions" who never part, the Name Yah, the letters yud and hei. In Likkutei Torah, Re'eh, the Alter Rebbe explains that in a person's service too these two, the self-nullification of Chochmah and the contemplation of Binah, must always go together.

וזהו כענין הנז' [הנזכר] בזח"א [בזהר חלק א] וישב ד' קפ"ג סע"ב [סוף עמוד ב][87] ע"פ כעיר שחברה לה יחדו[88, 89] כו'

And this is like the matter mentioned in the Zohar, Part I, [Parshas] Vayeishev, folio 183, at the end of side b, on [the verse] "like a city that is joined together, etc."

> The Zohar on "like a city that is joined together" speaks of the same joining of the lower level with the higher. As the Tzemach Tzedek explains in Yahel Or, his commentary on Tehillim, the verse says shechubrah, with a hei, to show the joining of the last hei of the Name, Malchus, with the first hei, Binah: "the mother was joined with the daughter and they became one."

וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] אשכחן משכן דאקרי מקדש.[90] פי' שהוא בחי' לא זז מחבבה[91] עד שקראה אמי[92] כו':

And along these lines our Sages, of blessed memory, said: "We find the Mishkan called Mikdash." That is, it is the level of "He did not cease to cherish her until He called her 'My mother,' etc."

> So too "the Mishkan is called Mikdash": the lower level is raised to the higher. The Midrash says that G-d cherished Israel until He called her "My mother," giving the daughter the name of the mother.

SECTION 4 · ¶14–18

Gershon: the curtains and the nullification of will

14 קיצור. ענין המשכן ה"ע [הוא ענין] היחוד הנקי הילוך. עיני כל כלה. נודע בשערים בעלה. ארץ חפץ תענוג ואל אישך תשוקתך.

Summary. The matter of the Mishkan is the matter of the union, which is called walking. "The eyes of all": kallah (bride). "Her husband is known in the gates." "A land of desire": delight; and "your longing shall be for your husband."

> A summary of section 3: the Mishkan is the union called "walking"; "the eyes of all" become kallah; "her husband is known in the gates"; and "a land of desire" is delight, a wife's longing for her husband.

אך המשכן דירת עראי בחי' אתכפיא ואב"א [ואחור באחור] לכתך אחרי. והמקדש אתהפכא פב"פ [פנים בפנים] ולכן ובחנות המשכן יקימו אותו הלוים. פקודי המשכן משכן העדות ע"י עבודת הלוים. כעיר שחוברה.

But the Mishkan is a temporary dwelling, the level of subduing (iskafya) and back-to-back: "your going after Me." And the Mikdash is transformation (is'hapcha), face-to-face. And therefore, "And when the Mishkan encamps, the Levites shall set it up." "The accounts of the Mishkan, the Mishkan of the Testimony": through the service of the Levites. "Like a city that is joined."

> The Mishkan is a temporary dwelling, back to back, subduing, "your going after Me in the wilderness"; the Holy Temple is face to face, transformation. That is why the Levites set up the Mishkan, and why its "accounts" are "the service of the Levites," joining the lower to the higher, "like a city that is joined."

ד והנה התעוררות הרצון עליון ב"ה שהוא בחי' קדוש בחי' א"מ [אור מקיף] כנ"ל שיהיה הקדוש הנ"ל שרוי בתוך מעיו[93] כו'. הוא מעוררו וממשיכו ע"י בחי' גרשון

4. Now, the arousal of the supernal will, blessed be He, which is the level of "Holy," the level of encompassing light (or makif), as mentioned above, so that the "Holy" mentioned above should dwell within one's innards, etc. — one arouses it and draws it down through the level of Gershon,

> Section 4 begins. Its aim is to arouse the supernal will, the encompassing light called "Holy," so that this holiness dwells within the person, "within his innards"; one arouses it and draws it down through the level of Gershon.

שהם היו נושאים את יריעות המשכן כמ"ש ונשאו את יריעות המשכן ואת אהל מועד.[94]

who were the ones carrying the curtains of the Mishkan, as it is written, "And they shall carry the curtains of the Mishkan and the Tent of Meeting."

> Gershon was the Levite family that carried the curtains of the Mishkan, and section 4 builds on that task.

15 וארז"ל [ואמרו רבותינו זכרונם לברכה] במדרש שכמו שנאמר נוטה שמים כיריעה[95] כך הוא ענין יריעות המשכן והיינו בחי' סוכ"ע וכמ"ש ע"פ כיריעות שלמה[96] סד"ה שחורה אני ונאוה.[97]

And our Sages, of blessed memory, said in the Midrash that just as it is said, "Who stretches out the heavens like a curtain," so is the matter of the curtains of the Mishkan; and this is the level of the light that encompasses all worlds (sovev kol almin), as is written on [the verse] "like the curtains of Shlomo," at the end of the discourse beginning "I am black but comely."

> The Midrash compares the curtains of the Mishkan to the heavens, which G-d "stretches out like a curtain." The curtains spread over the Mishkan are the encompassing light; at the end of the maamar on "I am black but comely," the Alter Rebbe explains that "the curtains of Shlomo" are the highest encompassing lights, to be revealed only in the days of Moshiach, against which the kelipos have no counterpart.

וע"י המשכה זו מבחי' סוכ"ע הוא מגרש הרע כמ"ש טוב לחסות בה' כו' בשם ה' כי אמילם[98, 99] שהמקיף מסמא עיני החיצונים.

And through this drawing down from the level of the light that encompasses all worlds, one drives out the evil, as it is written, "It is better to take refuge in Havayah, etc.," [and] "In the Name of Havayah I will cut them down": for the encompassing [light] blinds the eyes of the outer forces.

> Drawing down the encompassing light drives out evil, as in "In the Name of Havayah I will cut them down." The encompassing light "blinds the eyes" of the outer forces, so that they cannot take hold.

וזהו פי' גרשון מלשון ויגרשהו וילך[100, 101] כו'. שמגרש את הרע שבקרבו ע"י ביטול רצונו מפני רצון העליון ב"ה.

And this is the meaning of [the name] Gershon, from the expression "And he drove him out (vayegarshehu), and he went, etc.": for he drives out the evil within him through the nullification of his will before the supernal will, blessed be He.

> The name Gershon comes from geresh, "driving out," as in "and he drove him out," said of Avimelech driving David away. Gershon's service is driving out the evil within oneself by nullifying one's will before G-d's will.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] בטל רצונך מפני רצונו[102, 103] כו'. שיבטל רצונו מפני רצון העליון הן בבחי' סור מרע שלא ירצה בהם כלל. והן בבחי' עשה טוב (שירצה מה שלא רצה. ומה שרצה לא ירצה)

As our Sages, of blessed memory, said, "Nullify your will before His will, etc.": that he should nullify his will before the supernal will, both in the level of "turn away from evil," that he should not want them at all, and in the level of "do good" (that he should want what he did not want, and what he wanted he should not want).

> The Mishnah says, "Nullify your will before His will." This applies to "turn away from evil," that a person should not desire forbidden things at all, and also to "do good," that he should come to want what he did not want, and stop wanting what he wanted.

שע"י ביטול רצונו כו' הוא מהפך את הטבע שלו שמהפך ממרירו למיתקא כו'.

For through the nullification of his will, etc., he overturns his nature, transforming bitterness into sweetness, etc.

> Nullifying the will in this way overturns one's nature and turns the bitter into sweet.

כנ"ל שהרצון הוא מושל על כל איברי הגוף כו' והוא יכול להפך הטבע כנ"ל לכך כשמבטל רצונו מפני רצון העליון ב"ה אזי יכול להפך הטבע שלו ממש.

As mentioned above, the will rules over all the limbs of the body, etc., and it can overturn nature, as mentioned above; therefore, when he nullifies his will before the supernal will, blessed be He, then he can overturn his very nature.

> This follows from the analogy above: the will rules the limbs and can override nature. So when a person nullifies his own will before G-d's will, his very nature can be overturned.

שהרצון הוא למעלה מהבחירה ודעת כנ"ל שאין להרגל שום בחירה כלל נגד הרצון כשרוצה לשומה באש כו' שתיכף הוא עושה כך בלי שום בחירה בפ"ע [בפני עצמו] כלל.

For the will is above choice and knowledge (daas), as mentioned above: the foot has no choice at all against the will when he wishes to put it into fire, etc., for it immediately does so, without any choice of its own at all.

> The will is above choice and reasoning: the foot does not weigh the will's command, it simply obeys. So the nullified will can change what reasoning and choice cannot.

16 והוא מפני שהרצון הוא למעלה מבחירה ודעת. אך מתחלה עשה רצונו כרצונך[104] וזהו רצון התחתון שע"פ השכל והוא מבחי' ממכ"ע [ממלא כל עלמין] בכל נפשך כו' ואח"כ בטל רצונך הוא בחי' ביטול והעברה לגמרי שיהי' [שיהיה] רצון העליון מאיר בו

And this is because the will is above choice and knowledge. But first [comes] "Make His will as your will"; and this is the lower will, which accords with the intellect, and it is from the level of the light that fills all worlds (memalei kol almin), "with all your soul," etc. And afterwards, "Nullify your will" is the level of self-nullification (bittul) and complete removal, so that the supernal will shines in him.

> Because the will is above choice and knowledge, it can change one's nature. But the Mishnah sets an order: first "Make His will as your will," the lower will, which follows the intellect and belongs to the light that fills all worlds and to the measured love "with all your soul"; only afterwards "Nullify your will," a complete setting aside of one's own will, so that G-d's supernal will shines in him.

וזהו ענין יריעות המשכן בחי' נוטה שמים כיריעה[105]

And this is the matter of the curtains of the Mishkan, the level of "Who stretches out the heavens like a curtain"

> This second stage is the curtains of the Mishkan, spread like the heavens over everything.

(ועמ"ש בפי' השמים כסאי[106] בד"ה כי כאשר השמים החדשים[107] כו'. ולכן מתחלה צ"ל בני מררי מקימים הקרשים בחי' עצי שטים עומדים[108] זהו ענין בכל נפשך שזהו הנקי' עומדים חי ה' אשר עמדתי לפניו.[109, 110] ואח"כ צ"ל מהלכים בין העומדים[111] והיינו ענין יריעות המשכן.

(and see what is written on the meaning of "The heavens are My throne," in the discourse beginning "For as the new heavens, etc." And therefore first there must be the sons of Merari setting up the boards, the level of "acacia wood standing": this is the matter of "with all your soul," for this is what is called "standing": "As Havayah lives, before Whom I stood." And afterwards there must be "walkers among those who stand," and this is the matter of the curtains of the Mishkan.

> The parenthesis first points to the explanation of "The heavens are My throne." Then it shows the same order in the Mishkan: first the sons of Merari set up the boards, "acacia wood standing," which is "with all your soul," the "standing" of one who stays at his level, as Elisha said, "As Havayah lives, before Whom I stood"; afterwards come the "walkers among those who stand," the curtains.

אך מהלכים ב' בחי' הילוך זהו ענין גרשון וקהת מלמטה למעלה ומלמעלה למטה כו' וזהו והתהלכתי בתוככם[112] ב' בחי' הילוך כו')

But "walkers" [means] two kinds of walking: this is the matter of Gershon and Kehas, from below to above and from above to below, etc. And this is [the meaning of] "And I will walk among you": two kinds of walking, etc.)

> "Walkers" is plural because there are two kinds of walking, Gershon's from below upward and Kehas's from above downward, and "And I will walk among you" likewise points to two kinds of walking.

וכמ"כ [וכמו כן] הוא למעלה ממש שהרצון עליון ב"ה הוא נעלה מבחי' בחירה ודעת כו'. ופי' שהבחירה הוא בדעת כו'.

And in exactly the same way it is above: the supernal will, blessed be He, is loftier than the level of choice and knowledge, etc. And the meaning: choice is in knowledge (daas), etc.,

> The same holds above: G-d's supernal will is higher than choice and knowledge. Choice belongs to daas, the faculty that knows and discerns.

שבוחר בדעתו את הטוב כו' ומואס ברע כו' וההבחנה הזו הוא ע"י הדעת כנ"ל. וכדכתיב ובחרת בחיים[113] כו'

for with his knowledge he chooses the good, etc., and despises the evil, etc., and this discernment is through knowledge, as mentioned above; as it is written, "And you shall choose life, etc."

> One chooses good and rejects evil by understanding which is which. That is why the Torah says "And you shall choose life": it is a choice made through knowledge.

(שהבחירה שבוחר החיים כו' הוא ע"י הדעת שמבחין שהחיים טוב לו והמות רע לו)

(for the choice by which one chooses life, etc., is through knowledge, which discerns that life is good for him and death is bad for him).

> Choosing life depends on recognizing that life is good and death is bad.

ולמעלה נק' בחי' בחירה שהוא בדעת כו'. בחי' עץ הדעת[114] שהוא אילנא דטו"ר [דטוב ורע] ועמ"ש בביאור ע"פ מי מנה עפר יעקב אבל בחי' רצון העליון ב"ה הוא למעלה מבחי' בחירה ודעת שהוא נעלה מעץ הדעת דטו"ר [דטוב ורע] כו'

And above, what is called the level of choice, which is in knowledge, etc., is the level of the Tree of Knowledge, which is "the tree of good and evil." And see what is written in the explanation on [the verse] "Who has counted the dust of Yaakov." But the level of the supernal will, blessed be He, is above the level of choice and knowledge, for it is loftier than the Tree of Knowledge of good and evil, etc.

> Above, the level of choice through knowledge is the Tree of Knowledge, "the tree of good and evil," where good and evil stand side by side and must be chosen between. The supernal will is higher than that tree.

(וכנ"ל במשל שהרצון יכול לעשות היפך הטבע שיכול להניח הרגל באש אם ירצה ואין להרגל שום בחירה כנ"ל)

(As mentioned above in the analogy: the will can do the opposite of nature, for one can place the foot in fire if he wishes, and the foot has no choice, as mentioned above.)

> The analogy shows this: the will can send the foot into fire, and the foot has no choice at all.

וכמ"כ [וכמו כן] הוא בעבודה שביטול רצון שמבטל רצונו מפני רצון העליון ב"ה הוא למעלה מהבחירה ודעת כלל כו'.

And so too it is in [divine] service: the nullification of will, by which one nullifies his will before the supernal will, blessed be He, is entirely above choice and knowledge, etc.

> In divine service, too, nullifying one's will before G-d's will is entirely above choice and knowledge.

שהבחירה הוא בדעת כו' כדכתיב ובחרת בחיים כו'. ובחי' ביטול רצון הוא למעלה מהדעת ובחירה כנ"ל.

For choice is in knowledge, etc., as it is written, "And you shall choose life, etc."; and the level of the nullification of will is above knowledge and choice, as mentioned above.

> Choice works through knowledge, as in "And you shall choose life"; the nullification of the will is higher than both.

וזהו מ"ד [מיין דוכרין] קרוב ה' לכל קוראיו[115] לכל אשר יקראוהו באמת שהוא בחי' ביטול רצון הנ"ל שהוא הקריאה שבאמת

And this is what is written, "Havayah is near to all who call upon Him, to all who call upon Him in truth": this is the level of the nullification of will mentioned above, which is the calling that is in truth.

> This is the meaning of "Havayah is near to all who call upon Him in truth." Calling "in truth" is the nullification of will just described.

וזהו תתן אמת ליעקב[116] (ועוי"ל [ועוד יש לומר] בפי' גרשון שהוא ע"ד מ"ש וממגד גרש ירחים[117] ופרש"י [ופירש רש"י / ופירוש רש"י] שהארץ מגרשת ומוציאה מחדש לחדש.[118] הרי דצמיחת הפירות מהארץ נק' גרש לשון גרושין ע"ש שמגרשת אותם מהכח אל הפועל. ומההעלם לצאת אל הגילוי.

And this is [the meaning of] "You will give truth to Yaakov." (And one may further say on the meaning of Gershon that it is along the lines of what is written, "And with the bounty of the moons' yield (geresh yerachim)," and Rashi explains that the earth drives forth and brings out [produce] from month to month. Thus the growth of the fruits from the earth is called geresh, an expression of driving out (gerushin), because it drives them out from potential into actuality, and from concealment to come out into revelation.

> It is also "You will give truth to Yaakov." A second explanation of Gershon begins: Moshe's blessing speaks of geresh yerachim, which Rashi explains as the earth "driving out" its produce month by month, from potential into actual growth, from concealment into revelation.

וכן פי' הרד"ק [הרבי דוד קמחי] במכלול גרש ירחים והוא זמן שהפירות מציצים ופורחים בכח הירח כאלו הירח מגרש אותם לחוץ.

And so the Radak explains in the Michlol [on] geresh yerachim: it is the time when the fruits peep out and blossom by the power of the moon, as if the moon drives them outward.

> The Radak (Rabbi David Kimchi, the grammarian) explains geresh yerachim in his Michlol as the time when fruits sprout and blossom by the power of the moon, as if the moon drives them outward.

וכמ"כ [וכמו כן] הנה בכל נפש יש אהבה המסותרת ושתצא מההעלם אל הגילוי זהו ענין מי גילה לבני[119] רז זה[120] כו' מי היינו בחי' סוכ"ע כענין מי ברא אלה[121] כו'

And so too, in every soul there is a hidden love; and that it should come out from concealment into revelation, this is the matter of "Who (mi) revealed this secret to My children, etc.": "Who" is the level of the light that encompasses all worlds (sovev kol almin), like the matter of "Who created these, etc."

> So too every soul has a hidden love for G-d that must come out into the open. The Talmud's "Who revealed this secret to My children?" uses the word "Who" (mi), which, as in "Who created these," stands for the encompassing light.

וזהו ענין בני גרשון נושאי היריעות בחי' סוכ"ע ובכח זה מוציאין האהבה המסותרת מההעלם אל הגילוי והוא כענין וממגד גרש ירחים שמגרש ומוציא האהבה מסותרת מההעלם אל הגילוי וכמ"ש ע"פ טובה תוכחת מגולה[122] מאהבה מסותרת כו'

And this is the matter of the sons of Gershon, the bearers of the curtains, the level of the light that encompasses all worlds; and by this power they bring the hidden love out from concealment into revelation. And this is like the matter of "And with the bounty of the moons' yield (geresh yerachim)": that it drives out and brings the hidden love out from concealment into revelation; and as is written on [the verse] "Better is open rebuke than hidden love, etc."

> So the sons of Gershon, who carry the curtains, the encompassing light, have the power to bring the hidden love out into revelation, as the earth drives out its fruit. The Alter Rebbe refers to the explanation of "Better is open rebuke than hidden love."

ועד"ז פי' הפרדס) (שער כ"ט פ"ד) בענין שני גרישין שהם חו"ג [חסד וגבורה][123] כי התפארת מגרש אותם ממקומם ומניעם אל קו האמצעי ומטה אותם אל החסד.

And along these lines the Pardes explains) (Sha'ar 29, chapter 4) the matter of the two gerishin, which are Chesed and Gevurah: for Tiferes drives them from their place, moves them to the middle line, and inclines them toward Chesed.

> Along the same lines the Pardes (Rabbi Moshe Cordovero's Pardes Rimonim), in its gate on the cantillation marks, explains the "two gerishin," the double stroke of the cantillation, as Chesed and Gevurah: Tiferes, the middle line, drives them from their place, draws them to the center and inclines them toward Chesed.

וכמ"כ [וכמו כן] כאן י"ל [יש לומר] בענין גרשון ב' גרושין אלו שמגרש את הנה"ב [הנפש הבהמית] ודוחה הרע ועי"ז הטוב שבנה"ב [שבנפש הבהמית] יתגרש ממקומו ויהי' [ויהיה] מטה כלפי חסד ואהבה לבוא לבחי' בכל לבבך בשני יצריך[124, 125] וכן מגרש ומוציא העלם האהבה שבנה"א [שבנפש האלקית] לבוא לידי גילוי כו'

And so too here it can be said, regarding Gershon, [that it means] these two drivings-out: that he drives out the animal soul and pushes away the evil, and through this the good that is in the animal soul will be driven from its place and will be inclined toward Chesed and love, to come to the level of "with all your heart," with both your inclinations; and so too he drives out and brings forth the love concealed in the G-dly soul, to come into revelation, etc.

> So Gershon's "driving out" is twofold. He drives away the evil of the animal soul, and the good in the animal soul is driven from its place and inclined toward love, so that one loves G-d "with all your heart," with both inclinations; and he drives the G-dly soul's hidden love out into revelation.

ואפ"ל [ואפשר לומר] פי' גרש ירחים שהוא מענין ריח והריחו ביראת ה' כמ"ש בענין אריתי מורי[126] ובענין וישלח יהושע[127] כו' ואת יריחו. ומ"ש בד"ה ראה ריח בני[128] כו':[129]

And it may be said that the meaning of geresh yerachim is from the term rei'ach (scent), [as in] "And he shall scent (vaharicho) the fear of Havayah," as is written on the matter of "I have gathered (arisi) my myrrh," and on the matter of "And Yehoshua sent, etc., ... and Yericho"; and what is written in the discourse beginning "See, the scent of my son, etc."

> Finally, geresh yerachim may be linked to rei'ach, "scent," whose letters are those of yerach, "moon" or "month": as in "he shall scent the fear of Havayah," and as explained on "I have gathered (arisi) my myrrh," on Yericho, and on Yitzchak's "See, the scent of my son."

17 קיצור. ענין יריעות נוטה שמים כיריעה. לחסות כו' כי אמילם. בטל רצונך ומתחלה צ"ל עשה רצונך רצון התחתון.

Summary. The matter of the curtains: "Who stretches out the heavens like a curtain." "To take refuge, etc.," "I will cut them down." "Nullify your will"; and first there must be "Make [His will as] your will," the lower will.

> A summary of section 4: the curtains are the heavens "stretched out like a curtain"; "taking refuge ... I will cut them down"; and "Nullify your will," which must be preceded by "Make His will as your will," the lower will.

עומדים עצי שטים עומדים מררי גרשון ויגרשהו. גרש ירחים. מי גילה רז זה מי ברא אלה והריחו ריח בני:

"Standing": "acacia wood standing," Merari. Gershon: "And he drove him out." Geresh yerachim. "Who revealed this secret," "Who created these." "And he shall scent," "the scent of my son."

> "Standing" is Merari's "acacia wood standing." Gershon is "and he drove him out," geresh yerachim, "Who revealed this secret," "Who created these," and the scent of "he shall scent" and "the scent of my son."

18 ה והנה זהו הכל בחי' בני גרשון שנשאו את יריעות המשכן כו'. פי' שבחי' גרשון הוא שמגרש הרע ע"י בחי' ביטול רצון שמבטלו מפני רצון העליון ב"ה כו'

5. Now, all this is the level of the sons of Gershon, who carried the curtains of the Mishkan, etc. That is: the level of Gershon is that he drives out the evil through the level of nullification of will, nullifying it before the supernal will, blessed be He, etc.,

> Section 5 sums up Gershon: he drives out evil by nullifying his will before the supernal will, and that is why his family carried the curtains.

שע"ז הוא מגרש את הרע כו'. שממשיך ע"ז מבחי' סוכ"ע שהוא בחי' קדוש שיהי' [שיהיה] שרוי בתוך מעיו[130] כו' כנ"ל.

for through this he drives out the evil, etc.; for through this he draws down from the level of the light that encompasses all worlds (sovev kol almin), which is the level of "Holy," so that it should dwell within his innards, etc., as mentioned above.

> Through that nullification he draws down the encompassing light, the level of "Holy," so that holiness dwells within him, as the Talmud speaks of a person in whose innards a holy one dwells.

SECTION 5 · ¶19–21

Kehas: the point at the center

19 ולכך נשאו בני גרשון את יריעות המשכן שהם בחי' סובב ומקיף וכדכתיב נוטה שמים כיריעה[131] כו'.

And therefore the sons of Gershon carried the curtains of the Mishkan, which are the level of surrounding and encompassing, as it is written, "Who stretches out the heavens like a curtain, etc."

> This is why Gershon carried the curtains: they are the surrounding, encompassing light, like the heavens stretched over the world.

אבל עבודת בני קהת הוא לישא את השולחן והמנורה והארון וכפורת כו' כי עבודת הקדש עליהם[132] בכתף ישאו כו'.

But the service of the sons of Kehas was to carry the table, the menorah, the ark and the ark-cover (kapores), etc., "for the service of the holy [things] was upon them; they shall carry on the shoulder, etc."

> The sons of Kehas had a different task: they carried the sacred vessels themselves, the table, the menorah, the ark and its cover, on their shoulders.

ופי' של קהת הוא מלשון לו יקהת עמים[133] שהוא מלשון אסיפה וחיבור[134] כו'. שעבודת הקהתי הוא לישא בכתף עבודת הקדש כו'. שהם השולחן והמנורה והארון כו'.

And the meaning of Kehas is from the expression "and to him shall be the gathering (yikhas) of peoples," which is an expression of gathering and joining, etc. For the service of the Kehasite is to carry on the shoulder the service of the holy [things], etc., which are the table, the menorah, the ark, etc.

> The name Kehas is linked to yikhas, "gathering," in Yaakov's blessing to Yehudah, a term of gathering and joining. The Kehasites carried the holy vessels, the table, the menorah and the ark, on their shoulders.

ופי' שהכלים אלו של המשכן הם מבחי' נקודה האמצעי' שבתוך העיגול שהעיגול מקיף וסובב את הנקודה כו'

And the meaning: these vessels of the Mishkan are from the level of the middle point that is within the circle, for the circle encompasses and surrounds the point, etc.

> These vessels stand for the point at the center of a circle. The circle, the curtains, surrounds the point; the vessels are the point it surrounds.

(שעצם המכוון הוא הנקודה[135] וכענין ששמים הם בחי' יריעה ומקיף ואעפ"כ [ואף על פי כן] במחשבה ארץ קדמה כו' ועמ"ש ע"פ אל יתהלל חכם[136] כו' כי אם בזאת יתהלל[137, 138] כו' וצדקה בארץ.

(for the essence of the intent is the point; and like the matter that the heavens are the level of a curtain and an encompassing [light], and nevertheless, "in thought, the earth came first," etc. And see what is written on [the verse] "Let not the wise man glory, etc., but in this let him who glories glory, etc., ... and righteousness in the earth."

> The point at the center is the real purpose, as with heaven and earth: the heavens are a "curtain" spread over the earth, yet in G-d's thought the earth came first. In Yahel Or the Tzemach Tzedek concludes that Kehas, who carried the ark, is higher than Gershon, who carried the curtains, just as a teacher's introductions come first in the telling though the point came first in his mind. The Kehot editors note that they have not yet found the Alter Rebbe's maamar on "Let not the wise man glory" referred to here.

ועמ"ש מזה בד"ה החדש הזה לכם[139,140] בפי' א"ר יצחק לא היה צריך להתחיל את התורה אלא מהחודש הזה לכם[141] כו' ע"ש.

And see what is written on this in the discourse beginning "This month shall be for you," on the explanation of "Rabbi Yitzchak said: The Torah should have begun only from 'This month shall be for you,' etc."; see there.

The Alter Rebbe also refers to a maamar on "This month shall be for you," which explains Rashi's opening comment that the Torah could have begun with this first mitzvah. The Kehot editors suggest that the maamar meant may be the one in Or HaTorah on Shemos.

ועד"ז ענין עגולים ויושר[142] שרש היושר גבוה מהעגולים שהעגולים הם בחי' נפש והיושר הוא בחי' רוח[143] כו' והרי העגולים הם בחי' מקיפים על היושר בחי' נוטה שמים כיריעה.

And along these lines is the matter of the circles (iggulim) and the line (yosher): the root of the line is higher than the circles, for the circles are the level of nefesh and the line is the level of ruach, etc.; and yet the circles are the level of encompassing [lights] over the line, the level of "Who stretches out the heavens like a curtain."

In the Arizal's terms the same pattern is "circles and line" (iggulim and yosher). The circles are the level of nefesh and the line the level of ruach, and the root of the line is higher, even though the circles surround it like heavens spread over the earth. In Likkutei Torah, Shelach, the Alter Rebbe explains that in the circles the lights are included together and hidden, without division, while in the line they are revealed and divided.

אלא שמ"מ בחי' היושר הוא כענין הנקודה שעליה סובב כל העיגול כו' וע' ברי"ח [בראשית חכמה] שער הקדושה פ"ב [פרק ב'] בענין שבת הוא בחינת נקודה

Except that nevertheless the level of the line is like the matter of the point around which the whole circle revolves, etc. And see in Reishis Chochmah, Sha'ar HaKedushah, chapter 2, on the matter that Shabbos is the level of a point.

The line is like the point around which the whole circle turns. Reishis Chochmah, Rabbi Eliyahu de Vidas's classic of ethics and Kabbalah, calls Shabbos a "point."

ועמ"ש מענין נקודה בהיכליה בד"ה ראה אנכי[144, 145] כו' שם ג"כ מובן שהנקודה גבוה יותר מההיכל המקיף עליה. שהנקודה היא חכמה עילאה וההיכל המלבישו הוא בינה[146, 147] כמ"ש בזח"א [בזהר חלק א] (דט"ו ע"א ודי"ך ע"א)

And see what is written on the matter of "a point within its palace" in the discourse beginning "See, I [set before you], etc."; there too it is understood that the point is higher than the palace that encompasses it: for the point is supernal Chochmah (wisdom), and the palace that enclothes it is Binah (understanding), as is written in the Zohar, Part I) (folio 15a and folio 20a),

> The maamar on "See, I set before you" discusses the Zohar's "point within its palace," and there it is clear that the point is higher than the palace around it: the point is supernal Chochmah, and the palace that clothes it is Binah, as the Zohar says. There, in Likkutei Torah, Re'eh, the will is the root of the "point within its palace," and the Skull (Gulgalta) that surrounds the brain is Binah, the palace of the Chochmah hidden within it.

ובמק"מ [ובמקדש מלך] (שם ושם) שבחי' העיגול הם היריעות המאהילי' [המאהילים] על המשכן כדכתיב נוטה שמים כיריעה כנ"ל.

and in the Mikdash Melech (there and there): that the level of the circle is the curtains that spread as a tent over the Mishkan, as it is written, "Who stretches out the heavens like a curtain," as mentioned above.

> The Mikdash Melech, Rabbi Shalom Buzaglo's commentary on the Zohar, is cited on both passages. The circle is the curtains that cover the Mishkan like a tent, as the heavens are spread like a curtain.

וזה היה עבודת בני גרשון כנ"ל אבל עבודת בני קהת הוא לישא כלי המשכן הנ"ל

And this was the service of the sons of Gershon, as mentioned above. But the service of the sons of Kehas is to carry the vessels of the Mishkan mentioned above,

> That was the service of Gershon; the sons of Kehas carried the vessels inside the Mishkan.

שהם מבחי' הנקודה האמצעי' שהעיגול סובב אותה כנ"ל. כי הארון שהי' [שהיה] בק"ק [בקדש הקדשים] הוא בחי' תורה שבו היו הלוחות מונחים כו'.

which are from the level of the middle point around which the circle revolves, as mentioned above. For the ark, which was in the Holy of Holies, is the level of Torah, for in it the Tablets were placed, etc.

> Those vessels are the central point, above all the ark in the Holy of Holies, which held the Tablets: the ark stands for the Torah.

20 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] משחרב בהמ"ק [בית המקדש] אין להקב"ה בעולמו אלא ד'[148] אמות של הלכה בלבד כו'. ובחי' תורה היא מבחינת הנקודה התיכונית שהעיגול סובב עליה

And as our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah alone, etc." And the level of Torah is from the level of the central point around which the circle revolves,

> After the Temple was destroyed, the Talmud says, G-d has in His world only "the four cubits of halachah." The Torah belongs to the central point around which the circle revolves.

כי אורייתא מחכמה הוא דנפקת[150, 149] ובחכמה שורה אור א"ס ממש בבחי' גילוי כמ"ש הוי' בחכמה

for "the Torah comes forth from Chochmah," and in Chochmah the Infinite Light (Or Ein Sof) itself dwells in a manner of revelation, as it is written, "Havayah in Chochmah,"

> The Torah comes from Chochmah, and in Chochmah the Infinite Light itself dwells openly, as the verse says, "Havayah in Chochmah." The Zohar says that the Torah comes forth from Chochmah (Part II, 121a and 85a), and that it is found in supernal Chochmah, with its roots planted there (Part III, 81a).

דהיינו בבחי' אור פנימי משא"כ בחי' העיגול הוא אור מקיף והעלם עדיין ותכלית המכוון הוא האור פנימי והגילוי, ועמ"ש מזה בפ' ואתחנן בד"ה ואהבת את[152, 151] וכן המצות מעשיות נמשכים ג"כ מהנקודה התיכונית.[153]

that is, in the level of inner light (or pnimi); whereas the level of the circle is encompassing light (or makif), and still concealment; and the ultimate intent is the inner light and the revelation. And see what is written on this in Parshas Va'eschanan, in the discourse beginning "And you shall love." And so too the practical mitzvos are also drawn from the central point.

> That revelation is inner light, while the circle remains encompassing light, still hidden; and the goal is the inner light, the revelation. In Likkutei Torah, Va'eschanan, the Alter Rebbe explains that through Torah study G-d is revealed to us as inner light, because supernal Chochmah is enclothed in the Torah. The practical mitzvos too come from the central point.

21 והנה הגם שהתורה ומצות הם נמשכים מהנקודה התיכונית כנ"ל. אעפ"כ [אף על פי כן] שרשם הוא נעלה אף מהעיגול הסובב הנקודה כנז' [כנזכר] בס"י [בספר יצירה] נעוץ תחלתן[154] בסופן וסופן בתחלתן[155] כו'.

Now, although the Torah and mitzvos are drawn from the central point, as mentioned above, nevertheless their root is loftier even than the circle that surrounds the point, as mentioned in Sefer Yetzirah: "Their beginning is wedged in their end, and their end in their beginning, etc."

> Yet the root of Torah and mitzvos is higher even than the circle. Sefer Yetzirah, the ancient book of Kabbalah, says of the Sefiros that "their beginning is wedged in their end, and their end in their beginning."

ופי' שתחלתן נעוץ בסופן דייקא כו'. ולכן התורה ומצות שנשפלו למטה שנתלבשו בענינים גשמיים כו' שרשם הוא נעלה מאד אף מהעיגול הסובב הנקודה כו'.

And the meaning: their beginning is wedged specifically in their end, etc. And therefore the Torah and mitzvos, which were lowered down below, being enclothed in physical matters, etc., their root is very lofty, even above the circle that surrounds the point, etc.

> The lowest end is bound to the highest beginning. So the Torah and mitzvos, which came down into physical things, have their root very high, above even the encompassing circle.

כי נעוץ סופן דייקא בתחלתן כו'. ופי' כי תומ"צ [תורה ומצות] שרשם מהנקודה התיכונית כו'

For their end is wedged specifically in their beginning, etc. And the meaning: for the Torah and mitzvos have their root from the central point, etc.,

> Their end is wedged in their beginning: the Torah and mitzvos come from the central point.

ושורש הנקודה כו' הוא נעלה מהעיגול כו' כי העיקר הוא הנקודה והעיגול הוא רק להיות סובב ומקיף להנקודה.

and the root of the point, etc., is loftier than the circle, etc.; for the essential thing is the point, and the circle exists only to surround and encompass the point.

> And the root of that point is higher than the circle, because the point is the essential thing and the circle exists only to surround it.

וכדכתיב כי גאה גאה[156] כו' כנז' [כנזכר] במ"א (שקמיה כל המקיפים כלא נחשבים בשוה כמו הפנימית כו' ע"ש).

As it is written, "For He is exalted, exalted, etc.," as mentioned elsewhere (that before Him all the encompassing [lights] are considered as nothing, equally like the inner [light], etc.; see there).

> "For He is exalted, exalted" means that before G-d all the encompassing lights count as nothing, equally with the inner light. So the circle has no real advantage over the point.

וזהו שמברכים קודם עשיית כל מצוה כו'. אשר קדשנו במצותיו כו'

And this is why we bless before performing every mitzvah, etc., "Who has sanctified us with His commandments, etc."

> This explains the blessing said before every mitzvah, "Who has sanctified us with His commandments."

ופי' שע"י עסק התורה שמחכמה נפקת וע"י המצות מעשיות שהם נעלים מתורה כמארז"ל [כמאמר רבותינו זכרונם לברכה] גדול התלמוד שמביא[157] לידי מעשה כו' יכול להמשיך בחי' קדש שיהיה שרוי בתוך מעיו כו'

And the meaning: through occupying oneself with the Torah, which "comes forth from Chochmah," and through the practical mitzvos, which are loftier than Torah, as our Sages, of blessed memory, said, "Great is study, for it leads to action, etc.," one can draw down the level of holiness (kodesh), so that it should dwell within one's innards, etc.;

> Through Torah study, which comes from Chochmah, and through the practical mitzvos, a person draws holiness to dwell within him. The practical mitzvos are even higher than study, for the Sages said that study is great because it leads to action.

דהיינו בבחינת אור פנימי שרמ"ח מ"ע [מצות עשה] הם נמשכים מרצונו ית' ונשפלו למטה שנתלבשו בדברים גשמיים. כמו ציצית ותפילין כו'. אך סוף מעשה דייקא הוא נעוץ בתחלה.

that is, in the level of inner light: for the 248 positive commandments are drawn from His will, may He be blessed, and were lowered down below, being enclothed in physical things, such as tzitzis and tefillin, etc. But "the end of the deed" specifically is wedged in the beginning.

> That holiness comes as inner light: the 248 positive commandments come from G-d's will and are clothed in physical things such as tzitzis and tefillin. Precisely because they are "the end of the deed," last in deed and first in thought, as the Lecha Dodi hymn says, they are wedged in the highest beginning.

SECTION 6 · ¶22–24

Shabbos: changing one's taste

22 וזהו אשר קדשנו כו' שע"י עסק התורה וקיום המצות מעשיות יכול להמשיך מבחי' קדש שיהיה שרוי בתוך מעיו כנ"ל.

And this is [the meaning of] "Who has sanctified us, etc.": that through occupying oneself with the Torah and fulfilling the practical mitzvos, one can draw down from the level of holiness (kodesh), so that it should dwell within one's innards, as mentioned above.

> This is the meaning of the blessing "Who has sanctified us": through Torah study and the practical mitzvos a person draws holiness (kodesh) to dwell within him.

וזהו מ"ש לדוד בשנותו את טעמו[158] לפני אבימלך פי' מל"ך הוא בחי' מדת מלכותו ית' שמחיה את כל עולמים. כדכתיב מלכותך מלכות כל עולמים[159, 160] כו'.

And this is what is written, "Of David, when he changed his taste (ta'amo) before Avimelech." The meaning: Melech (king) is the level of the attribute of His sovereignty (Malchus), may He be blessed, which gives life to all the worlds, as it is written, "Your kingship is a kingship over all worlds, etc."

> Psalm 34 is headed "Of David, when he changed his taste (ta'amo) before Avimelech." The Alter Rebbe reads the name as a teaching: Melech, "king," is G-d's Malchus, His sovereignty, which gives life to all worlds, as "Your kingship is a kingship over all worlds."

ואבי מלך הוא בחי' סוכ"ע[161] (שהוא בחי' רצונו ית' כנ"ל) בשנותו את טעמו כו'. פי' שזהו ההפרש בין ו' ימי המעשה לשבת.

And Avi Melech ("father of the king") is the level of the light that encompasses all worlds (sovev kol almin) (which is the level of His will, may He be blessed, as mentioned above). "When he changed his taste, etc.": the meaning is that this is the difference between the six workdays and Shabbos.

> Avi Melech, "father of the king," is the source of Malchus: the light that encompasses all worlds, G-d's will. "Changing one's taste" before it is the difference between the six workdays and Shabbos.

שבוי"ו ימי המעשה העבודה הוא רק לאכפיא את רצונו בלבד. ובשבת הוא בחי' ביטול רצון לגמרי שאין לו רצון אחר כלל.

For in the six workdays the service is only to subdue (le'achfaya) one's will alone, while on Shabbos it is the level of complete nullification of will, so that one has no other will at all.

> On weekdays the service is only to subdue one's will; on Shabbos it is to nullify it completely, so that no other will remains.

וזהו בשנותו את טעמו שהוא בחי' ביטול רצון לגמרי שמהפך את הרצון שהיה לו כו' שיהיה רק להי' לבדו.

And this is [the meaning of] "when he changed his taste": it is the level of complete nullification of will, that he overturns the will he had, etc., so that it should be for G-d alone.

> "Changing his taste" is that complete nullification: a person turns over the will he had, so that it is for G-d alone.

וזהו בחי' שבת שמגיעים לבחי' התהפכות הרצון לגמרי. (שהוא בחי' ביטול רצון) וזהו בשנותו את טעמו ששינה טעמו ממש.

And this is the level of Shabbos, when one reaches the level of complete transformation of the will (which is the level of nullification of will). And this is "when he changed his taste": that he actually changed his taste.

> On Shabbos one reaches a complete transformation of the will. That is why the text stresses "changed his taste": the taste itself, what a person enjoys, is changed.

משא"כ בימות החול שהוא רק בחי' אתכפייא כו' ולא בחי' אתהפכא (והנה הכוונה כאן דבחי' בשנותו את טעמו זהו בחי' קהת ע"י כי בחכמה אתבררו

Whereas on the weekdays it is only the level of subduing (iskafya), etc., and not the level of transformation (is'hapcha). (Now, the intent here is that the level of "when he changed his taste" is the level of Kehas, through [the principle that] "through Chochmah they are refined."

> On weekdays there is only subduing (iskafya), not transformation (is'hapcha). A parenthesis notes that "changing his taste" belongs here to Kehas, since "through Chochmah they are refined": in the first maamar of Nasso the Alter Rebbe explains that the whole Torah serves to refine the sparks, and that this was the burden of the sons of Kehas.

אכן במדרש רבה) (פ' במדבר פ"ג [פרק ג'] דרט"ו ע"ב) פי' גרשון שהוא חזק כשן כו' והיינו ענין בשנותו את טעמו ויגרשהו כו'

However, in Midrash Rabbah) (Parshas Bamidbar, chapter 3, folio 215b) Gershon is explained as "strong like a tooth (shen)," etc. And this is the matter of "when he changed (beshanoso) his taste ... and he drove him out (vayegarshehu), etc.,"

> The Midrash Rabbah, however, connects it with Gershon, whom it explains as "strong like a tooth (shen)." That links beshanoso, "when he changed," to shen, and vayegarshehu, "he drove him out," to Gershon.

שבחי' בשנותו הוא ג"כ מענין שן וכמ"ש ע"פ ולבן שנים מחלב[162] שהוא בירור המדות כו' וזהו ויגרשהו לגרש הרע כו' ובחי' קהת פי' שם מענין אם קהה הברזל והיינו כמש"ש [כמה שכתוב שם] והוא לא פנים קלקל[163]

for the level of "when he changed (beshanoso)" is also from the term shen (tooth), as is written on [the verse] "and white of teeth from milk," which is the refinement of the emotive attributes (middos), etc. And this is "and he drove him out": to drive out the evil, etc. And the level of Kehas is explained there from the term "If the iron is blunt (kehah)," and that is as is written there, "and He does not [show] a face, [for they] have spoiled."

> Beshanoso shares the letters of shen, "tooth," as in "white of teeth from milk," which is explained as the refinement of the emotions; "he drove him out" is driving out the evil. The same Midrash explains Kehas from kehah, "blunt," in "If the iron is blunt," and the verse continues, "and He does not [show] a face, [for they] have spoiled."

ובלוים כתיב ועבד הלוי הוא[164] שממשיך בחי' הוא דא עתיקא[165] מההעלם אל הגילוי להיות יאר ה' פניו כו'

And regarding the Levites it is written, "And the Levite, he (hu) shall perform the service": for he draws the level of "He (hu): this is Atika (the Ancient One)" from concealment into revelation, so that it should be: "May Havayah make His face shine, etc."

> Of the Levites it says "And the Levite, he (hu) shall serve," and the Zohar reads hu as Atika, the hidden "Ancient One," the innermost level of Keser, whom the Levites draw from concealment into revelation, so that "Havayah makes His face shine." In Likkutei Torah, Korach, the Alter Rebbe explains that all the Levites' service was to draw from hu, the hidden world, into the revealed one, bringing love and awe out through contemplation and song.

והיינו ע"י שנשאו הארון פנים בפנים[166] וכמ"ש מזה בד"ה ואהיה אצלו אמון[167]

And that is through their carrying the ark face to face, as is written on this in the discourse beginning "And I was beside Him, a nursling (amon)."

> This is done through carrying the ark "face to face," as the maamar on "And I was beside Him, a nursling" explains: there "face to face" is the joining of G-d's supernal delight with a person's own delight in the mitzvos.

ולכן ע"י"ז הם מתקנים בחי' והוא לא פנים דפי' ברבות בקהלת כשהקב"ה אינו מסביר פנים לדור מחמת קלקול מעשים רעים שיש בדור כו' (ע"ש על פסוק זה בדף קי"א ע"ב).

And therefore, through this they rectify the level of "and He does not [show] a face," which is explained in [Midrash] Rabbah on Koheles [as meaning]: when the Holy One, blessed be He, does not show a welcoming face to the generation, because of the corruption of the evil deeds that are in the generation, etc. (see there, on this verse, on folio 111b).

> Through it the sons of Kehas repair the state of "He does not show a face," which the Midrash Rabbah on Koheles explains as the time when G-d does not show the generation a welcoming face because of its corrupt deeds.

והעצה לזה וחיילים יגבר[168] בחי' תשובה שהוא ענין בחילא יתיר, והנה תשובה היא החזרת פנים בפנים והיינו ענין בני קהת נושאי הארון פא"פ [פנים אל פנים] כו'

And the counsel for this is "he must exert more strength (vachayalim yegaber)," the level of teshuvah (return), which is the matter of "with greater strength (bechayla yatir)." Now, teshuvah is the restoring of [the] face, face to face; and this is the matter of the sons of Kehas, the bearers of the ark face to face, etc.

> The remedy is "he must exert more strength": teshuvah, which is called serving "with greater strength" (bechayla yatir). Teshuvah turns the face back, face to face, and that is the meaning of the sons of Kehas carrying the ark face to face.

ועמ"ש בענין מחיצה של ברזל בד"ה ועשית ציץ[169] וענין שבירת המחיצה ע"י הרהורי תשובה ומשם יובן הענין הנ"ל.[170, 171, 172]

And see what is written on the matter of the iron partition in the discourse beginning "And you shall make a forehead-plate (tzitz)," and the matter of breaking the partition through thoughts of teshuvah; and from there the matter mentioned above will be understood.

> The maamar on "And you shall make a forehead-plate" explains the "iron partition" and how thoughts of teshuvah break through it (the term recalls the Talmud's saying that not even an iron partition can separate Israel from their Father in heaven); from there this subject will be understood.

23 ובזה יובן מארז"ל [מאמר רבותינו זכרונם לברכה] עשה רצונו כרצונך[173, 174] כו' בטל רצונך מפני רצונו כו' פי' בו' ימי המעשה הוא רק בחי' עשה רצונו כרצונך כו'

And with this will be understood the saying of our Sages, of blessed memory, "Make His will as your will, etc.; nullify your will before His will, etc." The meaning: in the six workdays there is only the level of "Make His will as your will, etc.,"

> This explains the two clauses of the Mishnah: on the six workdays one reaches only "Make His will as your will."

שהוא רק בחי' אתכפיא כו' ובשבת הוא בחי' בטל רצונך כו' שהוא בחי' אתהפכא כו'

which is only the level of subduing (iskafya), etc.; and on Shabbos there is the level of "Nullify your will, etc.," which is the level of transformation (is'hapcha), etc.,

> That is subduing (iskafya). On Shabbos one reaches "Nullify your will," which is transformation (is'hapcha).

כנ"ל שזהו שאומרים לדוד בשנותו את טעמו כו' בשבת וכדכתיב טעמו וראו כי טוב ה' כו' בה' תתהלל נפשי[175, 176] כו'.

as mentioned above; for this is why we say "Of David, when he changed his taste, etc." on Shabbos; and as it is written, "Taste (ta'amu) and see that Havayah is good, etc.," [and] "In Havayah my soul shall glory, etc."

> This is why Psalm 34, "Of David, when he changed his taste (ta'amo)," is said on Shabbos, with its verses "Taste (ta'amu) and see that Havayah is good," spelled with the same letters, and "In Havayah my soul shall glory."

24 וזהו מ"ש ורעה אמונה[177, 178] כמארז"ל [כמאמר רבותינו זכרונם לברכה] ישראל מפרנסין[179] לאביהם שבשמים כו' וכ"ז [וכל זה] נמשך הכל לכנס"י [לכנסת ישראל] מאהרן כהנא רבא שהוא בחי' אהבה רבה כו' שהוא המשפיע בחי' אהבה בכנ"י [בכנסת ישראל] והוא האהבה המסותרת שבכאו"א [שבכל אחד ואחד] מישראל.

And this is what is written, "and feed faith (re'eh emunah)": as our Sages, of blessed memory, said, "Israel sustain their Father in heaven, etc." And all this is drawn entirely to the Community of Israel (Knesses Yisrael) from Aharon, the great priest (Kahana Rabba), who is the level of great love (ahavah rabbah), etc., for he is the one who imparts the level of love into the Community of Israel; and this is the hidden love that is in each and every one of Israel.

> "And feed faith" is read with the Zohar's teaching that Israel "sustain their Father in heaven." All this comes to the Community of Israel from Aharon, the great priest, who stands for "great love" (ahavah rabbah) and imparts love to Israel; it is the hidden love that is in every Jew.

SECTION 7 • ¶25

Lifting of the head and the forty-two journeys

25 וז"ש [וזהו שכתוב] נשא את ראש בני גרשון גם הם[180] שבבני קהת ובני גרשון נאמר נשיאת ראש ולא בבני מררי כמ"ש במדרש

And this is [the meaning of] what is written, "Lift up the head of the sons of Gershon, they too": for of the sons of Kehas and the sons of Gershon "lifting of the head" is said, but not of the sons of Merari, as is written in the Midrash.

> This explains the words "they too" in the verse about Gershon: "lifting of the head" is said of the sons of Kehas and of the sons of Gershon, but not of the sons of Merari, as the Midrash notes.

כי הנה כתיב ונתתי לך מהלכים בין העומדים[181] פי' מהלכים ב' בחי' הילוך. הא' ע"י רעו"ד [רעותא דליבא] מלמטה למעלה וזהו ענין בני גרשון.

For behold, it is written, "And I will give you walkers among those who stand." The meaning: "walkers" [means] two kinds of walking. The first is through the desire of the heart (re'usa deliba), from below to above; and this is the matter of the sons of Gershon.

> The reason: "walkers among those who stand" implies two kinds of walking. The first goes from below upward, through the desire of the heart (re'usa deliba), and it belongs to the sons of Gershon.

הב' ע"י תורה ומצות מלמעלה למטה וכמ"ש בת"א [בתורה אור] פ' וישב בד"ה ונתתי לך מהלכים כו'

The second is through Torah and mitzvos, from above to below; and as is written in Torah Ohr, Parshas Vayeishev, in the discourse beginning "And I will give you walkers, etc."

> The second goes from above downward, through Torah and mitzvos, as the Torah Ohr maamar on this verse explains.

והילוך זה הב' זהו ע"י בני קהת ע"כ נאמר בשניהם נשיאת ראש

And this second walking is through the sons of Kehas. Therefore "lifting of the head" is said of both of them.

> This second walking belongs to the sons of Kehas. Both families "walk," so "lifting of the head" is said of both.

אשר נשיאת ראש זהו ענין רוממות קרן בחי' מהלכים ובחי' מהלכים צ"ל בין העומדים בחי' עצי שטים עומדים דבני מררי ע"כ לא נאמר בהם נשיאת ראש כו'

For "lifting of the head" is the matter of the raising of the horn (romemus keren), the level of "walkers." And the level of "walkers" must be "among those who stand," the level of "acacia wood standing," of the sons of Merari; therefore "lifting of the head" is not said of them, etc.

> "Lifting of the head" means being raised up, "the raising of the horn," the "walking" that rises. But walkers need those who stand: Merari's standing boards are the fixed base, and so "lifting of the head" is not said of them.

וזהו בחי' מ"ב מסעות שנסעו הלוים עם המשכן במדבר כו' שהוא הכל בחי' עליות כו'

And this is the level of the forty-two journeys that the Levites journeyed with the Mishkan in the wilderness, etc., which are all the level of ascents, etc.

> The forty-two journeys that the Levites made with the Mishkan in the wilderness were all ascents.

(שכל נסיעה הוא בחי' עליי' [עלייה]) שהם מ"ב עליות כו' שהוא שם מ"ב שבאנא בכח כו'.

(for every journey is the level of an ascent): they are forty-two ascents, etc., which is the Name of forty-two [letters] that is in "Ana BeKoach," etc.

> Every journey is an ascent, so the forty-two journeys are forty-two ascents, corresponding to the Name of forty-two letters, the initials of the forty-two words of the prayer Ana BeKoach.

ופי' שבמקום שחנו הקימו את המשכן. וכשנסעו הורידו אותו והעלו אותו לבחי' נעלה. וזה היה המ"ב עליות של מ"ב מסעות כו'

And the meaning: in the place where they encamped they set up the Mishkan, and when they journeyed they took it down and raised it up to a loftier level. And these were the forty-two ascents of the forty-two journeys, etc.

> At each stop they set the Mishkan up; when they moved on they took it down and raised it to a higher level. Those were the forty-two ascents.

וכל המ"ב מסעות היה הכל במדבר כנ"ל שאף עולמות העליונים נק' בחי' מדבר שהוא בחי' שממה בחי' דומם ממש נגד הקב"ה כו' כנ"ל.

And all the forty-two journeys were entirely in the wilderness, as mentioned above, for even the higher worlds are called the level of a wilderness, which is the level of desolation, the level of the utterly inanimate, compared to the Holy One, blessed be He, etc., as mentioned above.

> All the journeys were in the wilderness, because even the higher worlds are a "wilderness" before G-d: desolate and inanimate, nothing in comparison with Him.

וזה היה מ"ב מסעות של המשכן שנשאו אותו הלוים במדבר כו'. שהם מ"ב עליות הכל בבחי' מדבר כנ"ל. שאף העולמות העליונים נק' לגביה בחי' מדבר וד"ל [ודי למבין].

And these were the forty-two journeys of the Mishkan, which the Levites carried in the wilderness, etc.: they are forty-two ascents, all in the level of a wilderness, as mentioned above, for even the higher worlds are called, in relation to Him, the level of a wilderness; and this suffices for one who understands.

> So all forty-two ascents take place within the "wilderness," since even the highest worlds are a wilderness in relation to G-d.

(פי' שבחי' ו' ימי המעשה הוא בחינת הנסיעה של המשכן שהורידו אותו כו' שעולים בעילוי אחר עילוי כו' ושבת הוא בחינת החני' [החניה] שהקימו כו' שעלו במדרגה א' נעלה וחנו שם ופרשו שם היריעות דמשכן ועד"ז היה כל המ"ב מסעות).

(That is: the level of the six workdays is the level of the journeying of the Mishkan, when they took it down, etc., for they ascend from elevation to elevation, etc.; and Shabbos is the level of the encampment, when they set it up, etc., for they ascended to one lofty level and encamped there, and spread out there the curtains of the Mishkan; and in this way were all the forty-two journeys.)

> The six workdays are the journeying, when the Mishkan is taken down and carried ever higher; Shabbos is the encampment, when it is set up on a higher level and its curtains are spread. All forty-two journeys followed this pattern.

והנה כ"ז [כל זה] הוא ביד איתמר בן אהרן[182] הכהן וגו'. ופי' איתמר הוא בחי' צירופי אותיות התורה.

Now, all this is "in the hand of Isamar, the son of Aharon the priest, etc." And the meaning: Isamar is the level of the combinations of the letters of the Torah.

> All this was "in the hand of Isamar, son of Aharon the priest," who directed the Levites' work. Isamar stands for the combinations of the letters of the Torah.

שאיתמר הוא מלשון אִית מר שבגמרא שהוא לשון דבר הנלמד מאליו[183] כו' (בל"א עש איז גילערינט גיווארין. שהוא לשון איתמר שנלמד ממילא) והוא כמ"ש ואשים דברי בפיך[184] וגו' ודברי אשר שמתי בפיך[185, 186] וגו'.

For Isamar is from the expression isamar in the Gemara, which is an expression for a thing that is learned of itself, etc. (in Yiddish, "es iz gelernt gevoren," "it has been learned"; which is the sense of isamar, that it is learned as a matter of course). And this is as it is written, "And I have placed My words in your mouth, etc.," [and] "And My words that I have placed in your mouth, etc."

> In the Gemara isamar ("it was said") introduces a teaching; the Alter Rebbe reads it as a word that comes of itself, as in the Yiddish "es iz gelernt gevoren," "it has been learned." This is "I have placed My words in your mouth" and "My words that I have placed in your mouth."

שהוא דבר ה' המלובש בהלכה שמדבר בפיו כו' (וכנז' [וכנזכר] במ"א ע"ש).

For it is the word of G-d enclothed in halachah, which he speaks with his mouth, etc. (and as mentioned elsewhere; see there).

> It is the word of G-d enclothed in halachah, which speaks through the mouth of one who studies. In Likkutei Torah, Pekudei, the Alter Rebbe compares isamar to nidberu in "Then those who fear Havayah spoke": speech that comes of itself, because the person is so nullified that the word of G-d, the halachah, speaks in him.

וזהו בחי' איתמ"ר שהכל ביד איתמ"ר כנ"ל. ועיין מענין איתמר במא"א [במאורי אור] אות א' סעיף ק"מ:

And this is the level of Isamar, for all is "in the hand of Isamar," as mentioned above. And see on the matter of Isamar in Me'orei Or, letter alef, section 140.

> So all the Levites' service, the journeying and the encamping, is "in the hand of Isamar," the word of G-d that speaks of itself in the words of Torah. Me'orei Or is referred to for more on Isamar.

IN ONE'S AVODAH

First "make His will as your will": steady, ordered service grounded in understanding, "with all your soul," which rises and falls with one's contemplation in prayer and must be guarded from the separation of sin. Then "nullify your will before His will," both in turning from evil and in doing good, which drives out the evil and can change one's very nature. Study Torah and do the practical mitzvos, which draw holiness into a person; and on Shabbos aim beyond subduing one's will to transforming it, so that one's very "taste" is changed.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that the Mishkan and the Levites must exist in every generation, and what in a person corresponds to each?
2. How does the analogy of the soul's will, which can send a foot into fire, explain the difference between the light that fills all worlds and the light that encompasses all worlds?
3. Why must "Make His will as your will" come before "Nullify your will," and how does the order of setting up the Mishkan, Merari's boards first, illustrate this?
4. In what sense is the point higher than the circle that surrounds it, and how does this explain why the practical mitzvos, clothed in physical things, have the highest root?
5. What is the difference between subduing and transforming one's will, and why is the second linked to Shabbos?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

G-d tells Moshe to count the sons of Gershon, "they too," as He had the sons of Kehas; "lift up the head" is the Torah's term for a census. The maamar's opening verse, which it will read at the end as a raising up.

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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2 **ונשאו את יריעות המשכן ואת אהל מועד**

The sons of Gershon carry the curtains of the Mishkan and the Tent of Meeting, with its coverings and the entrance screen. The maamar will read the curtains as the encompassing light.

Numbers 4:25 במדבר ד':כ"ה

וְנָשְׂאוּ אֶת־יְרִיעֹת הַמִּשְׁכָּן וְאֶת־אֹהֶל מוֹעֵד מִכְסֵהוּ וּמִכְסֵה הַתַּחַשׁ אֲשֶׁר־עָלָיו מִלְמָעְלָה וְאֶת־מָסַךְ פֶּתַח אֹהֶל מוֹעֵד׃

they shall bear the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of sealskin that is above upon it, and the screen for the door of the tent of meeting;

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3 **התורה היא נצחית**

In chapter 17 the Alter Rebbe asks how the Torah can say that loving G-d in one's heart is "very near," since this seems against experience, and notes in brackets that "the Torah is eternal," so its words must hold for everyone.

Tanya, Likkutei Amarim 17:2 תניא, חלק ראשון; ליקוטי אמרים י"ז:ב'

דִּלְכְאוֹרָה, הוּא - "בִּלְבָבְךָ" - נֶגֶד הַחוּשׁ שֶׁלָּנוּ [וְהַתּוֹרָה הִיא נִצְחִית], שֶׁאֵין קָרוֹב מְאֹד הַדָּבָר לְהַפֵּךְ לִבּוֹ מִתַּאֲוֹוֹת עוֹלָם הַזֶּה לְאַהֲבַת ה' בֶּאֱמֶת, וּכְמוֹ שֶׁכָּתוּב בַּגְּמָרָא: "אָטוּ יְרָאָה מִילְּתָא זוּטַרְתִּי הִיא"? וְכָל שֶׁכֵּן אַהֲבָה. וְגַם אָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה דְּ"צַדִּיקִים - דַּוְקָא - לְבָם בְּרְשׁוּתָם".

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KEHOT'S NOTE

ראה תניא פי"ז קו"א ס"ה. לקו"ש ח"ה ע' 241 הערה 14. ח"ג ע' 39 הערה 3.

4 **ונתתי משכני בתוככם**

Among the blessings of Bechukosai G-d promises to set His Mishkan in Israel's midst. Cited to show that the Mishkan is found among the people themselves.

Leviticus 26:11 ויקרא כ"ו:י"א

וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם וְלֹא־תִגְעַל נַפְשִׁי אֶתְכֶם׃

And I will set My tabernacle among you, and My soul shall not abhor you.

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KEHOT'S NOTE

ויקרא כו, יא.

5 **ושכנתי בתוכם**

G-d tells Moshe: "Make Me a Sanctuary, and I will dwell within them." The plural "within them," rather than "within it," is read as G-d dwelling within each person.

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.

6 **בתוכו לא נאמר**

The Kehot note says that the source of this saying was already given earlier in Likkutei Torah, at p. 20b, where it first appears.

KEHOT'S NOTE

נסמן לעיל (כ, ב).

7 **את השמים ואת הארץ אני מלא**

G-d, through Jeremiah, rebukes the false prophets: no one can hide from Him, for "Do I not fill the heavens and the earth? says Havayah." Here G-d Himself fills everything; the maamar will identify this with the light that encompasses all worlds.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי' כג, כד.

8 **מלא כל הארץ כבודו**

In Isaiah's vision the seraphim call to one another, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." Only His "glory" fills the earth, which the maamar identifies with the light that fills all worlds.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע' ו, ג. ראה דרך מצותיך קמו, ב.

מב, ד.

16 **ולכבודי בראתיו**

G-d promises, through Isaiah, to gather His people: "everyone called by My Name, and for My glory I created him, I formed him, indeed I made him." Its three verbs are the three worlds of Beriah, Yetzirah and Asiyah.

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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KEHOT'S NOTE

ישעי' מג, ז.

17 **בד"ה ונקדשתי בתוך בנ"י**

That maamar opens with the three bands of angels who say "Holy" once, twice and three times.

KEHOT'S NOTE

לעיל פ' אמור לא, א.

18 **ונקדשתי בתוך בנ"י**

G-d commands Israel not to profane His holy Name, "and I shall be sanctified among the children of Israel." The opening verse of the Emor maamar the text refers to.

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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19 **חג"ת מקננין ביצירה**

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

KEHOT'S NOTE

ת"ז ת"ו.

20 **חג"ת מקננין ביצירה**

The Tikkunei Zohar teaches that the middle pillar, comprising six Sefiros, "nests" in Metatron, that is, in Yetzirah. That is why Yetzirah corresponds to the torso, the seat of the emotions.

Tikkunei Zohar 23a תקוני הזהר כ"ג א

21 **ועתה יגדל נא**

Moshe's prayer after the spies, "And now, I pray, let the strength of my L-rd be great." The opening words of the maamar cited for the two kinds of love.

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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9 **בד"ה אני לדודי**

That maamar on "I am my beloved's" raises the same contradiction between these two verses: "I fill the heavens and the earth" is the light that encompasses all worlds, present equally everywhere, while "the whole earth is full of His glory" is the light that fills all worlds and divides by level.

KEHOT'S NOTE

לקמן פ' ראה לג, א ואילך.

10 **ובד"ה למען תזכרו**

That discourse on the mitzvah of tzitzis opens with the Community of Israel as the bride and the Holy One, blessed be He, as the groom.

KEHOT'S NOTE

לקמן מד, ג.

11 **ובד"ה ויקח קרח**

That maamar asks why Korach also challenged Moshe over a tallis made entirely of blue.

KEHOT'S NOTE

לקמן נב, א.

12 **ובד"ה ההפרש בין יו"ט ונס דפסח**

There a revelation from the light that fills all worlds comes by gradation, one stage after another, while the miracle of Pesach was a revelation of the light that encompasses all worlds, which is not divided and shines to all at once; so the plague of the firstborn and the revelation of holiness to Israel happened together.

KEHOT'S NOTE

לעיל פ' צו טז, א.

13 **מבשרי אחזה אלוה**

Job, in his suffering, is sure that from his own flesh he will yet see G-d, with nothing between them. Chassidus reads the words as a method: from the soul's relation to the body one understands G-d's relation to the worlds (context: Steinsaltz Tanakh).

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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KEHOT'S NOTE

ע"פ איוב יט, כו.

14 **ועמ"ש מזה בתו"א . . בד"ה והבדילה הפרוכת**

That maamar on "And the curtain shall separate" opens with the Etz Chaim's teaching that there is a partition (parsa), and with the Talmud's thirteen curtains of the Second Temple, made for modesty.

KEHOT'S NOTE

יב ג ואילך. וראה באוה"ת נשא ע' רמג.

15 **פ' שלח סד"ה ואם האכל יאכל**

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

KEHOT'S NOTE

22 **בכל נפשך ובכל מאדך**

Moshe commands Israel: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." Here "with all your soul" is the measured love and "with all your might" the love beyond measure.

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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23 **מהלכים בין העומדים**

In Zechariah's vision the angel of G-d promises Yehoshua the High Priest that if he walks in G-d's ways he will be given "walkers among these who stand," a place among the angels. Chassidus contrasts the angels, who "stand" on fixed levels, with souls who "walk" and rise (context: Steinsaltz Tanakh).

Zechariah 3:7 זכריה ג׳:ז׳

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרַי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

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

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24 **אם בחקתי תלכו**

G-d's promise in Bechukosai: "If you walk in My statutes," the blessings will follow. The opening words of a maamar on the theme of "walking."

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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25 **עוונותיכם המבדילים**

The prophet tells Israel why their prayers seem unheard: "your iniquities have separated between you and your G-d." The maamar reads it as the partition that pushes a person out even during prayer.

Isaiah 59:2 ישעיהו נ״ט:ב׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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26 **עקוב הלב מכל ואנוש הוא**

Jeremiah says, "The heart is crooked above all, and it is sick; who can know it?" The separation can come from the heart's inner crookedness, not from a physical sin.

Jeremiah 17:9 ירמיהו י״ז:ט׳

עָקֹב הַלֵּב מִכֹּל וְאָנֻשׁ הוּא מִי יֵדָעֶנּוּ׃

The heart is deceitful above all things, And it is exceeding weak—who can know it?

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27 **צאינה וראינה**

"Go out and see, daughters of Zion, King Shlomo in the crown with which his mother crowned him on his wedding day." The opening words of a maamar on the Song of Songs where this is explained.

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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28 **רפאות תהי לשרך**

Shlomo tells his son that fearing Havayah and turning from evil "shall be healing to your navel and marrow to your bones." The maamar reads "navel" as the middle of the body, at the partition, and the healing as Torah study.

Proverbs 3:8 משלי ג׳:ח׳

רִפְאוּת תְּהִי לְשָׁרֶךָ וְשִׁקּוּי לְעַצְמוֹתֶיךָ׃

It shall be health to thy navel, And marrow to thy bones.

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29 The king says, "There are sixty queens and eighty concubines," and goes on, "one is my dove." The opening words of a maamar that discusses "from your middle downward."

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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30 **והיה מספר בני ישראל**

Hosea foretells that at the redemption "the number of the children of Israel shall be like the sand of the sea," beyond measure or count. The opening words of the explanation in Likkutei Torah, Bamidbar, that the text refers to.

Hosea 2:1 הושע ב׳:א׳

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

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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31 **קול מעל לרקיע**

In Ezekiel's vision of the chariot "there was a voice from above the firmament" over the creatures' heads. The Torah is that voice, coming from above the partition.

Ezekiel 1:25 יחזקאל א:כ״ה

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעָמְדָם תְּרַפֶּינָה כְנָפֵיהֶן׃

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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32 G-d tells Moshe to hang the curtain so that it separates the Holy from the Holy of Holies. The Torah Ohr maamar on this verse is cited for the idea of a partition.

Exodus 26:33 שמות כ״ו:ל״ג

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים׃

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

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PARAGRAPH 5

33 **בכל מאדך**

Moshe commands Israel to love Havayah "with all your heart, with all your soul and with all your might." "With all your might" is the love beyond measure, which here is identified with the soul's encompassing will.

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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34 **ויקהל משה**

Moshe assembles the whole congregation of Israel to tell them of Shabbos and the Mishkan. The opening words of the Torah Ohr maamar referred to.

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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35 **שאו את ראש כל עדת**

G-d commands Moshe: "Lift up the head of the whole congregation of the children of Israel ... by their skulls (legulgelosam)," that is, count them head by head. The census verse that opens the Bamidbar maamar cited here.

Numbers 1:2 במדבר א':ב'

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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36 **ואלה המשפטים**

G-d tells Moshe: "And these are the ordinances that you shall set before them." The opening words of another Torah Ohr maamar on the will.

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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37 **ועתה יגדל נא**

Moshe's prayer, "And now, I pray, let the strength of my L-rd be great." The opening words of a maamar referred to again.

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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38 **מי מנה עפר יעקב**

Bilam, brought to curse Israel, exclaims, "Who has counted the dust of Yaakov, or numbered the fourth (rova) of Israel?" The opening words of the Balak maamar on drawing the will into the soul.

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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39 **אם בחקתי תלכו**

"If you walk in My statutes." Read here as: the "walking" of the will beyond measure comes through the statutes, the mitzvos.

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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40 **ובחנות המשכן יקימו אותו הלוים**

G-d commands that when the Mishkan journeys the Levites take it down, and when it encamps the Levites set it up. The maamar reads "encamps" as the Mishkan's descent from its level, from which the Levites raise it.

Numbers 1:51 במדבר א:נ"א

וּבְנָסַע הַמִּשְׁכָּן יוֹרִידוּ אֹתוֹ הַלְוִיִּם וּבַחֲנֹת הַמִּשְׁכָּן יָקִימוּ אֹתוֹ הַלְוִיִּם וְהַזָּר הַקָּרֵב יוּמָת׃

And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the common man that draweth nigh shall be put to death.

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41 **יביאו לבוש מלכות**

Haman, asked how to honor the man the king wishes to honor, proposes: "Let them bring royal apparel that the king has worn." The opening words of the Torah Ohr maamar on the supernal will as the encompassing light.

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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PARAGRAPH 6

42 **כחשכה כאורה, גם חשך לא יחשיך ממך**

David says that there is no hiding from G-d: "Even darkness is not dark for You, and night shines like the day; darkness is as light." The maamar quotes the verse's last words first. Before G-d there is no difference between darkness and light, the mark of the encompassing light (context: Steinsaltz Tanakh).

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה 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, יב (גם חשך גו' כחשכה כאורה).

43 **והגדת לבנך ביום ההוא**

Moshe commands each father to tell his son on Pesach, "because of this Havayah did for me when I went out of Egypt." The opening words of the maamar referred to on the equality of all before G-d.

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.

44 "Do I not fill the heavens and the earth? says Havayah," G-d's answer to the false prophets who thought they could hide from Him. Read as Keser, the will that fills everything equally.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'׃

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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45 **שסובב ומקיף על כל עלמין בשוה**

Chapter 48 of Tanya explains that the Infinite Light, which the finite worlds cannot hold, "encompasses them from above" and is called "the light that encompasses all worlds," not in the sense of place but because it is not revealed in them. The Alter Rebbe refers to it for the will that encompasses all worlds equally.

Tanya, Likkutei Amarim 48:4–5 תניא, חלק ראשון; ליקוטי אמרים מ"ח:ד'-ה'

... לְהַחֲיוֹתָם, אֶלָּא מַקִּיף עֲלֵיהֶם מִלְמַעְלָה, וְנִקְרָא - "סוֹבֵב כָּל עָלְמִין". וְאֵין הַפֵּירוּשׁ סוֹבֵב וּמַקִּיף מִלְמַעְלָה בִּבְחִינַת מָקוֹם חַס וְשָׁלוֹם, כִּי לֹא שַׁיָּיךְ כְּלָל בְּחִינַת מָקוֹם בְּרוּחָנִיּוּת. אֶלָּא רוֹצֶה לוֹמַר, סוֹבֵב וּמַקִּיף מִלְמַעְלָה לְעִנְיַן בְּחִינַת גִּילּוּי הַשְׁפָּעָה, כִּי הַהַשְׁפָּעָה שֶׁהוּא בְּבְחִינַת גִּילּוּי בָּעוֹלָמוֹת - נִקְרֵאת בְּשֵׁם "הַלְבָּשָׁה", שֶׁמִּתְלַבֶּשֶׁת בָּעוֹלָמוֹת, כִּי הֵם מַלְבִּישִׁים וּמַשִּׂיגִים הַהַשְׁפָּעָה שֶׁמְּקַבְּלִים, מַה שֶּׁאֵין כֵּן הַהַשְׁפָּעָה שֶׁאֵינָהּ בְּבְחִינַת גִּילּוּי אֶלָּא בְּהֶסְתֵּר וְהֶעְלֵם, ...

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46 **מלא כל הארץ כבודו**

The seraphim call "Holy, holy, holy ... the whole earth is full of His glory." "His glory" is the filling light; the threefold "Holy" is the encompassing light of the three worlds.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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47 **וזהו ג"פ קדוש כו' פי' שהוא בחי' הא"מ של ג' עזלמות בי"ע**

Or HaTorah quotes this line, that the threefold "Holy" is the encompassing light of the three worlds, and adds: "and so it was explained in the maamar 'It is a Shabbos of rest for you,' chapter 2."

KEHOT'S NOTE

מובא באוה"ת נ"ך-א ע' קסט ושם מוסיף: "וכן נת' בד"ה שבת שבתון הוא לכם פ"ב".

48 **ובביאור ע"פ והי' מספר בנ"י**

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

KEHOT'S NOTE

דרמ"צ פח, א בשם הזהר ובסה"מ תש"ט ע' 113 בהערה אולי הכוונה לזח"ג קכט, א מצחא דאיקרי רצון.

55 **וסד"ה וידבר כו' שאו**

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

KEHOT'S NOTE

לעיל פ' במדבר א, ד.

56 **אם בחקתי תלכו**

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

KEHOT'S NOTE

בחקתי כו, ג.

57 **ובחנות המשכן יקימו**

The words here quote Numbers 1:51; the passage is shown below.

במדבר א:נ"א Numbers 1:51

וּבְנָסַע הַמִּשְׁכָּן יוֹרִידוּ אֹתוֹ הַלְוִיִּם וּבַחֲנֹת הַמִּשְׁכָּן יָקִימוּ אֹתוֹ הַלְוִיִּם וְהַזָּר הַקָּרֵב יוּמָת׃

And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the common man that draweth nigh shall be put to death.

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KEHOT'S NOTE

במדבר א, נא.

PARAGRAPH 8

58 **ושכנתי בתוכם**

"Make Me a Sanctuary, and I will dwell within them." The Mishkan is the place of G-d's dwelling within Israel.

שמות כ"ה:ח' Exodus 25:8

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

And let them make Me a sanctuary, that I may dwell among them.

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59 **ונועדתי לך שמה**

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

KEHOT'S NOTE

שמות (כה, כב) תי' "שמה" לי' ושם אי' "שם". שם (כט, מג) "ונועדתי שמה" ותי' "לך" לי'. [כ].

60 **ונועדתי לך שמה**

G-d tells Moshe: "And I will meet with you there, and speak with you from above the ark-cover." The maamar's wording, ve-no'adti lecha shamah, joins this verse with 29:43, ve-no'adti shamah; the verb of meeting is read as attachment and union.

שמות כ"ה:כ"ב Exodus 25:22

וְנוֹעַדְתִּי לְךָ שָׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִים אֲשֶׁר עַל־אֲרֹן הָעֵדֻת אֵת כָּל־אֲשֶׁר אֲצַוֶּה אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל׃

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim

לעיל פ' במדבר ח, א.

49 **בד"ה הרם את מטך**

The note locates the maamar "Raise your staff," which the text cites for the two levels of hishtalshelus and what is above it, in Or HaTorah on Parshas Beshalach.

KEHOT'S NOTE

אוה"ת פ' בשלח ע' תטז ואילך.

50 **הרם את מטך**

G-d tells Moshe at the sea: "And you, raise your staff and stretch out your hand over the sea." The opening words of the maamar on hishtalshelus and what is above it.

שמות י"ד:ט"ז Exodus 14:16

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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51 **ע"פ מי מנה**

There "the fourth (rova) of Israel" is read as "four," including all four levels: thought, speech, action and will.

KEHOT'S NOTE

לקמן פ' בלק סז, ד.

52 **מי מנה**

Bilam's words, "Who has counted the dust of Yaakov, or numbered the fourth (rova) of Israel?" The opening words of the Balak maamar on the will above thought, speech and action.

במדבר כ"ג:י' Numbers 23:10

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 **בכל מאדך**

The words here quote Deuteronomy 6:5; the passage is shown below.

דברים ו':ה' Deuteronomy 6:5

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.

54 **דאית רצון ואית רצון**

Kehot's note points to where this is explained further: Derech Mitzvosecha.

KEHOT'S NOTE

which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

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61 **והאדם ידע**

"And the man knew Chavah his wife, and she conceived." Knowing as intimate union, the model for the Mishkan's "meeting."

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.

62 **במדבר סיני באהל מועד**

"And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting," before the census. The opening words of the Bamidbar maamar referred to.

Numbers 1:1 במדבר א׳:א׳

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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63 **מהלכים בין העומדים**

The angel's promise to Yehoshua the High Priest: "I will give you walkers among these who stand." The "walking" is read as union.

Zechariah 3:7 זכריה ג׳:ז׳

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה:

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

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KEHOT'S NOTE

זכרי׳ ג, ז.

64 **כמ"ש במאו"א אות ה' סעיף י'**

The note lists places in Or HaTorah to see together with this passage of Me'orei Or on walking as a term for union.

KEHOT'S NOTE

ראה גם אוה"ת בראשית-א יט, א. בראשית-ה דף תתקטו, ב. ויקרא-ב ע' תרעח.

65 **בד"ה עיני כל אליך ישברו**

There "the eyes of all" describes the soul before it is called kallah, before the absorption: a yearning from afar, like a betrothed bride for her groom.

KEHOT'S NOTE

לקמן פ' מטות פה, ג.

66 **עיני כל אליך ישברו**

David's psalm of praise (Ashrei): "The eyes of all look hopefully to You, and You give them their food in its time." The opening words of the Matos maamar referred to.

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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67 **נודע בשערים בעלה**

In the praise of the woman of valor: "Her husband is known in the gates, when he sits among the elders of the land," at the city gates. "Known" is read as union, and "the gates" as the fifty gates of Binah.

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.

68 **זידעת היום והשבת**

Moshe tells Israel: "And you shall know this day, and take it to your heart, that Havayah is G-d." Knowledge that must enter 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.

69 **בשערים הם נש"ב**

Kehot's note points to Rosh Hashanah 21b for these words.

Rosh Hashanah 21b ראש השנה כ"א ב

KEHOT'S NOTE

ראה ר"ה כא, ב.

PARAGRAPH 9

70 **סד"ה כי תצא**

At the end of that maamar on the yefas to'ar, "and afterwards you may come to her and be her husband" is ex-

plained, in the words quoted here, as self-sacrifice, the level of falling on the face and of Ne'ilah.

KEHOT'S NOTE

לקמן פ' כי תצא לז, ד. ע"ש מה שמביא בשם הפע"ח.

71 **תבוא אליה ובעלתה**

In the Torah's law of a woman taken captive in war, after a month of mourning in the soldier's house, "afterwards you may come to her and be her husband, and she shall be your wife." The Ki Seitzei maamar reads this union as the level of self-sacrifice.

Deuteronomy 21:13 דברים כ"א:י"ג

וְהֵסִירָה אֶת־שִׂמְלַת שִׁבְיָהּ מֵעָלֶיהָ וְיָשְׁבָה בְּבֵיתֶךָ וּבָכְתָה אֶת־אָבִיהָ וְאֶת־אִמָּהּ יָרֵחַ יָמִים וְאַחַר כֵּן תָּבוֹא אֵלֶיהָ וּבְעַלְתָּהּ וְהָיְתָה לְךָ לְאִשָּׁה׃

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

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72 **וישב יעקב**

"And Yaakov settled in the land of his father's sojournings." The opening words of the Torah Ohr maamar quoted here.

Genesis 37:1 בראשית ל"ז:א'

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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73 **כי תהיו אתם**

G-d promises through Malachi that if Israel bring their tithes, all the nations will call them fortunate, "for you shall be a land of desire." Israel as the object of G-d's desire and delight.

Malachi 3:12 מלאכי ג':י"ב

וְאִשְּׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר ה' צְבָאוֹת׃

And all nations shall call you happy; For ye shall be a delightsome land, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי ג, יב.

PARAGRAPH 10

74 **כלה שארי ולבבי**

Asaf, troubled by the success of the wicked, ends in trust: "My flesh and my heart fail (kalah), but G-d is the rock of my heart and my portion forever." Chassidus reads kalah as the soul's longing that consumes it, and links it with kallah, a bride (context: Steinsaltz Tanakh).

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

תהלים עג, כו.

75 **ואל אישך תשוקתך**

G-d tells Chavah, after the sin, "your longing shall be for your husband, and he shall rule over you." The maamar takes the wife's longing, answered by her husband, as an analogy for the soul's longing for G-d.

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.

76 **ישבעו ויתענגו מטובך**

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

KEHOT'S NOTE

תפלת שבת.

77 **אז תתענג על ה'**

The prophet promises one who honors Shabbos: "Then you shall delight in Havayah." The delight that fulfils the longing.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע' נח, יד.

PARAGRAPH 11

78 **אשכחן משכן דאקרי מקדש**

The Talmud proves from verses that the Mishkan is called Mikdash and the Mikdash is called Mishkan. The maamar asks what this says about two distinct levels.

Eruvin 2a:13–14 עירובין ב' א:י"ג-י"ד

אַשְׁכְּחַן מִשְׁכָּן דְּאִיקְּרִי מִקְדָּשׁ, וּמִקְדָּשׁ דְּאִיקְּרִי מִשְׁכָּן. דְּאִי לָא תֵּימָא הָכִי, הָא דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: שִׁשָּׁה מִשִּׁשָּׁה קוֹדֶם פְּתִיחַת דַּלְתוֹת הַהֵיכָל — פְּסוּלִין, שֶׁנֶּאֱמַר: "וּשְׁחָטוֹ פֶּתַח אֹהֶל מוֹעֵד" — בִּזְמַן שֶׁפְּתוּחִין וְלֹא בִּזְמַן שֶׁהֵן נְעוּלִים, וְהָא כִּי כְּתִיב הָהִיא, בְּמִשְׁכָּן כְּתִיב! אֶלָּא, אַשְׁכְּחַן מִקְדָּשׁ דְּאִיקְּרִי מִשְׁכָּן וּמִשְׁכָּן דְּאִיקְּרִי מִקְדָּשׁ. בְּשִׁלָּמָא מִקְדָּשׁ דְּאִיקְּרִי מִשְׁכָּן, דִּכְתִיב: "וְנָתַתִּי (אֶת) מִשְׁכָּנִי בְּתוֹכְכֶם". אֶלָּא מִשְׁכָּן דְּאִיקְּרִי מִקְדָּשׁ מְנָלַן? ...

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KEHOT'S NOTE

עירובין ב, א.

79 **ויגש אליו יהודה**

Yehudah approaches Yosef to plead for Binyamin. The opening words of the Torah Ohr maamar on temporary and permanent dwelling.

Genesis 44:18 בראשית מ"ד:י"ח

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה׃

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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80 **ע"פ מה טובו אהליך**

There "your tents, Yaakov" refers to the two forms of teshuvah, turning from evil and doing good, and a tent (ohel) is an encompassing light: through the mitzvos encompassing lights are drawn down, but they are not yet enclothed inwardly, which comes through the Torah.

KEHOT'S NOTE

לקמן פ' בלק עד, ג.

81 **מה טובו אהליך יעקב**

Bilam's blessing, "How goodly are your tents, Yaakov, your dwellings, Israel." The opening words of the Balak maamar referred to.

Numbers 24:5 במדבר כ"ד:ה'

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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PARAGRAPH 12

82 **זכרתי לך חסד**

G-d tells Jeremiah to proclaim to Jerusalem: "I remember for you the kindness of your youth, the love of your bridal days, your going after Me in the wilderness, in a land not sown." Israel's love in the wilderness, read as "back to back."

Jeremiah 2:2 ירמיהו ב':ב'

הָלוֹךְ וְקָרָאתָ בְּאָזְנֵי 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.

83 **ארץ חפץ**

"For you shall be a land of desire," G-d's promise through Malachi. Here it is the face-to-face level of transformation.

Malachi 3:12 מלאכי ג':י"ב

וְאִשְּׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר ה' צְבָאוֹת׃

And all nations shall call you happy; For ye shall be a delightsome land, Saith the L-RD of hosts.

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84 **ובחנות המשכן יקימו אותו הלוים**

"And when the Mishkan encamps, the Levites shall set it up." Read as the Levites raising the soul that has descended.

Numbers 1:51 במדבר א':נ"א

וּבְנָסַע הַמִּשְׁכָּן יוֹרִידוּ אֹתוֹ הַלְוִיִּם וּבַחֲנֹת הַמִּשְׁכָּן יָקִימוּ אֹתוֹ הַלְוִיִּם וְהַזָּר הַקָּרֵב יוּמָת׃

And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the common man that draweth nigh shall be put to death.

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PARAGRAPH 13

85 **אלה פקודי המשכן. משכן העדות**

"These are the accounts of the Mishkan, the Mishkan of the Testimony ... the service of the Levites, in the hand of Isamar." The maamar on this verse explains the raising of the Mishkan to the Mishkan of the Testimony.

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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86 **או"א תרין ריעין**

The Zohar says that the highest place, whose two are joined in unity and joy and never part, is called re'im, "companions": the river that goes out of Eden. The Kehot note gives it for Abba and Imma as "two companions."

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

ראה זח"ג ד, א. אור התורה נצבים ע' אירכב. על"ק ראה [יח, ב] בתחלתו. וש"נ. [כ].

87 **בזח"א . . ד' קפ"ג סע"ב**

Yahel Or explains the Zohar here: the verse should have said shechubru, and says shechubrah to show "that the mother was joined with the daughter and they became as one," the joining of the last hei with the first hei.

KEHOT'S NOTE

ter," and at last "my mother," so G-d called Israel. The lower is raised to the name of the higher.

Shir HaShirim Rabbah 3:11 שיר השירים רבה ג':י"א

PARAGRAPH 14

93 **שיהיה הקדוש הנ"ל שרוי בתוך מעיו**

In a discussion of fasting the Talmud says that a person should regard himself "as if a holy one dwells within his innards," as it says, "the Holy One in your midst." Here the "Holy" is the encompassing light that a person draws into himself.

Taanit 11b:1–2 תענית י"א ב:א'-ב'

כְּאִילּוּ קָדוֹשׁ שָׁרוּי בְּתוֹךְ מֵעָיו, שֶׁנֶּאֱמַר: "בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אָבוֹא בְּעִיר"! לָא קַשְׁיָא: הָא — דְּמָצֵי לְצַעוֹרֵי נַפְשֵׁיהּ, הָא — דְּלָא מָצֵי לְצַעוֹרֵי נַפְשֵׁיהּ. רֵישׁ לָקִישׁ אָמַר: נִקְרָא חָסִיד, שֶׁנֶּאֱמַר: "גּוֹמֵל נַפְשׁוֹ אִישׁ חָסֶד וְעֹכֵר שְׁאֵרוֹ וְגוֹ'". אָמַר רַב שֵׁשֶׁת: הַאי בַּר בֵּי רַב דְּיָתֵיב בְּתַעֲנִיתָא — לֵיכוֹל כַּלְבָּא לְשֵׁירוּתֵיהּ.

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94 **ונשאו את יריעות המשכן ואת אהל מועד**

The sons of Gershon carry the curtains of the Mishkan and the Tent of Meeting. Section 4 builds on this task.

Numbers 4:25 במדבר ד':כ"ה

וְנָשְׂאוּ אֶת־יְרִיעֹת הַמִּשְׁכָּן וְאֶת־אֹהֶל מוֹעֵד מִכְסֵהוּ וּמִכְסֵה הַתַּחַשׁ אֲשֶׁר־עָלָיו מִלְמָעְלָה וְאֶת־מָסַךְ פֶּתַח אֹהֶל מוֹעֵד:

they shall bear the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of sealskin that is above upon it, and the screen for the door of the tent of meeting;

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PARAGRAPH 15

95 **נוטה שמים כיריעה**

The psalmist praises G-d, "Who wraps Himself in light as a garment, Who stretches out the heavens like a curtain." The heavens, spread over the world, are the model of the encompassing light.

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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96 **כיריעות שלמה**

The beloved tells the daughters of Jerusalem: "I am black but comely ... like the tents of Kedar, like the curtains of Shlomo." The maamar on this verse explains the curtains as the encompassing light.

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.

"שחברה שחברו מיבעי לי' מק"מ ויש לפרש ע"פ הירושלמי חגיגה) אלא דאתחברת אמא בברתא והוו כחדא וזהו שחברה בה' ר"ל חיבור ה' אחרונה בה' ראשונה כו'" — יהל אור ע' תפ.

88 **כעיר שחברה לה יחדו**

David's song of ascents: "Jerusalem, built like a city that is joined together." The Zohar reads it as the joining of the lower level with the higher.

Psalms 122:3 תהילים קכ"ב:ג'

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו:

Jerusalem, that art builded as a city that is compact together;

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89 **כעיר שחברה לה יחדו**

The Zohar on this verse: G-d made the Jerusalem below to match the one above, and "that is joined (shechubrah) to it together" means that the mother was joined with the daughter and they became one.

Zohar, Vayeshev 7:92–10:102 ספר הזהר, וישב ז':צ"ב-י':ק"ב

But although David knew that they were impatient for his death, yet he rejoiced to hear them speak thus on account of his son, who would take his place in carrying out the command to build the House. David thus commenced to sing its praises and said: "Jerusalem that art builded as a city that is compact together" (Ibid. 122, 3).

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

90 **אשכחן משכן דאקרי מקדש**

The Mishkan is called Mikdash; here it means that the lower level is raised to the higher.

Eruvin 2a:13–14 עירובין ב' א':י"ג-י"ד

אַשְׁכְּחַן מִשְׁכָּן דְּאִיקְּרִי מִקְדָּשׁ, וּמִקְדָּשׁ דְּאִיקְּרִי מִשְׁכָּן. דְּאִי לָא תֵּימָא הָכִי, הָא דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: שִׁבְעִים שֶׁשְּׁחָטָן קוֹדֶם פְּתִיחַת דַּלְתוֹת הַהֵיכָל — פְּסוּלִין, שֶׁנֶּאֱמַר: "וּשְׁחָטוֹ פֶּתַח אֹהֶל מוֹעֵד" — בִּזְמַן שֶׁפְּתוּחִין וְלֹא בִּזְמַן שֶׁהֵן נְעוּלִים, וְהָא כִּי כְתִיב הָהִיא, בְּמִשְׁכָּן כְּתִיב! אֶלָּא, אַשְׁכְּחַן מִקְדָּשׁ דְּאִיקְּרִי מִשְׁכָּן וּמִשְׁכָּן דְּאִיקְּרִי מִקְדָּשׁ. בְּשִׁבְעָה מִקְדָּשׁ דְּאִיקְּרִי מִשְׁכָּן, דִּכְתִיב: "וְנָתַתִּי (אֶת) מִשְׁכָּנִי בְּתוֹכְכֶם". אֶלָּא מִשְׁכָּן דְּאִיקְּרִי מִקְדָּשׁ מְנָלַן? ...

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91 **לא זז מחבבה**

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

KEHOT'S NOTE

שה"ש רבה ג, יא.

92 **לא זז מחבבה עד שקראה אמי**

The Midrash on "the crown with which his mother crowned him": like a king who so cherished his only daughter that he called her "my daughter," then "my sis-

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97 **סד"ה שחורה אני ונאוה**

At the end of that maamar "like the curtains of Shlomo" are the higher encompassing lights: some encompassing lights are revealed now, and higher ones will be revealed only in the days of Moshiach; these are called "the curtains of Shlomo," from shalom, the joining of opposites, and against them the kelipos have no counterpart (Likkutei Torah, Shir HaShirim 7:6–7).

Song of Songs 7:3 שיר השירים ז':ג'

שָׁרָרֵךְ אַגַּן הַסַּהַר אַל־יֶחְסַר הַמָּזֶג בִּטְנֵךְ עֲרֵמַת חִטִּים סוּגָה בַּשּׁוֹשַׁנִּים׃

Thy navel is like a round goblet, wherein no mingled wine is wanting; Thy belly is like a heap of wheat Set about with lilies.

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KEHOT'S NOTE

לקמן שה"ש ז, ג.

98 **טוב לחסות בה' . . כי אמילם**

"It is better to take refuge in Havayah than to trust in man." Taking refuge, being sheltered and surrounded, is the encompassing light.

Psalms 118:8 תהילים קי"ח:ח'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּאָדָם׃

It is better to take refuge in the L-RD Than to trust in man.

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KEHOT'S NOTE

תהלים קיח, ח-י.

99 **בשם ה' כי אמילם**

The psalmist, surrounded by enemies on every side, says: "All nations surrounded me; in the Name of Havayah I will cut them down." The encompassing light drives out the forces of evil.

Psalms 118:10 תהילים קי"ח:י'

כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם ה' כִּי אֲמִילַם׃

All nations compass me about; Verily, in the name of the L-RD I will cut them off.

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100 **ויגרשהו וילך**

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

KEHOT'S NOTE

שם לד, א.

101 **ויגרשהו וילך**

The heading of Psalm 34: "Of David, when he changed his demeanor (ta'amo) before Avimelech, who drove him out, and he went," when David, fleeing Shaul, feigned madness before the Philistine king. The source of the name Gershon as "driving out" (context: Steinsaltz Tanakh).

Psalms 34:1 תהילים ל"ד:א'

לְדָוִד בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיְגָרְשֵׁהוּ וַיֵּלַךְ׃

[A Psalm] of David; when he changed his demeanour before Abimelech, who drove him away, and he departed.

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102 **בטל רצונך מפני רצונו**

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

KEHOT'S NOTE

אבות פ"ב, מ"ד.

103 **בטל רצונך מפני רצונו**

Rabban Gamliel, son of Rabbi Yehudah HaNasi, taught: "Make His will as your will ... nullify your will before His will." The service of Gershon.

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה׃

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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PARAGRAPH 16

104 **עשה רצונו כרצונך**

"Make His will as your will, so that He will make your will as His will; nullify your will before His will." The two stages of service: first the lower will, then its nullification.

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה׃

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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105 **נוטה שמים כיריעה**

"Who stretches out the heavens like a curtain." The curtains of the Mishkan as the encompassing light.

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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106 **השמים כסאי**

G-d says through Isaiah: "The heavens are My throne and the earth is My footstool; what house could you build for Me?" The Alter Rebbe refers to its explanation for the heavens as an encompassing light.

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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107 **כי כאשר השמים החדשים**

G-d promises that, as the new heavens and the new earth He will make endure before Him, so will Israel's descendants. The opening words of the maamar referred to.

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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108 **עצי שטים עומדים**

G-d tells Moshe: "And you shall make the boards for the Mishkan of acacia wood, standing," upright as the trees grow. Merari's boards, the level of "standing" (context: Steinsaltz Tanakh).

Exodus 26:15 שמות כ"ו:ט"ו

וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃

And thou shalt make the boards for the tabernacle of acacia-wood, standing up.

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109 **חי ה' אשר עמדתי לפניו**

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

KEHOT'S NOTE

מ"ב ה, טז.

110 **חי ה' אשר עמדתי לפניו**

Elisha, refusing Naaman's gift, swears: "As Havayah lives, before Whom I stood." The "standing" of the measured love "with all your soul."

II Kings 5:16 מלכים ב ה':ט"ז

וַיֹּאמֶר חַי־ה' אֲשֶׁר־עָמַדְתִּי לְפָנָיו אִם־אֶקָּח וַיִּפְצַר־בּוֹ לָקַחַת וַיְמָאֵן׃

But he said: 'As the L-RD liveth, before whom I stand, I will receive none.' And he urged him to take it; but he refused.

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111 **מהלכים בין העומדים**

The angel's promise to Yehoshua the High Priest: "I will give you walkers among these who stand." "Walkers" is read as two kinds of walking, from below and from above.

Zechariah 3:7 זכריה ג':ז'

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

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

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112 **והתהלכתי בתוככם**

Among the blessings of Bechukosai G-d promises: "And I will walk among you, and I will be your G-d." Read as two kinds of walking.

Leviticus 26:12 ויקרא כ"ו:י"ב

וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹקִים וְאַתֶּם תִּהְיוּ־לִי לְעָם׃

And I will walk among you, and will be your G-d, and ye shall be My people.

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KEHOT'S NOTE

ויקרא כו, יב.

113 **ובחרת בחיים**

Moshe, calling heaven and earth to witness, tells Israel: "I have set before you life and death ... and you shall choose life." Choice made through knowledge, which the nullified will transcends.

Deuteronomy 30:19 דברים ל':י"ט

הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ׃

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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KEHOT'S NOTE

דברים ל, יט.

114 **עץ הדעת**

In the Garden of Eden G-d grew the tree of life "and the tree of knowledge of good and evil." Above, the level of

choice through knowledge, below the supernal will.

Genesis 2:9 בראשית ב:ט

וַיַּצְמַח ה' אֱלֹקִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע׃

And out of the ground made the L-RD G-d to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

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KEHOT'S NOTE

בראשית ב, ט.

115 קרוב ה' לכל קוראיו

David: "Havayah is near to all who call upon Him, to all who call upon Him in truth." Calling in truth is the nullification of will.

Psalms 145:18 תהילים קמ"ה:י"ח

קָרוֹב ה' לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת׃

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.

116 תתן אמת ליעקב

Micah's closing prayer: "You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers." Truth, here, is the nullification of will.

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.

117 וממגד גרש ירחים

In Moshe's blessing of Yosef's land: "and with the bounty of the moons' yield (geresh yerachim)," the fruit that comes forth month by month. The basis for the second explanation of the name Gershon (context: Steinsaltz Tanakh).

Deuteronomy 33:14 דברים ל"ג:י"ד

וּמִמֶּגֶד תְּבוּאֹת שָׁמֶשׁ וּמִמֶּגֶד גֶּרֶשׁ יְרָחִים׃

And for the precious things of the fruits of the sun, And for the precious things of the yield of the moons,

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KEHOT'S NOTE

דברים לג, יד.

118 שהארץ מגרשת ומוציאה מחדש לחדש

Rashi explains geresh yerachim as the earth driving out and bringing forth produce month by month. The Alter Rebbe reads "driving out" as bringing from potential to actual.

Rashi on Deuteronomy 33:14 רש"י על דברים ל"ג:י"ד

וממגד תבואת שמש. שֶׁהָיְתָה אַרְצוֹ פְּתוּחָה לַחַמָּה וּמְמַתֶּקֶת הַפֵּרוֹת (ספרי): גרש ירחים. יֵשׁ פֵּרוֹת שֶׁהַלְּבָנָה מְבַשַּׁלְתָּן וְאֵלּוּ הֵן קִשּׁוּאִין וּדְלוּעִין; דָּבָר אַחֵר — גרש ירחים. שֶׁהָאָרֶץ מְגָרֶשֶׁת וּמוֹצִיאָה מֵחֹדֶשׁ לְחֹדֶשׁ:

וממגד תבואת שמש AND BY THE PRECIOUS FRUITS BROUGHT FORTH BY THE SUN — for this land lay exposed to the sun and it therefore produced sweet fruit (Sifrei Devarim 353:3). גרש ירחים [AND BY] THE PRECIOUS THINGS PUT THINGS FORTH BY THE MOON — there are some fruits which the moon brings to maturity, these are cucumbers and melons (Sifrei Devarim 353:3). — Another explanation of גרש ירחים: this refers to fruits which the earth puts out and produces from month to month (cf. Onkelos).

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)

119 מי גילה לבני

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

KEHOT'S NOTE

שבת פח, סע"א.

120 מי גילה לבני רז זה

When Israel said "we will do" before "we will hear," a heavenly voice asked, "Who revealed to My children this secret, which the ministering angels use?" The word "Who" stands for the encompassing light.

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 שֶׁמַּלְאֲכֵי 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 "כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פִּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לְ"נִשְׁמָע".

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121 מי ברא אלה

The prophet: "Lift up your eyes on high and see: Who created these?" the stars that G-d brings out by number. "Who" (mi) as the hidden, encompassing level.

Isaiah 40:26 ישעיהו מ:כ"ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישע' מ, כו.

122 כמ"ש ע"פ טובה תוכחת מגולה

Shlomo's proverb: "Better is open rebuke than hidden love." The Alter Rebbe refers to its explanation for bringing the hidden love into the open (Kehot: Proverbs 27:20).

Proverbs 27:5 משלי כ"ז:ה'

טוֹבָה תוֹכַחַת מְגֻלָּה מֵאַהֲבָה מְסֻתָּרֶת׃

Better is open rebuke Than love that is hidden.

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KEHOT'S NOTE

משלי כז, כ. ראה סה"מ תקס"ד ע' עג ואילך. אוה"ת ויקהל ע' ב'קצב.

123 שני גרישין שהם חו"ג

In its gate on the cantillation marks, the Pardes Rimonim cites Rabbi Shimon bar Yochai that the two gerishin are the two arms, Chesed and Gevurah, included in Tiferes, which inclines them together toward Chesed, the side of mercy.

Pardes Rimmonim 29:4 פרדס רמונים כ"ט:ד'

בבאור כל שאר הטעמים. שני גרישין פי' הרשב"י כי הם תרין דרועין ונוכל לומר כי הם תרי הזרועות נכללות בתפארת שהוא המכריע בין האש והמים וע"ז שני גרישין הם כשני ווי"ן שבוא"ו במילואה להורות שהת"ת הוא ארך אפים. ופי' שתי פנים, פני הדין מצד הגבורה ופני רחמים מצד החסד. והוא נכלל מהם ומייחדם ועושה כלם א'. וזהו וא"ו מיחד שתי הואוין שהם שתי פנים והוא מטה אותם מיוחדות כלפי חסד. ולכן שני גרישין הם שתי הזרועות שוים נוטה לצד הימין ומתעלם בניגונם לקבל הת"ת מן הכתר להיות גובר עליו כח ...

Pardes Rimonim (Public Domain)

124 בכל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות רפ"ט (נד, א).

125 בכל לבבך בשני יצריך

"With all your heart: with both your inclinations, the good inclination and the evil inclination." The good of the animal soul turned toward love.

Berakhot 54a:6 ברכות נ"ד א:ו'

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ וגו'". "בְּכָל לְבָבְךָ" — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. "וּבְכָל מְאֹדֶךָ" — בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר: "בְּכָל מְאֹדֶךָ" — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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126 אריתי מורי

The beloved says: "I have come to My garden, My sister, My bride; I have gathered my myrrh with my spice." A further place where the theme of scent is explained.

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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127 וישלח יהושע

Yehoshua sends two spies: "Go, see the land and Yericho." Yericho shares the letters of rei'ach, scent.

Joshua 2:1 יהושע ב':א'

וַיִּשְׁלַח יְהוֹשֻׁעַ־בִּן־נוּן מִן־הַשִּׁטִּים שְׁנַיִם־אֲנָשִׁים מְרַגְּלִים חֶרֶשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ בֵּית־אִשָּׁה זוֹנָה וּשְׁמָהּ רָחָב וַיִּשְׁכְּבוּ־שָׁמָּה׃

And Joshua the son of Nun sent out of Shittim two spies secretly, saying: 'Go view the land, and Jericho.' And they went, and came into the house of a harlot whose name was Rahab, and lay there.

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128 ראה ריח בני

Yitzchak, smelling the garments Yaakov wore, blesses him: "See, the scent of my son is like the scent of a field." The opening words of the maamar referred to on scent.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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129 והריחו ביראת ה'

Isaiah says of the king who will come from the stem of Yishai: "And he shall be imbued with (vaharicho) the fear of Havayah," a word that can also mean "he shall scent." The maamar reads it as rei'ach, scent (context: Steinsaltz Tanakh).

Isaiah 11:3 ישעיהו י"א:ג'

KEHOT'S NOTE

ישע' יא, ג.

PARAGRAPH 18

130 קדוש שיהי' שרוי בתוך מעיו

The Talmud says that a person should regard himself "as if a holy one dwells within his innards," as it says, "the Holy

One in your midst." Here the "Holy" is the encompassing light drawn into a person.

Taanit 11b:1–2 תענית י״א ב:א-ב׳

כְּאִילּוּ קָדוֹשׁ שָׁרוּי בְּתוֹכָהּ מֵעָיו, שֶׁנֶּאֱמַר: "בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אָבוֹא בָּעִיר"! לָא קַשְׁיָא: הָא — דְּמָצֵי לְצַעוֹרֵי נַפְשֵׁיהּ, הָא — דְּלָא מָצֵי לְצַעוֹרֵי נַפְשֵׁיהּ. רֵישׁ לָקִישׁ אָמַר: נִקְרָא חָסִיד, שֶׁנֶּאֱמַר: "גֹּמֵל נַפְשׁוֹ אִישׁ חָסֶד וְעֹכֵר שְׁאֵרוֹ וְגוֹ'". אָמַר רַב שֵׁשֶׁת: הַאי בַּר בֵּי רַב דְּיָתֵיב בְּתַעֲנִיתָא — לֵיכוֹל כַּלְבָּא לְשֵׁירוּתֵיהּ.

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KEHOT'S NOTE

תענית יא, ב.

PARAGRAPH 19

131 נוטה שמים כיריעה

"Who stretches out the heavens like a curtain." The curtains of the Mishkan as the encompassing circle.

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

132 עבודת הקדש עליהם

Moshe gave wagons to Gershon and Merari but none to the sons of Kehas, "for the service of the holy things was upon them; they carried on the shoulder." They carried the inner vessels themselves.

Numbers 7:9 במדבר ז׳:ט׳

וְלִבְנֵי קְהָת לֹא נָתָן כִּי־עֲבֹדַת הַקֹּדֶשׁ עֲלֵהֶם בַּכָּתֵף יִשָּׂאוּ:

But unto the sons of Kohath he gave none, because the service of the holy things belonged unto them: they bore them upon their shoulders.

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KEHOT'S NOTE

במדבר ז, ט.

133 לו יקהת עמים

Yaakov's blessing to Yehudah: "The scepter shall not depart from Yehudah ... and to him shall be the gathering (yikhas) of peoples." The source of the name Kehas as gathering and joining.

Genesis 49:10 בראשית מ״ט:י׳

לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּים:

The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, As long as men come to Shiloh; And unto him shall the obedience of the peoples be.

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KEHOT'S NOTE

בראשית מט, י.

134 שהוא מלשון אסיפה וחיבור

The note adds a place in the Alter Rebbe's maamarim of 5567 where Kehas is likewise explained as gathering and joining.

KEHOT'S NOTE

ראה גם סה״מ תקס״ז ע׳ קצה.

135 שעבודת הקהתי . . שעצם המכוון הוא הנקודה

Yahel Or says that the sons of Kehas, who carried the ark, are higher than the sons of Gershon, who carried the curtains: although the ark is inner light, it is like the point around which the circle revolves, the ultimate intent.

KEHOT'S NOTE

ראה ביהל אור ע׳ שצה "ועוד נת׳ במ״א בענין בני קהת הנושאים את הארון שהם למעלה מבני גרשון דנושאים את היריעת כי אף שהארון א״פ זהו כמשל הנקודה שהעיגול סובב עליי והיא תכלית המכוון, וכמו המבאר דברים ומקדים הקדמות בכדי שאחי״כ יובן נקודת ההשכלה א״כ אף שבההשפעה קדמו ההקדמות וההסבר מ״מ בדעת הרבה קדמה הנקודה כו״, ע״ש.

136 אל יתהלל חכם

G-d says through Jeremiah: "Let not the wise man glory in his wisdom, nor the mighty in his might, nor the rich in his riches." The opening words of the maamar referred to.

Jeremiah 9:22 ירמיהו ט׳:כ״ב

כֹּה אָמַר ה' אַל־יִתְהַלֵּל חָכָם בְּחָכְמָתוֹ וְאַל־יִתְהַלֵּל הַגִּבּוֹר בִּגְבוּרָתוֹ אַל־יִתְהַלֵּל עָשִׁיר בְּעָשְׁרוֹ:

Thus saith the L-RD: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, Let not the rich man glory in his riches;

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137 ע״פ אל יתהלל . . כי אם בזאת יתהלל

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

KEHOT'S NOTE

(מאמר לאדה״ז בד״ה זה לא מצאנו לע״ע, ואולי נמצא זה בתוך המאמר).

138 כי אם בזאת יתהלל

"But in this let him who glories glory ... that I am Havayah, Who does kindness, justice and righteousness in the earth." The earth as the point of the divine intent.

Jeremiah 9:23 ירמיהו ט׳:כ״ג

כִּי אִם־בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשְׂכֵּל וְיָדֹעַ אוֹתִי כִּי אֲנִי ה' עֹשֶׂה חֶסֶד מִשְׁפָּט וּצְדָקָה בָּאָרֶץ כִּי־בְאֵלֶּה חָפַצְתִּי נְאֻם־ה'

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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139 בד״ה החדש הזה לכם

The Kehot editors suggest that the maamar on "This month shall be for you" meant here may be the one in Or HaTorah on Shemos, p. 255.

KEHOT'S NOTE

לקו"ת פ' ראה יח, ג.

145 **ראה אנכי**

Moshe: "See, I set before you today a blessing and a curse." The opening words of the Re'eh maamar referred to.

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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146 **שהנקודה היא חכמה עילאה וההיכל המלבישו הוא בינה**

The Zohar on "In the beginning": from the hidden Infinite one hidden supernal point shone forth, and a palace was made around it for its glory. The text cites it for the point within its palace, supernal Chochmah within Binah.

Zohar, Bereshit 1:1–2:7 ספר הזהר, בראשית א':א'-ב':ז'

147 **שהנקודה היא חכמה עילאה וההיכל המלבישו הוא בינה**

The Zohar: the first point was an inner light beyond measure, and its expansion became a palace to clothe that point. The text cites it for the point and the palace that clothes it.

Zohar, Bereshit 9:106–10:117 ספר הזהר, בראשית ט':ק"ו-י':ק"י"ז

from the first mystic point up to the furthest removed of all the stages. They are all coverings one to another, brain within brain and spirit within spirit, so that one is a shell to another. The primal point is the innermost light of a translucency, tenuity, and purity passing comprehension. The extension of that point becomes a "palace" (Hekal), which forms a vestment for that point with a radiance which is still unknowable on account of its translucency. The "palace" which is the vestment for that unknowable point is ...

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

PARAGRAPH 20

148 **משחרב ביהמ"ק אין להקב"ה בעולמו אלא ד"א**

Ulla's teaching: since the day the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah. The Torah is the place of G-d's presence.

Berakhot 8a:18–19 ברכות ח' א':י"ח-י"ט

וְהַיְינוּ דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד. וְאָמַר אַבָּיֵי: מֵרֵישׁ הֲוָה גָּרֵיסְנָא בְּגוֹ בֵּיתָא וּמְצַלֵּינָא בְּבֵי כְנִישְׁתָּא. כֵּיוָן דִּשְׁמַעְנָא לְהָא דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא — מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד — לָא הֲוָה מְצַלֵּינָא אֶלָּא הֵיכָא דְּגָרֵיסְנָא.

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

אולי הכוונה לאוה"ת שמות ע' רנה.

140 **החדש הזה לכם**

G-d tells Moshe and Aharon in Egypt: "This month shall be for you the first of the months," the first mitzvah given to Israel.

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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141 **לא היה צריך להתחיל את התורה אלא מהחודש הזה לכם**

Rashi's opening comment, citing Rabbi Yitzchak: the Torah could have begun with "This month shall be for you," the first mitzvah. The Alter Rebbe refers to its explanation for the point as the true purpose.

Rashi on Genesis 1:1–2 רש"י על בראשית א':א'-ב'

בראשית. אָמַר רַבִּי יִצְחָק לֹא הָיָה צָרִיךְ לְהַתְחִיל אֶת הַתּוֹרָה אֶלָּא מֵהַחֹדֶשׁ הַזֶּה לָכֶם, שֶׁהִיא מִצְוָה רִאשׁוֹנָה שֶׁנִּצְטַוּוּ בָהּ יִשְׂרָאֵל, וּמַה טַּעַם פָּתַח בִּבְרֵאשִׁית? מִשּׁוּם כֹּחַ מַעֲשָׂיו הִגִּיד לְעַמּוֹ לָתֵת לָהֶם נַחֲלַת גּוֹיִם (תהילים קי"א), שֶׁאִם יֹאמְרוּ אֻמּוֹת הָעוֹלָם לְיִשְׂרָאֵל לִסְטִים אַתֶּם, שֶׁכָּבְשְׁתֶּם אַרְצוֹת שִׁבְעָה גוֹיִם, הֵם אוֹמְרִים לָהֶם כָּל הָאָרֶץ שֶׁל הַקָּבָ"ה הִיא, הוּא בָרָאָהּ וּנְתָנָהּ לַאֲשֶׁר יָשַׁר בְּעֵינָיו, בִּרְצוֹנוֹ נְתָנָהּ לָהֶם, וּבִרְצוֹנוֹ נְטָלָהּ מֵהֶם וּנְתָנָהּ לָנוּ: בראשית ברא אין הַמִּקְרָא הַזֶּה אוֹמֵר אֶלָּא ...

בראשית IN THE BEGINNING — Rabbi Isaac said: The Torah which is the Law book of Israel should have commenced with the verse (Exodus 12:2) "This month shall be unto you the first of the months" which is the first commandment given to Israel. What is the reason, then, that it commences with the account of the Creation? Because of the thought expressed in the text (Psalms 111:6) "He declared to His people the strength of His works (i.e. He gave an account of the work of Creation), in order ...

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)

142 **ענין עגולים ויושר**

The page is in Parshas Shelach.

KEHOT'S NOTE

ראה לקמן פ' בשלח לז, ג.

143 **שהעגולים הם בחי' נפש והיושר הוא בחי' רוח**

The note lists places in Or HaTorah on the circles as nefesh and the line as ruach.

KEHOT'S NOTE

ראה אוה"ת תרומה ע' א'תע כרך ז ע' ב'תצג.

144 **בד"ה ראה אנכי**

There the will is called the root of the "point within its palace," and, citing the Arizal on the Idra, the Skull (Gulgalta) that surrounds the brain is Binah, the palace for the Chochmah hidden within it.

KEHOT'S NOTE

day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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

KEHOT'S NOTE

ברכות ח, א.

149 **אורייתא מחכמה הוא דנפקת**

The Zohar teaches that the Torah comes forth from supernal Chochmah, from the place called "holy."

Zohar II, 121a זח"ב קכא, א

Zohar III, 81a זח"ג פא, א

KEHOT'S NOTE

זח"ב קכא, א. פה, א. זח"ג פא, א.

150 **אורייתא מחכמה הוא דנפקת**

Another place in the Zohar for the Torah coming forth from Chochmah.

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)

151 **בד"ה ואהבת את**

There the Alter Rebbe cites the Etz Chaim's image of the great circle that surrounds the line and cannot be enclothed in a vessel as inner light, before which all are as nothing, and explains that through Torah study G-d is revealed to us as inner light, because supernal Chochmah is enclothed within the Torah.

KEHOT'S NOTE

לקו"ת שם יג, א.

152 **ואהבת את**

"And you shall love Havayah your G-d." The opening words of the Va'eschanan maamar referred to.

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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153 **הוי' בחכ'**

Shlomo says that Havayah founded the earth with wisdom (chochmah). The maamar reads the words "Havayah in Chochmah" as the Infinite Light dwelling, revealed, in the Sefirah of 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.

PARAGRAPH 21

154 **בס"י נעוץ תחלתן**

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

KEHOT'S NOTE

פ"א, מ"ז.

155 **נעוץ תחלתן בסופן וסופן בתחלתן**

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning and their beginning in their end." The lowest is bound to the highest.

Sefer Yetzirah 1:7 ספר יצירה א':ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

156 **כי גאה גאה**

Moshe and Israel sing at the sea: "I will sing to Havayah, for He is exalted, exalted." Before Him all encompassing lights are as nothing, equally with the inner light.

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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KEHOT'S NOTE

שמות טו, א.

157 **גדול התלמוד שמביא**

Rabbi Tarfon and the elders, debating in Lod whether study or action is greater, concluded that study is great because it leads to action. The text infers that action, the practical mitzvos, is higher still.

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וכבר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כּוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תַּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלָּה אַרְבָּעִים שָׁנָה, לְתִרּוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לִיוֹבְלוֹת מֵאָה וְשִׁלֹּשׁ.

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

KEHOT'S NOTE

> spoiled" as G-d not showing a welcoming face to a generation whose deeds are spoiled, and the maamar reads "he must exert more strength" as teshuvah.

Ecclesiastes 10:10 קהלת י':י

אִם־קֵהָה הַבַּרְזֶל וְהוּא לֹא־פָנִים קִלְקַל וַחֲיָלִים יְגַבֵּר וְיִתְרוֹן הַכְשֵׁיר חָכְמָה׃

If the iron be blunt, and one do not whet the edge, then must he put to more strength; but wisdom is profitable to direct.

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KEHOT'S NOTE

קהלת י', י. ראה אוה"ת נ"ך-א ע' תרלב.

164 **ועבד הלוי הוא**

> G-d tells Aharon: "And the Levite, he shall perform the service of the Tent of Meeting." The word hu, "he," is read as Atika.

Numbers 18:23 במדבר י"ח:כ"ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחָלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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KEHOT'S NOTE

במדבר יח, כג.

165 **הוא דא עתיקא**

> The Zohar on "And the Levite, he (hu)": "hu, this is Atika."

Zohar III, 178b זח"ג קעח, ב

KEHOT'S NOTE

זח"ג קעח, ב. לקמן קרח נה, ב.

166 **שנשאו הארון פנים בפנים — בד"ה ואהי' אצלו אמון**

> There "face to face" is the joining of the supernal delight, the inner core of G-d's will, with a person's own delight in the mitzvos, and it explains why David was punished for calling the Torah only "songs": the Levites carried the ark on their shoulders.

KEHOT'S NOTE

לעיל פ' במדבר יח, ג. וראה באוה"ת נשא כאן ע' רנו מציין לאגה"ק ד"ה דוד זמירות קרית להו.

167 **ואהיה אצלו אמון**

> The Torah, speaking as wisdom, says: "And I was beside Him, a nursling, and I was His delight day by day." The opening words of the maamar on the ark carried face to face.

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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קידושין מ, ב.

PARAGRAPH 22

158 **לדוד בשנותו את טעמו**

> When David, fleeing Shaul, came before the Philistine king, he "changed his demeanor (ta'amo)," feigning madness, and was driven away. The maamar reads ta'amo as his "taste," his will, transformed on Shabbos, and Avimelech as Avi Melech, "father of the king" (context: Steinsaltz Tanakh).

Psalms 34:1 תהילים ל"ד:א'

לְדָוִד בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיְגָרְשֵׁהוּ וַיֵּלַךְ׃

[A Psalm] of David; when he changed his demeanour before Abimelech, who drove him away, and he departed.

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KEHOT'S NOTE

תהלים לד, א.

159 **מלכותך מלכות כל עולמים**

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

KEHOT'S NOTE

שם קמה, י"ג.

160 **מלכותך מלכות כל עולמים**

> "Your kingship is a kingship over all worlds." G-d's Malchus gives life to all the worlds.

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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161 **אבימלך פי' מלך . . ואבי מלך הוא בחי' סוכ"ע**

> The note lists places in Or HaTorah that also read Avimelech as Melech, Malchus, and Avi Melech, the encompassing light that is its source.

KEHOT'S NOTE

ראה גם אוה"ת ויצא קעב, א. שה"ש ע' קפג. ובהנסמן בספר הערכים-חב"ד כרך א' ע' לד.

162 **ולבן שנים מחלב**

> Yaakov's blessing to Yehudah, "and white of teeth from milk." Its explanation as the refinement of the emotions is referred to.

Genesis 49:12 בראשית מ"ט:י"ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

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

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163 **אם קהה הברזל . . והוא לא פנים קלקל**

> Koheles: if the axe is blunt and its edge has not been whetted, one must put in more strength; wisdom gives the advantage. The Midrash reads "and he does not ... face,

וחילים יגבר 168

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

KEHOT'S NOTE

קהלת שם.

ועשית ציץ 169

G-d tells Moshe to make the High Priest's forehead-plate of pure gold, engraved "Holy to Havayah." The opening words of the maamar on the iron partition.

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַה'

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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בחכ' אתברירו 170

In the first maamar of Nasso the Alter Rebbe explains that "through Chochmah they are refined," since the whole Torah serves to refine the sparks, and that this was the burden of the sons of Kehas, as in "and to him shall be the gathering of peoples." There the sons of Kehas are also the higher awe that comes through the Torah, which comes from Chochmah.

KEHOT'S NOTE

ע' לעיל כא, א.

יאר ה' פניו 171

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

KEHOT'S NOTE

שם ו, כה.

יאר ה' פניו 172

In the Priestly Blessing, given in Parshas Nasso: "May Havayah make His face shine upon you." The revelation of G-d's face, which the Levites draw down.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:

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

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PARAGRAPH 23

עשה רצונו כרצונך 173

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

KEHOT'S NOTE

אבות פ"ב, מ"ד.

עשה רצונו כרצונך 174

"Make His will as your will ... nullify your will before His will." The two clauses become the weekday service and the Shabbos service.

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר,

אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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

טעמו וראו . . בה' תתהלל נפשי 175

David: "Taste (ta'amu) and see that Havayah is good." The word is spelled like ta'amo, "his taste," in the psalm's heading: the changed "taste" of Shabbos.

Psalms 34:9 תהילים ל"ד:ט'

טַעֲמוּ וּרְאוּ כִּי־טוֹב ה' אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ:

O consider and see that the L-RD is good; Happy is the man that taketh refuge in Him.

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KEHOT'S NOTE

תהלים לד, ט. ג.

בה' תתהלל נפשי 176

David: "In Havayah my soul shall glory; the humble shall hear and rejoice."

Psalms 34:3 תהילים ל"ד:ג'

בַּה' תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ:

My soul shall glory in the L-RD; The humble shall hear thereof, and be glad.

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PARAGRAPH 24

ורעה אמונה 177

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

KEHOT'S NOTE

שם לז, ג.

ורעה אמונה 178

David counsels: "Trust in Havayah and do good; dwell in the land and feed on faithfulness" (literally, "graze in faithfulness"). The maamar reads ure'eh emunah as "and feed faith": Israel sustaining G-d through their service (context: Steinsaltz Tanakh).

Psalms 37:3 תהילים ל"ז:ג'

בְּטַח בַּה' וַעֲשֵׂה־טוֹב שְׁכָן־אֶרֶץ וּרְעֵה אֱמוּנָה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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179 **ישראל מפרנסין**

The Zohar: when there is food below there is food above, "and so we have learned, Israel sustain their Father in heaven."

Zohar III, 7b זח"ג ז, ב

KEHOT'S NOTE

זח"ג ז, ב. [כ].

PARAGRAPH 25

180 **נשא את ראש בני גרשון גם הם**

"Lift up the head of the sons of Gershon, they too." The maamar returns to its opening verse to explain "they too."

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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181 **ונתתי לך מהלכים בין העומדים**

"I will give you walkers among these who stand." The two kinds of walking, Gershon and Kehas, among the standing ones, Merari.

Zechariah 3:7 זכריה ג':ז'

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרַי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

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

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KEHOT'S NOTE

זכריי ג, ז.

182 **ביד איתמר בן אהרן**

G-d tells Moshe that the service of the families of Gershon is "in the hand of Isamar, son of Aharon the priest," under his direction.

Numbers 4:28 במדבר ד':כ"ח

זֹאת עֲבֹדַת מִשְׁפְּחֹת בְּנֵי הַגֵּרְשֻׁנִּי בְּאֹהֶל מוֹעֵד וּמִשְׁמַרְתָּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

This is the service of the families of the sons of the Gershonites in the tent of meeting; and their charge shall be under the hand of Ithamar the son of Aaron the priest.

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KEHOT'S NOTE

במדבר ד, כח.

183 **שהוא לשון דבר הנלמד מאליו**

There "in the hand of Isamar" is explained from isamar in the Gemara: speech that comes of itself, like nidberu in "Then those who fear Havayah spoke," because the person is wholly nullified and the word of G-d, the halachah, speaks in him, as the maggid told the Beis Yosef, "I am the Mishnah that speaks in your mouth."

KEHOT'S NOTE

ראה לעיל פקודי ו, א.

184 **ואשים דברי בפיך**

G-d tells Israel through Isaiah: "And I have placed My words in your mouth." G-d's word speaking through a person, the level of Isamar.

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"י נא, טז.

185 **ודברי אשר שמתי בפיך**

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

KEHOT'S NOTE

שם נט, כא.

186 **ודברי אשר שמתי בפיך**

G-d's covenant with Israel: "My words that I have placed in your mouth shall not depart from your mouth," nor from their descendants'. The word of G-d in halachah, spoken by the one who studies.

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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כתיב ה' יחתו מריבו וגו'

It is written, "Havayah—those who contend with Him shall be shattered"

Those who "contend with Havayah" are Gevuros cut off from Chesed, which want judgment for its own sake. They are shattered only when the unlimited Chesed of Arich Anpin, rav chesed, is drawn down through Abba and Imma into Z'eir Anpin, as the two-part cantillation on the Name shows; and this drawing-down, beyond the natural order, comes through the prayer of tzaddikim like Moshe.

THE MAAMAR IN BRIEF

Chanah's verse raises a question: who could contend with G-d? The Name Havayah is mercy, yet it contains Gevurah. That Gevurah is "included in the right" and gives Chesed the warmth that life needs, as Yaakov's flocks conceived through heat. Gevurah apart from Chesed, as in the World of Tohu, becomes harsh judgment: the accusers above, who, like people who rejoice at another's misfortune, want judgment for its own sake, unlike the Torah's punishments, whose purpose is kindness. They are the contenders against the Name Havayah. The measured Chesed of Z'eir Anpin, given according to deeds, leaves them room to accuse; only the Chesed of Arich Anpin, rav chesed, which flows of itself, nullifies them. It must be enclothed in the Chesed of Z'eir Anpin, as a soul in a body, and passes first through Abba and Imma: hence the two-part gershayim on the Name, and the two Names of "Havayah, Havayah" that Moshe drew down after the Golden Calf. From a still higher level He "thunders" against the accusers, and Gevurah included in Chesed becomes "strength to His king." Such revelation comes through the prayer of great tzaddikim and is bound up with Rosh HaShanah, the day of judgment.

OUTLINE

1 **Who contends with G-d?** ¶1–2

The Name Havayah is mercy, and the Gevurah in it is included in Chesed, giving the warmth that life and birth require. Gevurah apart from Chesed, as in the World of Tohu, branches out into harsh judgments, the accusers above.

2 **The accusers against the Name Havayah** ¶3

The accusers want judgment for its own sake, unlike holy zeal and unlike the Torah's Gevurah, whose purpose is the sinner's rectification; so they stand against the Name whose will is Chesed. Korach and Midian are parallels. The Name in the verse carries the cantillation gershayim.

3 **Two kinds of Chesed** ¶4–5

Chesed olam, of Z'eir Anpin, is measured by deeds and leaves room for accusation; rav chesed, of Arich Anpin, flows of itself and nullifies all judgments. It must be enclothed in the Chesed of Z'eir Anpin, like a soul in a body, so that it can be received and reach only the side of holiness.

4 **The two movements of the gershayim** ¶6–11

The light of Arich Anpin reaches Z'eir Anpin in two stages, through Abba and Imma, and so shatters those who contend with the vav, Z'eir Anpin's six attributes. Moshe drew down the Thirteen Attributes after the Golden Calf: "Havayah, Havayah," separated by the cantillation, through "his face," Chochmah and Binah. Gershayim also means driving out, as in the name Gershon.

5 **"Upon him, in the heavens, He will thunder"** ¶12–14

Beyond the enclothed Chesed, the Chesed of Arich Anpin itself, the dew of Atika and Mocha Stima'ah, above enclothement, thunders against the accusers. David's song speaks of "the Most High," Arich Anpin, and of the arrows of holy Gevurah that destroy them.

6 **"And He will give strength to His king"** ¶15–16

The left has two sides: the left that serves love and the left that only pushes away, from which the external forces feed. Once the contenders are shattered, all Gevurah becomes strength for Malchus. This revelation comes through the prayer of tzaddikim like Moshe, and the paragraph ties it to Rosh HaShanah: the nine mentions of the Name in Chanah's prayer, the accusers on the day of judgment, and G-d's kingship.

KEY CONCEPTS

including the left in the right לאכללא שמאלא בימינא

Gevurah (the left) subordinate to Chesed (the right) and nullified before it. Such Gevurah strengthens the kindness and gives it the warmth that brings life; Gevurah standing apart becomes harsh judgment.

the accusers המקטרגים

Forces of harsh judgment, the "dross of Gevurah," that want judgment carried out for its own sake. They are the "contenders" of the verse, against the Name Havayah.

chesed olam חסד עולם

The Chesed of Z'eir Anpin, "kindness of the world" (in Isaiah plainly "everlasting kindness"), given in limit and measure according to people's deeds; so it leaves the accusers room to accuse.

rav chesed, the supernal Chesed ורב חסד / חסד עילאה

The Chesed of Arich Anpin, which shines from the Infinite One without limit and flows of itself, not in response to deeds. It is the source and "soul" of the Chesed of Z'eir Anpin, and its revelation nullifies all judgments.

Arich Anpin אריך אנפין

The configuration of Keser, above the intellect and emotive attributes of Atzilus. Its Chesed and its Thirteen Attributes of Mercy are drawn into Z'eir Anpin by way of Abba and Imma.

gershayim גרשיים

The two-stroke cantillation mark on the Name in "Havayah—those who contend with Him shall be shattered." Its two movements show the two stages of the drawing-down, and the word also suggests driving out (gerushin).

the Thirteen Attributes of Mercy י"ג מדות הרחמים

The attributes revealed to Moshe after the Golden Calf, drawn from the thirteen tikkunim of the beard of Arich Anpin. Moshe drew them down in prayer, bringing forgiveness where judgment found the people unworthy.

SECTION 1 • ¶1–2

Who contends with G-d?

1 כתיב ה' יחתו מריבו[1,2] וגו'. וקשה מי הם המריבים עם ה'

It is written, "Havayah—those who contend with Him (merivo) shall be shattered," etc. Now this is difficult: who are those who contend with G-d?

> The maamar opens with a verse from Chanah's song of thanks, "Havayah—those who contend with Him shall be shattered," and asks the obvious question: who could contend with G-d at all?

וע' בזהר פ' ויקרא (דף י"ט ע"ב) מה שפי' בשעתא דדינין מתערין ושליטין.[3] שלטין על רחמי ורחמי אתכפיין ובשעתא דקוב"ה [דקודשא בריך הוא] אתברך ממבועא דנחלא כדין גברי רחמי ואתכפיין דיני ה"ד [הדא הוא דכתיב] ה' יחתו מריבו מריב ו' כו' ע"ש.

And see in the Zohar, Parshas Vayikra (page 19b), what it explains: "At the time when the judgments are aroused and hold sway, they hold sway over mercy, and mercy is subdued; and at the time when the Holy One, blessed be He, is blessed from the wellspring of the stream, then mercy prevails and the judgments are subdued. As it is written, 'Havayah—merivo shall be shattered': meriv vav, [the one who] contends with the vav," etc.; see there.

> The Zohar (III, 19b) describes two states. When the judgments (dinin), the forces of strictness, are aroused and rule, mercy is subdued; when the Holy One, blessed be He, receives blessing from "the wellspring of the stream," a flow from a higher source, mercy prevails and the judgments are subdued. The Zohar notes that merivo is written without the yud of the plural, and so reads it as meriv vav, "one who contends with the vav"; the maamar explains below what the vav stands for.

ולהבין זה איך ענין דינין מתערין נק' מריבו והענין כי שם הוי' הוא מדת רחמים

To understand this: how is the matter of "judgments being aroused" called "those who contend with Him"? The explanation is that the Name Havayah is the attribute of mercy.

> The Alter Rebbe asks why the arousal of judgment should be called contending with G-d, and begins his answer: the Name Havayah is the attribute of mercy, as the Midrash teaches that wherever this Name appears it denotes mercy.

והגם דשם הוי' הוא בז"א דאצי' והרי יש בו מדת הגבורה וכן בהתהוות הנבראים שהתהוותם הוא משם הוי' הרי יש ד' מחנות שכינה[4] מחנה מיכאל חסד ומחנה גבריאל גבורה.

And although the Name Havayah is in Z'eir Anpin (the emotive attributes) of Atzilus, which, after all, contains the attribute of Gevurah (restraint); and likewise in the coming into being of the creations, whose coming into being is from the Name Havayah, there are, after all, four camps of the Shechinah (Divine Presence): the camp of Michael, Chesed (kindness), and the camp of Gavriel, Gevurah;

> Yet this Name is the Name of Z'eir Anpin of Atzilus, the configuration of the divine emotive attributes (the Idra Rabba, Zohar III 129a, to which a Kehot note points, calls Z'eir Anpin by the Name Havayah), and Z'eir Anpin contains Gevurah as well as Chesed. Creation too, which comes into being from this Name, is surrounded by the four camps of the Shechinah, the angelic hosts led by Michael on the side of Chesed and Gavriel on the side of Gevurah.

אך כי בחי' גבורה זו היא ע"ד לאכללא שמאלא בימינא[5,6] שהיא כלולה ובטלה לגבי מדת החסד וא"כ אז אדרבה מגיע ממנה תועלת ומעלה יתירה בהחסד יותר מאם היה החסד בפ"ע [בפני עצמו]

yet this level of Gevurah is in the manner of "including the left in the right": it is included in, and nullified before, the attribute of Chesed. If so, then on the contrary, there comes from it a benefit and an added advantage in the Chesed, beyond what there would be if the Chesed were by itself.

> The answer is that this Gevurah is "included in the right" (in the Kabbalah Chesed is the right side and Gevurah the left): it is subordinate to Chesed and nullified before it. Restraint that serves kindness does not weaken the kindness; on the contrary, it gives the kindness an advantage it would lack on its own.

כי חסד הוא בחי' קרירות וכמו המים שהם קר ולח [עיין בזהר ר"פ וארא] ועיקר החיות הוא ע"י החמימות וכמו כי הדם[7] הוא הנפש,

For Chesed is the level of coldness, like water, which is cold and moist [see the Zohar, at the beginning of Parshas Va'eira]; while the essence of life-force (chayus) comes through warmth, as [in the verse], "for the blood is the soul";

> Chesed by itself is likened to water, cold and moist, while life depends on warmth, as the Torah's words "the blood is the soul" show: the warm blood carries life. The warmth that Chesed lacks comes from Gevurah.

וכן הוא ג״כ ברוחניות כי מצד בחי׳ המים עצמן בחי׳ קרירות יוכל להיות גם כן דאגלידו מיא שהוא מניעת ההשפעה מכל וכל וז״ש [וזהו שכתוב] ביעקב ויחמו הצאן[8] כו׳.[9,10]

and so it is in spiritual matters as well; for from the side of the level of the waters themselves, the level of coldness, there can also come [a state where] "the waters freeze," which is the withholding of the flow altogether. And this is [the meaning of] what is written regarding Yaakov, "And the flocks came into heat (vayechemu)," etc.

> In the spiritual realm too, pure coldness can "freeze the waters," so that the flow stops altogether: kindness with no warmth can end in no giving at all. The Torah's account of Yaakov's flocks, which "came into heat" (vayechemu, from the root for warmth), shows that new life comes through heat.

2 ויחמנה בבואן לשתות כו׳ שכל הולדה א״א להיות כ״א ע״י חמימות שהוא מבחי׳ גבורה. ולכן בשם הוי׳ המהוה הכל צ״ל ג״כ בחי׳ גבורה.

"And they came into heat when they came to drink," etc.: for no procreation can come about except through warmth, which is from the level of Gevurah (restraint). Therefore in the Name Havayah, which brings everything into being, there must also be the level of Gevurah.

> The other phrase about Yaakov's flocks, "and they came into heat when they came to drink," makes the point general: no birth happens without warmth, and warmth belongs to Gevurah. So the Name Havayah, which brings all things into being, must contain Gevurah too.

אלא שהיא כלולה בימין וא״כ מזה דוקא עיקר החיות וההתהוות.

Only, it is included in the right; and if so, it is from this specifically that the essence of life-force and of coming into being comes.

> But that Gevurah is included in the right, in Chesed, and precisely this blend is the source of life and of coming into being.

אבל אם מדת הגבורה אינה כלולה בחסד וכמו שהיה בעולם התהו שלא היה בחי׳ לאכללא שמאלא בימינא אז נסתעף מזה התהוות דינין קשים והן המקטרגים שלמעלה שכל רצונם לפעול דין

But if the attribute of Gevurah is not included in Chesed (kindness), as was the case in the World of Tohu, where there was not the level of "including the left in the right," then there branched out from this the coming into being of harsh judgments; and these are the accusers above, whose whole desire is to carry out judgment,

> The opposite case is Gevurah that is not included in Chesed. That was the state of the World of Tohu (chaos), in the Arizal's teaching the first order of creation, where each attribute stood by itself and the left was not included in the right; from such separate Gevurah branched out the harsh judgments, the accusers above, whose only wish is that judgment be carried out.

וכמ"ש בזהר ר"פ מקץ ע"פ ולכל תכלית הוא חוקר,[11] וכן יש למטה בבני אדם[12] אנשים השמחים ברעת חבריהם.[13, 14, 15]

as is written in the Zohar, at the beginning of Parshas Miketz, on the verse "and he searches out every end." And likewise below, among human beings, there are people who rejoice at the misfortune of their fellows.

> The Zohar at the beginning of Miketz reads Job's words about the "end" that "searches out every end" as speaking of an accuser from the left that roams the world and above it, all of whose deeds aim at destruction. Its counterpart below is the kind of person who rejoices at another's misfortune.

SECTION 2 · ¶3

The accusers against the Name Havayah

3 וגם לפעמים שמתקצפים על החוטא אין זה שרע להם על החטא כ"א שחפצם בפועל הדין.

And also, at times when they are enraged at the sinner, it is not that they are grieved over the sin, but rather that their desire is for the carrying out of judgment.

> Such people may at times seem righteous in their anger at a sinner, but the sin itself does not grieve them. What they want is to see judgment carried out.

וע"ד המקטרגים שלמעלה שהם ע"ד הנ"ל שאינם מצטערים מהחטא ע"ד קנאת ה' צבאות כ"א שחפצם בפועל הדין והיינו לפי שהם סיגי הגבורה.

So too with the accusers above, who are in the manner mentioned above: they are not distressed over the sin in the manner of "the zeal of Havayah of Hosts," but rather their desire is for the carrying out of judgment. That is because they are the dross of Gevurah (restraint).

> The accusers above are the same. Their anger is not "the zeal of Havayah of Hosts," a zeal that is pained by the sin itself; they simply desire judgment, because they are the dross of Gevurah, its waste, as dross is what is left over when metal is refined.

ולכן הם הנק' מריביו דשם הוי' שהם נגד שם הוי' שרצונו ית' דוקא בחסד ולאכללא שמאלא בימינא

Therefore they are the ones called merivav, "those who contend with" the Name Havayah: for they are against the Name Havayah, since His will, may He be blessed, is specifically for Chesed (kindness) and "to include the left in the right."

> This is why they are called those who contend with the Name Havayah: G-d's will, expressed in this Name, is for kindness and for Gevurah included in it, and they stand for the opposite.

[ועד"ז פי' בזהר ס"פ אחרי (דע"ט ב') ענין הנועדים על[16,17] הוי' והיינו כי קרח רצה ג"כ להפריד הגבורות בפ"ע [בפני עצמו] ולא להיות בחי' לאכללא שמאלא בימינא כמ"ש בזהר ר"פ קרח.[18]

[And along these lines the Zohar, at the end of Parshas Acharei (page 79b), explains the matter of "those who banded together against Havayah": that is, Korach too wanted to separate the Gevuros by themselves, and not to have the level of "including the left in the right," as is written in the Zohar, at the beginning of Parshas Korach.

A bracketed note brings parallels. The Zohar at the end of Acharei explains along these lines the phrase "those who banded together against Havayah," said of Korach's company: Korach too wanted to separate the Gevuros and keep them apart rather than include the left in the right, and the Zohar at the opening of Parshas Korach says that the left is always included in the right, while Korach sought to exchange right for left.

ועד"ז נתבאר במ"א פי' וענין לתת נקמת[19] הוי' במדין לפי שבחי' מדין ריב ומדון[20] הוא ג"כ הפך ונגד בחי' שם הוי' וכמ"ש בד"ה החלצו מאתכם כו' בפ' מטות

And along these lines there is explained elsewhere the meaning and matter of "to execute the vengeance of Havayah upon Midian": for the level of Midian (Midyan), strife and contention (riv umadon), is likewise the opposite of, and against, the level of the Name Havayah; as is written in the discourse beginning "Arm from among you," etc., in Parshas Mattos.

The same idea explains "to execute the vengeance of Havayah upon Midian": the name Midian (Midyan) is related to madon, contention, and strife is itself the opposite of the Name Havayah. The Alter Rebbe refers to his discourse on that verse in Parshas Mattos, which opens "Arm from among you"; a Kehot note points to the Zohar at the beginning of Yisro (II, 68a), which reads Yisro's title "priest of Midian" as alluding to "a contentious woman" (eshes midyanim).

ושם נתבאר כי אף שבתורה יש כמה עונשין וגבורות אך זה הגבורה תכליתה חסד להיות עי"ז תיקון לנפש החוטא

And it is explained there that although in the Torah there are many punishments and Gevuros, yet this Gevurah has Chesed as its purpose: that through it there should be a rectification (tikkun) for the soul of the sinner,

That discourse explains that the punishments in the Torah are a Gevurah whose purpose is kindness: they bring a rectification to the sinner's soul.

כמו אב המכה את בנו כדי שילך בדרך טובים[21] משא"כ גבורות קשות חפצם בפועל הדין מצד עצמו

like a father who strikes his son so that he will walk "in the way of the good"; whereas harsh Gevuros desire the carrying out of judgment for its own sake.

The model is a father who strikes his son so that he will walk "in the way of the good": the blow serves the son's good. The harsh Gevuros, by contrast, want judgment for its own sake.

עיין בזהר בלק (דקצ"ב ע"ב) גבי מה כתיב בה א"ל [אמר ליה] לא תרצח כו' ע"ש]. וע"ז נאמר ה' יחתו מריבו.

See the Zohar, Balak (page 192b), regarding "What is written in it?" He said to him, "You shall not murder," etc.; see there.] And of this it is said, "Havayah—those who contend with Him shall be shattered."

> The Zohar on Balak (III, 192b) tells that when the Holy One, blessed be He, offered the Torah to Samael, he asked what was written in it, was told "You shall not murder," and refused it, for his dominion is over killing. Such forces, which want judgment for itself, are the ones of whom it is said, "Havayah—those who contend with Him shall be shattered."

והנה הנגינה על שם הוי' הזה הוא גרשיים.[22] שהוא ב' קווין ובפרדס שער הטעמים נק' תרין גרישין ונגינה זו היינו שני קולות.[23,24]

Now, the cantillation mark on this Name Havayah is gershayim, which is two strokes; in Pardes, in the Gate of the Cantillation Marks (Sha'ar HaTe'amim), it is called trein gerishin (two gereshes); and this cantillation is two sounds.

> The Alter Rebbe now notes the cantillation mark on the Name Havayah in this verse: gershayim, two strokes, which Pardes Rimonim (Rabbi Moshe Cordovero's work of Kabbalah), in its Gate of the Cantillation Marks, calls "two gereshes," sung as two sounds; the following paragraphs explain what this signifies. In Or HaTorah, as a Kehot note quotes, the Tzemach Tzedek adds a further reason: driving out the external forces comes through the encompassing light, the level of Gershon.

SECTION 3 • ¶4–5

Two kinds of Chesed

4 והוא כי הנה כדי להיות המתקת הדינין וביטולן צ"ל ע"י המשכה מבחי' חסד דא"א שהוא למעלה מעלה מהחסד דז"א שהחסד דז"א נק' חסד עולם

And this is because, for there to be a sweetening of the judgments and their nullification, it must come through a drawing-down from the level of the Chesed (kindness) of Arich Anpin, which is far, far above the Chesed of Z'eir Anpin. For the Chesed of Z'eir Anpin is called chesed olam (kindness of the world).

> To sweeten the judgments and nullify them, a light is needed from the Chesed of Arich Anpin (the "Long Face"), the outer level of Keser, the divine will above intellect and emotion, which is far above the Chesed of Z'eir Anpin. The Chesed of Z'eir Anpin is called chesed olam: in Isaiah (54:8) these words plainly mean "everlasting kindness," but the Idra Rabba (Zohar III, 133b) takes them as the Chesed of Z'eir Anpin, and the maamar reads olam as "world," a kindness measured to the world.

ועי"ז נאמר ולך אדי חסד כי אתה תשלם לאיש כמעשהו[25] דהיינו לפי ערך מעשה בני אדם וכפי האתעדל"ת [האתערותא דלתתא] כך הוא האתעדל"ע [האתערותא דלעילא] וההמשכה מחסד זה ועי"כ נק' חסד עולם שהוא בגבול ומדה.

And of it is said, "And Yours, Ado-nai, is kindness, for You repay a man according to his deeds": that is, according to the measure of the deeds of human beings; as the arousal from below (isarusa dilesata) is, so is the arousal from above (isarusa dile'eila) and the drawing-down from this Chesed. Therefore it is called chesed olam, for it is within limit and measure.

> The Psalm says of this Chesed, "And Yours, Ado-nai, is kindness, for You repay a man according to his deeds": it is measured by what people do, so that the response from above matches the arousal from below. That is why it is called kindness of the world: it is within limit and measure.

5 וע"כ שם מוצאים המקטרגים מקום לקטרג וכמו בלעם שחפש ומצא המקומות שעתידים ישראל לחטוא וע"י רצה לקטרג ללמד חובה כו' לעורר מדת הדין.

Therefore, there the accusers find room to accuse; as with Bilam, who searched for and found the places where Israel were destined to sin, and through this wanted to accuse, to argue for guilt, etc., to arouse the attribute of judgment.

> Because the Chesed of Z'eir Anpin answers to people's deeds, it leaves the accusers an opening: they can point to the deeds. Bilam, the prophet whom Balak hired to curse Israel, did exactly this, searching out the places where Israel would later sin, in order to argue for their guilt and arouse the attribute of judgment against them.

אבל בחי' חסד דא"א[26] הוא חסד עילאה ונק' ורב חסד לפי שמאיר ומתפשט מבחי' א"ס בלי גבול ומדה [עיין באגה"ק [באגרת הקודש] סי' יו"ד ע"פ חסדי[27] ה']

But the level of the Chesed (kindness) of Arich Anpin is the supernal Chesed (chesed ila'ah), and it is called "and abundant in kindness" (verav chesed), because it shines and spreads forth from the level of the Infinite One (Ein Sof) without limit or measure [see Iggeres HaKodesh, section 10, on the verse "The kindnesses of Havayah"].

> The Chesed of Arich Anpin is of a different order. It is the supernal Chesed, called "and abundant in kindness" (verav chesed, one of the Thirteen Attributes of Mercy), and since it shines from the Infinite One itself it has no limit or measure. Iggeres HaKodesh, section 10, explains "The kindnesses of Havayah" through the Zohar's two kinds of Chesed: chesed olam, given in measure like the fixed measure of charity, and the supernal Chesed, rav chesed, which "shines and spreads forth without limit or measure" and is drawn down by giving without limit.

ושם אין אתעדל"ת [אתערותא דלתתא] מגיע כלל כ"א החסד יורד ונמשך בתמידות מצד עצמו כי חפץ חסד הוא[28]

And there the arousal from below (isarusa dilesata) does not reach at all; rather, the Chesed descends and is drawn down constantly, of itself, "for He desires kindness."

> At this level the arousal from below does not reach at all: the Chesed flows constantly of itself, not in response to anything people do. As the prophet says, "for He desires kindness": G-d gives it because He desires to give, not because it is earned.

וע"כ ע"י המשכה מבחי' חסד זה מתבטלים כל הדינים ואין הקטרוגים תופסים מקום כלל (ועמ"ש ע"פ ולא אבה[29] הוי' אלקיך לשמוע אל בלעם).

Therefore, through a drawing-down from this level of Chesed, all the judgments are nullified, and the accusations have no place at all (and see what is written on the verse "But Havayah your G-d would not listen to Bilam").

> When this Chesed is drawn down, all judgments are nullified and the accusations have nothing to hold on to. The Alter Rebbe refers to what he wrote on the verse "But Havayah your G-d would not listen to Bilam," which tells that G-d turned Bilam's curse into a blessing.

אך כי החסד דא"א עצמו א"א לו כלל להיות נמשך למטה כי הוא בלי גבול ולא יוכלו לקבל ע"כ צריך שיתלבש בחסד דז"א שהוא בחי' כלי לגילוי אור חסד דא"א

However, the Chesed of Arich Anpin itself cannot be drawn down below at all, for it is without limit, and [those below] would not be able to receive [it]. Therefore it must be enclothed in the Chesed of Z'eir Anpin (the emotive attributes), which is the level of a vessel for the revelation of the light of the Chesed of Arich Anpin

> Yet this Chesed, being without limit, cannot itself come down below, for the lower levels could not receive it. It must be enclothed in the Chesed of Z'eir Anpin, which serves as its vessel.

(וחסד דז"א נק' גופא לגבי רב חסד שהוא כמו בחי' נשמה לחסד דז"א וכמו עד"מ מהנשמה עצמה בלי התלבשות בגוף לא יהיה רק השפעת רוחניים אבל להיות ממנה השפעות גשמיים הוא דוקא ע"י אמצעות התלבשותה בגוף,

(and the Chesed of Z'eir Anpin is called "the body" (gufa) relative to "abundant in kindness," which is like the level of a soul to the Chesed of Z'eir Anpin; just as, by way of analogy, from the soul itself, without enclothement in a body, there would be only an influence of spiritual things, but for physical influences to come from it is specifically through the medium of its enclothement in the body;

A parenthesis gives an analogy: the Chesed of Z'eir Anpin is called the "body," and rav chesed is like its soul. A soul without a body could give only spiritual influence; only through a body can it bring about physical effects. In Likkutei Torah, Shelach (the explanation of "I am Havayah your G-d"), the Alter Rebbe describes the same pair: the Chesed of Atzilus is the vessel of rav chesed, as a body is for a soul.

כמ"כ [כמו כן] בחי' ורב חסד הוא למעלה ממהות בחי' חסד כ"א שהוא מקור החסד וכמאמר אב הרחמים פי' אב ומקור למדת הרחמים

so too the level of "and abundant in kindness" is above the very nature of the level of Chesed; rather, it is the source of Chesed, as in the expression "Father of mercy" (Av HaRachamim), meaning the father and source of the attribute of mercy.

So too rav chesed stands above Chesed as such: it is not one more kindness but the source of kindness, as the phrase "Father of mercy" speaks of G-d as the father, the source, of the attribute of mercy.

ע"כ א"א שיומשך ממנו השפעות בבי"ע כ"א ע"י התלבשותו בחסד דאצי' שנק' גופא חסד דרועא ימינא[31, 30] כו'

Therefore it is impossible for influences to be drawn from it into Beriah, Yetzirah and Asiyah except through its enclothement in the Chesed of Atzilus, which is called the body: "Chesed, the right arm," etc.;

Its influence can therefore reach Beriah, Yetzirah and Asiyah only through the Chesed of Atzilus, which the Tikkunei Zohar counts as part of the "body": "Chesed is the right arm."

וכמ"ש בזהר באדרא) (דקל"ג ע"ב) וחסד דקשוט לאו בחיי גופא אתמר אלא בחיי דנשמתא[32] כו',

and as is written in the Zohar, in the Idra) (page 133b): "And true kindness (chesed dikshot) is not said of the life of the body, but of the life of the soul," etc.

The Idra Rabba (Zohar III, 133b) says that "true kindness" belongs not to the life of the body but to the life of the soul: the Chesed of Arich Anpin is the soul of the kindness. There the Idra sets the inner Chesed of the Ancient of Ancients beside chesed olam, the Chesed of Z'eir Anpin.

ועוד דכיון שהחסד דא"א הוא בלי גבול ואין אתעדל"ת [אתערותא דלתתא] תופס מקום כלל א"כ היו החיצונים יכולים ג"כ לקבל ממנו

Furthermore, since the Chesed of Arich Anpin is without limit, and the arousal from below has no place [there] at all, then the external forces (chitzonim) too would be able to receive from it.

> A second reason why this Chesed must be enclothed: since the unlimited Chesed does not depend on deeds, the external forces, the powers opposed to holiness, could also draw from it.

ומש"ה צ"ל המשכה מחסד דא"א ע"י חסד דז"א בכדי שבחי' גילוי זה דחסד עלאה יומשך רק בסט' [בסטרא] דקדושה ועמ"ש ע"פ ויאבק איש[33] וע"פ עבדים היינו[34] כו' ויוציאנו ה' אלקינו או"א [אבא ואימא] שהלבישו לזרועות דא"א.

Therefore the drawing-down from the Chesed of Arich Anpin must be through the Chesed of Z'eir Anpin, so that this level of revelation of the supernal Chesed be drawn down only to the side of holiness. And see what is written on the verse "And a man wrestled," and on "We were slaves," etc., "and Havayah our G-d took us out": Abba and Imma, which enclothed the arms of Arich Anpin.

> Therefore it must pass through the Chesed of Z'eir Anpin, and so the revelation of the supernal Chesed reaches only the side of holiness. The Alter Rebbe refers to his discourses on "And a man wrestled" and on "We were slaves… and Havayah our G-d took us out," where "Havayah our G-d" is Abba and Imma, which enclothed the arms of Arich Anpin.

SECTION 4 • ¶6–11

The two movements of the gershayim

6 וזהו שהנגינה של שם ה' יחתו מריביו הוא גרשיים שהם ב' תנועות זו למעלה מזו להורות שהיא המשכה ממקום עליון מאד מא"א [מאריך אנפין] לז"א שצ"ל בזה ב' המשכות הא' מחסד דא"א לאו"א [לאבא ואימא].

And this is why the cantillation of the Name [in] "Havayah—those who contend with Him shall be shattered" is gershayim, which are two movements, one above the other: to indicate that it is a drawing-down from a very high place, from Arich Anpin to Z'eir Anpin (the emotive attributes), in which there must be two drawings-down: the first, from the Chesed (kindness) of Arich Anpin to Abba and Imma (Chochmah and Binah);

> Now the cantillation is explained. Gershayim has two movements, one above the other, which signals a drawing-down from a very high place, from Arich Anpin to Z'eir Anpin, in two stages; the first stage is from the Chesed of Arich Anpin to Abba and Imma, Chochmah and Binah.

7 ואח"כ מאו"א [מאבא ואימא] נמשך לז"א. ולכך נגינה זו היא ב' תנועות [ועמ"ש בד"ה שיר השירים[35] בענין ב' בחי' חתן חות דרגא כו'

and afterwards, from Abba and Imma (Chochmah and Binah) it is drawn to Z'eir Anpin (the emotive attributes). Therefore this cantillation is two movements [and see what is written in the discourse beginning "The Song of Songs," on the matter of the two levels of chasan (bridegroom): chas darga ("he descended a level"), etc.,

> The second stage is from Abba and Imma to Z'eir Anpin, and so the cantillation has two movements. A bracket refers to the discourse beginning "The Song of Songs" (the first in Likkutei Torah, Shir HaShirim), where the two levels of chasan, "bridegroom," a word read as chas darga, "he descended a level," are two stages of descent: the Infinite Light first descends into the Torah as supernal wisdom, and from there into the lower worlds.

ובד"ה לבבתני[36,37] ב' לבבות כו' ע"ש] ואזי כשנמשך משם הוי' דא"א בז"א ע"י"ז יחתו מריביו שמתבטלים כחות הדין שהן מריביו דז"א.

and in the discourse beginning "You have captured my heart" (libavtini): two hearts, etc.; see there]. And then, when it is drawn from the Name Havayah of Arich Anpin into Z'eir Anpin, through this "those who contend with Him shall be shattered": the forces of judgment, which are those who contend with Z'eir Anpin, are nullified.

> The bracket also refers to the discourse "You have captured my heart" (libavtini), whose doubled letter beis is read as two hearts: there the two hearts are two drawings-down of life-force, from Chochmah and from the attributes. When the Name Havayah of Arich Anpin is drawn into Z'eir Anpin, the forces of judgment that contend with Z'eir Anpin are nullified, and this is "those who contend with Him shall be shattered."

8 ובזהר פי' מריב ו' כי הוי"ו הוא ששה מדות דז"א שהחסד גובר בהן דבחי' גבורה שבו היא בבחי' לאכללא שמאלא בימינא כנ"ל

And in the Zohar it explains meriv vav, "[one who] contends with the vav": for the vav is the six emotive attributes (middos) of Z'eir Anpin, in which Chesed (kindness) prevails, since the level of Gevurah (restraint) in it is in the manner of "including the left in the right," as mentioned above.

> The Zohar's reading meriv vav now becomes clear. The letter vav, whose numerical value is six, stands for the six emotive attributes of Z'eir Anpin, in which Chesed prevails because their Gevurah is included in the right.

והמקטרגים שלמעלה בהיכלות החיצונים המקטרגים על ישראל הם נגד בחי' זו ממש ונק' מריביו וכמ"ש בתורה בפ' בלעם ויחר אף אלקים[38] כי הולך הוא כו' וע"י התגלות שם הוי' דא"א בז"א ע"י"ז יחתו מריביו.

And the accusers above, in the chambers of the external forces, who accuse Israel, are against precisely this level, and are called merivav, "those who contend with Him"; as is written in the Torah, in the portion of Bilam, "And the anger of Elokim flared because he was going," etc. And through the revelation of the Name Havayah of Arich Anpin in Z'eir Anpin, through this "those who contend with Him shall be shattered."

> The accusers above, in the chambers (heichalos) of the external forces, who accuse Israel, stand against precisely this blend of Gevurah within Chesed, and so they are called "those who contend with Him." The text cites from the account of Bilam, who set out to curse Israel, "And the anger of Elokim flared because he was going"; such contenders are shattered when the Name Havayah of Arich Anpin is revealed in Z'eir Anpin.

9 והוא ע"ד מ"ש ויעבור הוי' על פניו[39] ויקרא הוי' הוי' שזה היה אחר חטא העגל ולהמשיך סליחה ומחילה הוא דוקא על ידי שהמשיך משה רבינו ע"ה [עליו השלום] י"ג מדות הרחמים דא"א

And this is along the lines of what is written, "And Havayah passed before his face (al panav), and called: Havayah, Havayah." This was after the sin of the Calf; and to draw down forgiveness and pardon was specifically through Moshe Rabbeinu, peace be upon him, drawing down the Thirteen Attributes of Mercy of Arich Anpin.

> A parallel is the revelation after the sin of the Golden Calf, when "Havayah passed before his face and called: Havayah, Havayah," and the Thirteen Attributes of Mercy were revealed. Forgiveness for that sin could come only because Moshe drew down the Thirteen Attributes of Mercy of Arich Anpin, a level above the measured Chesed of Z'eir Anpin.

ולכן אמר אם אין פניך הולכים[40] אל תעלנו מזה[41] שהרי ע"פ דין אינן ראוים כיון שחטאו.

Therefore he said, "If Your face does not go, do not bring us up from here": for according to judgment they were not worthy, since they had sinned.

> That is why Moshe insisted, "If Your face does not go, do not bring us up from here." By the measure of judgment the people were not worthy after their sin, so only a revelation from this higher level could carry them.

10 וזהו ויקרא[42] הוי' הוי' ופסיק טעמא בינייהו[43] שקרא והמשיך משם הוי' דא"א בשם הוי' דז"א והמשכה זו צ"ל ע"י ויעבור ה' על פניו. פניו הם חו"ב [חכמה ובינה] כמ"ש חכמת אדם תאיר פניו[44] כו'.

And this is [the meaning of] "and called: Havayah, Havayah," where the cantillation makes a break between them: that he called and drew down from the Name Havayah of Arich Anpin into the Name Havayah of Z'eir Anpin (the emotive attributes). And this drawing-down must come through "And Havayah passed before his face (al panav)." "His face" is Chochmah (wisdom) and Binah (understanding), as it is written, "A man's wisdom lights up his face," etc.

In "and called: Havayah, Havayah" the cantillation separates the two Names: the first is the Havayah of Arich Anpin, which Moshe "called" and drew into the second, the Havayah of Z'eir Anpin; the Idra Rabba (Zohar III, 138a) says that Moshe said them to bring mercy down from Atika Kadisha to Z'eir Anpin. This drawing-down passes "before his face," and the face is Chochmah and Binah, as in "A man's wisdom lights up his face"; so here too the light passes through Abba and Imma.

11 והחסד דא"א נמשך ע"י או"א [אבא ואימא] לז"א כנ"ל. ולכן גם כאן הנגינה של שם הוי' דיחתו מריביו הוא גרשיים כו'

And the Chesed (kindness) of Arich Anpin is drawn through Abba and Imma (Chochmah and Binah) to Z'eir Anpin (the emotive attributes), as mentioned above. Therefore here too the cantillation of the Name Havayah in "those who contend with Him shall be shattered" is gershayim, etc.

Here too, since the Chesed of Arich Anpin reaches Z'eir Anpin through Abba and Imma, the Name Havayah in "those who contend with Him shall be shattered" carries the two-part gershayim.

[והנה גרשיים הוא ג"כ לשון גירושין וכמ"ש בענין עבודת בני גרשון שהוא ג"כ לגרש החיצונים והוא ג"כ ע"י המשכת רב חסד בו"ק [בו' קצוות] דז"א שהם השיתא גוונים

[Now, gershayim is also a term of driving out (gerushin), as is written on the matter of the service of the sons of Gershon, which is also to drive out the external forces; and this too is through drawing down "abundant in kindness" into the six extremities (vav ketzavos) of Z'eir Anpin, which are the six colors (shisa gavnin);

A bracketed addition: gershayim also suggests gerushin, "driving out." The service of the Levite family of Gershon is likewise to drive out the external forces, and it too works by drawing rav chesed into the six extremities of Z'eir Anpin, which are called the six colors. Earlier in Likkutei Torah, Nasso (the discourses on "Take a census of the sons of Gershon"), the Alter Rebbe explains that Gershon, carrying the curtains of the Mishkan, drew the attributes of Arich Anpin into Z'eir Anpin, and that when this light of Chesed is revealed the external forces are driven out.

וזהו גרש ואח"כ ו' ואח"כ ן' וכמש"ל [וכמה שכתוב לעיל] והוא כענין ה' יחתו מריבו מריב ו' כנ"ל]:

and this is gresh (drive out), and after it vav, and after it nun [in the name Gershon], as is written above. And this is like the matter of "Havayah—merivo shall be shattered": meriv vav, as mentioned above.]

> The name Gershon is read as gresh, "drive out," followed by vav and then nun, as the text says was written above. This matches the Zohar's reading of "Havayah—merivo shall be shattered" as meriv vav: the external forces that contend with the vav are driven out.

SECTION 5 • ¶12–14

"Upon him, in the heavens, He will thunder"

12 ב עליו בשמים ירעם.[45]

2. "Upon him, in the heavens, He will thunder."

> The second section of the maamar takes up the next words of Chanah's verse, "Upon him, in the heavens, He will thunder."

פי' מלבד מה שהחסד דא"א מתלבש בתוך החסד דז"א שע"י יחתו מריבו בעלי הדין. עוד זאת יעשה נפלאות שירעם עליהם בקול רעם אח"כ גם מחסד דא"א עצמו כמו שהוא שלא ע"י התלבשות בחסד דז"א

The meaning is: besides the Chesed (kindness) of Arich Anpin being enclothed within the Chesed of Z'eir Anpin (the emotive attributes), through which those who contend with Him, the masters of judgment, are shattered, further still He will do wonders: He will thunder upon them with a sound of thunder, afterwards also from the Chesed of Arich Anpin itself as it is, not through enclothement in the Chesed of Z'eir Anpin;

> The first stage has been explained: the Chesed of Arich Anpin, enclothed in the Chesed of Z'eir Anpin, shatters the masters of judgment. Beyond that, G-d will do a further wonder and "thunder" against them afterwards from the Chesed of Arich Anpin itself, not enclothed in the Chesed of Z'eir Anpin.

שאז החסד פשוט יותר מכשמתלבש בחסד דז"א שמעלים קצת על החסד דא"א [ובזהר שם פי' ענין עליו בשמים דר"ל [דרוצה לומר] טלא דעתיקא[46] הנמשך על ז"א הנק' שמים.

for then the Chesed is more expansive than when it is enclothed in the Chesed of Z'eir Anpin, which somewhat conceals the Chesed of Arich Anpin. [And in the Zohar there it explains the matter of "Upon him, in the heavens": that is to say, the dew of Atika (tala de'Atika), which is drawn upon Z'eir Anpin, which is called "heavens."

> Unenclothed, this Chesed acts with greater force, for enclothement in the Chesed of Z'eir Anpin somewhat conceals it. The Zohar explains "upon him, in the heavens" as the dew of Atika drawn down upon Z'eir Anpin, which is called "heavens"; Atika, "the Ancient One," is the innermost level of Keser, above Arich Anpin.

13 ויש לכוונו ג"כ עם פי' זה. כי המשכת טלא דבדולחא ומו"ס [ומוחא סתימאה] היא בחי' עליונה יותר מהמשכת חסד דא"א שבבחי' חסד דא"א שייך התלבשות שמתלבש ממש בחכמה כו' וממנו לז"א התלבשות ממש

And one can also align it with this explanation. For the drawing-down of the crystalline dew (tala dibedolcha) and of Mocha Stima'ah (the hidden brain) is a higher level than the drawing-down of the Chesed (kindness) of Arich Anpin: for to the level of the Chesed of Arich Anpin enclothement applies, in that it is actually enclothed in Chochmah (wisdom), etc., and from it to Z'eir Anpin (the emotive attributes), an actual enclothement;

> The Alter Rebbe aligns his reading with the Zohar's explanation of "upon him" as the dew of Atika. The "crystalline dew" (tala dibedolcha), the Zohar's name for the flow from the head of Atika, and Mocha Stima'ah, "the hidden brain" of Arich Anpin, are higher than the Chesed of Arich Anpin, because that Chesed is actually enclothed: in Chochmah, and from there in Z'eir Anpin.

אבל בחי' מו"ס [מוחא סתימאה] וטלא דבדולחא הוא למעלה מבחי' התלבשות ממש כי הוא מג"ר [מגי ראשונות] דכתר בחי' תחתונה שבמאציל כו'

but the level of Mocha Stima'ah and the crystalline dew is above the level of actual enclothement, for it is from the first three [Sefiros] of Keser (the Crown), the lowest level that is in the Emanator, etc.;

> Mocha Stima'ah and the crystalline dew are above actual enclothement, since they belong to the first three levels of Keser. These are counted as the lowest level of the Emanator itself rather than as part of what is emanated.

ומבחי' זו נמשך להיות ירעם על בעלי הדין המקטרגים כו' ביתר שאת מבחי' יחתו מריביו].[47] (וע' בזהר פ' וישלח דף קס"ו ע"ב).

and from this level it is drawn down that "He will thunder" upon the masters of judgment, the accusers, etc., with greater intensity than the level of "those who contend with Him shall be shattered."] (And see the Zohar, Parshas Vayishlach, page 166b.)

> From this level comes "He will thunder" against the accusing masters of judgment, with greater force than the shattering of "those who contend with Him." The text also points to the Zohar on Vayishlach (I, 166b), which applies Chanah's words "those who contend with Him shall be shattered" to Yaakov's wise dealings with Eisav.

וז"ש [וזהו שכתוב] דהע"ה [דוד המלך עליו השלום] [שמואל ב' כ"ב] ירעם מן שמים ה' ועליון יתן קולו[48] כו' פי' שדהע"ה [שדוד המלך עליו השלום] היה ענוותן ולא תלה בזכותו אלא ע"ד וחנותי את אשר אחון[49] וגו'

And this is [the meaning of] what David the King, peace be upon him, [said] [II Samuel 22]: "Havayah thunders from the heavens, and the Most High gives forth His voice," etc. The meaning is that David the King, peace be upon him, was humble and did not ascribe [it] to his own merit, but rather [it was] in the manner of "And I will be gracious to whom I will be gracious," etc.;

> So too David sang, in his song of thanks when G-d saved him from all his enemies, "Havayah thunders from the heavens, and the Most High gives forth His voice." David was humble and did not ascribe his deliverance to his own merit but to grace, as in "And I will be gracious to whom I will be gracious": kindness given freely, not earned.

דהיינו ע"י התגלות בחי' א"א שמשם נמשך להושיעו מכף כל אויביו וזהו ועליון יתן קולו פי' ועליון היינו בחי' א"א שהחסד דא"א נק' חסד עילאה:

that is, through the revelation of the level of Arich Anpin, from where it was drawn down to save him "from the hand of all his enemies." And this is "and the Most High gives forth His voice": the meaning of "and the Most High" (ve'Elyon) is the level of Arich Anpin, for the Chesed of Arich Anpin is called the supernal Chesed (chesed ila'ah).

> That grace came through the revelation of Arich Anpin, from which his rescue "from the hand of all his enemies" was drawn. "The Most High" (Elyon) in the verse is Arich Anpin, since its Chesed is called the supernal (ila'ah) Chesed.

14 וישלח חציו[50] וכו'. היינו השפעת גבורות עליונות דקדושה לכלות ולהאביד כחות הדין המקטרגים והם אויבי ה' המונעים ההשפעה:

"And He sent forth His arrows," etc.: that is, the flow of the supernal Gevuros (restraints) of holiness, to consume and destroy the forces of judgment, the accusers; and they are the enemies of G-d, who hold back the flow.

> The next verse of David's song, "And He sent forth His arrows," is the flow of the supernal Gevuros of holiness, which consume and destroy the accusing forces of judgment. These are the enemies of G-d because they hold back the flow of divine blessing.

SECTION 6 · ¶15–16

"And He will give strength to His king"

15 ויתן עוז[51] למלכו. עוז הוא בחי' גבורות והוא קו השמאל שיהיה נמשך רק למלכו במל' דאצי' בשביל לעורר האהבה וכמ"ש שמאלו תחת לראשי[52] ולא יומשך ממנו לחיצונים שאז הגבורות ע"ד בחי' דין ח"ו [חס ושלום].

"And He will give strength to His king." Strength (oz) is the level of Gevuros (restraints), and it is the left line, which is to be drawn only "to His king," into Malchus (sovereignty) of Atzilus, in order to arouse love, as it is written, "His left hand is under my head"; and nothing is to be drawn from it to the external forces, for then the Gevuros are in the manner of the level of judgment, G-d forbid.

> The verse ends, "And He will give strength to His king." Strength, oz, is Gevurah, the left line; it is to reach only "His king," Malchus of Atzilus, to arouse love, as in "His left hand is under my head," and not the external forces, for whom Gevurah would turn into judgment.

והענין שיש ב' בחי' בקו השמאל. האי ע"ד שמאלו תחת לראשי שמעורר נש"י [נשמות ישראל] להיות להן הגבהה ברשפי אש האהבה[53] כו' והוא ע"ד ויחמו הצאן.[54]

The explanation is that there are two levels in the left line. The first is in the manner of "His left hand is under my head": it arouses the souls of Israel, so that they have an uplifting in "flashes of the fire" of love, etc.; and this is in the manner of "And the flocks came into heat."

> The left line has two sides. The first is "His left hand is under my head": it lifts the souls of Israel up in "flashes of fire" of love, like the warmth that made Yaakov's flocks "come into heat."

שכל עיקר היחוד הוא ע"י התעוררות הגבורה ורשפי אש האהבה בבחי' חמימות והתגברות משא"כ מבחי' קרירות כנ"ל ועמ"ש מזה בפ' תזריע בד"ה עולם לאכסדרה הוא דומה.

For the whole essence of the union (yichud) is through the arousal of Gevurah and the flashes of the fire of love, in the manner of warmth and intensification; which is not so from the level of coldness, as mentioned above. And see what is written on this in Parshas Tazria, in the discourse beginning "The world is like a portico."

> All union depends on this arousal of Gevurah, the burning love that brings warmth and intensity, which coldness alone could not bring, as explained above. The Alter Rebbe refers to his discourse in Parshas Tazria, "The world is like a portico."

והבי כענין מארז"ל [מאמר רבותינו זכרונם לברכה] (סוטה מ"ז ע"א) שמאל דוחה וימין מקרבת[55].

And the second is like the matter of the saying of our Sages, of blessed memory (Sotah 47a), "The left pushes away and the right draws near."

> The second side is the Sages' rule, "The left pushes away and the right draws near" (Sotah 47a).

ומבחי' זו ע"י השתלשלות נמשך יניקת החיצונים בעלי הדינים קשים שהם רק שמאל דוחה בלי שום ימין מקרבת כי אין בהם בחי' לאכללא שמאלא בימינא.

And from this level, through the chain of descent (hishtalshelus), there is drawn the nourishment of the external forces, the masters of harsh judgments, who are only a left that pushes away, without any right that draws near, for there is not in them the level of "including the left in the right."

> From this pushing-away side, through the chain of descent, the external forces, the masters of harsh judgments, draw their nourishment. They are only a left that pushes away, with no right that draws near: in them the left is not included in the right.

אמנם אחר שיחתו מריביו ע"י החסד דא"א אזי גם בחי' הגבורות יהיו רק ע"ד ויתן עוז למלכו[56] ע"ד שמאלו תחת לראשי שבהתכללות הגבורות בהחסד יהי' [יהיה] ההשפעה ביתר שאת וחיות גדול וז"ש [וזהו שכתוב] הי' עוז לעמו יתן[57] כו'

However, after "those who contend with Him are shattered" through the Chesed (kindness) of Arich Anpin, then the level of the Gevuros too will be only in the manner of "And He will give strength to His king," in the manner of "His left hand is under my head": for through the inclusion of the Gevuros in the Chesed, the flow will be with greater intensity and great life-force (chayus). And this is [the meaning of] what is written, "Havayah will give strength to His people," etc.

> Once the contenders are shattered by the Chesed of Arich Anpin, the Gevuros too serve only as "strength to His king," like the left hand under the head. Gevuros included in Chesed make the flow stronger and the life-force greater, as in "Havayah will give strength to His people."

[ועיין בזהר פ' לך לך דפ"ד א' מענין ויתן עוז כו' ועיין בפי' הרמ"ז [הרב משה זכות] פ' אמור דצ"ג ב' בענין דרשו ה' ועוזו.

[And see in the Zohar, Parshas Lech Lecha, page 84a, on the matter of "And He will give strength," etc.; and see in the commentary of the Ramaz (Rabbi Moshe Zacuto), Parshas Emor, page 93b, on the matter of "Seek Havayah and His strength."

A bracket points to the Zohar on Lech Lecha, which explains "And He will give strength to His king" as the supernal strength given to the King Mashiach. It also points to the Ramaz's commentary on the Zohar on Emor, on "Seek Havayah and His strength."

16 והנה מבואר למעלה שחסד דא"א זהו נק' יד הגדולה[58] וזהו ענין ה' יחתו מריבו בנגינה גרשיים כו'

Now, it is explained above that the Chesed (kindness) of Arich Anpin is what is called "the great hand," and this is the matter of "Havayah—those who contend with Him shall be shattered," with the cantillation gershayim, etc.;

This continues the bracket opened at the end of the previous paragraph. Earlier in Likkutei Torah, Nasso, the Alter Rebbe explains three "hands": the great hand, which is rav chesed, the Chesed of Arich Anpin (the Torah's phrase at the splitting of the Sea); the strong hand, "His left hand is under my head"; and the upraised hand. Here the great hand corresponds to "Havayah—those who contend with Him shall be shattered," sung with the gershayim.

ויתן עוז י"לשזהו בחי' יד החזקה וירם קרן משיחו[59] זהו יד הרמה וכמ"ש ולו יקהת עמים[60] כו'].

"And He will give strength": it can be said that this is the level of "the strong hand"; and "and He will raise the horn of His anointed": this is "the upraised hand"; and as it is written, "and to him shall be the gathering of the peoples," etc.]

"And He will give strength" can then be read as "the strong hand," and "He will raise the horn of His anointed" as "the upraised hand," so that the phrases of the verse match the three "hands." The verse "and to him shall be the gathering of the peoples," from Yaakov's blessing of Yehudah, is added for the raising of the anointed king.

והנה המשכה זו שיהי' [שיהיה] התגלות החסד דא"א למטה אינו ע"פ דרך הטבע של סדר ההשתלשלות רק הצדיקים הגדולי' [הגדולים] יכולים להמשיכו בתפלתן שיומשך להתגלות למטה.

Now, this drawing-down, that there be a revelation of the Chesed of Arich Anpin below, is not according to the natural way of the order of the chain of descent (hishtalshelus); only the great tzaddikim are able to draw it down through their prayer, so that it be drawn to be revealed below.

Drawing the Chesed of Arich Anpin down so that it is revealed below is not part of the natural order of the chain of descent. Only the great tzaddikim can bring it down, through their prayer.

וזה הי' [היה] עבודת ויגיעת מרע"ה [משה רבינו עליו השלום] בתפלתו להמשיך י"ג מדה"ר [מדות הרחמים] שהוא המשיכן וכמ"ש וימהר משה ויקד[61] ארצה וישתחו

And this was the service and toil of Moshe our teacher, peace be upon him, in his prayer: to draw down the Thirteen Attributes of Mercy, for it was he who drew them down, as it is written, "And Moshe hastened, and bowed to the ground, and prostrated himself."

> This was Moshe's service and toil in prayer: to draw down the Thirteen Attributes of Mercy, and it was he who drew them down. When they were revealed, the Torah says, "Moshe hastened, and bowed to the ground, and prostrated himself."

[וכמ"ש בזהר באדרא (דקל"ח א') כמה חילא דמשה דאחית מכילין דרחמי לתתא[62] כו' ע"ש

[And as is written in the Zohar, in the Idra (page 138a): "How great is the strength of Moshe, who brought the attributes of mercy down below," etc.; see there.

> A bracket brings the Idra Rabba (Zohar III, 138a), which exclaims how great was the strength of Moshe, who brought the attributes of mercy down below.

ועיין עוד בזהר שלח (דקס"א ב') בפי' ועתה יגדל נא כח אד'[63] ועמ"ש בפ' שלח בפסוק זה ויש הפרש שבפ' כי תשא נז' [נזכר] י"ג מדות הרחמים והיינו שנמשך י"ג ת"ד [תיקוני דיקנא] מא"א [מאריך אנפין] לז"א ובפ' שלח נז' [נזכר] ט' תיקונים דדיקנא דז"א

And see further in the Zohar, Shelach (page 161b), on the explanation of "And now, let the power of Ado-nai be great"; and see what is written in Parshas Shelach on this verse. And there is a difference: in Parshas Ki Sisa the Thirteen Attributes of Mercy are mentioned, meaning that the thirteen tikkunim of the beard (tikkunei dikna) are drawn from Arich Anpin to Z'eir Anpin (the emotive attributes); while in Parshas Shelach nine tikkunim of the beard of Z'eir Anpin are mentioned.

> The Zohar on Shelach (III, 161b) explains Moshe's prayer after the spies, "And now, let the power of Ado-nai be great," as the strength that comes from the hidden Atika, and the Alter Rebbe explains the verse in Parshas Shelach as well. The difference: after the Golden Calf (Ki Sisa) Moshe drew down the thirteen attributes, the thirteen tikkunim of the beard of Arich Anpin, while after the spies (Shelach) only nine are mentioned, the nine tikkunim of the beard of Z'eir Anpin; in the Idra's imagery the "beard" is the set of channels through which mercy flows down.

ועיין באדרא (דקל"ט א') תאנא כד נחית מן דיקנא יקירא עילאה[64] כו' בתשעה תיקונין כו'

And see in the Idra (page 139a): "It is taught: when it descends from the precious, supernal beard," etc., "in nine tikkunim," etc.

> The Idra Rabba (Zohar III, 139a) teaches that when the holy oil descends from the precious supernal beard of Atika Kadisha to the beard of Z'eir Anpin, that beard is arranged in nine tikkunim.

ובאדר"ז [ובאדרא זוטא] (דרצ"ה ע"א וע"ב) הני תשע[65]ה תקונין אמרן משה כו' דאע"ג [דאף על גב] דתליסר תיקונין לא אמרן [השתא] בכוונה תליא מילתא[66] כו'

And in the Idra Zuta (page 295a and b): "These nine tikkunim Moshe said," etc., "for even though he did not say the thirteen tikkunim [now], the matter depends on intention," etc.

> The Idra Zuta (Zohar III, 295a-b) says that Moshe said these nine tikkunim the second time, and although he did not now mention the thirteen, "the matter depends on intention": he directed his intent to the Mazla and so recalled it. The Mazla ("flowing") is a part of the beard of Arich Anpin from which the flow of mercy streams down, and the Idra Zuta calls it "the power of Havayah."

וע"ש היטב דכח ה' הוא המשכה ממזלא דא"א להאיר בט' ת"ד [תיקוני דיקנא] דז"א וכמ"ש ג"כ באדר"ר [באדרא רבא] (דק"מ סע"א [סוף עמוד א]) ועיין בזהר ס"פ נשא (דקמ"ז תחלת עמוד א') ובמק"מ [ובמקדש מלך] שם]

And see there well, that "the power of G-d" is a drawing-down from the Mazla of Arich Anpin to shine into the nine tikkunim of the beard of Z'eir Anpin; and as is written also in the Idra Rabba (page 140, end of side a). And see in the Zohar, at the end of Parshas Nasso (page 147, beginning of side a), and in the Mikdash Melech there.]

> So "the power of G-d" in Moshe's prayer is a drawing-down from the Mazla of Arich Anpin, to shine into the nine tikkunim of the beard of Z'eir Anpin. The bracket ends with further places: the Idra Rabba; the end of Parshas Nasso in the Zohar (III, 147a), which says that Moshe said the attributes of mercy twice, first the thirteen of the hidden Ancient One and then the nine included in Z'eir Anpin; and the Mikdash Melech, Rabbi Shalom Buzaglo's commentary on the Zohar, there.

וכן גם בג"ע [בגן עדן] אין גלוי מבחי' זו דא"א אלא לצדיקים הגדולים דירתין ת' עלמין דכסופין[67] הנמשכים מא"א [מאריך אנפין] כו'.

And so too in Gan Eden there is no revelation of this level of Arich Anpin except to the great tzaddikim, who inherit the four hundred worlds of yearning, which are drawn from Arich Anpin, etc.

> In Gan Eden too this level of Arich Anpin is revealed only to the great tzaddikim, who inherit the "four hundred worlds of yearning," drawn from Arich Anpin. The Zohar to which a Kehot note points (I, 123b and the following page) says that every tzaddik who studies Torah has two hundred worlds of yearning for the Torah, and two hundred more for giving himself over each day for the sanctification of G-d's Name.

ועיין מ"ש בביאור ע"פ אני ה' אלקיכם אשר הוצאתי אתכם מאמ"צ [מארץ מצרים]. מענין חסד עילאה הנ"ל.

And see what is written in the explanation on the verse "I am Havayah your G-d, who brought you out of the land of Egypt," on the matter of the supernal Chesed mentioned above.

> The Alter Rebbe refers to his explanation of "I am Havayah your G-d, who brought you out of the land of Egypt," the closing verse of the passage of tzitzis, in Likkutei Torah, Shelach. There he explains that the supernal Chesed, rav chesed, will be revealed in the time to come, and that the Chesed of Atzilus is its vessel, as a body is for a soul.

ועיין עוד מענין ה' יחתו מריביו[68] בפ"ק [בפרק קמא] דר"ה [דראש השנה] (די"ז ע"א) ועמ"ש בד"ה ויאבק איש עמו

And see further on the matter of "Havayah—those who contend with Him shall be shattered" in the first chapter of Rosh HaShanah (page 17a); and see what is written in the discourse beginning "And a man wrestled with him."

> Further sources on "Havayah—those who contend with Him shall be shattered": the Talmud in Rosh HaShanah (17a) applies Chanah's words to those who stretched out their hands against the Beis HaMikdash, and on the same page reads "abundant in kindness" as G-d inclining the scales toward kindness. The Alter Rebbe also refers to his discourse on "And a man wrestled with him."

בירושלמי פ"ד דברכות הלכה ג'. תשע ברכות של ר"ה [ראש השנה] מניין א"ר [אמר רבי] אבא קרטוגנא כנגד תשע אזכרות שכתוב[69] בפ' חנה וכתיב בסופה ה' ידין אפסי ארץ ור"ל [ורוצה לומר] ור"ה [וראש השנה] יום הדין הוא[70] ועי' מזה ג"כ בש"ס [בששה סדרים] דילן פ"ד דברכות (דכ"ט ע"א)

In the Jerusalem Talmud, chapter 4 of Berachos, halachah 3: "The nine blessings of Rosh HaShanah: from where [are they derived]? Rabbi Abba Kartogna said: corresponding to the nine mentions [of the Name] that are written in the section of Chanah; and at its end it is written, 'Havayah will judge the ends of the earth'"; that is to say, Rosh HaShanah is the day of judgment. And see on this also in our Talmud, chapter 4 of Berachos (page 29a).

> The Jerusalem Talmud derives the nine blessings of the Rosh HaShanah Musaf prayer from the nine mentions of the Name in Chanah's prayer, at whose end is written "Havayah will judge the ends of the earth," for Rosh HaShanah is the day of judgment, as many of its prayers say. The Babylonian Talmud in Berachos (29a) gives the same teaching, for on Rosh HaShanah Sarah, Rachel and Chanah were remembered.

וברי"ה [ובראש השנה] כתיב ויבואו בני האלקים[71,72] להתיצב על ה' ויבא גם כו' ועי' זח"ב [זהר חלק ב'] ר"פ בא[73] ובפ' תצוה (קפ"ד א') ובפ' פנחס דרל"א

And regarding Rosh HaShanah it is written, "And the sons of G-d came to present themselves before Havayah, and there came also," etc. And see Zohar, Part II, at the beginning of Parshas Bo, and in Parshas Tetzaveh (184a), and in Parshas Pinchas, page 231.

> Of Rosh HaShanah it is written that "the sons of G-d came to present themselves before Havayah, and there came also" the Satan among them; the Targum renders "And it was the day" as "the day of judgment at the beginning of the year." The Zohar at the beginning of Bo (II, 32b) reads the "sons of G-d" as the appointed ministers who oversee people's deeds and become accusers on that day; the Zohar on Tetzaveh and Pinchas is cited as well.

ועיקר הקטרוג על פריקת עול שיש למטה שמחמת זה אינן ראויים להתגלות מלכותו יתי' וכמ"ש בד"ה תקעו בחודש שופר[74,75] ועז"נ [ועל זה נאמר] ה' יחתו מריביו.

And the main accusation is over the casting off of the yoke that there is below, because of which they are not worthy of the revelation of His sovereignty, may He be blessed, as is written in the discourse beginning "Sound the shofar on the New Moon"; and of this it is said, "Havayah—those who contend with Him shall be shattered."

> The chief accusation is over the casting off of the yoke below, which makes people unworthy of the revelation of G-d's kingship. The Alter Rebbe refers to his discourse "Sound the shofar on the New Moon," and of this it is said that "those who contend with Him shall be shattered."

ויתן עוז למלכו. וכמ"ש ה' מלך גאות לבש[76] לבש ה' עוז כו'. ולכן יש ט' אזכרות להמשיך ט"ס [ט' ספירות] במלכות שהיא בעצם נקודה א' והמשכה זו מט"ס [מט' ספירות] העליונות.

"And He will give strength to His king": as it is written, "Havayah reigns; He is clothed in majesty; Havayah is clothed in strength," etc. Therefore there are nine mentions [of the Name], to draw nine Sefiros into Malchus (sovereignty), which in essence is a single point; and this drawing-down is from the nine upper Sefiros.

> "And He will give strength to His king" is the strength in which G-d, as it were, is clothed when He reigns, as in "Havayah reigns; He is clothed in majesty; Havayah is clothed in strength." The nine mentions of the Name in Chanah's prayer draw nine Sefiros into Malchus, which in essence is a single point, and they are drawn from the nine upper Sefiros.

וזהו ועוז מלך משפט אהב[77,78] פי' ועוז מלך ע"ד ארוממך אלקי המלך[79,80] וכענין ועתה יגדל נא[81] כח אדני כמ"ש לקמן על פסוק זה בפ' שלח

And this is [the meaning of] "And the strength of the King loves justice": the meaning of "and the strength of the King" is in the manner of "I will exalt You, my G-d, the King," and like the matter of "And now, let the power of Ado-nai be great," as is written below on this verse in Parshas Shelach.

> So too "And the strength of the King loves justice": the King's strength is like "I will exalt You, my G-d, the King," the exaltation of His kingship, and like "And now, let the power of Ado-nai be great," which the Alter Rebbe explains in Parshas Shelach.

ועיין מענין ויתן עוז ברבות שמות פרשה[82] א' (דקי"ח ע"א) ובפ' יתרו פכ"ז.[83] נשא פ"א[84] (דרכ"א ג'). באיכה בפסוק גדע בחרי אף. דע"ב ג' ד'.

And see on the matter of "And He will give strength" in Shemos Rabbah, section 1 (page 118a), and in Parshas Yisro, section 27; Nasso, section 1 (page 221c); in Eichah, on the verse "He has cut off in fierce anger"; page 72c-d.

> Further places in the Midrash are cited on "And He will give strength": in Shemos Rabbah, section 1, as the Kehot note quotes from Or HaTorah, the verse refers to David, whose kingship the Holy One, blessed be He, exalted; on Yisro, to the miracles in the days of Shlomo; and on Nasso, "strength" is read as kingship. The Midrash on Eichah, on "He has cut off in fierce anger every horn of Israel," is cited as well.

ענין וירם קרן ע"י התשובה ועמ"ש בת"א [בתורה אור] פ' יתרו בביאור ע"פ זכור ושמור בפי' רמה קרני[85] שהוא בחי' עתיקא כו':[86]

The matter of "And He will raise the horn" through teshuvah (return): and see what is written in Torah Ohr, Parshas Yisro, in the explanation on "Remember" and "Keep," on the meaning of "my horn is raised high," that it is the level of Atika, etc.

> The raising of the horn comes through teshuvah. The Alter Rebbe refers to his explanation in Torah Ohr, Parshas Yisro, on "Remember" and "Keep," where "my horn is raised high" is the level of Atika.

IN ONE'S AVODAH

The maamar contrasts the accusers, who want judgment for its own sake, with holy zeal that is pained by the sin itself, and with the Torah's Gevurah, whose purpose is the sinner's rectification, like a father who strikes his son so that he will walk in the way of the good. The left side is meant to serve love, as "flashes of fire" that lift the soul; the chief accusation is over casting off the yoke; and the horn is raised through teshuvah.

QUESTIONS FOR DISCUSSION

1. Why does Chesed alone, like cold water, risk "freezing the waters," and what does Gevurah included in it add?
2. How does the maamar distinguish the accusers' anger from "the zeal of Havayah of Hosts" and from the punishments of the Torah?
3. Why can rav chesed not come down directly, and what are the two reasons it must be enclothed in the Chesed of Z'eir Anpin?
4. What do the two movements of the gershayim, and the two Names in "Havayah, Havayah," teach about how the light of Arich Anpin reaches Z'eir Anpin?
5. Why does the maamar connect "those who contend with Him" with Rosh HaShanah and with the casting off of the yoke?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כתיב ה' יחתו מריבו**

The note says that another transcript (hanachah) of this discourse is printed there.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה-א ע' נב.

2 **ה' יחתו מריבו**

Chanah, after the birth of Shmuel, ends her song of thanks: "Havayah—those who contend with Him shall be shattered; upon him, in the heavens, He will thunder; Havayah will judge the ends of the earth, and He will give strength to His king and raise the horn of His anointed." Plainly, G-d's adversaries will be broken by His thunder. The word merivo is written without the yud of the plural (it is read merivav), which lets the Zohar read it "one who contends with the vav"; the whole maamar is built on this verse. (context: Steinsaltz Tanakh)

I Samuel 2:10 שמואל א ב:י

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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KEHOT'S NOTE

ש"א ב, י.

3 **בשעתא דדינין מתערין ושליטין**

The Zohar on Vayikra notes that merivo is written without the yud and reads it meriv vav: when judgments are aroused they rule over mercy, and when the Holy One, blessed be He, is blessed from the wellspring of the stream, mercy prevails. The Alter Rebbe sets out to explain why the judgments are called those who contend with Him.

Zohar, Vayikra 47:325–334 ספר הזהר, ויקרא מ"ז:שכ"ה-של"ד

"They that strive with the L-rd shall be broken in pieces": that is to say, when judgement prevails over mercy, if then the Holy One, blessed be He, is blessed from the Source of the River, then mercy prevails and judgement is checked.

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4 **ד' מחנות שכינה**

The Zohar on the camps of Israel in the wilderness describes Michael on the right, Gavriel on the left, Uriel before and Rafael behind, with the Shechinah above them. The text uses it to show that Gevurah is present in creation, which comes from the Name Havayah.

Zohar III, 118b זח"ג קיח, ב

KEHOT'S NOTE

זח"ג קיח, ב.

5 **לאכללא שמאלא בימינא**

Kehot's note points to Zohar III, 176a for these words.

Zohar III, 176a זח"ג קעו, א

KEHOT'S NOTE

ראה זח"ג קעו, א.

6 **לאכללא שמאלא בימינא**

At the opening of Parshas Korach the Zohar says that the left is always included in the right. The Alter Rebbe uses the phrase for a Gevurah that is subordinate to Chesed.

Zohar, Korach 1:1–5 ספר הזהר, קרח א':א'-ה'

7 **כי הדם הוא הנפש**

Moshe, forbidding the eating of blood: "Only be strong not to eat the blood, for the blood is the soul." The text cites it to show that life depends on the warm blood.

Deuteronomy 12:23 דברים י"ב:כ"ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג.

8 **ויחמו הצאן, ויחמנה בבואן לשתות**

Yaakov, tending Lavan's flocks, set peeled rods before them at the watering troughs, "and the flocks came into heat at the rods." The verb vayechemu is from the root for heat (cham), and the text takes it as a sign that birth comes through warmth.

Genesis 30:39 בראשית ל':ל"ט

וַיֶּחֱמוּ הַצֹּאן אֶל־הַמַּקְלוֹת וַתֵּלַדְן הַצֹּאן עֲקֻדִּים נְקֻדִּים וּטְלֻאִים׃

And the flocks conceived at the sight of the rods, and the flocks brought forth streaked, speckled, and spotted.

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KEHOT'S NOTE

בראשית ל, לט. לח.

9 **שם ה' הוא מדת הרחמים**

The Midrash says that wherever the Name Havayah is written it denotes the attribute of mercy, and the Name Elokim

the attribute of judgment. The Alter Rebbe starts from this: the Name Havayah is mercy.

Bereshit Rabbah 73:3 בראשית רבה ע"ג:ג

... וירא ה' כי רבה רעת האדם בארץ וינחם ה' ויאמר ה' אמחה. ואשריהם הצדיקים, שהם הופכים מדת הדין למדת הרחמים, בכל מקום שנאמר: אלקים, הוא מדת הדין. (שמות כב) אלקים לא תקלל. (שם) עד האלקים יבא דבר שניהם וישמע אלקים אל לאה (שם ב) וישמע אלקים את נאקתם (בראשית ח) ויזכור אלקים את נח:

"He redeemed me unharmed from the battle waged against me [mikerav li], for there were many with me" (Psalms 55:19) - this is Jacob. "Mikerav li" - so that the counsel of that wicked one [Laban] will not come near me [shelo tikrav li], so that he [Laban] will not say: 'He [Jacob] will take with him this one, who bore children, and that one, who did not bear children, he will not take with him,' as Rabbi Yudan said in the name of Rabbi Aivu: Rachel was remembered due ...

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KEHOT'S NOTE

ב"ר עג, ג.

10 **דשם הוי' הזא בז"א**

Kehot's note points to Zohar III, 129a for these words.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

ראה זח"ג קכט, א.

PARAGRAPH 2

11 **ע"פ ולכל תכלית הוא חוקר**

In Job's poem on wisdom the verse plainly describes man the miner: "he sets an end to darkness, and searches out every limit," down to the stone of gloom; some read "he" as G-d. The Zohar at the opening of Miketz reads it of the accuser. (context: Steinsaltz Tanakh)

Job 28:3 איוב כ"ח:ג

קֵץ שָׂם לַחֹשֶׁךְ וּלְכָל־תַּכְלִית הוּא חוֹקֵר אֶבֶן אֹפֶל וְצַלְמָוֶת׃

Man setteth an end to darkness, And searcheth out to the furthest bound The stones of thick darkness and of the shadow of death.

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KEHOT'S NOTE

איוב כח, ג.

12 **וכן יש למטה בבני אדם . . שחפצם בפועל הדין**

Derech Mitzvosecha explains the mitzvos in the light of Chassidus.

KEHOT'S NOTE

ראה גם בדרך מצותיך פט, ב.

13 **ויחמו הצאן, ויחמנה בבואן לשתות**

The words here quote Genesis 30:39; the passage is shown below.

Genesis 30:39 בראשית ל':ל"ט

וַיֶּחֱמוּ הַצֹּאן אֶל־הַמַּקְלוֹת וַתֵּלַדְן הַצֹּאן עֲקֻדִּים נְקֻדִּים וּטְלָאִים׃

And the flocks conceived at the sight of the rods, and the flocks brought forth streaked, speckled, and spotted.

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KEHOT'S NOTE

בראשית ל, לט. לח.

14 The Zohar explains "He sets an end (ketz) to darkness" as the "end" of the left, which roams the world, stands before the Holy One, blessed be He, and accuses; "and he searches out every end (tachlis)," for all its deeds are for destruction (kelayah, from the same root). The Alter Rebbe cites it for the accusers whose whole desire is judgment.

Zohar, Miketz 1:1 ספר הזהר, מקץ א':א

AND IT CAME TO PASS AT THE END. R. Hiya expounded the word "end" from the text: He setteth an end for darkness, and he searcheth out to the furthest bound; a stone of thick darkness and the shadow of death (Job 28, 3). 'The end here mentioned is', he said, 'an allusion to the "end of the left", which, after roaming to and fro in the world, finally ascends and presents itself before the Holy One, blessed be He, to bring accusations against mankind. He "searcheth out to the ...

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15 Yaakov set the peeled rods in the watering troughs, where the flocks came to drink, "and they came into heat when they came to drink." The text sees in it that all procreation comes through warmth, the quality of Gevurah.

Genesis 30:38 בראשית ל':ל"ח

וַיַּצֵּג אֶת־הַמַּקְלוֹת אֲשֶׁר פִּצֵּל בָּרָהָטִים בְּשִׁקְתוֹת הַמָּיִם אֲשֶׁר תָּבֹאן הַצֹּאן לִשְׁתּוֹת לְנֹכַח הַצֹּאן וַיֵּחַמְנָה בְּבֹאָן לִשְׁתּוֹת׃

And he set the rods which he had peeled over against the flocks in the gutters in the watering-troughs where the flocks came to drink; and they conceived when they came to drink.

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PARAGRAPH 3

16 **הנועדים על הוי'**

At the end of Acharei the Zohar, explaining the word al ("upon") in "bring an atonement upon Me," cites the phrase said of Korach's company, "those who banded together against (al) Havayah," for on their account a force from their own side was aroused. The text says the Zohar explains the phrase along the lines given here.

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

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

eration in which R. Simeon lived! To it the words apply, "Happy art thou O land, when thy king is …

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17 **הנועדים על הוי'**

The daughters of Tzelofchad tell Moshe and Elazar that their father "was not among the congregation of those who banded together against Havayah, in the congregation of Korach." The phrase the Zohar takes up is from this verse.

Numbers 27:3 במדבר כ"ז:ג'

אָבִינוּ מֵת בַּמִּדְבָּר וְהוּא לֹא־הָיָה בְתוֹךְ הָעֲדָה הַנּוֹעָדִים עַל־ה' בַּעֲדַת־קֹרַח כִּי־בְחֶטְאוֹ מֵת וּבָנִים לֹא־הָיוּ לוֹ׃

'Our father died in the wilderness, and he was not among the company of them that gathered themselves together against the L-RD in the company of Korah, but he died in his own sin; and he had no sons.

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18 **לאכללא שמאלא בימינא כמ"ש בזהר ר"פ קרח**

At the opening of Parshas Korach the Zohar says the left is always included in the right, and Korach sought to exchange right for left. The text cites it for Korach's wish to separate the Gevuros.

Zohar, Korach 1:1–5 ספר הזהר, קרח א':א'-ה'

19 **לתת נקמת ה' במדין**

Moshe tells the people: "Arm from among you men for the army… to execute the vengeance of Havayah upon Midian." Both this phrase and the opening of the discourse the text cites, "Arm from among you," are from this verse.

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.

20 **מדין ריב ומדון**

The note says that the Ramaz's glosses on that Zohar passage quote the Arizal's Likkutei Torah and Sefer HaLikkutim (both compiled by Rabbi Chaim Vital from the Arizal's teachings) at the beginning of Yisro, on Midian as strife and contention.

KEHOT'S NOTE

ראה זהר יתרו סח, ד ובלקו"ת וספר הליקוטים ר"פ יתרו (הובאו ב)רמ"ז לזהר שם. מקדש מלך שם.

21 **בדרך טובים**

Shlomo tells his son that wisdom will guard him "so that you may walk in the way of the good, and keep the paths of the righteous." The text uses the phrase for the purpose of a father's blow: that his son walk in the way of the good.

Proverbs 2:20 משלי ב':כ'

לְמַעַן תֵּלֵךְ בְּדֶרֶךְ טוֹבִים וְאָרְחוֹת צַדִּיקִים תִּשְׁמֹר׃

That thou mayest walk in the way of good men, And keep the paths of the righteous.

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22 **הוא גרשיים**

The note quotes Or HaTorah giving a further reason for the gershayim: so that "those who contend with Him shall be shattered," pushing away the external forces, comes through the level of the encompassing light (makif), the level of Gershon.

KEHOT'S NOTE

באוה"ת נשא ע' רנה מביא עוד טעם וז"ל "יש עוד טוב טעם כי כדי להיות יחתו מריביו לדחות החיצוני' הוא ע"י בחי' המקיף בחי' גרשון" ע"ש.

23 **קנאת ה' צבאות**

Isaiah prophesies of a king on David's throne whose rule will be established with justice and righteousness: "the zeal of Havayah of Hosts will do this." The text contrasts this holy zeal with the accusers, who are not pained by the sin.

Isaiah 9:6 ישעיהו ט':ו'

לְמַרְבֵּה הַמִּשְׂרָה וּלְשָׁלוֹם אֵין־קֵץ עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהָכִין אֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מֵעַתָּה וְעַד־עוֹלָם קִנְאַת ה' צְבָאוֹת תַּעֲשֶׂה־זֹּאת׃

That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness From henceforth even for ever. The zeal of the L-RD of hosts doth perform this.

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KEHOT'S NOTE

ישע' ט, ו.

24 The Zohar on Balak tells that Samael, offered the Torah, asked what was written in it, was told "You shall not murder," and refused it, since his dominion is over killing. The text cites it for Gevuros that desire judgment for its own sake.

Zohar, Balak 8:140–148 ספר הזהר, בלק ח':ק"מ-קמ"ח

He therefore summoned Samael and said to him: Dost thou desire my Law? What is written in it, he asked? He replied, taking a test passage: "Thou shalt not kill". Whereupon Samael said: Heaven save us. This Torah is thine, and let it remain thine. I do not want it. He then besought Him, saying: Master of the Universe, if Thou givest it to me, all dominion will vanish, for it is based upon slaughter, on the star of Mars, and if there are no wars it will pass away …

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

PARAGRAPH 4

25 David, in a psalm of trust, ends: "And Yours, Ado-nai, is kindness, for You repay a man according to his deeds"; plainly, G-d's kindness shows in His just repayment of

each person. The Alter Rebbe reads it as describing the measured Chesed of Z'eir Anpin, given according to people's deeds. (context: Steinsaltz Tanakh)

Psalms 62:13 תהילים ס"ב:י"ג

וּלְךָ־אֲדֹנָי חָסֶד כִּי־אַתָּה תְשַׁלֵּם לְאִישׁ כְּמַעֲשֵׂהוּ׃

Also unto Thee, O L-rd, belongeth mercy; For Thou renderest to every man according to his work.

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PARAGRAPH 5

26 **אבל בחי' חסד דא"א**

On that page, in the explanation of "I am Havayah your G-d" (the passage of tzitzis), the Alter Rebbe explains that the supernal Chesed, rav chesed, will be revealed in the time to come ("My kindness shall not depart from you"), and that its vessel is the Chesed of Atzilus, "the right arm," which is to rav chesed as a body to a soul; he reads the Idra's "true kindness… of the life of the soul" the same way.

KEHOT'S NOTE

ראה לקמן שלח נא, א. יהל אור ע' לד.

27 **באגה"ק סי' י"ד ע"פ חסדי ה'**

The letter opens with "The kindnesses of Havayah, for they have not ended" and explains it through the Zohar's two kinds of Chesed: chesed olam, given in measure, and the supernal Chesed, rav chesed, which "shines and spreads forth without limit or measure." The text sends the reader there for the Chesed without limit or measure.

Tanya, Iggeres HaKodesh 10:8 תניא, אגרת הקדש י':ח

אַךְ, הֵיינוּ דַוְקָא לְשׁוֹמֵר הַתּוֹרָה וְלֹא סָר מִמֶּנָּה יָמִין וּשְׂמֹאל אֲפִילוּ כְּמִלֹא נִימָא; אֲבָל מִי שֶׁהֶעֱבִיר עָלָיו הַדֶּרֶךְ חַס וְשָׁלוֹם, מֵאַחַר שֶׁהֶעָוֶה דַרְכּוֹ, לָתֵת מִגְרָעוֹת בַּקֹּדֶשׁ הָעֶלְיוֹן, שֶׁגֶּרַע עֶרְכּוֹ, בְּחִינַת הַמְשָׁכָתוֹ, מַה שֶּׁהָיָה יָכוֹל לְהַמְשִׁיךְ מִבְּחִינַת אֱלֹהוּתוֹ וְהָאָרַת הָאוֹר מֵאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא אִילּוּ הָיָה שׁוֹמֵר הַתּוֹרָה וּמְקַיְּמָהּ כְּהִלְכָתָהּ הֵרֵי מְעָוּת זֶה לֹא יוּכַל לִתָּקֵן, כִּי אִם בְּהַמְשָׁכַת הָאוֹר הָעֶלְיוֹן שֶׁלְּמַעְלָה מֵהָעוֹלָמוֹת וְאֵינוֹ מִתְלַבֵּשׁ בָּהֶן, הַנִּקְרָא "חֶסֶד עֶילָּאָה" וְ"רַב חֶסֶד", …

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28 **כי חפץ חסד הוא**

The prophet Micah praises G-d: "Who is a G-d like You, who pardons iniquity… He does not retain His anger forever, for He desires kindness." The Alter Rebbe cites it for the Chesed that flows of itself, unprompted by deeds; the Idra counts these words as one of the thirteen tikkunim of the beard of Arich Anpin.

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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29 **ולא אבה הוי' אלקיך לשמוע אל בלעם**

Moshe recalls that Moav hired Bilam to curse Israel: "But Havayah your G-d would not listen to Bilam, and Havayah your G-d turned the curse into a blessing for you." The text refers to its explanation of this verse elsewhere, for accusations that find no place.

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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30 **חסד דרועא ימינא**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

31 **חסד דרועא ימינא**

In Pasach Eliyahu, the introduction to the Tikkunei Zohar, Eliyahu says that G-d formed "bodies" for the Sefiros, and names them as a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the torso…" The text cites it to show that the Chesed of Atzilus is called the body.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

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. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

Constantinople, 1740 (CC-BY-NC)

32 **וחסד דקשוט לאו בחיי גופא אתמר אלא בחיי דנשמתא**

The Idra Rabba distinguishes chesed olam, of Z'eir Anpin, from the Chesed of the Ancient of Ancients, "true kindness," which "is said not of the life of the body but of the life of the soul." The Alter Rebbe uses it for rav chesed as the soul of the Chesed of Z'eir Anpin.

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט"ו:קל"ד-י"ז:קמ"ז

33 **ויאבק איש**

Yaakov, left alone at night by the river Yabok: "and a man wrestled with him until the break of dawn." The verse opens a discourse the text refers to.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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34 **עבדים היינו**

Moshe tells Israel what to answer a child who asks about the mitzvos: "We were slaves to Pharaoh in Egypt, and Havayah took us out of Egypt with a strong hand." The Haggadah's version reads "and Havayah our G-d took us out from there with a strong hand and an outstretched arm"; the text refers to its discourse on these words.

Deuteronomy 6:21 דברים ו':כ"א

וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיּוֹצִיאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה׃

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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PARAGRAPH 7

35 **שיר השירים**

The opening of the Song of Songs: "The Song of Songs, which is Shlomo's." It opens the discourse the text refers to on the two levels of chasan.

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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36 **ובד"ה לבבתני**

On that page libavtini, with its doubled letter, is read as two hearts: two drawings-down of life-force, one from Chochmah ("You are wise") and one from the attributes ("Yours, Havayah, is the greatness and the might"), and the passage itself points to the two levels of chasan in the discourse "The Song of Songs." Just before, it speaks of the two hearts in a person's service: one to love G-d and cleave to Him, the other to subdue the evil inclination.

KEHOT'S NOTE

לקו"ת שה"ש כט, ב.

37 **לבבתני**

The beloved says to his bride: "You have captured my heart, my sister, my bride, with one of your eyes." The word libavtini has a doubled beis, which the discourse the text refers to reads as two hearts.

Song of Songs 4:9 שיר השירים ד':ט'

לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי בְאַחַת 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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PARAGRAPH 8

38 **ויחר אף אלקים**

The Torah tells of Bilam riding to Balak to curse Israel: "And the anger of Elokim flared because he was going, and an angel of Havayah stood in the way as an adversary to him." The text cites it in speaking of the accusers against Israel.

Numbers 22:22 במדבר כ"ב:כ"ב

וַיִּחַר־אַף אֱלֹקִים כִּי־הוֹלֵךְ הוּא וַיִּתְיַצַּב מַלְאַךְ ה' בַּדֶּרֶךְ לְשָׂטָן לוֹ וְהוּא רֹכֵב עַל־אֲתֹנוֹ וּשְׁנֵי נְעָרָיו עִמּוֹ׃

And G-d's anger was kindled because he went; and the angel of the L-RD placed himself in the way for an adversary against him.—Now he was riding upon his ass, and his two servants were with him.—

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KEHOT'S NOTE

במדבר כב, כב.

PARAGRAPH 9

39 **ויעבור ה' על פניו**

After the sin of the Golden Calf, G-d passes before Moshe in the cleft of the rock and proclaims the Thirteen Attributes: "And Havayah passed before him (al panav, literally "before his face") and called: Havayah, Havayah, G-d, merciful and gracious..." The maamar reads "his face" as Chochmah and Binah, and the Attributes as drawn from Arich Anpin.

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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KEHOT'S NOTE

שמות לד, ו.

40 **אם אין פניך הולכים**

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

KEHOT'S NOTE

שם לג, טו.

41 **אם אין פניך הולכים אל תעלנו מזה**

Moshe pleads after the sin of the Calf, when G-d had said He would send an angel before the people: "If Your face (Your presence) does not go with us, do not bring us up from here." The text explains that by judgment they were unworthy.

Exodus 33:15 שמות ל"ג:ט"ו

וַיֹּאמֶר אֵלָיו אִם־אֵין פָּנֶיךָ הֹלְכִים אַל־תַּעֲלֵנוּ מִזֶּה׃

And he said unto Him: 'If Thy presence go not with me, carry us not up hence.

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PARAGRAPH 10

42 **ויקרא הוי' הוי'**

The two Names at the opening of the Thirteen Attributes are divided by a pause mark (pesik) between them. The text reads them as the Havayah of Arich Anpin and that of Z'eir Anpin.

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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43 **ופסיק טעמא בינייהו**

The Idra Rabba notes that in "Havayah, Havayah" the cantillation breaks between the two Names, and says that Moshe, in a place of judgment, said them to bring mercy down from Atika Kadisha to Z'eir Anpin: "how great is the strength of Moshe." The maamar takes its phrase from here.

Zohar, Idra Rabba 30:230–31:238 ספר הזהר, האדרא רבא ל':רי"ל-ל"א:רל"ח

44 **חכמת אדם תאיר פניו**

Koheles praises the wise: "A man's wisdom lights up his face." The text uses it to show that "face" stands for Chochmah and Binah.

Ecclesiastes 8:1 קהלת ח':א

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃

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

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KEHOT'S NOTE

קהלת ח, א.

PARAGRAPH 12

45 **עליו בשמים ירעם**

The next words of Chanah's verse: "upon him, in the heavens, He will thunder." Plainly, G-d thunders from heaven against each of His adversaries; the Zohar reads "upon him" as upon Z'eir Anpin. The words open the maamar's second section. (context: Steinsaltz Tanakh)

I Samuel 2:10 שמואל א ב':י

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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46 **עליו בשמים דר"ל טלא דעתיקא**

The Zohar on Vayikra explains "upon him" as the time when the dew of Atika Kadisha rests on the head of Z'eir Anpin, in the place called heavens; then He thunders and breaks the strength of the judgments.

Zohar, Vayikra 47:325–334 ספר הזהר, ויקרא מ"ז:שכ"ה-של"ד

"Against them he shall thunder in heaven": that is, when the dew from the Ancient Holy One shall rest upon Him and fills His head in the place called "heaven", then He breaks the power of mighty judgements. "And he shall give strength to his king": this is the Holy One, blessed be He; "and exalt the horn of his anointed": this is the Community of Israel.

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

PARAGRAPH 13

47 **יחתו מריביו**

The Zohar on Vayishlach says that Yaakov did everything with wisdom in his dealings with Eisav, and of this Chanah said, "Havayah—those who contend with Him shall be shattered." The text refers to it in a parenthesis.

Zohar, Vayishlach 1:16–2:26 ספר הזהר, וישלח א':ט"ז-ב':כ"ו

48 David's song of thanks "on the day Havayah saved him from the hand of all his enemies and from the hand of Shaul": "Havayah thunders from the heavens, and the Most High gives forth His voice," the thunder of the storm in which G-d came to save him. The Alter Rebbe reads "the Most High" as Arich Anpin. (context: Steinsaltz Tanakh)

II Samuel 22:14 שמואל ב כ"ב:י"ד

יַרְעֵם מִן־שָׁמַיִם ה' וְעֶלְיוֹן יִתֵּן קוֹלוֹ׃

The L-RD thundered from heaven, and the Most High gave forth His voice.

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49 **וחנותי את אשר אחון**

G-d answers Moshe's plea "Show me Your glory": "I will make all My goodness pass before you… and I will be gracious to whom I will be gracious, and I will have mercy on whom I will have mercy." The text cites it for grace given freely, not by merit.

Exodus 33:19 שמות ל"ג:י"ט

וַיֹּאמֶר אֲנִי אַעֲבִיר כָּל־טוּבִי עַל־פָּנֶיךָ וְקָרָאתִי בְשֵׁם ה' לְפָנֶיךָ וְחַנֹּתִי אֶת־אֲשֶׁר אָחֹן וְרִחַמְתִּי אֶת־אֲשֶׁר אֲרַחֵם׃

And He said: 'I will make all My goodness pass before thee, and will proclaim the name of the L-RD before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.'

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KEHOT'S NOTE

שמות לג, יט.

PARAGRAPH 14

50 **וישלח חציו**

In David's song G-d comes in the storm to save him: "He sent forth His arrows and scattered them," His lightning against the enemies. The maamar quotes the words in this form; the parallel in II Samuel 22:15 reads "arrows" without "His." The text reads the arrows as the supernal Gevuros of holiness that destroy the accusers.

Psalms 18:15 תהילים י"ח:ט"ו

וַיִּשְׁלַח חִצָּיו וַיְפִיצֵם וּבְרָקִים רָב וַיְהֻמֵּם:

And He sent out His arrows, and scattered them; and He shot forth lightnings, and discomfited them.

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PARAGRAPH 15

51 **ויתן עוז**

The Zohar on Lech Lecha explains "Give Your strength to Your servant" as the supernal strength, as written "and He will give strength to His king," and "His king" is the King Mashiach.

Zohar, Lech Lecha 18:165–19:176 ספר הזהר, לך לך י"ח:קס"ה-י"ט:קע"ו

52 **שמאלו תחת לראשי**

The bride, longing for her beloved: "His left hand is under my head, and his right hand embraces me." The text reads the left hand as Gevurah that serves love.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וימינו [וִימִינוֹ] תְּחַבְּקֵנִי:

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

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KEHOT'S NOTE

שה"ש ב, ו.

53 **ברשפי אש האהבה**

The bride asks her beloved to set her as a seal upon his heart, "for love is strong as death… its flashes are flashes of fire, a flame of G-d." The text uses the image for the fiery love that Gevurah arouses.

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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54 **ויחמו הצאן**

"And the flocks came into heat": the warmth that brings new life, already cited at the start of the maamar.

Genesis 30:39 בראשית ל':ל"ט

וַיֶּחֱמוּ הַצֹּאן אֶל־הַמַּקְלוֹת וַתֵּלַדְן הַצֹּאן עֲקֻדִּים נְקֻדִּים וּטְלָאִים:

And the flocks conceived at the sight of the rods, and the flocks brought forth streaked, speckled, and spotted.

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55 "Let the left always push away and the right draw near." The Alter Rebbe uses it for the side of Gevurah that pushes away.

Sotah 47a:6 סוטה מ"ז א:ו'

תָּנוּ רַבָּנַן: לְעוֹלָם תְּהֵא שְׂמֹאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כֶּאֱלִישָׁע שֶׁדְּחָפוֹ לִגֵּחֲזִי בִּשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בִּשְׁתֵּי יָדָיו.

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

56 **ויתן עוז למלכו**

The end of Chanah's verse, her hope for the king to come: "and He will give strength to His king, and raise the horn of His anointed." The text reads strength as Gevurah given to Malchus.

I Samuel 2:10 שמואל א ב':י'

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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KEHOT'S NOTE

שמואל-א ב, י.

57 **ה' עוז לעמו יתן**

David's psalm of G-d's voice in the storm ends: "Havayah will give strength to His people; Havayah will bless His people with peace." The text cites it for Gevuros included in Chesed that strengthen the flow.

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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KEHOT'S NOTE

תהלים כט, יא.

PARAGRAPH 16

58 **יד הגדולה**

After the splitting of the Sea: "And Israel saw the great hand that Havayah had used against Egypt." The text identifies the great hand with the Chesed of Arich Anpin.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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59 **וירם קרן משיחו**

The last words of Chanah's verse, her hope for a king to come: "and He will raise the horn of His anointed." The text matches them to "the upraised hand."

I Samuel 2:10 שמואל א ב:י

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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60 **ולו יקהת עמים**

Yaakov blesses Yehudah: "The scepter shall not depart from Yehudah… until Shiloh comes, and to him shall be the gathering of the peoples." Cited for the raising of the anointed king.

Genesis 49:10 בראשית מ״ט:י׳

לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּים׃

The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, As long as men come to Shiloh; And unto him shall the obedience of the peoples be.

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KEHOT'S NOTE

בראשית מט, י׳.

61 **וימהר משה ויקד**

Moshe's response as G-d proclaimed the Thirteen Attributes of Mercy: "And Moshe hastened, and bowed to the ground, and prostrated himself." The text cites it for Moshe's toil in drawing them down.

Exodus 34:8 שמות ל״ד:ח׳

וַיְמַהֵר מֹשֶׁה וַיִּקֹּד אַרְצָה וַיִּשְׁתָּחוּ׃

And Moses made haste, and bowed his head toward the earth, and worshipped.

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KEHOT'S NOTE

שמות לד, ח.

62 **כמה חילא דמשה דאחית מכילין דרחמי לתתא**

The Idra Rabba exclaims at the power of Moshe, who brought the attributes of mercy down below. The text quotes it for Moshe drawing down the Thirteen Attributes.

Zohar, Idra Rabba 30:230–31:238 ספר הזהר, האדרא רבא ל׳:ר״ל-ל״א:רל״ח

63 **ועתה יגדל נא כח אדי'**

The Zohar on Shelach explains "the power of G-d" in Moshe's prayer as the strength that comes from the holy Atika, hidden of all hidden, which is to grow above and be drawn down below.

Zohar, Sh'lach 11:84–92 ספר הזהר, שלח לך י״א:פ״ד-צ״ב

64 **תאנא כד נחית מן דיקנא יקירא עילאה**

The Idra Rabba: when the holy oil descends from the precious supernal beard of Atika Kadisha to the beard of Z'eir Anpin, that beard is arranged in nine tikkunim.

Zohar, Idra Rabba 32:248–33:257 ספר הזהר, האדרא רבא ל״ב:רמ״ח-ל״ג:רנ״ז

65 The Babylonian Talmud: the nine blessings of Rosh HaShanah correspond to the nine mentions of the Name that Chanah said in her prayer, for on Rosh HaShanah Sarah, Rachel and Chanah were remembered.

Berakhot 29a:11 ברכות כ״ט א:י״א

הָנֵי תֵּשַׁע דִּרְאשׁ הַשָּׁנָה כְּנֶגֶד מִי? אָמַר רַבִּי יִצְחָק דְּמִן קַרְטִיגְנִין: כְּנֶגֶד תִּשְׁעָה אַזְכָּרוֹת שֶׁאָמְרָה חַנָּה בִּתְפִלָּתָהּ, דְּאָמַר מָר: בְּרֹאשׁ הַשָּׁנָה נִפְקְדָה שָׂרָה רָחֵל וְחַנָּה.

To what do the nine benedictions in the New Year Tefillah correspond ? R. Isaac of Kartignin said : To the nine references to the Divine Name which Hannah made in her prayer (I Sam. ii. 1-10) ; for the teacher said : On the New Year's day Sarah, Rachel and Hannah were "visited."

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66 **דתליסר תיקונין לא אמרן [השתא] בכוונה תליא מילתא**

The Idra Zuta: Moshe said the nine tikkunim the second time, and though he did not now say the thirteen, the matter depends on intention, for he directed his intent to the Mazla; it then quotes "And now, let the power of Ado-nai be great" and calls the holy Mazla "the power of Havayah."

Zohar, Idra Zuta 36:174 ספר הזהר, האדרא זוטא ל״ו:קע״ד

67 **ת' עלמין דכסופין**

Kehot's note points to Zohar I, 123b for these words.

Zohar I, 123b זח״א קכג, ב

KEHOT'S NOTE

ראה זח״א קכג, ב.

68 The Talmud applies Chanah's words "Havayah—those who contend with Him shall be shattered" to those who stretched out their hands against the Beis HaMikdash, and on the same page reads "abundant in kindness" as inclin-

ing the scales toward kindness. The text lists it among the sources on this verse.

Rosh Hashanah 17a:5 ראש השנה י"ז א:ה'

גֵּיהִנָּם כְּלָה וְהֵן אֵינָן כָּלִין, שֶׁנֶּאֱמַר: "וְצוֹרָם לְבַלּוֹת שְׁאוֹל מִזְבּוּל לוֹ". וְכָל כָּךְ לָמָּה — מִפְּנֵי שֶׁפָּשְׁטוּ יְדֵיהֶם בְּזְבוּל, שֶׁנֶּאֱמַר: "מִזְבּוּל לוֹ", וְאֵין "זְבוּל" אֶלָּא בֵּית הַמִּקְדָּשׁ, שֶׁנֶּאֱמַר: "בָּנֹה בָנִיתִי בֵּית זְבוּל לָךְ", וַעֲלֵיהֶם אָמְרָה חַנָּה: "ה' יֵחַתּוּ מְרִיבָיו".

Why so much? Because they laid their hands on the dwelling place (zevul), as it says 'as his dwelling place' and dwelling place only refers to the Holy Temple as it says "I have surely built You a house to dwell in…" (Melachim I 8:13) Of all these Chana said "Those who strive with the L-rd will be broken…" (Shmuel I 2:10)

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

69 The nine blessings of Rosh HaShanah correspond to the nine mentions of the Name in the section of Chanah, at whose end is written "Havayah will judge the ends of the earth." The text links the verse to the day of judgment.

Jerusalem Talmud Berakhot 4:3:8 תלמוד ירושלמי ברכות ד:ג:ח'

תֵּשַׁע שֶׁל רֹאשׁ הַשָּׁנָה מְנַיִין. אָמַר רִבִּי אַבָּא קַרְטִיגֶנְיָא כְּנֶגֶד תֵּשַׁע אַזְכָּרוֹת שֶׁכָּתוּב בְּפָרָשַׁת חַנָּה. וּכְתִיב בְּסוֹפָהּ יְיָ יָדִין אַפְסֵי אָרֶץ.

Nine of New Year's Day, from where? Rebbi Abba from Carthage said: Corresponding to the nine Divine Names in Hanna's prayer; there it is written at the end: (1Sam 2:10) "The Eternal will judge the ends of the earth."

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

70 **ור"ה יום הדין הוא**

The note says that Rosh HaShanah being the day of judgment is stated explicitly in many of the Rosh HaShanah prayers, and sends the reader to note 2 of this address for it.

KEHOT'S NOTE

כמפורש בכו"כ תפלות דר"ה. וראה ברכת ערב ר"ה תשנ"ב הערה 2.

71 **ויבאו בני האלקים**

The prologue of Job: "And it was the day, and the sons of G-d came to present themselves before Havayah, and the Satan came also among them." Plainly a heavenly assembly of the angels, with the accuser among them; the Targum renders the day as the day of judgment at the beginning of the year, and the text reads it as Rosh HaShanah. (context: Steinsaltz Tanakh)

Job 1:6 איוב א:ו'

וַיְהִי הַיּוֹם וַיָּבֹאוּ בְּנֵי הָאֱלֹקִים לְהִתְיַצֵּב עַל־ה' וַיָּבוֹא גַם־הַשָּׂטָן בְּתוֹכָם:

Now it fell upon a day, that the sons of G-d came to present themselves before the L-RD, and Satan came also among them.

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KEHOT'S NOTE

איוב א, ו. ראה בתרגום שם.

72 **ויבואו בני האלקים**

At the beginning of Bo the Zohar reads "And it was the day" as Rosh HaShanah, when the Holy One, blessed be He, stands to judge the world, and "the sons of G-d" as the great appointed ministers sent to oversee people's deeds.

Zohar, Bo 1:1–2:8 ספר הזהר, בא א:א'-ב':ח'

R. Eleazar then discoursed on the verse: And there was a day when the sons of G-d came to stand before the L-rd, and Satan came also among them (Job 1, 6). 'This "day" ', said he, 'was New Year's Day, on which the Holy One sits in judgement on the world.

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

73 **זח"ב ר"פ בא**

The note gives the Zohar's words (II, 32b) as quoted there: "And it was the day: this is Rosh HaShanah; the sons of G-d are the great appointed ministers sent to oversee the deeds of people."

KEHOT'S NOTE

דף לב, ב "ויהי היום דא ר"ה בני האלקים אינון רברבין ממוניך שלוחין לאשגחא בעובדא דבני נשא" — אוה"ת נ"ך-א ע' תרנא.

74 **תקעו בחודש שופר**

The Zohar on Tetzaveh, which the text cites here, says that at Rosh HaShanah the time comes for the serpent to demand judgment before the Holy One, blessed be He, and expounds "Sound the shofar on the New Moon" as the time when judgment is aroused.

Zohar, Tetzaveh 10:83–11:92 ספר הזהר, תצוה י':פ"ג-י"א:צ"ב

The old man then proceeded to discourse on the verse: "Blow the trumpet in the new moon, in the time appointed on our solemn feast-day" (Ps. 81, 4). He said: 'Now is the time when the mighty supernal judgement is awakened, and with it the "other side" also gathers force. And with this access of force it ascends and veils the Moon that She may no more shine, and She falls entirely under the influence of stern Justice. Then all the worlds and spheres come under the aegis of judgement, …

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

75 **תקעו בחודש שופר**

Asaf's psalm calls: "Sound the shofar on the New Moon, at the appointed time, for our festival day," the New Moon of Rosh HaShanah. It opens the discourse the text refers to on the accusation of Rosh HaShanah.

Psalms 81:4 תהילים פ"א:ד'

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ:

Blow the horn at the new moon, at the full moon for our feast-day.

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76 **ה' מלך גאות לבש**

The psalm of G-d's kingship: "Havayah reigns; He is clothed in majesty; Havayah is clothed, He has girded

Himself with strength." Cited for the strength that belongs to kingship.

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.

77 **ועוז מלך משפט אהב**

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

KEHOT'S NOTE

שם צט, ד.

78 **ועוז מלך משפט אהב**

A psalm of G-d's kingship: "And the strength of the King loves justice." The text reads it with "and He will give strength to His king."

Psalms 99:4 תהילים צ"ט:ד'

וְעֹז מֶלֶךְ מִשְׁפָּט אָהֵב אַתָּה כוֹנַנְתָּ מֵישָׁרִים מִשְׁפָּט וּצְדָקָה בְּיַעֲקֹב אַתָּה עָשִׂיתָ:

The strength also of the king who loveth justice— Thou hast established equity, Thou hast executed justice and righteousness in Jacob.

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79 **ארוממך אלקי המלך**

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

KEHOT'S NOTE

שם קמה, א.

80 **ארוממך אלקי המלך**

David's psalm of praise opens: "I will exalt You, my G-d, the King." The text compares the King's strength to this exaltation of His kingship.

Psalms 145:1 תהילים קמ"ה:א'

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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81 **ועתה יגדל נא**

Moshe's prayer after the spies: "And now, let the power of Ado-nai be great, as You have spoken." The text likens the strength given to the King to this power.

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.

82 **ברבות שמות פרשה א**

The note quotes Or HaTorah on the Midrash in Shemos Rabbah, section 1: that "and He will give strength to His king" refers to David, whose kingship the Holy One, blessed be He, exalted.

KEHOT'S NOTE

"דקאי על דוד שרימם הקב"ה מלכותו" — אוה"ת נ"ך-א ע' כט.

83 **ובפ' יתרו פכ"ז**

The note quotes Or HaTorah on Shemos Rabbah, section 27: "when You performed miracles in the days of Shlomo, as it is said, 'and He will give strength to His king.'"

KEHOT'S NOTE

"כשעשית נסים בימי שלמה שנאמר ויתן עוז למלכו" — אוה"ת נ"ך-א ע' כט.

84 **נשא פ"א**

The note quotes Or HaTorah on the Midrash on Nasso, section 1, on "excess of loftiness and excess of strength": "strength" is kingship, as it is said, "and He will give strength to His king."

KEHOT'S NOTE

"ע"פ יתר שאת ויתר עז, עוז זה מלכיות שנאמר ויתן עוז למלכו" — אוה"ת נ"ך-א ע' כט.

85 **רמה קרני**

The opening of Chanah's song of thanks: "My heart rejoices in Havayah, my horn is raised high in Havayah." The Torah Ohr discourse the text cites explains it as the level of Atika.

I Samuel 2:1 שמואל א ב':א'

וַתִּתְפַּלֵּל חַנָּה וַתֹּאמַר עָלַץ לִבִּי בַּה' רָמָה קַרְנִי בַּה' רָחַב פִּי עַל־אוֹיְבַי כִּי שָׂמַחְתִּי בִּישׁוּעָתֶךָ:

And Hannah prayed, and said: My heart exulteth in the L-RD, My horn is exalted in the L-RD; My mouth is enlarged over mine enemies; Because I rejoice in Thy salvation.

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86 Yirmeyahu laments the destruction: "He has cut off in fierce anger every horn of Israel." Cited with the Midrash on Eichah for the raising of the horn.

Lamentations 2:3 איכה ב':ג'

גָּדַע בָּחֳרִי־אַף כֹּל קֶרֶן יִשְׂרָאֵל הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ לֶהָבָה אָכְלָה סָבִיב:

He hath cut off in fierce anger All the horn of Israel; He hath drawn back His right hand From before the enemy; And He hath burned in Jacob like a flaming fire, Which devoureth round about.

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כה תברכו את בני ישראל אמור להם יברכך...

"Thus shall you bless the Children of Israel, saying to them" (Numbers 6:23)

◇

The three verses of the Priestly Blessing follow the order of the soul's service and G-d's response: "May Havayah bless you" is the ascent of prayer that raises the letters and sparks in food; "make His face shine" is Chochmah revealed in answer, through the Torah; and "lift up His face" raises even what is too small to rise, from above the chain of worlds, through the vessel of peace. That is why G-d "lifts up His face" to Israel, who bless Him even over an olive's bulk.

THE MAAMAR IN BRIEF

The Talmud says that G-d "lifts up His face" to Israel because they say Grace after Meals even over an olive's bulk, though the Torah requires satiety. To explain this and the order of the three blessings, the Alter Rebbe first explains Grace after Meals. "And you shall bless es (alef-tav)": all things live by the letters of the Ten Utterances, and man, the head of creation, raises the letters in his food to their source, as Adam did in naming the creatures. That power comes through battle with the animal soul in prayer, which climbs like a ladder, so the love of G-d precedes "you shall gather in your grain." This ascent is "May Havayah bless you," to be "guarded" from self-regard. It draws from above "make His face shine," Chochmah revealed through the Torah, making the world G-d's dwelling, as Grace after Meals does for the food's life-force. Only food eaten to satiety holds enough holiness to rise; a smaller amount is raised by "lift up His face," from above the chain of worlds, received through peace, which Torah scholars bring. Hence the Sages could require blessing even for less than satiety.

OUTLINE

1 **The two questions** ¶1

Why does Israel's exactness in blessing over an olive's bulk earn G-d's "lifting up of the face," and what is the order of the three blessings? The answer begins with the meaning of Grace after Meals and of satiety.

2 Alef-tav: raising the letters in food ¶2–3

All things, and the human soul, live by the letters of the Ten Utterances, from "the breath of His mouth." Man, the head of creation, raises them to their source, as Adam did when he named the creatures; the letters in food give him life so that through him they return to the one utterance that includes all ten. This is "And you shall bless es (alef-tav)."

3 Bread and battle: prayer before eating ¶4–10

Lechem, bread, is related to war, and the war is fought in prayer: the love of G-d, the will that His unity be revealed below as above, comes before "you shall gather in your grain." Prayer climbs like a ladder from the lowest level, because the animal soul, nourished from nogah, binds a person below; man, who includes all creatures and comes from the letters of thought, must first correct himself through self-nullification before he can raise the world.

4 "May Havayah bless you": the seed ¶11–12

The first blessing is the daily ascent of the sparks through prayer, like a seed buried in the earth that sprouts with increase. Israel's souls are G-dliness sown in the physical world, so a person must pray every day.

5 "Guard you," "make His face shine," "be gracious to you" ¶13–14

The love of prayer must be guarded from self-regard. It draws from above the shining of the face, Chochmah, in which one sees that all is nothing before Him, through the Torah that descends like rain, so the world becomes G-d's dwelling; Grace after Meals does this for the life-force a person gains from food.

6 Satiety and "May Havayah lift up His face" ¶15–16

Only food eaten to satiety holds enough holiness to rise through Grace after Meals. For less, G-d "lifts up His face" above the chain of worlds, where all is equal, and gathers even the smallest sparks; this comes through "peace," which joins opposites.

7 Peace, the Sages, and "I will bless them" ¶17–19

Torah scholars, "taught of Havayah" in self-nullification, make peace above and below; peace is the vessel for the blessing from above the chain of worlds, which is why the Sages could require Grace after Meals for less than satiety. "And I will bless them" is the blessing from Ayin, the blessing at the end, from above to below.

KEY CONCEPTS

Alef-tav (es) את – מא' ועד ת'

The word es in "And you shall bless es Havayah," read as the letters from alef to tav: the letters of the Ten Utterances that give every creature life, which Grace after Meals raises to their source.

The utterance of the mouth of Havayah מוצא פי ה'

The divine letters in food, which truly sustain a person. They give him life so that in him and through him they can return to their root.

Nogah נוגה

The realm in which good and evil are mixed and which can be raised to holiness. Food, and the animal soul that lives from it, belong to it until they are refined.

Chochmah, koach mah חכמה – כח מ"ה

Chochmah as "the power of what," pure self-nullification. Its revelation, "May Havayah make His face shine," is seeing that all is as nothing before Him; adam, man, equals mah (45).

Lifting up the face ישא ה' פניו

A raising above the chain of descending worlds, where spiritual and physical, great and small, are equal. It raises even the small measure of holiness in food eaten without satiety.

Peace, the vessel for blessing שלום - כלי המחזיק ברכה

The joining of opposites through their self-nullification to what is above them both. Torah scholars bring it, and it is the vessel for the blessing from above the chain of worlds.

Ani and ayin אני - אין

"And I will bless them": ani, "I," has the letters of ayin, "nothing," for the final blessing comes from the level of Ayin, from which Chochmah is found.

SECTION 1 · ¶1

The two questions

1 כה תברכו[1] את בני ישראל אמור להם יברכך ה' כו' יאר ה' כו' ישא ה' כו'.

"Thus shall you bless the Children of Israel, saying to them: 'May Havayah bless you,' etc.; 'May Havayah make [His face] shine,' etc.; 'May Havayah lift up,' etc."

The maamar opens with the Priestly Blessing: G-d tells Moshe to have Aharon and his sons, the kohanim, bless Israel with three verses, "May Havayah bless you," "May Havayah make His face shine," and "May Havayah lift up His face." How these three blessings follow one another is one of the questions the maamar sets out to answer.

הנה ארז"ל [אמרו רבותינו זכרונם לברכה] (פ"ג [פרק ג] דברכות ד"כ ע"ב) אמרו מה"ש [מלאכי השרת] לפני הקב"ה כתיב בתורה אשר לא ישא פנים[2] כו' ואתה נושא פנים לישראל דכתיב ישא ה' פניו אליך.[3]

Now, our Sages, of blessed memory, said (Berachos, chapter 3, page 20b): The ministering angels said before the Holy One, blessed be He, "It is written in the Torah, 'Who does not lift up the face,' etc., yet You lift up the face to Israel, as it is written, 'May Havayah lift up His face to you.'"

The Talmud records the angels' challenge: the Torah describes G-d as One "who does not lift up the face," that is, who shows no favor, yet the Priestly Blessing says that He lifts up His face to Israel. To "lift up the face" toward someone is the Hebrew idiom for showing him favor.

אמר להם וכי לא אשא פנים לישראל שכתבתי להם בתורה[4] ואכלת ושבעת[5] וברכת[6] את ה' אלקיך והם מדקדקים על עצמם עד כזית[7] כו'.

He said to them, "And shall I not lift up the face to Israel? For I wrote for them in the Torah, 'And you shall eat and be satisfied, and bless Havayah your G-d,' and they are exacting with themselves down to an olive's bulk," etc.

G-d answers that Israel deserve His favor because they go beyond what the law requires. The Torah obliges Grace after Meals only when one has eaten and is satisfied, yet they bless even after eating as little as an olive's bulk (the Talmud adds: or an egg's bulk).

(וכ"ה ברבות נשא פי"א [פרק י"א]). וצריך להבין ענין זה שבשביל הדקדוק שמדקדקים עד כזית יש נשיאת פנים למעלה.

(And so it is in Midrash Rabbah, Nasso, chapter 11.) Now, this matter needs to be understood: that because of the exactness they practice, [down] to an olive's bulk, there is a lifting up of the face above.

> The Alter Rebbe notes that the Midrash on Parshas Nasso brings the same teaching, adding that G-d lifts up His face to Israel because they lift up their face to Him. He then asks why this particular exactness, blessing G-d over a small amount of food, should be what brings about the "lifting up of the face" above.

וגם להבין המשך הברכות הללו דלכאורה אין להם סדר. אך הנה צריך להקדים ביאור ענין בהמ"ז [ברכת המזון] ולמה צריכין שביעה מן התורה.[8]

We also need to understand the sequence of these blessings, for seemingly they have no order. But first we must preface an explanation of the matter of Grace after Meals, and of why satiety is required by Torah law.

> A second question is the order of the three blessings, which seem to follow no sequence. To answer both, he first explains what Grace after Meals accomplishes and why the Torah makes its obligation depend on being satisfied.

SECTION 2 · ¶2–3

Alef-tav: raising the letters in food

2 והענין הוא כי הנה כתיב[9] וברכת את[10] ה' א"ת דייקא והן האותיות שמא' ועד תי"ו. דהנה כל הדברים נבראו באותיות.

The explanation is this: it is written, "And you shall bless es Havayah": es (alef-tav) specifically, and these are the letters from alef to tav. For all things were created with letters.

> The Alter Rebbe begins with the verse of Grace after Meals, "And you shall bless es Havayah." The small word es is spelled alef-tav, the first and last letters of the alphabet, so it stands for all the letters from alef to tav, the letters through which everything was created. The Zohar on Vayigash, which the text cites below, already stresses the word: "es Havayah, es specifically."

שבעשרה מאמרות נברא העולם[11,12] והאותיות שבע"מ [שבעשרה מאמרות] הן הן חיות כל הדברים וקיומם והתהוותם מאין ליש ע"י צירופי אותיות וחלופים ותמורות[13] כו'

For with ten utterances the world was created, and the letters in the Ten Utterances are themselves the life-force of all things, their existence and their coming into being from nothing into something, through combinations of letters, and substitutions and transpositions, etc.

> The Mishnah teaches that the world was created with ten utterances. The letters of those utterances, through their combinations, substitutions and transpositions, are the life-force of every created thing, keeping it in existence and bringing it into being from nothing. In Shaar HaYichud VehaEmunah (Tanya, Part II), chapter 1, the Alter Rebbe explains that if these letters withdrew for an instant, the thing they create would return to utter nothingness.

וגם נפש האדם[14] היא מלאה אותיות כי אתה נפחת בי[15,16] וכתיב ויפח באפיו נשמת חיים[17] והיינו ברוח פיו יתי' כי וברוח פיו כל צבאם[18] ורוח פיו יתי' הוא המהוה את הכל ע"י בחי' אותיות. והן האותיות שבע"מ [שבעשרה מאמרות].[19]

And the soul of man, too, is full of letters, for "You breathed it into me," and it is written, "And He breathed into his nostrils a soul of life"; that is, by the breath of His mouth, may He be blessed. For "and by the breath of His mouth all their host," and the breath of His mouth, may He be blessed, is what brings everything into being, through the level of letters. And these are the letters in the Ten Utterances.

> The human soul, too, is made of letters, because it comes from G-d's breath: the morning blessing says of the soul, "You breathed it into me," and the Torah says that G-d "breathed into his nostrils a soul of life." That breath is "the breath of His mouth," the creative speech that brings everything into being through the letters of the Ten Utterances. In Likkutei Torah, Bechukosai, the Alter Rebbe adds that Onkelos renders "a living soul" in this verse as "a speaking spirit."

3 והנה כתיב ויקרא האדם שמות[20] לכל הבהמה ולעוף השמים כו' שהוא קרא והמשיך שמותיהן[21] שהם צירופי אותיות שבע"מ שבהם נבראו מההעלם אל הגילוי להיות בהם גילוי החיות מרוח פיו ית' כדי להעלותן ולקשרן במקורן.[22]

Now, it is written, "And the man called names for all the cattle and for the birds of the heavens," etc.: that is, he called and drew down their names, which are the combinations of letters in the Ten Utterances through which they were created, from concealment into revelation, so that there be in them a revelation of the life-force from the breath of His mouth, may He be blessed, in order to elevate them and bind them to their source.

> When Adam named the animals and birds, he was not merely labeling them. Each name is the combination of letters from the Ten Utterances through which that creature was created, and by calling it he drew it from concealment into revelation, so that the divine life-force in the creature would be revealed and the creature could be raised up and bound to its source. In Likkutei Torah, Matos, the Alter Rebbe refers back to this passage and compares it to a vow: by declaring a thing consecrated, a person's mouth draws holiness into it.

כי עלייתן והתקשרותן במקורן הוא ע"י האדם שהוא הראש לכל בחי' הדצ"ח [הדומם צומח חי],[23] והוא הממשיך גילוי חיותן ממקור החיות מרוח פיו ית' (ועיין מענין ויקרא האדם שמות ברבות בראשית פי"ז[24] ור"פ חקת)

For their ascent and their binding to their source is through man, who is the head of all the levels of the inanimate, the vegetative and the animal, and he is the one who draws down the revelation of their life-force from the source of life, from the breath of His mouth, may He be blessed (and see on the matter of "And the man called names" in Bereishis Rabbah, chapter 17, and at the beginning of Parshas Chukas).

> Only man can do this, because he is the head of all the levels of creation: the inanimate, the vegetative and the animal. The parenthesis refers to the Midrash on Adam's naming of the creatures, where the angels could not tell what each creature was called but Adam named every one.

ולכן על כל מוצא פי[25] ה' יחיה האדם שמוצא פי ה' שבמאכל הן האותיות שבו שיצאו מפי ה' הוא רוח פיו ית'

And therefore, "by every utterance of the mouth of Havayah does man live": for the "utterance of the mouth of Havayah" in food is the letters in it that came forth from the mouth of Havayah, namely the breath of His mouth, may He be blessed

> This is why "by every utterance of the mouth of Havayah does man live." The "utterance of the mouth of Havayah" within food is the letters that give it existence, which came forth from the breath of G-d's mouth, and these are what sustain a person.

(עבמ"ש [עיין במה שכתוב] בביאור ע"פ ונתתי לך מהלכים[26,27] מענין שיש ב' בחינות בהאותיות היינו א' האותיות שיצאו מפי ה' והב' אותן שבמקורן, כמו עד"מ כח הדבור שבאדם כו' ושכמ"כ [ושכמו כן] יש ב' בחינות אלו באותיות המחשבה כו' ע"ש.

(see what is written in the explanation on "And I will give you places to walk," on the matter that there are two levels in the letters: namely, the first, the letters that came forth from the mouth of Havayah, and the second, those that are in their source; as, by way of analogy, the power of speech in man, etc.; and that likewise there are these two levels in the letters of thought, etc.; see there.

> In a parenthesis the Alter Rebbe refers to his explanation on the verse "And I will give you places to walk," which distinguishes two levels in the letters: the letters as they have come forth from the mouth, and the letters as they are in their source. Human speech offers the analogy, and the same two levels exist in the letters of thought.

וא"כ מש"כ [מה שכתוב] שבו ועל ידו יבואו לשרשן ומקורן בחינת פי ה' בעצמו היינו שיבואו לשרש ומקור האותיות כמו שהן במקורן ועיין בסש"ב [בספר של בינונים] פ"כ[28] ופכ"א)

If so, what is written [below], that in him and through him they will come to their root and source, the level of the mouth of Havayah itself, means that they will come to the root and source of the letters as they are in their source. And see Sefer Shel Beinonim, chapters 20 and 21.)

> From this he clarifies the main text that follows: when the letters come "to their root and source, the mouth of Havayah itself," they rise to the letters as they are in their source, not merely as they have come forth. He also refers to Tanya, chapters 20 and 21, which contrast human speech, felt as separate from the speaker once spoken, with G-d's speech, which never separates from Him.

להחיות את האדם בכדי שבו ועל ידו יבואו לשרשן ומקורן בחי' פי ה' בעצמו שעליו אמרו והלא במאמר[29] אחד יכול להבראות[30] הוא המאמר הכולל כל הע"מ [העשרה מאמרות] וממנו נמשכו ונתחלקו ע"מ [עשרה מאמרות] פרטים וע"י האדם באים למאמר הכולל. כי הוא הממשיך להם הגילוי משם.

to give life to man, so that in him and through him they will come to their root and source, the level of the mouth of Havayah itself, about which [our Sages] said, "But could it not have been created with one utterance?" This is the utterance that includes all the Ten Utterances, and from it the ten particular utterances were drawn forth and divided; and through man they come to the all-inclusive utterance, for he is the one who draws down to them the revelation from there.

> The main sentence now resumes: the letters in food came forth to give life to man, so that through him they reach "the mouth of Havayah itself," the single utterance that the Mishnah alludes to when it asks whether the world could not have been created with one utterance. That one utterance includes all ten, which branched out from it as particular utterances, and through man they return to it, because he is the one who draws down to them the revelation from there. In Likkutei Torah, Ki Seitzei, the Alter Rebbe calls this one utterance "one thought," the source of speech.

וזהו וברכת א"ת דהיינו להמשיך הגילוי משרש בחי' אותיות מרוח פיו ית' כדי שעי"ז יתעלו ויתקשרו במקורן (וע' בזהר ויגש דר"ז ע"ב ודף ר"ח ע"א ובפ' תרומה):

And this is "And you shall bless es (alef-tav)": that is, to draw down the revelation from the root of the level of letters, from the breath of His mouth, may He be blessed, so that through this they will be elevated and bound to their source (and see the Zohar, Vayigash, page 207b, and page 208a, and in Parshas Terumah).

> This is the inner meaning of "And you shall bless es (alef-tav)": in blessing after food one draws down revelation from the root of all the letters, from the breath of His mouth, so that the letters in the food rise and bind with their source.

SECTION 3 · ¶4–10

Bread and battle: prayer before eating

4 ב אך הנה כח זה להמשכה זו התלויה באדם היינו ע"י מלחמת האדם בנפשו הבהמית.

2. However, the power for this drawing down, which depends on man, is through man's war with his animal soul.

> The second section asks how man gains the power for this drawing down. It comes only through his battle with his animal soul.

כי הנה לחם הוא מלשון אז לחם שערים[31] (שופטים ה' ח') שפירושו הוא לשון מלחמה

For lechem (bread) comes from the word in "then [there was] war (lachem) in the gates" (Judges 5:8), which means war.

> The Hebrew lechem, bread, shares its root with lachem, war, as in the Song of Devorah, "then [there was] war in the gates." Eating bread is thus itself a kind of battle.

וכמ"ש (בזהר בלק דקפ"ח ב') נהמא על פום חרבא[32] ייכול והיינו ע"י התפלה[33] כי שעת צלותא שעת קרבא.[34]

And as is written (in the Zohar, Balak, page 188b), "He shall eat bread upon the edge of the sword." And this is through prayer, for "the time of prayer is the time of battle."

> In the Zohar (Balak), a wondrous child says that whoever wants bread must eat it "upon the edge of the sword." The Alter Rebbe identifies the sword with prayer, for "the time of prayer is the time of battle": the battle with the animal soul is fought in prayer. In Likkutei Torah, Ki Seitzei, two discourses open with this saying, and the second explains that this war must be waged in a person's soul every day, in prayer.

וכמ"ש רוממות אל בגרונם וחרב פיפיות בידם ולכן כתיב תחלה לאהבה את ה' אלהיכם ולעבדו בכל לבבכם כו' ואח"כ ואספת דגנך[37, 36, 35] כו' כי מתחלה צ"ל לאהבה.[39, 38]

And as it is written, "The exaltations of G-d are in their throat, and a double-edged sword in their hand." And therefore it is written first, "to love Havayah your G-d and to serve Him with all your heart," etc., and afterwards, "and you shall gather in your grain," etc.; for first there must be "to love."

> Prayer is the sword, as the verse says, "The exaltations of G-d are in their throat, and a double-edged sword in their hand." This is why the Shema says first "to love Havayah your G-d and to serve Him" and only afterward "you shall gather in your grain": the love of G-d in prayer must come before eating.

5 ופי' אהבה מלשון אבה[40] דהיינו רצון. והכוונה שיהיה רצון האדם וחפצו ובקשתו בכל לב ונפש להיות גילוי אלקותו ויחודו ית' בעולם ונפש

And the meaning of ahavah (love): it is from the term avah (to want), that is, will. And the intent is that a person's will, desire and request, with all [his] heart and soul, be for there to be a revelation of His G-dliness and His unity, may He be blessed, in the world and the soul,

> Ahavah, love, is related to avah, to want: love is will. To love G-d is to want, with all one's heart and soul, that His G-dliness and unity be revealed in the world and in one's own soul. The same reading appears in Torah Ohr, Miketz, and in Likkutei Torah, Masei and Va'eschanan: love is the will of the heart that Havayah be "your G-d," openly revealed.

וכמו שהיה קודם בריאת העולם שהיה הוא לבדו הוא במקום העוה"ז השפל בבחי' גילוי כי לא היה עדיין עולם המעלים ומסתיר כו' וכמו שיהיה באלף הז'[41] כו'.

as it was before the creation of the world, when He was alone, He [Himself was] in the place of this lowly world in a manner of revelation, for there was not yet a world that conceals and hides, etc.; and as it will be in the seventh millennium, etc.

> This is the desire that the world be as it was before creation, when G-d alone was present and revealed in the very place where this lowly world now stands, since there was not yet a world to hide Him, and as it will be in the seventh millennium. The Kehot notes point to the Talmud in Rosh Hashanah, where Rav Ketina says that the world will stand for six thousand years and lie desolate for one, as it says, "Havayah alone shall be exalted on that day."

6 וככה הוא ממש גם עתה קמיה דכולא כלא חשיבי קמיה כי אני ה' לא שניתי[42] כתיב.

And so it truly is even now, before Him, for "all are considered as nothing before Him"; as it is written, "For I, Havayah, have not changed."

> Even now, from G-d's side, nothing has changed: all existence is as nothing before Him, as the verse says, "I, Havayah, have not changed."

רק שלפנינו העולם מסתיר ומעלים כו'. וזהו ואהבת את[43] ה' אלקיך שתאבה ותחפוץ שהוי' שהוא היה הוה ויהיה בחי' לא שניתי ואין עוד ממש מלבדו

Only, before us the world hides and conceals, etc. And this is "And you shall love Havayah your G-d": that you should want and desire that Havayah, Who is "was, is and will be," the level of "I have not changed," and besides Whom there is truly nothing else,

> Only from our side does the world hide and conceal Him. Hence "And you shall love Havayah your G-d" is a longing that concerns Havayah, the Name that combines "He was, is and will be": the unchanging One, besides Whom nothing else truly exists.

הוא יהי' [יהיה] אלקיך בבחי' גילוי ממש בנפש ובעולם

that He shall be "your G-d" in actual revelation, in the soul and in the world,

> The longing is that this Havayah become "your G-d," actually revealed in one's own soul and in the world.

שלא יהא העולם מעלים כו' אלא כמו שלמעלה כולא קמי' [קמיה] כלא כו' ואין עוד מלבדו[44,45] כו'. כך יהיה למטה בגילוי בלי שום הסתר פנים והעלם מכחות הנפש הבהמית המסתירים ומעלימים גילוי זה ונמשכים אחר גשמיות עוה"ז וחומריותו שנראה לעיני בשר ליש ודבר בפ"ע [בפני עצמו] רק ולעבדו בכל לבבכם[46,47] בב' לבבות[48] כו'.

so that the world shall not conceal, etc.; rather, just as above "all is as nothing before Him," etc., and "there is nothing else besides Him," etc., so shall it be below, in revelation, without any hiding of the face or concealment from the powers of the animal soul, which hide and conceal this revelation and are drawn after the physicality of this world and its materiality, which appears to eyes of flesh as something existent, a thing unto itself; instead, "and to serve Him with all your heart (levavchem)": with two hearts, etc.

> The world should then no longer conceal Him: just as above all is as nothing before Him and there is nothing besides Him, so it should be openly revealed below, free of the concealment caused by the animal soul, whose powers are drawn after the world's physicality, which eyes of flesh see as an independent existence. Instead one serves G-d "with all your heart," written levavchem with a doubled letter beis, meaning with two hearts; the notes refer to the Mishnah in Berachos, which explains it as serving with both inclinations.

7 ולכן התפלה היא סולם מוצב ארצה[49, 50, 51] וראשו מגיע השמימה שצריך להתחיל ממטה מטה תחלה ברכת השחר פוקח עורים זוקף כפופים[52, 53] כו'

Therefore prayer is "a ladder set upon the earth, and its top reaches heavenward": for one must begin from the very lowest, first the morning blessings, "Who opens [the eyes of] the blind," "Who straightens the bent," etc.;

> Prayer is Yaakov's ladder, "set upon the earth, and its top reaches heavenward": it begins at the lowest rung and climbs. So the morning blessings start with simple physical matters, such as "Who opens the eyes of the blind" and "Who straightens the bent." The Zohar and the Tikkunei Zohar, to which the Kehot notes point, also read the ladder as prayer.

שכל התפלה היא בחי' ברכות ברוך אתה כו' שהן המשכות גילוי אלקות בעולם ונפש להיות בבחינת אתה כאילו הוא לנוכח כו'.

for the whole of prayer is the level of blessings, "Blessed are You," etc., which are drawings-down of the revelation of G-dliness in the world and the soul, so that it be in the manner of "You," as though He were directly present, etc.

> Every part of prayer takes the form of blessings, "Blessed are You," and each blessing draws the revelation of G-dliness into the world and the soul. That is why it addresses G-d in the second person, "You," as though He were directly present.

8 וצ"ל כסדר ממטה למעלה תחלה ממדרגות התחתונות עד שיבא לקיום ואהבת למסור נפשו באחד ממש ולהיות ואהבת בכל לבבך[54] כו' ועמ"ש מזה בד"ה יונתי בחגוי הסלע.

And it must be in order, from below upward: first from the lower levels, until one comes to the fulfillment of "And you shall love," to give over one's soul truly in "One," and so that there be "And you shall love ... with all your heart," etc. And see what is written about this in the discourse beginning "My dove, in the clefts of the rock."

> The ascent in prayer must go step by step, from the lowest levels upward, until one reaches the Shema's "And you shall love": giving over one's soul in the word "One" (Echad) and loving G-d with all one's heart. The Alter Rebbe refers to his discourse "My dove, in the clefts of the rock" for more on this.

כי הנה מצד שרש נפשו האלקית במקור חוצבה הרי היא בטבעה עולה ונכללת במאצילה ב"ה

For as regards the root of his G-dly soul, in the source from which it was hewn, it rises by its nature and is included in its Emanator, blessed be He.

> The climb from below is not for the G-dly soul's own sake. In its root, in the source from which it was "hewn," it rises by its very nature and is absorbed in the One who emanated it.

והנשמה א"צ [אין צריך / אינו צריך] תיקון לעצמה רק שמצד כחות הנה"ב [הנפש הבהמית] המלובשים בעוה"ז שכל חיותם הוא מצד כחות החיונית של המאכלים שבנוגה שבהם מחיה האדם חיי גופו ונפשו הבהמית הרי הוא מקושר למטה

The soul needs no rectification for itself; it is only that, because of the powers of the animal soul that are enclothed in this world, all of whose life-force comes from the vital powers of the foods, which are in nogah, through which a person sustains the life of his body and of his animal soul, he is bound below.

> The soul itself needs no rectification; the need comes from the animal soul, whose powers are clothed in this world and draw all their vitality from food. Food belongs to nogah (literally "glow"), the realm in which good and evil are mixed and which can be raised to holiness; since a person's body and animal soul live from it, he himself is bound below.

וצריך להעלות ולקשר נפשו בה' עד דאתכפיא סט"א [סטרא אחרא] ואתהפכא כו' ולעבדו בכל לבבכם[55] בב' לבבות כו'.

So he must elevate and bind his soul to G-d, until "the sitra achra is subdued" and "transformed," etc., and "to serve Him with all your heart (levavchem)": with two hearts, etc.

> So a person must raise and bind his soul to G-d until the sitra achra is first subdued and then transformed (the full phrase speaks of darkness turned into light). Then he serves G-d "with all your heart" in the sense of both hearts, the G-dly and the animal.

לכך צריך להתחיל ממטה למעלה בתפלה והיא סולם מוצב ארצה וראשו מגיע השמימה[56] עד שמגיע לאחד.

Therefore one must begin from below upward in prayer, and it is "a ladder set upon the earth, and its top reaches heavenward," until one reaches "One."

> That is why prayer starts below and climbs like the ladder "set upon the earth" whose top reaches heaven. It rises until it reaches "One," the word Echad of the Shema.

9 ועי"ז מלאכי אלקים עולים[57] ויורדים בו באדם.[58] כי האדם הוא שרש הכל וכמ"ש פני אריה אל הימין[59] ופני שור מהשמאל כו' ודמות פניהם פני אדם כו'

And through this, "angels of G-d ascend and descend on him," on man. For man is the root of all, as it is written, "the face of a lion on the right, and the face of an ox on the left," etc., and "the likeness of their faces, the face of a man," etc.,

> Through this ascent, "angels of G-d ascend and descend on him": the verse's "on it," on the ladder, is read as "on him," on man, as the Zohar too reads it. Man is the root of all, as Yechezkel's vision of the Chariot shows: each of the chayos, the living creatures that bear it, has the face of a lion on the right and the face of an ox on the left, yet "the likeness of their faces" is the face of a man.

ש כללותן הוא בחי' אדם שהוא הכולל כל הד' חיות וכולם מתעלים בהתעלות נפש האדם בדבקותה באלקים חיים לאהבה את[60] ה' כו' ואח"כ כתיב ואספת דגנך[61] ללקט החיות שבדצ"ח [שבדומם צומח חי] שיתקבצו ויתאספו ממה שהיו פזורים ונדחים תחת ממשלת נוגה ויוכללו בבחי' אדם

for their general and collective expression is the level of "man," which includes all four chayos (living creatures); and they are all elevated in the elevation of man's soul in its cleaving to the living G-d, "to love Havayah," etc. And afterwards it is written, "and you shall gather in your grain": to gather the life-force in the inanimate, the vegetative and the animal, so that they be collected and gathered in from where they were scattered and banished under the dominion of nogah, and be included in the level of "man."

> "Man" is the general and collective expression of the four chayos, the one that includes them all, so when a person's soul rises in its cleaving to the living G-d, in "to love Havayah," they all rise with it. Only after this love does the Shema say "and you shall gather in your grain," read here as gathering the scattered sparks of life in minerals, plants and animals out from under the dominion of nogah into the level of man.

משא"כ קודם התפלה אסור לאכול[62, 63] כי גם האדם עדיין אז מקושר למטה ואיך יוכל לקשט אחרים

Whereas before prayer it is forbidden to eat, for then man himself is still bound below, and how could he correct others?

> That is why one may not eat before praying, as the Talmud and the Shulchan Aruch rule: until he has prayed, a person is himself still bound below and cannot raise anything else.

ולכן צריך מתחלה לקשט א"ע [את עצמו] ולהיות בבחינת אדם בגימ' [בגימטריא] מ"ה [שם מ"ה][64] בחי' ביטול ואז ע"י"ז אח"כ יוכל לתקן הדצ"ח [הדומם צומח חי] כו'.

Therefore he must first correct himself, and be at the level of "man" (adam), whose numerical value is mah (45), the level of self-nullification (bittul); and then, through this, he will afterwards be able to rectify the inanimate, the vegetative and the animal, etc.

> So he must first "correct himself" by reaching the level of adam, man, whose letters add up to 45, the value of mah, "what," the word that expresses self-nullification. Only from this bittul can he rectify the lower creations; the Kehot notes refer to the opening of the introduction to Tikkunei Zohar for this gematria.

ועו"ל [ועוד יש לומר] כי נש"י [נשמות ישראל] עלו במחשבה[65, 66] היינו שנמשכו מאותיות המחשבה ועלייתן הוא הגבה למעלה יותר כנז' [כנזכר] ע"פ ושמתי כדכד.[67]

And one may further say: for the souls of Israel "arose in thought," that is, they were drawn from the letters of thought, and their ascent goes higher still, as mentioned [in the discourse] on "And I will make [your windows] of kadkod."

> A further reason: the souls of Israel "arose in thought" before creation, as the Midrash says, so they come from the letters of thought, and their ascent goes higher still. The text refers to its explanation on the verse "And I will make your windows of kadkod," a precious stone (Isaiah 54:12).

10 והנה הדצ"ח [הדומם צומח חי] נלקחו מאותיות הדבור כנזכר לעיל מוצא פי[68] ה'. ולכן כדי להעלות אותיות הדבור שירדו למטה בדצ"ח [בדומם צומח חי] להעלותן לשרשן

Now, the inanimate, the vegetative and the animal were taken from the letters of speech, as mentioned above: "the utterance of the mouth of Havayah." Therefore, in order to raise the letters of speech that descended below into the inanimate, the vegetative and the animal, to raise them to their root,

> The lower creations, mineral, plant and animal, were made from the letters of speech, "the utterance of the mouth of Havayah" discussed above. The question is how the letters that descended into them can be raised back to their root.

שהוא ע"י האדם שנלקח מאותיות המחשבה שלמעלה מאותיות הדבור וע"כ העלאה זו תלויה ע"י שמתחלה יתקן עצמו

which is through man, who was taken from the letters of thought, which are above the letters of speech; therefore this ascent depends on his first rectifying himself,

> This is done by man, whose soul was taken from the letters of thought, which are above the letters of speech. Therefore the ascent depends on his first rectifying himself.

כמאמר קשוט עצמך[69] ואחר כך דוקא קשוט אחרים והוא שמתחלה תתעלה נפשו ששרשה מאותיות המחשבה תתעלה במקור כח המחשבה ועוד הגבה למעלה כו' אזי אח"כ תוכל להעלות אותיות הדבור כו'.

as the saying goes, "Correct yourself, and only afterwards correct others." That is: first his soul, whose root is from the letters of thought, must be elevated, elevated into the source of the power of thought and higher still, etc.; then afterwards it can raise the letters of speech, etc.

> As the Sages say, "Correct yourself, and only afterwards correct others." First a person's soul, rooted in the letters of thought, must rise into the source of the power of thought and higher still; only then can it raise the letters of speech in the world.

(ועמ"ש בד"ה לא הביט און ביעקב[70] ובפ' ויחי בד"ה אסרי לגפן):[71]

(And see what is written in the discourse beginning "He has not beheld iniquity in Yaakov," and in Parshas Vayechi, in the discourse beginning "Binding his foal to the vine.")

> The Alter Rebbe refers to his discourses "He has not beheld iniquity in Yaakov" and, in Parshas Vayechi, "Binding his foal to the vine." In the second (Torah Ohr) he explains that in exile a person cannot raise the animals of the offerings to their source, since he himself is bound below; that will come in the days of Mashiach, when the souls of Israel are raised.

SECTION 4 · ¶11–12

"May Havayah bless you": the seed

11 ג והנה עליית האדם הוא ע"י התפלה בבחי' הנ"ל כי במקום שמגמת האדם וחפצו ותשוקתו שם נכלל ונדבק עצמותו ומהותו בכללו כנודע. וזהו ענין הברכות יברכך[72] ה'.

3. Now, man's ascent is through prayer, in the manner mentioned above; for where a person's aim, desire and longing are, there his essence and being as a whole is included and cleaves, as is known. And this is the matter of the blessings: "May Havayah bless you."

> The third section returns to the Priestly Blessing. A person rises through prayer because wherever his aim, desire and longing are directed, there his whole essence is absorbed; and this ascent from below is the first blessing, "May Havayah bless you."

היינו להיות ריבוי העלאות ניצוצות הן כחות נפשיות האלקית והבהמיות שבאדם ושבמלאכים ומשקים ושאר צרכיו המתחדשות לבקרים[73] ועולות למעלה בכל יום באתעדל"ת [באתערותא דלתתא] ע"י התפלה בריבוי וגודל עוצם התקשרות האהבה עזה שבק"ש [שבקריאת שמע] ותפלה.

That is, that there be many ascents of sparks: the powers of the soul, G-dly and animal, in man, and [the sparks] in the foods and drinks and his other needs, which are renewed every morning and ascend above every day through an arousal from below, through prayer, with the abundance and great intensity of the bond of the intense love in the Shema and prayer.

> The blessing is an increase in the sparks that rise each day through prayer: the powers of a person's G-dly and animal souls, and the sparks in his food, drink and other needs, which are "renewed every morning" (the notes point to Lamentations 3:23). They rise as an arousal from below, through the intense love of the Shema and prayer. The printed text reads "angels" (מלאכים) here, evidently a transposition of the letters of "foods" (מאכלים), which the pairing with "drinks" requires.

כי הנה ענין ברכה נאמר עד"מ על הזרע הצומח מן השדה שנזרע הגרעין בארץ עד שנטמן ונתכסה בעפר.

For the term "blessing" is said, by way of analogy, of the seed that grows from the field: the kernel is sown in the earth until it is hidden and covered in the soil.

> Blessing is described, by analogy, in terms of a seed growing from the field. First the kernel is sown and lies hidden and covered in the soil.

12 וע"י הברכה והצלחה כשהצליח ועשה פרי עולה וצומח מן הארץ בתוספת מרובה על העיקר[74] וכך הנה כתיב וזרעתי את[75] בית ישראל.[76] וזרעתיה לי בארץ[77] כו'.

And through the blessing and success, when it has succeeded and produced fruit, it rises and grows from the earth with a great increase over the original. And so it is written, "And I will sow the house of Israel," and "I will sow her for Myself in the land," etc.

> A seed is blessed when it succeeds, sprouts and yields far more than was sown; for the phrase "a great increase over the original" the Kehot notes point to the end of the first chapter of Bereishis Rabbah. Israel are compared to such seed: "I will sow the house of Israel," and "I will sow her for Myself in the land."

שישראל הם בבחי׳ זריעה דהיינו זריעת בחינת אלקות כמ״ש ברוך ה׳ אלקי ישראל[78] כו׳ כמ״ש במ״א ונמשכו למטה בעולם הגשמי ומכוסים ומלובשים בנפש הבהמית וכחות המתאוים לדברים גשמיים

For Israel are in the manner of sowing, that is, a sowing of the level of G-dliness, as it is written, "Blessed is Havayah, the G-d of Israel," etc., as is explained elsewhere; and they were drawn down below into the physical world, and are covered and enclothed in the animal soul and in the powers that desire physical things,

> Israel are a sowing of G-dliness, as in "Blessed is Havayah, the G-d of Israel": G-dliness is planted in them. Their souls were drawn down into the physical world and covered, as it were buried, in the animal soul and its desires for physical things.

וכמו הזריעה הטמונה ומכוסה בעפר כדי שיעלה ויצמח בתוספת וריבוי כחות הנפש החיונית שיעלו גם המה ויתכללו באחד בק״ש [בקריאת שמע]

like the seed that is hidden and covered in the soil, so that it may rise and grow with the addition and increase of the powers of the vital soul, that they too may rise and be included in "One" in the Shema.

> Like a buried seed, the soul is hidden so that it can sprout with increase: the powers of the vital, animal soul also rise and are included in the "One" of the Shema.

וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] לא גלו ישראל אלא[79] כדי שיתוספו עליהם גרים כו׳ וכמ״ש במ״א[80] ולכן עשה אלקים את האדם בארץ לקבל החיות מן הדברים הגשמיים

And as our Sages, of blessed memory, said, "Israel was exiled only so that converts would be added to them," etc., as is explained elsewhere. And therefore G-d made man on the earth, to receive life-force from physical things,

> The Sages say the same of exile: Israel were exiled only so that converts would be added to them, for exile, like sowing, is for the sake of the increase. For the same reason G-d placed man on the earth, to draw his life-force from physical things; in Torah Ohr (Megillas Esther), to which the notes point, the Alter Rebbe explains that a person eats food that comes through nogah and with its strength gives over his soul in the Shema, so raising the divine spark in the food.

כדי שיתכללו כל כחות הדצ"ח [הדומם צומח חי] והחיות אשר בהם להחיות נפש כל חי ורוח כל בשר[81] בחיות הנפש ורוח האדם העולה למעלה בק"ש [בקריאת שמע] ותפלה. ולכן צריך האדם להתפלל בכל יום.

so that all the powers of the inanimate, the vegetative and the animal, and the life-force within them, to give life to "the soul of every living thing and the spirit of all flesh," be included in the life of the soul and spirit of man, which ascends above in the Shema and prayer. And therefore a person must pray every day.

> In this way the powers and life-force of all the lower creations, which give life to every living being, are included in man's soul and spirit as they rise in the Shema and prayer. That is why a person must pray every day: each day brings new life-force to raise.

SECTION 5 · ¶13–14

"Guard you," "make His face shine," "be gracious to you"

13 והנה על ברכה זו שהיא מאתעדל"ת [מאתערותא דלתתא] נאמר וישמרך שהיא צריכה שימור מן המזיקין הם החיצונים וסט"א [וסטרא אחרא] שלא יהיה להם יניקה מאהבה זו

Now, of this blessing, which is from an arousal from below, it is said, "and guard you": for it needs guarding from the harmful ones, namely the external forces and the sitra achra, so that they draw no nurture from this love;

> The first blessing, "May Havayah bless you," is the arousal from below: the love awakened in prayer. "And guard you" is the protection that this love needs, so that the external forces and the sitra achra draw no nourishment from it.

דהיינו מאחר שתתעורר אהבה זו בנפש האדם לא יתפעל בעצמו להיות מחזיק טובה לעצמו או להיות התפארות וגדלות ממנה או שאר איזה פניי [פניה] ח"ו [חס ושלום] כי מי יעלה בהר[82,83] ה' נקי כפים ובר לבב.

that is, once this love has been aroused in a person's soul, he should not be moved within himself to credit himself for it, or to take pride and self-importance from it, or any other ulterior motive, G-d forbid. For "Who shall ascend the mountain of Havayah?" "One clean of hands and pure of heart."

> Guarding the love means that once it has been aroused, a person must not take credit for it, grow proud of it, or let any other self-serving motive into it. Only one "clean of hands and pure of heart" may ascend G-d's mountain; the notes compare the Mishnah's warning in Avos not to credit oneself for one's Torah learning.

פי' בר לבב שהוא בלי שום תערובות זר ח"ו [חס ושלום] [84] (בזהר נז' [נזכר] פי' יברכך ה' וישמרך ס"פ ויחי דרמ"ח סע"א [סוף עמוד א]. [85] וס"פ נשא דקמ"ז [86] א'. וברע"מ [וברעיא מהימנא] פ' פנחס דרמ"ה א'. ובפ' עקב דרע"א סע"ב [סוף עמוד ב]. וברבות בא פט"ו [פרק ט"ו / פרשה ט"ו] [87] בחקותי פל"ו). [88]

The meaning of "pure of heart" is: without any foreign admixture, G-d forbid. (The explanation of "May Havayah bless you and guard you" is mentioned in the Zohar, at the end of Parshas Vayechi, page 248, end of side a; and at the end of Parshas Nasso, page 147a; and in the Raaya Mehemna, Parshas Pinchas, page 245a; and in Parshas Eikev, page 271, end of side b; and in Midrash Rabbah, Bo, chapter 15, [and] Bechukosai, chapter 36.)

> "Pure of heart" means a love with no foreign admixture at all; in Likkutei Torah, Va'eschanan, the Alter Rebbe repeats these words and refers back to this discourse on "and guard you." In a parenthesis he lists places in the Zohar (among them the Raaya Mehemna, the "Faithful Shepherd" section of the Zohar) and in the Midrash that explain "May Havayah bless you and guard you."

והנה ע"י אתעדל"ת [אתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] וכמ"ש אם ישים אליו לבו [89] כו' ורוח אייתי רוח [90] ואמשיך רוח להיות יאר ה' פניו אליך מלמעלה למטה [91]

Now, through an arousal from below [comes] an arousal from above, as it is written, "If one sets his heart toward Him," etc., and "spirit brings spirit and draws down spirit": so that there be "May Havayah make His face shine upon you," from above to below.

> An arousal from below calls forth an arousal from above: "if one sets his heart toward Him," G-d's spirit is drawn to him, for "spirit brings spirit." This response is the second blessing, "May Havayah make His face shine upon you," a light that comes from above to below.

שכמו שהוא חפץ ומשתוקק ומבקש שיהיה גילוי אור א"ס ב"ה ואין עוד מלבדו כו' למטה כמו למעלה כך יומשך מלמעלה המשכת הארת גילוי זה אשר הוא מבקש

For just as he desires, longs and asks that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, and [that] "there is nothing else besides Him," etc., below as above, so there will be drawn from above a drawing-down of the illumination of this revelation that he asks for.

> The response matches the request. A person longs for the Infinite Light to be revealed below as it is above, with nothing besides Him, and that very revelation is drawn down to him from above.

וזהו יאר ה' פניו בחינת הארת פנים היא בחי' חכמה כמ"ש חכמת אדם תאיר פניו[92, 93, 94] (בזהר נזכר פי' יאר ה' פניו נשא קל"ג ב'[95] קמ"א[96] א' קמ"ז א')

And this is "May Havayah make His face shine": the shining of the face is the level of Chochmah (wisdom), as it is written, "A man's wisdom makes his face shine" (the explanation of "May Havayah make His face shine" is mentioned in the Zohar, Nasso, 133b, 141a, 147a);

> A shining face is the sign of Chochmah, as the verse says, "A man's wisdom makes his face shine." So "May Havayah make His face shine" means the revelation of divine Chochmah; the parenthesis adds places in the Zohar on Nasso that explain this blessing.

דהיינו להיות גילוי כח מ"ה [מה] ואין עוד מלבדו כו'

that is, that there be a revelation of the power of mah (koach mah), and "there is nothing else besides Him," etc.

> The word Chochmah (חכמה) divides into koach mah (כח מה), "the power of what": it is pure self-nullification, open to the nothingness from which it comes. Its revelation is the awareness that there is nothing besides Him.

איזהו חכם הרואה[97] את הנולד כו' הרואה בבחי' ראיה ממש את הנ ולד מאין וכולא קמיה כלא כו' כי באתעדל"ת [באתערותא דלתתא] שמע ישראל[98] שמע לשון הבנה ע"י התבוננות כו'

"Who is wise? One who sees the nolad (what is born)," etc.: one who sees, with actual sight, the nolad, [coming into being] from nothing, and [sees that] "all is as nothing before Him," etc. For in the arousal from below, "Hear, O Israel," "hear" is a term for understanding, through contemplation, etc.;

> The Talmud says, "Who is wise? One who sees the nolad," plainly one who foresees what will come of an action; here it is read as one who sees with actual sight how each thing is born, coming into being from nothing, and how all is as nothing before G-d. By contrast, the arousal from below is "Hear, O Israel": hearing means understanding, reached through one's own contemplation.

ואינו דומה שמיעה[99] לראיה[100] כו' היא בחינת גילוי כח מ"ה [מה] הבא מלמעלה וגילוי זה הוא בתורה כי אורייתא מחכמה נפקת

and hearing does not compare with seeing, etc. [Seeing] is the level of the revelation of koach mah that comes from above. And this revelation is in the Torah, for "the Torah comes forth from Chochmah."

> But "hearing does not compare with seeing": the sight of Chochmah comes only as a revelation from above. The saying echoes the Mechilta, where Israel at Sinai ask to see their King, since one who hears is not like one who sees. This revelation is found in the Torah, for "the Torah comes forth from Chochmah."

והיא חכמתו יתי שלמעלה אלא שמלובשת בגשמיות למטה בעניני זרעים מועד שהיא בחינת מים שיורדים ממקום גבוה למקום נמוך וע"ז נאמר ונתתי מטר ארצכם[101] כו'

And it is His wisdom, may He be blessed, which is above, except that it is enclothed in physicality below, in the matters of Zera'im and Mo'ed; for it is the level of water, which descends from a high place to a low place. And of this it is said, "I will give the rain of your land," etc.,

> The Torah is G-d's own wisdom above, but below it is clothed in physical subjects, such as the laws of agriculture and of the festivals, the orders Zera'im and Mo'ed of the Mishnah. That is why the Torah is likened to water, which flows from a high place to a low one, and to the rain of "I will give the rain of your land."

וכמ"ש כי כאשר ירד[102] הגשם והשלג מן השמים כו' כן יהיה דברי אשר יצא מפי[103] שע"י בחי' מטר זה ואספת דגנך כו'

and as it is written, "For as the rain and the snow come down from heaven," etc., "so shall My word be that goes forth from My mouth"; so that through this level of rain, "and you shall gather in your grain," etc.,

> Yeshayahu compares G-d's word to the rain and snow that come down from heaven. Through this "rain" of Torah comes "you shall gather in your grain": the gathering in of what is below.

להיות משכן ומכון לשבתו יתי לגילוי אור א"ס ב"ה הבא מלמעלה להיות אחד באחד[104] וזהו ויחונך לשון חן ולשון חנייה ויחן שם ישראל.[105, 106, 107, 108, 109, 110, 111, 112, 113]

to be a dwelling and an established place for His abiding, may He be blessed, for the revelation of the Infinite Light, blessed be He, that comes from above, to be "one in One." And this is "and be gracious to you (vichuneka)": a term of grace (chen) and a term of encamping (chaniyah), [as in] "And Israel encamped (vayichan) there."

> The purpose is that the lower world become a dwelling and an established place for G-d, where the Infinite Light from above rests "one in One." This is "and be gracious to you" (vichuneka), read both as grace (chen) and as encamping, resting (chaniyah), as in "Israel encamped there."

14 וכמו חנה דוד.[114] להיות בבחינת ושכנתי בתוכם[115] דירה בתחתונים[116, 117] דירת והשראת אור א"ס ב"ה ממש בבחינת גילוי למטה כמו למעלה.

And as in "where David encamped (chanah)." [This is] to be in the manner of "And I will dwell within them": a dwelling place among the lower realms, the dwelling and resting of the Infinite Light, blessed be He, itself, in a manner of revelation, below as above.

> Chaniyah, encamping, also appears in "the city where David encamped." To be gracious in this sense is to fulfill "And I will dwell within them": to make "a dwelling place among the lower realms," where the Infinite Light itself rests openly below as it does above.

וזהו ענין בהמ"ז [ברכת המזון] המשכת גילוי אלקות מלמעלה על כחות וחיות שנתחדש באדם מהמאכל והם ג' ברכות דאורייתא[118] והרביעית דרבנן.

And this is the matter of Grace after Meals: a drawing-down of the revelation of G-dliness from above upon the powers and life-force newly gained by a person from the food. They are three blessings of Torah law, and the fourth is rabbinic:

> This is what Grace after Meals does: it draws revealed G-dliness from above onto the new powers and life-force that a person has gained from his food. Grace after Meals has three blessings of Torah law and a fourth that is rabbinic.

ד' פעמים ברוך אתה להיות נמשך בחינת גילוי בנפש ובעולם כאלו הוא לנוכח כו' שעי"ז נתברר ונפרד ממה שהיה תחלה תחת ממשלת נוגה ונכלל בקדושה להיות בחינת כלי ומכון ומשכן להשראת גילוי אור א"ס ב"ה ממש:

four times "Blessed are You," so that a revelation be drawn into the soul and the world, as though He were directly present, etc.; through which [the life-force] is refined and separated from [the state] in which it was at first, under the dominion of nogah, and is included in holiness, to be a vessel, an established place and a dwelling for the resting of the revelation of the Infinite Light, blessed be He, itself.

> Its four blessings each say "Blessed are You," drawing a revelation into the soul and the world as though G-d were directly present. Through this the life-force from the food is refined, separated from nogah and included in holiness, becoming a vessel and a dwelling for the Infinite Light.

SECTION 6 · ¶15–16

Satiety and "May Havayah lift up His face"

15 ד אמנם זהו אם אוכל כדי שביעה דייקא שאז לחם לבב אנוש יסעד[119] שעל ידי הלחם יחיה חיי נפשו

4. However, this is [so] if one eats enough to be satisfied, specifically, for then "bread sustains the heart of man": through the bread he lives the life of his soul.

> The fourth section explains why satiety matters. When a person eats his fill, "bread sustains the heart of man": the bread truly gives life to his soul.

והחיות הכלולה בנפשו היא היא הנכללת בקדוש' [בקדושה / בקדושת] בהתעלות הנפש והתכללותה בבחינת גילוי אור א"ס ב"ה השורה ומתגלה בחכמה כח מ"ה [מה][120] לפי שבהחיות ההוא יש ריבוי קדושה ממוצא פי ה' שהוא מקור החיים.

And the life-force included in his soul is the very [life-force] that is included in holiness, in the ascent of the soul and its inclusion in the revelation of the Infinite Light, blessed be He, which rests and is revealed in Chochmah, koach mah; because in that life-force there is much holiness from "the utterance of the mouth of Havayah," which is the source of life.

> That life-force is the very thing that is included in holiness, as the soul rises into the revelation of the Infinite Light that rests in Chochmah, koach mah. It can rise because such a full measure of life-force carries much holiness from "the utterance of the mouth of Havayah," the source of life.

(ועיין בזהר ע"פ ואכלת ושבעת[121] בפ' ויגש דר"ז ע"ב. ובפ' תרומה דקנ"ג ע"ב ודף קנ"ב ב' ודקנ"ז א' ב' ועיין עוד בזהר פ' מקץ דף ר"ד א' ב' מענין ופי' שובע

(And see the Zohar on "And you shall eat and be satisfied," in Parshas Vayigash, page 207b; and in Parshas Terumah, page 153b, and page 152b, and page 157a and b. And see further in the Zohar, Parshas Mikeitz, page 204a and b, on the matter and meaning of satiety;

> The parenthesis lists places in the Zohar on "And you shall eat and be satisfied" and on the meaning of satiety. In the first, on Parshas Vayigash, the question is why one blesses after eating, when G-d is blessed in prayer before one eats; the answer is that the blessing over food shows satiety before the level of faith above.

ודף קצ"ד א' ע"פ והנה מן היאור[122, 123] כו' ובפ' בהעלותך דקנ"ן ע"א גבי ונשבע לחם ונהיה טובים[124, 125] ובפי' הרמ"ז [הרב משה זכות] שם ובפרדס בעה"כ [בערכי הכינויים] ערך רצון).

and page 194a, on the verse "And behold, from the river," etc.; and in Parshas Beha'aloscha, page 150a, regarding "and we were satisfied with bread and were well"; and in the commentary of the Ramaz there; and in the Pardes, in Erchei HaKinuyim, the entry "Ratzon" [will].)

> It also cites the Zohar on Pharaoh's dream, "And behold, from the river," which speaks of the river from which all the levels below are blessed; the Zohar on "and we were satisfied with bread and were well," with the commentary of the Ramaz (Rabbi Moshe Zacuto) there; and the Pardes (Pardes Rimonim of Rabbi Moshe Cordovero), in its section Erchei HaKinuyim, under "Ratzon" (will).

אבל אם אינו אוכל כדי שביעה שלא לקחה הנפש רק חיות מועט[126] אין כח בחיות זה שאין בו אלא מיעוט קדושה להתכלל בבחינת חכמה שמתגלה בנפש ולהתברר מנוגה ולהכלל ולהתאחד בקדושה

But if one does not eat enough to be satisfied, so that the soul has taken in only a little life-force, this life-force, which has in it only a small measure of holiness, has no power to be included in the level of Chochmah that is revealed in the soul, to be refined from nogah, and to be included and united with holiness.

> But if a person eats less than his fill, his soul takes in only a little life-force. That small amount carries only a little holiness, too little to be included in the Chochmah revealed in the soul, to be refined from nogah and to unite with holiness.

אך ע"ז נאמר ישא ה' פניו.

But of this it is said, "May Havayah lift up His face."

> For this case the verse says, "May Havayah lift up His face": what cannot rise by its own strength is lifted from above.

פי' ישא יגביה למעלה פניו היא בחי' גילוי ההשפעה שנק' בשם פנים ובחי' אחוריים היא ההשפעה שהיא בהסתר פנים כמאן דשדי בתר כתפוי

The meaning: "lift up" (yisa) is: He will raise up on high. "His face" is the level of the revealed influx, which is called by the name "face"; and the level of "back" (achorayim) is the influx that is given with the face hidden, "like one who throws [something] over his shoulder";

> In ordinary Hebrew, to "lift up the face" is to show favor; here yisa is read literally, to raise on high. "Face" is influx given openly, while "back" is influx given with the face hidden, grudgingly, "like one who throws something over his shoulder."

דהיינו שיגביה למעלה מן ההשתלשלות בבחי' המגביהי לשבת המשפילי לראות[127] בשמים ובארץ[128] שמים וארץ רוחניות וגשמיות שוין לפניו ית' ועל שניהם הוא אומר המשפילי בשוה.[129]

that is, that He raise [His face] up above the chain of descending worlds (hishtalshelus), in the manner of "Who is enthroned on high, Who lowers [Himself] to look upon heaven and earth": heaven and earth, spiritual and physical, are equal before Him, may He be blessed, and of both of them it says "Who lowers [Himself]" equally.

> That is, G-d raises His face, the influx, above the chain of descending worlds, to the level described as "Who is enthroned on high, Who lowers Himself to look upon heaven and earth." From that height heaven and earth, spiritual and physical, are equal, and the verse says "Who lowers Himself" of both alike.

16 והגבהה זו תהיה אליך כלומר שיומשך אליך בגילוי ההמשכה והשפעה מבחינה שלמעלה מן ההשתלשלות שהיא בחי' ישא ה' שעי"ז ילוקטו לאחד אחד[130] כל ניצוצי החיות המפוזרים והנדחים

And this raising up will be "to you," that is, that there be drawn to you, in revelation, the drawing-down and influx from a level that is above the chain of descending worlds, which is the level of "May Havayah lift up"; so that through this all the scattered and banished sparks of life-force will be gathered "one by one,"

> "To you" means that this influx from above the chain of worlds, the level of "May Havayah lift up," is drawn openly to the person. Through it all the scattered and banished sparks of life-force are gathered "one by one."

אפי' [אפילו] אם יש בהם חיות קדושה כל שהוא מעט מזעיר ויוכללו ויתאחדו בקדושה עליונה מקור החיים והקדושה שבתחתונים (ועיין ברע"מ [ברעיא מהימנא] פ' פנחס דרמ"ד ב' מענין זה דישא ה' פניו כו' ודף רל"ח ב').

even if the holy life-force in them is the slightest amount, a tiny trifle; and they will be included and united with the supernal holiness, the source of the life and the holiness in the lower beings. (And see the Raaya Mehemna, Parshas Pinchas, page 244b, on this matter of "May Havayah lift up His face," etc., and page 238b.)

> Even sparks whose holy life-force is the slightest amount are included and united with the supernal holiness that is the source of all life and holiness in the lower worlds. The parenthesis points to the Raaya Mehemna in Parshas Pinchas, which discusses "May Havayah lift up His face."

אך כיצד תהיה ההמשכה וההשפעה מבחי' שהוא למעלה מן ההשתלשלות. ע"ז נאמר וישם לך שלום.

But how will the drawing-down and influx come from a level that is above the chain of descending worlds? Of this it is said, "and grant you peace."

> The question is how an influx from above the chain of worlds can reach below at all. The verse answers: "and grant you peace."

שלום הוא ענין התקשרות והתחברות שני הפכים וכמ"ש עושה שלום במרומיו[131] מיכאל שר של מים[132] כו'. והיינו ע"י ביטולם לבחי' שהיא למעלה מעלה משניהם המחברת אותם כנודע.

Peace is the bond and joining of two opposites, as it is written, "He makes peace in His heights": Michael, the prince of water, etc. And this is through their self-nullification to a level that is far above both of them, which joins them, as is known.

> Peace joins two opposites, as in "He makes peace in His heights": Michael, the prince of water, and Gavriel, the prince of fire, do not harm each other. They are joined through their self-nullification to a level far above both of them, which unites them.

SECTION 7 · ¶17–19

Peace, the Sages, and "I will bless them"

17 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] ת"ח [תלמיד חכם / תלמידי חכמים] מרבים שלום[133] בעולם שנאמר וכל בניך[134] למודי ה' ורב שלום בניך. דהיינו ע"י שהם למודי ה'

Now, our Sages, of blessed memory, said: "Torah scholars increase peace in the world, as it is said, 'And all your children shall be taught of Havayah, and great shall be the peace of your children.'" That is, through their being "taught of Havayah"

To explain how "and grant you peace" comes about, the Alter Rebbe brings the Talmud's teaching that Torah scholars increase peace in the world, from the verse "All your children shall be taught of Havayah, and great shall be the peace of your children." He begins to explain what "taught of Havayah" means.

[ולמודי לשון נפעל דהיינו שיהא לימוד ההלכה מפני שהיא דבר ה' בבחי' ביטול שהם המקבלים הלימוד בכל פעם מהש"י [מהשם יתברך] והש"י [והשם יתברך] הוא מלמדם כמ"ש אני ה' מלמדך כו']

[and limudei is a passive form; that is, that the study of the halachah be because it is the word of G-d, with self-nullification (bittul), so that they are the ones who receive the teaching each time from G-d, blessed be He, and G-d, blessed be He, is the One who teaches them, as it is written, "I am Havayah, Who teaches you," etc.],

The bracketed note explains that limudei, "taught," is passive. Torah scholars study the halachah because it is G-d's word, in self-nullification, so that each time they are receiving the teaching from G-d, Who Himself teaches them, as in "I am Havayah, Who teaches you."

ודבר ה' ממש זו הלכה[135] והמשנה היא היא המדברת[136] בפיהם וכמ"ש ודברי אשר שמתי בפיך[137] ואשים דברי בפיך[138] ועי"ז מרבים שלום בעולם ורב שלום כו' בבחי' בריח התיכון שמבריח מן הקצה אל הקצה[139]

and the very "word of Havayah: this is halachah," and the Mishnah itself is what speaks in their mouths, as it is written, "And My words that I have put in your mouth," and "I have put My words in your mouth." And through this they increase peace in the world, "and great shall be the peace," etc., in the manner of "the middle bar, which runs through from end to end,"

Studied this way, the halachah is truly "the word of Havayah," and the Mishnah itself speaks through their mouths, as in "My words that I have put in your mouth"; the notes trace this image of the Mishnah speaking to Maggid Meisharim. This brings peace, like the middle bar of the Tabernacle, which ran through all the boards from one end to the other and joined them.

כמ"ש כי אל דעות ה' שכולל ב' דעות שכשם שמלמעלה למטה כוליה קמיה כלא חשיב כך מלמטה למעלהכו' וה יינו ע"י לימוד התורה בבחי' זו שע"ז נאמר ולא תחללו[140] כו' כמ"ש במ"א.[141, 142, 143]

as it is written, "For Havayah is a G-d of knowledges (de'os)," which includes two [kinds of] knowledge: just as from above to below all is accounted as nothing before Him, so from below to above, etc. And this is through the study of Torah in this manner, of which it is said, "And you shall not profane," etc., as is explained elsewhere.

> That joining is the meaning of "a G-d of knowledges," in the plural: two kinds of knowledge, the view from above to below, in which all is as nothing before Him, and the view from below to above. It comes through Torah study in this manner of bittul, of which it is said, "And you shall not profane [My holy Name]," as explained elsewhere.

18 וזהו ענין מארז"ל [מאמר רבותינו זכרונם לברכה] כל העוסק בתורה עושה שלום[144] בפמליא של מעלה ובפמשמ"ט [ובפמליא של מטה] דהיינו בחי' יחו"ע [יחודא עילאה] ובחי' יחו"ת [יחודא תתאה]

And this is the meaning of the saying of our Sages, of blessed memory, "Whoever engages in Torah makes peace in the household above and in the household below": that is, the level of the higher unity (yichuda ila'ah) and the level of the lower unity (yichuda tata'ah);

> This is why the Sages say that whoever engages in Torah makes peace in the household above and in the household below. The Alter Rebbe identifies these with the higher unity, in which the world is nothing before G-d, and the lower unity, in which G-d is present within the world's existence.

וזהו ורב שלום בניך מרבים שלום בפמשמ"ע [בפמליא של מעלה] ובפמשמ"ט [ובפמליא של מטה]. ע"י שהן ת"ח [תלמיד חכם / תלמידי חכמים] מקבלים מחכמה בחי' כח מ"ה [מה] וזהו וישם לך שלום.[145]

and this is "and great shall be the peace of your children": they increase peace in the household above and in the household below. [They do so] through their being Torah scholars (talmidei chachamim), who receive from Chochmah (wisdom), the level of koach mah. And this is "and grant you peace";

> So "great shall be the peace of your children": Torah scholars, talmidei chachamim (literally "students of the wise"), bring peace to both because they receive from Chochmah, koach mah, the level of self-nullification. This is the blessing "and grant you peace."

כלומר שהוא הנותן לך בחי' השלום להיות ת"ח [תלמיד חכם / תלמידי חכמים] מרבים שלום בעולם על ידי דבר ה' זו הלכה (ועיין ברבות תולדות ר"פ ס"ו.[146] נשא ס"פ[147] י"א) והמשנה המדברת כו'

that is, He is the One who gives you the level of peace, so that Torah scholars increase peace in the world through "the word of Havayah: this is halachah" (and see Midrash Rabbah, Toldos, beginning of chapter 66; Nasso, end of chapter 11), and the Mishnah that speaks, etc.

> G-d gives a person the quality of peace, so that Torah scholars increase peace in the world through "the word of Havayah," the halachah, and the Mishnah that speaks through them. The parenthesis points to the Midrash on Toldos and on Nasso, which speak of peace as G-d's gift to Israel.

וארז"ל [ואמרו רבותינו זכרונם לברכה] כלי המחזיק ברכה לישראל הוא השלום[148, 149] שבחי' שלום זהו בחי' כלי לקבל ברכה עליונה בחי' ישא ה' פניו שהוא למעלה מן ההשתלשלות

And our Sages, of blessed memory, said, "The vessel that holds blessing for Israel is peace"; for the level of peace is the level of a vessel to receive the supernal blessing, the level of "May Havayah lift up His face," which is above the chain of descending worlds (hishtalshelus).

> The last words of the Mishnah say that the only vessel that holds blessing for Israel is peace. Peace is thus the vessel for the supernal blessing of "May Havayah lift up His face," which is above the chain of descending worlds.

ולכן יש כח ביד חכמים להצריך לברך בהמ"ז [ברכת המזון] אפילו בפחות מכשיעור שביעה שמן התורה מפני שהן מבחי' ישא ה' פניו שלמעלה מן ההשתלשלות ע"י בחי' שלום:

Therefore the Sages have the power to require Grace after Meals even for less than the Torah's measure of satiety, because they are from the level of "May Havayah lift up His face," which is above the chain of descending worlds, through the level of peace.

> This explains the opening question. The Sages could require Grace after Meals even for less than the Torah's measure of satiety because their authority comes from the level of "May Havayah lift up His face," above hishtalshelus, received through peace.

19 וזהו ושמו את שמי על בנ"י [בני ישראל][150] שיהא שמי נקרא עליהם בעסק תורתם ועבודתם שתהיינה בבחי' לימודי ה'

And this is "And they shall set My Name upon the Children of Israel": that My Name be called upon them in their engagement in Torah and in their service, that these be in the manner of "taught of Havayah."

> The verse that closes the Priestly Blessing says, "And they shall set My Name upon the Children of Israel, and I will bless them." G-d's Name rests on them when their Torah and service are "taught of Havayah," in self-nullification.

ואז ואני אברכם[151,152] אני אותיות אין[153] כי החכמה מאין תמצא[154] דהיינו מבחי' ישא ה' פניו שתהיה הברכה מלמעלה למטה תוספת ברכה וריבוי השפעה מלמעלה מעלה מהשתלשלות וזהו ענין ברכה בראש וברכה בסוף.[155]

And then, "and I will bless them": ani (I) has the letters of ayin (nothing), for "wisdom (Chochmah) is found from ayin (nothing)"; that is, from the level of "May Havayah lift up His face," so that the blessing be from above to below, an addition of blessing and an abundance of influx from far above the chain of descending worlds. And this is the matter of a blessing at the beginning and a blessing at the end.

> Then comes "and I will bless them": ani, "I," has the same letters as ayin, "nothing," for Chochmah "is found from ayin." In Likkutei Torah, Bamidbar, the Alter Rebbe explains that one turns ani into ayin by setting aside one's own existence, even in Torah study, and this draws from above into Chochmah, which is ayin. So the blessing of "I" comes from the level of "May Havayah lift up His face," far above the chain of worlds: this is "a blessing at the beginning and a blessing at the end," for which the notes cite the Zohar and, in Sefer HaMaamarim 5566, Sefer Yetzirah.

ברכה בראש היא בחי' יברכך שהיא ממטה למעלה. וברכה בסוף ואני אברכם מלמעלה למטה (בזהר נזכר ואני אברכם בפ' שמיני דל"ח א' ופ' מקץ דקצ"ט א' ור"פ יתרו דס"ז א'):

The blessing at the beginning is the level of "May He bless you," which is from below to above; and the blessing at the end is "and I will bless them," from above to below. ("And I will bless them" is mentioned in the Zohar, Parshas Shemini, page 38a; Parshas Mikeitz, page 199a; and the beginning of Parshas Yisro, page 67a.)

> The blessing at the beginning, "May He bless you," is the ascent from below to above, through prayer; the blessing at the end, "and I will bless them," is G-d's own blessing from above to below. The parenthesis lists places in the Zohar that discuss "and I will bless them."

IN ONE'S AVODAH

The maamar draws practical lessons: one may not eat before praying, since until he has prayed a person is still bound below and cannot raise his food; one must pray every day, for the sparks are renewed each morning; prayer must climb in order from the lowest level; the love awakened in prayer must be guarded from taking credit or pride; and Torah should be studied as G-d's word, in self-nullification, so that the Mishnah speaks through the one who learns it and brings peace.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe read the small word es (alef-tav) in "And you shall bless es Havayah" as all the letters, and what does Grace after Meals do for the letters in food?
2. Why must the love of G-d in prayer come before "and you shall gather in your grain," and how does this explain the law against eating before prayer?
3. What is the difference between "hearing" and "seeing," and how do they correspond to the first two blessings?
4. Why can only food eaten to satiety rise through Grace after Meals, and how does "May Havayah lift up His face" answer the case of an olive's bulk?
5. How does Torah study in self-nullification create peace, and why is peace the vessel for the blessing from above the chain of worlds?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כה תברכו . . יברכך . . יאר . . ישא**

G-d tells Moshe to instruct Aharon and his sons, the kohanim: "Thus shall you bless the Children of Israel, saying to them." The maamar opens with this verse and goes on to explain the three blessings that follow 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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KEHOT'S NOTE

במדבר ו, כג-כו.

2 **אשר לא ישא פנים**

Moshe tells Israel that their G-d is the great, mighty and awesome One "who does not lift up the face and takes no bribe," that is, who shows no favor. The angels set this verse against the Priestly Blessing.

Deuteronomy 10:17 דברים י׳:י״ז

כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד:

For the L-RD your G-d, He is G-d of gods, and L-rd of lords, the great G-d, the mighty, and the awful, who regardeth not persons, nor taketh reward.

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KEHOT'S NOTE

דברים י׳, יז.

3 **ישא ה' פניו אליך**

"May Havayah lift up His face to you and grant you peace," the third verse the kohanim say; plainly, that G-d show Israel favor. It is the verse the angels question, and the maamar later explains it as a raising up above the chain of worlds.

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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4 **וכי לא אשא פנים לישראל שכתבתי להם בתורה**

The ministering angels ask how G-d can lift up His face to Israel when the Torah says He does not lift up the face; He answers that Israel bless Him after eating only an olive's or an egg's bulk, though the Torah requires it only after satiety. The Alter Rebbe asks why this exactness in particular brings about G-d's favor.

Berakhot 20b:15 ברכות כ׳ ב:ט״ו

דָּרַשׁ רַב עַוִירָא, זִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַמֵּי וְזִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַסִּי: אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, כָּתוּב בְּתוֹרָתָךְ "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 כְּזַיִת 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 ...

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

5 **ואכלת ושבעת**

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

KEHOT'S NOTE

שם ח, י.

6 Moshe tells Israel, "And you shall eat and be satisfied, and bless Havayah your G-d for the good land that He has given you": the Torah source of Grace after Meals, which makes the obligation depend on satiety. It is the key both to the Talmud's answer and to the maamar's explanation.

Deuteronomy 8:10 דברים ח׳:י

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹקֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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7 **עד כזית**

On "May Havayah lift up His face," the Midrash says that G-d lifts up His face to Israel because they lift up their face to Him: though they lack enough to be satisfied, they bless, and are exacting with themselves down to an olive's or an egg's bulk. This is the parallel the text cites in Midrash Rabbah, Nasso.

Bamidbar Rabbah 11:7 במדבר רבה י״א:ז׳

8 **יברכך ה' כו' יאר ה' כו' ישא ה'**

The three verses the kohanim say over the people: "May Havayah bless you and guard you; may Havayah make His face shine upon you and be gracious to you; may Havayah lift up His face to you and grant you peace." In the plain sense, to make the face shine on someone and to lift up

the face to him are to show him goodwill and favor; the maamar sets out to find the order behind the three.

Numbers 6:24–26 במדבר ו:כ"ד-כ"ו

יְבָרֶכְךָ ה' וְיִשְׁמְרֶךָ: יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

The L-RD bless thee, and keep thee; The L-RD make His face to shine upon thee, and be gracious unto thee; The L-RD lift up His countenance upon thee, and give thee peace.

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PARAGRAPH 2

9 כי הנה כתיב

The note points to Or HaTorah on Parshas Eikev, the parsha of "And you shall eat and be satisfied, and bless," at this place in the maamar.

KEHOT'S NOTE

אוה"ת עקב כרך ה ע' אי"כה.

10 וברכת את ה' א"ת דייקא

On "And you shall eat and be satisfied, and bless," the Zohar says that one must bless G-d and give Him strength from below so that blessing comes from above, "and therefore it is written, 'And you shall bless es Havayah,' es specifically." The Alter Rebbe, who cites this passage below (207b and 208a), reads es as the letters from alef to tav.

Zohar, Vayigash 6:57–7:67 ספר הזהר, ויגש ו':נ"ז-ז':ס"ז

It is therefore necessary to offer blessings to the Power on high and to impart to Him reinforcement from below so that He may receive the heavenly blessings and the heavenly reinforcements in due measure. Hence it is written: "and thou shalt bless the L-rd", the vocable eth (accusative particle) having a special significance (as pointing to that region).

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

11 שבעשרה מאמרות נברא העולם

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

KEHOT'S NOTE

אבות רפ"ה.

12 שבעשרה מאמרות נברא העולם

The Mishnah: "With ten utterances the world was created," and it asks, "Could it not have been created with one utterance?" Here it grounds the claim that the letters of those utterances are the life of all things.

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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13 צירופי אותיות וחילופים ותמורות

Shaar HaYichud VehaEmunah opens with the Baal Shem Tov's teaching that the words and letters of "Let there be a firmament" stand forever within the heavens and give them life; if the letters withdrew for an instant, the heavens would be utterly nothing.

Tanya, Sha'ar HaYichud 1:7–8 תניא, חלק שני; שער היחוד והאמונה א':ז'-ח'

וְכֵן בְּכָל הַנִּבְרָאִים שֶׁבָּעוֹלָם, הַשָּׁמוֹת שֶׁנִּקְרָאִים בָּהֶם בִּלְשׁוֹן הַקֹּדֶשׁ - הֵן הֵן אוֹתִיּוֹת הַדִּבּוּר, הַמִּשְׁתַּלְשְׁלוֹת מִמַּדְרֵגָה לְמַדְרֵגָה מֵעֲשָׂרָה מַאֲמָרוֹת שֶׁבַּתּוֹרָה, עַל יְדֵי חִילּוּפִים וּתְמוּרוֹת הָאוֹתִיּוֹת בְּרל"א שְׁעָרִים, עַד שֶׁמַּגִּיעוֹת וּמִתְלַבְּשׁוֹת בְּאוֹתוֹ נִבְרָא לְהַחֲיוֹתוֹ. לְפִי שֶׁאֵין פְּרָטֵי הַנִּבְרָאִים יְכוֹלִים לְקַבֵּל חִיּוּתָם מֵעֲשָׂרָה מַאֲמָרוֹת עַצְמָן שֶׁבַּתּוֹרָה, שֶׁהַחִיּוּת הַנִּמְשָׁךְ מֵהֶן עַצְמָן - גָּדוֹל מְאֹד מִבְּחִינַת הַנִּבְרָאִים פְּרָטִיִּים, וְאֵין כֹּחַ בָּהֶם לְקַבֵּל הַחִיּוּת, אֶלָּא עַל יְדֵי שֶׁיּוּרַד ...

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KEHOT'S NOTE

ראה תניא ח"ב פ"א.

14 נפש האדם מלאה אותיות

The note gives the reading of the parallel version of this maamar in Sefer HaMaamarim 5566, which at this point adds a reference to Sefer Yetzirah.

KEHOT'S NOTE

בסה"מ תקס"ו שם בס"י. ראה לעיל בחקותי מה, ד. וראה הנסמך במאמרי אדה"ז-פרשיות לעי' תרלט. מאמרי אדה"א במדבר-א ע' שט (בהוספות לעי' רכד). ובלקו"ת שה"ש ד, ב מציין לכאן. בד"ה אנכי תשי"ג מבאר זה ומציין לאגה"ק סי' ה' דשם מבואר דשינוי התנועות שבשפתים לבטא אות כ' או ו' או מ' או פ', וכמו"כ בשאר המוצאות, אין זה עפ"י הכנת השכל כ"א זה בא ממילא, דזה בא מהאותיות שבנפש שהנפש מלאה אותיות ע"ש.

15 אתה נפחת בי

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

KEHOT'S NOTE

ברכת אלקי נשמה.

16 אתה נפחת בי

On waking, the Talmud says, one says, "My G-d, the soul that You have placed in me is pure; You created it, You formed it, You breathed it into me." The Alter Rebbe cites this morning blessing to show that the soul comes from G-d's breath.

Berakhot 60b ברכות ס' ב

17 ויפח באפיו נשמת חיים

G-d formed man from the dust of the earth "and breathed into his nostrils a soul of life." The Alter Rebbe reads the

breath as the breath of G-d's mouth, His speech, so that the soul too is made of letters.

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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KEHOT'S NOTE

בראשית ב, ז.

18 **וברוח פיו כל צבאם**

The psalmist praises G-d: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The breath of His mouth is the creative speech that brings all things into being through letters.

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

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

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KEHOT'S NOTE

תהלים לג, ו.

19 **ורוח פיו . . והן האותיות שבע״מ**

the passage shares nothing with the note

KEHOT'S NOTE

מובא באוה״ת שלח ע׳ תרי ומציין שכאן משמע שמקור החיות מרוח פיו ית׳ והע״מ הוא אותיות שכבר יצאו מרוח פיו כו׳, א״כ המאמר האחד שכולל הע״מ הוא רוח פיו שהוא מקור להאותיות שיצאו מרוח פיו, ובד״ה כי תצא דרוש הראשון [בלקו״ת] פי׳ שמאמר האחד הוא מחשבה תתאה שהוא מקור להדיבור" ע״ש.

PARAGRAPH 3

20 **ויקרא האדם שמות**

"And the man called names for all the cattle and for the birds of the heavens, and for every beast of the field." The Alter Rebbe reads the naming as drawing down each creature's letters from concealment into revelation, to raise it to its 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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KEHOT'S NOTE

בראשית ב, כ.

21 **שהוא קרא והמשיך שמותיהן**

The parallel discourse adds here: "Therefore every soul of a tzaddik, which is truly in the image of G-d, has the power to rule over the combinations of the letters of Elokim with which all the worlds were created."

KEHOT'S NOTE

במאמרי אדה״א במדבר-א ע׳ רכה מוסיף ע״ז: "ולכך יש ביכולת כל נשמת צדיק שהוא בצלם אלקים ממש למשול בצירופי אותיות אלקים שנבראו בהם כל העולמות". בענין ויקרא שמות ראה גם אוה״ת בראשית-ג דף תקמא ב. סה״מ תרכ״ט (הוצאת תשנ״ב) ע׳ קלו. סה״מ תרל״ד ע׳ עז. המשך מים רבים תרל״ו פרק כב.

22 **ולקשרן במקורן**

In Parshas Matos the Alter Rebbe refers back to this maamar's explanation of "And the man called names," raising the creatures and sanctifying them in their source, and compares it to the power of a vow: by declaring a thing consecrated, a person's mouth draws holiness into it, until it becomes sacred.

KEHOT'S NOTE

מובא לקמן פ׳ מטות פב, ב, אוה״ת וישב דף רעג, ב. וראה בסה״מ תרכ״ט שם בשם השל״ה.

23 **והנה כתיב ויקרא . . לכל בחי׳ הדצ״ח**

The Tzemach Tzedek quotes this passage, on Adam's naming of the creatures and man as the head of all creation, and explains it in his commentary on the Zohar.

KEHOT'S NOTE

מובא ונתבאר בביאוה״ז להצ״צ- ב ע׳ תתקמג.

24 **ברבות בראשית פי״ז**

The Midrash on Adam's naming of the creatures is quoted there.

KEHOT'S NOTE

פיסקא ה. וראה גם תנחומא פ׳ שמיני. ועוד. נעתק בהמשך מים רבים — תרל״ו פרק כב. לקו״ש כרך טו ע׳ 13.

25 **על כל מוצא פי ה׳**

Moshe reminds Israel that G-d fed them the manna "to teach you that man does not live by bread alone, but by every utterance of the mouth of Havayah does man live": plainly, man lives by whatever G-d decrees. The maamar reads the utterance as the divine letters within the food itself, which are what sustain him.

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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KEHOT'S NOTE

דברים ח, ג.

26 **ע"פ ונתתי לך מהלכים**

The note locates there the explanation on "And I will give you places to walk" that the parenthesis cites, with its distinction between the letters that have come forth and the letters in their source.

KEHOT'S NOTE

אוה"ת חנוכה-ה תתקיח, א. תתקכו, ב ואילך.

27 **ונתתי לך מהלכים**

In Zechariah's vision G-d promises Yehoshua the High Priest that if he walks in His ways, "I will give you places to walk among these that stand," among the angels. The parenthesis names the explanation on this verse, where the two levels of the letters are discussed.

Zechariah 3:7 זכריה ג:ז

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

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

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28 **ועיין בסש"ב פ"כ וכ"א**

the passage shares nothing with the note

KEHOT'S NOTE

וראה גם בליקוט פירושים — חיטריק שם בארוכה.

29 **והלא במאמר א' יכול להבראות**

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

KEHOT'S NOTE

אבות שם.

30 **והלא במאמר אחד יכול להבראות**

The Mishnah asks why the world was created with ten utterances when it could have been created with one. The Alter Rebbe identifies that one utterance as the source that includes all ten, to which the letters return through man.

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.

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

PARAGRAPH 4

31 In the Song of Devorah: when Israel chose new gods, "then [there was] war (lachem) in the gates." The Alter Rebbe brings it to show that lechem, bread, is related to the word for war.

Judges 5:8 שופטים ה':ח

יִבְחַר אֱלֹקִים חֲדָשִׁים אָז לֶחֶם שְׁעָרִים מָגֵן אִם־יֵרָאֶה וָרֹמַח בְּאַרְבָּעִים אֶלֶף בְּיִשְׂרָאֵל׃

They chose new gods; Then was war in the gates; Was there a shield or spear seen Among forty thousand in Israel?

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32 **נהמא על פום חרבא**

The parallel discourse explains the saying "like an actual battle, for the food is mixed of good and evil": if one eats with good intention, the good hidden in the food prevails over the evil, and if one eats from appetite, the evil in the food prevails over the good.

KEHOT'S NOTE

נתבאר במאמרי אדה"א שם ע' רכז "כמו דמיון מלחמה ממש להיות שהמאכל מעורב טוי"ר . . ואם יאכל בכונה טובה יוגבר חלק הטוב הגנוז במאכל על הרע, ואם יאכל לתיאבון . . יוגבר חלק הרע שבמאכל על הטוב" ע"ש. וכ"ה באוה"ת שה"ש-ב ע' תלז ושם ע' תלח בשם הרמ"ז. וכ"ה בסה"מ תרע"ח ע' שב. ראה לקו"ש ח"ג ע' 989 בהערה שם.

33 **והיינו ע"י התפלה**

The parallel discourse brings, in the name of the books of Kabbalah, "that the intention in eating is one matter with the intention in prayer, since prayer too is a matter of war."

KEHOT'S NOTE

במאמרי אדה"א שם ע' רכח מביא זה בשם ספרי הקבלה "שכוונת האכילה הוא ענין א' עם כוונת התפילה, לפי שענין התפילה ג"כ ענין מלחמה".

34 **שעת צלותא שעת קרבא**

Both of the first two discourses on "Ki Seitzei" in Likkutei Torah open with this saying of the Zohar, "the time of prayer is the time of battle," and the second identifies the battle as the war that must be waged in a person's soul in every generation and every day.

Zohar III, 243a זח"ג רמג, א

KEHOT'S NOTE

ע"ק ר"פ תצא הא' והב' יעו"ש. [כ]. זח"ג רמג, א. ובכ"מ.

35 **לאהבה את ה"א . . ואספת דגנך**

In the second paragraph of the Shema Moshe conveys G-d's words: "to love Havayah your G-d and to serve Him with all your heart and with all your soul." The love comes first, before the gathering of grain in the next verse.

Deuteronomy 11:13 דברים י"א:י"ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love

the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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KEHOT'S NOTE

דברים יא, יג-יד.

36 **ואח"כ ואספת דגנך**

Listed in the note for this order: love of G-d first, and afterwards "you shall gather in your grain."

KEHOT'S NOTE

ראה אוה"ת תרומה ע' אישסז. בסה"מ תקס"ו ע' רכט יש עוד ענין שלא הובא כאן.

37 **ואספת דגנך**

G-d promises, "I will give the rain of your land in its season ... and you shall gather in your grain." Read here, gathering the grain, that is, eating, comes after the love of G-d in prayer.

Deuteronomy 11:14 דברים י"א:י"ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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38 **רוממות א-ל בגרונם**

The psalmist describes the devout: "The exaltations of G-d are in their throat, and a double-edged sword in their hand." In the plain sense they hold both; the maamar reads the praise in the throat, prayer, as itself the sword.

Psalms 149:6 תהילים קמ"ט:ו'

רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם׃

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

39 In the Zohar's account of the wondrous child (the Yenuka) in Parshas Balak, when the table is set with bread the child says, "Whoever wants bread shall eat it upon the edge of the sword." The Alter Rebbe reads the sword as prayer, the battle in which the bread is won.

Zohar, Balak 6:67–78 ספר הזהר, בלק ו:ס"ז-ע"ח

Said the boy: 'He that desires bread at the point of the sword, let him eat.' R. Eleazar drew him near to him and said: 'Because you boasted, you must commence the fight.' 'But', said the boy, 'I said at first that the fighting would be after the meal. Now, however, whoever wants fine flour must bring his weapons in his hands.' R. Eleazar replied: 'It is most fitting for you to give us a taste of your weapons.'

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

PARAGRAPH 5

40 **ופי' אהבה מלשון אבה**

There too "And you shall love Havayah your G-d" is explained by ahavah coming from avah, desire and will: the will of the heart that Havayah be your G-d and to cleave to Him.

KEHOT'S NOTE

ראה גם תו"א לב, ג. לקמן בלק עא, ב. מסעי פח, ד. ואתחנן ט, ב. שה"ש יז, א.

41 **באלף הזי'**

Kehot's note points to Rosh Hashanah 31a for these words.

Rosh Hashanah 31a ראש השנה ל"א א

KEHOT'S NOTE

ראה ר"ה לא, א.

PARAGRAPH 6

42 **אני ה' לא שניתי**

Through the prophet Malachi, G-d tells Israel, "For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed." Here it means that creation has brought no change in G-d: before Him all is still as nothing.

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.

43 **ואהבת את ה"א**

Moshe commands in the Shema, "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads it as the desire that Havayah become "your G-d," revealed in the soul and in the world.

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.

44 **אין עוד מלבדו**

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

KEHOT'S NOTE

שם ד, לה.

45 **ואין עוד מלבדו**

Moshe tells Israel, "You have been shown, to know that Havayah is G-d; there is nothing else besides Him." What

is true above, that nothing exists besides Him, is to be revealed below.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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46 **ולעבדו בכל לבבכם**

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

KEHOT'S NOTE

שם י״א, י״ג.

47 **ולעבדו בכל לבבכם**

"To love Havayah your G-d and to serve Him with all your heart." The doubled beis of levavchem is read as two hearts, so that both the G-dly and the animal sides of a person serve G-d.

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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48 **בב' לבבות**

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

KEHOT'S NOTE

ראה ברכות פ״ט, מ״ה. (נד, א).

PARAGRAPH 7

49 **סולם מוצב ארצה**

On his way to Charan, Yaakov dreams of "a ladder set upon the earth, and its top reaching heavenward, and angels of G-d ascending and descending on it." The Alter Rebbe applies it to prayer, which rises from below to above.

Genesis 28:12 בראשית כ״ח:י״ב

וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹקִים עֹלִים וְיֹרְדִים בּוֹ׃

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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Zohar I, 266b זח״א רסו, ב

KEHOT'S NOTE

בראשית כח, יב. וראה זח״א רסו, ב. זח״ג שו, ב. ת״ז תמ״ה. לקמן שה״ש טז, ד.

50 **סולם מוצב ארצה**

The Zohar reads Yaakov's dream as prayer: "'A ladder': this is prayer; 'set upon the earth': for people pray it on earth," and it reaches heaven, to the Holy One, blessed be He. It is one of the places the Kehot notes give for the ladder.

Zohar, Addenda, Volume III 13:164–178 ספר הזהר, תוספות, כרך ג׳:קס״ד-קע״ח

51 **סולם מוצב ארצה**

The Tikkunei Zohar says, "Happy is he who raises up prayers on it, for prayer is the ladder on which the angels of G-d ascend and descend." The Kehot notes give it with the Zohar for the ladder of prayer.

Tikkunei Zohar 83a:1 תקוני הזהר פ״ג א:א׳

וּבָעָאן לְאַחֲזָרָא עָלְמָא לְתֹהוּ וָבֹהוּ, וּבְזִמְנָא דְּמִסְתַּכְּלִין בִּשְׁכִינְתָּא דְּאִיהִי תְּחוּם יַמָּא חָזְרִין לְאַתְרַיְיהוּ, תָּא חֲזֵי ״ אִיהִי אֲמִירָה וְדִבּוּר וּקְרִיאָה, ו׳ קוֹל, ה״ה הֶבֶל נָחִית בְּדִבּוּר, הֶבֶל סָלִיק בְּקוֹל, קוֹל סָלִיק, דִּבּוּר נָחִית, וְכַד אִיהוּ סָלִיק וְנָחִית מַלְאֲכֵי אלקי״ם סָלְקִין וְנָחֲתִין בֵּהּ, דְּאִינּוּן מַשְׁרְיָין וַחֲיָלִין דִּילֵיהּ, וְדָא אִיהוּ רָזָא מִי עָלָה שָׁמַיִם וַיֵּרֶד (משלי ל ד), זַכָּאָה אִיהוּ מָאן דְּסָלִיק צְלוֹתִין בֵּהּ, דְּהָא צְלוֹתָא אִיהִי סֻלָּם, דְּבָהּ מַלְאֲכֵי אלקי״ם סָלְקִין וְנָחֲתִין לָהּ.

Tikkunei Zohar - Vocalized (Public Domain)

52 **תחלה ברכת השחר פוקח עורים זוקף כפופים**

The parallel version reads: "He begins with the morning blessings, which are physical matters and lower things, such as 'Who gave the rooster understanding' and 'Who opens the eyes of the blind.'"

KEHOT'S NOTE

בסה״מ תקס״ו ע׳ רל ״מתחיל מברכות השחר שהמה ענינים גשמיים ודברים תחתוני׳ כמו הנותן לשכוי בינה ופוקח עורים״.

53 **פוקח עורים זוקף כפופים**

The Talmud lists the morning blessings, each tied to an action on waking: on opening one's eyes, "Who opens the eyes of the blind"; on sitting up, "Who releases the bound"; on standing upright, "Who straightens the bent." These simple blessings over the body are the lowest rung of the ladder.

Berakhot 60b:5 ברכות ס׳ ב:ה׳

כִּי שָׁמַע קוֹל תַּרְנְגוֹלָא, לֵימָא: ״בָּרוּךְ ... אֲשֶׁר נָתַן לַשֶּׂכְוִי בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה״. כִּי פָּתַח עֵינֵיהּ, לֵימָא: ״בָּרוּךְ ... פּוֹקֵחַ עִוְרִים״. כִּי תָּרִיץ וְיָתֵיב, לֵימָא: ״בָּרוּךְ ... מַתִּיר אֲסוּרִים״. כִּי לָבֵישׁ, לֵימָא: ״בָּרוּךְ ... מַלְבִּישׁ עֲרוּמִּים״. כִּי זָקֵיף, לֵימָא: ״בָּרוּךְ ... זוֹקֵף כְּפוּפִים״. כִּי נָחֵית לְאַרְעָא, לֵימָא: ״בָּרוּךְ ... רוֹקַע הָאָרֶץ עַל הַמָּיִם״. כִּי מְסַגֵּי, לֵימָא: ״בָּרוּךְ ... הַמֵּכִין מִצְעֲדֵי גָבֶר״. כִּי סַיֵּים מְסָאנֵיהּ, לֵימָא: ״בָּרוּךְ ... שֶׁעָשָׂה לִי כָּל צָרְכִּי״. כִּי אָסַר חֲמָיְנֵיהּ, לֵימָא: ״בָּרוּךְ ... ...

When he hears the cry of the cock let him say : "Blessed...Who hast given the cock intelligence to distinguish between day and night. " When he opens his eyes let him say: "Blessed... Who openest the eyes of the blind." When he straightens himself and sits up let him say : "Blessed...Who loosest them that are bound." When he has clothed himself let him say : "Blessed... Who clothest the naked." When he raises himself let him say : "Blessed... Who raisest up them that are bowed down." When ...

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PARAGRAPH 8

54 **ואהבת בכל לבבך**

Moshe's command in the Shema, "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." This is the peak of the ascent in prayer, reached in the Shema.

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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55 **ולעבדו בכל לבבכם**

"To love Havayah your G-d and to serve Him with all your heart." The doubled beis of levavchem is read as two hearts, so that the animal soul too serves G-d.

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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56 **סולם מוצב ארצה וראשו מגיע השמימה**

Yaakov's ladder, "set upon the earth, and its top reaching heavenward." Prayer is the ladder: it must begin on the ground and climb.

Genesis 28:12 בראשית כ״ח:י״ב

וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹקִים עֹלִים וְיֹרְדִים בּוֹ׃

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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PARAGRAPH 9

57 **מלאכי אלקים עולים**

In Yaakov's dream the angels of G-d ascend and descend "on it," on the ladder. The Alter Rebbe reads bo as "on him," on man, through whose ascent in prayer all the creatures rise.

Genesis 28:12 בראשית כ״ח:י״ב

וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹקִים עֹלִים וְיֹרְדִים בּוֹ׃

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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KEHOT'S NOTE

בראשית כח, יב.

58 **מלאכי אלקים עולים ויורדים בו באדם**

The Zohar too reads the verse this way: when the prayer rises, the angels of G-d ascend and descend "on it," that is, "on that man," the one who prays.

Zohar, Addenda, Volume III 13:164–178 ספר הזהר, תוספות, כרך ג׳:קס״ד-קע״ח

59 **פני ארי׳ אל הימין**

In Yechezkel's vision of the Chariot each of the four chayos has four faces: the face of a man, the face of a lion on the right, the face of an ox on the left and the face of an eagle. The face of a man, which includes the others, shows man as the root of all creatures.

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. ושם כתי׳ "ופני" [כ].

60 **לאהבה את ה׳**

"To love Havayah your G-d and to serve Him with all your heart." In the order of the Shema, this love comes first.

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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61 **ואספת דגנך**

"And you shall gather in your grain," which follows the love of G-d. Here it is read as gathering the sparks of life in the creatures into the level of man.

Deuteronomy 11:14 דברים י״א:י״ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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62 **קודם התפלה אסור לאכול**

The Talmud reads "You shall not eat over the blood" as "Do not eat before you have prayed for your blood." This is

the source of the law that one may not eat before praying.

Berakhot 10b:29–30 ברכות י׳ ב:כ״ט-ל׳

(אָמַר רַבִּי יִצְחָק אָמַר רַבִּי יוֹחָנָן) וְאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא מִשּׁוּם רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: מַאי דִּכְתִיב, "לֹא תֹאכְלוּ עַל הַדָּם" — לֹא תֹאכְלוּ קוֹדֶם שֶׁתִּתְפַּלְּלוּ עַל דִּמְכֶם. אִיכָּא דְּאָמְרִי: אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי יוֹחָנָן, אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא מִשּׁוּם רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: כָּל הָאוֹכֵל וְשׁוֹתֶה, וְאַחַר כָּךְ מִתְפַּלֵּל עָלָיו הַכָּתוּב אוֹמֵר: "וְאֹתִי הִשְׁלַכְתָּ אַחֲרֵי גַוֶּךָ", אַל תִּקְרֵי "גַּוֶּיךָ" אֶלָּא "גְּוֶיךָ". אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: לְאַחַר שֶׁגִּנְּתָאָה זֶה קִבֵּל עָלָיו מַלְכוּת שָׁמַיִם.

R. Jose b. R. Hannina also said in the name of R. Eliezer b. Jacob : What means that which is written, "Ye shall not eat with the blood" (Lev. xix, 26)? [It means], Ye shall not eat before you have prayed for your life. There are some who declare that R. Isaac stated that R. Johanan said in the name of R. Eliezer b. Jacob : Whoever eats and drinks and afterwards offers his prayers, concerning him the Scriptures say, "Thou hast cast Me behind thy back" (I Kings ...

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KEHOT'S NOTE

ברכות י׳, ב. ראה או״ח סי׳ פט, ג. וראה במ״מ לקמן פ׳ פנחם עט, ד.

63 **אסור לאכול**

The law: one may not attend to his affairs, set out on the road, or eat or drink before praying the Amidah, though water and medicine are permitted. The Alter Rebbe gives the inner reason: before prayer a person is still bound below.

Shulchan Arukh, Orach Chayim 89:3 שולחן ערוך, אורח חיים פ״ט:ג׳

אסור לו להתעסק בצרכיו או ללילך לדרך עד שיתפלל תפלת י״ח (ויש מקילין לאחר שאמרו מקצת ברכות קודם שאמרו ברוך שאמר וטוב להחמיר בזה) (תרומת הדשן סי׳ י״ח) ולא לאכול ולא לשתות אבל מים מותר לשתות קודם תפלה בין בחול ובין בשבת ויום טוב וכן אוכלין ומשקין לרפואה מותר:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

64 **אדם בגימ׳ מ״ה**

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

KEHOT'S NOTE

תיקו״ז בהקדמה בתחלתה, ובכ״מ.

65 **נש״י עלו במחשבה**

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

KEHOT'S NOTE

ב״ר רפ״א.

66 **עלו במחשבה**

The Midrash lists six things that preceded the creation of the world; the Patriarchs, Israel, the Holy Temple and the name of Mashiach "arose in thought" to be created. Here it shows that the souls of Israel come from the letters of thought, higher than the letters of speech.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

67 **ושמתי כדכד**

Yeshayahu comforts Jerusalem: "I will make your windows of kadkod," a gleaming precious stone, and your gates of carbuncle. The text refers to the discourse on this verse for the higher ascent of the souls.

Isaiah 54:12 ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ 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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PARAGRAPH 10

68 **מוצא פי ה׳**

"By every utterance of the mouth of Havayah does man live." As explained above, the utterance is the letters of speech from which the lower creations, and the food that comes from them, were made.

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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69 **קשוט עצמך**

Resh Lakish expounds the verse "Gather yourselves together and gather" (hiskosheshu vakoshu) as "Correct yourself, and afterwards correct others." Here it means that a person must raise his own soul before he can raise the world.

Bava Metzia 107b:15 בבא מציעא ק״ז ב:ט״ו

רַבָּה בַּר רַב הוּנָא הֲוָה לֵקֵהּ הָהוּא אַבָּא אַגּוּדָּא דְּנַהֲרָא, אֲמַרוּ לֵקֵהּ: נִיקוֹץ מָר! אֲמַר לְהוּ: קוּצוּ עִילָּאֵי וְתַתָּאֵי, וְהַדַּר נִיקוֹץ אֲנָא. הֵיכִי עָבֵיד הָכִי? וְהָכְתִיב: "הִתְקוֹשָׁשׁוּ וְקוֹשׁוּ", וְאָמַר רֵישׁ לָקִישׁ: קְשׁוֹט עַצְמְךָ וְאַחַר כָּךְ קְשׁוֹט אֲחֵרִים!

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Sanhedrin 18a:11 סנהדרין י״ח א:י״א

גְּמִ' כֹּהֵן גָּדוֹל דָּן. פְּשִׁיטָא! דָּנִין אוֹתוֹ אִיצְטְרִיכָא לֵיהּ. הָא נָמֵי פְּשִׁיטָא: אִי לָא דַּיְינִינַן לֵיהּ, אִיהוּ הֵיכִי דָּיֵין? וְהָכְתִיב "הִתְקוֹשָׁשׁוּ וְקוֹשׁוּ", וְאָמַר רֵישׁ לָקִישׁ: קְשׁוֹט עַצְמְךָ וְאַחַר כָּךְ קְשׁוֹט אֲחֵרִים.

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KEHOT'S NOTE

ב״מ קז, ב, סנהדרין יח, א.

70 **בד"ה לא הביט און ביעקב**

The discourse "He has not beheld iniquity in Yaakov" asks why prayer, whose intention the Sages treated even more strictly than that of the Shema, is not counted among the Torah's mitzvos, and explains prayer as the inner intention and soul of the mitzvos.

KEHOT'S NOTE

לקמן פ' בלק ע, ד ואילך.

71 **בד"ה אסרי לגפן**

The discourse "Binding his foal to the vine" asks why the offerings should rank above prayer, which lifts a person's soul through G-d's praises up to "with all your soul." It answers (46d) that in exile a person cannot raise the animals and bind them to their source, since he himself is bound below; in the days of Mashiach, when the souls of Israel are raised, even the sparks that fell into animals will be raised.

KEHOT'S NOTE

תו"א מו, ב.

PARAGRAPH 11

72 **יברכך ה'**

"May Havayah bless you and guard you," the first verse of the Priestly Blessing. The Alter Rebbe explains this blessing as the ascent from below in prayer.

Numbers 6:24 במדבר ו:כ"ד

יְבָרֶכְךָ ה' וְיִשְׁמְרֶךָ׃

The L-RD bless thee, and keep thee;

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73 **המתחדשות לבקרים**

Kehot's note points to Lamentations 3:23 for these words.

Lamentations 3:23 איכה ג:כ"ג

חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ׃

They are new every morning; Great is Thy faithfulness.

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KEHOT'S NOTE

ראה איכה ג, כג.

PARAGRAPH 12

74 **תוספות מרובה על העיקר**

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

KEHOT'S NOTE

ב"ר ספ"א, [ד] [כ].

75 **וזרעתי את ב"י**

Kehot's note points to Jeremiah 31:26 for these words.

Jeremiah 31:26 ירמיהו ל"א:כ"ו

עַל־זֹאת הֵקִיצוֹתִי וָאֵרְאֶה וּשְׁנָתִי עָרְבָה לִּי׃

Upon this I awaked, and beheld; And my sleep was sweet unto me.

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KEHOT'S NOTE

ירמי' לא, כו.

76 **וזרעתי את בית ישראל**

G-d promises through Yirmeyahu, "Behold, days are coming, says Havayah, when I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of beast." The maamar takes it as Israel being G-d's seed, sown in the world. (Kehot: Jeremiah 31:26)

Jeremiah 31:27 ירמיהו ל"א:כ"ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה׃

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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77 **וזרעתי לי בארץ**

G-d promises through Hoshea that after the exile He will sow Israel anew: "And I will sow her for Myself in the land." The Talmud derives from this verse that exile brings converts, as one sows a little to reap much.

Hosea 2:25 הושע ב:כ"ה

וְזָרַעְתִּיהָ לִּי בָּאָרֶץ וְרִחַמְתִּי אֶת־לֹא רֻחָמָה וְאָמַרְתִּי לְלֹא־עַמִּי עַמִּי־אַתָּה וְהוּא יֹאמַר אֱלֹקָי׃

And I will sow her unto Me in the land; And I will have compassion upon her that had not obtained compassion; And I will say to them that were not My people: 'Thou art My people'; And they shall say: 'Thou art my G-d.'

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KEHOT'S NOTE

הושע ב, כה.

78 **ברוך ה' אלקי ישראל**

"Blessed is Havayah, the G-d of Israel, from everlasting to everlasting," the verse that closes the first book of Psalms. The Alter Rebbe brings it for G-dliness being sown in Israel, as is explained elsewhere.

Psalms 41:14 תהילים מ"א:י"ד

בָּרוּךְ ה' אֱלֹקֵי יִשְׂרָאֵל מֵהָעוֹלָם וְעַד הָעוֹלָם אָמֵן וְאָמֵן׃

Blessed be the L-RD, the G-d of Israel, from everlasting and to everlasting. Amen, and Amen.

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KEHOT'S NOTE

תהלים מא, יד.

79 **לא גלו ישראל אלא**

Rabbi Elazar: the Holy One, blessed be He, exiled Israel among the nations only so that converts would be added to them, as it says, "I will sow her for Myself in the land": does a person sow a se'ah except to bring in many kor? Exile, like sowing, is for the sake of increase.

Pesachim 87b:14 פסחים פ"ז ב:י"ד

וְאָמַר רַבִּי אֶלְעָזָר: לֹא הִגְלָה הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת יִשְׂרָאֵל לְבֵין הָאוּמּוֹת אֶלָּא כְּדֵי שֶׁיִּתּוֹסְפוּ עֲלֵיהֶם גֵּרִים, שֶׁנֶּאֱמַר: "וְזָרַעְתִּיהָ לִּי בָּאָרֶץ". כְּלוּם

mitzvos is achieved and answers: through the study of the Oral Torah.

KEHOT'S NOTE

ראה לעיל כ, ב. לקמן ואתחנן י, א.

85 **ס"פ ויחי דרמ"ח סע"א**

Or HaTorah sums up the Zohar at the end of Vayechi: the blessing "May Havayah bless you" is drawn from the level of Tziyon (Zion), as in the verse the Zohar brings there, "May Havayah bless you from Zion."

KEHOT'S NOTE

"דענין ברכת יברכך כו' נמשך מבחי' ציון" — אוה"ת נשא ע' רסו.

86 **נשא דקמ"ז א'**

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

KEHOT'S NOTE

אולי הכוונה למ"ש שם "יברכך ה' וישמרך אלין תלת קראי, וג' שמהן דתריסר אתוון כלילן לקבליהון ובכלא אתכוון כהנא" ע"ש עוד.

87 **וברבות בא פט"ו**

Or HaTorah identifies the Midrash on Bo: on "This month shall be for you," it brings "Let them be yours alone, and not for strangers with you," and says that the blessings are "for you," as it says, "May Havayah bless you and guard you."

KEHOT'S NOTE

גבי החדש הזה לכם הה"ד יהי לך לבדך ואין לזרים אתך במשלי סי' ה' הברכות לכם שנאמר יברכך ה' וישמרך וכן וציוויתי את ברכתי לכם — אוה"ת נשא ע' רסו.

88 **בחקותי פל"ו**

Or HaTorah identifies the Midrash on Bechukosai: on "You brought a vine out of Egypt," just as the vine needs three blessings, Israel are blessed with three blessings in the Priestly Blessing: "bless," "make shine" and "lift up."

KEHOT'S NOTE

"ע"פ גפן ממצרים תסיע מה הגפן הזה טעון שלש ברכות אף ישראל מתברכים שלשה ברכות בכי"ו יברכך יאר ישא" — אוה"ת נשא ע' רסו.

89 **אם ישים אליו לבו**

Elihu tells Iyov that if G-d set His heart upon man, He would gather back to Himself man's spirit and breath, and all flesh would perish. The Zohar (2:162b) and the maamar read it the other way: when a person sets his heart toward G-d, spirit is drawn to him from above, an arousal from below calling forth one from above.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

90 **ורוח אייתי רוח**

On "And you shall love," the Zohar says that all things depend on will: "spirit draws spirit and brings spirit," and it

אָדָם זוֹרֵעַ סָאָה אֶלָּא לְהַכְנִיס כַּמָּה כּוֹרִין.

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KEHOT'S NOTE

פסחים פז, ב.

80 **וכמ"ש במ"א**

the passage shares nothing with the note

KEHOT'S NOTE

ראה תו"א קיז, ב ואילך.

81 **נפש כל חי ורוח כל בשר**

Iyov says of G-d, "In Whose hand is the soul of every living thing and the spirit of all flesh of man." Here it describes the life-force in the lower creations that gives life to every living being.

Job 12:10 איוב י"ב:י'

אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חָי וְרוּחַ כָּל־בְּשַׂר־אִישׁ׃

In whose hand is the soul of every living thing, And the breath of all mankind.—

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PARAGRAPH 13

82 **מי יעלה בהר ה'**

Kehot's note points to Psalms 24:3 for these words.

Psalms 24:3 תהילים כ"ד:ג'

מִי־יַעֲלֶה בְהַר־ה' וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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KEHOT'S NOTE

תהלים כד, ג-ד.

83 **מי יעלה בהר ה' נקי כפים ובר לבב**

The psalmist asks, "Who shall ascend the mountain of Havayah, and who shall stand in His holy place?" and answers, "One clean of hands and pure of heart." The Alter Rebbe reads "pure of heart" as a love free of any foreign admixture.

Psalms 24:3–4 תהילים כ"ד:ג'-ד'

מִי־יַעֲלֶה בְהַר־ה' וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃ נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה׃

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place? He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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84 **בר לבב שהוא בלי שום תערובות זר ח"ו**

In Va'eschanan the same words appear, "Who shall ascend ... pure of heart, without any foreign admixture," with a reference back to the discourse "Thus shall you bless" on "and guard you." It goes on to ask how the guarding of the

gives as its sign the verse "If one sets his heart toward Him." The love from below draws the response from above.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

ראה זח"ב קסב, ב.

91 **יאר . . מלמעלה למטה**

The note points to Yahel Or, the Tzemach Tzedek's commentary on Psalms, p. 229, on "May Havayah make His face shine" as a drawing from above to below.

KEHOT'S NOTE

ראה יהל אור ע' רכט.

92 **חכמת אדם תאיר פניו**

Koheles says, "Who is like the wise man ...? A man's wisdom makes his face shine." The shining of the face in the Priestly Blessing is therefore the revelation of Chochmah.

Ecclesiastes 8:1 קהלת ח':א

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃

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

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KEHOT'S NOTE

קהלת ח, א.

93 **יאר ה' פניו**

The Idra Rabba brings "May Havayah make His face shine upon you" and "In the light of the King's face is life," and says that when the outer face shines the world is blessed. The text cites it for the meaning of the second blessing.

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט"ו:קל"ד-י"ז:קמ"ז

94 **יאר ה' פניו**

In the Idra Rabba's fifth adornment of the beard, where the two "apples" of the face show, it says, "May Havayah make His face shine upon you and be gracious to you," for when they shine the world is blessed; when they redden, "May Havayah lift up His face" means that the redness is lifted away, so that no anger is found in the world. It is one of the places the text cites for this blessing.

Zohar, Idra Rabba 35:289–41:297 ספר הזהר, האדרא רבא ל"ה:רפ"ט-מ"א:רצ"ז

95 **נשא קל"ג ב'**

Or HaTorah explains the Zohar there: "In the light of the King's face is life" refers to Atik Kadisha, whose face always shines because there is no left side in it, while in Z'eir Anpin there are times when it shines and times when it does not.

KEHOT'S NOTE

"מפרש דמ"ש באור פני מלך חיים זהו בע"ק דשם פניו נהרין תמיד משום דלית שמאלא בהאי ע"ק, אבל בז"א אית זמן דנהרין ואית זמן דלא נהרין . .

ומסיים בזהר . . ובג"כ כתי' יאר ה' פניו אליך יאר פניו אתנו סלה מכלל דלא הוי תדירא" — אוה"ת נשא ע' רסח.

96 **קמ"א א'**

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

KEHOT'S NOTE

תיקונא חמישאה "דכד נהרין מתברך עלמא".

97 **איזהו חכם הרואה**

Alexander of Macedon asks the elders of the Negev, "Who is called wise?" and they answer, "Who is wise? One who sees the nolad," plainly, one who foresees what will come of an action. The Alter Rebbe reads it as seeing each thing being born from nothing.

Tamid 32a:7 תמיד ל"ב א:ז

אָמַר לָהֶם: אֵידֵין מִתְקְרֵי חַכִּים? אֲמַרוּ לֵקֹה: אֵיזֶהוּ חָכָם - הָרוֹאֶה אֶת הַנּוֹלָד. אָמַר לָהֶם: אֵידֵין מִתְקְרֵי גִּבּוֹר? אָמְרוּ לוֹ: אֵיזֶהוּ גִּבּוֹר - הַכּוֹבֵשׁ אֶת יִצְרוֹ. אָמַר לָהֶן: אֵידֵין מִתְקְרֵי עָשִׁיר? אֲמַרוּ לֵקֹה: אֵיזֶהוּ עָשִׁיר - הַשָּׂמֵחַ בְּחֶלְקוֹ.

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

Tanya, Likkutei Amarim 43:3 תניא, חלק ראשון; ליקוטי אמרים מ"ג:ג

אַךְ הַיִּרְאָה עִילָּאָה, יִרְאַ בּשֶׁת וְיִרְאָה פְּנִימִית, שֶׁהִיא נִמְשָׁכָת מִפְּנִימִית הָאֱלֹהוּת שֶׁבְּתוֹךְ הָעוֹלָמוֹת, עָלֶיהָ אָמְרוּ: "אִם אֵין חָכְמָה אֵין יִרְאָה", דְּחָכְמָה, הִיא כ"ח מָ"ה - "וְהַחָכְמָה מֵאַיִן תִּמָּצֵא", וְ"אֵיזֶהוּ חָכָם הָרוֹאֶה אֶת הַנּוֹלָד", פֵּירוּשׁ, שֶׁרוֹאֶה כָּל דָּבָר אֵיךְ נוֹלָד וְנִתְהַוֶּה מֵאַיִן לְיֵשׁ, בִּדְבַר ה' וְרוּחַ פִּיו יִתְבָּרַךְ, כְּמוֹ שֶׁכָּתוּב: "וּבְרוּחַ פִּיו כָּל צְבָאָם".

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KEHOT'S NOTE

תמיד לב, א. ראה תניא פמ"ג ובליקוט פיי שם. לקו"ת האזינו עה, א.

98 **שמע ישראל**

Moshe proclaims, "Hear, O Israel, Havayah is our G-d, Havayah is One." "Hear" is read as understanding through contemplation, the arousal from below.

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.

99 **ואינו דומה שמיעה לראיי**

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

KEHOT'S NOTE

מכילתא יתרו יט, ט. פסי"ז שלח יג, יח "אינו דומה ראי' לשמיעה".

100 **ואינו דומה שמיעה לראיה**

At Sinai, the Mechilta says, Israel asked, "We want to see our King," for one who hears is not like one who sees, and G-d granted it: "on the third day Havayah will come down

before the eyes of all the people." The maamar applies it to the sight of Chochmah, which surpasses understanding.

Mekhilta DeRabbi Yishmael, Tractate Bachodesh 2:28 מכילתא דרבי ישמעאל, מַסֶּכְתָּא דְּבַחֹדֶשׁ ב׳:כ״ח

דָּבָר אַחֵר: אָמְרוּ: רְצוֹנֵנוּ לִרְאוֹת אֶת מַלְכֵּנוּ! לֹא דוֹמֶה שׁוֹמֵעַ לְרוֹאֶה! אָמַר לוֹ הַמָּקוֹם: תֵּן לָהֶם מַה שֶּׁבִּקְּשׁוּ! (שמות יט,יא) "כִּי בַּיּוֹם הַשְּׁלִשִׁי, יֵרֵד יי לְעֵינֵי כָל הָעָם עַל הַר סִינָי."

Variantly: They said: We want to see our King. There is no comparing hearing to seeing, viz. (Ibid. 11) "for on the third day the L-rd will go down before the eyes of all the people on Mount Sinai."

Beeri Edition, Koren, Jerusalem, 2019 (CC-BY-NC) • Mechilta, translated by Rabbi Shraga Silverstein (CC-BY)

101 **ונתתי מטר ארצכם**

G-d promises, "I will give the rain of your land in its season." The rain is read as the Torah, which descends from above like water.

Deuteronomy 11:14 דברים י״א:י״ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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KEHOT'S NOTE

דברים יא, יד.

102 **כי כאשר ירד . . כן יהי דברי**

Yeshayahu conveys G-d's word: "For as the rain and the snow come down from heaven and do not return there, but water the earth." G-d's word, like rain, comes down and makes the world bring forth.

Isaiah 55:10 ישעיהו נ״ה:י׳

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזֹּרֵעַ וְלֶחֶם לָאֹכֵל׃

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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KEHOT'S NOTE

ישעי' נה, י-יא.

103 **כן יהיה דברי אשר יצא מפי**

"So shall My word be that goes forth from My mouth." The Torah descends into the world like rain and makes it bring forth.

Isaiah 55:11 ישעיהו נ״ה:י״א

כֵּן יִהְיֶה דְבָרִי אֲשֶׁר יֵצֵא מִפִּי לֹא־יָשׁוּב אֵלַי רֵיקָם כִּי אִם־עָשָׂה אֶת־אֲשֶׁר חָפַצְתִּי וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו׃

So shall My word be that goeth forth out of My mouth: It shall not return unto Me void, Except it accomplish that which I please, And make the thing whereto I sent it prosper.

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104 **אחד באחד**

In the passage on the mystery of Shabbos, the Zohar says that as the Holy One, blessed be He, is One above, the Shechinah is united below in the mystery of One, "to be one in One." Here it describes the Infinite Light resting in its dwelling below.

Zohar II, 135a זח״ב קלה, א

KEHOT'S NOTE

זח״ב קלה, א.

105 **לא . . מחזיק טובה לעצמו**

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

KEHOT'S NOTE

ראה עד״ז אבות ב, ח. ו, ו.

106 **שמע לי הבנה**

The words here quote I Samuel 3:10; the passage is shown below.

I Samuel 3:10 שמואל א ג׳:י׳

וַיָּבֹא יְיָ וַיִּתְיַצַּב וַיִּקְרָא כְּפַעַם־בְּפַעַם שְׁמוּאֵל שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דַּבֵּר כִּי שֹׁמֵעַ עַבְדֶּךָ׃

And the L-RD came, and stood, and called as at other times: 'Samuel, Samuel.' Then Samuel said: 'Speak; for Thy servant heareth.'

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Zohar III, 138b זח״ג קלח, ב

KEHOT'S NOTE

ראה ש״א ג, י. זח״ג קלח, ב.

107 **אורייתא מחכ' נפקת**

The Zohar teaches, "The Torah comes forth from the Chochmah above." So the revelation of Chochmah is found in the Torah.

Zohar II, 85a זח״ב פה, א

KEHOT'S NOTE

זח״ב פה, א. קכא, א.

108 **ויחן שם ישראל**

At Sinai, "Israel encamped there, opposite the mountain." The word vayichan shows that vichuneka, "and be gracious to you," also means encamping, resting.

Exodus 19:2 שמות י״ט:ב׳

וַיִּסְעוּ מֵרְפִידִים וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיִּחַן־שָׁם יִשְׂרָאֵל נֶגֶד הָהָר׃

And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount.

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KEHOT'S NOTE

שמות יט, ב.

109 **יברכך ה' וישמרך**

At the end of Parshas Vayechi the Zohar explains "May Havayah bless you and guard you": "bless you" comes from the masculine aspect and "guard you" from the femi-

nine, so that blessings flow from both. Or HaTorah, quoted in the notes, sums it up: the blessing "May Havayah bless you" is drawn from "Tziyon," as in the verse the Zohar brings there, "May Havayah bless you from Zion."

Zohar, Vayechi 76:792–77:800 ספר הזהר, ויחי ע"ו:תשצ"ב-ע"ז:ת"ת

110 **יברכך ה' וישמרך**

At the end of Parshas Nasso the Zohar says that "May Havayah bless you and guard you" and the verses after it are three verses, with three Names of twelve letters included in them, and the kohen intends them all. The notes suggest that this is the passage meant.

Zohar, Nasso 16:164–17:173 ספר הזהר, נשא ט"ז:קס"ד-י"ז:קע"ג

Observe that the twenty-two letters were uttered by Moses in two sections. The first time1Ex. 34, 6. he uttered thirteen attributes of the Ancient of Ancients, the Most Undisclosed, so as to bring them down to the region where Rigo1Num. 14, 18.1Num. 14, 18. he uttered nine attributes of Mercy which are inherent in the Mikroprosopus (Lesser Figure) and which are radiated from the light of the Ancient and Undisclosed One. All this the priest combined together when he spread forth his hands to bless the people, so that all ...

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

111 **יברכך ה' וישמרך**

In the Raaya Mehemna on Parshas Eikev, the showbread is set against the two tablets, written "on one side and on the other": on one side are the twelve faces of "May Havayah bless," "make shine" and "lift up," the Name Havayah three times. It is one of the places the text cites for this blessing.

Zohar, Eikev 1:12–2:20 ספר הזהר, עקב א':י"ב-ב':כ

112 **יברכך ה' וישמרך**

On "This month shall be for you," the Midrash brings "Let them be yours alone" and lists what G-d gave Israel alone, among them, "the blessings are yours, as it says, 'May Havayah bless you and guard you.'" This is the Midrash on Bo that the text cites.

Shemot Rabbah 15:23 שמות רבה ט"ו:כ"ג

... ואכלת לפני ה' אלקיך מעשר דגנך וגו'. הקרבנות לכם, שנאמר (שמות כ, כא): וזבחת עליו את עולותיך. הברכות לכם, שנאמר (במדבר ו, כד): יברכך ה' וישמרך. וכן (ויקרא כה, כא): וצויתי את ברכתי לכם. וארץ ישראל לכם, שנאמר (שם שם, לח): לתת לכם את ארץ כנען, ולא ארץ ישראל בלבד, אלא אפילו כל הארצות סביבותיה, שנאמר (יהושע א, ג: כל מקום אשר תדרוך כף רגליכם בו. וגו'. לא נתתי התורה אלא לכם, שנאמר (משלי ד, ב): כי לקח טוב נתתי לכם תורתי וגו'. הציצית נתתי לכם, שנאמר (במדבר ...

Another interpretation: "This month shall be for you" (Exodus 12:2) – that is what is written: "They will be for you alone, and there is nothing for strangers with you" (Proverbs 5:17). The Holy One blessed be He said to them: 'I do not caution idolaters against idol worship, but only you, as it is stated: "You shall not make idols for yourself" (Leviticus 26:1). I gave justice only to you, as it is stated: "Hear this, priests, and hearken, house of Israel, and listen, house of the king, as ...

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113 **יברכך ה' וישמרך**

On "You brought a vine out of Egypt," the Midrash says that as the vine needs three blessings, so Israel are blessed every day with three blessings: "May Havayah bless," "make shine" and "lift up." This is the Midrash on Bechukosai that the text cites.

Vayikra Rabbah 36:2 ויקרא רבה ל"ו:ב'

PARAGRAPH 14

114 **חנה דוד**

Yeshayahu's prophecy over Jerusalem: "Woe, Ariel, Ariel, the city where David encamped." The word chanah, encamped, shows that chen, grace, is related to chaniyah, resting.

Isaiah 29:1 ישעיהו כ"ט:א'

הוֹי אֲרִיאֵל אֲרִיאֵל קִרְיַת חָנָה דָוִד סְפוּ שָׁנָה עַל־שָׁנָה חַגִּים יְנַקֵּפוּ׃

Ah, Ariel, Ariel, the city where David encamped! Add ye year to year, Let the feasts come round!

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KEHOT'S NOTE

ישע' כט, א.

115 **ושכנתי בתוכם**

G-d tells Moshe, "And they shall make Me a Sanctuary, and I will dwell within them." Here it describes G-d's presence resting in the lower world.

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.

116 **דירה בתחתונים**

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

KEHOT'S NOTE

ראה תנחומא נשא, טז.

117 **דירה בתחתונים**

Rabbi Shmuel bar Nachman: when the Holy One, blessed be He, created the world, He desired to have a dwelling among the lower realms as He has among the higher ones. This is the purpose that Grace after Meals fulfills in the food's life-force.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט"ז:א'

... בָּאתִי לְגַנִּי אֲחוֹתִי כַלָּה (שה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ:

מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרַע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לֵיקָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מְתַאֲוֶה שֶׁיִּהְיֶה לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתְךָ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

118 ג' ברכות דאורייתא והד' דרבנן

The note points to the Alter Rebbe's Shulchan Aruch for the law that three blessings of Grace after Meals are of Torah law and the fourth is rabbinic.

Berakhot 46a:9 ברכות מ"ו א:ט'

נֵימָא כְּתַנָּאֵי, דְּתָנֵי חֲדָא: בִּרְכַּת הַמָּזוֹן שְׁנַיִם וּשְׁלֹשָׁה, וְתָנְיָא אִידָךְ: שְׁלֹשָׁה וְאַרְבָּעָה. סַבְרוּהָ, דְּכוּלֵּי עָלְמָא "הַטּוֹב וְהַמֵּטִיב" לָאו דְּאוֹרָיְיתָא הִיא, מַאי לָאו בְּהָא קָמִיפַּלְגִי: מַאן דְּאָמַר שְׁתַּיִם וְשָׁלֹשׁ קָסָבַר עַד "הַזָּן". — וּמַאן דְּאָמַר שָׁלֹשׁ וְאַרְבַּע קָסָבַר עַד "נִבְרֵךְ".

Let us say [that their difference is] like that of the Tannaim ; for one taught : The Grace after meals [may be said by] two or three ; and there is another teaching : Three or four. They hold that everybody admits that "Who art kind and dealest kindly" is not ordained by the Torah. Are we, then, not to suppose that they differ on the following point : He who says, "[The Grace may be said by] two or three" holds that [the benediction of Zimmun extends] until ...

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

KEHOT'S NOTE

ראה ברכות מו, א. שו"ע אדה"ז סי' קפז סעי' א'.

PARAGRAPH 15

119 לחם לבב אנוש יסעד

The psalmist praises G-d for the bread "that sustains the heart of man," with wine and oil. When a person eats his fill, the bread truly sustains the life of his soul.

Psalms 104:15 תהילים ק"ד:ט"ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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KEHOT'S NOTE

תהלים קד, טו.

120 בחכמה כח מ"ה

In Parshas Tzav the Zohar speaks of Chochmah, "in which is koach mah," and spells out mah as the Name Havayah filled with alefs (45). It is one of the places the Kehot notes give for Chochmah as koach mah.

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקדמת ת"ז בתחלתה. ת"ז תס"ה.

121 ואכלת ושבעת

In the Zohar on Vayigash a Jew asks about "And you shall eat and be satisfied, and bless": must one not bless G-d in prayer before eating? He answers that this is the blessing over food, by which satiety is shown before the level of faith above, so that it too is filled and gives sustenance.

Zohar, Vayigash 5:46–6:57 ספר הזהר, ויגש ה':מ"ו-נ':ז'

122 והנה מן היאור

Pharaoh dreams: "And behold, from the river came up seven cows, handsome and fat of flesh." The Zohar on this verse is cited for the meaning of satiety.

Genesis 41:2 בראשית מ"א:ב'

וְהִנֵּה מִן־הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת יְפוֹת מַרְאֶה וּבְרִיאֹת בָּשָׂר וַתִּרְעֶינָה בָּאָחוּ:

And, behold, there came up out of the river seven kine, well-favoured and fat-fleshed; and they fed in the reed-grass.

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123 והנה מן היאור

The Zohar explains "And behold, from the river": all the levels below are blessed from this river, which flows forth and gives drink and nourishment to all.

Zohar, Miketz 2:18–3:28 ספר הזהר, מקץ ב':י"ח-ג':כ"ח

AND, BEHOLD, THERE CAME UP OUT OF THE RIVER SEVEN KINE, WELL FAVOURED AND FATFLESHED; AND THEY FED IN THE REED GRASS. The river is mentioned because from it all the lower grades receive their blessings. For the (supernal) stream which flows perpetually waters and feeds the whole, and Joseph was himself the river by means of which the whole of Egypt was blessed.

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

124 ונשבע לחם ונהיה טובים

The people of Yehudah in Egypt tell Yirmeyahu that when they burned incense to "the queen of heaven," "we were satisfied with bread and were well." The Zohar takes from their words only the sense of "well" as being sated.

Jeremiah 44:17 ירמיהו מ"ד:י"ז

כִּי עָשֹׂה נַעֲשֶׂה אֶת־כָּל־הַדָּבָר אֲשֶׁר־יָצָא מִפִּינוּ לְקַטֵּר לִמְלֶכֶת הַשָּׁמַיִם וְהַסֵּיךְ־לָהּ נְסָכִים כַּאֲשֶׁר עָשִׂינוּ אֲנַחְנוּ וַאֲבֹתֵינוּ מְלָכֵינוּ וְשָׂרֵינוּ בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלִָם וַנִּשְׂבַּע־לֶחֶם וַנִּהְיֶה טוֹבִים וְרָעָה לֹא רָאִינוּ:

But we will certainly perform every word that is gone forth out of our mouth, to offer unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of food, and were well, and saw no evil.

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125 **ונשבע לחם ונהיה טובים**

Explaining the word "good" in "when he tends (beheitivo) the lamps," the Zohar says that "good" means sated and watered with wine, as it says, "And we were satisfied with bread and were well." The text cites it for the meaning of satiety.

Zohar, Beha'alotcha 4:20–6:29 ספר הזהר, בהעלותך ד:כ'-ו:כ"ט

The Companions then proceeded on their journey the whole day. When night fell they ascended to a spot where they found a cave. R. Jose, on hearing this, rejoiced, and reported it to R. Eleazar, who said to him: 'Let us enter therein, for the Holy One, blessed be He, seems to have appointed for us this day as one on which a miracle should happen to us.' When they entered their eyes met there two men engaged in the study of the Torah. R. Eleazar proclaimed: ' "How precious ...

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

126 **שלא לקחה הנפש רק חיות מועט**

The parallel discourse brings here what is written elsewhere on "to keep them alive in famine": the hunger itself is their life and existence.

KEHOT'S NOTE

ראה מאמרי אדה"א במדבר-א ע' רס שמביא ע"ז ממ"ש במ"א [ראה לקו"ת שה"ש יד, ב] להחיותם ברעב שהרעב עצמו הוא חיותם וקיומם, ע"ש.

127 **המגביהי לשבת המשפילי לראות**

The words here quote Psalms 113:5; the passage is shown below.

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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KEHOT'S NOTE

תהלים קיג, ה-ו.

128 **המגביהי לשבת המשפילי לראות בשמים ובארץ**

The psalmist asks, "Who is like Havayah our G-d, Who is enthroned on high, Who lowers Himself to look upon heaven and earth?" From His height heaven and earth are equally low, and the maamar adds that both are therefore raised alike.

Psalms 113:5–6 תהילים קי"ג:ה'-ו'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת: הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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129 **ישא ה' פניו**

"May Havayah lift up His face to you." The third blessing raises even a small measure of holiness from above the chain of worlds.

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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PARAGRAPH 16

130 **ילוקטו לאחד אחד**

Yeshayahu prophesies that on that day G-d will thresh out His harvest, "and you shall be gathered one by one, Children of Israel." Here it describes how even the smallest sparks of holiness are gathered in.

Isaiah 27:12 ישעיהו כ"ז:י"ב

וְהָיָה בַּיּוֹם הַהוּא יַחְבֹּט ה' מִשִּׁבֹּלֶת הַנָּהָר עַד־נַחַל מִצְרָיִם וְאַתֶּם תְּלֻקְּטוּ לְאַחַד אֶחָד בְּנֵי יִשְׂרָאֵל:

And it shall come to pass in that day, That the L-RD will beat off [His fruit] From the flood of the River unto the Brook of Egypt, And ye shall be gathered one by one, O ye children of Israel.

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KEHOT'S NOTE

ראה ישעי' כז, יב.

131 **עושה שלום במרומיו**

Bildad says of G-d, "Dominion and fear are with Him; He makes peace in His heights." Peace is the joining of opposites above.

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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KEHOT'S NOTE

איוב כה, ב.

132 **מיכאל שר של מים**

Rabbi Yochanan reads "Dominion and fear are with Him" as Michael, who is of snow, and Gavriel, who is of fire, and neither harms the other. The Alter Rebbe brings it as the model of peace between opposites.

Bamidbar Rabbah 12:8 במדבר רבה י"ב:ח'

Zohar III, 12b זח"ג יב,

KEHOT'S NOTE

במד"ר יב, ח. זח"ג יב, ב. הנסמן במאמרי אדה"ז- פרשיות לע' תרמה. לעיל במדבר (י, א). ושי"נ. [כ].

PARAGRAPH 17

133 **ת"ח מרבים שלום**

Rabbi Elazar in the name of Rabbi Chanina: 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" (ba-

nayich) but "your builders" (bonayich). The Alter Rebbe explains how their study brings peace.

Berakhot 64a:13–14 ברכות ס"ד א:י"ג-י"ד

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: "וְכָל בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ". אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאֹהֲבֵי 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".

R. Eleazar said in the name of R. Hannina: The disciples of the wise increase peace in the world; as it is said, "And all thy children shall be taught of the L-rd ; and great shall be the peace of thy children" (Is. liv. 13). Read not banayik "thy children" but bonayik "thy builders[1]" "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 ...

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KEHOT'S NOTE

ברכות סד, א. ושי"נ.

134 וכל בניך

Yeshayahu promises Zion, "And all your children shall be taught of Havayah, and great shall be the peace of your children." Being "taught" by G-d, in self-nullification, is what brings peace.

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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KEHOT'S NOTE

ישע' נד, יג.

135 ודבר ה' ממש זו הלכה

On Amos's prophecy, "They shall roam to seek the word of Havayah and shall not find it," the Talmud says, "'the word of Havayah': this is halachah." The halachah is G-d's own word.

Shabbat 138b:11–12 שבת קל"ח ב:י"א-י"ב

"דְּבַר ה'" — זוֹ הֲלָכָה, "דְּבַר ה'" — זֶה הַקֵּץ, "דְּבַר ה'" — זוֹ נְבוּאָה. וּמַאי "יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה'"? אָמְרוּ: עָתִידָה אִשָּׁה שֶׁתִּטּוֹל כְּכָר שֶׁל תְּרוּמָה וְתַחֲזוֹר בָּהּ בְּכָל כְּנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת לֵידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מֵבִין.

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KEHOT'S NOTE

שבת קלח, ב.

136 והמשנה היא המדברת

The note gives this book as the source for the image of the Mishnah itself speaking in the mouth of the one who studies it.

KEHOT'S NOTE

מגיד מישרים ר"פ ויקרא.

137 ודברי אשר שמתי בפיך

"My spirit that is upon you, and My words that I have put in your mouth, shall not depart from your mouth." The words of Torah in the student's mouth are G-d's own words.

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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KEHOT'S NOTE

ישע' נט, כא.

138 ואשים דברי בפיך

"I have put My words in your mouth, and covered you in the shadow of My hand." Here too G-d's word speaks through the one who studies.

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.

139 בריח התיכון שמבריח מן הקצה אל הקצה

"And the middle bar in the midst of the boards shall run through from end to end." The bar that joins all the boards is the image of peace that joins opposites.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרֹחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה:

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

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140 ולא תחללו

G-d commands, "And you shall not profane My holy Name, and I will be sanctified among the Children of Israel." Cited here for Torah study in self-nullification, as explained elsewhere.

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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KEHOT'S NOTE

ויקרא כב, לב.

141 **אני ה' מלמדך**

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

KEHOT'S NOTE

שם מח, יז.

142 **כי א-ל דעות ה'**

Chanah's prayer: "For Havayah is a G-d of knowledges (de'os)," plainly, a G-d Who knows all. The plural is read as two kinds of knowledge, from above to below and from below to above.

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.

143 **אני ה' מלמדך**

G-d says through Yeshayahu, "I am Havayah your G-d, Who teaches you for your benefit." G-d Himself is the teacher of one who studies in self-nullification.

Isaiah 48:17 ישעיהו מ"ח:י"ז

כֹּה־אָמַר ה' גֹּאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֲנִי ה' אֱלֹקֶיךָ מְלַמֶּדְךָ לְהוֹעִיל מַדְרִיכְךָ בְּדֶרֶךְ תֵּלֵךְ׃

Thus saith the L-RD, thy Redeemer, The Holy One of Israel: I am the L-RD thy G-d, Who teacheth thee for thy profit, Who leadeth thee by the way that thou shouldest go.

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PARAGRAPH 18

144 **כל העוסק בתורה עושה שלום**

Rabbi Alexandri: whoever engages in Torah for its own sake makes peace in the household above and in the household below. The Alter Rebbe identifies these with the higher and the lower unity.

Sanhedrin 99b:10–11 סנהדרין צ"ט ב:י'-י"א

אָמַר רַבִּי אֶלְכְּסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא 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 מֵגֵן 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.

145 **וישם לך שלום**

At the end of its chapter on the Priestly Blessing, the Midrash praises peace: "Great is peace, which was given as the reward of the Torah and the mitzvos," and which was given to those who study Torah, as it says, "And all your children shall be taught of Havayah." It ends, "so Israel are blessed every day with peace, as it says, 'and grant you peace.'"

Bamidbar Rabbah 11:7 במדבר רבה י"א:ז

146 **ברכות תולדות ר"פ ס"ו**

Or HaTorah identifies the Midrash on Toldos: on "Return, return, O Shulamite," it reads Shulamite as "the nation in which I will in the future place peace," as it says, "I will give peace in the land."

KEHOT'S NOTE

ע"פ שובי שובי השולמית, אומה שאני עתיד ליתן בה שלום שנאמר ונתתי שלום בארץ" — אוה"ת ויקרא-א ע' קצט.

147 **נשא ס"פ י"א**

Or HaTorah identifies the Midrash on Nasso: on "and grant you peace," "great is peace, which was given as the reward of the Torah and the mitzvos," as it says, "I will give peace in the land."

KEHOT'S NOTE

ע"פ וישם לך שלום, גדול השלום שניתן שכר התורה והמצות שנאמר ונתתי שלום בארץ" — אוה"ת ויקרא-א ע' קצט.

148 **כלי המחזיק ברכה . . השלום**

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

KEHOT'S NOTE

סוף עוקצין.

149 **כלי המחזיק ברכה לישראל הוא השלום**

The last Mishnah: Rabbi Shimon ben Chalafta said, the Holy One, blessed be He, found no vessel that holds blessing for Israel but peace, as it says, "Havayah will give strength to His people; Havayah will bless His people with peace." Peace is the vessel for the blessing from above.

Mishnah Oktzin 3:12 משנה עוקצים ג:י"ב

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וַעֲשָׂרָה עוֹלָמוֹת, שֶׁנֶּאֱמַר (משלי ח), לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא. אָמַר רַבִּי שִׁמְעוֹן בֶּן חֲלַפְתָּא, לֹא מָצָא הַקָּדוֹשׁ בָּרוּךְ הוּא כְּלִי מַחֲזִיק בְּרָכָה לְיִשְׂרָאֵל אֶלָּא הַשָּׁלוֹם, שֶׁנֶּאֱמַר (תהלים כט), ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם׃

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may

cause those that love me to inherit yesh (numerical value of; and that I may fill their treasuries" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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PARAGRAPH 19

150 ושמו את שמי על בנ"י

"And they shall set My Name upon the Children of Israel, and I will bless them," the verse that follows the three blessings: the kohanim invoke G-d's Name over Israel, and He Himself blesses them. The maamar reads it as G-d's Name resting on Israel through Torah and service in self-nullification.

Numbers 6:27 במדבר ו:כ"ז

וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרְכֵם׃

So shall they put My name upon the children of Israel, and I will bless them.'

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KEHOT'S NOTE

במדבר ו, כז.

151 ואני אברכם

At the beginning of Parshas Yisro the Zohar speaks of ten appointed ones who take the blessings from above and pour them below, to bless the one who blesses G-d, as it is written, "and I will bless them." It is one of the places the text cites.

Zohar, Yitro 1:1–8 ספר הזהר, יתרו א:א-ח'

NOW JETHRO,THE PRIEST OF MIDIAN, MOSES' FATHER-IN-LAW, HEARD OF ALL THAT GOD HAD DONE FOR MOSES AND FOR ISRAEL. R. Hezekiah opened here with a discourse on the verse: And Aaron lifted up his hand1So the k'tib. toward the people and blessed them (Lev. 9, 22). 'The use of the word "hand" here', he said, 'in the singular indicates that he meant to lift up his right hand above his left; and this for a certain esoteric reason. We find, namely, in the book of King Solomon, that he who ...

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

152 ואני אברכם

In Parshas Shemini the Zohar says that Israel are blessed through the kohen, and the kohen is blessed through the supernal Kohen, as it is written, "And they shall set My Name upon the Children of Israel, and I will bless them." It is the first of the places the text cites for "and I will bless them."

Zohar, Shmini 4:40–49 ספר הזהר, שמיני ד:מ-מ"ט

For the Community of Israel is blessed by the priest and the Israelite is blessed by the priest, and the priest is blessed by the Supernal Priest, as it is said: "And they shall put my name upon the children of Israel and I will bless them" (Num. 6, 27). It is written: "Remember, O L-rd, thy tender mercies and thy lovingkindnesses, for they have been ever of old" (me'olam, lit. from the world, Ps. 25, 6). "Mercies" here refers to Jacob and "lovingkindnessess' to Abraham. G-d takes them from ...

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

153 אני אותיות אין

the passage shares nothing with the note

KEHOT'S NOTE

ע"ל (יח, ג). ושי"נ. [כ].

154 החכמה מאין תמצא

Iyov asks, "And wisdom, from where (me'ayin) shall it be found?" The maamar reads me'ayin as "from ayin, nothing": Chochmah comes from the level of Ayin, and so does the blessing of "I."

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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KEHOT'S NOTE

איוב כח, יב.

155 ברכה בראש וברכה בסוף

The parallel version brings "a blessing at the beginning and a blessing at the end" in the name of Sefer Yetzirah.

Zohar I, 26b זח"א כו, ב

Zohar III, 238a זח"ג רלח, א

KEHOT'S NOTE

זח"א כו, ב. זח"ג רלח, א. בסה"מ תקס"ו ע' רלד בשם ספר יצירה. וראה בהנסמן לעיל פי בהר כח, א.

ביאור ע"פ כה תברכו כו'

"Thus shall you bless," etc. (Numbers 6:23)

The three verses of the Priestly Blessing are three kinds of arousal from above: a blessing that empowers man's service, the mayin duchrin that answer his mayin nukvin, and a blessing from above the measuring line, through which even a small offering, an olive's bulk, holds the blessing as fully as a large one. That is why G-d "lifts up the face" to Israel, and peace, made by Torah study, is the vessel that holds this blessing.

THE MAAMAR IN BRIEF

Adam, of the World of Tikkun, revealed the names of creatures rooted in Tohu and so raised them. Since the sin we raise them by eating with blessings, and the G-dly soul, "sown" in the body, raises the sparks of its food in daily prayer as mayin nukvin. "May Havayah bless you" is the arousal from above that empowers this service; "May Havayah make His face shine" is the mayin duchrin from Chochmah that answer and complete it, as the Grace after Meals draws mochin to Nukva. All measure comes from the measuring line, the Gevurah of Atik within the hidden Chochmah: by it, less than a satisfying meal draws no flow, and the Torah requires Grace only after satiety. "May Havayah lift up His face" raises Chochmah into the Infinite Light, where high and low are equal, so the blessing comes even for an olive's bulk. The olive is the yud, a point that holds much, yet the flow still passes through the measuring line. Last, "and grant you peace": peace, made by Torah through Daas, which is rooted above the hidden Chochmah, is the vessel for the blessing.

OUTLINE

1 **Adam's names and the raising of food** ¶1–3

A creature's name is its life-giving letters, so Adam's naming revealed them and drew the bittul of Tikkun into creatures rooted in Tohu. Since the sin we raise them by eating with blessings, and the G-dly soul raises the sparks of food in daily prayer, with self-sacrifice, as mayin nukvin.

2 **The first two verses: arousal from above and mayin duchrin** ¶4–5

"May Havayah bless you" is the arousal from above that empowers the service; "May Havayah make His face shine" is the mayin duchrin, rooted in Chochmah, that complete the refinement. In service, prayer is the longing and Torah and mitzvos are the revelation; the Grace after Meals draws mochin to Nukva, three blessings by Torah law and a fourth by the Sages.

3 **The third verse and the measuring line** ¶6–9

"May Havayah lift up His face" raises the joined waters to a higher source. To explain the Talmud's "How shall I not lift up the face to Israel," the maamar introduces the measuring line, the Gevurah of Atik in the hidden Chochmah, which gives every flow, every refinement and every law of the mitzvos its exact measure.

4 **Why less than satiety draws no flow** ¶10

A meal smaller than satiety raises too few sparks to form a vessel for the mayin duchrin, since blessing does not rest on an empty place; so by Torah law there is no Grace after Meals for less than a satisfying amount.

5 **Lifting the face above measure** ¶11–13

The face is Chochmah; lifting it raises it to the inner Keser and the essence of the Infinite Light, for which Atzilus and Asiyah are equal, so the flow comes even for an olive's bulk. Israel, as Malchus bound to Keser, can draw from there, yet even this flow must pass through the measuring line, so the Sages set a minimum.

6 **The olive's bulk: the yud that holds much** ¶14–16

The olive is the yud of the Name Havayah: concise yet complete, like the Mishnah and like oil, which concentrates the whole. To arouse it a person must contract himself, as the olive gives oil only when pressed; then the lights of the face are drawn down through Yesod.

7 **Above the measuring line and through it** ¶17–20

Two explanations, that the supernal flow is above the measuring line and that it comes through it, are reconciled: it is rooted above but passes through, as Yaakov's blessing came through Yitzchak. So the redemption from Egypt leapt over the reckoning, from four hundred years to two hundred and ten, yet kept some reckoning; the little counts in place of the much.

8 **Three arousals from above** ¶21

The three verses are an arousal from above that precedes man's service, one that answers it, and one that transcends it entirely, "and I will bless them," the blessing at the end.

9 **Peace, the vessel for the blessing** ¶22–25

"And grant you peace": peace, made through Torah study, is the vessel that holds the supernal blessing. Peace joins opposites through Daas, above between Chochmah and Binah and below between Atzilus and the lower worlds, and Daas is rooted above the hidden Chochmah; so the blessing of "I (ani) will bless them" comes from ayin, Keser.

10 **Blessing at the beginning and at the end** ¶26–27

The blessing at the beginning empowers Malchus's rising as returning light up to Keser; the blessing at the end comes down from Keser as direct light. So the blessing before eating needs no minimum, while the one after eating does, and Israel draw it down even for an olive's bulk.

mayin nukvin and mayin duchrin (feminine and masculine waters) מיין נוקבין ומיין דוכרין

The offering that rises from below, through prayer and the refinement of food, and the answering flow from above, through Torah and mitzvos. The refinement is completed only when the mayin duchrin come down upon the mayin nukvin.

the measuring line (kav hamiddah) קו המדה

The botzina dekardinusa, the Gevurah of Atik enclothed in the hidden Chochmah. It gives every flow of light, every refinement and every law of the mitzvos its exact limit and measure.

the hidden Chochmah (Chochmah Stima'ah) חכמה סתימאה

The Chochmah within Keser, root of the higher Chochmah and of the measuring line. "Lifting up the face" raises Chochmah above it, to the inner Keser and the Infinite Light.

the three arousals from above ג' מדריגות באתערותא דלעילא

An arousal from above that awakens man's service, one that answers it, and one that is in essence above it; they are the three verses of the Priestly Blessing.

the yud יו"ד

The first letter of the Name Havayah, a single point that holds a great deal, like the olive and like oil. It is why an olive's bulk can hold the great blessing.

ayin and yesh אין ויש

"Nothingness" and "something": Chochmah and Binah above, Atzilus and the lower worlds below. Peace is their union through Daas, and ani, "I," in "I will bless them," has the letters of ayin, Keser.

peace שלום

The intermediary that joins opposites, through Daas; it is the vessel that holds the blessing from above the measuring line, and it comes through Torah study.

SECTION 1 • ¶1–3

Adam's names and the raising of food

1 ביאור ע"פ כה תברכו[1,2] כו'

An explanation of the verse "Thus shall you bless," etc.

> The heading names the verse the maamar explains: "Thus shall you bless the children of Israel" (Numbers 6:23), G-d's instruction, through Moshe, to the kohanim that introduces the Priestly Blessing. The maamar goes on to explain its three verses: "May Havayah bless you," "May Havayah make His face shine," and "May Havayah lift up His face." The Kehot note records that this explanation is the Mitteler Rebbe's transcript of the discourse, printed in Sefer HaMaamarim 5566, page 235.

2 הנה ענין ויקרא האדם שמות[3] לכאורה אינו מובן לפמ"ש בסש"ב [לפי מה שכתוב] [בספר של בינונים] חלק ב' שהשם אשר יקראו לו הוא הצירוף המחיה אותו הנמשך מעשרה מאמרות ועמ"ש מענין זה בד"ה את שבתותי תשמרו.[4,5]

Now, the matter of "And the man gave names" is, at first glance, not understood, according to what is written in Sefer Shel Beinonim (Tanya), Part Two: that the name by which [a thing] is called is the combination [of letters] that gives it life, drawn from the Ten Utterances. And see what is written on this matter in the discourse beginning "You shall keep My Shabbosos."

> The maamar opens with a question on the verse "And the man gave names to all the animals" (Genesis 2:20). Part Two of the Tanya (Shaar HaYichud VehaEmunah, ch. 1) teaches that a creature's Hebrew name is the combination of letters, drawn from the Ten Utterances of Creation, that gives it life; a name, then, is not a label Adam could invent. In Likkutei Torah, Behar ("You shall keep My Shabbosos"), to which the text refers, the Alter Rebbe adds that what the Zohar calls "light," a radiance from G-d like the sun's light, is also called a "name."

וא"כ הרי כבר היו להם השמות קודם בריאת האדם שהרי האדם נברא באחרונה אחר יצירת דצ"ח [דומם צומח חי] וכמאמר ואפילו יתוש קדמך.[6]

If so, they already had their names before the creation of man, for man was created last, after the formation of the inanimate, the vegetative and the animal, as in the saying, "Even a gnat preceded you."

> Here is the difficulty. If a name is a creature's life-force, every creature already had its name from the moment it was made, and man was made last, after all the inanimate, vegetative and animal creations. The Talmud makes the same point when it says that "even a gnat preceded you" in the order of Creation.

אבל הענין הוא כמש"כ [כמה שכתוב] שהוא קרא שמותיהן והמשיכן מהעלם אל הגילוי כו' ועי"ז העלה אותם.

But the matter is as is written: that he called their names and drew them from concealment into revelation, etc., and through this he elevated them.

> The answer is that Adam did not give the names their existence but called them out: he drew each creature's hidden life-force from concealment into revelation. By revealing their names he raised the creatures up.

3 והיינו כי האדם הוא מעולם התיקון שהוא בבחי' ביטול משא"כ דצ"ח [דומם צומח חי] הם מעולם התהו וע"י קריאת השמות מהעלם אל הגילוי המשיך בהם בחי' הביטול,

That is, man is from the World of Tikkun (Rectification), which is in a state of self-nullification (bittul), whereas the inanimate, the vegetative and the animal are from the World of Tohu (Chaos); and through the calling of the names, from concealment into revelation, he drew into them the quality of bittul.

> Man belongs to the World of Tikkun (Rectification), whose mark is bittul, while the rest of creation is rooted in the World of Tohu (Chaos), whose lights did not yield to one another. By calling out the creatures' names, Adam drew the bittul of Tikkun into them.

וכענין חמורו של ר' [רבי] פנחס בן יאיר[7] כי היה במדרגת בהמה של ששת ימי בראשית[8] שתיקנם אדה"ר [אדם הראשון] ע"י שקרא להם שמות וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פ' עקב בטעמי מצות[9] ע"ש באריכות [ועמ"ש סד"ה וידבר משה[10] אל ראשי המטות][11]

It is like the matter of the donkey of Rabbi Pinchas ben Yair, for it was at the rank of an animal of the six days of Creation, which Adam, the first man, rectified by calling them names, as is written in the Likkutei Torah of the Arizal, Parshas Eikev, in Taamei HaMitzvos; see there at length [and see what is written at the end of the discourse beginning "And Moshe spoke to the heads of the tribes"].

> The Talmud tells that the donkey of Rabbi Pinchas ben Yair would not eat untithed barley (Chullin 7b): it was still at the rank animals had in the six days of Creation, when Adam rectified them by naming them. The source is the Arizal's Likkutei Torah, a collection of his teachings on Scripture, in its reasons for the mitzvos (Taamei HaMitzvos) on Parshas Eikev; the Kehot note identifies the passage "When one cuts the bread." At the end of the Mattos discourse "And Moshe spoke to the heads of the tribes," the Alter Rebbe compares a vow, which makes a thing holy, to this naming, which raised the creatures and sanctified them in their source.

ואמנם עכשיו אנו צריכין לברכם והיינו לפי שע"י החטא ירדו כו' ע"ש, ובירור זה הוא ע"י שהאדם אוכל המאכלים מדצ"ח [מדומם צומח חי] ומברך עליהם בתחלה ובסוף

Now, however, we need to bless them; that is because through the sin they descended, etc.; see there. And this refinement (birur) is through man's eating the foods from the inanimate, the vegetative and the animal, and blessing over them at the beginning and at the end.

> After Adam's sin the creatures fell from that state, so now they need our blessings to raise them again. This raising is a refinement (birur): a person eats food that comes from the inanimate, vegetative and animal realms and recites a blessing over it before eating and after.

שעי"ז הם מתעלים ונכללים בבחינת אדם ועמ"ש מזה באריכות בביאור ע"פ והניף הכהן אותם[12] על לחם הביכורים[13]

For through this they are elevated and become included in the level of man. And see what is written on this at length in the explanation of the verse "And the kohen shall wave them upon the bread of the first fruits."

> Through these blessings the food is elevated and becomes part of the person, included in the level of man. In the Emor discourse on "And the kohen shall wave them upon the bread of the first fruits," to which the text refers, the Alter Rebbe explains why man can do this: being of Tikkun, he draws the Infinite Light into Chochmah when he says "Blessed are You, Havayah," and through Chochmah the food, rooted in Tohu, is refined.

וזהו וזרעתי את בית ישראל[14] אור זרוע[15] היא הנפש אלקית ממ"ה [משם מ"ה] דתיקון שנתלבשה בגוף ונה"ב [ונפש הבהמית] להעלות ולברר הרפ"ח ניצוצין כו' ע"י שמתפלל אח"כ אחד ואהבת בכח מה שאוכל ושותה

And this is [the meaning of] "And I will sow the house of Israel." "Light is sown": this is the G-dly soul, from [the Name] Mah of Tikkun, which was enclothed in the body and the animal soul in order to elevate and refine the 288 sparks, etc., by praying afterwards "One" and "You shall love" with the strength of what he eats and drinks.

> "And I will sow the house of Israel" and "Light is sown" describe the G-dly soul, which comes from the Name Mah of the World of Tikkun (the Name Havayah spelled out in letters that add up to 45, the source of Tikkun). Like a seed, it is planted in a body and an animal soul in order to raise and refine the 288 sparks of holiness that fell from Tohu. It does this when the person later prays the Shema, "One" and "You shall love," with the strength he has drawn from his food.

ולכן צריך להתפלל בכל יום כי בכל יום כחות הגוף מתחדשים מחיות המאכלים וצריכים עליי [עליה] בכל יום

Therefore one must pray every day, for every day the powers of the body are renewed from the life-force of the foods, and they need an ascent every day;

> Each day the body's powers are renewed by the life-force of that day's food, so each day they need to be raised again. That is why one must pray every day.

והיינו ע"י התפלה שהיא העלאת מ"ן [מיין נוקבין] במס"נ [במסירות נפש] באחד בק"ש [בקריאת שמע] ותפלה שנק' סולם[16,17] כו' [וכמ"ש במ"א בד"ה המגביהי לשבת[18] כו'

and that is through prayer, which is the raising of mayin nukvin (feminine waters) with self-sacrifice (mesirus nefesh), at "One" in the Shema and in prayer, which is called "a ladder," etc. [As is written elsewhere, in the discourse beginning "Who is enthroned on high," etc.;

> Prayer raises them as mayin nukvin, "feminine waters": the offering that rises from below, given with self-sacrifice when one says "One" in the Shema and in prayer. Prayer is called "a ladder" because, as the Zohar reads Yaakov's dream, it stands on the earth and reaches heaven. The bracket that opens here lists other discourses, beginning with "Who is enthroned on high" (Torah Ohr, Mikeitz).

ועמ"ש בענין וזרעתיה לי בארץ[19] בד"ה ויהי בשלח פרעה,[20,21] גם בד"ה ששים המה[22] מלכות[23] בענין אור זרוע כו'].

and see what is written on the matter of "And I will sow her for Me in the land" in the discourse beginning "And it came to pass, when Pharaoh sent out," and also in the discourse beginning "There are sixty queens," on the matter of "Light is sown," etc.]

> The bracket continues with two more places: the sowing of "And I will sow her for Me in the land" (Hosea 2:25) is developed in Torah Ohr's discourse "And it came to pass, when Pharaoh sent out," and "Light is sown" in the Shir HaShirim discourse "There are sixty queens."

SECTION 2 • ¶4–5

The first two verses: arousal from above and mayin duchrin

4 והנה על זריעה וצמיחה זו נאמר יברכך ה' וישמרך ברכה בראש והיא המשכת הכח אתעדל"ע [אתערותא דלעילא] להיות האתעדל"ת [האתערותא דלתתא] בברכה והצלחה כו' כנ"ל.

Now, concerning this sowing and growth it is said, "May Havayah bless you and guard you": a blessing at the beginning. This is the drawing down of the power, an arousal from above (isarusa dile'eila), so that the arousal from below (isarusa dilesata) should be with blessing and success, etc., as mentioned above.

> The first verse of the Priestly Blessing, "May Havayah bless you and guard you," is a blessing given at the start, over this sowing and growth. It is an arousal from above: G-d grants in advance the power for man's service, his arousal from below, to succeed.

וענין ברכה שני' [שניה] יאר ה' פניו אליך[24] היא המשכת מ"ד [מיין דוכרין] שאחר העלאת מ"ן [מיין נוקבין] ואתעדל"ת [ואתערותא דלתתא] הנ"ל.

And the matter of the second blessing, "May Havayah make His face shine upon you," is the drawing down of mayin duchrin (masculine waters) that follows the raising of mayin nukvin (feminine waters) and the arousal from below mentioned above.

> The second verse, "May Havayah make His face shine upon you," is the mayin duchrin, "masculine waters": the flow from above that answers the mayin nukvin, the offering that rises from below. It comes after man's service, not before it.

כי הנה אע"פ [אף על פי] שהעלאת מ"נ [מיין נוקבין] נק' בשם בירור אמנם עיקר שלימות הבירור אינו אלא לאחר שנמשך המשכת מ"ד [מיין דוכרין] על המ"ן [המיין נוקבין] ומברר המ"ן [המיין נוקבין]

For although the raising of mayin nukvin is called by the name "refinement" (birur), nevertheless the main completion of the refinement comes only after the mayin duchrin are drawn down upon the mayin nukvin and refine the mayin nukvin;

> Raising the mayin nukvin is already called a refinement, but the refinement is complete only when the answering flow of mayin duchrin comes down upon it and refines it.

והוא ענין למהוי אחד באחד[25,26] פי' ע"י התגלות אחד דיחו"ע [דיחודא עילאה] באחד דהעלאת מ"ן [מיין נוקבין] יחו"ת [יחודא תתאה] ע"י מתעלה המ"ן [המיין נוקבין] ונכלל ביחו"ע [ביחודא עילאה] ממש ועמ"ש מזה באריכות בפ' וישב ע"פ והנה אנחנו מאלמים[27] אלומים כו'.

and this is the matter of "to be one in One." That is: through the revelation of the "One" of the higher unity (yichuda ila'ah) in the "One" of the raising of mayin nukvin, the lower unity (yichuda tata'ah), through this the mayin nukvin is elevated and becomes included in the higher unity itself. And see what is written on this at length in Parshas Vayeshev, on the verse "Behold, we were binding sheaves," etc.

> This is the Zohar's phrase "to be one in One." The "One" of the higher unity is revealed within the "One" of the service rising from below, the lower unity, and through that revelation the mayin nukvin is lifted into the higher unity itself. The text refers to its longer discussion in Torah Ohr, Vayeshev, on Yosef's dream of the sheaves.

וגם יש לפרש דאחד עילאה מתעלה ע"י עליי' [עלייה] המ"ן [המיין נוקבין] אחד תתאה

It may also be explained that the higher One is elevated through the ascent of the mayin nukvin, the lower One.

> A second reading reverses the direction: not only is the lower One lifted into the higher, but the higher One is itself raised by the ascent of the mayin nukvin, the lower One.

שהרי לא נק' אדם אלא כללא דדכר ונוק' [ונוקבא] וכמ"ש בזהר נשא (דקמ"ה ב') ובפ' ויקרא (דף ז' ע"ב) איתא וכדין איקרי אחד[28] כו' ולכן נק' כנס"י [כנסת ישראל] תמתי שעושה השלימות וב' הפירושים אמת.

For one is not called "Adam" (man) except as the inclusion of male and female together, as is written in the Zohar, Nasso (page 145b); and in Parshas Vayikra (page 7b) it says, "And then it is called One," etc. Therefore the Congregation of Israel is called "tamasi" (My perfect one), for she brings about the completeness. And both explanations are true.

> The reason is that the name "Adam," the complete human form, applies only where male and female are joined, as the Zohar on Nasso teaches; so the higher, "male" One is not whole without the lower, "female" One, and when the two join, "then it is called One." That is why the Congregation of Israel is called tamasi, "My perfect one": she brings about the completeness above (in the discourse "There are sixty queens," Likkutei Torah, Shir HaShirim, the Alter Rebbe cites the Sages' reading of tamasi as te'omasi, "My twin," for through the souls of Israel Z'eir Anpin and Nukva are united). Both readings are true.

והנה בעבודת ה' יובן זה הענין ג"כ כי העלאת מ"ן [מיין נוקבין] בתפלה במס"נ [במסירות נפש] הוא ענין התשוקה שיהיה גילוי אלקות אבל עדיין אין כאן הגילוי בפ"מ [בפועל ממש] רק שחפץ ומשתוקק לזה הגילוי.

Now, this matter can also be understood in the service of G-d: the raising of mayin nukvin in prayer, with self-sacrifice (mesirus nefesh), is the longing that there be a revelation of G-dliness; but the revelation is not yet here in actuality; one only desires and longs for this revelation.

> In a person's own service, raising mayin nukvin in prayer with self-sacrifice is a longing for G-dliness to be revealed. In prayer the revelation is not yet actually there; there is only the desire and the yearning for it.

אמנם המשכת מ"ד [מיין דוכרין] הוא מה שנמשך בחי' זה הגילוי והיינו ע"י תורה ומצות כו' וכמ"ש במ"א בביאור ע"פ כי כאשר השמים החדשים[29]. (בפ' בראשית).

The drawing down of mayin duchrin, however, is that this level of revelation is drawn down; and this is through Torah and mitzvos, etc., as is written elsewhere, in the explanation of the verse "For as the new heavens" (in Parshas Bereishis).

> The mayin duchrin is the revelation itself coming down, and it comes through Torah and mitzvos. The text refers to its explanation of "For as the new heavens" (Isaiah 66:22), a discourse in Torah Ohr, Bereishis.

וזהו ענין ברכת המזון וברכת את[30] כו' את דייקא[31] כמ"ש בזהר (ויגש דר"ח א') והיא בחי' מל' שנק' את

And this is the matter of the Grace after Meals: "And you shall bless es…," etc., "es" specifically, as is written in the Zohar (Vayigash, page 208a); and this is the level of Malchus (sovereignty), which is called "es."

> The Grace after Meals belongs to this second stage, the flow from above that follows the eating. In "And you shall bless es Havayah your G-d," es is the small word that marks the object of the verb, spelled alef-tav; the Zohar dwells on it, and the text explains that es is a name for Malchus.

והיינו כמ"ש בפע"ח [בפרי עץ חיים] סוף שער השבת דד' ברכות דבהמ"ז [דברכת המזון] הם נגד ד' מוחין דנוק' [דנוקבא] חו"ב [חכמה ובינה] חו"ג [חסד וגבורה] והיינו שממשיכים לה המוחין מאור א"ס ב"ה והוא ענין ההמשכה שאחר העלאת מ"ן [מיין נוקבין].

That is as is written in Pri Etz Chaim, at the end of Shaar HaShabbos, that the four blessings of the Grace after Meals correspond to the four mochin (intellect) of Nukva (the feminine): Chochmah and Binah, Chesed and Gevurah. That is, the mochin are drawn down to her from the Infinite Light (Or Ein Sof), blessed be He; and this is the matter of the drawing down that follows the raising of mayin nukvin.

> Pri Etz Chaim (the Arizal's teachings on the prayers and mitzvos), at the end of Shaar HaShabbos, says that the four blessings of the Grace after Meals correspond to the four mochin of Nukva: Chochmah, Binah, Chesed and Gevurah. Through these blessings intellect is drawn down to her from the Infinite Light, and this is the downward flow that follows the raising of mayin nukvin.

ע"כ מדאורייתא הם שלש ברכות כי עיקרם הם ג' מוחין חב"ד [חכמה בינה ודעת] אלא שמוח הדעת נחלק לב' מוחין ה"ח [ה' חסדים] וה"ג [וחמש גבורות] ונק' תרין עטרין עטרא דחסד ועטרא דגבורה[32] (באדר"ז [באדרא זוטא] דרצ"א ע"א ודרצ"ב סע"ב [סוף עמוד ב]).

Therefore, by Torah law there are three blessings, for their essence is the three mochin, Chochmah, Binah and Daas; only, the intellect of Daas divides into two mochin, the five Chasadim and the five Gevuros, which are called "the two crowns, the crown of Chesed and the crown of Gevurah" (in the Idra Zuta, page 291a, and at the end of page 292b).

> That is why the Torah requires three blessings: in essence there are three mochin, Chochmah, Binah and Daas. Daas, though, divides into two, the five Chasadim and the five Gevuros, which the Idra Zuta (the Zohar's account of Rabbi Shimon bar Yochai's last teaching) calls "two crowns, the crown of Chesed and the crown of Gevurah."

והנה עיקר התפשטות הגבורות הוא לנוק' [לנוקבא] דז"א וכמ"ש בע"ח [בעץ חיים] בכמה דוכתי וע"ש שער כ"ה בכללים של חו"ג [חסד וגבורה] אות י"ז.

Now, the main extension of the Gevuros is to the Nukva of Z'eir Anpin (the emotive attributes), as is written in Etz Chaim in a number of places; and see there, Sha'ar 25, in the principles (kelalim) of Chesed and Gevurah, section 17.

> The Gevuros extend mainly to Nukva, the feminine counterpart of Z'eir Anpin, as Etz Chaim, the Arizal's main work, teaches in several places. The text names Sha'ar 25 there, in its principles of Chesed and Gevurah, section 17.

ולכן מדאורייתא שהוא ז"א תשב"כ אי"צ [תורה שבכתב] [אין צריך / אינו צריך] רק שלש ברכות המשכת ג' מוחין, אמנם מדרבנן תשבע"פ [תורה שבעל פה] מל' קרינן לה[33,34] תיקנו ברכה רביעית התגלות עטרא דגבורה בנוק' [בנוקבא] כו'

Therefore, by Torah law, which is Z'eir Anpin, the Written Torah, only three blessings are needed, the drawing down of the three mochin. By Rabbinic law, however — the Oral Torah, which "we call Malchus" — they instituted a fourth blessing, the revelation of the crown of Gevurah in Nukva, etc.

> Torah law corresponds to Z'eir Anpin and the Written Torah, so it needs only three blessings, drawing down the three mochin. The Sages' law is the Oral Torah, which the Tikkunei Zohar calls Malchus, and they added a fourth blessing, which reveals the crown of Gevurah within Nukva.

[וע' בזהר ואתחנן דרס"ב א' ותנינן ג' מוחי אינון כו' אשתכחו ד' מוחין כו' ומתפשטין בכולא,[35]

[And see the Zohar, Vaeschanan, page 262a: "And we have learned: there are three mochin (brains), etc.... four mochin are found, etc., and they spread through everything";

> The bracket adds further sources. The Zohar on Vaeschanan speaks of three brains (mochin) hidden in the skull of Z'eir Anpin, which, with the flow from Atik, become four; these four spread through the whole body, and they are the four compartments of the head-tefillin.

ושם עמוד ב' מענין שי"ן של ג' ראשין ושל ד' ראשין כו', ועמ"ש מענין התחלקות הדעת לחו"ג [לחסד וגבורה] בביאור ע"פ זכור את[36] אשר עשה לך עמלק כו'

and there, on side b, on the matter of the shin of three heads and of four heads, etc. And see what is written on the division of Daas into Chesed and Gevurah in the explanation of the verse "Remember what Amalek did to you," etc.

> There, on the next side, the Zohar speaks of the letter shin of three heads and of four heads, the two shins of the head-tefillin. The division of Daas into Chesed and Gevurah is also explained in Torah Ohr's explanation of "Remember what Amalek did to you" (Parshas Zachor).

ובפע"ח [ובפרי עץ חיים] נז' [נזכר] מזה בכמה דוכתי גבי ד' כוסות בשער חג המצות ספ"ג [סוף פרק ג'] וע"ש בענין ג' מצות ובשער יו"ד פ"ו גבי ברכת כהנים ובשער התפילין].[37,38,39]

And in Pri Etz Chaim this is mentioned in a number of places: concerning the four cups, in Shaar Chag HaMatzos, at the end of chapter 3, and see there on the matter of the three matzos; and in Sha'ar Yud, chapter 6, concerning the Priestly Blessing; and in Shaar HaTefillin.]

> Pri Etz Chaim mentions this in several places: on the four cups and the three matzos of the Seder (Shaar Chag HaMatzos, end of chapter 3), in Sha'ar Yud, chapter 6, on the Priestly Blessing, and in Shaar HaTefillin. The same pattern of three and four appears in the matzos and cups and in the shins of the tefillin.

5 והנה שרש כל המ"ד [המיין דוכרין] הוא בא ונמשך בז"א מאור אבא כי בחכמה דייקא אתברירו ומז"א נמשך לנוק' [לנוקבא] לברר המ"ן [המיין נוקבין]

Now, the root of all the mayin duchrin comes and is drawn into Z'eir Anpin from the light of Abba, for "it is specifically through Chochmah that they are refined"; and from Z'eir Anpin it is drawn to Nukva, to refine the mayin nukvin.

> The mayin duchrin have their root in Abba, which is Chochmah: from there they come into Z'eir Anpin, for it is specifically through Chochmah that things are refined. From Z'eir Anpin the flow passes on to Nukva and refines her mayin nukvin.

וזהו ענין יאר ה' פניו אליך[40] שהוא בחי' חכמה כי חכמת אדם תאיר פניו[41] כו':

And this is the matter of "May Havayah make His face shine upon you," which is the level of Chochmah, for "A man's wisdom makes his face shine," etc.

> That is why the blessing of mayin duchrin speaks of G-d's face shining: the light of the face is Chochmah, as the verse says, "A man's wisdom makes his face shine."

SECTION 3 · ¶6–9

The third verse and the measuring line

6 ב ועניין ישא ה' פניו היינו אחר שנתחברו המ"ן [המיין נוקבין] ומ"ד [ומיין דוכרין] ישאם ויגביהם לבחי' מקור הגבוה משניהם וכמ"ש ברע"מ [ברעיא מהימנא] פ' פנחס דרל"ח ע"ב שהוא כעניין ישאהו על אברתו[42,43] כו' ועמ"ש בעניין ישאהו על אברתו בד"ה כנשר יעיר.[44]

2. And the matter of "May Havayah lift up His face" is: after the mayin nukvin and the mayin duchrin have joined, He lifts them and raises them to the level of a source higher than both of them, as is written in the Raaya Mehemna, Parshas Pinchas, page 238b, that it is like "it bears him on its pinions," etc. And see what is written on the matter of "it bears him on its pinions" in the discourse beginning "As an eagle stirs up."

> Section 2 turns to the third verse, "May Havayah lift up His face." Once the mayin nukvin and mayin duchrin have joined, G-d lifts them both to a source higher than either. The Raaya Mehemna ("the Faithful Shepherd," the part of the Zohar in which Moshe explains the mitzvos) reads the eagle that "bears him on its pinions" with the same verb as "May Havayah lift up (yisa) His face," and the text refers to its discussion of that verse in the discourse "As an eagle stirs up."

7 והנה על ענין זה ארז"ל [אמרו רבותינו זכרונם לברכה] ואיך לא אשא פנים[45] לישראל שכתבתי בתורה ואכלת ושבעת וברכת כו' והם מדקדקים על עצמן עד כזית ועד כביצה.

Now, concerning this matter our Sages, of blessed memory, said: "And how shall I not lift up the face to Israel? For I wrote in the Torah, 'And you shall eat and be satisfied, and bless,' etc., and they are exacting with themselves down to an olive's bulk and down to an egg's bulk."

> The third verse of the Priestly Blessing is the subject of a Talmudic exchange. The ministering angels asked how G-d can "lift up the face" to Israel when the Torah says He shows no favor, and He answered: I wrote that they must bless after they eat and are satisfied, yet they are exacting with themselves and bless for as little as an olive's bulk or an egg's bulk.

ויש להקדים ענין קו המדה בוצינא דקרדוניתא[46, 47] והוא בחי' חכמה סתימאה שבה מלובש גבורה דע"י [דעתיק יומין] וה"ג [וחמש גבורות] אלו הם בחי' קו המדה מי מדד[48, 49] כו'

We must first introduce the matter of the measuring line (kav hamiddah), the botzina dekardinusa (the "lamp of darkness"). It is the level of the hidden Chochmah (Chochmah Stima'ah), in which the Gevurah of Atik Yomin is enclothed; and these five Gevuros are the level of the measuring line, "Who has measured," etc.,

> To explain this, the Alter Rebbe first introduces the measuring line (kav hamiddah), which the Zohar calls the botzina dekardinusa, the "lamp of darkness." It is the hidden Chochmah, in which the Gevurah of Atik Yomin ("the Ancient of Days," the inner level of Keser) is enclothed; these five Gevuros are the power of measure, as in "Who has measured the waters in the hollow of His hand." The Tanya (Shaar HaYichud VehaEmunah, ch. 4), to which the Kehot note points, traces the five Gevuros that divide breath and voice into the letters of speech to this same botzina dekardinusa.

הנותן קצבה ומדה לכל המשכות האורות והכלים, שבחי' החכמה הוא בחי' שמצמצם הדבר שיהיה כך וכך כמו שחייבה חכמתו.

which gives limit and measure to all the drawings-down of the lights and the vessels. For the level of Chochmah is the level that contracts a thing so that it will be thus and so, as His wisdom dictated.

> This power sets the limit and measure of every flow of light and of every vessel. Chochmah is a power of contraction in this sense: it defines a thing so that it is exactly so, as wisdom requires, and not otherwise.

[ועמ"ש מזה בביאור ענין מזוזה מימין[50] ונ"ח משמאל[51] בפ' מקץ ועמ"ש בביאור ענין בשעה שהקדימו[52] ישראל נעשה[53] ובביאור ע"פ לבבתני[54] בפי' שמונה ועשרים אמה ועיין בזהר פקודי דרל"ג ע"א[55] ובזהר בראשית די"ח ע"ב.[56,57]

[And see what is written on this in the explanation of the matter of "the mezuzah on the right and the Chanukah lamp on the left," in Parshas Mikeitz; and see what is written in the explanation of the matter of "When Israel put 'we will do' first," and in the explanation of the verse "You have captured my heart," on the meaning of "twenty-eight cubits"; and see the Zohar, Pekudei, page 233a, and the Zohar, Bereishis, page 18b.

> The bracket lists other places on the measuring line: Torah Ohr's explanation of "the mezuzah on the right and the Chanukah lamp on the left" (Mikeitz), which explains that the form and shape of every creature come from Chochmah, whose root is the botzina dekardinusa; the Bamidbar discourse on "When Israel put 'we will do' before 'we will hear'"; and two passages of the Zohar. It also cites the explanation of the twenty-eight cubits in the Shir HaShirim discourse "You have captured my heart": each curtain of the Mishkan was twenty-eight cubits long, and there the cubit that measures "up to here Chesed, up to here Gevurah" is the measuring line.

8 וכן מבחי' קו המדה נמשך הקצבה לכל הבירורים דמ"ן [דמיין נוקבין] ומ"ד [ומיין דוכרין] כמה יתברר כו' וכמ"ש במ"א על מאמר הרע"מ [הרעיא מהימנא] ר"פ כי תשא[58] אבנא למשקל בה דא[59] י' כו' ע"ש.

So too, from the level of the measuring line is drawn the limit for all the refinements of mayin nukvin (feminine waters) and mayin duchrin (masculine waters): how much will be refined, etc.; as is written elsewhere on the saying of the Raaya Mehemna at the beginning of Parshas Ki Sisa, "A stone to weigh with: this is yud," etc.; see there.

> The same measuring line also fixes how much is refined in every exchange of mayin nukvin and mayin duchrin. The Raaya Mehemna at the start of Ki Sisa, on the half-shekel, says, "A stone to weigh with: this is yud"; the Kehot note identifies the "elsewhere" that explains it as the Mitteler Rebbe's Biurei HaZohar (53d).

ועוד נתבאר מזה בפי' המלות[60] דברוך שאמר בענין ברוך אומר ועושה ברוך גוזר ומקיים כו' ע"ש.

This is explained further in the explanation of the words of Baruch She'amar, on the matter of "Blessed is He who says and does; blessed is He who decrees and fulfills," etc.; see there.

> The point is explained further in the explanation of the words of Baruch She'amar, the blessing that opens the morning psalms of praise (Pesukei DeZimrah), on "Blessed is He who says and does; blessed is He who decrees and fulfills." The Kehot note locates it in the Siddur with Chassidic discourses (Siddur im Dach), 40c.

9 והנה משם נמשך ג"כ פרטי דקדוקי הדינים שבכל מצוה ומצוה כמו אורך הציצית י"ב גודלין[61,62] והתפילין אצבעיים ומרובעות דוקא,[63] והיינו לפי שנמשכו ע"י בחי' גבורה וצמצום דקו המדה.

Now, from there are also drawn the fine details of the laws in each and every mitzvah, such as the length of the tzitzis, twelve thumb-breadths, and the tefillin, two finger-breadths and specifically square. That is because they were drawn through the level of Gevurah and the tzimtzum (contraction) of the measuring line.

> The measuring line is also the source of the exact measures in the laws of each mitzvah: the strings of tzitzis twelve thumb-breadths long, the tefillin two finger-breadths and exactly square. Such precision comes from Gevurah and the contraction of the measuring line. The Kehot note gives the halachic sources: the Shulchan Aruch (Orach Chaim 11:4) for the tzitzis, and the Tur (Orach Chaim 32), in the name of the Shimusha Rabba, for the tefillin.

ועיין באג"ה [באגרת הקודש] ע"פ חסדי[64] ה' כי לא תמנו[65] ועיין לעיל ע"פ ויהי בשלח פרעה[66,67] בפי' ארוכה מארץ מדה[68] מפיק ה' דהיינו שיש לה מדה כו'

And see Iggeres HaKodesh, on the verse "The kindnesses of Havayah, that we have not ceased"; and see above, on the verse "And it came to pass, when Pharaoh sent out," on the meaning of "Longer than the earth is its measure (middah)," with a mappik in the hei, meaning that it has a measure, etc.

> The text refers to Iggeres HaKodesh, the Alter Rebbe's letters printed as the fourth part of the Tanya, epistle 10 (as the Kehot note says), which explains that the light drawn down through the mitzvos is first enclothed in G-d's Gevurah so that it can be clothed in physical deeds, and that is why most mitzvos have exact measures, these of tzitzis and tefillin among them. It also refers to Torah Ohr's discourse "And it came to pass, when Pharaoh sent out" (Beshalach) on "Longer than the earth is its measure," where middah ends with a hei marked by a mappik: "its measure," so that the Torah has a measure, though a very long one.

והיינו כנ"ל שהיא מבחי' ח"ס [חכמה סתימאה] קו המדה ולכן נק' החכמה דין[69] לפעמי' [לפעמים] כנודע.

That is, as mentioned above, it is from the level of the hidden Chochmah, the measuring line. Therefore Chochmah is sometimes called judgment (din), as is known.

> That measure comes from the hidden Chochmah, the measuring line, which is why Chochmah is sometimes called judgment (din), as Etz Chaim teaches (the Kehot note gives Sha'ar Abba v'Imma, chapter 6). In Likkutei Torah, Re'eh, the Alter Rebbe explains that it is called so because the supernal Gevurah of Atik, enclothed in the hidden Chochmah, lets the Infinite Light be revealed only in proportion to bittul.

SECTION 4 • ¶10

Why less than satiety draws no flow

10 ואחר הקדמה זו יובן ענין ואיך לא אשא פנים כו' דהנה כתיב ואכלת ושבעת וברכת[70] משא"כ בהיות המאכל פחות מכשיעור שביעה בגשמיות א"כ ממילא גם ברוחניות שבמאכל

After this introduction, the matter of "And how shall I not lift up the face," etc., will be understood. For it is written, "And you shall eat and be satisfied, and bless"; whereas when the food is less than the measure of satiety in physical terms, then as a matter of course in the spirituality within the food as well,

> Now the Talmud's answer can be explained. The Torah obliges Grace after Meals only when a person has eaten and been satisfied; when he eats less than a satisfying amount physically, the spiritual element in the food is also less than the required measure.

דהיינו חלקי הטוב הגנוז בו מרפ"ח ניצוצים דתהו ג"כ אין בהם כשיעור הראוי להיות מזה העלאת מ"ן [מיין נוקבין] למעלה עד שיומשך בו שפע המ"ד [המיין דוכרין]

that is, the portions of good hidden in it from the 288 sparks of Tohu, there is likewise not the measure required for a raising of mayin nukvin above to come from it, such that the abundance of the mayin duchrin would be drawn into it;

> That spiritual element is the good hidden in the food, from the 288 sparks of Tohu. When there is too little of it, its ascent as mayin nukvin is too small to call down the abundant flow of mayin duchrin.

על דרך מ"ש בזהר לית ברכתא שריא[71] באתר ריקניא[72,73] דאע"ג [דאף על גב] שאינו ריקניא ממש ויש קצת העלאת ניצוצי' [ניצוצים] אך עכ"ז [עם כל זה] אינן כדאי שיומשך וירד עליהם ההמשכה עליונה כו'.

along the lines of what is said in the Zohar, "Blessing does not rest on an empty place." For even though it is not actually empty, and there is some raising of sparks, nevertheless they are not worthy that the supernal flow be drawn down and descend upon them, etc.

> The Zohar says, "Blessing does not rest on an empty place." A small meal is not truly empty, since some sparks do rise, but they are not enough for the flow from above to come down upon them.

[שהשפעת שפע מ"ד [מיין דוכרין] זה נמשך כשההעלאת מ"ן [מיין נוקבין] הוא כלי המחזיק ברכה והמשכה זו וזהו עיני כל אליך ישברו כו' שהוא העלאת מ"ן [מיין נוקבין]

[For the bestowal of this abundance of mayin duchrin is drawn down when the raising of mayin nukvin is a vessel that holds this blessing and flow. And this is "The eyes of all look hopefully to You," etc., which is the raising of mayin nukvin;

> The bracket explains why: the mayin duchrin come down only when the rising mayin nukvin form a vessel that can hold the blessing. In the psalm said three times a day (Ashrei), "The eyes of all look hopefully to You" is the raising of mayin nukvin.

ועי"ז המשכת מ"ד [מיין דוכרין] פותח את ידיך[74] כו' יודי"ך ומשביע לכל חי רצון[75] שמשביע תשוקת המקבל ומרוה צמאונו כו' משא"כ כשאין שיעור הראוי להיות העלאת מ"ן [מיין נוקבין] לא נמשך ג"כ שפע המ"ד [המיין דוכרין]

and through this, the drawing down of mayin duchrin, "You open Your hand (yadecha)," etc., "yudecha" (Your yuds), "and satisfies every living thing [with] desire (ratzon)": that it satisfies the longing of the recipient and quenches his thirst, etc. Whereas when there is not the proper measure for a raising of mayin nukvin, the abundance of mayin duchrin is not drawn down either;

> "You open Your hand" is the answering flow of mayin duchrin; the text reads yadecha, "Your hand," as yudecha, "Your yuds." The flow "satisfies every living thing" with what it desires, filling the recipient's longing and quenching his thirst; where the mayin nukvin fall short of the proper measure, the mayin duchrin do not come down.

וזהו שבפחות מכדי שביעה אין חיוב בהמ"ז [ברכת המזון] מדאורייתא שלא נמשך ע"י גילוי המ"ד [המיין דוכרין] שהוא ג"כ בחי' ומשב יע לכל חי כו'].

and this is why for less than a satisfying amount there is no obligation of the Grace after Meals by Torah law: for through it the revelation of the mayin duchrin is not drawn down, which is also the level of "and satisfies every living thing," etc.]

> This is why, by Torah law, there is no obligation of Grace after Meals for less than a satisfying amount. Such a meal does not draw down the mayin duchrin, the flow that the psalm calls "satisfying every living thing."

SECTION 5 • ¶11–13

Lifting the face above measure

11 וכ"ז [וכל זה] הוא ע"פ קו המדה שמשם נמשך מדה ושיעור זה דמ"ן [דמיין נוקבין] ומ"ד [ומיין דוכרין] וכנ"ל. אבל להיות נמשך המ"ד [המיין דוכרין] אפילו כשההעלאת מ"ן [מיין נוקבין] הוא בפחות מכדי שביעה ע"ז נאמר ישא ה' פניו.

All this is according to the measuring line, from which this measure and amount of mayin nukvin and mayin duchrin is drawn, as mentioned above. But for the mayin duchrin to be drawn down even when the raising of mayin nukvin comes from less than a satisfying amount, of this it is said, "May Havayah lift up His face."

> All these measures follow the measuring line. That the mayin duchrin come down even when the mayin nukvin rise from less than a satisfying meal is what the verse means by "May Havayah lift up His face."

כי מבואר למעלה דפי' פניו הוא חכמה עילאה ושרשה בחי' ח"ס [חכמה סתימאה]. אבל ישא ה' פניו היינו לבחי' שלמעלה גם מהחכמה סתימאה

For it was explained above that the meaning of "His face" is the higher Chochmah (Chochmah Ila'ah), whose root is the level of the hidden Chochmah. But "May Havayah lift up His face" means [lifting it] to the level that is above even the hidden Chochmah,

> "His face" was explained above as the higher Chochmah, which is rooted in the hidden Chochmah. To "lift up" the face is to raise it to a level above even the hidden Chochmah.

דהיינו בבחינת פנימית א"א שהוא הכתר שבכתר שלמעלה מח"ס [מחכמה סתימאה] שהיא חכמה שבכתר כו' וחכמה היא בחי' דין וקו המדה והיא ראשית[76] האצילות

that is, to the level of the inner dimension (pnimiyus) of Arich Anpin, which is the Keser within Keser, above the hidden Chochmah, which is the Chochmah within Keser, etc. And Chochmah is the level of judgment and of the measuring line, and it is the beginning of Atzilus;

> That level is the inner dimension of Arich Anpin, the configuration of Keser: the "Keser within Keser," higher than the hidden Chochmah, which is the Chochmah within Keser. Chochmah is judgment and the measuring line, and it is where Atzilus begins, as the Kehot note points out from Etz Chaim (Sha'ar 47, chapter 1).

אבל בעצמיות אור א"ס ב"ה כתיב המגביהי לשבת[77] המשפילי לראות בשמים ובארץ[78] שאצי' ועשיה שוין ממש אצלו יתי'

but of the essence of the Infinite Light (Or Ein Sof), blessed be He, it is written, "Who is enthroned on high, Who looks down low upon heaven and earth": for Atzilus and Asiyah are entirely equal before Him, may He be blessed.

> But the essence of the Infinite Light is beyond all measure. Of it the psalm says, "Who is enthroned on high, Who looks down low upon heaven and earth": for Him the highest world, Atzilus, and the lowest, Asiyah, are entirely equal.

ועל כן משם דייקא נמשך ההשפלה להיות שפע המ"ד [המיין דוכרין] יורד ונמשך ושורה גם על העלאת מ"ן [מיין נוקבין] המועט שבפחות מכדי שביעה שילוקטו לאחד אחד.[79,80]

Therefore it is specifically from there that the lowering is drawn, so that the abundance of mayin duchrin descends, is drawn down and rests even upon the small raising of mayin nukvin that comes from less than a satisfying amount, so that "they will be gathered up one by one."

> Because it is above all measure, it is from there that the "lowering" comes: the flow of mayin duchrin descends even upon the small rising of a meal below satiety. Even the little is gathered up, "one by one," in the prophet's words.

12 וזהו ישא ה' פניו שיעלה ויגביה בחינת אור אבא ח"ע [חכמה עילאה] למעלה מעלה באור א"ס ב"ה שלא שייך שם פנים ואחוריים כלל.

And this is "May Havayah lift up His face": that He will raise and lift the level of the light of Abba, the higher Chochmah, higher and higher, into the Infinite Light, blessed be He, where face and back do not apply at all.

> "May Havayah lift up His face" means that G-d raises the light of Abba, the higher Chochmah, higher and higher into the Infinite Light itself. There no distinction of "face" and "back" applies at all.

וע"כ משם יצוה[81] ה' את הברכה והמשכת מ"ד [מיין דוכרין] להיות ומשביע לכל חי רצון[82] העליון

Therefore from there "Havayah will command the blessing" and the drawing down of mayin duchrin, so that there will be "and satisfies every living thing" [with] the supernal will (ratzon),

> From there "Havayah commands the blessing," in the psalm's words, and the mayin duchrin flow down. Then "He satisfies every living thing" with ratzon, read here as the supernal will.

אפילו כשההעלאה הוא פחות מכשיעור הקצוב ע"פ קו המדה כו' וזהו ואיך לא אשא פנים כו' והם דקדקו על עצמם עד כזית ועד כביצה.[83,84]

even when the raising is less than the measure fixed by the measuring line, etc. And this is "And how shall I not lift up the face," etc., "and they were exacting with themselves down to an olive's bulk and down to an egg's bulk."

> This happens even when what rises is less than the measuring line requires. That is the meaning of the Talmud's "How shall I not lift up the face to Israel," when they are exacting with themselves down to an olive's bulk or an egg's bulk.

13 והיינו כי כנס"י [כנסת ישראל] היא בחי' מל' דאצי' ונעוץ סופן בתחלתן[85] לכן יוכלו להמשיך מבחי' כתר שלמעלה מהחכמה כו'

That is because the Congregation of Israel is the level of the Malchus of Atzilus, and "their end is wedged in their beginning"; therefore they are able to draw down from the level of Keser, which is above Chochmah, etc.,

> Israel can draw down from so high because the Congregation of Israel is Malchus of Atzilus, the last of the Sefiros, and in the words of Sefer Yetzirah, "their end is wedged in their beginning." The lowest level is bound to the highest, so Israel can draw from Keser, above Chochmah.

וכנודע מענין ערבים עלי[86] דברי סופרים יותר מיינה של תורה, ואעפ"כ [ואף על פי כן] נתנו ג"כ שיעור ומדה עד כזית ועד כביצה

as is known from the matter of "The words of the Scribes are more pleasing to me than the wine of Torah." Even so, they also set a measure and amount, down to an olive's bulk and down to an egg's bulk,

> The Talmud tells that the Congregation of Israel said to G-d, "The words of Your beloved ones are more pleasing to me than the wine of Torah": what comes from the Sages, the words of the Scribes, reaches higher than the Torah's own measure. In Likkutei Torah, Masei, the Alter Rebbe reads alai, "to me" (literally "upon me"), as the encompassing level above, which is why the blessings over the mitzvos are Rabbinic. Even so, the Sages also set a measure for the Grace after Meals, an olive's bulk or an egg's bulk.

כי גם המשכה עליונה זו שלמעלה מההשתלשלות ומקו המדה נמשך ועובר ע"י קו המדה דייקא

for this supernal drawing down too, which is above the chain of descending worlds (hishtalshelus) and above the measuring line, is drawn and passes specifically through the measuring line,

> They set a measure because even this supernal flow, which is above the chain of worlds and above the measuring line, must pass through the measuring line on its way down.

שהעולם א"א לו לקבל אלא ע"י בחי' קו המדה, וצ"ל אורות וכלים כו' ואם לא כן לא יכלו לקבל.

for the world cannot receive except through the level of the measuring line, and there must be lights and vessels, etc.; for otherwise they could not receive.

> The world can receive only through the measuring line: there must be lights and vessels, a light fitted to a vessel that can hold it, for otherwise it could not receive the flow at all.

SECTION 6 • ¶14–16

The olive's bulk: the yud that holds much

14 ולכן צ"ל שיעור ומדה בההעלאה. אלא שדי בשיעור מועט הזה דכזית או כביצה להיות המועט כלי מחזיק ברכה כמו המרובה והיינו לפי ששרש המשכה עליונה זו המשיכו מלמעלה מסדר ההשתלשלות.

Therefore there must be an amount and measure in the raising. Only, this small amount of an olive's bulk or an egg's bulk is enough for the little to be a vessel that holds blessing just as the much; that is because they drew the root of this supernal drawing down from above the order of the chain of descending worlds (hishtalshelus).

> So there must be a measure in what rises from below. Yet a small amount, an olive's bulk or an egg's bulk, is enough for the little to hold the blessing as well as the much, because Israel drew the root of this supernal flow from above the chain of worlds.

(ושיעור כזית[87] הנה ארץ זית[88] ארז"ל [אמרו רבותינו זכרונם לברכה] שרוב שיעוריה כזיתים[89] והענין כמ"ש ברע"מ [ברעיא מהימנא] פרשה פנחס) (דרמ"ד ב' רמ"ז ב') ובפ' עקב (דף ער"ב א')

(And as for the measure of an olive's bulk: "a land of olives," our Sages, of blessed memory, said, [means] that most of its measures are olive-sized; and the matter is as is written in the Raaya Mehemna, Parshas Pinchas) (pages 244b and 247b) and in Parshas Eikev (page 272a),

> The text now explains why the olive is the measure. The Torah praises the Land of Israel as "a land of olive oil," and the Sages read this as "a land most of whose measures are olive-sized"; the Raaya Mehemna, in Pinchas and in Eikev, gives the inner meaning.

שזית הוא בחי' י' דשם הוי' והוא ג"כ בחי' צדיק יסוד הממשיך הטפה מחכמה עילאה בחי' שמן כתית[90, 91] כו' שהיא ג"כ בחי' יו"ד וגם העטרה היא בחי' יו"ד.

that the olive is the level of the yud of the Name Havayah. It is also the level of Tzaddik, Yesod (foundation), which draws the drop from the higher Chochmah, the level of "beaten oil," etc., which is also the level of yud; and the Ateres (crown) too is the level of yud.

> The olive is the yud, the first letter of the Name Havayah. It is also Yesod, called Tzaddik, which draws the drop from the higher Chochmah, the "beaten oil"; that drop, and the Ateres, the crown, are also the yud.

והנה מבואר בבהי"ז [בביאורי הזהר] פ' אחרי על המאמר דע"ט הביאו עלי כפרה ענין יו"ד של שם הוי' שאינו צמצום גמור אלא רק ע"ד לעולם ישנה אדם לתלמידו[92] בדרך קצרה כו'

Now, it is explained in the Biurei HaZohar, Parshas Acharei, on the saying on page 79, "Bring an atonement for Me," that the yud of the Name Havayah is not a complete contraction, but only in the manner of "A person should always teach his student in a concise way," etc.

> The Biurei HaZohar (Chassidic explanations of the Zohar) on Parshas Acharei, on G-d's words in the Talmud, "Bring an atonement for Me" for having made the moon smaller, explains that the yud of the Name Havayah is not a complete contraction. It contracts only in the sense of the Talmud's advice, "A person should always teach his student in a concise way": brief, yet holding everything.

וכמו ענין המשנה לגבי הגמרא וארז"ל [ואמרו רבותינו זכרונם לברכה] ומשמני הארץ[93] זו משנה[94]

And [it is] like the Mishnah relative to the Gemara. And our Sages, of blessed memory, said, "'And of the fatness of the earth': this is Mishnah,"

> So the Mishnah stands to the Gemara: concise, yet containing it. And the Midrash reads Yitzchak's blessing, "of the fatness of the earth," as the Mishnah.

כי השמן הוא ג"כ עד"ז שמכל דבר יכולים להוציא שמן[95] והרב מהמשקה נכלל במעט שמן שמוציאים ממנו ולכן נק' טפת דכר ג"כ שמן שהטפה כולל כל הולד כו'.[96]

for oil too is along these lines: from everything one can extract oil, and the great quantity of the liquid is included in the little oil that is extracted from it. Therefore the masculine drop is also called oil, for the drop includes the whole child, etc.

> Oil works the same way: it can be drawn from anything, and the whole bulk of the liquid is concentrated in the little oil drawn out of it; that is why the drop from which a child grows is also called oil, for the drop contains the whole child. The Kehot note traces the idea that oil can be drawn from anything to the Pardes (of Rabbi Moshe Cordovero) and other books, and Torah Ohr's explanation of "Who is enthroned on high" (Mikeitz) gives the reason: all things were made with Chochmah, and Chochmah, enclothed in them, is their oil.

15 ולכן נק' הזית שמן י' ולכן שיעורו בכז ית שמצאו שיעור מועט שהוא כזית ועכ"ז [ועם כל זה] כולל הרבה מאד.

Therefore the olive is called "oil of yud," and therefore the measure is an olive's bulk: for they found a small measure, an olive's bulk, which nevertheless includes a very great deal.

> That is why the olive is called "the oil of yud," and why the measure for eating became the olive's bulk: the Sages found in it a small measure that nevertheless contains a great deal.

וזהו ענין יו"ד של שם כנ"ל וע"כ המשכה זו העצומה תוכל להיות אפילו כשאוכל שיעור מועט רק כזית

This is the matter of the yud of the Name, as mentioned above. Therefore this mighty drawing down can take place even when one eats a small amount, only an olive's bulk;

> This is the quality of the yud of the Name described above. So this mighty flow from above can come even when a person eats only a little, an olive's bulk.

כי כן המשכה זו באה ע"י צמצום בחי' יו"ד נקודה א' אלא שכולל בתוכו הרבה כו'.

for so too this drawing down comes through a contraction (tzimtzum), the level of yud, a single point, only it includes within it a great deal, etc.

> The flow itself comes through a contraction into the yud, a single point. But that point holds a great deal within it.

16 ומ"מ לעורר בחי' זו צ"ל ע"י צמצום שיצמצם עצמו ג"כ כנזכר בד"ה ולא אבה[97] לשמוע אל בלעם[98] בענין המשכת היו"ד כו' ע"י צמצום וביטול רצון כו'

Nevertheless, to arouse this level, it must be through contraction, that he contract himself too, as mentioned in the discourse beginning "And [He] was not willing to listen to Bilam," on the matter of drawing down the yud, etc., through contraction and the nullification of will, etc.

> Still, to awaken this level a person must contract himself as well. The discourse on "And Havayah your G-d was not willing to listen to Bilam," in Likkutei Torah, Ki Seitzei, explains that the yud in the soul is Chochmah, a contraction into a single point, and that it is drawn down when a person contracts himself and sets aside his own will, "nullify your will."

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ברבות ר"פ תצוה למה נמשלו ישראל לזית כו' ע"ש בענין בצר לך[99, 100] כו'.

Therefore our Sages, of blessed memory, said in the Midrash Rabbah, at the beginning of Parshas Tetzaveh, "Why are Israel likened to an olive?" etc.; see there on the matter of "When you are in distress," etc.

> So the Midrash on Tetzaveh asks why Israel are likened to an olive. Just as the olive gives its oil only when it is beaten and pressed, Israel in distress return to G-d, as the verse says, "When you are in distress… you will return."

וזהו זית רענן[101] יפה פרי תואר[102] (ירמיה סי' י"א) היינו המשכת שע"ה נהורין מבחי' ישא ה' פניו הנמשכים ע"י שמדקדקים ע"ע עד כזית והארת פנים תלוי בצדיק יסוד

And this is "A leafy olive tree, fair with goodly fruit" (in Jeremiah, chapter 11): that is, the drawing down of the 375 lights from the level of "May Havayah lift up His face," which are drawn down through their being exacting with themselves down to an olive's bulk. And the shining of the face depends on Tzaddik, Yesod,

> Jeremiah's "A leafy olive tree, fair with goodly fruit" alludes to the drawing down of the 375 lights from the level of "May Havayah lift up His face," which come because Israel are exacting with themselves down to an olive's bulk. The shining of the face depends on Yesod, called Tzaddik.

כי סריס אין לו הדרת פנים[103] כו', וע' עוד מענין זית במא"א [במאורי אור] אות זי"ן סי"ט ובת"ז [ובתיקוני זהר] תיקון י"ט ד"מ ע"א. ועמ"ש בד"ה ראיתי והנה מנורת זהב[104, 105] בענין ושנים זיתים עליה.[106]

for "a eunuch has no glory of the face," etc. And see further on the matter of the olive in Me'orei Or, the letter zayin, section 19, and in the Tikkunei Zohar, Tikkun 19, page 40a. And see what is written in the discourse beginning "I have seen, and behold, a menorah of gold," on the matter of "and two olive trees by it."

> In the Talmud "the glory of the face" is the beard, which a eunuch lacks (Yevamos 80b; Bava Metzia 84a): without Yesod the face does not shine. The text adds references to Me'orei Or, an alphabetical dictionary of Kabbalistic terms, to the Tikkunei Zohar, and to its discourse on Zechariah's vision of the golden menorah with two olive trees beside it; there, in Likkutei Torah, Beha'alosecha, the Alter Rebbe explains that olives give their oil only when crushed, so a person needs a "crushing" of the soul, and that the two olives, right and left, are love and awe.

SECTION 7 · ¶17–20

Above the measuring line and through it

17 והנה עד"ז נתבאר עוד במ"א בד"ה שוש תשיש ותגל העקרה בקבוץ בניה,[107] שהוא להיות המשכה עליונה מלמעלי' [מלמעלה] מקו המדה כו' ועמ"ש עוד מזה בביאור ע"פ המגביהי לשבת[108] כו'

Now, along these lines it is further explained elsewhere, in the discourse beginning "The barren one shall surely rejoice and exult at the gathering of her children," that there is to be a supernal drawing down from above the measuring line, etc. And see what is written further on this in the explanation of the verse "Who is enthroned on high," etc.

> The same idea, a supernal flow from above the measuring line, is explained in Likkutei Torah, Tazria, in the discourse on "The barren one shall surely rejoice," words of the wedding blessings: by the measuring line the flow from above answers the service below in proportion, but the joy of a mitzvah awakens a supernal joy in which the light comes beyond the order of descent, as a king in his joy shows himself to small and great alike. It is also explained in Torah Ohr's explanation of "Who is enthroned on high" (Mikeitz).

אכן במ"א נתבאר שגם ברכה והמשכה, עליונה זו הוא ע"י בחי' קו המדה שמשם ממשיכים ג"כ הברכה ותוספת גילוי האור יותר מסדר ההשתלשלות, ועד"ז נתבאר ג"כ בפ' תולדות סד"ה ראה ריח בני.[109, 110]

However, elsewhere it is explained that this supernal blessing and drawing down too is through the level of the measuring line, for from there too they draw down the blessing and the addition of the revelation of light beyond the order of the chain of descending worlds (hishtalshelus). Along these lines it is also explained in Parshas Toldos, at the end of the discourse beginning "See, the fragrance of my son."

> Elsewhere, however, it is explained that even this supernal blessing comes through the measuring line, for from there too come the blessing and the added revelation beyond the ordinary order of the worlds. Torah Ohr's discourse on "See, the fragrance of my son" (Toldos), on Yitzchak's blessing of Yaakov, says the same.

18 ובכדי שיאיר אור רב כו' הוא ע"י יצחק דייקא כו' שהוא קו המדה כו' ע"ש.

And in order that a great light should shine, etc., it is specifically through Yitzchak, etc., who is the measuring line, etc.; see there.

> The Torah Ohr discourse on "See, the fragrance of my son" explains that for a great light to shine, it must come specifically through Yitzchak, the root of the Gevuros, who is the measuring line.

ואפשר שמ"מ הכוונה הכל אחד ע"ד שנתבאר כאן דאע"פ [דאף על פי] ששרש המשכה זו הוא מלמעלה מקו המדה מ"מ צ"ל נמשך ע"י קו המדה דייקא ולכן היה ע"י יצחק דייקא כו' ואף גם זאת בלי דעתו כו' ע"ש.

And it is possible that, nevertheless, the intent of it all is one, along the lines of what was explained here: that although the root of this drawing down is from above the measuring line, nevertheless it must be drawn specifically through the measuring line. Therefore it was specifically through Yitzchak, etc., and even this without his knowledge, etc.; see there.

> The Alter Rebbe suggests that both explanations mean the same, as explained here: the flow is rooted above the measuring line but must pass through it. That is why Yaakov's blessing came specifically through Yitzchak, and even then without Yitzchak's knowledge.

19 וצ"ע [וצריך עיון]. ועיין לקמן. וזהו ג"כ פי' ארוכה מארץ מדה[111] שיש לה מדה אבל מ"מ ארוכה מאד והיינו ענין הברכה עליונה שבקו המדה כו'.

This needs examination; and see below. And this is also the meaning of "Longer than the earth is its measure": that it has a measure, but nevertheless it is very long; and that is the matter of the supernal blessing that is in the measuring line, etc.

> The Alter Rebbe leaves the matter open for further thought and points ahead. This also explains "Longer than the earth is its measure": there is a measure, but a very long one, and that is the supernal blessing within the measuring line.

ועפ"ז [ועל פי זה] י"ל [יש לומר] ג"כ פי' המדרש שיר השירים ע"פ קול דודי הנה זה בא[112, 113] הואיל והוא חפץ בגאולתכם אינו מביט בחשבונותיהם כו'

According to this, one may also explain the Midrash Shir HaShirim on the verse "The voice of my beloved, behold, he comes": "Since He desires your redemption, He does not look at their reckonings," etc.

> The same idea explains the Midrash on "The voice of my beloved, behold, he comes." When Israel in Egypt objected that the four hundred years foretold to Avraham had not yet passed, Moshe answered that since G-d desires their redemption, He does not look at the reckonings.

והיינו כי ע"פ קו המדה היה צ"ל גלות מצרים ארבע מאות שנה. אך ההמשכה נמשך מלמעלה מסדר השתלשלות ולכן אינו מביט לחשבון זה.

That is, according to the measuring line, the exile of Egypt had to be four hundred years. But the drawing down was drawn from above the order of the chain of descending worlds (hishtalshelus), and therefore He does not look at this reckoning.

> By the measuring line, the exile in Egypt had to last four hundred years, as G-d told Avraham. But the redemption was drawn from above the order of the worlds, so G-d did not look at that reckoning.

20 וזהו ענין מדלג[114] מלמעלה מההשתלשלות ולכן דילג ג"כ קץ הגאולה מארבע מאות שנה[115] לרד"ו שנה כו', ומ"מ לפי שנמשך דרך קו המדה לכך צ"ל איזה חשבון

And this is the matter of "leaping," from above the chain of descending worlds; therefore He also leapt over the end of the redemption, from four hundred years to two hundred and ten years, etc. Nevertheless, because it is drawn by way of the measuring line, there must be some reckoning.

> This is the "leaping" of the verse, "leaping over the mountains": a flow from above the chain of worlds, which leapt over the end of the exile from four hundred years to two hundred and ten. The text writes 210 as רד"ו, which spells redu, "go down," Yaakov's word to his sons (Genesis 42:2), in which Rashi finds a hint of the two hundred and ten years in Egypt. Yet because the flow passes through the measuring line, some reckoning still had to be kept.

והיינו ג"כ מה שמסיים שם והלא כבר נשבע הקב"ה שהוא משעבדנו בע' [בשבעים] אומות כו' והוא משיבן אחד מכם גולה לברבריה[116] כו' דומה כמו שגליתם כולכם כו'

That is also what it concludes there: "But has not the Holy One, blessed be He, already sworn that He would subjugate us among the seventy nations?" etc. And he answers them: "When one of you is exiled to Barbary," etc., "it is as though all of you had been exiled," etc.

> The Midrash ends with the same point, about the final redemption that King Mashiach will announce. When Israel ask how they can be redeemed, since the Holy One, blessed be He, swore to subjugate them among the seventy nations, he answers that when one of them is exiled to Barbary, a distant land, it is as though all of them had been exiled.

והיינו שהמועט עולה במקום המרובה וכנ"ל בענין שיעור דכזית תחת כדי שביעה. והיינו דוקא משום שעקר המשכה זו מלמעלה מסדר ההשתלשלות אלא שעובר ונמשך דרך כו'.

That is, the little counts in place of the much, as mentioned above regarding the measure of an olive's bulk in place of a satisfying amount. And that is specifically because the essence of this drawing down is from above the order of the chain of descending worlds, only it passes and is drawn by way of, etc.

> The little counts in place of the much, just as an olive's bulk counts in place of a satisfying meal. This is possible only because the flow is rooted above the order of the worlds, even as it passes through the measuring line.

SECTION 8 • ¶21

Three arousals from above

21 והנה ג' בחי' המשכות דיברכך יאר וישא יי"ל [יש לומר] שזהו כענין ג' מדריגות באתעדלי"ע [באתערותא דלעילא] המבואר בביאור לד"ה שוש תשיש הנ"ל.

Now, as for the three levels of drawing down in "May He bless you," "May He make shine" and "May He lift up," it may be said that this is like the matter of the three levels in the arousal from above (isarusa dile'eila) explained in the explanation of the discourse beginning "The barren one shall surely rejoice," mentioned above.

> The three verses of the blessing, "May He bless you," "May He make shine" and "May He lift up," correspond to three levels of arousal from above explained in the discourse "The barren one shall surely rejoice" (Likkutei Torah, Tazria).

האי אתעדלי"ע [אתערותא דלעילא] **המעורר אתעדלי"ת** [אתערותא דלתתא] **וזהו ענין ברכה בראש דהיינו יברכך.**

The first is an arousal from above that awakens the arousal from below (isarusa dilesata), and this is the matter of the blessing at the beginning, that is, "May He bless you."

> The first is an arousal from above that awakens the arousal from below: the blessing given at the beginning, "May He bless you."

הבי' אתעדלי"ע [אתערותא דלעילא] **הבאה אחר האתעדלי"ת** [האתערותא דלתתא] **וזהו ענין יאר. הגי' אתעדלי"ע** [אתערותא דלעילא] **עליונה שלמעלה בעצם מאתעדלי"ת** [מאתערותא דלתתא] **וזהו ענין ישא כו' ואני אברכם**[117] **ברכה בסוף.**

The second is an arousal from above that comes after the arousal from below, and this is the matter of "May He make shine." The third is a supernal arousal from above that is in essence above the arousal from below, and this is the matter of "May He lift up," etc., and "and I will bless them," a blessing at the end.

> The second is an arousal from above that answers the arousal from below: "May He make shine." The third is an arousal from above that in essence transcends anything from below: "May He lift up," together with "and I will bless them," the blessing at the end.

ועמ"ש עוד מענין ברכת כהנים בד"ה להבין ענין משמח[118] **חתן.**[119] **בפ' צו. וע"פ והנה פרח מטה אהרן**[120] **בפ' קרח:**[121]

And see what is written further on the matter of the Priestly Blessing in the discourse beginning "To understand the matter of 'Who gladdens the groom,'" in Parshas Tzav, and on the verse "And behold, the staff of Aharon had blossomed," in Parshas Korach.

> For more on the Priestly Blessing the text points to two discourses. In Likkutei Torah, Tzav ("Who gladdens the groom"), the Alter Rebbe explains that the Priestly Blessing is an arousal from above with no arousal from below, and that "May Havayah lift up (yisa) His face" means raising to where no arousal from below reaches; in Likkutei Torah, Korach ("Behold, the staff of Aharon had blossomed"), that the flow drawn through Aharon and the kohanim comes down through all the worlds swiftly, like the almond, which ripens fastest of all fruits.

SECTION 9 • ¶22–25

Peace, the vessel for the blessing

22 ג אך הנה הכח הזה להמשיך מבחינה שלמעלה מההשתלשלות ע"ז נאמר וישם לך שלום.[122] שלום הוא כלי המחזיק ברכה[123]

3. But this power to draw down from a level that is above the chain of descending worlds (hishtalshelus): of this it is said, "And may He grant you peace." Peace is the vessel that holds blessing,

> Section 3 turns to the last words of the blessing, "And may He grant you peace." The power to draw from above the chain of worlds is given through peace, for, as the Mishnah says, peace is the vessel that holds blessing.

ולכן הוא מקבל ברכה עליונה שמלמעלה מהשתלשלות שגם המועט יהיה כלי מחזיק ברכה כמו המרובה,

and therefore it receives the supernal blessing that is from above the chain of descending worlds, so that even the little will be a vessel that holds blessing just as the much.

> Because peace is such a vessel, it receives the supernal blessing from above the chain of worlds. Through it even the little holds the blessing as well as the much.

והנה פי' וישם לך שלום היינו ע"י עסק התורה להיות וכל בניך למודי[124] ה' ורב שלום בניך.

Now, the meaning of "And may He grant you peace" is through the study of Torah, so that there will be "And all your children shall be taught by Havayah, and great shall be the peace of your children."

> "And may He grant you peace" comes through the study of Torah, as Isaiah says: "All your children shall be taught by Havayah, and great shall be the peace of your children."

23 וארז"ל [ואמרו רבותינו זכרונם לברכה] כל העוסק בתורה[125] עושה שלום בפמליא שלמעלה ובפמליא של מטה, פי' כי הנה שלום הוא הממוצע המחבר ב' הפכים והיינו קו האמצעי דת"י [דעת תפארת יסוד].

And our Sages, of blessed memory, said: "Whoever engages in Torah makes peace in the household above and in the household below." The meaning is: peace is the intermediary that joins two opposites; that is, the middle line of Daas, Tiferes and Yesod.

> The Talmud teaches that whoever engages in Torah makes peace in the household above and in the household below. The Alter Rebbe explains: peace is the intermediary that joins two opposites, which among the Sefiros is the middle line of Daas, Tiferes and Yesod.

והדעת הוא עיקר הממוצע להיותו מחבר למעלה חו"ב [חכמה ובינה] וזהו ענין שלום בפמליא שלמעלה,

And Daas (knowledge) is the principal intermediary, since above it joins Chochmah and Binah; and this is the matter of peace in the household above.

> Daas is the chief intermediary, for at the highest level it joins Chochmah and Binah, and their union is the "peace in the household above."

וענין חיבור זה היינו כי החכמה היא בחי' אין והבינה נק' יש

And the matter of this joining is that Chochmah is the level of ayin (nothingness) and Binah is called yesh (something);

> The two it joins are opposites: Chochmah is ayin, "nothingness," a flash of insight that is not yet a defined thing, while Binah is yesh, "something," the insight grasped and developed.

ודעת עליון מחבר ומזווג חו"ב [חכמה ובינה] להיות גם ביש דבינה כמו למעלה באין דחכמה וזהו ענין השלום בפמשמ"ע [בפמליא של מעלה] ע"י הדעת עליון כו' ועמ"ש מזה בביאור ע"פ נשא[126] בענין הפעם ילוה אישי אלי.[127, 128]

and the higher Daas joins and unites Chochmah and Binah, so that also in the yesh of Binah [it will be] as it is above, in the ayin of Chochmah; and this is the matter of peace in the household above, through the higher Daas, etc. And see what is written on this in the explanation of the verse "Nasso," on the matter of "This time my husband will be joined to me."

> The higher Daas joins and unites the two, so that the bittul of Chochmah is present even in the yesh of Binah; that is the peace in the household above. In the explanation of "Nasso" (Likkutei Torah, Nasso), the Alter Rebbe reads Leah's words at Levi's birth, "This time my husband will be joined (yilaveh) to me," the same way: the root of Levi is Daas, which joins Chochmah and Binah so that they never part.

24 ועד"ז ג"כ יחוד זו"נ [זעיר אנפין ונוקבא] דהיינו דרך כלל מאצי' לבי"ע שהוא ג"כ אין ויש אלא ששם היש הוא דבר נפרד ממש,

So too, along these lines, is the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine), that is, in general, from Atzilus to Beriah, Yetzirah and Asiyah, which is also ayin and yesh; except that there the yesh is an actually separate thing.

> The same holds lower down. The union of Z'eir Anpin and Nukva is, in general terms, the joining of Atzilus with the worlds of Beriah, Yetzirah and Asiyah, which are also ayin and yesh; but in those worlds the yesh is truly a separate existence.

אבל היחוד היינו שאור האצי' יאיר בבריאה דהיינו שגם למטה יהיה הביטול כמו למעלה והיינו ע"י יחוד זו"נ באצילות שע"י נמשך בבי"ע ובהיכלות ג"כ בחי' יחוד כמו למעלה באצילות [זעיר אנפין ונוקבא]

But the union means that the light of Atzilus will shine in Beriah, that is, that below too there will be self-nullification (bittul) as above. And that is through the union of Z'eir Anpin and Nukva in Atzilus, through which there is drawn into Beriah, Yetzirah and Asiyah, and into the Heichalos (chambers), also a level of union as above in Atzilus:

> Here union means that the light of Atzilus shines into Beriah, so that the lower worlds too have bittul as Atzilus does. This comes through the union of Z'eir Anpin and Nukva in Atzilus, which draws into Beriah, Yetzirah and Asiyah and their Heichalos, the chambers of those worlds, a union like the one in Atzilus.

שנמשך גם להם אור א"ס להיות ביטול והתכללות כו' וכמ"ש במ"א, וזהו שלום בפמשמ"ט [בפמליא של מטה]

that the Infinite Light (Or Ein Sof) is drawn to them too, so that there will be bittul and inclusion, etc., as is written elsewhere. And this is peace in the household below.

> The Infinite Light is drawn to the lower worlds as well, so that they too have bittul and inclusion. This is the "peace in the household below."

והיינו ג"כ ע"י הדעת המתפשט במדות וזהו כי אל דעות[129] בי' בחי' דעת כו' והיינו לפי שהדעת שרשו למעלה מהחו"ב [מהחכמה ובינה]

And this too is through the Daas that extends into the emotive attributes (middos); and this is "For a G-d of de'os (knowledges)," two levels of Daas, etc. That is because the root of Daas is above Chochmah and Binah,

> This lower peace too comes through Daas, as it extends into the emotive attributes. That is why Scripture speaks of "a G-d of de'os," in the plural: there are two levels of Daas, one that joins Chochmah and Binah and one that spreads into the middos. Daas can do this because its root is higher than Chochmah and Binah.

כי שרשו מבחי' אוירא שלמעלה מקרומא דחפיא על מו"ס [מוחא סתימאה] ששם גנוז הדעת דעתיק וכמ"ש במ"א בביאור ע"פ החלצו[130] מאתכם[131] כו'

for its root is from the level of the avira (air) that is above the kruma (membrane) that covers the hidden brain (Mocha Stima'ah), where the Daas of Atik is hidden; as is written elsewhere, in the explanation of the verse "Arm from among you," etc.

> Daas is rooted in the avira, the "air" above the kruma, the "membrane" that covers the hidden brain of Arich Anpin; there the Daas of Atik is hidden. In the Mattos discourse "Arm from among you," to which the text refers, the Alter Rebbe explains that the cure for attributes that stand apart like fire and water is inclusion, through Chochmah entering the middos, as when the mind rules the heart.

(ובזהר הרקיע בפי' הזהר פ' תרומה דקס"ו כ' [כתב] דחב"ד [דחכמה בינה ודעת] שרשם מג' רישין דע"ק [דעתיקא קדישא] והדעת שרשו מראש העליון שהוא בחי' רדל"א [רישא דלא אתידע] כו' ע"ש).

(And in Zohar HaRakia, in its commentary on the Zohar, Parshas Terumah, page 166, he writes that the root of Chochmah, Binah and Daas is from the three heads of Atika Kadisha, and the root of Daas is from the highest head, which is the level of the Reisha deLo Isyada (the head that is not known), etc.; see there.)

> The parenthesis cites the Zohar HaRakia, a Kabbalistic commentary on the Zohar, on Terumah: Chochmah, Binah and Daas are rooted in the three heads of Atika Kadisha, and Daas in the highest of them, the Reisha deLo Isyada, "the head that is not known."

ולכן הוא כלי המחזיק ברכה מלמעלה מקו המדה.

Therefore it is a vessel that holds blessing from above the measuring line.

> That is why Daas is a vessel that holds blessing from above the measuring line.

כי קו המדה הוא מבחי' ח"ס [חכמה סתימאה] וכמ"ש בפי' האריז"ל [האר"י זכרונו לברכה] בסד"צ [בספרא דצניעותא] רפ"א גבי האי מתקלא תלי באתר דלא הוה.[132] מתקלא הוא ח"ס [חכמה סתימאה] והיא תליא בעתיקא הנק' אין וזהו דלא הוה כו' לאו דהוא אינון אלא ביה תליין.

For the measuring line is from the level of the hidden Chochmah, as is written in the commentary of the Arizal, of blessed memory, on the Sifra DiTzniusa, at the beginning of chapter 1, on "This scale hangs in a place that is not." The scale is the hidden Chochmah, and it hangs in Atika, which is called ayin; and this is "that is not," etc.: not that it is they, but that they hang on it.

> The measuring line is the hidden Chochmah, as the Arizal explains the words of the Sifra DiTzniusa, the Zohar's "Book of Concealment": "This scale hangs in a place that is not." The scale is the hidden Chochmah, which hangs on Atik, called ayin, the place "that is not"; the scale is not Atik itself, it only hangs from it.

אבל הדעת ממשיך מבחי' אין ממש שהוא בחי' אוירא דע"ג [דעל גבי] קרומא ומו"ס [ומוחא סתימאה] והיא המשכה מלמעלה מקו המדה כו'.

But Daas draws from the level of actual ayin, which is the level of the avira that is upon the kruma and the hidden brain; and that is a drawing down from above the measuring line, etc.

> Daas, though, draws from the true ayin, the avira above the membrane and the hidden brain. So what Daas draws down comes from above the measuring line.

ועי' בפי' הרמ"ז [הרב משה זכות] ר"פ קרח ע"פ הנחמדים מזהב ומפז רב[133] דהיינו למעלה מחו"ב [מחכמה ובינה] דא"א וכנ"ל והוא למעלה מבחי' קו המדה כו':

And see the commentary of the Ramaz at the beginning of Parshas Korach, on the verse "More desirable than gold, than much fine gold": that is, above the Chochmah and Binah of Arich Anpin, as mentioned above; and that is above the level of the measuring line, etc.

> The Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist, in his commentary on the Zohar), at the beginning of Korach, reads "More desirable than gold, than much fine gold" as what is above the Chochmah and Binah of Arich Anpin. That too is above the measuring line.

25 וזהו ושמו את שמי על בני ישראל ואני אברכם[134] ואני הוא אותיות אין שמשם דייקא נמשך ברכה זו כו'

And this is "And they shall place My Name upon the children of Israel, and I will bless them": "I" (ani) has the letters of ayin, for it is specifically from there that this blessing is drawn, etc.

> This is why the verse says, "And they shall place My Name upon the children of Israel, and I will bless them." The word ani, "I," has the same letters as ayin, "nothingness," and this blessing is drawn from that very level.

ודרך כלל אין הוא בחי' כתר שלמעלה מהחכמה ועמ"ש מזה בביאור ע"פ את שבתותי תשמרו.[135]

And in general, ayin is the level of Keser (the Crown), which is above Chochmah. And see what is written on this in the explanation of the verse "You shall keep My Shabbosos."

> In general, ayin is Keser, which is above Chochmah. The text refers to its explanation in the Behar discourse "You shall keep My Shabbosos."

SECTION 10 • ¶26–27

Blessing at the beginning and at the end

26 וזהו ענין ברכה בראש וברכה בסוף. ברכה בראש היא יברכך שהיא הברכה להיות הצמיחה והעלאת מ"ן [מיין נוקבין]

And this is the matter of a blessing at the beginning and a blessing at the end. The blessing at the beginning is "May He bless you," which is the blessing for there to be the growth and the raising of mayin nukvin (feminine waters),

> This explains the blessing at the beginning and the blessing at the end. The first verse, "May He bless you," is the blessing on the growth, the raising of mayin nukvin from below.

והיא בבחי' מל' דאצי' וע"ז נאמר רבבה כצמח השדה נתתיך,[136] וצמיחה זו היא בחי' אור חוזר מלמטה למעלה

and it is in the level of the Malchus (sovereignty) of Atzilus; and of this it is said, "I made you a myriad, like the growth of the field." And this growth is the level of or chozer (returning light), from below upward;

> That growth belongs to Malchus of Atzilus, as Ezekiel says of Israel, "I made you a myriad, like the growth of the field." Growth is or chozer, "returning light," which rises from below to above.

ולפי שנעוץ סופן בתחלתן[137] לכך העלאה זו דמל' עולה עד הכתר וע"ז נמשך אח"כ ברכה בסוף מבחי' ואני אברכם והוא הכתר דאור ישר מלמעלה למטה.

and because "their end is wedged in their beginning," this raising of Malchus rises up to Keser. Through this there is drawn afterwards a blessing at the end, from the level of "and I will bless them," which is the Keser of or yashar (direct light), from above downward.

> Because "their end is wedged in their beginning," Malchus's rising reaches all the way to Keser. Then comes the blessing at the end, "and I will bless them," from Keser, as or yashar, "direct light," coming down from above.

27 ואחר כל הנ"ל יובן ג"כ הטעם שברכה ראשונה א"צ [אין צריך / אינו צריך] שיעור[138, 139] כי היא בחי' אתעדל"ע [אתערותא דלעילא] לעורר אתעדל"ת [אתערותא דלתתא] עד"מ אדם הישן להקיצו מן השינה ולפי שבאה קודם אתעדל"ת [אתערותא דלתתא] לגמרי לכך אין שייך להצריך שיעור

After all the above, the reason will also be understood why the first blessing needs no minimum amount: for it is the level of an arousal from above (isarusa dile'eila) to awaken the arousal from below (isarusa dilesata), as, by way of analogy, one wakes a person who is asleep from his sleep; and because it comes entirely before the arousal from below, it is not relevant to require a minimum amount.

> Now one can see why the blessing before eating has no minimum amount. It is an arousal from above that wakes the arousal from below, like waking a sleeping person, and since it comes entirely before any service from below, a minimum does not apply.

אמנם ברכה אחרונה שהיא אתעדל"ע [אתערותא דלעילא] שע"י אתעדל"ת [אתערותא דלתתא] לכך צריכה שיעור ומדאורייתא הוא על כדי שביעה אלא שהם דקדקו עצמן להמשיך אפילו עד כזית כו' והיינו מבחינת ואני אברכם.

But the last blessing, which is an arousal from above that comes through the arousal from below, therefore requires a minimum amount; and by Torah law it is for a satisfying amount, only they were exacting with themselves, so as to draw [it] down even for as little as an olive's bulk, etc.; and that is from the level of "and I will bless them."

> The blessing after eating is an arousal from above that comes in response to the arousal from below, so it needs a minimum: by Torah law, a satisfying meal. Israel were exacting with themselves to draw it down even for an olive's bulk, and that comes from the level of "and I will bless them."

בהרמ"ז [בהרב משה זכות] פ' עקב פי' כה תברכו[140, 141] שהקדמונים כתבו שמלת תברכו בצירוף בכתרו רמז שמוריד האור מן הכתר עד המל' הנק' כה שכשהברכה בה היא חלה על ישראל המושרשים שמה כו'

In the Ramaz on Parshas Eikev he explains "Thus (koh) shall you bless": the early authorities wrote that the word sevarchu ("you shall bless"), with its letters rearranged, is bechisro ("in His crown"), an allusion that it brings the light down from Keser to Malchus, which is called koh; for when the blessing is in her, it rests on Israel, who are rooted there, etc.

> The Ramaz (Rabbi Moshe Zacuto) on Eikev cites earlier authorities: the letters of sevarchu, "you shall bless," rearranged, spell bechisro, "in His crown." This hints that the blessing brings the light down from Keser to Malchus, called koh, "thus," and from there it rests on Israel, who are rooted in Malchus.

ועיין זח"ב [זהר חלק ב'] תרומה קל"ט ב' ובמק"מ [ובמקדש מלך] שם ועיין ברבות סדר לך לך פמ"ג מענין כה תברכו:

And see the Zohar, Part II, Terumah, page 139b, and the Mikdash Melech there; and see the Midrash Rabbah, Seder Lech Lecha, chapter 43, on the matter of "Thus shall you bless."

> The maamar closes with further references: the Zohar on Terumah with the Mikdash Melech, a commentary on the Zohar by Rabbi Shalom Buzaglo, and the Midrash on Lech Lecha, which asks how Israel merited the Priestly Blessing and links its "thus" to the "thus" said to the Patriarchs.

IN ONE'S AVODAH

The maamar draws the service out of the blessing. One must pray every day, with self-sacrifice, so that the strength drawn from food rises to G-d; Torah and mitzvos then bring down the revelation that prayer longs for. Being exacting with oneself, blessing G-d even for an olive's bulk, draws a blessing from above all measure, but this requires contracting oneself and setting aside one's own will, as the olive gives its oil only when pressed. Torah study makes peace, the vessel that holds the blessing.

QUESTIONS FOR DISCUSSION

1. If every creature already had its name, its life-giving letters, what did Adam add by naming them, and how do we continue his work when we eat?
2. Why does the Torah require Grace after Meals only after a satisfying meal, and why can Israel's blessing over an olive's bulk still draw the blessing?
3. What is the measuring line, and how can a blessing be rooted above it yet still have to pass through it?
4. How does the olive, the yud, explain that a small measure can contain a great deal?
5. Why is peace, and not some other quality, the vessel that holds the supernal blessing, and how does Torah study make it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ כה תברכו**

The note gives an earlier record of this maamar: the Mitteler Rebbe's transcript of the Alter Rebbe's discourse, printed in Sefer HaMaamarim 5566, page 235.

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ בסה"מ תקס"ו ע' רלה.

2 **כה תברכו**

G-d tells Moshe: "Speak to Aharon and his sons, saying: Thus shall you bless the children of Israel; say to them." The kohanim are to bless Israel with the three verses that follow, and the maamar explains them one by one.

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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PARAGRAPH 2

3 **ויקרא האדם שמות**

"And the man gave names to all the cattle, to the birds of the heavens and to every beast of the field." In the plain sense the Torah tells that Adam named the creatures G-d brought before him; the maamar asks what this naming added, since each creature already had its name.

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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4 **בד"ה את שבתותי תשמרו**

There the Alter Rebbe explains that what the Zohar calls "light," a radiance from G-d like the sunlight that changes nothing in the sun, is also called a "name," as in Pirkei de-Rabbi Eliezer: before the world was created there was only the Holy One, blessed be He, and His great Name.

KEHOT'S NOTE

לעיל פ' בהר מא, ג.

5 **את שבתותי תשמרו**

G-d commands Israel at the close of Parshas Behar: "You shall keep My Shabbosos and revere My Sanctuary." Its opening words name the Behar discourse of Likkutei Torah to which the text refers for what a name is.

Leviticus 26:2 ויקרא כ"ו:ב'

אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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6 **אפי' יתוש קדמך**

The Talmud explains why Adam was created on the eve of Shabbos, last of all: should he grow proud, he can be told, "A gnat preceded you in the work of Creation." Here it proves that the creatures had their names before man existed.

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 שֶׁיִּכָּנֵס לַמִּצְוָה מִיָּד.

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KEHOT'S NOTE

סנהדרין לח, א.

PARAGRAPH 3

7 **חמורו של ר' פנחס בן יאיר**

The Talmud tells that Rabbi Pinchas ben Yair's donkey would not eat barley that had not been tithed, and ate once it was tithed: "This poor creature is going to do the will of its Maker, and you feed it untithed food!" The Alter Rebbe sees in it an animal still at the rank of the six days of Creation.

Chullin 7b:15–16 חולין ז' ב:ט"ו-ט"ז

ואמר ר' חנינא אין אדם נוקף אצבעו מלמטה אלא א"כ מכריזין עליו מלמעלה שנאמר (תהלים לז, כג) מה' מצעדי גבר כוננו (משלי כ, כד) ואדם מה יבין דרכו א"ר אלעזר דם ניקוף מרצה כדם עולה אמר רבא בגודל ימין ובניקוף שני והוא דקאזיל לדבר מצוה אמרו עליו על ר' פנחס בן יאיר מימיו לא בצע על פרוסה שאינה שלו ומיום שעמד על דעתו לא נהנה מסעודת אביו:

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KEHOT'S NOTE

ראה חולין ז, ב.

8 **במדרגת בהמה של ששת ימי בראשית**

The note sends the reader there as well for an animal at the rank of the six days of Creation, such as the donkey of Rabbi Pinchas ben Yair.

KEHOT'S NOTE

ראה גם סה"מ אתהלך ע' ס. אוה"ת בראשית-ג תרלד, א.

9 **בלק"ת פ' עקב בטעמי מצות**

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

KEHOT'S NOTE

בלק"ת להאריז"ל ד"ה כשחותך הלחם.

10 "And Moshe spoke to the heads of the tribes of the children of Israel." The verse opens the Mattos discourse to which the text refers.

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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11 **סד"ה וידבר משה אל ראשי המטות**

At the end of that discourse, on vows, the Alter Rebbe explains that meat and other foods are rooted far higher than man and fell below him only through the shattering of the vessels, which is why food gives him life; a vow that makes a thing holy raises it to its root.

KEHOT'S NOTE

ראה לקמן מטות פב, ב.

12 **בביאור ע"פ והניף הכהן אותם**

That passage explains how man, who is nourished by food from the inanimate, vegetative and animal, also rectifies and raises it: he is of Tikkun, and through his blessing he draws the Infinite Light into Chochmah, through which the food is refined.

KEHOT'S NOTE

לעיל פ' אמור לח, ג.

13 **והניף הכהן אותם על לחם הביכורים**

On Shavuos the kohen waves the two lambs together with the bread of the first fruits. The verse opens the Emor discourse the text cites on how food is elevated.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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14 **וזרעתי את בית ישראל**

The prophet foretells: "Behold, days are coming, says Havayah, and I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of beast," a promise that the land will again be filled with people and cattle. The maamar reads the sowing as the G-dly soul planted in the body and the animal soul. (context: Steinsaltz Tanakh)

Jeremiah 31:27 ירמיהו ל"א:כ"ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה:

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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15 **אור זרוע**

"Light is sown for the righteous, and joy for the upright in heart." The psalmist says that the light of the righteous is sown like seed, hidden now, to grow and be revealed; the maamar reads the sown light as the G-dly soul, planted in the body so that it will grow. (context: Steinsaltz Tanakh)

Psalms 97:11 תהילים צ"ז:י"א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה:

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צז, יא.

16 **ותפלה שנקי סולם**

Kehot's note points to Zohar I, 206b for these words.

Zohar I, 206b זח"א רו, ב

KEHOT'S NOTE

זח"א רו, ב. ח"ג שו, ב. ת"ז תמ"ה (פג, ב).

17 **ותפלה שנקי סולם**

The Zohar reads Yaakov's dream, "and behold, a ladder," as prayer: it is set on the earth, where people pray, and its top reaches heaven. Here the image describes prayer as the way the mayin nukvin rise.

Zohar, Addenda, Volume III 13:164–178 ספר הזהר, תוספות, כרך ג' י"ג:קס"ד-קע"ח

18 **המגביהי לשבת**

The psalmist asks: "Who is like Havayah our G-d, Who is enthroned on high?" The verse opens the Torah Ohr discourse (Mikeitz) the text cites.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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19 **וזרעתיה לי בארץ**

G-d says of the Congregation of Israel, through the prophet: "And I will sow her for Me in the land," replanting her in her land. Torah Ohr's Beshalach discourse ap-

plies it to Israel's exile in Egypt: one who sows a measure of seed reaps many measures. (context: Steinsaltz Tanakh)

Hosea 2:25 הושע ב':כ"ה

וְזָרַעְתִּיהָ לִּי בָּאָרֶץ וְרִחַמְתִּי אֶת־לֹא רֻחָמָה וְאָמַרְתִּי לְלֹא־עַמִּי עַמִּי־אַתָּה וְהוּא יֹאמַר אֱלֹקָי׃

And I will sow her unto Me in the land; And I will have compassion upon her that had not obtained compassion; And I will say to them that were not My people: 'Thou art My people'; And they shall say: 'Thou art my G-d.'

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20 **בד"ה ויהי בשלח פרעה**

The discourse opens with "And I will sow her for Me in the land," said of Israel in Egypt, and the Sages' words that one who sows a measure reaps many.

KEHOT'S NOTE

תו"א סא, א.

21 **ויהי בשלח פרעה**

"And it came to pass, when Pharaoh sent out the people." The verse opens the Torah Ohr discourse the text cites on sowing.

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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22 **בד"ה ששים המה**

The discourse "There are sixty queens" reads the queens, concubines and maidens as tractates, baraisos and laws, and "one is she" as the Congregation of Israel, the source of the souls, called "tamasi" because through the souls of Israel the union of Z'eir Anpin and Nukva comes about.

KEHOT'S NOTE

לקו"ת שה"ש לח, ב ואילך.

23 **ששים המה מלכות**

The lover of the Song says: "There are sixty queens and eighty concubines," and "one is she, my dove, my perfect one (tamasi)." The verse opens the Shir HaShirim discourse the text cites on "Light is sown."

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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PARAGRAPH 4

24 The second verse: "May Havayah make His face shine upon you and be gracious to you," that is, may He show you goodwill. The maamar reads it as the mayin duchrin that answer man's mayin nukvin.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

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

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25 **למהוי אחד באחד**

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

KEHOT'S NOTE

זח"ב קלה, סע"א.

26 **למהוי אחד באחד**

In its passage on the mystery of Shabbos the Zohar says that just as the Sefiros unite above in "One," Malchus unites below in the mystery of "One," so as "to be one in One." Here the phrase describes the mayin nukvin rising into the higher unity.

Zohar, Terumah 13:153–14:164 ספר הזהר, תרומה י"ג:קנ"ג-י"ד:קס"ד

The Holy One, blessed be He, who is One above, does not take His seat upon the Throne of Glory, until She has entered within the mystery of the One in accordance with His very essence of Oneness, to be the One in One. This, as we have said, is the significance of the words: "The L-rd is One, and His Name is One."

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

27 Yosef tells his brothers his dream: "Behold, we were binding sheaves in the field," and their sheaves bowed down to his. The verse opens the Torah Ohr discourse (Vayeshev) the text cites.

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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28 **וכדין איקרי אחד**

Rabbi Shimon teaches that the union of male and female is called One: a male without a female is half a body, and when the two halves join they become one body, "and then it is called One."

Zohar, Vayikra 13:97–16:104 ספר הזהר, ויקרא י"ג:צ"ז-ט"ז:ק"ד

we have learnt that "one" signifies the Community of Israel who clings to the Holy One, blessed be He, since, as Rabbi Simeon said, the union of male and female is called "one", the Holy One, blessed be He, being called "one" only in the place where the Female also is, since the male without the female is called half the body, and half is not one. When, however, the two halves are united, they become one body and are called one.

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

29 G-d promises through the prophet: "For as the new heavens and the new earth that I am making shall stand before Me, says Havayah, so shall your seed and your name stand." The verse opens the Torah Ohr discourse (Bereishis) the text cites on the drawing down through Torah and mitzvos.

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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30 **וברכת את**

Moshe tells Israel: "And you shall eat and be satisfied, and bless Havayah your G-d for the good land that He has given you." This is the Torah's command of the Grace after Meals.

Deuteronomy 8:10 דברים ח':י

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹקֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ׃

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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31 **וברכת את כו' את דייקא**

The Zohar says that this level must be blessed and given strength from below so that it is blessed from above, and therefore it is written, "And you shall bless es Havayah": "es" specifically. Here "es" is Malchus, to which the Grace after Meals draws the flow.

Zohar, Vayigash 6:57–7:67 ספר הזהר, ויגש ו':נ"ז-ז':ס"ז

It is therefore necessary to offer blessings to the Power on high and to impart to Him reinforcement from below so that He may receive the heavenly blessings and the heavenly reinforcements in due measure. Hence it is written: "and thou shalt bless the L-rd", the vocable eth (accusative particle) having a special significance (as pointing to that region).

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

32 **תרין עטרין עטרא דחסד ועטרא דגבורה**

The Idra Zuta speaks of two crowns hidden in Abba and Imma and inherited by the son, Daas: from the side of the father a crown called Chesed, and from the side of the mother a crown called Gevurah.

Zohar, Idra Zuta 19:77–87 ספר הזהר, האדרא זוטא י"ט:ע"ז-פ"ז

33 **תושבע"פ מל' קרינן לה**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי").

34 **תשבע"פ מל' קרינן לה**

In Eliyahu's prayer, "Pasach Eliyahu," the Tikkunei Zohar says that Malchus is the mouth, and "we call her the Oral Torah." Here it explains why the Sages' fourth blessing belongs to Malchus.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

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. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

Constantinople, 1740 (CC-BY-NC)

35 **ג' מוחי אינון כו' אשתכחו די מוחין כו' ומתפשטין בכולא**

The Zohar teaches that three brains (mochin) are hidden in the hollows of the skull of Z'eir Anpin, and with the flow from the hidden brain of Atika Kadisha they become four; these four spread through the whole body and are the four compartments of the tefillin.

Zohar, Vaetchanan 7:35–8:45 ספר הזהר, ואתחנן ז':ל"ה-ח':מ"ה

We have learnt as a profound mystery in the Book of Hidden Wisdom that three hollows of inscribed letters are disclosed in the Cranium of the Small of Countenance, and we have further learnt that there are three Brains enclosed in these hollows, but through the influence of the uppermost and hidden brain of the Ancient Holy One which spreads through that Small of Countenance they become four Brains. These spread throughout the whole of the Body, and these are the four compartments of the phylacteries which the Holy One, …

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

36 Moshe commands Israel: "Remember what Amalek did to you on the way, as you came out of Egypt." The verse opens the Torah Ohr discourse (Parshas Zachor) the text cites on the division of Daas into Chesed and Gevurah.

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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37 Kehot's note points to Zohar, Vayigash 6:53 for these words.

Zohar, Vayigash 6:53 ספר הזהר, ויגש ו':נ"ג

38 The Zohar on Nasso: "Adam is the inclusion of male and female"; one in whom male and female are joined is called Adam. Here it shows that the higher One is completed by the lower.

Zohar, Nasso 13:137–15:145 ספר הזהר, נשא י"ג:קל"ז-ט"ו:קמ"ה

Said R. Judah: 'But there is a teaching that the term "Adam" signifies the conjunction of male and female?' R. Eleazar in reply said: 'Assuredly so. He who achieves for himself the union of male and female is called Adam, and in this way has the fear of sin. He attains, moreover, to the virtue of humility, and even the degree of grace. Contrariwise, he who remains without that union possesses neither fear nor humili-

ty nor the state of grace. So Scripture says: "For I have said: The world is …

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

39 **יברכך ה' וישמרך**

The first verse the kohanim say: "May Havayah bless you and guard you," a blessing, and protection so that the gift is kept. The maamar reads it as the blessing given beforehand, an arousal from above that empowers man's service. (context: Steinsaltz Tanakh)

Numbers 6:24 במדבר ו:כ"ד

יְבָרֶכְךָ ה' וְיִשְׁמְרֶךָ׃

The L-RD bless thee, and keep thee;

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PARAGRAPH 5

40 "May Havayah make His face shine upon you": in the plain sense, may He show you goodwill. The shining face is read here as Chochmah, the root of the mayin duchrin. (context: Steinsaltz Tanakh)

Numbers 6:25 במדבר ו:כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

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

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41 **חכמת אדם תאיר פניו**

Koheles says: "Who is like the wise man… A man's wisdom makes his face shine": wisdom lights up a person's face. The verse shows that the light of the face is wisdom, Chochmah.

Ecclesiastes 8:1 קהלת ח:א׳

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃

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

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PARAGRAPH 6

42 **ישאהו על אברתו**

The Raaya Mehemna explains "As an eagle stirs up its nest… bears him on its pinions": the eagle is the word spoken in Torah, prayer and blessing, and "bears him" (yisa'eihu) is as in "May Havayah lift up (yisa) His face to you." This is the comparison the text draws.

Zohar, Pinchas 78:481–79:489 ספר הזהר, פנחס ע"ח:תפ"א-ע"ט:תפ"ט

43 **ישאהו על אברתו**

In Moshe's song: "As an eagle stirs up its nest, hovers over its young, spreads its wings, takes him, bears him on its pinions"; so G-d carried Israel through the wilderness. Its opening words also name the discourse the text cites. (context: Steinsaltz Tanakh)

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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44 **ישא ה' פניו**

"May Havayah lift up His face to you and grant you peace": in the plain sense, may He favor you. The maamar reads the lifting literally, as raising the joined waters to a higher source. (context: Steinsaltz Tanakh)

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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PARAGRAPH 7

45 **ואיך לא אשא פנים**

The angels said: Your Torah says that You do not lift up the face, yet You lift up the face to Israel, "May Havayah lift up His face to you." G-d answered: shall I not lift up the face to Israel, when I wrote "And you shall eat and be satisfied, and bless," and they are exacting with themselves down to an olive's bulk and an egg's bulk?

Berakhot 20b:15 ברכות כ׳ ב:ט"ו

דָּרֵשׁ רַב עַוִירָא, זִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַמֵּי וְזִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ 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 כְּזַיִת 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 …

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

KEHOT'S NOTE

ברכות כ, ב. [כ]. ראה אוה"ת נ"ך-א ע' תפט.

46 **קו המדה בוצינא דקרדוניתא**

At the opening of Bereishis the Zohar says that at the beginning of the King's power He engraved engravings in the supernal radiance, the botzina dekardinusa; when it

measured a measure, it made colors to shine. Here it is the measuring line.

Zohar I, 15a זח"א טו, א

KEHOT'S NOTE

ראה זח"א טו, א. ובאור החמה ומקדש מלך שם. ת"ז רת"ה ובכסא מלך שם. ראה תניא שהיוה"א פ"ד. נתבאר באוה"ת שלח ע' תצג ואילך. וראה מאמרי אדהי"א חתונה-ב ע' תשו.

47 קו המדה בוצינא דקרדוניתא

The Tikkunei Zohar describes the botzina dekardinusa measuring a measure, and a line (kav) going out from the hidden point; it also speaks of "the mystery of the measuring line." Here these define the measuring line in the hidden Chochmah.

Tikkunei Zohar 19a:14–16 תקוני הזהר י"ט א:י"ד-ט"ז

אלא בריש *הורמנותא דמלכא בוצינא דקרדינות' כד מדיד משיחא. האי נקודה נפיק מינה קו דסתים ניצוצא ההיא מחשבה כגוונא דא ם. בקדמיתא איהי מ"ם סתימא. וכד אתפשט קו דאיהי ו' מן המדה איהי אתפתחת ואתעבידת ב'. ודא בראשית ב' ראשית נקודה בהיכליה. וכד איהי ם סתימא איהי מ"ם רבתא מלסרבה המשרה (ס"א למרב"ה בגימט' עז"ר או זר"ע בההוא היכל זרע זרעין לתקונא דיליה המשר"ה בגימט' תקו"ן עם האותיות והמלה ודא מם רבתי) ואתעבידת עזקא.

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48 מי מדד

The prophet asks: "Who has measured the waters in the hollow of His hand, and gauged the heavens with a span?" The Creator measures all of nature as if with small tools; the Zohar applies the verse to the botzina dekardinusa, the source of measure. (context: Steinsaltz Tanakh)

Isaiah 40:12 ישעיהו מ':י"ב

מִי־מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל בַּשָּׁלִשׁ עֲפַר הָאָרֶץ וְשָׁקַל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמֹאזְנָיִם׃

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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KEHOT'S NOTE

ישע' מ, יב.

49 בחי' קו המדה מי מדד

On "Let the waters be gathered (yikavu)," the Zohar speaks of the measure of the line (kav) and the measuring cord, and says that the measuring cord is the botzina dekardinusa, as it is written, "Who has measured the waters in the hollow of His hand." This is the passage on Bereishis the text cites.

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז':ע'-ח':פ"ג

50 בביאור ענין מזוזה מימין

There the Alter Rebbe explains that the matter of things is created by G-d's word, while their form and shape come from His wish through Chochmah, and Chochmah is the level of Gevuros, the division that makes every form in all its details.

KEHOT'S NOTE

תו"א מב, ד.

51 מזוזה מימין ונ"ח משמאל

The Talmud rules that the Chanukah lamp is placed on the left of the doorway, so that the Chanukah lamp is on the left and the mezuzah on the right. The Torah Ohr discourse the text cites explains this in terms of the measuring line.

Shabbat 22a:2 שבת כ"ב א:ב'

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵקֵהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפָתְיֵי אָמַר: מִשְּׂמֹאל. וְהִילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מִשְּׂמֹאל וּמְזוּזָה מִיָּמִין.

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52 בביאור ענין בשעה שהקדימו

That discourse calls the laws of how a mitzvah must be done, such as a sukkah no smaller than seven handbreadths square and no higher than twenty, the botzina dekardinusa, the measuring line that measures how the building is to be; it comes from the hidden brain, in which the Gevurah of Atik is enclothed.

Numbers 14:3 במדבר י"ד:ג'

וְלָמָּה ה' מֵבִיא אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת לִנְפֹּל בַּחֶרֶב נָשֵׁינוּ וְטַפֵּנוּ יִהְיוּ לָבַז הֲלוֹא טוֹב לָנוּ שׁוּב מִצְרָיְמָה׃

And wherefore doth the L-RD bring us unto this land, to fall by the sword? Our wives and our little ones will be a prey; were it not better for us to return into Egypt?'

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KEHOT'S NOTE

לעיל במדבר יד, ג.

53 בשעה שהקדימו ישראל נעשה

When Israel put "we will do" before "we will hear," sixty myriads of ministering angels came and tied two crowns on each of them. The words open the Bamidbar discourse the text cites.

Shabbat 88a:7–8 שבת פ"ח א:ז'-ח'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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54 לבבתני

The beloved says to his bride: "You have captured my heart, my sister, my bride; you have captured my heart with one of your eyes," moved by even a glimpse of her.

The verse opens the Shir HaShirim discourse the text cites on the twenty-eight cubits. (context: Steinsaltz Tanakh)

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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55 **בזהר פקודי דרל"ג ע"א**

The note points to the Mitteler Rebbe's explanation of this Zohar passage on Pekudei.

KEHOT'S NOTE

ראה ביאוה"ז לאדה"א נז, א. ובביאוה"ז להצ"צ-א ע' רצב ואילך.

56 **ובזהר בראשית די"ח ע"ב**

The note points there for a discussion of the Zohar passage on Bereishis, page 18b.

KEHOT'S NOTE

ראה סה"מ תקס"ח ע' תסא ואילך, והגהות וקיצורים בביאוה"ז להצ"צ-א ע' א ואילך.

57 The Zohar on Pekudei says that the measuring reed is not itself the hidden botzina dekardinusa but comes out from it, and that it is sometimes called the measuring reed and sometimes the measuring line (kav hamiddah). This is the passage on Pekudei the text cites.

Zohar, Pekudei 25:234–26:246 ספר הזהר, פקודי כ"ה:רל"ד-כ"ו:רמ"ו

was not the "Obscure Lamp"1Binah. of the hidden and treasured-up light, but it was formed out of a solidified part, as it were, of the residue of light left by the "Obscure Lamp", what time that light mounted up to the heights and became engraven within the scintillating and undisclosed brightness. The "measuring reed", therefore, is used for measuring the dimensions of the lower sphere.1Beriah.

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PARAGRAPH 8

58 **וכמ"ש במ"א . . ר"פ כי תשא**

The note identifies the "elsewhere" the text cites on the Raaya Mehemna's "A stone to weigh with: this is yud" as the Mitteler Rebbe's Biurei HaZohar, 53d.

KEHOT'S NOTE

ביאוה"ז לאדה"א נג, ד.

59 **אבנא למשקל בה דא י'**

The Raaya Mehemna, on the commandment of the half-shekel, says: "A stone to weigh with: this is yud; twenty gerah the shekel: this is yud." Here it shows that the measure of every refinement comes from the yud, Chochmah.

Zohar, Ki Tisa 2:4–6 ספר הזהר, כי תשא ב':ד'-ו'

60 **נתבאר מזה בפי' המלות**

The note locates the explanation of the words of Baruch She'amar, "Blessed is He who says and does; blessed is He who decrees and fulfills," in the Siddur with Chassidic discourses, 40c.

KEHOT'S NOTE

סידור עם דא"ח מ, ג.

PARAGRAPH 9

61 **אורך הציצית י"ב גודלין**

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

KEHOT'S NOTE

ראה או"ח סי"א, ד.

62 **אורך הציצית י"ב גודלין**

The Shulchan Aruch gives the length of the tzitzis strings as no less than four thumb-breadths, and adds that some say twelve, and so is the custom.

Shulchan Arukh, Orach Chayim 11:4 שולחן ערוך, אורח חיים י"א:ד'

אורך החטים השמנה אין פחות מארבע גודלים וי"א י"ב גודלים וכן נוהגין ולמעלה אין להם שיעור: [הגה ואם עשאו ארוך יותר מדאי יכול לקצרו ואין בזה משום תעשה ולא מן העשוי] [מרדכי בהי"ק] א' מהחוטים יהיה יותר ארוך כדי שיכרך בו הגדיל היינו החלק מהציצית שאינו ארוג: הגה ושיעור הנזכר יהיה בציצית לאחר שנקשר מלבד מה שמונח על קרן הבגד: (סברי ב"י):

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

63 **והתפילין אצבעים ומרובעות דוקא**

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

KEHOT'S NOTE

ראה טוא"ח סל"ב בשם השימושא רבא. הובא ג"כ בשו"ע אדה"ז שם סעיף סב בשם הגאונים.

64 **ועיין באג"ה ע"פ חסדי ה'**

There the Alter Rebbe explains that the drawing down of light through the mitzvos was first enclothed in G-d's attribute of Gevurah, the contraction of the light, so that it could be clothed in physical deeds.

KEHOT'S NOTE

סי' י"ד.

65 **חסדי ה' כי לא תמנו**

In Eichah the prophet says: "The kindnesses of Havayah, that we have not ceased, for His mercies have not ended": it is G-d's kindness that Israel has not been consumed. Iggeres HaKodesh 10 opens with this verse and reads tamnu as "we are not whole"; the text cites that epistle on the measures of the mitzvos. (context: Steinsaltz Tanakh)

Lamentations 3:22 איכה ג':כ"ב

חַסְדֵי ה' כִּי לֹא־תָמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו׃

Surely the L-RD'S mercies are not consumed, Surely His compassions fail not.

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66 ע"פ ויהי בשלח פרעה

The note identifies the discourse the text calls "above" as the one in Torah Ohr, Parshas Beshalach.

KEHOT'S NOTE

בתו"א

67 ויהי בשלח פרעה

"And it came to pass, when Pharaoh sent out the people." The verse opens the Torah Ohr discourse the text cites on "Longer than the earth is its measure."

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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68 ארוכה מארץ מדה

Tzofar tells Iyov that G-d's wisdom is beyond human grasp: "Its measure is longer than the earth, and wider than the sea." Torah Ohr (Beshalach) reads middah with its mappik as "its measure": the Torah has a measure, only a very long one.

Job 11:9 איוב י"א:ט'

אֶרְכָּהּ מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם׃

The measure thereof is longer than the earth, and broader than the sea.

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69 נק' החכמה דין

There the Alter Rebbe explains that Chochmah is called judgment because it is the level of Gevuros, the measuring line: the supernal Gevurah of Atik enclothed in the hidden Chochmah.

KEHOT'S NOTE

ע"ח שער או"א פ"ו. ראה לקמן פ' ראה לא, א.

PARAGRAPH 10

70 ואכלת ושבעת וברכת

Moshe tells Israel: "And you shall eat and be satisfied, and bless Havayah your G-d." By Torah law the obligation of Grace after Meals depends on being satisfied.

Deuteronomy 8:10 דברים ח':י'

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹקֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ׃

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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71 בזהר לית ברכתא שריא

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

KEHOT'S NOTE

ראה ח"ב פז, ב. ע' זחי"א (רטז, ב). ח"ב (קנג, ב). [כ].

72 לית ברכתא שריא באתר ריקניא

On Elisha's words to the widow, "Tell me, what do you have in the house?", the Zohar teaches that one may not bless over an empty table, because blessing from above does not rest on an empty place. Here it explains why a meal below the measure does not draw the flow.

Zohar, Yitro 24:431–26:441 ספר הזהר, יתרו כ"ד:תל"א-כ"ו:תמ"א

R. Abba derived the same lesson from the words from this commandment: "Thou shalt not make… any graven image (pesel)", which he connected with the verse, "Hew (pesal) thee two tables of stone" (Ex. 34, 1), interpreting thus: "Thou shalt not 'hew' unto thee another Torah, which thou neither knowest [from books], nor hast learnt from thy master; for I the L-rd thy G-d am a jealous G-d and shall punish thee in the world to come when thy soul shall long to enter into the spheres of glory and …

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73 לית ברכתא שריא באתר ריקניא

The Table in the Mishkan must never be empty, for blessing is not found in an empty place; so too a person's table when he blesses the Holy One, blessed be He.

Zohar, Terumah 46:499–47:506 ספר הזהר, תרומה מ"ו:תצ"ט-מ"ז:תק"ו

R. Hiya then began to discourse on the text: When thou hast eaten and art satisfed, then thou shalt bless the L-rd thy G-d (Deut. 8, 10). Said he: 'Should a man then bless the L-rd only after he has filled his belly? Nay, even if one eats but a morsel and counts it as a meal, that is called eating to satisfaction; for it is written, "Thou openest Thine hand and satisfiest the wish (will) of every living thing" (Ps. 145, 16). It is not written: '"Thou satisfiest with …

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74 עיני כל . . פותח את ידיך

David's psalm (Ashrei): "The eyes of all look hopefully to You, and You give them their food in its time." All creatures look to G-d for their needs; the maamar reads their looking up as the raising of mayin nukvin. (context: Steinsaltz Tanakh)

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-ט.

75 פותח את ידיך כו' יודי"ך ומשביע לכל חי רצון

"You open Your hand and satisfy every living thing [with] favor (ratzon)": in the plain sense, G-d fulfills the desire of every creature. The maamar reads it as the answering flow of mayin duchrin, which satisfies the recipient's longing,

and reads "Your hand" as "Your yuds." (context: Steinsaltz Tanakh)

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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PARAGRAPH 11

76 **חכמה . . והיא ראשית האצי'**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח שמ"ז פ"א. ובכ"מ שם.

77 **המגביהי לשבת**

The psalmist asks: "Who is like Havayah our G-d, Who is enthroned on high?" It describes the essence of the Infinite Light, above all worlds.

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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78 **המשפילי לראות בשמים ובארץ**

The psalm continues: "Who looks down low upon heaven and earth." Because G-d sits so high, even heaven is below Him, and He looks upon heaven and earth alike; so Atzilus and Asiyah are equal before Him, and He looks even upon the lowest. (context: Steinsaltz Tanakh)

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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79 **ישא ה' פניו**

"May Havayah lift up His face to you and grant you peace": in the plain sense, may He favor you. The lifting is read here as raising Chochmah to the level above all measure.

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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80 **לאחד אחד**

The prophet foretells that G-d will beat out His olives from the Euphrates to the Brook of Egypt, "and you will be gathered up one by one, O children of Israel," like the last olives left on the tree. Here it describes how even the smallest rising of sparks is gathered up. (context: Steinsaltz Tanakh)

Isaiah 27:12 ישעיהו כ"ז:י"ב

וְהָיָה בַּיּוֹם הַהוּא יַחְבֹּט ה' מִשִּׁבֹּלֶת הַנָּהָר עַד־נַחַל מִצְרַיִם וְאַתֶּם תְּלֻקְּטוּ לְאַחַד אֶחָד בְּנֵי יִשְׂרָאֵל׃

And it shall come to pass in that day, That the L-RD will beat off [His fruit] From the flood of the River unto the Brook of Egypt, And ye shall be gathered one by one, O ye children of Israel.

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PARAGRAPH 12

81 **משם יצוה ה' את הברכה**

David's psalm of brothers dwelling together likens their unity to the dew of Chermon coming down on the mountains of Zion, "for there Havayah commanded the blessing, life forever." The verse says "there (sham) Havayah commanded"; the maamar says "from there (mi-sham) Havayah will command," for the blessing commanded from the level above measure. (context: Steinsaltz Tanakh)

Psalms 133:3 תהילים קל"ג:ג'

KEHOT'S NOTE

תהלים קלג, ג (שם צוה).

82 **ומשביע לכל חי רצון**

"And satisfy every living thing [with] favor (ratzon)": in the plain sense G-d fulfills each creature's desire. Here ratzon is read as the supernal will that satisfies all.

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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83 **ישא ה' פניו**

"May Havayah lift up His face to you": in the plain sense, may He favor you. Here the face, Chochmah, is lifted into the Infinite Light.

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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84 **והם דקדקו על עצמם עד כזית ועד כביצה**

G-d's answer to the angels: Israel are exacting with themselves and bless down to an olive's bulk and an egg's bulk. This is why He "lifts up the face" to them.

Berakhot 20b:15 ברכות כ' ב:ט"ו

דָּרֵשׁ רַב עוּיְרָא, זִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַמֵּי וְזִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ 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

אָשָּׁא פָּנִים לְיִשְׂרָאֵל, שֶׁכָּתַבְתִּי לָהֶם בַּתּוֹרָה "וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹקֶיךָ", וְהֵם מְדַקְדְּקִים [עַל] עַצְמָם עַד כְּזַיִת 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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PARAGRAPH 13

85 **ונעוץ סופן בתחלתן**

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." Here it explains how Malchus, the end, reaches Keser, the beginning.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

86 **ערבים עלי ד"ס יותר מיינה של תורה**

On "For your love is better than wine" the Midrash says, in the name of Rabbi Yochanan, that the words of the Scribes are dearer than the words of Torah. The maamar uses it to show that the Sages' enactments draw from a level above the Torah's measure.

Shir HaShirim Rabbah 4:10 שיר השירים רבה ד:י

מַה יָּפוּ דֹדַיִךְ אֲחֹתִי כַלָּה, רַבִּי בֶּרֶכְיָה וְרַבִּי חֶלְבּוֹ בְּשֵׁם רַבִּי שְׁמוּאֵל בַּר נַחְמָן אָמַר בַּעֲשָׂרָה מְקוֹמוֹת נִקְרְאוּ יִשְׂרָאֵל כַּלָּה, שִׁיתָּא הָכָא, וְאַרְבָּעָה בַּנְּבִיאִים. שִׁיתָּא הָכָא, אִתִּי מִלְּבָנוֹן כַּלָּה; לִבַּבְתִּנִי אֲחֹתִי כַלָּה; מַה יָּפוּ דֹדַיִךְ אֲחֹתִי כַלָּה; תִּטְּפְנָה שִׂפְתוֹתַיִךְ כַּלָּה; גַּן נָעוּל אֲחֹתִי כַלָּה; (שיר השירים ה, א): בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה, הָא שִׁיתָּא, וְאַרְבָּעָה בַּנְּבִיאִים (ירמיה לג, יא): קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה קוֹל חָתָן וְקוֹל כַּלָּה; (ישעיה סא, י): וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ; (ישעיה מט, יח): ...

"How fair is your loving, my sister, my bride; how much better is your loving than wine, and the fragrance of your oils than all spices" (Song of Songs 4:10). "How fair is your loving, my sister, my bride" – Rabbi Berekhya and Rabbi Ḥelbo said in the name of Rabbi Shmuel bar Naḥman: In ten places Israel is called bride; six here and four in the prophets. Six here: "With me from Lebanon, my bride" (Song of Songs 4:8), "you have charmed me, my sister, my bride" (Song of ...

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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, עֲרֵיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מֵיֵּינָהּ שֶׁל תּוֹרָה.

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KEHOT'S NOTE

שהש"ר א (ע"פ כי טובים דודיך), ב. וראה ג"כ ע"ז לה, א. ע"ק מסעי (צב, ג). ושי"נ. [כ].

PARAGRAPH 14

87 **ושיעור כזית**

The Raaya Mehemna on Eikev calls the egg's bulk the yuds, the points of the holy Name, and the crumbs of an olive's bulk the drops that are in Tzaddik, who is pressed from the olives.

Zohar, Eikev 2:20–3:30 ספר הזהר, עקב ב':כ-ג':ל

88 **ארץ זית**

Moshe praises the Land: "A land of wheat and barley, and vines and figs and pomegranates, a land of olive oil and honey." The Sages derive measures of halachah from this verse, among them the olive's bulk.

Deuteronomy 8:8 דברים ח':ח

אֶרֶץ חִטָּה וּשְׂעֹרָה וְגֶפֶן וּתְאֵנָה וְרִמּוֹן אֶרֶץ־זֵית שֶׁמֶן וּדְבָשׁ:

a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey;

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KEHOT'S NOTE

דברים ח, ח.

89 **ארז"ל שרוב שיעורי כזיתים**

The Talmud derives measures from the verse: "a land of olive oil" is a land most of whose measures are olive-sized (it first says "all," then corrects it to "most"). Here it explains why the olive is the measure of the Grace after Meals.

Eruvin 4b:3–4 עירובין ד' ב:ג-ד'

"אֶרֶץ זֵית שֶׁמֶן (וּדְבָשׁ)": אֶרֶץ שֶׁכָּל שִׁיעוּרֶיהָ כְּזֵיתִים. כָּל שִׁיעוּרֶיהָ סָלְקָא דַּעְתָּךְ?! וְהָאִיכָּא הָנֵי דַּאֲמַרַן! אֶלָּא אִימָא: אֶרֶץ שֶׁרוֹב שִׁיעוּרֶיהָ כְּזֵיתִים. "דְּבַשׁ", כְּכוֹתֶבֶת הַגָּסָּה לְיוֹם הַכִּיפּוּרִים.

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KEHOT'S NOTE

עירובין ד, ב. ראה אוה"ת ויקרא-ב ע' תכה.

90 **שמן כתית**

G-d tells Moshe to command Israel to bring "pure olive oil, beaten, for the light," the finest oil, from crushed olives.

The oil of the Menorah stands for the drop drawn from the higher Chochmah. (context: Steinsaltz Tanakh)

Exodus 27:20 שמות כ"ז:כ'

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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KEHOT'S NOTE

שמות כז, כ.

91 שמן כתית

On page 247b the Zohar on Pinchas says that Tzaddik presses the holy olives, the supernal limbs, and brings out their oil, and so the offering is mingled with "beaten oil." Here it ties the olive to Yesod drawing the drop from Chochmah.

Zohar, Pinchas 97:662–98:669 ספר הזהר, פנחס צ"ז:תרס"ב-צ"ח:תרס"ט

92 לעולם ישנה אדם לתלמידו

"A person should always teach his student in a concise way." The yud contracts in this sense: brief, yet complete.

Pesachim 3b:3 פסחים ג' ב:ג'

וּבְאוֹרַיְיתָא מִי לָא כְּתִיב "טָמֵא"? אֶלָּא: כֹּל הֵיכָא דְּכִי הֲדָדֵי נִינְהוּ — מְשַׁתַּעֵי בְּלָשׁוֹן נְקִיָּה, כֹּל הֵיכָא דְּנָפְישִׁין מִילֵּי — מְשַׁתַּעֵי בְּלָשׁוֹן קְצָרָה. כְּדְאָמַר רַב הוּנָא אָמַר רַב, וְאָמְרִי לַהּ, אָמַר רַב הוּנָא אָמַר רַב מִשּׁוּם רַבִּי מֵאִיר: לְעוֹלָם יִשְׁנֶה אָדָם לְתַלְמִידוֹ דָּבָר קָצָר.

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Chullin 63b:10–12 חולין ס"ג ב:י'-י"ב

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

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KEHOT'S NOTE

פסחים ג, ב. חולין סג, ב.

93 ומשמני הארץ

Yitzchak blesses Yaakov, thinking he is Eisav: "May G-d give you of the dew of the heavens and of the fatness of the earth." The Midrash reads the fatness of the earth as the Mishnah.

Genesis 27:28 בראשית כ"ז:כ"ח

וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ׃

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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KEHOT'S NOTE

בראשית כז, כח.

94 זו משנה

The Midrash reads Yitzchak's blessing as the parts of Torah: "the dew of the heavens" is Scripture, "the fatness of the earth" is Mishnah. Here the Mishnah, like oil, holds much in little.

Bereshit Rabbah 66:3 בראשית רבה ס"ו:ג'

ויתן לך יתן, ויחזור ויתן לך, יתן לך ברכות, ויתן לך כבישן, יתן לך שלך, ויתן לך של אביך, יתן לך שלך, ויתן לך של אחיך. רבי אחא אמר: יתן לך, ויתן לך אלהותא. אימתי? לכשתצטרך לה, ההי"ד (שופטים טו): ויאמר ה' אלקים, זכרני נא! וחזקני נא! אמר לפניו: רבון העולמים! הוי, זוכר לי אותה הברכה שברכני אבא, יתן לך, ויתן לך אלהותא. מטל השמים, זה המן, שנאמר (שמות טז): ויאמר ה' אל משה הנני ממטיר לכם לחם מן השמים. ומשמני הארץ, זה הבאר, שהיתה מעלה להם מיני דגים שמנים, ...

"May [G-d] give you [veyiten lekha]" – He will give, and give you again.. He will give you blessings and He will give you a hidden place. 3:12) that the vessel which can retain blessings is peace (Maharzu). "May [G-d] give you" – yours, and "may [G-d] give you" – your father's. "May [G-d] give you" – yours, and "may [G-d] give you" – your brother's. Rabbi Aḥa said: May [G-d] give, "and may G-d give you" divine aid. When? It will be when you need it. That is what ...

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KEHOT'S NOTE

ילקוט תולדות ר'[מז] קטו. ע' ב"ר פס"ו, [ג] [כ].

95 שמכל דבר יכולים להוציא שמן

The note says that the Pardes and other books write that oil can be drawn from everything, and points to Torah Ohr, 110d, for the same idea.

KEHOT'S NOTE

כ"כ הפרדס ובעוד ספרים. ראה תו"א קי, ד.

96 פ' פנחס . . ובפ' עקב

The note points there in connection with the Raaya Mehemna passages in Pinchas and Eikev that the text cites on the olive.

KEHOT'S NOTE

ראה אוה"ת בהעלותך ע' תכה.

PARAGRAPH 16

97 בד"ה ולא אבה

The discourse is in Parshas Ki Seitzei; Re'eh 31a, the page the note gives, only mentions it.

KEHOT'S NOTE

לקמן פ' ראה לא, א.

98 ולא אבה לשמוע אל בלעם

Moshe reminds Israel: "But Havayah your G-d was not willing to listen to Bilam, and Havayah your G-d turned the curse into a blessing for you, because Havayah your

G-d loves you." The verse opens the discourse the text cites.

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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99 **למה נמשלו ישראל לזית כו' ע"ש בענין בצר לך**

On "A leafy olive tree," the Midrash says the olive gives its oil only after it is beaten, ground and pressed; so Israel, afflicted, return in teshuvah and G-d answers them, as it is written, "When you are in distress."

Shemot Rabbah 36:1 שמות רבה ל"ו:א'

... כך ישראל, באין עובדי כוכבים וחובטין אותם ממקום למקום, וחובשים אותן, וכופתין אותם בקולרין, ומקיפין אותן טרטיוטין, ואח"כ עושין תשובה והקב"ה עונה להם. מנין? שנא' (שמות ב: ויאנחו בני ישראל. וכן (דברים ד): בצר לך ומצאוך כי אל רחום ה' אלקיך. הוי, זית רענן יפה פרי תואר. דבר אחר: מה ראה ירמיה למשול אבותינו כזית? אלא כל המשקין מתערבים זה בזה והשמן אינו מתערב, אלא עומד. כך ישראל, אינם מתערבים עם העובדי כוכבים, שנאמר (דברים ז): ולא תתחתן בם. דבר אחר: כל המשקים אדם מערב בהם ואינו יודע איזה ...

"And you shall command the children of Israel, and they shall bring you pure olive oil, pressed for illumination, to kindle a lamp continually" (Exodus 27:20). "And you shall command," that is what is written: "The L-rd called your name a flourishing olive tree, fair of fruit and form" (Jeremiah 11:16). Is the olive the only tree after which Israel was called? Was it not called after all sorts of fine and excellent trees? [Israel was called] a grapevine and a fig tree, as it is stated: "You transported a ...

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100 **בצר לך**

Moshe tells Israel: "When you are in distress and all these things have befallen you, at the end of days, you will return to Havayah your G-d."

Deuteronomy 4:30 דברים ד':ל'

בַּצַר לְךָ וּמְצָאוּךָ כֹּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרִית הַיָּמִים וְשַׁבְתָּ עַד־ה' אֱלֹקֶיךָ וְשָׁמַעְתָּ בְקֹלוֹ׃

In thy distress, when all these things are come upon thee, in the end of days, thou wilt return to the L-RD thy G-d, and hearken unto His voice;

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101 **וזהו זית רענן**

The note says that Or HaTorah there refers to this passage on "A leafy olive tree."

KEHOT'S NOTE

באוה"ת ויקרא-ב ע' תכה מציין לכאן.

102 **זית רענן יפה פרי תואר**

Through the prophet G-d recalls Israel's glory: "A leafy olive tree, fair with goodly fruit, Havayah called your name"; now, the verse goes on, fire has been set to it. The Midrash reads the olive as Israel, who give their oil when pressed, and the maamar as the lights drawn down through the olive's measure. (context: Steinsaltz Tanakh)

Jeremiah 11:16 ירמיהו י"א:ט"ז

זַיִת רַעֲנָן יְפֵה פְרִי־תֹאַר קָרָא ה' שְׁמֵךְ לְקוֹל הֲמוּלָה גְדֹלָה הִצִּית אֵשׁ עָלֶיהָ וְרָעוּ דָּלִיּוֹתָיו׃

The L-RD called thy name A leafy olive-tree, fair with goodly fruit; With the noise of a great tumult He hath kindled fire upon it, And the branches of it are broken.

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103 **סריס אין לו הדרת פנים**

Among the signs of a eunuch the Talmud lists "he has no beard." The maamar: a eunuch has no "glory of the face."

Yevamot 80b:9–10 יבמות פ' ב:ט'-י'

הַסָּרִיס לֹא חוֹלֵץ וְלֹא מְיַיבֵּם, וְכֵן אַיְלוֹנִית וְכוּ'. קָתָנֵי סָרִיס דּוּמְיָא דְּאַיְלוֹנִית: מָה אַיְלוֹנִית בִּידֵי שָׁמַיִם, אַף סָרִיס בִּידֵי שָׁמַיִם. וּסְתָמָא כְּרַבִּי עֲקִיבָא, דְּאָמַר: בִּידֵי אָדָם — אֵין, בִּידֵי שָׁמַיִם — לָא. הַסָּרִיס שֶׁחָלַץ לִיבְמָתוֹ לֹא פְּסָלָהּ כּוּ'. טַעְמָא דְּבָעָלָהּ הוּא, הָא אַחֵר — לָא,

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Bava Metzia 84a:8 בבא מציעא פ"ד א:ח'

אִינִי? וְהָאָמַר מָר: שׁוּפְרִיהּ דְּרַב כָּהֲנָא מַעְיַן שׁוּפְרִיהּ דְּרַבִּי אֲבָהוּ, שׁוּפְרִיהּ דְּרַבִּי אֲבָהוּ מֵעַיִן שׁוּפְרִיהּ דְּיַעֲקֹב אָבִינוּ, שׁוּפְרִיהּ דְּיַעֲקֹב אָבִינוּ מַעְיַן שׁוּפְרִיהּ דְּאָדָם הָרִאשׁוֹן! וְאִילּוּ רַבִּי יוֹחָנָן לָא קָא חָשֵׁיב לֵיהּ! שָׁאנֵי רַבִּי יוֹחָנָן, דְּהַדְרַת פָּנִים לָא הֲוָיָא לֵיהּ.

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KEHOT'S NOTE

ראה יבמות פ, ב. ב"מ פד, א.

104 **בד"ה ראיתי והנה מנורת זהב**

There the Alter Rebbe explains that olives hold their oil within and give it only when crushed in the press; so a person needs a "crushing" of the soul, the heaviness of heart with which one stands to pray, for love to take hold in him.

KEHOT'S NOTE

לקמן פ' בהעלותך.

105 **ראיתי והנה מנורת זהב**

The prophet answers the angel: "I have seen, and behold, a menorah all of gold, with a bowl on its top and its seven lamps on it." The vision opens the discourse the text cites (Likkutei Torah, Beha'alosecha).

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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106 **ושנים זיתים עליה**

"And two olive trees by it, one on the right of the bowl and one on its left." The text refers to its discussion of these olive trees.

Zechariah 4:3 זכריה ד':ג

וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ׃

and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.'

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PARAGRAPH 17

107 **שוש תשיש ותגל העקרה בקבוץ בניה**

One of the seven wedding blessings: "May the barren one surely rejoice and exult at the gathering of her children within her in joy," a prayer for Zion. Its words open the Likkutei Torah discourse (Tazria) the text cites.

Ketubot 8a:4–5 כתובות ח' א:ד'-ה'

"שׂוֹשׂ תָּשִׂישׂ וְתָגֵל הָעֲקָרָה, בְּקִבּוּץ בָּנֶיהָ לְתוֹכָהּ בְּשִׂמְחָה. בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ". "שַׂמֵּחַ תְּשַׂמַּח רֵעִים הָאֲהוּבִים, כְּשַׂמֶּחֲךָ יְצִירְךָ בְּגַן עֵדֶן מִקֶּדֶם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן וְכַלָּה".

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108 **המגביהי לשבת**

The psalmist asks: "Who is like Havayah our G-d, Who is enthroned on high?" The verse opens the Torah Ohr discourse (Mikeitz) the text cites on the flow from above measure.

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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109 **פ' תולדות סד"ה ראה ריח בני**

The discourse begins on 20b.

KEHOT'S NOTE

תו"א כ, ב ואילך.

110 **ראה ריח בני**

Yitzchak blesses Yaakov, who came disguised as Eisav: "See, the fragrance of my son is like the fragrance of a field that Havayah has blessed." The words open the Torah Ohr discourse (Toldos) the text cites.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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PARAGRAPH 19

111 **ארוכה מארץ מדה**

"Longer than the earth is its measure, and wider than the sea," said by Tzofar of G-d's wisdom. Here: a measure, but a very long one.

Job 11:9 איוב י"א:ט'

אָרְכָּהּ מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם׃

The measure thereof is longer than the earth, and broader than the sea.

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KEHOT'S NOTE

איוב י"א, ט.

112 Israel said: G-d told Avraham they would serve four hundred years, and only two hundred and ten have passed. Moshe answered: since He desires your redemption He does not look at your reckonings, but "leaps over the mountains," over the reckonings and the ends.

Shir HaShirim Rabbah 2:8:1 שיר השירים רבה ב':ח':א'

סדרא תנינא קוֹל דּוֹדִי הִנֵּה זֶה בָּא, רַבִּי יְהוּדָה וְרַבִּי נְחֶמְיָה וְרַבָּנִן. רַבִּי יְהוּדָה אוֹמֵר: קוֹל דּוֹדִי הִנֵּה זֶה בָּא, זֶה מֹשֶׁה, בְּשָׁעָה שֶׁבָּא וְאָמַר לְיִשְׂרָאֵל, בְּחֹדֶשׁ זֶה אַתֶּם נִגְאָלִין, אָמְרוּ לוֹ מֹשֶׁה רַבֵּנוּ, הֵיאַךְ אָנוּ נִגְאָלִין, וַהֲלֹא אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם (בראשית טו, יג): וַעֲבָדוּם וְעִנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה, וַעֲדַיִן אֵין בְּיָדֵנוּ אֶלָּא מָאתַיִם וְעֶשֶׂר שָׁנָה, אָמַר לָהֶם הוֹאִיל וְהוּא חָפֵץ בִּגְאֻלַּתְכֶם אֵינוֹ מַבִּיט בְּחֶשְׁבּוֹנוֹתֵיכֶם אֶלָּא מְדַלֵּג עַל הֶהָרִים, אֵין הָרִים וּגְבָעוֹת הָאֲמוּרִין כָּאן אֶלָּא ...

"The sound of my beloved! Behold, he approaches, he leaps over the mountains and bounds over the hills" (Song of Songs 2:8). "The sound of my beloved! Behold, he approaches," Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis. Rabbi Yehuda says: "The sound of my beloved! Behold, he approaches," this is Moses at the moment when he came and said to Israel: 'During this month you will be redeemed.' They said to him: 'Moses our master, how will we be redeemed? Did the Holy One blessed be He not say to ...

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113 **קול דודי הנה זה בא**

The maiden of the Song hears her beloved approaching: "The voice of my beloved, behold, he comes, leaping over the mountains, skipping over the hills." The Midrash reads it as the redemption from Egypt, G-d "leaping" over the reckoning of the exile. (context: Steinsaltz Tanakh)

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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PARAGRAPH 20

114 **מדלג**

"Leaping over the mountains": the Midrash reads the leaping as G-d passing over the reckonings and ends of the exile.

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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115 **ארבע מאות שנה . . רד"ו שבה**

At the Covenant between the Parts G-d tells Avram that his descendants will be strangers in a land not theirs, enslaved and afflicted, "four hundred years."

Genesis 15:13 בראשית ט"ו:י"ג

וַיֹּאמֶר לְאַבְרָם יָדֹעַ תֵּדַע כִּי־גֵר יִהְיֶה זַרְעֲךָ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם וְעִנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה׃

And He said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

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KEHOT'S NOTE

ראה בראשית טו, יג. מב, ב ובפרש"י שם בשם הב"ר פצ"א, ב.

116 **והלא כבר נשבע הקב"ה שהוא משעבדנו בע' אומות כו' והוא משיבן אחד מכם גולה לברבריה**

The Midrash's last teaching reads the verse as King Mashiach: when he tells Israel, "In this month you are redeemed," they ask how, since the Holy One, blessed be He, swore to subjugate them among the seventy nations. He answers them: if one of you is exiled to Barbary and one to Sarmatia, it is as though all of you had been exiled.

Shir HaShirim Rabbah 2:8:2 שיר השירים רבה ב':ח':ב'

... קוֹל דּוֹדִי הִנֵּה זֶה בָּא, זֶה מֶלֶךְ הַמָּשִׁיחַ, בְּשָׁעָה שֶׁהוּא אוֹמֵר לְיִשְׂרָאֵל, בַּחֹדֶשׁ הַזֶּה אַתֶּם נִגְאָלִין, אוֹמְרִים לוֹ הֵיאַךְ אָנוּ נִגְאָלִין וְלֹא כְּבָר נִשְׁבַּע הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא מְשַׁעְבְּדֵנוּ בְּשִׁבְעִים אֻמּוֹת, וְהוּא מְשִׁיבָן שְׁתֵּי תְּשׁוּבוֹת וְאוֹמֵר לָהֶם, אֶחָד מִכֶּם גּוֹלֶה לְבַרְבַּרְיָה, וְאֶחָד מִכֶּם גּוֹלֶה לְסַרְמַטְרְיָה, דּוֹמֶה כְּמוֹ שֶׁגְּלִיתֶם כֻּלְּכֶם, וְלֹא עוֹד אֶלָּא שֶׁהַמַּלְכוּת הַזֹּאת מַכְתֶּבֶת טִירוֹנְיָא מִכָּל הָעוֹלָם, מִכָּל אֻמָּה וְאֻמָּה, כּוּתִי אֶחָד אוֹ בַּרְבָּרִי אֶחָד בָּא וּמְשַׁעְבֵּד בָּכֶם, כְּגוֹן ...

"He leaps over the mountains and bounds over the hills," mountains are nothing other than courts, just as it says: "I will go and descend upon the mountains" (Judges 11:37). During this month you will be redeemed, as it is stated: "This month is for you the beginning of the months." The Rabbis say: "The sound of my beloved! Behold he approaches," this is Moses. When he came and said to Israel: 'During this month you will be redeemed,' they said to him: 'Moses our master, how will we be ...

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PARAGRAPH 21

117 **ואני אברכם**

G-d tells Moshe of the kohanim: "And they shall place My Name upon the children of Israel, and I will bless them." The maamar reads "I will bless them" as the blessing at the end, from above all arousal from below.

Numbers 6:27 במדבר ו':כ"ז

וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרְכֵם׃

So shall they put My name upon the children of Israel, and I will bless them.'

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118 **בד"ה להבין ענין משמח חתן בפ' צו**

There the Alter Rebbe explains that the Priestly Blessing is an arousal from above without an arousal from below, "for otherwise, why a blessing," and that "May Havayah lift up (yisa) His face to you" means raising up, to the place that no arousal from below reaches; he refers back to the end of this discourse on "Thus shall you bless."

KEHOT'S NOTE

ט, א.

119 **משמח חתן**

The wedding blessing ends "Blessed are You, Havayah, Who gladdens the groom and the bride." Its words name the Tzav discourse the text cites.

Ketubot 8a:5–6 כתובות ח' א':ה'-ו'

"שַׂמֵּחַ תְּשַׂמַּח רֵיעִים הָאֲהוּבִים, כְּשַׂמֶּחְךָ יְצִירְךָ בְּגַן עֵדֶן מִקֶּדֶם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן וְכַלָּה". "בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחֲוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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120 **והנה פרח מטה אהרן**

After the test of the staffs, Moshe found that "the staff of Aharon of the house of Levi had blossomed": it had sprouted, flowered and yielded almonds at once. The verse opens the Korach discourse the text cites. (context: Steinsaltz Tanakh)

Numbers 17:23 במדבר י"ז:כ"ג

וַיְהִי מִמָּחֳרָת וַיָּבֹא מֹשֶׁה אֶל־אֹהֶל הָעֵדוּת וְהִנֵּה פָּרַח מַטֵּה־אַהֲרֹן לְבֵית לֵוִי וַיֹּצֵא פֶּרַח וַיָּצֵץ 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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121 **וע"פ והנה פרח . . בפי קרח**

There the Alter Rebbe explains why Aharon's staff yielded almonds, the fruit that ripens fastest: the flow drawn through Aharon and the kohanim who bless the people with the Priestly Blessing comes down through all the worlds swiftly, with nothing to delay it and no weighing of judgment, so that "May Havayah bless you" brings G-d's kindness down at once into physical blessing.

KEHOT'S NOTE

לקמן בלקו"ת נה, ד.

PARAGRAPH 22

122 **וישם לך שלום**

The closing words of the Priestly Blessing: "May Havayah lift up His face to you and grant you peace."

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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123 **שלום הוא כלי המחזיק ברכה**

The very last Mishnah: "The Holy One, blessed be He, found no vessel that holds blessing for Israel except peace," as it is written, "Havayah will bless His people with peace."

Mishnah Oktzin 3:12 משנה עוקצים ג:י"ב

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וַעֲשָׂרָה עוֹלָמוֹת, שֶׁנֶּאֱמַר (משלי ח), לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא. אָמַר רַבִּי שִׁמְעוֹן בֶּן חֲלַפְתָּא, לֹא מָצָא הַקָּדוֹשׁ בָּרוּךְ הוּא כְּלִי מַחֲזִיק בְּרָכָה לְיִשְׂרָאֵל אֶלָּא הַשָּׁלוֹם, שֶׁנֶּאֱמַר (תהלים כט), ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם:

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasuries" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; …

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

124 **וכל בניך למודי ה' ורב שלום בניך**

The prophet comforts afflicted Zion: "And all your children shall be taught by Havayah, and great shall be the peace of your children"; her children, disciples of G-d, will live in harmony. Torah study brings peace. (context: Steinsaltz Tanakh)

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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PARAGRAPH 23

125 **כל העוסק בתורה**

Rabbi Alexandri: whoever engages in Torah for its own sake makes peace in the household above and in the household below. The maamar reads the two households as the union of Chochmah and Binah, and of Z'eir Anpin and Nukva.

Sanhedrin 99b:10–11 סנהדרין צ"ט ב:י'-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מֵשִׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וָאָשִׂים דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךְ". 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 …

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

KEHOT'S NOTE

סנהדרין צט, ב.

126 **בביאור ע"פ נשא**

There the Alter Rebbe explains Leah's words as a request that the Infinite One truly join the "thought" from which the worlds come into being, and that this comes through Levi: the root of Levi is Daas, which joins Chochmah and Binah, as Tiferes joins Chesed and Gevurah.

KEHOT'S NOTE

לעיל כא, ד.

127 Kehot's note points to Numbers 4:21–7:89 for these words.

Numbers 4:21–7:89 במדבר ד':כ"א-ז':פ"ט

128 **הפעם ילוה אישי אלי**

Leah, at the birth of her third son: "Now this time my husband will be joined (yilaveh) to me, for I have borne him three sons," and so he was named Levi, "joined." The text refers to its discussion of this verse in the Nasso discourse. (context: Steinsaltz Tanakh)

Genesis 29:34 בראשית כ"ט:ל"ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי:

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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PARAGRAPH 24

129 **כי אל דעות**

Chanah's prayer, after Shmuel's birth, warns the arrogant: "For Havayah is a G-d of de'os (knowledge)," Who knows all. The plural is read as two levels of Daas. (context: Steinsaltz Tanakh)

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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130 **בביאור ע"פ החלצו**

The passage explains that the remedy for the opposition of the attributes, which stood apart like water and fire in the shattering, is inclusion through Chochmah entering the middos.

KEHOT'S NOTE

לקמן פז, ג.

131 **החלצו מאתכם**

Moshe tells the people: "Arm men from among you for the army," for the war against Midyan. The verse opens the Mattos discourse the text cites on the root of Daas.

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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132 **האי מתקלא תלי באתר דלא הוה**

The Sifra DiTzniusa: before the scale existed, the faces did not look at one another and the first kings died; "this scale hangs in a place that is not." Here the scale is the hidden Chochmah, hanging on Atik.

Zohar, Sifra DiTzniuta 1:2–2:13-ב ספר הזהר, ספרא דצניעותא א:ב

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)

133 **הנחמדים מזהב ומפז רב**

David says of G-d's laws: "They are more desirable than gold, than much fine gold, and sweeter than honey." The Ramaz reads the two kinds of gold as the Chochmah and Binah of Arich Anpin, and "more desirable" as above them. (context: Steinsaltz Tanakh)

Psalms 19:11 תהילים י"ט:י"א

הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים׃

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

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PARAGRAPH 25

134 **ושמו את שמי על בני ישראל ואני אברכם**

G-d's words that close the Priestly Blessing: "And they shall place My Name upon the children of Israel, and I will bless them." The maamar reads its "I" (ani) as ayin, Keser.

Numbers 6:27 במדבר ו:כ"ז

וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרְכֵם׃

So shall they put My name upon the children of Israel, and I will bless them.'

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135 **את שבתותי תשמרו**

G-d commands Israel at the close of Parshas Behar: "You shall keep My Shabbosos and revere My Sanctuary." The verse opens the Behar discourse the text cites on ayin.

Leviticus 26:2 ויקרא כ"ו:ב

אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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PARAGRAPH 26

136 **רבבה כצמח השדה נתתיך**

In G-d's parable of Israel as an abandoned infant whom He raised, He says: "I made you a myriad, like the growth of the field," growing like wild plants. Here it is the growth of Malchus, the returning light. (context: Steinsaltz Tanakh)

Ezekiel 16:7 יחזקאל ט"ז:ז

רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךְ וַתִּרְבִּי וַתִּגְדְּלִי וַתָּבֹאִי בַּעֲדִי עֲדָיִים שָׁדַיִם נָכֹנוּ וּשְׂעָרֵךְ צִמֵּחַ וְאַתְּ עֵרֹם וְעֶרְיָה׃

I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare.

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KEHOT'S NOTE

יחזקאל טז, ז.

137 **שנעוץ סופן בתחלתן**

"Their end is wedged in their beginning and their beginning in their end." So the rising of Malchus, the end,

reaches Keser, the beginning.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 27

138 **שברכה ראשונה א"צ שיעור**

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

KEHOT'S NOTE

טוא"ח סר"י בתחילתו.

139 **שברכה ראשונה א"צ שיעור**

The Tur rules that the first blessing has no minimum, since one may not benefit from this world without a blessing, while the last blessing requires a minimum, for the seven species an olive's bulk.

Tur, Orach Chayim 210 טור, אורח חיים ר"י

ברכה ראשונה אין לה שיעור שעל כל הדברים מברכים לפניהם בכל שהו שאסור ליהנות מן העולם הזה בלא ברכה ומיהו מטעמת שטועמת התבשיל א"צ לברך עליו עד רביעית לכאורה משמע אפילו אם הוא טועם ובולע וכ"כ הרמב"ם ז"ל סתם מטעמת אינה צריכה ברכה עד רביעית אבל רבינו חננאל פי' דוקא בטועם ופולט אבל אם הוא בולע אפילו בכל שהו צריך לברך ומיהו כשהוא פולט א"צ לברך אפילו על הרבה אבל ברכה אחרונה צריכה שיעור ושיעורה בז' המינין כזית ובירושלמי משמע שעל דבר שהוא כברייתו כגון גרגיר של ענב או של ...

Orach Chaim, Vilna, 1923 (Public Domain)

140 **כה תברכו**

G-d tells Moshe to instruct the kohanim: "Thus (koh) shall you bless the children of Israel." The Ramaz reads koh as Malchus and sevarchu as bechisro, "in His crown."

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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141 **כה תברכו**

The Midrash asks from whom Israel merited the Priestly Blessing, and finds its "thus" in the "thus" said of Avraham, of Yitzchak and of Yaakov.

Bereshit Rabbah 43:8 בראשית רבה מ"ג:ח'

וברוך אל עליון אשר מגן צריך בידך - רבי הונא אמר: שהופך מנגנין שלך על צריך. רבי יודן אמר: כמה מנגנאות עשיתי להביאן תחת ידיך,

אוהבים היו זה לזה, זה משלח לזה כתבים, וזה משלח לזה דורונות, והמרדתי אותם אלו על אלו, כדי שיבואו ויפלו תחת ידיך. ויתן לו מעשר מכל רבי יהודה בר סימון אמר: מכח אותה ברכה, אכלו ג' יתידות גדולות בעולם. אברהם יצחק ויעקב. באברהם, כתיב (בראשית כד): וה' ברך את אברהם בכל, בזכות ויתן לו מעשר מכל. ביצחק, כתיב (שם כז): ואוכל מכל, בזכות ויתן לו ...

"And blessed is G-d, the Most High, who delivered your enemies into your hand. He gave him a tithe of everything" (Genesis 14:20). "And blessed is G-d, the Most High, who delivered [migen] your enemies into your hand" – Rabbi Huna said: He turned the plot [mangenin] against you upon your enemies. Rabbi Yudan said: How many stratagems [mangenaot] did I perform in order to deliver them into your hand. They had been fond of one another; this one would send letters to that one, and that one would send ...

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זאת חנוכת המזבח ביום המשח אתו מאת נשיאי...

"This is the dedication of the altar on the day it was anointed"

Offerings and prayer raise up the animal soul: through contemplation its own desire, rooted in the angels of the Chariot, is stirred into a fiery love that surpasses the G-dly soul's natural love. Every such new beginning first needs an encompassing "glory," as the princes' incense and precious vessels came on the day of the anointing, before the altar's regular "eating."

THE MAAMAR IN BRIEF

The Torah says the princes' dedication was both "on the day" the altar was anointed and "after" it. To explain, the maamar asks what offerings are: the altar's "bread," consumed by fire from above, in the form of a lion, which answered the fire brought from below. Prayer, which takes the place of the offerings, raises the animal soul: Pesukei deZimra and the blessings of the Shema, contemplating G-d's greatness and His love for Israel, turn its very craving into love of G-d at the Shema. That is why the evil inclination is "very good": subdued and transformed, it brings the greatest glory, like light out of darkness. The animal soul can do this because it is rooted in the "man" within the Ofanim and Chayos, who storm at the Seraphim's "holy," a revelation beyond their grasp; their tumult calls forth a response from the "man" on the Throne. The altar's eating is an inner level; incense is encompassing. A beginning needs an encompassing extra, as "Render unto Havayah glory" precedes the seven voices. So the princes' incense and vessels came on the day of the anointing, and their animal offerings after it.

OUTLINE

1 **The question: "on the day" or "after"?** ¶1–2

One verse dates the princes' dedication to the day of the anointing, another to after it. To answer, the maamar turns to the offerings as the altar's "bread" and "eating," consumed by a heavenly fire in the form of a lion.

2 **Prayer in place of the offerings** ¶3–7

Prayer raises the animal soul: a cry from the heart, a love that wants to shed every garment not devoted to G-d, and the order of Pesukei deZimra and the blessings of the Shema, which show that G-d remains alone and that His Name rests on Israel, until its desire becomes love of G-d at the Shema.

3 **Why the transformed evil is "very good"** ¶8–10

The angel of death, the evil inclination, is "very good" when subdued, for then G-d's glory rises highest, like light out of darkness. The penitent's fiery love is gold beside the natural love's silver, kindled by the furnace of prayer's praises.

4 **The root of the animal soul and the tumult of the Ofanim** ¶11–12

The human animal soul comes from the "man" within the Chayos and Ofanim. Hearing the Seraphim's threefold "holy," a revelation beyond their grasp, they storm, while the Seraphim, at its source, are still; that tumult below draws a response from the "man" on the Throne.

5 **Two fires, and two kinds of offering** ¶13–14

Fire from below draws down fire from above, in the Temple, in prayer, and in Michael's offering of the souls. The altar's "eating" is an inner level, while the incense, a fragrance the soul enjoys and the body does not, is encompassing; the inner and outer altars match the inner and outer heart.

6 **Chinuch: the extra gift of a beginning** ¶15–17

The princes' incense on the outer altar was a one-time initiation, chanukah as chinuch, like the gift given to a child beginning to learn. So too "Render unto Havayah glory" precedes the seven voices, and honor precedes the union of groom and bride; the princes' precious vessels were that glory.

7 **The anointing oil and the answer** ¶18–19

The anointing oil, a drink mixed with fragrance, joins inner and encompassing, so the encompassing offerings belong to the day of anointing and the eating offerings come after it. This also explains the Midrash that every prince is credited with offering on the first day and on the last.

KEY CONCEPTS

the animal soul נפש הבהמית

The soul that animates the body and its drives. In a person it is an intelligent soul, rooted in the "man" within the Chayos of the Chariot, and so it can be stirred to a love of G-d stronger than the G-dly soul's natural love.

the eating of the altar אכילת מזבח

The consuming of the offerings on the altar by the fire from above, the "lion that eats the offerings." It is an inner level, like food taken inside, and in prayer it is the raising up of the animal soul.

encompassing (makif) מקיף

A light too great to be absorbed inwardly, which affects from above. The incense, whose fragrance the soul enjoys and not the body, is the encompassing offering, and every new beginning needs such an extra light first.

tumult רעש

The storm of the Ofanim and Chayos when they sense a revelation beyond their grasp. Its counterpart in the soul is the fiery love of the animal soul, "with greater strength."

kadosh and kodesh קדוש / קדש

Kodesh is G-d's essential holiness, beyond all relation to the worlds; kadosh, with a vav, is what is drawn down from it. The three times "holy" are three stages of descent until the worlds can come into being.

chinuch (initiation) חינוך

The dedication (chanukah) of the altar understood as initiation: the extra gift that starts something new, after which the regular order suffices.

glory כבוד

An additional, encompassing illumination drawn down before a new descent or union, as in "Render unto Havayah glory" before the seven voices, and the princes' vessels made "for glory and for splendor."

subduing the sitra achra אתכפיא סטרא אחרא

Overcoming and transforming the evil inclination, through which "the glory of the Holy One, blessed be He, is exalted above"; this is why it is called "very good."

SECTION 1 • ¶1–2

The question: "on the day" or "after"?

1 זאת חנוכת המזבח[1] ביום המשח אתו[2] מאת נשיאי ישראל כו' וכתיב זאת חנוכת המזבח אחרי המשח אותו.[3,4]

"This is the dedication of the altar on the day it was anointed, from the princes of Israel," etc.; and it is written, "This is the dedication of the altar after it was anointed."

> The maamar opens with two verses from the Torah's summary of the princes' offerings at the dedication of the altar in the desert Sanctuary (Numbers 7:84 and 7:88). The first says the dedication was "on the day it was anointed"; the second, a few verses later, says it was "after it was anointed."

ויש להבין מ"ש בתחלה ביום המשח אותו דמשמע שהחנוכה של הנשיאים ומשיחת המזבח נעשה בפעם א' ושהם ענין א' דהא בהא תליא שהחנוכה עם המשיחה הם מישך שייך אהדדי.

Now we need to understand what is said first, "on the day it was anointed," which implies that the dedication of the princes and the anointing of the altar were done at one time, and that they are one matter, this depending on that, so that the dedication and the anointing are bound up with one another.

> The first wording suggests that the princes' dedication and the anointing of the altar happened at one time and form a single matter, each bound up with the other. This sets up the question the maamar will answer.

2 ואח"כ כתיב אחרי המשח אותו דמשמע שהמשיחה היא ענין בפ"ע [בפני עצמו] והיתה צריכה להיות קודם החנוכה שהחנוכה של קרבנות הנשיאים לא היו רשאים להביא אלא אחר משיחת המזבח.

And afterwards it is written, "after it was anointed," which implies that the anointing is a matter by itself and had to take place before the dedication, since they were not permitted to bring the dedication of the princes' offerings except after the anointing of the altar.

> The second verse, "after it was anointed," implies that the anointing was a separate act that had to come first. The princes were not allowed to bring their dedication offerings until the altar had been anointed.

אבל אין ענין החנוכה של הנשיאים עם קרבנותיהם שייך כלל לענין משיחת המזבח שזה ענין בפ"ע [בפני עצמו] וזה ענין בפ"ע [בפני עצמו].

But the matter of the dedication of the princes with their offerings is not connected at all with the matter of the anointing of the altar: this is a matter by itself, and that is a matter by itself.

> On this reading the princes' dedication has nothing to do with the anointing: each is a matter in its own right. The maamar must show how both verses are true.

אך להבין זה צריך להבין תחלה ענין הקרבנות בכללם מה ענינם כי הנה הקרבנות נק' בשם לחם כמ"ש את קרבני לחמי[5] לאשי וארז"ל [ואמרו רבותינו זכרונם לברכה] בשתי אכילות הכתוב מדבר[6] אכילת אדם ואכילת מזבח.

But to understand this, we must first understand the matter of the offerings in general: what they are. For the offerings are called by the name "bread," as it is written, "My offering, My bread for My fire-offerings"; and our Sages, of blessed memory, said: "Scripture speaks of two eatings, the eating of man and the eating of the altar."

> Before answering, the Alter Rebbe explains what offerings are. The Torah calls them G-d's "bread" (Numbers 28:2), and the Sages, expounding the verse "if it be eaten at all," say that Scripture speaks of two kinds of eating: the eating of man and the eating of the altar (Zevachim 13b).

אכילת מזבח היא שהיו מקריבים חלב ודם ע"ג [על גבי] המזבח והיה יורד אש מלמעלה[7] כדמות אריה ותאכל את העולה[8] ואת חלבי השלמים וזהו אריה דאכיל קרבנין[9, 10] הנז' [הנזכר] בזהר.[11]

The eating of the altar is that they would offer fat and blood upon the altar, and fire would come down from above in the form of a lion and consume the burnt offering and the fats of the peace offerings; and this is the "lion that eats the offerings" mentioned in the Zohar.

> The altar's "eating" was the burning of the fat and blood: fire came down from heaven in the form of a lion and consumed the offerings, as when the fire first descended at the Sanctuary's inauguration (Leviticus 9:24). The Zohar calls this heavenly fire the "lion that eats the offerings."

SECTION 2 · ¶3–7

Prayer in place of the offerings

3 ויובן זה מענין התפלה שהיא כנגד הקרבנות[12] ובהכרח שצ"ל בתפלה ג"כ מעין בחי' הקרבנות ודוגמתם שלכן תיקנוה כנגד הקרבנות

This will be understood from the matter of prayer, which corresponds to the offerings. Necessarily, then, there must also be in prayer something akin to the level of the offerings and their likeness, for that is why they instituted it to correspond to the offerings;

> The point will be clarified through prayer, which the Sages instituted to correspond to the daily offerings (Berakhot 26b). If prayer was set up in their place, it must contain something of what the offerings were.

והיינו משום העלאת נפש הבהמית בתפלה שעיקרה בעבודה שבלב להפוך לבו מן הקצה אל הקצה ממה שהיה שקוע וטרוד כל היום במחשבות אדם ותחבולותיו[13] ויצרי מעללי איש.

that is, because of the raising up of the animal soul in prayer, whose essence is in the service of the heart: to turn his heart from one extreme to the other, from having been immersed and occupied all day long in the thoughts of man and his schemes, and the inclinations of a man's deeds;

What prayer shares with the offerings is the raising up of the animal soul, the soul that animates the body and its drives. Prayer is "service of the heart" (Taanit 2a): turning the heart around completely, away from the whole day's absorption in human thoughts and schemes, a phrase taken from the Rosh Hashanah Musaf prayer.

איש איש כפי שיודע נגעי לבבו לצעוק אל ה' בצר לו בכל לב ונפש וכמ"ש צעק לבם[14] וגו'

each man according to what he knows of the afflictions of his own heart, to cry out to G-d in his distress with all heart and soul, as it is written, "Their heart cried out," etc.;

Each person, knowing the afflictions of his own heart, cries out to G-d from his distress with all his heart and soul. The words echo Shlomo's prayer at the dedication of the Temple (I Kings 8:38) and the verse "Their heart cried out" (Lamentations 2:18).

ולעורר את האהבה לה' בתשוקה וצמאון לדבקה בו יתי עד שתחפץ להתפשט מלבושים צואים[15] הן הן המחשבות והדבורים והמעשים אשר לא לה' המה.

and to arouse love for G-d, with longing and thirst to cleave to Him, may He be blessed, until [the soul] desires to strip itself of the filthy garments. These are the very thoughts, words and deeds that are not for G-d,

The second movement of prayer is to awaken love and thirst for G-d, until the soul wants to strip off its "filthy garments," the image of Zechariah 3:4. These garments are the thoughts, words and deeds that are not devoted to G-d; in Tanya, chapter 9, the Alter Rebbe cites Etz Chaim that once these garments, the pleasures of this world, are removed, the evil inclination itself becomes wholly good.

הן בהיתר כו' שהן מלבושי נוגה שלפעמים עולה ונכללת בקדושה כאשר יפלס[16] האדם מעגלי דרכיו[17] שלא יהנה מהעוה"ז רק לש"ש [לשם שמים] להרחיב לבו ודעתו לה' ולתורתו כו' כמ"ש במ"א,

whether in permitted things, etc., which are garments of nogah; and [nogah] at times ascends and becomes included in holiness, when a person weighs the paths of his ways so that he derives benefit from this world only for the sake of Heaven, to broaden his heart and mind for G-d and His Torah, etc., as is explained elsewhere.

This includes even permitted things, which are "garments of nogah": nogah (literally "glow") is the intermediate kelipah, neither wholly holy nor wholly impure. Nogah can be lifted into holiness when a person weighs his ways and uses this world only for the sake of Heaven, to broaden his heart and mind for G-d and His Torah.

משא"כ כשנמשך האדם אחר גופו לצורך עצמו ולהנאת עצמו מכוין אזי הוא יורד ונמשך למטה ומן ההיתר יסיתנו כו'.[18,19,20]

Whereas when a person is drawn after his body, intending his own needs and his own pleasure, then he goes down and is drawn below, and from the permitted it will entice him, etc.

> But when a person follows his body for his own needs and pleasure, he sinks down with it. The "etc." completes the familiar saying: from the permitted, the inclination leads him on to the forbidden.

4 וזהו ענין בחי' הנוגה כשהיא יורדת ונכללת למטה בקליפות הטמאות לגמרי ועד"ז ניתקן ענין התפלה.

And this is the matter of the level of nogah when it descends and is included below in the utterly impure kelipos (husks). And along these lines the matter of prayer was arranged.

> This is how nogah falls: used for selfish pleasure, it descends and is absorbed into the wholly impure kelipos. The order of prayer was arranged along the same lines as the offerings, to raise the animal soul step by step.

ומתחלה יסדר אדם[21] שבחו של מקום בפסוקי דזמרה בגדולת ורוממות א"ס ב"ה לעורר התשוקה והצמאון בנפש הבהמית לאסתכלא ביקרא דמלכא[22] בסידור שבחיו איך שהוא ברוך שאמר והיה העולם

First a person should set out the praise of the Omnipresent in Pesukei deZimra (the Verses of Praise), on the greatness and exaltedness of the Infinite One (Ein Sof), blessed be He, to arouse longing and thirst in the animal soul to gaze upon the glory of the King, through setting out His praises: how He is blessed, "Who spoke, and the world came into being,"

> The first step is Pesukei deZimra, the verses of praise that open the morning prayer, following the Talmud's teaching that one should first set out G-d's praise and then pray (Avodah Zarah 7b). Its purpose is to awaken a longing in the animal soul itself "to gaze upon the glory of the King," beginning with Baruch She'amar, which blesses G-d "Who spoke, and the world came into being."

דהיינו באמירה אחת ובמאמר א' כו', וכמ"ש בזהר[23] במחשבה א' ברא את העולם[24] שהוא צופה ומביט עד סוף[25] כל הדורות וקורא הדורות מראש[26] וכולם נסקרים בסקירה אחת כו',

that is, with one saying and with one utterance, etc.; and as is written in the Zohar, "With one thought He created the world," for He looks and gazes to the end of all the generations, and "calls the generations from the beginning," and they are all surveyed in a single glance, etc.;

> The world could have been created "with one utterance," as the Mishnah says (Avos 5:1), and the Zohar says G-d created it with one thought; in Likkutei Torah, Eikev, the Alter Rebbe pairs these same two teachings. In a single glance He sees all the generations to the end of time, as the Rosh Hashanah liturgy says and as Yeshayahu says He "calls the generations from the beginning" (Isaiah 41:4).

והוא יחיד חי העולמים מלך[27,28] פי' יחיד שהוא לבדו הוא כמו קודם שנברא העולם וכמ"ש אתה הוא עד שלא[29] נברא כו'

and He is "the Only One, the Life of the worlds, King." The meaning of "the Only One" is that He is alone, as [He was] before the world was created, as it is said, "You are He before [the world] was created," etc.;

> Baruch She'amar describes G-d as "the Only One, the Life of the worlds, King." "Only One" means that He remains alone exactly as before creation, as the morning prayer says, "You are He before the world was created."

וכמ"ש אני ה' לא שניתי[30] שאף לאחר שנברא העולם אין עוד מלבדו[31] ואתה הוא[32] ה' לבדך כמו קודם שנברא העולם

and as it is written, "I, Havayah, have not changed": that even after the world was created, "there is nothing else besides Him," "and You are He, Havayah, alone," as before the world was created.

> Malachi's "I, Havayah, have not changed" means that creation brought no change in Him. Even now "there is nothing else besides Him" (Deuteronomy 4:35), and "You are He, Havayah, alone" (Nehemiah 9:6), just as before the world was created.

כי העולם אין תופס מקום כלל דכולא כלא ממש[33] חשיבי לגביה.

For the world takes up no place at all, since everything is considered truly as nothing in relation to Him.

> Creation takes up no "place" before Him, since everything is as nothing in relation to Him, as the Zohar says. That is why He is still alone, as before creation.

לפי שאתה עשית את השמים ושמי כו' ואתה מחיה[34] את כולם כו'

Because "You made the heavens, and the heavens of...," etc., "and You give life to them all," etc.

> The reason is in the words that follow in the same verse of Nehemiah: He made the heavens and gives life to them all, so their whole existence comes from Him.

וחי העולמים אינו אלא בבחי' מלך שאין זה אלא לפי שנקרא שמו ומלכותו על המדינה כו' כמ"ש במ"א.

And [His being] "the Life of the worlds" is only at the level of "King," which is only because His Name and His sovereignty are proclaimed over the realm, etc., as is explained elsewhere.

> His title "the Life of the worlds" belongs only to His being "King." A king is king only because his name and rule are proclaimed over a country; so too, G-d's giving life to the worlds belongs to His "Name" and sovereignty, not to His essence, as the next paragraph explains.

משובח ומפואר עדי עד פי' למעלה עד אין קץ ולמטה עד אין תכלית בעילוי אחר עילוי עד אין קץ ותכלית

"Praised and glorified forever and ever (adei ad)": that is, above, to no end, and below, to no limit, in ascent after ascent without end or limit,

> The maamar reads the doubled "adei ad" ("forever and ever") as praise without limit in both directions: above with no end and below with no limit, rising level after level.

כמ"ש הכל ירוממוך סלה[35] וכל החיים יודוך סלה[36] וקדושים בכל יום יהללוך סלה פי' סלה בלי הפסק[37] עד רום המעלות.[38]

as it is written, "All shall exalt You, selah," "and all the living shall thank You, selah," "and holy ones shall praise You every day, selah." The meaning of "selah" is: without interruption, up to the very height of the levels.

> The three phrases come from the prayers: "All shall exalt You, selah" from the blessing of Yotzer on Shabbos morning, and the other two from the Amidah, as the Kehot notes say. The Talmud teaches that "selah" means without interruption (Eruvin 54a), so this praise rises without pause to the very highest levels.

5 ונודע כמה מיני עליות בג"ע [בגן עדן] תחתון ועליון ונו"ן אלפים יובלות[39] ושמיטין כו' שהרבה מיני עילויים מעילויים שונים

And it is known how many kinds of ascents there are in the lower and the higher Gan Eden, and the fifty thousand jubilees and sabbatical cycles, etc.: there are many kinds of elevations, of differing elevations.

> The souls in the lower and higher Gan Eden rise through many kinds of ascent, and the tradition speaks of ascents through "fifty thousand jubilees" and sabbatical cycles; for this the Kehot note points to the Shach on the Torah, Parshas Behar, the parsha of the sabbatical year and the jubilee. All these are elevations of many different kinds.

והכל נמשך רק מבחי' שמו הגדול בחי' שמו ומלכותו שאין זה רק בחי' זיו והארה בלבד כו'

And all of it is drawn only from the level of His great Name, the level of His Name and His sovereignty, which is no more than a level of radiance and illumination alone, etc.

> All of them come only from His "great Name," His Name and sovereignty, which is only a radiance and glow and not His essence. Even the loftiest spiritual ascents take place within this radiance.

וכי נשגב שמו[40] שאפי' [שאפילו] שמו הוא בבחי' לבדו רק הודו וזיוו של שמו על ארץ ושמים כו'.

And "for His Name is exalted": that even His Name is at the level of "alone"; only the splendor and radiance of His Name is "upon earth and heaven," etc.

> The verse says, "His Name alone is exalted; His splendor is upon earth and heaven" (Psalms 148:13). Read closely, even His Name is "alone," exalted beyond the worlds; what reaches earth and heaven is only the splendor and radiance of the Name.

6 ואי לזאת תכלה ותכסוף אליו יתי' נפש כל חי לדבקה בו יתי' ובפרט בהזכירו כי נקרא שמו הגדול ומלכותו יתי' עלינו ישראל בפרט וכמ"ש וירם קרן לעמו[41] מגיד דבריו ליעקב[42, 43] כו'

And therefore the soul of every living being will pine and long for Him, may He be blessed, to cleave to Him, may He be blessed; and especially when he recalls that His great Name and His sovereignty, may He be blessed, are called upon us, Israel, in particular, as it is written, "And He has raised up a horn for His people," "He declares His words to Yaakov," etc.;

> Contemplating this, every soul yearns to cleave to G-d, all the more when one recalls that His great Name and kingship rest upon Israel in particular. Verses recited in Pesukei deZimra say this: He has raised up the horn of His people (Psalms 148:14) and declares His words to Yaakov (Psalms 147:19).

וכתיב כי יעקב בחר לו[44, 45] יה ישראל לסגולתו ואומרים ברוך ה' אלקי ישראל[46, 47] דייקא אזי תתעורר השמחה בלב איש ישמח ישראל בעושיו[48, 49] בשמחה גדולה לאלקים שהשרה שכינתו בתוכנו וינהו כל[50] בית ישראל אחרי ה'

and it is written, "For Yah has chosen Yaakov for Himself, Israel for His treasure"; and we say, "Blessed is Havayah, the G-d of Israel," [Israel] specifically. Then joy will be aroused in a person's heart, "Let Israel rejoice in its Maker," with a great joy for G-d, Who has caused His Shechinah (Divine Presence) to dwell in our midst; "and all the house of Israel yearned after Havayah."

> Psalms says that G-d chose Yaakov and Israel as His treasure (Psalms 135:4), and in the prayers we bless Him as "the G-d of Israel" (Psalms 106:48), naming Israel specifically. This awakens joy, "Let Israel rejoice in its Maker" (Psalms 149:2), in G-d who made His Shechinah dwell among us, so that the whole house of Israel yearns after Him (I Samuel 7:2).

ואח"כ ברכות ק"ש [קריאת שמע] איך שהמלאכים מקדישים כו' ואהבת עולם אהבתנו חמלה גדולה ויתירה[51] פי' יתירה מהמלאכים כו' כמ"ש בסש"ב [בספר של בינונים].

And afterwards [come] the blessings of the Shema: how the angels sanctify, etc.; and "With an everlasting love You have loved us... a great and exceeding compassion," "exceeding" meaning more than the angels, etc., as is explained in Sefer Shel Beinonim (Tanya).

> Then come the blessings before the Shema: the first describes the angels' sanctification, and the second, Ahavas Olam, speaks of G-d's "great and exceeding compassion." Tanya, chapter 49, explains "exceeding" as exceeding the nearness to G-d of all the heavenly hosts.

7 ומזה יעלה ויבא ויגיע למס"נ [למסירות נפש] בק"ש [בקריאת שמע] באחד ואהבת בכל לבבך בשני יצריך,[52]

And from this he will rise, come and arrive at self-sacrifice (mesirus nefesh) in the Shema, at "One," and at "You shall love... with all your heart," with both your inclinations.

> From this, prayer rises to self-sacrifice (mesirus nefesh) at the word "One" of the Shema, and then to the love of "with all your heart," which the Sages read as "with both your inclinations," the good and the evil (Berakhot 54a). So the evil inclination, too, is to be turned to love of G-d.

דהיינו שגם כח המתאוה שבנפש הבהמית שבאדם המתאוה לדברים גשמיים וצרכי גופו בתענוגות בני אדם ישוב אל[53] ה' ויחפוץ בקרבת אלקים כי טוב שהוא מקור כל התענוגים וחיי החיים ב"ה ואזי יתענג על[54] ה' ממש.

That is, even the desiring faculty of the animal soul in man, which desires physical things and the needs of his body, in the delights of mankind, will return to G-d and desire nearness to G-d, for it is good, since He is the source of all delights and the Life of life, blessed be He; and then he will truly delight in G-d.

> Even the animal soul's desire for physical things and bodily pleasures turns back to G-d and comes to desire nearness to Him, because He is the true source of all pleasure and the Life of all life. Then the person truly delights in G-d, in the words of Psalms 37:4.

SECTION 3 · ¶8–10

Why the transformed evil is "very good"

8 וע"ז דרשו רז"ל [רבותינו זכרונם לברכה] בפסוק וירא אלקים[55] את כל אשר עשה והנה טוב מאד טוב זה מלאך חיים[56] מאד זה מ"ה [מלאך המות][57] כו'

And on this our Sages, of blessed memory, expounded the verse "And G-d saw all that He had made, and behold, it was very good": "'Good' — this is the angel of life; 'very' — this is the angel of death," etc.

> The Sages read "very good" at the end of the creation story as including the angel of death: "good" is the angel of life, "very" is the angel of death (Bereshit Rabbah 9:10). The maamar uses this teaching to show what is gained when the animal soul is transformed.

ולכאורה יפלא הרי הוא המ"ה [המלאך המות] הוא היצה"ר [היצר הרע] ומה היא טובתו ולא עוד אלא שנק' טוב מאד יותר ממלאך החיים.

At first glance this is astonishing: the angel of death is, after all, the evil inclination; so what is its goodness? And not only that, but it is called "very good," more than the angel of life.

> This is puzzling, since the angel of death is the evil inclination itself, as Reish Lakish says: the Satan, the evil inclination and the angel of death are one (Bava Basra 16a). How can it be good at all, let alone "very good," better than the angel of life?

אלא הענין הוא שאין טובתו של היצה"ר [היצר הרע] כשהוא בתקפו אלא כד אתכפיא סט"א [סטרא אחרא][58] כו'

But the matter is that the goodness of the evil inclination is not when it is in its strength, but rather "when the sitra achra (the other side) is subdued," etc.

> The evil inclination is good not while it is strong, but when it is subdued, as in the Zohar's phrase "when the sitra achra is subdued." Its value lies in being overcome and turned around.

דהיינו שכאשר כח המתאוה שבלב האדם שמנפשו הבהמית מתהפך וישוב לאהבת ה' בכל לבבו

That is, when the desiring faculty in a person's heart, which is from his animal soul, is transformed and returns to love of G-d with all his heart,

> This happens when the craving in a person's heart, which comes from his animal soul, is turned around and becomes love of G-d "with all his heart," the love that includes both inclinations.

שאזי גם היצה"ר [היצר הרע] שמשכנו בלב ששם משכן נפש הבהמית בחלל השמאלי הנה מלאך רע בע"כ [בעל כרחך][59] יענה אמן ומסכים ומתרצה להודות על האמת כי הוא יתי' חיי החיים ומקור התענוגים ואליו יאתה להיות כלתה נפשו להי'[60] בתשוקה וצמאון כו'.

then even the evil inclination, whose dwelling is in the heart (for there, in the left chamber, is the dwelling of the animal soul) — "the evil angel, against his will, answers Amen," and agrees and is reconciled to acknowledge the truth: that He, may He be blessed, is the Life of life and the source of delights, and to Him it is fitting that one's soul should pine for G-d with longing and thirst, etc.

> Then the evil inclination itself, which dwells in the heart's left chamber where the animal soul resides, assents: in the Talmud's phrase, "the evil angel, against his will, answers Amen" (Shabbat 119b). It agrees that G-d is the Life of life and the source of all pleasure, and that it is right for the soul to pine for Him with longing and thirst (see Psalms 84:3).

9 ובעבור זה אסתלק יקרא דקוב"ה [דקודשא בריך הוא] לעילא[61] כי זה הוא תכלית המכוון בבריאת העולמות להיות יתרון זה בנפש הבהמית השבה אל הי' כיתרון ה אור הבא מן החושך כנודע וכמ"ש במ"א.

And because of this "the glory of the Holy One, blessed be He, is exalted above"; for this is the ultimate intent in the creation of the worlds: that there be this advantage in the animal soul that returns to G-d, like the advantage of the light that comes from the darkness, as is known and as is explained elsewhere.

> When the sitra achra is subdued, "the glory of the Holy One, blessed be He, is exalted above," as the Zohar continues. This is the very purpose of creating the worlds: the special advantage of an animal soul that returns to G-d, like the advantage of light that comes out of darkness (Ecclesiastes 2:13).

ולכן הוא טוב מאד יותר ממלאך החיים שהוא בעצמו ממקור החיים והטוב, אבל מלאך רע שירד למדרגת מות ורע כשנתהפך לבחי' טוב וחיים הוא מעולה יותר כמשל יתרון האור כו'

Therefore it is "very good," more than the angel of life, which is in itself from the source of life and goodness; but the evil angel, which descended to the rank of death and evil, when it is transformed into the level of good and life, is superior, as in the analogy of the advantage of light, etc.

> The angel of life is good by its source, so its goodness adds nothing new. The evil angel had fallen to the level of death and evil, so when it is transformed into goodness and life it surpasses the angel of life, as light that comes out of darkness is the greater light.

[ועמ"ש מזה בד"ה אלה מסעי[62] ועי' בזהר ר"פ יתרו דס"ח ע"ב[63,64] ובפי' בהעלותך דף קנ"ג סע"ב סוף עמוד ב] ומ"ש לקמן ע"פ והיה הבן הבכור לשניאה][65]

[And see what is written on this in the discourse beginning "These are the journeys"; and see in the Zohar, at the beginning of Parshas Yisro, page 68b, and in Parshas Beha'aloscha, page 153, end of side b; and what is written below on the verse "And the firstborn son is of the hated one."]

The bracket sends the reader to further discussions. In Likkutei Torah, Masei ("These are the journeys"), the Alter Rebbe explains that G-d created the kelipos so that subduing and transforming them would bring the great ascent; in Likkutei Torah, Ki Seitzei, he reads "the firstborn son of the hated one" as the animal soul, whose root is so high that once its evil is separated out it reaches great love with added strength. The Zohar at the beginning of Yisro and in Beha'aloscha is cited for the same theme.

וגם כמ"ש בזהק"ק [בזהר הקדוש] במקום שבע"ת [שבעלי תשובה] כו' דמשכין ליי[66] בחילא יתיר[67] שהוא מחמת יותר תגבורת כו'

And also, as is written in the holy Zohar, "In the place where penitents (baalei teshuvah) [stand]," etc., for they draw it "with greater strength"; that is because of greater intensity, etc.

The Zohar likewise explains the Sages' saying that where penitents stand, the perfectly righteous cannot stand (Berakhot 34b): penitents draw it down "with greater strength." This is because their love has a greater intensity.

שכאשר האהבה בתגבורת מבחי' רשפי אש האהבה[68] היא כמעלת הזהב על הכסף היא האהבה שבטבעה כתולדתה שנמשלה למים משוך אחריך כמים[69] כו'.[70]

For when love is intense, from the level of "flashes of fire," this love is like the superiority of gold over silver, [silver] being the love that is in [the soul's] nature, as it was born, which is likened to water: drawn after You like water, etc.

Intense love, like "flashes of fire" (Song of Songs 8:6), is to natural love as gold is to silver. The soul's natural, inborn love is likened to water, as the Prayer for Rain on Shemini Atzeres says of Avraham that he was "drawn after You like water."

10 והאהבה כרשפי אש נולדה מהתבוננות זו שבתפלה ופסוד"ז [ופסוקי דזמרה] בסידור שבחיו של מקום בעומק דעתו בגדולת א"ס ב"ה ורוממותו לאין קץ ובברכת יוצר ואהבת עולם כו'

And the love like flashes of fire is born from this contemplation in prayer and in Pesukei deZimra (the Verses of Praise), in setting out the praises of the Omnipresent with the depth of one's mind, on the greatness of the Infinite One (Ein Sof), blessed be He, and His exaltedness without end, and in the blessing "Who forms [light]" and in "With an everlasting love," etc.,

This fiery love is born of the contemplation in prayer: in Pesukei deZimra, setting out G-d's praises with deep thought about His infinite greatness, and in the blessings before the Shema, Yotzer and Ahavas Olam.

עד שיגיע לקיום מס"נ [מסירות נפש] באחד וקיום ואהבת כו' כנ"ל וכמ"ש במ"א[71] ע"פ מצרף לכסף[72] וכור לזהב ואיש לפי מהללו,

until he reaches the fulfillment of self-sacrifice (mesirus nefesh) at "One" and the fulfillment of "You shall love," etc., as mentioned above; and as is explained elsewhere on the verse "The refining pot is for silver and the furnace for gold, and a man according to his praise."

> The contemplation goes on until one reaches self-sacrifice at "One" and the love of "You shall love." The Alter Rebbe recalls his explanation elsewhere of Proverbs 27:21: in Torah Ohr (Supplements, Ki Sisa) he explains that after the contemplation of the Shema, the love from above comes down in the Amidah like the lion-shaped fire on the altar and consumes the animal soul, as the refiner's fire separates silver from its dross.

פי' שבאיש[73] לפי מהללו בק"ש [בקריאת שמע] ותפלה ופסוקי דזמרה נעשה מצרף וכור הן רשפי אש האהבה לכלות ולשרוף את כח המתאוה שבנפש הבהמית עד שישוב לאהבת ה' ולדבקה בו בתשוקה וצמאון ובכלות הנפש ממש:

That is, in "a man according to his praise": in the Shema and prayer and Pesukei deZimra, a refining pot and a furnace are made. These are the flashes of the fire of love, to consume and burn up the desiring faculty in the animal soul until it returns to love of G-d and to cleaving to Him with longing and thirst, and with a veritable expiring of the soul.

> "A man according to his praise" means that a person's own praises of G-d, in the Shema, prayer and Pesukei deZimra, become the refining pot and the furnace: the flashes of the fire of love, which burn away the animal soul's cravings until it returns to love of G-d and longs to cleave to Him. This is the inner fire of prayer that corresponds to the fire on the altar.

SECTION 4 · ¶11–12

The root of the animal soul and the tumult of the Ofanim

11 ב והנה הכח הזה לנפש הבהמית שתתפעל מגדולת א"ס ב"ה ורוממותו עד שתתלהט ותתלהב בתשוקה וצמאון להי' ולדבקה בו[74,75] יתי' עד שישוב ויתהפך כח המתאוה שבה לאהבת ה'

2. Now, this power that the animal soul has, to be stirred by the greatness and exaltedness of the Infinite One (Ein Sof), blessed be He, until it is kindled and set aflame with longing and thirst for G-d and to cleave to Him, may He be blessed, until its desiring faculty returns and is transformed into love of G-d,

> The second section asks where the animal soul gets the power to be so stirred by G-d's greatness that it burns with longing and thirst to cleave to Him, until its very desire is turned into love of G-d. The question concerns the animal soul itself, not only the G-dly soul.

הוא מפני ששרש נפש הבהמית שבאדם נלקחה מהאופנים וחיות הקדש שבמרכבה פני אריה ופני שור[76] כו'

[this] is because the root of the animal soul in man was taken from the Ofanim and the holy Chayos of the Chariot, the face of a lion and the face of an ox, etc.

> This power comes from the animal soul's root in the Ofanim and the holy Chayos, the angels of the Divine Chariot that Yechezkel saw, with the faces of a lion and an ox (Ezekiel 1:10).

(הגם כי שרש כל נפש הבהמות הוא ג"כ מבחי' פני אריה פני שור ושרש נפש העופות מבחי' פני נשר כמ"ש במ"א, ובמה תפרד שרש וחיות נפש הבהמית שבאדם שבודאי אינה דומה לנפש שבבהמות ממש.

(Although the root of the soul of all animals is also from the level of the face of a lion [and] the face of an ox, and the root of the soul of birds is from the level of the face of an eagle, as is explained elsewhere; so in what is the root and life-force of the animal soul in man distinguished, since it is certainly not like the soul in actual animals?

> A long parenthesis raises a difficulty: the souls of ordinary animals are also rooted in the faces of the lion and the ox, and those of birds in the face of the eagle. If so, how does the animal soul in a human being differ, since it is surely not like an animal's soul?

שהרי נפש הבהמית שבאדם היא נפש המשכלת ומדברת שגדלה וגבהה מעלתה לאין קץ על נפש שבבהמות ממש שאינה אלא נפש חיה בלבד ואין ערוך לחי עם מדבר כנודע.

For the animal soul in man is an intelligent and speaking soul, whose rank is infinitely greater and higher than the soul in actual animals, which is only a living soul and nothing more; and there is no comparison between the animal and the speaking [being], as is known.

> A person's animal soul is an intelligent, speaking soul, immeasurably higher than the merely living soul of an animal. There is no comparison between the "living" and the "speaking" levels of creation.

אך הענין הוא שארבע חיות שבמרכבה ארבעה פנים לכל אחת מהנה ויש בכל אחת מהן דמות אדם וכמ"ש ודמות פניהם פני אדם ושרש וחיות נפש הבהמית שבאדם הוא מבחי' אדם שבחיות שבמרכבה

But the matter is that the four Chayos of the Chariot each have four faces, and in each of them there is the likeness of a man, as it is written, "And the likeness of their faces: the face of a man"; and the root and life-force of the animal soul in man is from the level of "man" within the Chayos of the Chariot,

> The answer: each of the four Chayos of the Chariot has four faces, and each includes the likeness of a man. The human animal soul is rooted in the "man" within those Chayos.

כי גם בחי' פני שור ופני אריה כלולים מבחי' אדם וכמ"ש בזהר[77] ושרש נפש הבהמות שמבחי' פני שור היינו מבחי' פני שור בעצם כו'.[78] [ועמ"ש מזה בביאור ע"פ אני ישנה[79] ובד"ה אם בחקתי תלכו[80] ובד"ה בכ"ה בכסליו[81] ובד"ה המגביהי לשבת][82]

for even the levels of the face of an ox and the face of a lion are comprised of the level of man, as is written in the Zohar; while the root of the soul of animals, which is from the level of the face of an ox, is from the level of the face of an ox in itself, etc. [And see what is written on this in the explanation of the verse "I am asleep," and in the discourse beginning "If you walk in My statutes," and in the discourse beginning "On the twenty-fifth of Kislev," and in the discourse beginning "Who is enthroned on high."]

> Even the faces of the ox and the lion are comprised of the aspect of man, as the Zohar says, while ordinary animals come from the face of the ox in itself, without that human element. In Likkutei Torah, Shir HaShirim ("I am asleep"), one of the places the bracket names, the Alter Rebbe explains that the inner aspect of what comes from the Ofanim is the animal soul in man, with intellect and emotions, and its outer aspect is the soul of an actual animal.

והנה האופנים וחיות הקדש[83] ברעש גדול מתנשאים לעומת השרפים.[84] וענין הרעש הוא מחמת ששומעים את השרפים שאומרים קדוש ג"פ [ג' פעמים] וזהו ענין לעומת השרפים.

Now, "the Ofanim and the holy Chayos, with a great tumult, raise themselves facing the Seraphim." The tumult is because they hear the Seraphim saying "holy" three times; and this is the meaning of "facing the Seraphim."

> The text now quotes the first blessing before the Shema: the Ofanim and holy Chayos rise "with a great tumult" facing the Seraphim, because they hear the Seraphim proclaim "holy" three times. In Likkutei Torah, Haazinu, the Alter Rebbe places the Seraphim in the World of Beriah, where they grasp the threefold "holy," and the Ofanim in Asiyah, where they cannot contain it and so storm.

וביאור ענין זה כי הנה פי' וביאור מלת קדוש הוא לומר שהוא קדוש ומובדל בערך שאין לו ערך ויחוס בעלמין שאינו לא בגדר ממלא ולא בגדר סובב דלאו מכל מדות אלין[85] כלל.[86]

The explanation of this: the meaning and explanation of the word "holy" (kadosh) is to say that He is holy and separate in degree, having no comparison or relation to the worlds, being neither within the bounds of the light that fills [all worlds] (memalei) nor within the bounds of the light that encompasses [all worlds] (sovev), for He is "not of any of these attributes at all."

> "Holy" (kadosh) means set apart and beyond all relation to the worlds, neither the light that fills them nor the light that encompasses them. As the Tikkunei Zohar, a companion work to the Zohar, says of G-d, He is "not of any of these attributes at all."

אך קדוש בוי"ו הוא ענין המשכה מקדש עליון [ועיין מ"ש מזה בד"ה צאינה וראינה[87] בענין שאו ידיכם קדש].

But kadosh with a vav is a drawing down from the supernal kodesh (holiness). [And see what is written on this in the discourse beginning "Go forth and gaze," on the matter of "Lift up your hands in holiness."]

> Yet kadosh, spelled with a vav, signifies something drawn down from the higher kodesh, holiness itself, spelled without one. The added vav stands for the drawing down.

כי ענין קדש הוא מלה בגרמיה[88] שהוא ענין עצמיות קדושת אור א"ס ב"ה שכשמו כן הוא אין לו סוף ואין לו תכלה כו'

For kodesh is a thing unto itself: it is the very essence of the holiness of the Infinite Light (Or Ein Sof), blessed be He, which is just as its name: it has no end and no limit, etc.

> Kodesh, "a thing unto itself" in the Zohar's words, is the very essence of the holiness of the Infinite Light, which, as its name Ein Sof says, has no end and no limit.

ואין העולמות יכולים לקבל אור א"ס ב"ה כמו שהוא שהיו בטלים במציאות והיו כלא היו אלא ע"י צמצום גדול להמשיך התפשטות זיו והארה בלבד בבחי' קו וחוט כו' והוא ענין קדוש בוי"ו בבחינת המשכה

And the worlds cannot receive the Infinite Light, blessed be He, as it is, for they would be nullified out of existence and would be as though they had never been, except through a great tzimtzum (contraction), to draw down an extension of radiance and illumination alone in the manner of a kav (line of light) and a thread, etc.; and this is kadosh with a vav, in the aspect of a drawing down.

> The worlds could not receive the Infinite Light as it is; they would be nullified out of existence. Only through a great tzimtzum is a mere ray drawn down, like a thin line (kav), and this drawing down is kadosh with a vav.

אך גם ההמשכה ההיא עדיין היא בבחי' קדוש ומובדל שאין העולמות יכולים להשיג עד שנעשה המשכה והארה דהארה והוא ענין קדוש השני המשכה והארה מקדוש הראשון. וכן ענין קדוש השלישי הוא ענין המשכה והארה דהארה שנמשך מקדוש הב'.

But even that drawing down is still in the state of holy and separate, which the worlds cannot grasp, until there comes about a drawing down and an illumination of an illumination; and this is the second "holy," a drawing down and illumination from the first "holy." And likewise the third "holy" is a drawing down and an illumination of an illumination, drawn from the second "holy."

> Even that ray is still "holy and separate," beyond the worlds' grasp, so it must be dimmed again into a glimmer of a glimmer: this is the second "holy." The third "holy" is a still further glimmer drawn from the second.

ובזה יוכל להיות בחי' הויי להיות כל הנמצאים העליונים שישיגו יקר תפארת גדולתו ורוממותו לאין קץ באיזה השגה ותפיסה ויתענגו על ה' בהשגתם תענוג נפלא [ועמ"ש מענין ג"פ [ג' פעמים] קדוש בביאור ע"פ אחרי[89] ה' אלקיכם תלכו ובד"ה רני ושמחי[90] בת]

And through this there can be the level of Havayah, so that all the higher beings may come to be, who will grasp the precious splendor of His infinite greatness and exaltedness with some measure of comprehension and grasp, and will delight in G-d in their comprehension with a wondrous delight. [And see what is written on the matter of the three times "holy" in the explanation of the verse "After Havayah your G-d shall you walk," and in the discourse beginning "Sing and rejoice, O daughter."]

> Only then can there be "Havayah," the bringing into being of the higher creations, who can grasp something of G-d's greatness and take wondrous delight in it. The verse "Holy, holy, holy is Havayah Tzevaos" thus traces the descent from G-d's essential holiness to the created worlds; in Torah Ohr ("Sing and rejoice") the three times "holy" correspond to the first three letters of the Name Havayah.

ואעפ"כ [ואף על פי כן] נקי' צבאות אות הוא בצבא דיליה[91] שאי נו בבחי' השגה אלא עד"מ בבחי' אות אחת מענין שלם בהשכלה והשגה שלימה שהאות ההוא אין לו ערך להיות נקי' עליו כלל שם השגה אלא רמז בעלמא.

Yet even so He is called Tzevaos: "He is an os (sign) in His host (tzava)." That is, it is not in the manner of comprehension, but, by way of analogy, like a single letter (os) of a whole matter understood and comprehended in full; for that letter bears no comparison such that the term "comprehension" could be applied to it at all, but is a mere hint.

> Even so, G-d is called Tzevaos, read as "He is an os (sign) in His host (tzava)"; os also means "letter," and what the hosts grasp is like a single letter of a whole idea. A single letter gives no real comprehension of an idea at all; it is only a hint.

וכך הוא ענין השגת העולמות ואפילו עולמות עליונים מאחר שהן בבחי' נבראים ומחודשים מאין ליש אין להם תפיסה והשגה בו ית' בעצמו ובכבודו שאתה הוא עד שלא נברא העולם כו'

And so it is with the comprehension of the worlds: even the higher worlds, since they are in the state of created beings, brought into being anew from nothing to something, have no grasp or comprehension of Him, may He be blessed, as He is Himself and in His glory, "You are He before the world was created," etc.;

> So it is with all the worlds, even the highest: as created beings, brought from nothing into existence, they cannot grasp G-d as He is in Himself, as He was before creation.

ואין להם תפיסה אלא בחיות המתפשט בעולמות להחיותם ולהוותם מאין ליש שהוא בבחי' אות אחת ביו"ד נברא העוה"ב [העולם הבא][92] ובהי' העוה"ז ואין להם השגה אלא בבחי' יו"ד כו'.

they have a grasp only of the life-force that spreads through the worlds to give them life and to bring them into being from nothing to something, which is in the state of a single letter: "With the yud the World to Come was created, and with the hei this world"; and they have comprehension only of the level of yud, etc.

> They grasp only the life-force that spreads through them to sustain them, which is like a single letter. The Talmud says that this world was created with the letter hei and the World to Come with the yud (Menachos 29b); even the highest creations grasp no more than the level of the yud.

והנה כאשר האופנים שומעים את השרפים אומרים כן מרעישים בקול רעש גדול מחמת ששומעים דבר גדול שהוא למעלה מהשגתם

Now, when the Ofanim hear the Seraphim saying so, they make a tumult with the sound of a great tumult, because they hear something great that is above their comprehension.

> When the Ofanim hear the Seraphim proclaim "holy," they are thrown into a great tumult, because what they hear is far above their comprehension.

שאינו נתפס ונקלט בהשגתם בבחי' פנימית רק בבחי' מקיף שאין כח בבחי' כלי השגתם להכיל ההשגה הגדולה והנוראה ההיא אלא נשאר עליהם בבחי' מקיף ומ"מ בבחי' מקיף משיגים שיש דבר גדול ונורא ונמשך מזה רשימו לבחי' פנימית להיות בבחי' רעם ורעש לבד

[It] is not grasped and absorbed in their comprehension in an inward way, but only in an encompassing way (makif); for the vessels of their comprehension do not have the power to contain that great and awesome comprehension, and it remains over them as something encompassing. Nevertheless, in an encompassing way they grasp that there is something great and awesome, and from this an impression (reshimu) is drawn into the inner level, so that there is thunder and tumult alone.

> It cannot be absorbed inwardly and remains above them as an encompassing light (makif), too great for the vessels of their understanding. Still, they sense that something great and awesome is there, and its impression filters inward, producing only thunder and tumult.

כי כל דבר חידוש שאינו מושג בשכל רק שמ"מ שומע בבחי' מקיף ונכנס רשימו לבחי' פנימי' [פנימיות / פנימית] נעשה מזה התפעלות בבחי' פנימי' [פנימיות / פנימית] לומר ראה זה חדש הוא[93] שאין כח בשכלו לתפוס ולהשיג הדבר ההוא כמו שהוא בעצמו

For with anything novel that is not grasped by the intellect, but which one nevertheless hears in an encompassing way, and an impression of it enters the inner level, there arises from this an inner stirring, to say, "See, this is new," for his intellect does not have the power to grasp and comprehend that thing as it is in itself.

> This is how any truly new thing works: when one cannot understand it but senses it from beyond, its impression produces an inner excitement that says, "See, this is new" (Ecclesiastes 1:10). The mind is stirred precisely because it cannot grasp the thing as it is.

ומזה מתהוה הרעש שמחמת גודל עוצם הפלאת הדבר הנורא שאין כח בשכלו לתפוס כו' יתהוה לו רעש גדול כו'

And from this the tumult arises: because of the great intensity of the wondrousness of the awesome thing, which his intellect does not have the power to grasp, etc., a great tumult arises in him, etc.

> The awe of something too wondrous for the mind to hold is what produces the great tumult.

והשרפים לפי ששרשם ממקום הרעש ההיא כמ"ש שרפים עומדים ממעל לו[94] ואין השגה זו חידוש אצלם כל כך [והוא ענין מארז"ל [מאמר רבותינו זכרונם לברכה] גבי ישעיה כבן כרך שראה[95] את המלך כו' וכמ"ש במ"א] לכן אינם מרעישים

But the Seraphim, since their root is from the place of that tumult, as it is written, "Seraphim stood above Him," and this comprehension is not such a novelty to them [and this is the matter of the saying of our Sages, of blessed memory, regarding Yeshayahu, "like a city-dweller who saw the king," etc., as is explained elsewhere], therefore make no tumult.

> The Seraphim stand "above Him" (Isaiah 6:2), at the source of this revelation, so it is not such a novelty to them and they make no tumult. The Sages similarly compare Yeshayahu, who describes the vision briefly, to a city-dweller who often sees the king (Chagigah 13b).

כי לכן נק' שמם שרפים שכבר נשרפו כו' [וכיוצא בזה גבי חברי דניאל שלא השיגו המראה רק דמזלייהו חזי[96] נפלה חרדה גדולה עליהם יותר מדניאל שראה את המראה כמ"ש במ"א].[97]

For this is why they are called by the name Seraphim: they have already been burned up (nisrefu), etc. [And similar to this regarding Daniel's companions: they did not perceive the vision; only "their mazal saw," yet a great trembling fell upon them, more than upon Daniel, who saw the vision, as is explained elsewhere.]

> They are called Seraphim, "burning ones," from the same root as nisrefu, "burned," because they have already been consumed in their closeness to G-d. So too Daniel's companions did not see the vision, yet their mazal, their soul's source above, saw it, and they were more terrified than Daniel himself (Megillah 3a); Tanya, chapter 23, applies the same principle, "although he does not see, [his mazal sees]," to one who studies Torah.

ולפי שנה"ב [שנפש הבהמית] שרשה מבחי' אופנים וחיות ע"כ יש בה הכח הזה שתתפעל בבחי' רעש. וזהו ענין בחילא יתיר. טוב מאוד יותר מבחי' אהבת הנה"א [הנפש האלקית] בעצמה:)[98]

And because the root of the animal soul is from the level of the Ofanim and Chayos, it therefore has this power to be stirred in the manner of tumult. And this is the meaning of "with greater strength": "very good," more than the level of the love of the G-dly soul itself.)

> Because the animal soul is rooted in the Ofanim and Chayos, it too has this power to be stirred into tumult. That is the "greater strength" mentioned earlier, and the reason its love is "very good," more than the G-dly soul's own love.

ג והנה ע"י הרעש נעשה כמים הפנים לפנים[99] כן לב האדם לאדם. פי' האדם[100] לאדם כי יש אדם שעל דמות הכסא[101] דמות כמראה אדם.

3. Now, through the tumult there comes about "As in water face [answers] to face, so the heart of man to man." The meaning of "man to man" is that there is a "man" upon the likeness of the throne: "a likeness like the appearance of a man."

> The third section: the tumult brings about "As in water face answers to face, so the heart of man to man" (Proverbs 27:19). There is a "man" above, on the Throne, as Yechezkel saw: "a likeness like the appearance of a man" (Ezekiel 1:26).

ויש בחי' אדם שמתחת לכסא ואפילו הגי' חיות פני אריה פני שור פני נשר הם בבחי' אדם וכמ"ש במרכבת יחזקאל ודמות פניהם[102] פני אדם כו' לארבעתן כו'

And there is a level of "man" beneath the throne; even the three Chayos, the face of a lion, the face of an ox [and] the face of an eagle, are at the level of "man," as is written in Yechezkel's Chariot, "And the likeness of their faces: the face of a man," etc., "for the four of them," etc.

> There is also a "man" beneath the Throne: the Chayos themselves, whose faces all include the face of a man, "for the four of them," as in Yechezkel's vision of the Chariot.

[ועיין מזה בזהר פ' במדבר דקי"ח ע"ב[103] ובפי' הרמ"ז [הרב משה זכות] שם ובזהר פ' תזריע דמ"ח סע"א [סוף עמוד א] ובפ' בראשית די"ח סע"ב [סוף עמוד ב]][104]

[And see on this in the Zohar, Parshas Bamidbar, page 118b, and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there; and in the Zohar, Parshas Tazria, page 48, end of side a; and in Parshas Bereishis, page 18, end of side b.]

> The bracket sends the reader to the Zohar on Bamidbar, with the commentary of the Ramaz, Rabbi Moshe Zacuto, the seventeenth-century Kabbalist who annotated the Zohar, and to the Zohar on Tazria and on Bereishis, for the face of man within the Chayos.

וכמים הפנים לפנים כן לב האדם שלמעלה על הכסא לאדם שמתחת לכסא באתעדל"ת [באתערותא דלתתא] דיליה בבחי' רעש גדול כנ"ל.

And "as in water face [answers] to face, so the heart of" the "man" who is above, upon the throne, [answers] to the "man" who is beneath the throne, through his arousal from below (isarusa dilesata), in the manner of a great tumult, as mentioned above.

> As a face is reflected in water, the "man" above answers the "man" below. The arousal from below, the great tumult of the Ofanim and of the animal soul rooted in them, calls forth a response from the "man" on the Throne.

12 ופי׳ פניהם פני אדם[105] היינו שבפנימיותם דבחי׳ אופנים וחיות הוא בחי׳ אדם וכמ״כ [וכמו כן] בנה״ב [בנפש הבהמית] שבאדם בפנימיותה היא נפש השכלית.

And the meaning of "their faces: the face of a man" is that in the inner dimension (pnimiyus) of the Ofanim and Chayos there is the level of "man"; and likewise with the animal soul in man: in its inner dimension it is the intellectual soul.

> The face of a man in the Chayos means that their inner dimension is "man": panim, "face," shares its root with pnimiyus, "inner dimension." So too with the animal soul in a person: at its core it is the intellectual soul.

ועמ״ש בד״ה וספרתם לכם[106] בענין ופניהם וכנפיהם[107] שהטעם על ופניהם הוא בזקף גדול שהוא הפסק להפסיק בין ופניהם לוכנפיהם כו׳ ע״ש

And see what is written in the discourse beginning "And you shall count for yourselves," on the matter of "and their faces and their wings": that the cantillation mark on "and their faces" is a zakef gadol, which is a pause, to separate "and their faces" from "and their wings," etc.; see there.

> The maamar "And you shall count for yourselves," on counting the Omer, explains Yechezkel's words "and their faces and their wings were separate above" (Ezekiel 1:11). The cantillation mark on "and their faces" is a zakef gadol, a pausing note that separates the faces from the wings.

וע״י״ז אתעדל״ת [אתערותא דלתתא] בבחי׳ הנה״ב [הנפש הבהמית] והשכלית זהו בחי׳ לב האדם התחתון אל האדם כו׳[108] נמשך אתעדל״ע [אתערותא דלעילא] מלמעלה. וביאור ענין אתעדל״ע [אתערותא דלעילא] זו יובן ג״כ בענין הקרבנות.

And through this arousal from below (isarusa dilesata) in the animal soul and the intellectual [soul] — this is the level of "the heart of" the lower "man" toward the "man," etc. — an arousal from above (isarusa dile'eila) is drawn down from on high. And the explanation of this arousal from above will also be understood from the matter of the offerings.

> Through this arousal from below, in the animal soul and the intellectual soul, the "heart" of the lower man turns toward the "man" above, and an arousal from above is drawn down in response. That arousal from above can be understood through the offerings.

כי הנה הקרבנות להקריב חלב ודם של הבהמה ע"ג [על גבי] המזבח הוא ג"כ בחי' העלאה דנפש הבהמה ששרשה מחיות ואופנים מבחי' פני שור כו'.

For the offerings, offering the fat and blood of the animal upon the altar, are also a level of raising up the soul of the animal, whose root is from the Chayos and Ofanim, from the level of the face of an ox, etc.

> Offering an animal's fat and blood on the altar also raises up the animal's soul, which is rooted in the Chayos and Ofanim, in the face of the ox.

SECTION 5 · ¶13–14

Two fires, and two kinds of offering

13 והנה היו מביאים אש שלמטה ועי"ז נחית אשא עילאה אריה דאכיל קרבנין[110, 109] אריה מלך[111] שבחיות להתכלל באש שלמעלה.

Now, they would bring fire from below, and through this the supernal fire would come down, the "lion that eats the offerings," the lion, king of the beasts (chayos), to become included in the fire above.

> In the Temple, ordinary fire was brought to the altar from below, and through it the fire from above came down (Yoma 21b), the "lion that eats the offerings." The lion is "king of the beasts" (Chagigah 13b), and chayos means both "beasts" and the Chayos of the Chariot; the fire below was absorbed into the fire above.

וכך ג"כ בתפלה בהעלאת נה"ב [נפש הבהמית] יש ג"כ ב' בחי' אשות הנ"ל העלאה והמשכה וכ"ז [וכל זה] נק' אכילת מזבח וכן הענין ג"כ למעלה בנשמות שמיכאל כה"ג [כהן גדול] מקריב[112] ע"ג [על גבי] המזבח[113]

And so too in prayer, in the raising up of the animal soul, there are also the two levels of fire mentioned above, a raising up and a drawing down; and all this is called the eating of the altar. And so is the matter also above, with the souls, which Michael, the Kohen Gadol (High Priest), offers upon the altar;

> Prayer has the same two fires: the raising up of the animal soul from below and the drawing down of fire from above, and both are called the "eating" of the altar. So too in the heavens: the angel Michael, the heavenly Kohen Gadol, offers up the souls on the supernal altar.

כי הנשמות הן בחי' נבראים מאין ליש וע"י מיכאל נקרבים למעלה מעלה ליכלל באצי' דאיהו וחיוהי[114] וגרמוהי חד:[115]

for the souls are at the level of created beings, [brought] from nothing to something, and through Michael they are offered up higher and higher, to become included in Atzilus, where "He, His life-forces and His vessels are one."

> Souls are created beings, brought into being from nothing, and through Michael they are raised higher and higher until they are absorbed into Atzilus, the world where G-d, His life-forces and His vessels are one.

14 והנה הקרבת הקרבנות ע"ג [על גבי] המזבח נק' בשם אכילה כמארז"ל [כמאמר רבותינו זכרונם לברכה] בשתי אכילות הכתוב מדבר[116] א' אכילת אדם וא' אכילת מזבח לפי שהיא בחי' פנימית[117] אכלתי יערי עם דבשי[118] (ועמ"ש בד"ה ואם האכל יאכל בפי שלח).[119]

Now, the bringing of the offerings upon the altar is called by the name "eating," as our Sages, of blessed memory, said, "Scripture speaks of two eatings: one, the eating of man, and one, the eating of the altar," because it is an inner level: "I have eaten my honeycomb with my honey" (and see what is written in the discourse beginning "And if it be eaten at all," in Parshas Shelach).

> The altar's consuming of the offerings is called "eating" (Zevachim 13b) because it is an inner level: like food, it is taken inside, as the verse says, "I have eaten my honeycomb with my honey" (Song of Songs 5:1). In Likkutei Torah, Shelach ("And if it be eaten at all"), the Alter Rebbe explains the inner dimension (pnimiyus), from panim, "face," by which every being turns toward its source and cleaves to it.

אבל יש בחינה אחרת והיא בחי' מקיף שהיא ענין הקטרת שהוא רק ריח שהנשמה נהנית ממנו ולא הגוף[120, 121] שאינו נכנס בגוף כלל בבחי' פנימית רק בבחי' מקיף מלמעלה[122]

But there is another level, the level of the encompassing (makif), which is the incense: it is only a fragrance, which the soul enjoys and not the body, for it does not enter the body at all in an inward way, but only in an encompassing way, from above.

> There is another level, the encompassing (makif): the incense. Fragrance, the Sages say, is what the soul enjoys and not the body (Berakhot 43b); it does not enter the body inwardly but affects it from above.

(ונתבאר מזה בביאור ע"פ באתי לגני[123] גבי אריתי מורי וכמו שהחוטם הוא למעלה מהחיך כו'. ועמ"ש ע"פ ראה ריח בני בפי תולדות[124] ע"ש בענין העלאת מ"ן [מיין נוקבין] שבבחי' מקיף, ועיין בזהר ס"פ ויקהל) (דרי"ט[125] א') מענין קטרת

(This was explained in the explanation of the verse "I have come into My garden," regarding "I have gathered My myrrh," and as the nose is higher than the palate, etc. And see what is written on the verse "See, the fragrance of my son," in Parshas Toldos; see there on the matter of the raising of mayin nukvin (feminine waters) that is in an encompassing way. And see in the Zohar, at the end of Parshas Vayakhel) (page 219a), on the matter of the incense;

> This is explained in the discourse on "I have come into My garden," on "I have gathered My myrrh": smell, through the nose, is higher than taste, through the palate. The discourse on "See, the fragrance of my son" (Torah Ohr, Toldos) treats the raising of mayin nukvin, the soul's upward yearning, as an encompassing level, and the Zohar at the end of Vayakhel contrasts prayer with the service of the incense.

ובפי' בהעלותך (דקנ"א ע"ב) ושם מבואר ג"כ מענין מזבח הפנימי ומזבח החיצון

and in Parshas Beha'aloscha (page 151b), where the inner altar and the outer altar are also explained,

> The Zohar in Beha'aloscha also explains the inner altar, on which the incense was burned, and the outer altar, which received the animal offerings.

והיינו בחינת פנימית הלב וחיצונית הלב ועמ"ש בד"ה מי מנה עפר יעקב[126] בענין ויחד לבבנו כו' ע"ש

that is, the level of the inner dimension (pnimiyus) of the heart and the outer dimension (chitzoniyus) of the heart. And see what is written in the discourse beginning "Who has counted the dust of Yaakov," on the matter of "and unite our heart," etc.; see there.

> The inner and outer altars correspond to the inner and outer dimensions of the heart. In Likkutei Torah, Balak ("Who has counted the dust of Yaakov"), on the prayer "and unite our heart," the Alter Rebbe explains that the inner point of the heart holds a great love above reason that comes from above as a gift, while the outer heart holds the love born of contemplating G-d's greatness.

ועמ"ש עוד מענין קטרת לעיל ע"פ נשא את ראש בני גרשון,[127] ובד"ה בכ"ה בכסלו[128] ועי' מ"ש הרמ"ז [הרב משה זכות] ס"פ בא[129] ע"פ הרע"מ [הרעיא מהימנא] שם ד"מ ע"ב.

And see what is written further on the matter of the incense above, on the verse "Lift up the head of the sons of Gershon," and in the discourse beginning "On the twenty-fifth of Kislev"; and see what the Ramaz (Rabbi Moshe Zacuto) writes at the end of Parshas Bo, on the Raaya Mehemna there, page 40b.

> Earlier in this parsha, on "Lift up the head of the sons of Gershon," the Alter Rebbe explains that the incense on the inner altar was also a refinement, its eleven spices raising up the eleven "crowns of impurity," and he cites there the same Zohar and the Ramaz on the Raaya Mehemna (the "Faithful Shepherd" section of the Zohar) at the end of Bo. The Torah Ohr discourse for Chanukah, "On the twenty-fifth of Kislev," also explains the fragrance of the incense.

SECTION 6 · ¶15–17

Chinuch: the extra gift of a beginning

15 והנה הקטרת לא היתה קריבה על מזבח החיצון כי"א על מזבח הפנימי.[130] אך ורק בנשיאים היתה הוראת שעה שהקריבו קטרת ע"ג [על גבי] מזבח החיצון.

Now, the incense was not offered on the outer altar, but only on the inner altar. Only with the princes, however, was there a one-time ruling, that they offered incense upon the outer altar.

> The incense was normally burned only on the inner, golden altar inside the Sanctuary. Only for the princes was there a one-time ruling, allowing them to offer incense on the outer altar.

והיינו בשביל חנוכת המזבח. וענין החנוכה זו הוא מלשון חינוך[131] כמו חנוך לנער ע"פ דרכו[132]

That was for the sake of the dedication of the altar. And this term chanukah (dedication) is from the word chinuch (education), as in "Educate a youth according to his way";

> This was for the sake of the altar's dedication. The word chanukah, "dedication," is related to chinuch, "education," as in "Educate a youth according to his way" (Proverbs 22:6).

והיינו כמשל התינוק שמחנכין אותו ללמוד נותנין לו מתנה יתירה כדי להרגילו להתחיל בלימוד משא"כ כשהוא כבר הרגיל א"ע [את עצמו] והתחיל כו'.

that is, as in the analogy of the young child whom they train to learn: they give him an extra gift in order to accustom him to begin learning; whereas when he has already accustomed himself and begun, etc.

> When a child is first trained to learn, he is given an extra gift to accustom him to begin; once he is used to learning, this is no longer needed. The dedication of the altar is a similar initiation.

16 והיינו שהחינוך ללמוד אינו ע"י הלימוד בלבד שזהו דבר ההוה לו תמיד אלא שמחנכין אותו ע"י איזו תוספת כמו איזו התקרבות או איזו מתנה כו'

That is, training [a child] to learn is not through the learning alone, which is the regular thing for him at all times; rather, they train him through some addition, such as some closeness or some gift, etc.

> Training a child to learn does not come from the learning alone, which is his ordinary daily routine. It needs something extra, some closeness or a gift.

אך לאחר שכבר חינכו אותו די בדבר ההוה תמיד והיינו משום שכל התחלות קשות.

But after they have already trained him, the regular thing suffices. And that is because "all beginnings are difficult."

> Once the child is trained, the routine is enough, for "all beginnings are difficult" (as Rashi says on Exodus 19:5), and only the start needs the added help.

ולכן כדי שתהיה ההתחלה צ"ל ע"י חינוך. (וכמ"ש במ"א בד"ה בכ"ה בכסלו[133] הנ"ל בענין חנוך לנער ע"פ דרכו).

Therefore, for there to be a beginning, it must come through chinuch (education). (As is explained elsewhere, in the discourse beginning "On the twenty-fifth of Kislev" mentioned above, on the matter of "Educate a youth according to his way.")

> So every beginning must come through chinuch, an initiation. The Alter Rebbe refers to his Chanukah discourse, "On the twenty-fifth of Kislev," on "Educate a youth according to his way"; in Likkutei Torah, V'Zos HaBerachah, he gives the same explanation in almost the same words for the dedication of the Temple.

וזהו ג"כ ענין הבו להי' כבוד כו' ואחר כך קול הי' על המים[134, 135] כו' ז' קולות ופי' קול הוא המשכה כמו קול גשמי היוצא מן הלב אל הדבור

And this is also the matter of "Render unto Havayah glory," etc., and afterwards "The voice of Havayah is upon the waters," etc., the seven voices. The meaning of "voice" is a drawing down, like a physical voice that goes out from the heart to speech;

> Psalm 29 follows the same pattern: first "Render unto Havayah glory," and only then the seven "voices of Havayah," beginning "The voice of Havayah is upon the waters." A "voice" means a drawing down, as the physical voice carries feeling from the heart into speech.

והנה הוא המחבר המדה שבלב עם הדבור להיות נראים ונתגלים אופן המדות שבלב למהות אחר בדבור וה"ז [והרי זה] בחי' ירידה ממהות מדה למהות דבור.

for it is what joins the attribute in the heart with speech, so that the form of the emotive attributes (middos) in the heart becomes seen and revealed in another mode, in speech; and this is a level of descent from the mode of an attribute to the mode of speech.

> The voice links the feeling in the heart with speech, so that the emotion becomes visible in another form, as words. It is a descent from one mode, emotion, to another, speech.

וירידה והמשכה זו היא ע"י הקול. ועד"ז כל ירידה והמשכה ממהות למהות אחר נק' בשם קול.

And this descent and drawing down is through the voice. Along these lines, every descent and drawing down from one mode to another mode is called by the name "voice."

> This descent happens through the voice, and so any descent from one mode of being into another is called a "voice."

וזהו ענין קלא פנימאה דלא אשתמע[136, 137] הוא בחי' המשכה משכל למדות כו' (ועמ"ש מזה בשה"ש [בשיר השירים] ע"פ קול דודי[138, 139] הנה זה בא).

And this is the meaning of "the inner voice that is not heard": it is the level of a drawing down from intellect to the emotive attributes, etc. (And see what is written on this in Shir HaShirim, on the verse "The voice of my beloved! Behold, he comes.")

> The Zohar's "inner voice that is not heard" is the drawing down from intellect into emotion, before anything reaches speech. In Likkutei Torah, Shir HaShirim ("The voice of my beloved"), the Alter Rebbe contrasts the "small voice" that is heard, drawn from the emotions into speech, with the "great voice" that is not heard, and calls every drawing down from concealment into revelation a "voice."

וזהו ענין ז' קולות שהם ז' בחינות המשכות וירידות בז' המדות. מים הוא חסד וכח הוא בחי' גבורה כו'.

And this is the matter of the seven voices: they are seven levels of drawings down and descents into the seven attributes. "Water" is Chesed (kindness), and "power" is the level of Gevurah (restraint), etc.

> The psalm's seven voices are seven drawings down into the seven emotive attributes. The voice "upon the waters" is Chesed, the voice "with power" is Gevurah, and so on through the seven.

וההמשכה הוא מעלמא דאתכסיא[140,141] שלמעלה מהמדות (וכענין שבעה ושבעה מוצקות[142] לנרות ששבעת הנרות הן שבעה מדות והמוצקות הן המשכות ממד רגות עליונות להמדות ע' [עיין] בזהר ס"פ מקץ)[143] (דר"ד סע"ב [סוף עמוד ב])[144] ועמ"ש בד"ה כי עמך מקור חיים.

And the drawing down is from the hidden world (alma de'iskasya), which is above the attributes (like the matter of "seven, and seven pipes to the lamps," for the seven lamps are seven attributes and the pipes are drawings down from higher levels to the attributes; see in the Zohar, at the end of Parshas Mikeitz) (page 204, end of side b). And see what is written in the discourse beginning "For with You is the source of life."

> These drawings down come from the "hidden world" (alma de'iskasya), the level above the attributes. So too Zechariah saw seven lamps with seven pipes feeding them (Zechariah 4:2): the lamps are the seven attributes, and the pipes bring them light from higher levels, as the Zohar explains at the end of Mikeitz.

וכ"ה עוד בזהר דשבעה מוצקות הן שבעה הבלים כו' ועיין מענין שבעה הבלים בזהר פ' תזריע דמ"ז ע"ב[145] וכל המשכה הוא ע"י שם הוי' יו"ד צמצום כו'

And so it is also in the Zohar, that the seven pipes are seven havalim (breaths), etc.; and see on the matter of the seven havalim in the Zohar, Parshas Tazria, page 47b. And every drawing down is through the Name Havayah: the yud is tzimtzum (contraction), etc.

> The Zohar also calls the seven pipes "seven havalim," seven breaths; in Likkutei Torah, Bamidbar, the Alter Rebbe explains the seven havalim of Koheles as the seven attributes, a mere breath that does not touch G-d's essence. Every drawing down comes through the Name Havayah, whose first letter, the yud, stands for tzimtzum, contraction.

ולכן בכדי שיהיה ירידה והשפלה זו מבחי' שם הוי' בז' קולות האלו מקדימים בחי' הבו לה' כבוד הוא ענין מקיף והארה יתירה כדי להיות נמשך אח"כ הז' קולות.

Therefore, in order that there be this descent and lowering from the level of the Name Havayah into these seven voices, the level of "Render unto Havayah glory" comes first: this is something encompassing (makif) and an additional illumination, so that the seven voices may afterwards be drawn down.

> Therefore, to bring this descent from the Name Havayah into the seven voices, the psalm first says, "Render unto Havayah glory." Glory is an encompassing, extra illumination that makes the descent possible.

והכבוד הזה צריך להמשיך מתחלה קודם הז' קולות[146] (בר"ח [בראשית חכמה] פ"ב [פרק ב'] משער היראה הביא מהרע"מ [מהרעיא מהימנא] פ' פנחס דרנ"ה ע"ב בענין הראני נא את כבודך[147] שהוא בחי' כתר עליון כו' וע' בזהר בהעלותך דקנ"ד[148] א' בענין קרנו תרום בכבוד[149]

And this glory must be drawn down at the outset, before the seven voices. (In Reishis Chochmah, chapter 2 of Shaar HaYirah, he brings from the Raaya Mehemna, Parshas Pinchas, page 255b, on the matter of "Show me, please, Your glory," that it is the level of the supernal Keser (Crown), etc.; and see in the Zohar, Beha'aloscha, page 154a, on the matter of "His horn shall be exalted in glory";

> This glory must be drawn down before the seven voices. Reishis Chochmah, the classic work of Rabbi Eliyahu de Vidas, cites the Raaya Mehemna that the "glory" of "Show me, please, Your glory" is the supernal Keser (Crown), and the Zohar on Beha'aloscha discusses "His horn shall be exalted in glory."

והיינו כי פי' הבו לה' כבוד היינו איך שבאמת למעלה הוא היש וכולא קמיה כלא ממש חשיבא ועמ"ש בביאור ע"פ כי ביום הזה יכפר מענין כבוד חכמים ינחלו[150] כו' ע"ש)

that is, because the meaning of "Render unto Havayah glory" is how, in truth, above, it is He Who is the existence (yesh), and "all before Him is considered as truly nothing." And see what is written in the explanation of the verse "For on this day He shall atone," on the matter of "The wise shall inherit glory," etc.; see there.)

> "Render unto Havayah glory" means recognizing that above, in truth, only He truly exists, and everything before Him is as nothing. The explanation of "For on this day He shall atone" develops this in connection with "The wise shall inherit glory."

וכן הוא הענין שנותנין מתנה לכבוד חתן וכלה לפי שנעשה יחוד חדש כי חתן חות דרגא וכלה כלתה נפשי ממטה למעלה.

And so it is with giving a gift in honor (kavod) of a bridegroom and bride: because a new union comes about. For chasan (bridegroom) is "descending a level" (chas darga), and kallah (bride) is "my soul pines" (kalsah nafshi), from below upward.

> The same holds for the gift given in honor of a groom and bride: their marriage is a new union. The Alter Rebbe reads chasan (groom) as a descent of a level, from above, and kallah (bride) as the soul's pining upward, from below.

והם שני הפכים שמתייחדים וכדי להמשיך יחוד חדש כזה צריך להמשיך תחלה בחי' כבוד שהיא תוספת הארה בבחי' מקיף.

And they are two opposites that unite; and to draw down such a new union, one must first draw down the level of kavod (glory), which is an additional illumination in an encompassing way.

> Groom and bride are two opposites, descent and ascent, that unite. To bring about such a new union, one must first draw down kavod, honor or glory, an extra, encompassing illumination.

17 ועד"ז הקריבו הנשיאים בחנוכת המזבח קערות ומזרקי כסף וכפות זהב אף שמנחת נדבה מביאה בכפיפה מצרית[151] רק הנשיאים עשו לכבוד ולתפארת

And in the same way, at the dedication of the altar, the princes offered silver bowls and basins and golden spoons, although a voluntary meal offering is brought in an Egyptian basket; but the princes did it "for glory and for splendor."

> Like the gift that initiates a child, the princes brought silver bowls and basins and golden spoons at the dedication of the altar. A voluntary meal offering could be brought in a plain Egyptian basket, but the princes did it "for glory and for splendor."

וזה היה ג"כ ענין הקרבת הקטרת על מזבח החיצון שאינו דבר ההוה כלל שדבר ההוה היינו קרבנות תמידין כו' רק כמו שמחנכין התינוק ע"י מתנה יתירה דוקא. כך היה ענין הקרבת הקטרת שהוא המשכת בחי' מקיפים

And this was also the matter of offering the incense on the outer altar, which is not at all the regular thing — the regular thing being the daily offerings, etc. — but rather, just as one trains a young child specifically through an extra gift, so was the offering of the incense, which is the drawing down of the level of the encompassing [lights] (makifim).

> Burning incense on the outer altar was likewise out of the ordinary, since the regular service there was the daily offerings. It was the extra gift of an initiation, like the gift given to a child beginning to learn, and it drew down the encompassing lights (makifim).

וכך הוא ענין הכבוד שעי"ז יוכל להיות אח"כ סדר הקרבנות תמידין כסדרן[152] וכו' זהו ענין חינוך המזבח כנודע:[153]

And so is the matter of the glory, through which there could afterwards be the order of the offerings, "the daily offerings according to their order," etc. This is the matter of the chinuch (dedication) of the altar, as is known.

> So too the "glory" of the precious vessels: through these encompassing gifts the regular order of offerings, "the daily offerings according to their order" (a phrase of the Musaf prayer), could follow. This is what the chinuch (dedication) of the altar means.

SECTION 7 · ¶18–19

The anointing oil and the answer

18 אך כדי להיות המשכת קטרת שהוא בחי' מקיף צ"ל משיחת המזבח בשמן המשחה. כי שמן המשחה הוא ממוצע בין פנימי למקיף

But for there to be the drawing down of the incense, which is the level of the encompassing (makif), there must be the anointing of the altar with the anointing oil. For the anointing oil is an intermediary between the inner and the encompassing;

> For the encompassing light of the incense to be drawn down, the altar first had to be anointed with the anointing oil. The oil is an intermediary between the inner and the encompassing.

כי שמן הוא משקה ובשמן המשחה היה מעורב בשמים ראש[154] מר דרור קנמן בשם[155] כו' שהוא ענין הריח הרי שהיה תערובות בחי' פנימי ומקיף.

for oil is a drink, and mixed into the anointing oil were "choice spices: flowing myrrh... fragrant cinnamon," etc., which is the matter of fragrance; thus there was a blending of the levels of the inner and the encompassing.

> Oil is a drink, something taken inside, like the inner level; yet the anointing oil was blended with fragrant spices, myrrh and cinnamon (Exodus 30:23), and fragrance is the encompassing level. So the anointing oil combines the inner and the encompassing.

19 ומ"מ בחי' מקיף נקרב ביום המשח שהכל בחי' א'. משא"כ שאר הקרבנות שהם אכילת המזבח ולזבח השלמים כל הבקר לעולה[156] כו' היה אחרי המשח.

Nevertheless, the level of the encompassing was offered "on the day it was anointed," for it is all one level. Whereas the rest of the offerings, which are the eating of the altar, "and for the sacrifice of the peace offerings," "all the cattle for the burnt offering," etc., were "after it was anointed."

> Because the anointing oil includes the encompassing level, the encompassing offerings belong with the anointing itself and could be brought "on the day it was anointed," as one matter. The offerings that are the altar's "eating," the peace offerings and "all the cattle for the burnt offering" (Numbers 7:87), came "after it was anointed."

שמתחלה היה צ"ל בחי' המקיף לחינוך ואח"כ היתה אכילת המזבח ולכך בקרבנות שהם אכילת המזבח כתיב אחרי המשח אותו. ובקטרת והבאת הקערות שהם בבחי' מקיף ובחי' כבוד כתיב ביום המשח.[157]

For first there had to be the level of the encompassing, for the dedication (chinuch), and afterwards came the eating of the altar. Therefore, of the offerings that are the eating of the altar it is written, "after it was anointed"; and of the incense and the bringing of the bowls, which are in the state of the encompassing and the level of glory, it is written, "on the day it was anointed."

> First came the encompassing level, for the initiation, and only then the altar's eating. So the Torah says "after it was anointed" of the eating offerings, and "on the day it was anointed" of the incense and the bowls, the encompassing level and the level of glory; this answers the question with which the maamar began.

(ואפשר עד"ז יש לפרש מ"ש ברבות נשא פרשה י"ג וז"ל [וזה לשונו] כתיב זאת חנוכת המזבח ביום המשח אותו והלא קערה אחת היתה ומזרק אחד היה וכף אחת היתה ביום המשח אותו[158] מה ת"ל קערות כסף שתים עשרה וגו' אלא העלה עליהם כאלו כולם הקריבו ביום ראשון וביום אחרון[159] עכ"ל [עד כאן לשונו].

(And perhaps along these lines one may explain what is said in [Midrash] Rabbah, Nasso, section 13; these are its words: "It is written, 'This is the dedication of the altar on the day it was anointed.' But was there not one bowl, one basin and one spoon on the day it was anointed? Why then does the verse say, 'twelve silver bowls,' etc.? Rather, He accounted it to them as if they had all offered on the first day and on the last day." End of quote.

> The Alter Rebbe suggests that this also explains a Midrash (Bamidbar Rabbah 13:9). It asks why the verse speaks of twelve bowls when only one bowl, one basin and one spoon were brought on the day of the anointing, and answers that G-d credited them as though all of them had offered on the first day and on the last day.

וכ"ה עוד שם פי' י"ד ובשה"ש [ובשיר השירים] ע"פ כולך יפה רעיתי[160, 161]

And so it is also there, section 14, and in [Midrash] Shir HaShirim on the verse "You are all fair, my beloved."

> The same teaching appears in Bamidbar Rabbah 14 and in Shir HaShirim Rabbah on "You are all fair, my beloved" (Song of Songs 4:7).

והיינו שבחי' הקטרת והבאת הקערות של כולם הוא בבחי' ביום המשח אותו וע"ז אמר כאילו הקריבו כולם ביום ראשון ובחי' הקרבנות ולזבח השלמים הוא בכולן בבחי' אחרי המשח אותו וזהו וביום אחרון):

That is, the level of the incense and the bringing of the bowls of all of them is in the state of "on the day it was anointed," and of this it said, "as if they had all offered on the first day"; while the level of the offerings, "and for the sacrifice of the peace offerings," is for all of them in the state of "after it was anointed," and this is "and on the last day.")

> The incense and bowls of all the princes count as "on the day it was anointed," the first day; the peace offerings of all of them count as "after it was anointed," the last day. So both verses hold for every prince.

IN ONE'S AVODAH

In prayer, set out G-d's praises in Pesukei deZimra and the blessings of the Shema with depth of mind, until even the animal soul's desire for physical pleasure turns into love of G-d at "One" and "You shall love... with all your heart." And use permitted things only for the sake of Heaven, so that they are raised into holiness and do not drag one down.

QUESTIONS FOR DISCUSSION

1. Why is the love of the transformed animal soul called "very good," more than the G-dly soul's own love?
2. How does the difference between the Seraphim and the Ofanim explain the special power of the animal soul?
3. In what sense is the altar's "eating" an inner level and the incense an encompassing one?
4. Why does every beginning need an extra, encompassing light, and where does the maamar find this pattern?
5. How does the distinction between encompassing and inner offerings resolve "on the day it was anointed" and "after it was anointed"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **זאת חנוכת המזבח**

The note points to a gloss on this maamar in the Tzemach Tzedek's Or HaTorah on Bamidbar, and to further glosses and abridgements in the fourth volume on Bamidbar.

KEHOT'S NOTE

הג"ה באוה"ת במדבר ע' רפט. ובכרך ד א'תסב. (הגהות וקיצורים ביאור — שם ע' א'תסו). לד"ה זה ראה ד"ה זאת חנוכת המזבח תר"מ. בגוכי"ק אדהצי"צ בהגה"ה על לקו"ת ברכה צו, א (בוך 1135 טז, א) נזכר: "לכה דודי — זאת חנוכת מלאזני". ואולי קאי על מאמר זה (וראה להלן בהוספות ברשימת הכתבי-יד).

2 Kehot's note points to Numbers 7:10 for these words.

במדבר ז:י Numbers 7:10

וַיַּקְרִיבוּ הַנְּשִׂאִים אֶת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אֹתוֹ וַיַּקְרִיבוּ הַנְּשִׂיאִם אֶת־קָרְבָּנָם לִפְנֵי הַמִּזְבֵּחַ:

And the princes brought the dedication-offering of the altar in the day that it was anointed, even the princes brought their offering before the altar.

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3 **זאת חנוכת המזבח ביום . . אחרי**

The Torah sums up the twelve princes' dedication gifts: "This is the dedication of the altar on the day it was anointed, from the princes of Israel: twelve silver bowls, twelve silver basins, twelve golden spoons." The maamar takes the phrase "on the day it was anointed" as its first verse.

במדבר ז:פ"ד Numbers 7:84

זֹאת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אֹתוֹ מֵאֵת נְשִׂיאֵי יִשְׂרָאֵל קַעֲרֹת כֶּסֶף שְׁתֵּים עֶשְׂרֵה מִזְרְקֵי־כֶסֶף שְׁנֵים עָשָׂר כַּפּוֹת זָהָב שְׁתֵּים עֶשְׂרֵה:

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

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KEHOT'S NOTE

במדבר ז, פד. פח.

4 **זאת חנוכת המזבח אחרי המשח אותו**

After totaling the princes' animal offerings, the Torah says again, "This is the dedication of the altar after it was anointed." The maamar sets this against the earlier "on the day it was anointed."

במדבר ז:פ"ח Numbers 7:88

וְכֹל בְּקַר זֶבַח הַשְּׁלָמִים עֶשְׂרִים וְאַרְבָּעָה פָּרִים אֵילִם שִׁשִּׁים עַתֻּדִים שִׁשִּׁים כְּבָשִׂים בְּנֵי־שָׁנָה שִׁשִּׁים זֹאת חֲנֻכַּת הַמִּזְבֵּחַ אַחֲרֵי הִמָּשַׁח אֹתוֹ:

and all the oxen for the sacrifice of peace-offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first year sixty. This was the dedication-offering of the altar, after that it was anointed.

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PARAGRAPH 2

5 **את קרבני לחמי**

G-d tells Moshe to command Israel: "My offering, My bread for My fire-offerings, a pleasing fragrance to Me, you shall take care to offer to Me in its season." The offerings are called G-d's "bread," the starting point for explaining their inner meaning.

במדבר כ"ח:ב' Numbers 28:2

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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KEHOT'S NOTE

במדבר כח, ב.

6 **בשתי אכילות הכתוב מדבר**

On "And if it be eaten at all," the Talmud says that Scripture speaks of two eatings, one the eating of man and one the eating of the altar. So the burning of parts of the offering on the altar is also called "eating."

זבחים י"ג ב:ג' Zevachim 13b:3

וְהָתְנַן: יָכוֹל לֹא תְּהֵא מַחְשָׁבָה מוֹעֶלֶת אֶלָּא בַּאֲכִילַת בָּשָׂר, מִנַּיִן לְרַבּוֹת שְׁפִיכַת שִׁירַיִם וְהַקְטָרַת אֵימוּרִים? תַּלְמוּד לוֹמַר: "וְאִם הֵאָכֹל יֵאָכֵל" – בִּשְׁתֵּי אֲכִילוֹת הַכָּתוּב מְדַבֵּר: אַחַת אֲכִילַת אָדָם, וְאַחַת אֲכִילַת מִזְבֵּחַ.

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KEHOT'S NOTE

זבחים יג, ב. ושי"נ.

7 **והי' יורד אש מלמעלה**

Among the wonders of the fire on the altar, the Talmud lists that it crouched like a lion; it adds that although fire came down from heaven, it was a mitzvah to bring ordinary fire too. The maamar uses both points.

יומא כ"א ב Yoma 21b

KEHOT'S NOTE

יומא כא, ב.

8 **ותאכל את העולה**

On the eighth day of the Sanctuary's inauguration, "fire went out from before Havayah and consumed upon the altar the burnt offering and the fats," a sign that the service was accepted. This is the altar's "eating" by fire from above. (context: Steinsaltz Tanakh)

ויקרא ט':כ"ד Leviticus 9:24

וַתֵּצֵא אֵשׁ מִלִּפְנֵי ה' וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים וַיַּרְא כָּל־הָעָם וַיָּרֹנּוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם:

And there came forth fire from before the L-RD, and consumed upon the altar the burnt-offering and the fat; and when all the people saw it, they shouted, and fell on their faces.

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KEHOT'S NOTE

ויקרא ט, כד.

9 אריה דאכיל קרבנין

The Zohar speaks of the lion that consumes the offerings, the supernal fire that came down upon the altar. The maamar identifies it with the fire that descended in the form of a lion.

Zohar, Introduction 12:92–104 ספר הזהר, הקדמה י"ב:צ"ב-ק"ד

Further, "He went down and smote the lion": formerly when that stream flowed down to here below, Israel was free from care, offering peace-offerings and sin-offerings to atone for his soul; and from on high descended the image of a lion visible to all, crouching on his prey, consuming the offerings like a mighty giant. All the dogs kept themselves out of sight, fearing to venture abroad.

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

10 אריה דאכיל קרבנין

Another place where the Zohar names the supernal fire on the altar "the lion that eats the offerings."

Zohar, Vayikra 40:278–41:285 ספר הזהר, ויקרא מ':ער"ח-מ"א:רפ"ה

11 ארי דאכיל קורבנין הנז' בזהר

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

KEHOT'S NOTE

ח"א ו, ב. ח"ב רעח, א. ח"ג יז, א. לג, א.

PARAGRAPH 3

12 התפלה שהיא כנגד הקרבנות

Rabbi Yehoshua ben Levi teaches that the prayers were instituted to correspond to the daily offerings. The maamar infers that prayer must contain what the offerings did.

Berakhot 26b:5–6 ברכות כ"ו ב:ה'-ו'

תָּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, וְתָנְיָא כְּוָותֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. תָּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם", וְאֵין "עֲמִידָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל". יִצְחָק תִּקֵּן תְּפִלַּת מִנְחָה, שֶׁנֶּאֱמַר "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב", וְאֵין "שִׂיחָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר "תְּפִלָּה לְעָנִי כִי יַעֲטֹף וְלִפְנֵי ה' יִשְׁפֹּךְ שִׂיחוֹ".

There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

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KEHOT'S NOTE

ברכות כו, ב.

13 מחשבות אדם ותחבולותיו

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

KEHOT'S NOTE

תפלת מוסף דר"ח.

14 צעק לבם

In the lament over Jerusalem's destruction, its people's "heart cried out to the L-rd." The maamar applies it to the cry from the depths of the heart in prayer. (context: Steinsaltz Tanakh)

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

15 מלבושים צואים

In Zechariah's vision the angel orders those standing before him, "Remove the filthy garments from him," from Yehoshua the Kohen Gadol, a sign that his sin is taken away. Chassidus reads these garments as thoughts, words and deeds not devoted to G-d. (context: Steinsaltz Tanakh)

Zechariah 3:4 זכריה ג':ד'

וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים לְפָנָיו לֵאמֹר הָסִירוּ הַבְּגָדִים הַצֹּאִים מֵעָלָיו וַיֹּאמֶר אֵלָיו רְאֵה הֶעֱבַרְתִּי מֵעָלֶיךָ עֲוֹנֶךָ וְהַלְבֵּשׁ אֹתְךָ מַחֲלָצוֹת׃

And he answered and spoke unto those that stood before him, saying: 'Take the filthy garments from off him.' And unto him he said: 'Behold, I cause thine iniquity to pass from thee, and I will clothe thee with robes.'

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KEHOT'S NOTE

ראה זכריי ג, ד. (וראה ע"ח ש"נ פ"ג. הובא בתניא ספ"ט).

16 יפלס

Shlomo's counsel: "Weigh the course of your feet, and all your ways will be established." The maamar borrows the language of weighing one's course for using this world only for the sake of Heaven. (Kehot: Proverbs 4:25)

Proverbs 4:26 משלי ד':כ"ו

פַּלֵּס מַעְגַּל רַגְלֶךָ וְכָל־דְּרָכֶיךָ יִכֹּנוּ׃

Make plain the path of thy feet, And let all thy ways be established.

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17 יפלס אדם מעגלי דרכיו

Yeshayahu says, "The path of the righteous is uprightness; You level the course of the righteous." The Kehot note

cites it beside Proverbs for the language of weighing one's course, which the maamar uses for using this world only for the sake of Heaven.

Proverbs 4:25 משלי ד׳:כ״ה

עֵינֶיךָ לְנֹכַח יַבִּיטוּ וְעַפְעַפֶּיךָ יַיְשִׁרוּ נֶגְדֶּךָ׃

Let thine eyes look right on, And let thine eyelids look straight before thee.

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Isaiah 26:7 ישעיהו כ״ו:ז׳

אֹרַח לַצַּדִּיק מֵישָׁרִים יָשָׁר מַעְגַּל צַדִּיק תְּפַלֵּס׃

The way of the just is straight; Thou, Most Upright, makest plain the path of the just.

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KEHOT'S NOTE

ראה משלי ד, כה. ישע׳ כו, ז.

18 בחפלה שעיקרה עבודה שבלב

"What is service that is in the heart? This is prayer." The maamar draws from this that the essence of prayer is the turning of the heart.

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

ספרי דברים יא, יג. תענית ב, א.

19

Kehot's note points to Exodus 26:28 for these words.

Exodus 26:28 שמות כ״ו:כ״ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרַחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

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

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20

In Shlomo's prayer at the dedication of the Temple: "every prayer...of all Your people Israel, who shall know, each man, the affliction of his own heart." The maamar uses it for the personal cry of prayer.

I Kings 8:38 מלכים א ח׳:ל״ח

כָּל־תְּפִלָּה כָל־תְּחִנָּה אֲשֶׁר תִּהְיֶה לְכָל־הָאָדָם לְכֹל עַמְּךָ יִשְׂרָאֵל אֲשֶׁר יֵדְעוּן אִישׁ נֶגַע לְבָבוֹ וּפֵרַשׂ כַּפָּיו אֶל־הַבַּיִת הַזֶּה׃

what prayer and supplication soever be made by any man of all Thy people Israel, who shall know every man the plague of his own heart, and spread forth his hands toward this house;

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PARAGRAPH 4

21 מתחלה יסדר אדם

Rabbi Simlai taught that one should always first set out the praise of the Omnipresent and then pray, learning it from Moshe. The maamar applies this to Pesukei deZimra.

Avodah Zarah 7b:18 עבודה זרה ז׳ ב:י״ח

כִּדְדָרֵישׁ רַבִּי שִׁמְלַאי [דְּדָרֵישׁ רַבִּי שִׁמְלַאי]: לְעוֹלָם יְסַדֵּר אָדָם שִׁבְחוֹ שֶׁל מָקוֹם וְאַחַר כָּךְ יִתְפַּלֵּל, מְנָלַן? מִמֹּשֶׁה רַבֵּינוּ, דִּכְתִיב: ״ה׳ אֱלֹקִים אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת עַבְדְּךָ וְגוֹ׳״, וּכְתִיב בָּתְרֵיהּ: ״אֶעְבְּרָה נָּא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה״.

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KEHOT'S NOTE

ע״ז ז, ב. וש״נ.

22 לאסתכלא ביקרא דמלכא

The Zohar speaks of gazing upon the glory of the King. The maamar applies the phrase to the longing that Pesukei deZimra awakens in the animal soul.

Zohar I, 38a זח״א לח, א

KEHOT'S NOTE

ראה זח״א לח, א-ב.

23 וכמ״ש בזהר במח׳ א׳

On that page of Likkutei Torah, Eikev, the Alter Rebbe likewise says that G-d surveys all the generations to the end in a single glance, as the Zohar says, "With one thought He created the world," and as the Mishnah says the world was created "with one utterance." It is the same pairing of thought and utterance that this part draws from Baruch She'amar.

KEHOT'S NOTE

ח״ב כ, א. על״ק עקב (טז, ד). וש״נ.

24 במחשבה א׳ ברא את העולם

The Zohar speaks of the world created through a single thought. The maamar links it to G-d's seeing all the generations in one glance.

Zohar, Shemot 49:354–50:364 ספר הזהר, שמות מ״ט:שנ״ד-נ׳:שס״ד

NOW MOSES KEPT THE FLOCK OF JETHRO HIS FATHERIN-LAW, THE PRIEST OF MIDIAN. R. Simeon discoursed here on the text: "My beloved is mine and I am his; he among the lilies tendeth his flock." He said: 'Alas for mankind, they neither heed nor know! When G-d designed to create the universe, His thought compassed all worlds at once, and by means of this thought were they all created, as it says, "In wisdom hast thou made them all" (Ps. 104, 24). By this thought-which is His Wisdom-were this world ...

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

25 צופה ומביט עד סוף

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

KEHOT'S NOTE

תפלת מוסף דר״ה.

26 קורא הדורות מראש

G-d asks through Yeshayahu, "Who has wrought and done it? He who calls the generations from the beginning; I,

Havayah, am the first." G-d's knowledge spans all generations at once.

Isaiah 41:4 ישעיהו מ״א:ד׳

מִי־פָעַל וְעָשָׂה קֹרֵא הַדֹּרוֹת מֵרֹאשׁ אֲנִי ה׳ רִאשׁוֹן וְאֶת־אַחֲרֹנִים אֲנִי־הוּא׃

Who hath wrought and done it? He that called the generations from the beginning. I, the L-RD, who am the first, And with the last am the same.

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KEHOT'S NOTE

ישע' מא, ד.

27 **יחיד חי העולמים מלך**

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

KEHOT'S NOTE

ברכת ברוך שאמר.

28 **יחיד חי העולמים מלך**

The close of Baruch She'amar: "the Only One, the Life of the worlds, King, praised and glorified forever is His great Name." The maamar explains each phrase in turn.

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Barukh She'amar 2 סידור אשכנז, ימי חול, תפילת שחרית, פסוקי דזמרה, ברוך שאמר ב׳

... נְהַלֶּלְךָ ה׳ אֱלֹקֵינוּ בִּשְׁבָחוֹת וּבִזְמִירוֹת נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ וְנַמְלִיכְךָ מַלְכֵּנוּ אֱלֹקֵינוּ. יָחִיד חֵי הָעוֹלָמִים. מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר עֲדֵי־עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה ה׳ מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת׃

Blessed is He Who spoke, and the world came into being, blessed is He; blessed is He Who maintains the creation; blessed is He Who says and does; blessed is He Who decrees and fulfills; blessed is He Who has compassion on the earth; blessed is He Who has compassion on the creatures; blessed is He Who rewards well those who fear Him, blessed is He Who lives forever and exists eternally; blessed is He Who redeems and saves blessed is His Name. Blessed are You, Adonoy, our G-d, King ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

29 **אתה הוא עד שלא נבה״ע**

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

תפלת שחרית. ראה של״ה ג, ב.

30 **אני ה׳ לא שניתי**

G-d declares through the prophet Malachi, "For I, Havayah, have not changed; and you, children of Yaakov, have not perished." The maamar reads it as saying that creation 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.

31 **אין עוד מלבדו**

Moshe tells Israel, "You were shown, to know that Havayah is G-d; there is nothing else besides Him." Here it means that even after creation nothing exists besides Him.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

32 **אתה הוא ה׳ לבדך**

In the Levites' prayer in the days of Nechemiah: "You are He, Havayah, alone; You made the heavens... and You give life to them all." The maamar reads "alone" as G-d's unchanged solitude after creation.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם 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.

33 **דכולא כלא ממש קמי׳ חשיבי**

The Zohar says that all before Him is considered as nothing. The maamar uses it to show that the world takes up no "place" before G-d.

Zohar I, 11b זח״א יא, ב

KEHOT'S NOTE

זח״א יא, ב. ובכ״מ.

34 **אתה עשית . . ואתה מחי׳**

The words here quote Nehemiah 9:6; the passage is shown below.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם 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.

35 הכל ירוממוך סלה

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

KEHOT'S NOTE

ברכת יוצר דשבת.

36 וכל החיים יודוך סלה

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

KEHOT'S NOTE

נוסח תפלת שמו"ע.

37 סלה בלי הפסק

The school of Rabbi Eliezer ben Yaakov taught that wherever "netzach," "selah" or "va'ed" appears, it means without interruption forever. The maamar reads the "selah" of the prayers as unbroken ascent.

Eruvin 54a:12–13 עירובין נ"ד א:י"ב-י"ג

רָבָא אָמַר מֵהָכָא: "תַּאֲוַת לִבּוֹ נָתַתָּה לּוֹ וַאֲרֵשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה", אֵימָתַי תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ — בִּזְמַן שֶׁאֲרֵשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה. רָבָא רָמֵי: כְּתִיב "תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ". וּכְתִיב "וַאֲרֵשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה". זָכָה — תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ. לֹא זָכָה — וַאֲרֵשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה.

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KEHOT'S NOTE

עירובין נד, א (אין לו הפסק).

38 וקדושים בכ"י יהללוך סלה

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

KEHOT'S NOTE

שם.

PARAGRAPH 5

39 ונו"ן אלפים יובלות

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

KEHOT'S NOTE

ראה ש"ך פ' בהר ס, ד.

40 כי נשגב שמו . . וירם קרן

The psalmist calls on all creation: "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon earth and heaven." Plainly, only His Name is to be exalted; the maamar reads "alone" as describing the Name itself, which also stands apart, so that only its splendor reaches earth and heaven. (context: Steinsaltz Tanakh)

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

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

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KEHOT'S NOTE

תהלים קמח, יג-יד.

PARAGRAPH 6

41 וירם קרן לעמו

The psalmist: "He has raised up a horn for His people, praise for all His devoted ones, for the children of Israel, the people near to Him." G-d's Name is called upon Israel in particular.

Psalms 148:14 תהילים קמ"ח:י"ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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42 מגיד דבריו ליעקב

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

KEHOT'S NOTE

שם קמז, יט.

43 מגיד דבריו ליעקב

"He declares His word to Yaakov, His statutes and judgments to Israel." Another verse of Pesukei deZimra on Israel's special bond with G-d.

Psalms 147:19 תהילים קמ"ז:י"ט

מַגִּיד דְּבָרָו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:

He declareth His word unto Jacob, His statutes and His ordinances unto Israel.

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44 כי יעקב בחר לו י"ה

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

KEHOT'S NOTE

שם קלה, ד.

45 כי יעקב בחר לו יה ישראל לסגולתו

The psalmist praises G-d: "For Yah has chosen Yaakov for Himself, Israel for His treasure." The maamar cites it for G-d's choice of Israel.

Psalms 135:4 תהילים קל"ה:ד'

כִּי־יַעֲקֹב בָּחַר לוֹ קָהּ יִשְׂרָאֵל לִסְגֻלָּתוֹ:

For the L-RD hath chosen Jacob unto Himself, And Israel for His own treasure.

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46 ברוך ה' אלקי ישראל

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

KEHOT'S NOTE

שם קו, מח.

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PARAGRAPH 7

52 **ואהבת בכל לבבך בשני יצריך**

Moshe commands Israel, "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar focuses on "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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Berakhot 54a:6–7 ברכות נ״ד א׳:ו׳-ז׳

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: ״וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וגו׳״. ״בְּכָל לְבָבְךָ״ — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. ״וּבְכָל נַפְשְׁךָ״ — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. ״וּבְכָל מְאֹדֶךָ״ — בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר: ״בְּכָל מְאֹדֶךָ״ — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֶד לְךָ הֱוֵי מוֹדֶה לוֹ. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח שֶׁהוּא מְכוּוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. וְלֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, וּבְפוּנְדָּתוֹ, וּבָאָבָק שֶׁעַל רַגְלָיו. ...

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

דברים ו, ה. ברכות נד, א.

53 **ישוב אל ה׳**

Yeshayahu calls, "Let the wicked forsake his way... and let him return to Havayah, and He will have mercy on him." The maamar applies the return to the animal soul's desire.

Isaiah 55:7 ישעיהו נ״ה:ז׳

יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשֹׁב אֶל־ה׳ וִירַחֲמֵהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ׃

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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KEHOT'S NOTE

ראה ישעי׳ נה, ז.

54 **יתענג על ה׳**

David counsels, "Delight in Havayah, and He will give you the desires of your heart." The transformed desire finds its delight in G-d Himself.

Psalms 37:4 תהילים ל״ז:ד׳

וְהִתְעַנַּג עַל־ה׳ וְיִתֶּן־לְךָ מִשְׁאֲלֹת לִבֶּךָ׃

47 **ברוך ה׳ אלקי ישראל**

The closing verse of the fourth book of Psalms: "Blessed is Havayah, the G-d of Israel, from everlasting to everlasting." The maamar stresses the words "of Israel."

Psalms 106:48 תהילים ק״ו:מ״ח

בָּרוּךְ־ה׳ אֱלֹקֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל־הָעָם אָמֵן הַלְלוּ־יָהּ׃

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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48 **ישמח ישראל בעושיו**

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

KEHOT'S NOTE

שם קמט, ב.

49 **ישמח ישראל בעושיו**

The psalmist calls, "Let Israel rejoice in its Maker; let the children of Zion delight in their King." The joy that comes from knowing that G-d's Name rests on Israel.

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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50 **וינהו כל ב״י אחרי ה׳**

After the Ark had rested twenty years in Kiryas Ye'arim, in the days of Shmuel, "all the house of Israel were drawn after Havayah"; some read the word as "lamented." The maamar uses it for the soul's yearning to be drawn after G-d. (context: Steinsaltz Tanakh)

I Samuel 7:2 שמואל א ז׳:ב׳

וַיְהִי מִיּוֹם שֶׁבֶת הָאָרוֹן בְּקִרְיַת יְעָרִים וַיִּרְבּוּ הַיָּמִים וַיִּהְיוּ עֶשְׂרִים שָׁנָה וַיְנַהוּ כָּל־בֵּית יִשְׂרָאֵל אַחֲרֵי ה׳

And it came to pass, from the day that the ark abode in Kiriath-jearim, that the time was long; for it was twenty years; and all the house of Israel yearned after the L-RD.

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KEHOT'S NOTE

שמואל-א ז, ב.

51 **חמלה גדולה ויתירה**

Tanya explains "great and exceeding compassion" as exceeding the nearness to G-d of all the heavenly host. This is the reference of "as is explained in Sefer Shel Beinonim."

Tanya, Likkutei Amarim 49:11 תניא, חלק ראשון; ליקוטי אמרים מ״ט:י״א

וְזֶהוּ שֶׁאוֹמְרִים "חֶמְלָה גְּדוֹלָה וְיִתֵּרָה", פֵּירוּשׁ, יְתֵירָה עַל קִרְבַת אֱלֹקִים שֶׁבְּכָל צְבָא מַעְלָה; "וּבָנוּ בָּחַרְתָּ מִכָּל עַם וְלָשׁוֹן" - הוּא הַגּוּף הַחוּמְרִי הַנִּדְמֶה בְּחוּמְרִיּוּתוֹ לְגוּפֵי אוּמּוֹת הָעוֹלָם; "וְקֵרַבְתָּנוּ וְכוּ' לְהוֹדוֹת וְכוּ'", וּפֵירוּשׁ הוֹדָאָה יִתְבָּאֵר בְּמָקוֹם אַחֵר; "וּלְיַחֶדְךָ כוּ'" - לְיַכְלֵל בְּיִחוּדוֹ יִתְבָּרַךְ, כַּנִּזְכָּר לְעֵיל.

So shalt thou delight thyself in the L-RD; and He shall give thee the petitions of thy heart.

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KEHOT'S NOTE

ראה תהלים לז, ד.

PARAGRAPH 8

55 וירא אלקים

At the close of the sixth day of creation, "G-d saw all that He had made, and behold, it was very good." The Sages find in the word "very" an allusion to the angel of death.

Genesis 1:31 בראשית א:ל"א

וַיַּרְא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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KEHOT'S NOTE

בראשית א, לא.

56 טוב זה מלאך חיים

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

KEHOT'S NOTE

ב"ר פט, י. ילקוט בראשית (ר' טז). ובזח"ב (סח, ב. קנ, א. קסג, א) [כ].

57 טוב זה מלאך חיים מאד זה מ"ה

Rabbi Shmuel bar Yitzchak taught: "Behold, it was very good": this is the angel of life; "and behold, it was very good": this is the angel of death; and the Midrash itself asks how the angel of death can be "very good." The maamar cites it in the form "good" is the angel of life, "very" the angel of death, and explains how the evil inclination can be "very good."

Bereshit Rabbah 9:10 בראשית רבה ט:י"

אמר רבי שמואל בר יצחק: הנה טוב מאד, זה מלאך חיים. והנה טוב מאד, זה מלאך המות. וכי מלאך המות טוב מאד אתמהא?! אלא למלך, שעשה סעודה וזימן את האורחים, והכניס לפניהם תמחוי מלא כל טוב. אמר: כל שהוא אוכל ומברך את המלך יאכל ויערב לו, וכל מי שהוא אוכל ואינו מברך את המלך יותז ראשו בסייף. כך כל מי שהוא מסגל במצות ומעשים טובים הרי מלאך חיים, וכל מי שאינו מסגל במצות ומעשים טובים הרי מלאך המות:

Rabbi Shmuel bar Yitzḥak said: "Behold it was very good" – this is the angel of life; "and behold it was very good" – this is the angel of death. Is the angel of death, then, "very good"? This is a rhetorical question. Rather, it is analogous to a king who prepared a feast, invited the guests and brought before them a serving dish filled with all kinds of delicacies. He said: 'Anyone who eats and blesses the king, let him eat and enjoy himself, but anyone who eats and ...

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58 כד אתכפיא סט"א

The Zohar teaches that when the sitra achra is subdued below, the glory of the Holy One, blessed be He, rises above. The maamar locates the evil inclination's "goodness" in its being subdued.

Zohar II, 128b זח"ב קכח, ב

KEHOT'S NOTE

ראה זח"ב קכח, ב.

59 מלאך רע בע"כ

On Friday night a good angel and an evil angel accompany a person home; when they find the home prepared for Shabbos, the good angel blesses it and the evil angel must answer "Amen" against its will. The maamar applies this to the evil inclination's forced assent.

Shabbat 119b:3 שבת קי"ט ב:ג'

... וּכְשֶׁבָּא לְבֵיתוֹ וּמוֹצֵא נֵר דָּלוּק וְשֻׁלְחָן עָרוּךְ וּמִטָּתוֹ מוּצַעַת, מַלְאָךְ טוֹב אוֹמֵר: "יְהִי רָצוֹן שֶׁתְּהֵא לְשַׁבָּת אַחֶרֶת כָּךְ", וּמַלְאָךְ רַע עוֹנֶה "אָמֵן" בְּעַל כָּרְחוֹ. וְאִם לָאו, מַלְאָךְ רַע אוֹמֵר: "יְהִי רָצוֹן שֶׁתְּהֵא לְשַׁבָּת אַחֶרֶת כָּךְ", וּמַלְאָךְ טוֹב עוֹנֶה "אָמֵן" בְּעַל כָּרְחוֹ.

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

KEHOT'S NOTE

שבת קיט, ב.

60 כלתה נפשי להי'

The psalmist longs for the Temple: "My soul longs, indeed it pines, for the courts of Havayah." The image of the soul's pining for G-d, which even the evil angel admits is right.

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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KEHOT'S NOTE

ראה תהלים פד, ג.

PARAGRAPH 9

61 אסתלק יקרא דקוב"ה לעילא

The Zohar: when the sitra achra is subdued, the glory of the Holy One, blessed be He, rises above. The maamar makes this the purpose of creation.

Zohar, Terumah 6:38–7:45 ספר הזהר, תרומה ו:ל"ח-ז:מ"ה

Therefore also one must pursue and run after the sinner and "buy" him for a good price, in order that the filth of sin may be purged away from him and the spirit of impurity, the emanation of the "other side", be subdued. He who succeeds in redeeming such a sinner can justly consider himself the "creator" of the renewed and quickened soul, and such an act is the greatest praise (of G-d) imaginable, and it exalts the glory of the Holy One, blessed be He, more than any other ...

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

62 **בד"ה ואלה מסעי**

There the Alter Rebbe explains that G-d created the kelipos so that, through subduing and transforming them, there would be the great ascent; "These are the journeys" refers to the ascents of the Jewish people from below upward.

KEHOT'S NOTE

ראה לקמן מסעי צא, ג.

63 **בזהר ר"פ יתרו דס"ח ע"ב**

The same Zohar passage is cited there, where the Alter Rebbe explains that the will and emotions of the animal soul, once turned to G-d, are more praiseworthy than those of the G-dly soul ("good" is the good inclination, "very" the evil inclination), because by nature they are stronger, rooted in the faces of the lion and the ox.

KEHOT'S NOTE

ראה גם לעיל פ' במדבר יט, א.

64 **בזהר ר"פ יתרו דס"ח ע"ב**

The text's own reference, at the beginning of Parshas Yisro; Likkutei Torah, Bamidbar, cites the same passage for "very good" as the evil inclination transformed.

Zohar, Yitro 1:28–39 ספר הזהר, יתרו א:כ"ח-ל"ט

65 **ע"פ והיה הבן הבכור לשניאה**

There "the two wives" are the two souls of every Jew, and "the firstborn son of the hated one" is the animal soul: its root is very high, but it fell in the breaking of the vessels, so when the G-dly soul separates out its evil it reaches great love with added strength, as before its descent.

KEHOT'S NOTE

פ' כי תצא.

66 **בזה"ק במקום שבע"ת כו' דמשכין לי'**

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

KEHOT'S NOTE

ח"א קכט, ב.

67 **דמשכין לי' בחילא יתיר**

The Zohar explains that penitents draw it "with greater strength." The maamar ties this greater strength to the intensity of their love.

Zohar, Chayei Sara 16:121–17:127 ספר הזהר, חיי שרה ט"ז:קכ"א-י"ז:קכ"ז

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, "and King David was old, he came into days" (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.' R. Jose ...

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

68 **רשפי אש האהבה**

The bride says to her beloved, "For love is strong as death... its flashes are flashes of fire, a flame of Yah." The image of intense, 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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KEHOT'S NOTE

ראה שה"ש ח, ו.

69 **משוך אחריך כמים**

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

KEHOT'S NOTE

ברכת גשם דשמע"צ.

70 **כיתרון האור הבא מן החושך**

Koheles observes, "I saw that wisdom excels folly, as light excels darkness." Chassidus reads "the light from the darkness" as the special advantage of light that comes out of darkness, the transformed evil. (context: Steinsaltz Tanakh)

Ecclesiastes 2:13 קהלת ב:י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

ראה קהלת ב, יג.

PARAGRAPH 10

71 **וכמ"ש במ"א**

There the verse is explained the same way: after the contemplation of the Shema, the love from above comes down in the Amidah like the lion-shaped fire on the altar and consumes the animal soul, as silver in the refiner's fire is separated from its dross.

KEHOT'S NOTE

ראה תו"א קיא, ג. בסה"מ תקס"ג ע' קעז. כתובים-ב ע' ריח. תורת חיים שמות דף תתקסז, א. אוה"ת שמות כי תשא ע' אתתמג, אתתפה. שמות-ז ע' ב'תשפז.

72 **מצרף לכסף**

Shlomo's proverb: as the refining pot tests silver and the furnace gold, a person is tested by the praise he receives (some explain: by what he himself praises). The maamar reads "his praise" as the praises he offers G-d in prayer, which become the refining fire. (context: Steinsaltz Tanakh)

Proverbs 27:21 משלי כ"ז:כ"א

מַצְרֵף לַכֶּסֶף וְכוּר לָזָהָב וְאִישׁ לְפִי מַהֲלָלוֹ׃

The refining pot is for silver, and the furnace for gold, And a man is tried by his praise.

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KEHOT'S NOTE

משלי כו, כא.

73 **פי' שבאיש**

For the reading that in "a man according to his praise" the praises of prayer become the refining fire, the note points to a discourse of 5627 (1866-67).

KEHOT'S NOTE

ראה סה"מ תרכ"ז ע' רכו.

PARAGRAPH 11

74 **ולדבקה בו**

Kehot's note points to Deuteronomy 11:21 for these words.

Deuteronomy 11:21 דברים י"א:כ"א

לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ׃

that your days may be multiplied, and the days of your children, upon the land which the L-RD swore unto your fathers to give them, as the days of the heavens above the earth.

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KEHOT'S NOTE

דברים יא, כא. שם ל, כ.

75 **ולדבקה בו**

Moshe urges Israel "to love Havayah your G-d, to listen to His voice and to cleave to Him." Here even the animal soul longs to cleave to G-d.

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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76 **פני ארי' פני שור**

In Yechezkel's vision each of the Chayos has the face of a man, of a lion on the right, of an ox on the left, and of an eagle. The animal soul is rooted in the lion and the ox.

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.

77 **וכמ"ש בזהר**

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

KEHOT'S NOTE

ח"ג (קיח, ב. מח, סע"א). [כ].

78 **מבחי' פני שור בעצם כו'**

The note points to glosses copied from the Rebbe Rashab and printed earlier in the additions to Likkutei Torah (18c), on the root of animal souls in "the face of an ox in itself."

KEHOT'S NOTE

ראה לעיל בהוספות יח, ג בהערות שנעתקו מכ"ק אדמו"ר מוהרש"ב נ"ע.

79 **בביאור ע"פ אני ישנה**

There the Alter Rebbe explains that the animal soul was taken from the faces of the lion and the ox, the holy Chayos (Seraphim in Beriah, Chayos in Yetzirah, Ofanim in Asiyah); the animal soul in man comes from the dregs of the Ofanim not yet refined, and its inner aspect is the animal soul in man, with intellect and emotions, while its outer aspect is the soul of an actual animal.

KEHOT'S NOTE

לקמן שה"ש לה, א ואילך.

80 **ובד"ה אם בחקתי תלכו**

There, citing Etz Chaim on the tzelem, the Alter Rebbe explains that the intellectual soul joins the G-dly soul and the animal soul so as to refine them; the animal soul is a simple "animal," while the intellectual soul is nogah, a mixture of good and evil, and he refers back to this maamar, "Zos Chanukas HaMizbe'ach."

KEHOT'S NOTE

לעיל בחקתי מז, ג. וראה במ"מ לשם.

81 **זבד"ה בכ"ה בכסלו**

Further in that discourse the Alter Rebbe explains that the offerings raised the animal's soul to its root in the face of the ox in the Chariot, that prayer in their place raises the animal soul in man "with a great tumult," like the Ofanim, and that the animal soul is rooted in the "man" within the Chayos: "And the likeness of their faces: the face of a man."

KEHOT'S NOTE

תו"א וישב כט, ב ואילך.

82 **ובד"ה המגביהי לשבת**

In that discourse the G-dly soul is the wick of "the lamp of Havayah, the soul of man," and the intellect of the animal soul is the oil drawn after it and consumed in its flame, until the animal soul too pines to cleave to G-d, its expiring of the soul greater "with added excellence."

KEHOT'S NOTE

תו"א לח, ב.

83 **האופנים וחיות הקודש**

There the Alter Rebbe explains that the Ofanim and holy Chayos, in the worlds below the Throne where G-dliness is

not grasped as clearly, are in a great tumult, like a cry "with greater strength," and that this is why two blessings were instituted before the Shema, so that one comes to "One" and "You shall love" in a state of tumult.

KEHOT'S NOTE

ברכת יוצר. ההפרש בין אופנים לשרפים ראה גם לקמן פ' שלח מז, א. האזינו עד, ג. סה"מ תקס"ב ע' מו ואילך. אוה"ת תרומה ע' אקסד ואילך.

84 **האופנים וחיות הקדש ברעש גדול מתנשאים לעומת השרפים**

The first blessing before the Shema describes the Seraphim proclaiming "holy" and the Ofanim and holy Chayos rising "with a great tumult" facing them. The maamar explains why the one is calm and the other stormy.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 6–8, סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ו'-ח'

וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים: בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ: לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם זְמִרוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת. עוֹשֶׂה חֲדָשׁוֹת. בַּעַל מִלְחָמוֹת. זוֹרֵעַ צְדָקוֹת. מַצְמִיחַ יְשׁוּעוֹת. בּוֹרֵא רְפוּאוֹת. נוֹרָא תְהִלּוֹת. אֲדוֹן הַנִּפְלָאוֹת: הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: כָּאָמוּר לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ: אוֹר חָדָשׁ עַל־צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ ...

And the Ofanim and Serafim are various classes of Angels. Ofanim denotes animated wheels as conceived in association with the Heavenly throne. (Avudraham); Chayos are those angels who exist eternally (Ya'avetz; some angels exist only for short times for specific functions.) Serafim indicate "beings of fire." and the holy Chayos, with a mighty sound rise toward the Serafim. Facing them, they offer praise and say, Blessed is the glory of Adonoy from His place. G-d's glory is a euphemism for G-d Himself. Thus the verse means, "Blessed is Adonoy from ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

85 **דלאו מכל מדות אלין**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

86 **דלאו מכל מדות אלין כלל**

In Eliyahu's prayer (Patach Eliyahu), G-d is shown to direct the world through His attributes, "but not of any of these attributes at all." The maamar uses it to define "holy" as utterly beyond the worlds.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

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

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87 **בד"ה צאינה וראינה**

There the Alter Rebbe explains that kodesh without a vav is not in the category of worlds at all, above both memalei and sovev, while kadosh with a vav is the drawing down that brings the creations into being; Israel draw from the supernal kodesh through "Lift up your hands in holiness," the first two verses of the Shema.

KEHOT'S NOTE

לקמן שה"ש כא, ג.

88 **קדש הוא מלה בגרמי'**

The Zohar describes kodesh as a thing unto itself, holiness standing apart. The maamar identifies it with the essence of the Infinite Light.

Zohar III, 94b זח"ג צד, ב

KEHOT'S NOTE

זח"ג צד, ב.

89 **בביאור ע"פ אחרי ה'**

That explanation teaches that the whole chain of worlds comes only from G-d's Malchus, the "after" of Havayah, a mere glimmer, and from there it goes on to explain the three times "holy."

KEHOT'S NOTE

לקמן פ' ראה כ, ד ואילך.

90 **ובד"ה רני ושמחי**

That discourse explains the three times "holy" as the descent, from cause to cause, through the first three letters of the Name Havayah down to the final hei, speech, the source of the worlds; the yud is the tzimtzum without which nothing could come into being.

KEHOT'S NOTE

תו"א לו, ב.

91 **צבאו' אות הוא בצבא דילי'**

The Talmud reads "from the myriads of holiness" as "He is a sign among His myriad," and "Havayah Tzevaos is His Name" as "He is Master among His host." The maamar reads Tzevaos as "a sign (os) in His host."

Chagigah 16a חגיגה ט"ז א

KEHOT'S NOTE

ראה חגיגה טז, א ובחדא"ג מהרש"א. על"ק האזינו (עד, רע"ד). [כ].

92 **ביו"ד נברא העוה"ב**

Rabbi Yehudah bar Rabbi Ilai taught that this world was created with the letter hei and the World to Come with the yud. The maamar uses it to show that the worlds grasp only a single "letter."

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

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

pares this to the Ofanim, who are stirred by what they cannot grasp.

Megillah 3a:13–14 מגילה ג׳ א:י״ג-י״ד

וְכִי מַאַחַר דְּלָא חֲזוֹ, מַאי טַעְמָא אִיבְּעִיתוּ? אַף עַל גַּב דְּאִינְהוּ לָא חֲזוֹ, מַזָּלַיְיהוּ חֲזוֹ. אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעֵית, אַף עַל גַּב דְּאִיהוּ לָא חֲזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאֵים בְּמָקוֹם הַטְּנוֹפֶת — לִינְשׁוֹף מִדּוֹכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: ״עֵיזָא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי״.

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

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KEHOT'S NOTE

מגילה ג, א.

97 **כמ״ש במ״א]**

In Tanya, chapter 23, the Alter Rebbe applies the same Talmudic principle to one who studies Torah: the will of G-d that encompasses all worlds is revealed in his soul, "although he does not see" it, and he can bear it precisely because he does not see, which is not so with the higher beings.

KEHOT'S NOTE

ראה תניא פרק כג.

98 **מבחי׳ אהבת הנה״א בעצמה**

The note points to an abridgement of this passage in the Tzemach Tzedek's Or HaTorah, Bamidbar, volume 4.

KEHOT'S NOTE

קיצור — באוה״ת במדבר-ד ע׳ א׳תסב.

99 **כמים הפנים לפנים**

Shlomo's proverb: as water reflects a face back to the one who looks into it, so one person's heart reflects another's feelings toward him. The maamar reads the two "men" as the "man" on the Throne above and the "man" beneath it. (context: Steinsaltz Tanakh)

Proverbs 27:19 משלי כ״ז:י״ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם:

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

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KEHOT'S NOTE

משלי כז, יט.

100 **פני האדם**

For the reading of "man to man" as the "man" on the Throne and the "man" beneath it, the note points to the Tzemach Tzedek's Or HaTorah on Beshalach.

KEHOT'S NOTE

ראה אוה״ת בשלח ע׳ תעז ואילך.

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KEHOT'S NOTE

מנחות כט, ב.

93 **ראה זה חדש הוא**

Koheles asks whether there is anything of which one can say, "See, this is new," and answers that it has already been. The maamar borrows only the exclamation, for the excitement that a truly new thing arouses. (context: Steinsaltz Tanakh)

Ecclesiastes 1:10 קהלת א׳:י׳

יֵשׁ דָּבָר שֶׁיֹּאמַר רְאֵה־זֶה חָדָשׁ הוּא כְּבָר הָיָה לְעֹלָמִים אֲשֶׁר הָיָה מִלְּפָנֵנוּ:

Is there a thing whereof it is said: 'See, this is new'?—it hath been already, in the ages which were before us.

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94 **שרפים עומדים ממעל לו**

In Yeshayahu's vision of G-d on His throne, "Seraphim stood above Him," each with six wings, and called "Holy, holy, holy." The Seraphim stand at the source of the revelation, and so make no tumult.

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישעי׳ ו, ב.

95 **ישעי׳ כבן כרך שראה**

Rava: all that Yechezkel saw, Yeshayahu saw; Yechezkel was like a villager who saw the king, Yeshayahu like a city-dweller who saw the king. Hence Yeshayahu describes the vision briefly.

Chagigah 13b:5 חגיגה י״ג ב:ה׳

אָמַר רָבָא: כָּל שֶׁרָאָה יְחֶזְקֵאל, רָאָה יְשַׁעְיָה. לְמָה יְחֶזְקֵאל דּוֹמֶה — לְבֶן כְּפָר שֶׁרָאָה אֶת הַמֶּלֶךְ, וּלְמָה יְשַׁעְיָה דּוֹמֶה — לְבֶן כְּרַךְ שֶׁרָאָה אֶת הַמֶּלֶךְ. אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב: ״אֲשֶׁירָה לַהּ׳ כִּי גָאֹה גָּאָה״ — שִׁירָה לְמִי שֶׁמִּתְגָּאֶה עַל הַגֵּאִים. דְּאָמַר מָר: מֶלֶךְ שֶׁבַּחַיּוֹת — אַרְיֵה, מֶלֶךְ שֶׁבַּבְּהֵמוֹת — שׁוֹר, מֶלֶךְ שֶׁבָּעוֹפוֹת — נֶשֶׁר, וְאָדָם מִתְגָּאֶה עֲלֵיהֶן, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מִתְגָּאֶה עַל כּוּלָּן וְעַל כָּל הָעוֹלָם כּוּלּוֹ.

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KEHOT'S NOTE

חגיגה יג, ב.

96 **חברי דניאל . . דמזלייהו חזי**

Daniel's companions did not see the vision, yet they were terrified, because "their mazal saw." The maamar com-

101 **על דמות הכסא**

Above the firmament over the Chayos, Yechezkel sees a throne: "And upon the likeness of the throne, a likeness like the appearance of a man upon it, above." This is the "man" above the Throne.

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.

102 **ודמות פניהם**

The words here quote Ezekiel 1:10; the passage is shown below.

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.

103 **בזהר פי׳ במדבר דקי״ח ע״ב**

The Zohar on Bamidbar, cited by the text and by the Kehot note, for the face of man that is included in the faces of the Chayos.

Zohar, Bamidbar 3:27–38 ספר הזהר, במדבר ג:כ״ז-ל״ח

104 **ובפי׳ בראשית די״ח סע״ב**

The text's further reference, in the Zohar on Bereishis, on the same theme.

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז:ע׳-ח׳:פ״ג

PARAGRAPH 12

105 **פניהם פני אדם**

"As for the likeness of their faces, the face of a man." The maamar reads "face" (panim) as the inner dimension (pnimiyus) of the Chayos.

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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106 **בד״ה וספרתם לכם**

That discourse asks why fifty days are mentioned when only forty-nine are counted, and why the count is "one day of the Omer" rather than "the first day," and it explains the counting from the barley of Pesach to the wheat of Shavuos through Yechezkel's verse "and their faces and their wings were separate above."

KEHOT'S NOTE

לעיל פ׳ במדבר י׳, א.

107 **ופניהם וכנפיהם**

Yechezkel describes the Chayos: "And their faces and their wings were separate above." The zakef gadol on "and their faces" ends the phrase there, so the verse can be read "and [such were] their faces," with "their wings were spread apart above" as a new clause; the maamar uses this pause to set the faces, the inner dimension, apart from the wings. (context: Steinsaltz Tanakh)

Ezekiel 1:11 יחזקאל א:י״א

וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדוֹת מִלְמָעְלָה לְאִישׁ שְׁתַּיִם חְבֻרוֹת אִישׁ וּשְׁתַּיִם מְכַסוֹת אֵת גְּוִיֹּתֵיהֶנָה׃

Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

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108 **בחי׳ לב האדם התחתון אל האדם כו׳**

The note reports a gloss of the Tzemach Tzedek on this very passage, on "the heart of" the lower man toward the man above.

KEHOT'S NOTE

באוה״ת במדבר-ד ע׳ א׳תסב יש הגה״ה לכאן.

PARAGRAPH 13

109 **ארי׳ דאכיל קרבנין**

The Zohar speaks of the lion that consumes the offerings, the supernal fire that came down upon the altar.

Zohar I, 6b זח״א ו, ב

Zohar II, 278a זח״ב רעח, א

Zohar III, 17a זח״ג יז, א

KEHOT'S NOTE

זח״א ו, ב. זח״ב רעח, א. זח״ג יז, א.

110 **אריה דאכיל קרבנין**

Another place where the Zohar names the supernal fire on the altar "the lion that eats the offerings."

Zohar, Vayikra 40:278–41:285 ספר הזהר, ויקרא מ׳:ער״ח-מ״א:רפ״ה

111 **ארי׳ מלך שבחיות**

"The king among the beasts is the lion, the king among the cattle is the ox, the king among the birds is the eagle."

The lion that eats the offerings is the king of the Chayos.

Chagigah 13b:5–6 חגיגה י"ג ב:ה'-ו'

... "אֲשִׁירָה לַה' כִּי גָאֹה גָּאָה" — שִׁירָה לְמִי שֶׁמִּתְגָּאֶה עַל הַגַּאִים. דְּאָמַר מָר: מֶלֶךְ שֶׁבַּחַיּוֹת — אַרְיֵה, מֶלֶךְ שֶׁבַּבְּהֵמוֹת — שׁוֹר, מֶלֶךְ שֶׁבָּעוֹפוֹת — נָשֶׁר, וְאָדָם מִתְגָּאֶה עֲלֵיהֶן, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מִתְגָּאֶה עַל כּוּלָּן וְעַל כָּל הָעוֹלָם כּוּלּוֹ. כְּתוּב אֶחָד אוֹמֵר: "וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי שׁוֹר מֵהַשְּׂמְאל לְאַרְבַּעְתָּן וְגוֹ'", וּכְתִיב: "וְאַרְבָּעָה פָּנִים לְאֶחָד פְּנֵי הָאֶחָד פְּנֵי הַכְּרוּב וּפְנֵי הַשֵּׁנִי פְּנֵי אָדָם וְהַשְּׁלִישִׁי פְּנֵי אַרְיֵה וְהָרְבִיעִי פְּנֵי נָשֶׁר", ...

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KEHOT'S NOTE

חגיגה יג, ב.

112 **בנשמות שמיכאל כה"ג מקריב**

Kehot's note points to Zohar III, 33a for these words.

Zohar III, 33a זח"ג לג, א

KEHOT'S NOTE

זח"ג לג, א. ובזח"א פ, א [כ]. וראה תוס' סוף מנחות.

113 **שמיכאל כה"ג מקריב ע"ג המזבח**

The Zohar speaks of Michael offering up the souls upon the supernal altar. The maamar presents it as the heavenly counterpart of the offering and of prayer.

Zohar, Tzav 20:135–145 ספר הזהר, צו כ:קל"ה-קמ"ה

114 **באצי' דאיהו וחיוהי**

The note reports a gloss and an abridgement of this passage in the Tzemach Tzedek's Or HaTorah.

KEHOT'S NOTE

ת"ז בהק' (ג, ב). באוה"ת במדבר-ד ע' אתסב נמצא הג"ה וקיצור לכאן.

115 **דאיהו וחיוהי וגרמוהי חד**

Of the Ten Sefiros of Atzilus the Tikkunei Zohar says, "He and His life-forces are one, He and His vessels are one." The souls are raised into this unity.

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 דְּלַאו הָכִי בְּעֶשֶׂר סְפִירוֹת דְּבְרִיאָה, דְּלַאו אינון וְחַיֵּיהוֹן חַד, לַאו אינון וְגַרְמֵיהוֹן חַד. וְעִלַּת 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 14

116 **בשתי אכילות הכתוב מדבר**

On "And if it be eaten at all," the Talmud says that Scripture speaks of two eatings, the eating of man and the eating of the altar.

Zevachim 13b:3 זבחים י"ג ב:ג'

וְהָתְנַן: יָכוֹל לֹא תְּהֵא מַחְשָׁבָה מוֹעֶלֶת אֶלָּא בַּאֲכִילַת בָּשָׂר, מִנַּיִן לְרִבּוֹת שְׁפִיכַת שִׁירַיִם וְהַקְטָרַת אֵימוּרִים? תַּלְמוּד לוֹמַר: "וְאִם הֵאָכֹל יֵאָכֵל" – בִּשְׁתֵּי אֲכִילוֹת הַכָּתוּב מְדַבֵּר: אַחַת אֲכִילַת אָדָם, וְאַחַת אֲכִילַת מִזְבֵּחַ.

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KEHOT'S NOTE

זבחים יג, ב.

117 **לפי שהיא בחי' פנימית**

The note points to the Tzemach Tzedek's discussion, in Or HaTorah on Shir HaShirim, of eating as an inner level.

KEHOT'S NOTE

ראה באוה"ת שה"ש-ב ע' תפג.

118 **אכלתי יערי עם דבשי**

The beloved says, "I have come into My garden, My sister, My bride; I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey." Eating stands for the inner level; myrrh and spice, fragrance, for the encompassing.

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.

119 **בד"ה ואם האכל יאכל בפי' שלח**

There the Alter Rebbe explains that every being has an inner dimension (pnimiyus), from panim, "face," by which it turns toward its source and cleaves to it, and an outer dimension by which it gives to what is outside it; in the chain of worlds the outer dimension of the higher becomes the inner dimension of the lower.

KEHOT'S NOTE

לקמן מא, ד ואילך.

120 **אבל יש בחינה אחרת והיא בחי' מקיף . . שהנשמה נהנית ממנו ולא הגוף**

The Tzemach Tzedek quotes this passage and asks how fragrance can be encompassing if the soul, an inner light within the body, enjoys it; he answers that it counts as encompassing only for the body, while for the soul it is a real enjoyment.

KEHOT'S NOTE

מובא באוה"ת ויקרא-א ע' רצב וכתב ע"ז "וצ"ע שהרי הנשמה עכ"פ נהנית ממנו והנשמה היא אור פנימי המלובש תוך הגוף. וא"כ האי"פ נהנה מן הריח רק הגוף אינו נהנה ממנו, וא"כ איך הוא מקיף, אלא צ"ל רק להגוף נחשבו מקיף אבל להנשמה הגם שהיא או"פ זהו הנאה ממש" ע"ש.

121 **ריח שהנשמה נהנית ממנו ולא הגוף**

"What is it that the soul enjoys and the body does not? This is fragrance." Hence the blessing over fragrance, and here the incense as an encompassing level.

Berakhot 43b:3 ברכות מ"ג ב:ג'

אָמַר רַב יְהוּדָה: הַאי מַאן דְּנָפֵיק בְּיוֹמֵי נִיסָן וְחָזֵי אִילָנֵי דְּקָא מְלַבְלְבִי, אוֹמֵר: "בָּרוּךְ שֶׁלֹּא חִיסֵּר בְּעוֹלָמוֹ כְּלוּם וּבָרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאִילָנוֹת טוֹבוֹת לְהִתְנָאוֹת בָּהֶן בְּנֵי אָדָם". אָמַר רַב זוּטְרָא בַּר טוֹבִיָּה אָמַר רַב: מְנַיִן שֶׁמְּבָרְכִין עַל הֲרֵיחַ? — שֶׁנֶּאֱמַר: "כֹּל הַנְּשָׁמָה תְּהַלֵּל קָהּ". אֵיזֶהוּ דָּבָר שֶׁהַנְּשָׁמָה נֶהֱנֵית מִמֶּנּוּ וְאֵין הַגּוּף נֶהֱנֶה מִמֶּנּוּ? — הֱוֵי אוֹמֵר: זֶה הָרֵיחַ.

Rab Judah said : He who goes out during the days of Nisan and sees the trees budding should say "Blessed be He Who has caused nothing to be lacking in His Universe and created therein beautiful creations and beautiful trees wherefrom men may derive pleasure." Rab Zotra b. Tobiah said in the name of Rab : Whence is it learnt that one should pronounce a benediction over a fragrant smell? As it is written, "Let every soul praise the L-rd" (Ps. cl. 6). From what is it that the ...

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KEHOT'S NOTE

ברכות מג, ב.

122 **בבחי' מקיף מלמעלה**

The note reports a gloss of the Tzemach Tzedek on this passage.

KEHOT'S NOTE

באוה"ת במדבר-ד ע' א'תסב נמצא הג"ה לכאן.

123 **בביאור ע"פ באתי לגני**

There "I have gathered My myrrh with My spice" is explained: to draw the essence of Chochmah into the emotions, the source must be drawn from above Chochmah, and fragrance, sensed by the nose, is higher than taste, sensed by the mouth and palate, because the nose is the loftier organ.

KEHOT'S NOTE

לקו"ת שה"ש לג, א.

124 **ע"פ ראה ריח בני בפי תולדות**

There Yitzchak wished to draw down the encompassing level, and since every drawing down comes through raising mayin nukvin, drawing down the encompassing requires a raising of mayin nukvin that is itself encompassing.

KEHOT'S NOTE

תו"א כ, ד.

125 **בזהר ס"פ ויקהל (דריי"ט א')**

The same Zohar is cited earlier in this parsha, where the Alter Rebbe explains that the incense on the inner altar is also a refinement, its eleven spices raising up the eleven "crowns of impurity," and refers to this maamar, "Zos Chanukas HaMizbe'ach."

KEHOT'S NOTE

מובא גם לעיל כב, ד. אוה"ת בראשית-א דף קנב, א. תצוה ע' תשס.

126 **בד"ה מי מנה עפר יעקב**

On that page, explaining the prayer "and unite our heart," the Alter Rebbe distinguishes two aspects of the heart's will: its inner point, a great love above reason that comes from above as a gift, and the outer heart, the love aroused by contemplating G-d's greatness, each according to his understanding.

KEHOT'S NOTE

לקמן סז, ג.

127 **ע"פ נשא את ראש בני גרשון**

Earlier in this parsha, on "Lift up the head of the sons of Gershon," the Alter Rebbe explains that the incense on the inner altar was also a refinement, its eleven spices raising up the eleven "crowns of impurity"; its fragrance is a raising of mayin nukvin from below, and through it the anointing oil afterwards draws down from above.

KEHOT'S NOTE

לעיל כב, ד.

128 **ובד"ה בכ"ה בכסלו**

That discourse explains that the inner heart is united with the mind, and that through charity there comes a fragrance that "restores the soul" and reveals the mind within the inner heart: "Oil and incense gladden the heart."

KEHOT'S NOTE

תו"א כט, ד. וראה באוה"ת במדבר-ד ע' א'תסה מה שהעתיק מתו"א.

129 **וע' מ"ש הרמ"ז ס"פ בא**

Earlier in this parsha the same Ramaz, at the end of Bo (page 40b), is cited on the raising up and refinement brought about by the incense, together with the Zohar at the end of Vayakhel.

KEHOT'S NOTE

ראה לעיל כב, ד. ובמ"מ לשם.

PARAGRAPH 15

130 **כ"א על מזבח הפנימי**

The note reports a gloss of the Tzemach Tzedek on the incense being offered only on the inner altar.

KEHOT'S NOTE

ראה הגהה לכאן באוה"ת במדבר-ד ע' א'תסד.

131 **מלשון חינוך**

The Mitteler Rebbe's discourses on Chanukah also take up the link between chanukah and chinuch.

KEHOT'S NOTE

וראה גם בשערי אורה ד"ה בכ"ה בכסלו פל"ז. סה"מ תרל"ה-ב ע' של ואילך. לקו"ש חכ"ה ע' 383 ואילך. וראה לקו"ש חל"ב ע' 105 הערה 72.

132 **חנוך לנער ע"פ דרכו**

Shlomo's proverb: "Educate a youth according to his way; even when he grows old he will not depart from it." The maamar links chinuch, education, with chanukah, dedication.

Proverbs 22:6 משלי כ"ב:ו'

חֲנֹךְ לַנַּעַר עַל־פִּי דַרְכּוֹ גַּם כִּי־יַזְקִין לֹא־יָסוּר מִמֶּנָּה׃

Train up a child in the way he should go, And even when he is old, he will not depart from it.

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KEHOT'S NOTE

משלי כב, ו. באוה"ת במדבר-ד ע' אתסה נמצא הגה"ה לכאן.

PARAGRAPH 16

133 **בד"ה בכ"ה בכסלו**

There, turning to the meaning of Chanukah, of the dedication of the altar and of the Temple, the Alter Rebbe cites "Educate a youth according to his way": a child who is still far from learning must be trained, and the training is through many gifts given to him.

KEHOT'S NOTE

תו"א כט, ד. וראה גם לקו"ת נשא צח, א. ברכה צח, ב ואילך.

134 **הבו לה' כבוד . . קול ה' על המים**

David calls on the "sons of the mighty" (some say the angels): "Render unto Havayah glory and strength." The psalm opens with glory before its seven "voices," which the maamar reads as the order of every new drawing down. (context: Steinsaltz Tanakh)

Psalms 29:1 תהילים כ"ט:א'

מִזְמוֹר לְדָוִד הָבוּ לַה' בְּנֵי אֵלִים הָבוּ לַה' כָּבוֹד וָעֹז׃

A Psalm of David. Ascribe unto the L-RD, O ye sons of might, Ascribe unto the L-RD glory and strength.

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KEHOT'S NOTE

תהלים כט, א. ביהל אור שם נמצא הגהות לכאן.

135 **קול ה' על המים**

"The voice of Havayah is upon the waters": in the plain sense, G-d's voice in the thunder over the waters, the first of the psalm's seven "voices," which the maamar reads as Chesed. (context: Steinsaltz Tanakh)

Psalms 29:3 תהילים כ"ט:ג'

קוֹל ה' עַל־הַמָּיִם אֵל־הַכָּבוֹד הִרְעִים ה' עַל־מַיִם רַבִּים׃

The voice of the L-RD is upon the waters; The G-d of glory thundereth, Even the L-RD upon many waters.

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136 **קלא פנימאה דלא אשתמע**

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

KEHOT'S NOTE

זח"א (נ, ב) [כ].

137 **קלא פנימאה דלא אשתמע**

The Zohar speaks of an inner voice that is not heard. The maamar reads it as the drawing down from intellect into the emotions.

Zohar, Bereshit 83:235–86:248 ספר הזהר, בראשית פ"ג:רל"ה-פ"ו:רמ"ח

This Voice is in the recesses and is not heard or revealed, and when it issues from the throat it utters the aspirate without sound and it flows on without ceasing, though it is so tenuous as to be inaudible.

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

138 **בשה"ש ע"פ קול דודי**

There the Alter Rebbe distinguishes the "small voice" drawn from the emotions into speech, which is heard, from the "great voice that did not cease," the inner voice that is not heard; any drawing down from concealment into revelation, from intellect into emotion or from above intellect into intellect, is called a "voice."

KEHOT'S NOTE

לקו"ת שה"ש טו, ב.

139 The bride hears her beloved approaching: "The voice of my beloved! Behold, he comes, leaping over the mountains." The verse of the discourse in Shir HaShirim that the text cites on the meaning of "voice."

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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140 **עלמא דאתכסיא**

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

KEHOT'S NOTE

זח"א (יח, א. קנב, א. קנח, ב). ובזח"ב (כט, ב). [כ].

141 **מעלמא דאתכסיא**

The Zohar distinguishes the hidden world (alma de'iskasya) from the revealed world. Here it is the source, above the attributes, from which the voices are drawn.

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

142 **שבעה ושבעה מוצקות**

Zechariah sees a golden menorah with seven lamps, "seven and seven pipes to the lamps." The maamar reads the lamps as the seven attributes and the pipes as what feeds them from above.

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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KEHOT'S NOTE

זכריי ד, ב.

143 **בזהר ס"פ מקץ**

The text's reference, at the end of Mikeitz, for the seven pipes as drawings down from higher levels into the attributes.

Zohar, Miketz 15:261–269 ספר הזהר, מקץ ט"ו:רס"א-רס"ט

144 **בזהר ס"פ מקץ (דר"ד סע"ב)**

The Tzemach Tzedek discusses the "seven and seven pipes" in Or HaTorah on Vayikra.

KEHOT'S NOTE

בענין שבעה ושבעה מוצקות ראה אוה"ת ויקרא-א ע' רעט. ביאוה"ז להצ"צ-ב ע' תתעז.

145 **בזהר פ' תזריע דמ"ז ע"ב**

The Tzemach Tzedek discusses the "seven havalim" of the Zohar in Or HaTorah on Vayikra.

KEHOT'S NOTE

ראה אוה"ת ויקרא-א ע' רפ ואילך. ובביאוה"ז להצ"צ-ב ע' תתעז ואילך. ע' תתפא ואילך נזכר גם לעיל פ' במדבר יב, ד.

146 **להמשיך מתחילה קודם הזי' קולות**

The note reports a gloss of the Tzemach Tzedek on drawing down the glory before the seven voices.

KEHOT'S NOTE

באוה"ת במדבר-ד ע' א'תסה נמצא הגה"ה.

147 **הראני נא את כבודך**

Moshe asks G-d, "Show me, please, Your glory," to see more of His glory than his mission required. Through the Raaya Mehemna, the glory he asked for is identified with the supernal Keser. (context: Steinsaltz Tanakh)

Exodus 33:18 שמות ל"ג:י"ח

וַיֹּאמַר הַרְאֵנִי נָא אֶת־כְּבֹדֶךָ׃

And he said: 'Show me, I pray Thee, Thy glory.'

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148 **בזהר בהעלותך דקנ"ד א'**

The text's reference in Beha'aloscha, on "His horn shall be exalted in glory."

Zohar, Beha'alotcha 15:87–16:94 ספר הזהר, בהעלותך ט"ו:פ"ז-ט"ז:צ"ד

149 **קרנו תרום בכבוד**

Said in the psalm of the righteous man who gives freely to the needy: "His horn shall be exalted in glory." The text cites the Zohar's explanation of this verse as a further source on "glory."

Psalms 112:9 תהילים קי"ב:ט

פִּזַּר נָתַן לָאֶבְיוֹנִים צִדְקָתוֹ עֹמֶדֶת לָעַד קַרְנוֹ תָּרוּם בְּכָבוֹד׃

He hath scattered abroad, he hath given to the needy; His righteousness endureth for ever; His horn shall be exalted in honour.

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150 **כבוד חכמים ינחלו**

Shlomo's proverb: "The wise shall inherit glory, and fools carry off disgrace." The text refers to its explanation in the discourse on "For on this day He shall atone."

Proverbs 3:35 משלי ג':ל"ה

כָּבוֹד חֲכָמִים יִנְחָלוּ וּכְסִילִים מֵרִים קָלוֹן׃

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

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PARAGRAPH 17

151 **שמנחת נדבה מביאה בכפיפה מצרית**

The Rebbe notes that Sotah 14b seems to disqualify an Egyptian basket, and answers that the reason given there, "Offer it now to your governor," is not a Torah prohibition (Kesef Mishneh, Hilchos Issurei Mizbe'ach 2:10); against the view that it is, he notes that the poor bring their first fruits in willow baskets (Bikkurim 3:8), which are surely lowlier than an Egyptian basket.

KEHOT'S NOTE

בלקו"ת נשא (כט, ב) שמנחת נדבה מביאה בכפיפה מצרית, שזהו דלא כמפורש בסוטה (יד, ב) דפסול — הרי מפורש שם שהטעם דהקריבהו נא לפחתך גו', ואיסור זה אינו מן התורה (כס"מ הל' איס"מ פ"ב ה"י (ודלא כי"א מהאחרונים דאסור מה"ת — דלפ"ז אינו מובן הא דענים מביאים בכורים בסלי נצרים של ערבה (בכורים פ"ג מ"ח) שבודאי פחותים מנצרי דקל (דהיינו כפיפה מצרית, כפרש"י בסוטה שם) דסברת הקריבהו שייך גם באינו קרב על המזבח ממש, וק"ל)) — לקו"ש ח"ז ע' 205.

152 **תמידין כסדרן**

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

KEHOT'S NOTE

תפלת מוסף.

153 **זהו ענין חינוך המזבח כנודע**

The note points to an abridgement of this passage in the Tzemach Tzedek's Or HaTorah.

KEHOT'S NOTE

קיצור באוה"ת במדבר-ד ע' א'תסה.

PARAGRAPH 18

154 **היה מעורב בשמים ראש**

The note points to the Tzemach Tzedek's explanation of the mitzvos for the spices blended into the anointing oil.

KEHOT'S NOTE

ראה דרך מצותיך עב, ב.

155 **בשמים ראש מר דרור וקנמן בשם**

G-d tells Moshe how to make the anointing oil: "Take for yourself choice spices: flowing myrrh, five hundred

[shekels], and fragrant cinnamon…" The spices of the anointing oil bring fragrance, the encompassing level, into the oil.

Exodus 30:23 שמות ל:כ״ג

וְאַתָּה קַח־לְךָ בְּשָׂמִים רֹאשׁ מָר־דְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְמָן־בֶּשֶׂם מַחֲצִיתוֹ חֲמִשִּׁים וּמָאתַיִם וּקְנֵה־בֹשֶׂם חֲמִשִּׁים וּמָאתָיִם:

'Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty,

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KEHOT'S NOTE

שמות ל, כג.

PARAGRAPH 19

156 כל הבקר לעולה

The Torah totals the princes' burnt offerings: "All the cattle for the burnt offering, twelve bulls…" These, the altar's "eating," belong to "after it was anointed."

Numbers 7:87 במדבר ז:פ״ז

כָּל־הַבָּקָר לָעֹלָה שְׁנֵים עָשָׂר פָּרִים אֵילִם שְׁנֵים־עָשָׂר כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנֵים עָשָׂר וּמִנְחָתָם וּשְׂעִירֵי עִזִּים שְׁנֵים עָשָׂר לְחַטָּאת:

all the oxen for the burnt-offering twelve bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal-offering; and the males of the goats for a sin-offering twelve;

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KEHOT'S NOTE

במדבר ז, פז.

157 כתיב ביום המשח

The note reports a gloss of the Tzemach Tzedek on this conclusion.

KEHOT'S NOTE

באוה״ת במדבר-ד ע' איתסו נמצא הג״ה לכאן.

158 והלא קערה אחת היתה ומזרק אחד היה וכף אחת היתה ביום המשח אותו

The Midrash asks why twelve bowls, basins and spoons are counted when one of each was brought on the day of the anointing, and answers that G-d credited them as if all had offered on the first day and on the last.

Bamidbar Rabbah 13:9 במדבר רבה י״ג:ט׳

159 העלה עליהם כאלו כולם הקריבו ביום ראשון וביום אחרון

Rabbi Yudan's teaching appears again: Scripture credited them as if all of them had offered on the first day and all of them on the last day.

Bamidbar Rabbah 14:13 במדבר רבה י״ד:י״ג

160

The beloved says to his bride, "You are all fair, my beloved, and there is no blemish in you." The verse on which Shir HaShirim Rabbah brings the teaching about the princes.

Song of Songs 4:7 שיר השירים ד׳:ז׳

כָּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ:

Thou art all fair, my love; And there is no spot in thee.

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161 ובשה״ש ע״פ כולך יפה רעיתי

On "You are all fair, my beloved," the Midrash brings the same teaching, that G-d credited the princes as if all had offered on the first day and on the last.

Shir HaShirim Rabbah 4:7:1 שיר השירים רבה ד׳:ז׳:א׳

כָּלָּךְ יָפָה רַעְיָתִי, זֶה יַעֲקֹב אָבִינוּ, שֶׁהָיְתָה מִטָּתוֹ שְׁלֵמָה לְפָנָיו וְלֹא נִמְצָא בָהּ פְּסֹלֶת. מַהוּ כָּלָּךְ יָפָה רַעְיָתִי, תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי, בְּשָׁעָה שֶׁעָמְדוּ יִשְׂרָאֵל לִפְנֵי הַר סִינַי וְאָמְרוּ (שמות כד, ז): כֹּל אֲשֶׁר דִּבֶּר ה׳ נַעֲשֶׂה וְנִשְׁמָע, אוֹתָהּ שָׁעָה לֹא הָיָה בָהֶם לֹא זָבִים וְלֹא מְצֹרָעִין וְלֹא חִגְּרִין וְלֹא סוּמִין לֹא אִלְּמִין וְלֹא חֵרְשִׁין, לֹא שׁוֹטִין וְלֹא שַׁמְּמִין, לֹא טִפְּשִׁין וְלֹא חֲלוּקֵי לֵב, עַל אוֹתָהּ שָׁעָה נֶאֱמַר: כָּלָּךְ יָפָה רַעְיָתִי, כֵּיוָן שֶׁחָטְאוּ לֹא הָיוּ יָמִים קַלִּים וְהָיוּ בָם זָבִים וּמְצֹרָעִים …

"All of you is fair, my love, and there is no blemish in you" (Song of Songs 4:7). "All of you is fair, my love" - this is Jacob our patriarch, whose bed was unflawed and no waste was found among it. What is, "all of you is fair, my love"? Rabbi Shimon ben Yoḥai taught: When Israel stood before Mount Sinai and said: "Everything that G-d spoke we will perform and we will heed" (Exodus 24:7), at that moment there were in their midst neither zav, nor leper, nor …

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מעט ביאור על זאת חנוכת המזבח

A brief explanation of “This is the dedication of the altar”

The incense and the anointing oil both reach the encompassing light of Atik, so they belong to “the day it was anointed,” while the altar’s eating draws only an inner light from Z’eir Anpin and comes “after it was anointed.” The oil can blend inner and encompassing light because both are rooted in a level above them, before which they are equal.

THE MAAMAR IN BRIEF

These short notes supplement the maamar on “This is the dedication of the altar,” which asked why some of the princes’ offerings are tied to “the day it was anointed” and others to “after it was anointed.” Citing the Ramaz, the Alter Rebbe places the anointing oil in Mocha Stima’ah and its fragrance in the Gevurah of Atik Yomin. The animal offerings, the eating of the altar, raise mayin nukvin and draw down mayin duchrin from Z’eir Anpin, an inner light. The incense, which is fragrance, rises to the “nose” of Atik and draws the encompassing light, while the anointing oil blends inner and encompassing. Such a blend comes from a level above both: Aravos, the seventh firmament in which Chesed and Gevurah mix, is the Holy of Holies, which includes the first three Sefiros, where the attributes become one; before G-d, “exalted, exalted,” inner and encompassing are equal. The “high hand” joining Chesed and Gevurah, and the Targum’s “mixed, pure, holy,” read as Chochmah and Binah joined, are further examples. Since the oil and the incense come from one level, both belong to “the day it was anointed.”

OUTLINE

1 **Heading** ¶1

Brief notes on “This is the dedication of the altar.”

2 **The oil and its fragrance** ¶2

Following the Ramaz, the anointing oil is from Mocha Stima’ah and its fragrance from the Gevurah of Atik Yomin enclothed in it.

3 **The eating of the altar** ¶3

The offerings raise mayin nukvin and draw down mayin duchrin from Z’eir Anpin of Atzilus, an inner light.

4 **Incense, oil and Aravos** ¶4

The incense reaches the nose of Atik and the encompassing light; the oil blends inner and encompassing, as Aravos blends Chesed and Gevurah, through a level above the attributes before which both are equal.

5 **Further unions of opposites** ¶5

The "high hand" joins Chesed and Gevurah, and Panim Yafos reads the incense's "mixed, pure, holy" as Chochmah and Binah joined.

6 **On the day and after the anointing** ¶6

The incense and bowls, like the oil, are of the encompassing level and belong to "on the day it was anointed"; the altar's eating, from Z'eir Anpin, comes "after it was anointed."

KEY CONCEPTS

Mayin nukvin and mayin duchrin מיין נוקבין ומיין דוכרין

"Feminine waters" and "masculine waters": the arousal that rises from below and the flow that descends from above in response. The offerings raise the first and draw down the second.

Inner and encompassing light אור פנימי ואור מקיף

Light that enters the vessels and is absorbed in them, and light too great to enter that affects them from beyond. Taste and eating belong to the first, fragrance to the second.

The eating of the altar אכילת מזבח

The burning of the offerings on the altar, called "eating" because it is an inner level; it draws mayin duchrin from Z'eir Anpin.

The nose of Atik חוטמא דעתיק

The level of Atik Yomin, the innermost dimension of Keser, to which fragrance rises; it is above taste and above the vessels of Atzilus.

Mocha Stima'ah מוחא סתימאה

The "hidden brain," the Chochmah concealed within Keser, from whose mazalos the anointing oil is drawn; the Gevurah of Atik Yomin is enclothed in it.

Aravos ערבות

The seventh and highest firmament, named for the blending of Chesed and Gevurah in it; it corresponds to the Holy of Holies, which includes the first three Sefiros.

SECTION 1 • ¶1

Heading

1 מעט ביאור[1] על זאת חנוכת המזבח[2]

A brief explanation of "This is the dedication of the altar."

> The heading introduces short notes on "This is the dedication of the altar," the verses about the princes' offerings when the altar of the Mishkan was dedicated, which the preceding maamar explains. The notes that follow fill in points about the anointing oil, the incense and the eating of the altar.

SECTION 2 • ¶2

The oil and its fragrance

2 עיין בפי' הרמ"ז [הרב משה זכות] בזהר פ' אמור דפ"ט[3] א' דשמן המשחה[4] הוא ממו"ס [ממוחא סתימאה] והריח שבו הוא מבחינת גבורה דע"י [דעתיק יומין] המלובש במו"ס [במוחא סתימאה] כו' ועמ"ש ע"פ לריח שמניך[5,6] ובביאור ע"פ מי יתנך כאח לי[7] בפ' תרומה.[8,9]

See the commentary of the Ramaz (Rabbi Moshe Zacuto) on the Zohar, Parshas Emor, page 89a: that the anointing oil is from Mocha Stima'ah (the hidden brain), and the fragrance in it is from the level of the Gevurah (restraint) of Atik Yomin, which is enclothed in Mocha Stima'ah, etc. And see what is written on the verse "For the fragrance of your oils," and in the explanation of the verse "If only you were as a brother to me," in Parshas Terumah.

> The Ramaz (Rabbi Moshe Zacuto), commenting on the Zohar, explains that the anointing oil comes from Mocha Stima'ah, the "hidden brain," the Chochmah concealed within Keser, while its fragrance comes from the Gevurah of Atik Yomin (Atik being the innermost level of Keser), which is enclothed within that hidden brain. The Alter Rebbe then points to two places where he discusses oil and fragrance: the discourse on "For the fragrance of your oils" and the explanation of "If only you were as a brother to me" in Parshas Terumah.

SECTION 3 · ¶3

The eating of the altar

3 והנה מבואר במ"א באגה"ק [באגרת הקודש] ד"ה למה נסמכה פי' מרים[10] שע"י העלאת מ"ן [מיין נוקבין] של הקרבנות שע"ג [שעל גבי] המזבח נמשכים ויורדים מ"ד [מיין דוכרין] מבחי' אדם שעל הכסא הנק' ז"א דאצילות וזהו ענין אכילת מזבח שממשיך מ"ד [מיין דוכרין] מבחי' א"פ [אור פנימי].

Now, it is explained elsewhere, in Iggeres HaKodesh, in the discourse beginning "Why was the section of Miriam juxtaposed," that through the raising of mayin nukvin (feminine waters) of the offerings that are upon the altar, mayin duchrin (masculine waters) are drawn down and descend from the level of the "man" who is upon the throne, who is called Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation). And this is the concept of the eating of the altar, which draws down mayin duchrin from the level of inner light (or pnimi).

> Iggeres HaKodesh (the "Holy Epistle," the fourth part of Tanya), epistle 28, explains that the offerings on the altar raise "feminine waters" (mayin nukvin), an arousal from below, and in response "masculine waters" (mayin duchrin), a flow from above, descend from the "man" upon the throne, which is Z'eir Anpin of Atzilus. The altar's "eating" of the offerings is this exchange, and what it draws down is inner light (or pnimi), light that enters the vessels and is absorbed in them.

SECTION 4 · ¶4

Incense, oil and Aravos

4 וענין הקטרת שהוא הריח שהוא עולה עד בחי' חוטמא דעתיק[11,12] כמ"ש ע"פ אריתי מורי,[13,14] זהו העלאת מ"ן [מיין נוקבין] לבחי' המקיף המלך המרומם לבדו כו' והמתנשא מימות עולם

And the concept of the incense, which is the fragrance, which rises up to the level of the nose (chotma) of Atik, as is explained on the verse "I have gathered My myrrh": this is the raising of mayin nukvin (feminine waters) to the level of the encompassing (makif), "the King who alone is exalted," etc., "and Who is uplifted since days of old."

> The incense is offered as fragrance, and fragrance rises to the level of the "nose" (chotma) of Atik, the innermost level of Keser; as the Alter Rebbe explains on "I have gathered My myrrh," smell is higher than taste, as the nose is above the palate. So the incense raises mayin nukvin to the encompassing light (makif), described in the words of the morning blessing before the Shema as "the King who alone is exalted… and Who is uplifted since days of old."

וענין שמן המשחה שהוא תערובות פנימי ומקיף היינו כמ״ש כשמן הטוב[15] כו׳ יורד על הזקן כו׳ שנמשך ממזלות דנפקי ממו״ס [ממוחא סתימאה] שבו מלובש גבורה דע״י [דעתיק יומין] כנ״ל.

And the concept of the anointing oil, which is a blending of the inner and the encompassing, is as it is written, "Like the goodly oil," etc., "descending upon the beard," etc.: that it is drawn from the mazalos that issue from Mocha Stima'ah, in which the Gevurah of Atik Yomin is enclothed, as mentioned above.

> The anointing oil, by contrast, blends inner and encompassing light: like the oil "descending upon the beard," it is drawn from the mazalos (from nozel, "to flow"), the channels of the supernal beard that issue from Mocha Stima'ah, in which the Gevurah of Atik Yomin is enclothed, as the opening note said.

ויש להעיר לענין תערובות בחי׳ פנימי ומקיף מענין רקיע השביעי הנקרא ערבות[16] (פ״ב [פרק ב׳] דחגיגה י״ב ב׳).[17]

And regarding the blending of the levels of the inner and the encompassing, one may call attention to the concept of the seventh firmament, which is called Aravos (Chagigah, chapter 2, page 12b),

> To show how two opposite levels can blend, the Alter Rebbe turns to the seventh and highest firmament, which the Talmud calls Aravos. The name is read here as from the root that means "to mix."

שפי׳ בפרדס ערך ערבות[18] ע״ש [על שם] שבו מתערבים חו״ג [חסד וגבורה] יחד[19] וכ״כ [וכן כתב] בזח״ב [בזהר חלק ב׳] קס״ה[20] א׳. והוא ע״ד עושה שלום[21] במרומיו שמחבר שני הפכים כו׳ מלך שהשלום שלו.[22,23]

which the Pardes, under the entry "Aravos," explains is so named because in it Chesed and Gevurah blend (misarvim) together; and so it is written in the Zohar, Part II, page 165a. And this is along the lines of "He makes peace in His heights": that He joins two opposites, etc., "the King to whom peace belongs."

> The Pardes (Pardes Rimonim of Rabbi Moshe Cordovero) explains that Aravos is so named because Chesed and Gevurah, kindness and restraint, blend together in it, and the Zohar says the same: the seventh firmament includes fire and water together, from the south and from the north. This recalls "He makes peace in His heights," joining opposites, and the Midrash's reading of King Shlomo as "the King to whom peace belongs."

והיינו לפי כי רקיע זה השביעי הוא ענין היכל השביעי היכל קדה"ק [קודש הקדשים] שכולל ג' ראשונות וכמ"ש במא"א [במאורי אור] אות ע' סנ"ח[24] וז"ש [וזהו שכתוב] סולו לרוכב בערבות[25,26] ביה שמו כו'

That is, because this seventh firmament is the concept of the seventh chamber (heichal), the chamber of the Holy of Holies, which includes the first three [Sefiros], as is written in Me'orei Or, letter ayin, section 58. And this is [the meaning of] what is written, "Extol Him who rides upon Aravos; Yah is His Name," etc.,

> Aravos can unite opposites because it is the seventh chamber (heichal), the Holy of Holies, which includes the first three Sefiros, above the emotive attributes, as the Kabbalistic lexicon Me'orei Or records. So the verse says of G-d that He "rides upon Aravos" with the Name Yah, whose letters yud and hei stand for Chochmah and Binah.

שהוא בחי' שלמעלה מהמדות דלאו מכל אלין מדות איהו כלל ע"כ מתבטלים שם המדות והיו לאחדים וכמ"ש לך ה' הגדולה והגבורה[27,28] כו',

which is the level that is above the emotive attributes (middos), for "He is not of any of these attributes at all." Therefore the attributes are nullified there and "become one," as it is written, "Yours, Havayah, is the greatness and the might," etc.

> This level is above the emotive attributes (middos) altogether; G-d Himself "is not of any of these attributes at all." So there the attributes lose their separateness and "become one," as in David's blessing, "Yours, Havayah, is the greatness and the might," where the attributes are all "Yours."

ועד"ז יש לומר בענין פי' תערובות פנימי ומקיף ע"י כי גאה גאה[29] כו' שמקיפים ופנימיים שוים לפניו.

And along these lines one may say, regarding the meaning of the blending of the inner and the encompassing, [that it is] through "for He is exalted, exalted," etc., for the encompassing and the inner [lights] are equal before Him.

> In the same way, the blending of the inner and the encompassing comes from the level of "for He is exalted, exalted," G-d as exalted above all that is exalted. Before Him, light that enters the vessels and light that surrounds them from beyond are equal, so the two can be joined.

SECTION 5 • ¶5

Further unions of opposites

5 ועמש"ל [ועיין מה שכתוב לעיל] בביאור ע"פ נשא את ראש בני גרשון[30] בענין יד הרמה שמחבר השני ידות שהם חו"ג [חסד וגבורה] כו' ע"ש.

And see what is written above, in the explanation of the verse "Lift up the head of the sons of Gershon," on the concept of the "high hand," which joins the two hands, which are Chesed and Gevurah, etc. See there.

> Earlier in this parsha, on "Lift up the head of the sons of Gershon," the Alter Rebbe explains the three "hands" that established the Sanctuary: the great hand (Chesed) and the strong hand (Gevurah) are joined by the "high hand," whose root is above both, and he compares it to "for He is exalted, exalted." It is another level above two opposites that unites them.

וזהו ג"כ פי' מ"ש גבי קטרת ממולח טהור קדש[31,32] ופי' הגאון החסיד מוהר"ר [מורנו הרב רבי] פנחס ז"ל [זכרונו לברכה / זכרונם לברכה] הלוי האב"ד [האב בית דין] דק"ק פפד"מ [פרנקפורט דמיין] תלמידו של ההי"מ [הרב המגיד] נ"ע [נשמתו עדן] בספרו פנים יפות על התורה וז"ל [וזה לשונו] פי' התרגום מערב דכי קודשא[33]

And this is also the meaning of what is written regarding the incense, "blended (memulach), pure, holy." And the Gaon and Chassid, our teacher, Rabbi Pinchas HaLevi, of blessed memory, head of the rabbinical court of the holy community of Frankfurt am Main, a disciple of the Maggid, whose soul is in Eden, explained in his book Panim Yafos on the Torah, and these are his words: "The Targum renders [it] 'mixed (me'arav), pure, holy';

> The incense is described as "blended (memulach), pure, holy": memulach is from the root of "salt," and the Targum renders it me'arav, "mixed." Rabbi Pinchas HaLevi Horowitz, rabbi of Frankfurt am Main and a disciple of the Maggid of Mezritch, the Alter Rebbe's own teacher, explains the phrase in his Panim Yafos.

והוא כי חכמה נקראת קדש ובינה היא בחינת טהור והם תרין ריעין דלא מתפרשין עכ"ל [עד כאן לשונו].

that is, Chochmah (wisdom) is called 'holy,' and Binah (understanding) is the level of 'pure,' and they are 'two companions that never part.'" End of quote.

> In his reading, "holy" is Chochmah and "pure" is Binah, the two that the Zohar calls "two companions that never part." So "mixed, pure, holy" describes Chochmah and Binah joined together.

SECTION 6 · ¶6

On the day and after the anointing

6 ועמ״ש בפי׳ נשמה שנתת בי טהורה היא[34] ועלייתה לבחינת קדש ע״י אשר קדשנו במצותיו בד״ה ושמתי כדכד[35, 36] ובד״ה שבת שבתון.[37]

And see what is written on the meaning of "The soul that You have placed within me is pure," and its ascent to the level of "holy" through "Who has sanctified us with His commandments," in the discourse beginning "And I will make [your windows of] kadkod" and in the discourse beginning "A Shabbos of complete rest (Shabbos Shabbason)."

> Elsewhere the Alter Rebbe explains the morning blessing "The soul that You have placed within me is pure": in its source the soul is at the level of "pure," and through the mitzvos, over which we say "Who has sanctified us with His commandments," it rises to the level of "holy." He gives two discourses for this, "And I will make your windows of kadkod" and "A Shabbos of complete rest."

ומשם יובן פי׳ מערב טהור קדש שהוא קרוב לענין הנ״ל בתערובות הפנימי והמקיף

And from there the meaning of "mixed, pure, holy" will be understood, which is close to the concept mentioned above of the blending of the inner and the encompassing.

> From that pair, "pure" rising to "holy," one can understand the Targum's "mixed, pure, holy," which is close to the blending of inner and encompassing light described above.

וזהו ענין ביום המשח ואחרי המשח[38] שבקטרת והבאת קערות שהוא בחי׳ העלאת מ״ן [מיין נוקבין] להמשיך האור מקיף כתיב ביום המשח לפי ששמן המשחה הוא ג״כ מבחי׳ מו״ס [מוחא סתימאה] דעתיק, א״כ הכל בחי׳ א׳.

And this is the concept of "on the day it was anointed" and "after it was anointed": of the incense and the bringing of the bowls, which is the level of the raising of mayin nukvin to draw down the encompassing light, it is written, "on the day it was anointed," because the anointing oil is also from the level of Mocha Stima'ah of Atik; if so, it is all one level.

> This explains "on the day it was anointed" and "after it was anointed." The incense and the bowls that the princes brought raise mayin nukvin to draw down the encompassing light, so of them it says "on the day it was anointed": the anointing oil also comes from Mocha Stima'ah of Atik, so oil, incense and bowls are all one level.

משא"כ אכילת מזבח שממשיך מ"ד [מיין דוכרין] מבחי' ז"א לכך נאמר ע"ז אחרי המשח כו' וע' בזהר פ' וארא דכ"ד ע"ב מענין כל הבקר לעולה שנים עשר[39,40] ובפ' בהעלותך דקנ"א סע"א [סוף עמוד א].

Whereas the eating of the altar draws down mayin duchrin from the level of Z'eir Anpin; therefore it is said of it, "after it was anointed," etc. And see in the Zohar, Parshas Va'eira, page 24b, on the matter of "All the cattle for the burnt offering, twelve," and in Parshas Beha'aloscha, page 151, end of side a.

> The eating of the altar, the animal offerings, draws mayin duchrin from Z'eir Anpin, a lower and inner level, so it is said to come "after it was anointed." In the Zohar on Va'eira, the twelve precious stones correspond to the twelve tribes and to the twelve oxen beneath the bronze sea of the Temple, and so the princes brought twelve oxen; the Alter Rebbe also points to a passage of the Zohar in Beha'aloscha.

ועיין עוד מ"ש בפ' צו ע"פ זה קרבן אהרן[41] כו' ביום המשח אותו:

And see further what is written in Parshas Tzav on the verse "This is the offering of Aharon," etc., "on the day he is anointed."

> The same phrase, "on the day he is anointed," appears with the offering of Aharon and his sons, and the Alter Rebbe refers to his discourse on that verse in Parshas Tzav for more on the subject.

IN ONE'S AVODAH

The maamar touches on divine service only in passing: the soul, "pure" in its source, rises to the level of "holy" through the mitzvos, over which we say "Who has sanctified us with His commandments."

QUESTIONS FOR DISCUSSION

1. Why does fragrance belong to the encompassing light while eating belongs to the inner light?
2. How can the anointing oil be at once from Mocha Stima'ah and from the Gevurah of Atik Yomin, and what does that have to do with blending inner and encompassing light?
3. What does Aravos, where Chesed and Gevurah mix, teach about how two opposite levels can be joined?
4. Why are the incense and the bowls tied to "on the day it was anointed," while the animal offerings come "after it was anointed"?
5. How does the soul's rise from "pure" to "holy" through the mitzvos shed light on the incense's "mixed, pure, holy"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מעט ביאור**

The note says that a long explanation of this passage is found in the Tzemach Tzedek's Or HaTorah on Bamidbar, so the brief notes here are developed there at length.

KEHOT'S NOTE

באוה"ת במדבר-ד ע' אי'תסו נמצא ביאור ארוך.

2 The summary of the princes' offerings ends, "This is the dedication of the altar after it was anointed," as an earlier verse says "on the day it was anointed." These notes, like the maamar before them, explain the two phrases.

Numbers 7:88 במדבר ז:פ"ח

וְכֹל בְּקַר זֶבַח הַשְּׁלָמִים עֶשְׂרִים וְאַרְבָּעָה פָּרִים אֵילִם שִׁשִּׁים עַתּוּדִים שִׁשִּׁים כְּבָשִׂים בְּנֵי־שָׁנָה שִׁשִּׁים זֹאת חֲנֻכַּת הַמִּזְבֵּחַ אַחֲרֵי הִמָּשַׁח אֹתוֹ׃

and all the oxen for the sacrifice of peace-offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first year sixty. This was the dedication-offering of the altar, after that it was anointed.

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PARAGRAPH 2

3 **בפי' הרמ"ז בזהר פ' אמור דפ"ט א'**

The note gives the Zohar's words on which the Ramaz comments, "regarding that supernal oil." On that page, in the discourse on "For the fragrance of your oils," the Alter Rebbe says the oils are drawn from the fragrant oil, the level of the anointing oil, and refers both to this discourse in Nasso and to the Ramaz on Emor, page 89, on "that supernal oil."

KEHOT'S NOTE

"גבי ההוא שמן עילאה כו'" — לקו"ת שה"ש ב, ד.

4 **שמן המשחה**

In Parshas Emor the Zohar speaks of "that supernal oil," the oil of holy anointing that flows "upon the beard," the precious beard of the supernal High Priest, and descends to the priest below. The Ramaz's commentary on this passage is the source for the oil coming from Mocha Stima'ah.

Zohar, Emor 3:12–6:22 ספר הזהר, אמור ג:י"ב-ו:כ"ב

R. Isaac also said: 'The priest who stands here below is emblematic of the Priest above, and therefore he must be in a superior grade of holiness.' AND FOR HIS SISTER A VIRGIN THAT IS NEAR UNTO HIM. THEY SHALL NOT MAKE BALDNESS UPON THEIR HEAD. R. Jose said: 'The reason is that on the head of the supernal Priest is the holy oil of anointing, the removal of which would cause baldness; and therefore the priest below must perform an action symbolical of this.'1Here follows in the original a …

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5 **ע"פ לריח שמניך**

The discourse on "For the fragrance of your oils" opens by asking why the Torah is sometimes called wine and sometimes oil.

KEHOT'S NOTE

לקו"ת שה"ש ב, ד.

6 The bride praises her beloved: "For fragrance your oils are good; your name is oil poured forth." The Alter Rebbe's discourse on this verse deals with the oil and its fragrance, and he refers to it here.

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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7 **מי יתנך כאח לי**

The bride wishes, "If only you were as a brother to me, who nursed at my mother's breasts," so that she could show her love openly. The explanation of this verse in Torah Ohr, Terumah, discusses plain oil as Chochmah and fragrant balsam oil as an encompassing light. (context: Steinsaltz Tanakh)

Song of Songs 8:1 שיר השירים ח:א'

מִי יִתֶּנְךָ כְאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזוּ לִי׃

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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8 **הוא מבחי' גבורה**

Beside the statement that the oil's fragrance is from Gevurah, the note points to Rashi on Exodus 30:23 ("a good fragrance and taste") and to a talk in Likkutei Sichos that discusses it.

KEHOT'S NOTE

ראה רש"י שמות ל, כג: ריח טוב וטעם. — לקו"ש חט"ז ע' 394.

9 **ע"פ מי יתנך . . בפ' תרומה**

As the note suggests, the passage explains that plain oil is Chochmah, while balsam oil, which has a good fragrance, is the encompassing level, alluding to the flows from the Chochmah within Keser, above the vessels, the thirteen "rivers of pure balsam" that issue from Mocha Stima'ah.

KEHOT'S NOTE

תו"א פא, א לכאורה הכוונה להמבואר שם בענין שמן שהוא חכמה, ושמן אפרסמון שהוא בחי' מקיף ע"ש.

PARAGRAPH 3

10 **למה נסמכה פ' מרים**

The epistle opens with the question why the section of Miriam was placed beside the section of the red heifer. It explains that the offerings on the altar raise mayin nukvin, through which mayin duchrin are drawn down from the "man" upon the throne, called Z'eir Anpin.

Tanya, Iggeres HaKodesh 28:2–3 תניא, אגרת הקדש כ"ח:ב'-ג'

לָמָּה נִסְמְכָה פָּרָשַׁת מִרְיָם לְפָרָשַׁת פָּרָה, לוֹמַר לְךָ: מַה פָּרָה מְכַפֶּרֶת וְכוּ'. וְצָרִיךְ לְהָבִין, לָמָּה נִסְמְכָה דַּוְקָא לְפָרָה אֲדוּמָּה הַנַּעֲשֶׂה חוּץ לְשָׁלֹשׁ מַחֲנוֹת, אֶלָּא דְּחַטָּאת קַרְיֵיהּ רַחֲמָנָא [בכתב יד הנוסחא: 'הַנַּעֲשֶׂה בַּחוּץ'. ומן תיבת "לשלש" עד תיבת "רחמנא" ליתא בכתב יד] וְלֹא נִסְמְכָה לְפָרָשַׁת חַטָּאת הַנַּעֲשֶׂה בִּפְנִים עַל גַּבֵּי הַמִּזְבֵּחַ – כַּפָּרָה מַמָּשׁ.

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PARAGRAPH 4

11 **חוטמא דעתיק**

There the Alter Rebbe explains that taste belongs to Atzilus, whereas fragrance is above Atzilus, the nose of Atik, citing the Idra, page 130b.

KEHOT'S NOTE

זח"ג באדרא קל, ב (לקו"ת שה"ש לג, א). וראה אוה"ת ויקהל ע' ב'קצג.

12 **חוטמא דעתיק**

The Idra describes the nose (chotma) of Atik Yomin, through which the breath of life is blown into Z'eir Anpin, and contrasts it with the nose of Z'eir Anpin. The Alter Rebbe places the fragrance of the incense at this level.

Zohar, Idra Rabba 9:63–10:73 ספר הזהר, האדרא רבא ט':ס"ג-י':ע"ג

13 **ע"פ אריתי מורי**

The discourse explains "I have gathered My myrrh with My spice": for Chochmah to be drawn into the attributes, the source of the flow must be above Chochmah.

KEHOT'S NOTE

לקו"ת שה"ש לג, א.

14 **אריתי מורי**

The beloved says, "I have come into My garden, My sister, My bride; I have gathered My myrrh with My spice." The Alter Rebbe's discourse on this verse explains that fragrance is higher than taste, as the nose is above the palate.

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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15 **כשמן הטוב**

The psalm likens brothers dwelling together to "the goodly oil upon the head, descending upon the beard, the beard of Aharon." The maamar reads the beard as the supernal "beard," whose mazalos carry the oil down from Mocha Stima'ah. (context: Steinsaltz Tanakh)

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

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

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KEHOT'S NOTE

תהלים קלג, ב.

16 **רקיע השביעי הנקרא ערבות**

The Zohar asks why the seventh firmament is called Aravos, and answers that it includes fire and water together, from the south and from the north, mixed from two sides. This is the passage the Alter Rebbe cites with the Pardes.

Zohar, Terumah 72:706–73:716 ספר הזהר, תרומה ע"ב:תש"ו-ע"ג:תשט"ז

Here is a mystery of mysteries, which none but the adepts in esoteric wisdom can fathom-one of those mysteries of the Holy Lamp (R. Simeon) who could expound the mystery of every firmament and of every being who officiates in each of them. There are seven firmaments above, and corresponding to them another seven below. There are seven firmaments in which the stars and planets have been placed to direct the world in its path. And in both, those above and those below, the seventh1Hesed. is the most exa1Binah.1Binah. which ...

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17 **פ"ב דחגיגה י"ב ב'**

The note says that the Talmud's words on Aravos are quoted in Yahel Or.

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' קלו.

18 **שפי' בפרדס ערך ערבות**

The note gives the Pardes's words as Yahel Or quotes them, "that Tiferes is called Aravos, for in it the powers of Gedulah and Gevurah blend together," and points to what follows there on how Tiferes is called Aravos.

KEHOT'S NOTE

"שהתפארת נק' ערבות שבו מתערבים הכחות גדולה וגבורה יחד כוי". יהל אור ע' רלג. וראה בהמשך שם מה שמפרש איך תפארת נק' ערבות.

19 **שבו מתערבים חו"ג יחד**

In its entry Aravos, the Pardes says that Tiferes is called Aravos because the powers of Gedulah and Gevurah blend

his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). "Emerge, daughters of Zion, and gaze," sons who are conspicuous [metzuyanim] for me in haircut, in circumcision, in ritual fringes; "at King Solomon [Shlomo]," at the King who created perfect [shelemot] creations. He created the sun and the moon in their completeness, the stars and the constellations in their completeness. Bar Kappara ...

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24 **במא"א אות ע' סנ"ח**

The note quotes Me'orei Or from Yahel Or: "The firmament Aravos is called Tiferes.

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' קלז "ערבות הרקיע נק' התי"ת. גם ערבות נק' ג' רקיעים ג"ר גלגל השכל כתר גלגל היומי חכ' גלגל המזלות בינה".

25 **סולו לרוכב בערבות**

David calls, "Sing to G-d, praise His Name; extol Him who rides upon Aravos, Yah is His Name." Plainly aravos are the heavens; the Talmud names the seventh firmament Aravos from this verse, and the Alter Rebbe links it with the Name Yah and the first three Sefiros. (context: Steinsaltz Tanakh)

Psalms 68:5 תהילים ס"ח:ה'

שִׁירוּ לֵאלֹקִים זַמְּרוּ שְׁמוֹ סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו׃

Sing unto G-d, sing praises to His name; Extol Him that rideth upon the skies, whose name is the L-RD; And exult ye before Him.

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KEHOT'S NOTE

תהלים סח, ה.

26 The Talmud lists the seven firmaments, the seventh being Aravos, where G-d is said to dwell, as it is written, "Extol Him who rides upon Aravos." The Alter Rebbe uses Aravos as the model of a blending of opposites.

Chagigah 12b:14 חגיגה י"ב ב:י"ד

שָׁם אוֹפַנִּים וּשְׂרָפִים וְחַיּוֹת הַקֹּדֶשׁ, וּמַלְאֲכֵי הַשָּׁרֵת, וְכִסֵּא הַכָּבוֹד, מֶלֶךְ אֵל חַי רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם בָּעֲרָבוֹת, שֶׁנֶּאֱמַר: "סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ", וּמְנַלַּן דְּאִיקְרֵי "שָׁמַיִם"? אָתְיָא "רְכִיבָה" "רְכִיבָה", כְּתִיב הָכָא: "סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת" וּכְתִיב הָתָם: "רוֹכֵב שָׁמַיִם בְּעֶזְרֶךָ".

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27 **לך ה' הגדולה והגבורה**

Kehot's note points to I Chronicles 9:11 for these words.

I Chronicles 9:11 דברי הימים א ט':י"א

KEHOT'S NOTE

דה"א ט, יא.

28 **לך ה' הגדולה והגבורה**

David blesses G-d before the whole assembly, naming the attributes: "Yours, Havayah, is the greatness and the

in it, and cites the Zohar in Terumah, page 165. The Alter Rebbe brings this for the blending of Chesed and Gevurah.

Pardes Rimmonim 23:16:54 פרדס רמונים כ"ג:ט"ז:נ"ד

ערבות בת"ת. בשם זה נחלקו בזהר (תרומה דף קס"ה.). ורי' משה פי' כי רקיע ערבות ביסוד וכן פירוש בזהר ג"כ במ"א. ואפשר הטעם כי כמו שהת"ת נקרא ערבות מפני שבו מתערבים הכחות שהם גדולה גבורה, כן ביסוד בו מתערבים נצח והוד שהם כח גדולה גבורה. ובתיקונים (תקוני ז"ח דף קכ"א ע"ב) פי' כי הת"ת בעצמו נקרא ערבות והיסוד קרקע ערבות כי הוא משך ו' והוא סוף המכריע לכן יצדק בו ערבות:

Pardes Rimonim (Public Domain)

20 **בזח"ב קס"ה א'**

Yahel Or quotes this Zohar passage with glosses, and elsewhere brings the Ramaz's commentary there, which reads Aravos as "blending" (taaruvos), the inclusion of Chesed and Gevurah, fire and water, and explains it as Chesed, Gevurah and Tiferes of Atik.

KEHOT'S NOTE

הלשון נעתק עם הגהות ביהל אור ע' רלג. וראה שם ע' קלז "ובפי' הרמ"ז שם דמפרש ערבות לשון תערובות והוא התכללות חו"ג אש מים ומפרשו בחג"ת דעתיק".

21 **עושה שלום**

Bildad says of G-d, "Dominion and fear are with Him; He makes peace in His heights." The Alter Rebbe reads it as G-d joining two opposites above.

Job 25:2 איוב כ"ה:ב'

הַמָּשָׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב.

22 **מלך שהשלום שלו**

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

KEHOT'S NOTE

שהש"ר פי"ג ע"פ צאינה.

23 **מלך שהשלום שלו**

On "Go out and see, daughters of Zion, King Shlomo," the Midrash reads Shlomo as "the King to whom peace belongs." It describes G-d as the King who makes peace between opposites.

Shir HaShirim Rabbah 3:11:1 שיר השירים רבה ג':י"א:א'

... בְּמֶלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁבָּרָא בְּרִיּוֹתָיו שְׁלֵמוֹת, בָּרָא חַמָּה וּלְבָנָה עַל מִלֵּאתָן, כּוֹכָבִים וּמַזָּלוֹת עַל מִלֵּאתָן. בַּר קַפָּרָא אָמַר אָדָם וְחַוָּה כְּבֶן עֶשְׂרִים שָׁנִים נִבְרְאוּ. בַּמֶּלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁהַשָּׁלוֹם שֶׁלּוֹ. דָּבָר אַחֵר, בַּמֶּלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁהַשִּׁלִּים מַעֲשָׂיו לְבְרִיּוֹתָיו, כֵּיצַד הִשְׁלִים הָאֵשׁ לְאַבְרָהָם אָבִינוּ, הִשְׁלִים הַחֶרֶב לְיִצְחָק, הִשְׁלִים הַמַּלְאָךְ לְיַעֲקֹב. דָּבָר אַחֵר, בַּמֶּלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁעָשָׂה שָׁלוֹם בֵּין בְּרִיּוֹתָיו. תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי הָרָקִיעַ שֶׁל שֵׁלֶג ...

"Emerge, daughters of Zion, and gaze at King Solomon, at the crown with which his mother crowned him on the day of

might and the beauty," and the rest. The Alter Rebbe cites it for the attributes becoming one at the level above them.

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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29 **כי גאה גאה**

Moshe and Israel sing at the Sea, "I will sing to Havayah, for He is exalted, exalted": plainly, the doubled word stresses His great triumph. The Alter Rebbe uses it for G-d as exalted above all, before whom inner and encompassing light are equal. (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

שמות טו, א.

PARAGRAPH 5

30 **נשא את ראש בני גרשון**

G-d tells Moshe, "Lift up the head of the sons of Gershon, they too, by their fathers' house, by their families." The opening verse of the maamar where the "high hand" is explained.

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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31 **ממולח טהור קדש**

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

KEHOT'S NOTE

שם ל, לה.

32 **ממולח טהור קדש**

G-d tells Moshe to make the incense "a spice compound, the work of a perfumer, memulach, pure, holy." Memulach comes from the root of "salt"; Rashi, following the Targum, explains it as "well blended," while others read "salted." The maamar follows the Targum's "mixed." (context: Steinsaltz Tanakh)

Exodus 30:35 שמות ל׳:ל״ה

וְעָשִׂיתָ אֹתָהּ קְטֹרֶת רֹקַח מַעֲשֵׂה רוֹקֵחַ מְמֻלָּח טָהוֹר קֹדֶשׁ׃

And thou shalt make of it incense, a perfume after the art of the perfumer, seasoned with salt, pure and holy.

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33 **מערב דכי קודשא**

Onkelos renders "salted, pure, holy" as "mixed, pure, holy." Panim Yafos reads this as Chochmah and Binah mixed together.

Onkelos Exodus 30:35 תרגום אונקלוס על שמות ל׳:ל״ה

וְתַעְבֵּד יָתַהּ קְטֹרֶת בּוּסְמִין בּוֹסֶם עוֹבַד בּוּסְמָנוּ מְעָרַב דְּכֵי קוּדְשָׁא׃

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

PARAGRAPH 6

34 **נשמה שנתת בי טהורה היא**

The Talmud gives the blessing said on waking, "My G-d, the soul that You have placed within me is pure; You created it, You formed it." The Alter Rebbe reads "pure" as the soul's level in its source.

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 לִפְגָרִים 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 ...

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

35 **בד״ה ושמתי כדכד**

There the soul's source is the inner dimension of the vessels of the ten Sefiros of Atzilus, where it is called "pure"; its descent into the lower worlds is for the sake of an ascent, for through the mitzvos in this world we say "Who has sanctified us with His commandments," the level of "holy," which is above "pure," as "pure" is said of the Levites and "holy" of the Kohanim.

KEHOT'S NOTE

לקו״ת ראה כז, א.

36 **ושמתי כדכד**

Yeshayahu's prophecy of Jerusalem's future glory: "I will make your windows of kadkod, and your gates of carbuncle stones." The opening words of the discourse the Alter Rebbe refers to.

Isaiah 54:12 ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ 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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37 **ובד"ה שבת שבתון**

The discourse "A Shabbos of complete rest" for Yom Kippur explains "The soul that You have placed within me is pure": in its source the soul is called "pure," a term of brightness, and it descends through Beriah and Yetzirah into a body.

KEHOT'S NOTE

לקו"ת יוהכ"פ סט, א.

38 **אחרי המשח**

"This is the dedication of the altar after it was anointed." The Alter Rebbe applies it to the eating of the altar, the animal offerings.

Numbers 7:88 במדבר ז׳:פ״ח

וְכֹל בְּקַר זֶבַח הַשְּׁלָמִים עֶשְׂרִים וְאַרְבָּעָה פָּרִים אֵילִם שִׁשִּׁים עַתֻּדִים שִׁשִּׁים כְּבָשִׂים בְּנֵי־שָׁנָה שִׁשִּׁים זֹאת חֲנֻכַּת הַמִּזְבֵּחַ אַחֲרֵי הִמָּשַׁח אֹתוֹ׃

and all the oxen for the sacrifice of peace-offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first year sixty. This was the dedication-offering of the altar, after that it was anointed.

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39 **כל הבקר לעולה שנים עשר**

The Torah totals the princes' burnt offerings: "All the cattle for the burnt offering, twelve bulls." The Zohar passages the Alter Rebbe cites expound these twelve.

Numbers 7:87 במדבר ז׳:פ״ז

כָּל־הַבָּקָר לָעֹלָה שְׁנֵים עָשָׂר פָּרִים אֵילִם שְׁנֵים־עָשָׂר כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנֵים עָשָׂר וּמִנְחָתָם וּשְׂעִירֵי עִזִּים שְׁנֵים עָשָׂר לְחַטָּאת׃

all the oxen for the burnt-offering twelve bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal-offering; and the males of the goats for a sin-offering twelve;

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40 **כל הבקר לעולה שנים עשר**

The Zohar links the twelve precious stones, the twelve tribes and the twelve cattle under the sea, and says that for this reason the twelve princes brought "all the cattle for the burnt offering, twelve bulls." The Alter Rebbe cites it with the eating of the altar.

Zohar, Vaera 3:43–4:53 ספר הזהר, וארא ג׳:מ״ג-ד׳:נ״ג

Note, further, that those twelve stones correspond to the twelve oxen under the sea of brass which was in the Temple (I Kings 7, 25). Therefore the princes, the heads of the tribes, sacrificed twelve oxen (Num. 7, 3). All this is a deep mystery, and he who comprehends these words comprehends a mystery of the supernal wisdom, in which is the root of all things.'

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

41 **זה קרבן אהרן**

G-d commands the meal offering that Aharon and his sons bring "on the day he is anointed": "This is the offering of Aharon and his sons, which they shall offer to Havayah." The Alter Rebbe refers to his discourse on this verse in Parshas Tzav.

Leviticus 6:13 ויקרא ו׳:י״ג

זֶה קָרְבַּן אַהֲרֹן וּבָנָיו אֲשֶׁר־יַקְרִיבוּ לַיהוָה בְּיוֹם הִמָּשַׁח אֹתוֹ עֲשִׂירִת הָאֵפָה סֹלֶת מִנְחָה תָּמִיד מַחֲצִיתָהּ בַּבֹּקֶר וּמַחֲצִיתָהּ בָּעָרֶב׃

This is the offering of Aaron and of his sons, which they shall offer unto the L-RD in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening.

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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