



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

פרשת פנחס

Parshas Pinchas



The 4 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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THE CHASSIDISHE PARSHA

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צו את בני ישראל ואמרת אליהם את קרבני...

“Command the children of Israel and say to them: My offering, My bread for My fires”



Only in this world, through Torah, mitzvos and teshuvah, can a person draw the Infinite Light itself, sovev kol almin, upon his soul, higher than all the graded revelation of Gan Eden; that is why here, and not in the World to Come, the lowest can be turned back to the highest. The offerings embody this: the fire of the animal soul, the “fire of hei,” rises and is met by the “fire of yud” descending from sovev kol almin, visibly in the Temple and, through prayer and Torah study, within the soul.

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 “and say to them” is repeated in the passage of the daily offering, why “a pleasing fragrance” is said of the offerings in particular, and why only the offerings depend on the Holy Temple. It answers by contrasting two worlds. The World to Come is the revelation of memalei kol almin, divided into fixed levels, so a soul there stays as it made itself and its soiled garments must be removed for it. This world, still being refined, receives an illumination of sovev kol almin, which “makes equal small and great,” so here a person can choose, return in teshuvah and turn his longing to G-d. The offering, of the element of fire, is the fire below that rises to meet the fire from above; “My bread” is the arousal from below that draws that fire down, and “a pleasing fragrance” joins ascent and descent in G-d’s gratification that His will was done. Torah study (the speech of the offerings) and prayer (their thought) do the same within the soul; only in the Temple, a supremely lofty encompassing light, could the fire descend physically.

OUTLINE

1 The questions

¶1-2

The offerings, like every mitzvah, have thought (prayer), speech (study of their laws) and action (the sacrifice); the two “and say”s correspond to these. Why is “a pleasing fragrance” said only of the offerings, and why do they alone depend on the Temple?

2 This world and the World to Come

¶3-8

“Today to do them”: only this world has free choice and teshuvah. In the World to Come a soul cannot free itself from the garments it soiled, and needs the “hollow of the sling.” There the revelation is memalei kol almin, graded and fixed like the organs of a body; here Torah and mitzvos draw down sovev kol almin, beside which Gan Eden is only a radiance. This world is like an embryo whose form can still change.

3 The power of teshuvah

¶9-13

Memalei kol almin, drawn from Malchus, descends even into the kelipos; teshuvah, an illumination of sovev, returns that life-force to its root. First iskafya, subduing desire, then is’hapcha, turning the heart’s longing to G-d: ishah, the fire of hei, returns to ish, the fire of yud. Hence one hour of teshuvah and good deeds outweighs all the World to Come, and “Return unto Havayah your G-d” and “One—and you shall love” mean revealing sovev within memalei.

4 The fires of the offering

¶14-18

The animal offering is of the element of fire; the fire below rises and merges with the fire from above, as prayer kindles the animal soul with the angels’ fervor. “My fires” is the fire of yud from sovev; “My bread” is the arousal from below that draws it down; “a pleasing fragrance” is ascent and descent together, the Supernal Will above Chochmah drawn into doing. Shacharis is the ascent, Minchah the drawing-down.

5 Torah study and prayer

¶19-21

Es korbani, the letters of the Torah, unite a person’s speech with the divine speech through Moshe’s quality of bittul. The Written Torah “calls” G-d by His Names; the Oral Torah “keeps,” giving bounds to the Supernal Will and keeping the fire of love fixed in the heart. Prayer is drawn from the holiness of Shabbos through the festivals, which correspond to the patriarchs and the three daily prayers.

6 Why the offerings need the Temple

¶22-23

In every mitzvah the fire from above is revealed in the soul, which can happen anywhere; in the offerings it was revealed physically. A revelation in the physical world, like the Splitting of the Sea, needs a source above the hidden world itself, and the Temple, a supremely lofty encompassing light, is that source.

KEY CONCEPTS

the light that fills all worlds (memalei kol almin) ממלא כל עולמין

The divine light measured to each world by its level, drawn from Malchus; it is the revelation of the World to Come and Gan Eden, divided into fixed levels that cannot change.

the light that encompasses all worlds (sovev kol almin) סובב כל עולמין

The Infinite Light itself, hidden and beyond all levels, which “makes equal small and great”; it is drawn down in this world through Torah, mitzvos and teshuvah, and is the source of the fire that descended on the altar.

the fire of yud and the fire of hei אש יי ואש הי

The maamar's reading of ish and ishah, and of le'ishai, "My fires": the fire from above, from sovev kol almin, and the fire of the animal soul below, which rises to meet it.

iskafya and is'hapcha אתכפיא ואתהפכא

Subduing the desire for forbidden things, and then transforming the heart's longing so that it is directed to G-d alone.

teshuvah (return) תשובה

An illumination of sovev kol almin that returns life-force from the lowest depths to its source, so that "their end is wedged in their beginning"; possible only in this world.

the hollow of the sling (kaf hakela) כף הקלע

The purgation of a soul after death, flung about by the worldly thoughts it pursued, because it cannot remove its soiled garments by itself.

calling and keeping קריאה ושמירה

The Written Torah, made of G-d's Names, "calls" Him near (es korbani); the Oral Torah, the receiving vessel that gives bounds to the Supernal Will, "keeps" (tishmeru) the fire of love in the heart.

SECTION 1 • 11-2

The questions

1 צו את בני ישראל ואמרת אליהם את קרבני לחמי לאשי כו' ואמרת להם² זה האשה³ כו'.

“Command the children of Israel and say to them: ‘My offering, My bread for My fires,’” etc.; “And say to them: ‘This is the fire-offering,’” etc.

The maamar opens with Numbers 28:2-3, the command that introduces the daily offering (the tamid) and the offerings of Shabbos and the festivals in Parshas Pinchas. The verse calls the offerings “My bread” and “My fires,” words the maamar will interpret later.

להבין מהו ואמרת ואמרת ב' פעמים. הנה כל המצות צריך האדם לקיים במחשבה דבור ומעשה⁴ וכן בקרבנות מחשבה זו תפלה⁵ עבודה שבלב⁶ שכנגד הקרבנות.⁷

[We need] to understand what [is meant by] “and say,” “and say,” twice. Now, all the mitzvos a person must fulfill in thought, speech and action; and so too with the offerings: thought—this is prayer, “the service of the heart,” which corresponds to the offerings.

The Alter Rebbe notes that “and say to them” appears twice in two consecutive verses, and asks why. He begins with a general principle: every mitzvah is fulfilled in thought, speech and action, and for the offerings the “thought” is prayer, which the Sages call “the service of the heart” and which was instituted to correspond to the offerings.

ודבור הוא ת"ת [תלמוד תורה] דקרבנות כל העוסק בתורת עולה⁸ כו' ועבודת הקרבנות עצמן ככשים בני שנה כו' הוא המעשה.⁹

And speech is the study of the Torah of the offerings: “Whoever occupies himself with the Torah of the burnt-offering,” etc. And the service of the offerings themselves, “lambs in their first year,” etc., is the action.

The “speech” of the offerings is studying their laws, for the Sages taught that whoever occupies himself with the laws of an offering is as though he had brought it. The “action” is the actual offering of the animals, such as the two yearling lambs of the daily offering.

2 והנה ואמרת להם זה האשה¹⁰ כו' נאמר על מעשה הקרבן עצמו ופסוק ראשון צו את בני ישראל ואמרת אליהם¹¹ קאי על בחינת מחשבה ודבור.

Now, “And say to them: ‘This is the fire-offering,’” etc., is said of the action of the offering itself; and the first verse, “Command the children of Israel and say to them,” refers to the level of thought and speech.

The answer to the double “and say”: the second verse, which goes on to name the actual animals, speaks of the physical act of offering, while the first, general verse speaks of the offerings’ thought (prayer) and speech (Torah study).

וביאור ענין זה הנה צריך להבין ענין ריח ניחוח שנאמר בקרבנות ופירשו חז”ל [הכמינו זכרונם לברכה] נחת רוח לפני שאמרתי¹² ונעשה רצוני¹³ שזה שייך בכל המצות ולמה נאמר בקרבנות דוקא.

And the explanation of this matter: Now, we need to understand the matter of “a pleasing fragrance,” which is said of the offerings, and which our Sages, of blessed memory, explained: “It is a gratification before Me, that I spoke and My will was done.” For this applies to all the mitzvot; why, then, is it said of the offerings specifically?

Now the Alter Rebbe raises the questions the maamar will answer. The Torah calls the offerings “a pleasing fragrance,” which the Sifrei explains as G-d’s gratification that His will was done; but every mitzvah fulfills G-d’s will, so why is this said of the offerings in particular?

וגם להבין למה עבודת הקרבנות תלויה בבית המקדש דוקא משא”כ שאר המצות ות”ת [ותלמוד תורה] כנגד כולם^{14,15} ואפ”י [ואפילו] מחשבה ודבור דקרבנות שהם תפלה שכנגד הקרבנות¹⁶ ות”ת [ותלמוד תורה] דקרבנות יכולים לקיימן בזמן שאין בהמ”ק [בית המקדש] קיים ג”כ:¹⁷

And also [we need] to understand why the service of the offerings depends specifically on the Holy Temple, whereas the other mitzvot, and Torah study, which is equal to them all, and even the thought and speech of the offerings—which are prayer, which corresponds to the offerings, and the study of the Torah of the offerings—can be fulfilled also at a time when the Holy Temple is not standing.

A second question: why can the offerings themselves be brought only in the Holy Temple, while all the other mitzvot, Torah study (which the Mishnah says equals them all), and even the prayer and study that stand for the offerings can be fulfilled anywhere, even when the Temple is not standing?

SECTION 2 • 113-8

This world and the World to Come

3 אך הנה כל זה¹⁸ יובן בהקדים להבין מ"ש היום לעשותם ולא למחר¹⁹ לעשותם שהעוה"ז דוקא הוא עולם המעשה ובו נתנה הבחירה²⁰ ביד האדם לבחור בטוב

However, all this will be understood by first understanding what is written, "Today to do them"—and not tomorrow to do them: that this world specifically is the world of action, and in it the choice was given into the hand of man, to choose good;

To answer, the Alter Rebbe first explains the Sages' reading of "Today to do them": today, in this world, is the time for doing, and not tomorrow, in the World to Come. Only this world is the world of action, where a person is given the freedom to choose good.

ולא עוד אלא אפילו אם כבר עבר עבירה יכול הוא לשוב בתשובה ולחזור לעבודת ה'.

and not only that, but even if he has already committed a transgression, he is able to return in teshuvah (return) and come back to the service of G-d.

That freedom includes undoing a wrong: even after sinning, a person in this world can return to G-d through teshuvah and resume serving Him.

משא"כ בעוה"ב [בעולם הבא] אין הבחירה חפשית ביד האדם רק כמו שנמשך בעוה"ז כך נשאר בעוה"ב [בעולם הבא],²¹ והגם שרואה שם גילוי אלהות ביתר שאת ושם הוא ביטול הנבראים כמ"ש

Whereas in the World to Come, choice is not free in the hand of man; rather, as he was drawn in this world, so he remains in the World to Come. And although he sees there a revelation of G-dliness with surpassing eminence, and there is the self-nullification (bittul) of the created beings, as it is written,

In the World to Come a person has no such freedom; he stays as he made himself in this life. This holds even though G-dliness is revealed there far more powerfully than here, and every created being there is visibly nullified before G-d.

וצבא השמים לך משתחווים,²² ואפילו הקליפות וסט"א [וסטרא אחרא] הם שם בבחי' ביטול דקרו ליה²³ אלהא דאלהיא²⁴ ואעפ"כ [ואף על פי כן] אין יכול לשלוט בנפשו להוציאה ממסגר ומאסר הגוף וכחותיו וכחות נפש הבהמית שנמשך אחריהם בעוה"ז,

"And the host of the heavens bow down to You"; and even the kelipos and the sitra achra (the other side) are there in a state of bittul, for they call Him "the G-d of gods"—nevertheless he is unable to rule over his soul, to bring it out of the confinement and the prison of the body and its powers, and of the powers of the animal soul, after which he was drawn in this world.

Nehemiah's verse describes the hosts of heaven bowing down before G-d, and even the forces of unholiness acknowledge Him there, calling Him "the G-d of gods," a phrase the Talmud uses of the nations. Yet for all this revelation, the soul there cannot free itself from the body's drives and the animal soul it followed in this life.

והוא ענין כף הקלע^{25, 26, 27, 28, 29, 30, 31, 32} שמקלעין ומשליכין ומפילין אותו במחשבותיו שנמשך בהם בעוה"ז בהבלי עולם שמתלוצצים ממנו ומראים לו כאלו עודנו עומד בעוה"ז וחושב ומדבר ועושה כדרכו, כי

And this is the matter of the "hollow of the sling": that they sling him and hurl him and cast him down in his thoughts, in which he was drawn along in this world, in the vanities of the world; they make sport of him and show him as though he were still standing in this world, thinking and speaking and acting as was his way. For

This is the "hollow of the sling," a phrase from Avigail's words to David (1 Samuel 25:29), describing a purgation in which the soul is flung about by the very worldly thoughts it pursued in life. As a kind of mockery, it is shown itself as though it were still in this world, thinking, speaking and acting as it used to.

הנה מחשבה דבור ומעשה שהם ג' מיני לבושים כנודע³³ שנתלבש בהם בעוה"ז הם נעשים לו לבושי שק ובגדים צואים לעוה"ב [לעולם הבא] שמלבישים את הנפש מראשה ועד רגלה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] מלפפתו³⁴ כו'

thought, speech and action, which, as is known, are three kinds of garments in which he was clothed in this world, become for him garments of sackcloth and soiled garments in the World to Come, which clothe the soul from its head to its feet; and as our Sages, of blessed memory, said: "It envelops him," etc.

The reason is that thought, speech and action are the soul's three "garments," as explained in Tanya, chapter 4. When a person clothed himself in them for worldly vanities, they become in the World to Come sackcloth and soiled garments covering the soul from head to foot; as the Talmud says, a transgression "envelops" the one who commits it.

ואין חבוש מתיר א"ע [את עצמו]³⁵ כו' רק כענין שנאמר הסירו הבגדים³⁶ הצואים כו' הסירו דייקא³⁷ [ועי' מענין כף הקלע³⁸ בזח"ב [בזהר חלק ב'] בשלח דנ"ט א' משפטים צ"ט ב'³⁹ תרומה קמ"ב ב'.

And “a prisoner cannot release himself,” etc.; only as in the matter of what is said, “Remove the soiled garments,” etc.—“remove,” specifically. [And see concerning the matter of the hollow of the sling in the Zohar, Part II, Beshalach, page 59a; Mishpatim, 99b; Terumah, 142b;

The soul cannot take these garments off by itself, just as “a prisoner cannot release himself” from prison; they must be removed for it, as in Zechariah’s vision, where others are told to “remove the soiled garments” from the High Priest Yehoshua. The bracket that begins here lists the Zohar’s discussions of the hollow of the sling.

4 ויחי דרי"ז ב' וירא דק"ו ב'. ויקרא דף כ"דסע"ב כ"ה א' ור"פ בלק קפ"ו א'.

Vayechi, page 217b; Vayera, page 106b; Vayikra, page 24, end of side b, [and] 25a; and the beginning of Parshas Balak, 186a;

These are further Zohar passages on the hollow of the sling, in Part I of the Zohar (Vayechi, Vayera) and Part III (Vayikra, Balak).

ובזהר הרקיע פ' ויחי בדף רכ"ה א']. וטעם ההפרש וההבדל שבין עוה"ז לעוה"ב [לעולם הבא] הוא כי בעוה"ב [בעולם הבא] אין לך דבר שאין לו מקום⁴⁰

and in the Zohar HaRakia, Parshas Vayechi, on page 225a.] And the reason for the difference and distinction between this world and the World to Come is that in the World to Come, “there is nothing that does not have its place”:

The list ends with the Zohar HaRakia, a commentary on the Zohar. Then the Alter Rebbe gives the reason this world differs from the World to Come: there, in the words of the Mishnah in Avos, “there is nothing that does not have its place,” and everything stays fixed in its own station.

שכל מדרגה היא מובדלת מחברתה מלאכים ונשמות דקדושה הם מובדלים בפ"ע [בפני עצמו]⁴¹ ואין להרע שייכות עם הטוב כלל ולכן במקום שנמשך רע לא נמשך טוב כלל.

for each level is separate from its fellow; the angels and the souls of holiness are separate, each by itself; and evil has no connection at all with good. Therefore, in the place where evil is drawn, good is not drawn at all.

In the World to Come each level is set apart from the next: angels and holy souls each have their own place, and evil has no contact with good at all, so where evil has been drawn, no good is drawn.

משא"כ בעוה"ז נמשך הטוב גם במקום שיש רע ולכן אע"פ [אף על פי] שעשה עבירה יכול לעשות מצוה ויכול הוא לשנות את טעמו מרע לטוב.

Whereas in this world, the good is drawn even into the place where there is evil; and therefore, even though one has committed a transgression, he can perform a mitzvah, and he is able to change his taste from evil to good.

In this world, good reaches even where evil is. That is why a person who has sinned can still do a mitzvah and change his "taste," what he relishes and is drawn to, from evil to good.

5 והענין כי הנה בעוה"ב [בעולם הבא] שם נמשך גילוי אור א"ס ב"ה כי לכן ג"ע [גן עדן] הוא תענוג הנשמות שמתענגים על ה' בהשגתם

And the explanation is: in the World to Come, a revelation of the Infinite Light (Or Ein Sof), blessed be He, is drawn there; for this is why Gan Eden is the delight of the souls, who delight in G-d through their comprehension

The deeper explanation: what is revealed in the World to Come is the Infinite Light as it comes into revelation. That is why Gan Eden consists of the souls' delight in G-d through comprehending Him.

והשכלתם באור א"ס ב"ה הנמשך להם בבחי' גילוי והשגה ובבחי' גילוי זה והשגה זו נעשה רבוי התחלקות המדרגות לאין קץ מעולם ועד עולם במלאכים ונשמות.

and their intellectual grasp of the Infinite Light, blessed be He, which is drawn to them in the mode of revelation and comprehension. And in this revelation and this comprehension there comes about a multitude of divisions of levels without end, from world to world, among the angels and souls.

Because this light comes as revelation and comprehension, each being receives it according to its capacity. This produces an endless multitude of distinct levels among the angels and souls, "from world to world."

הגם שכולם מקבלים מאור א"ס ב"ה ה"ז [הרי זה] כדמיון הנשמה המתפשטת בגוף שעם היות שבנשמה עצמה אין בה התחלקות מ"מ

Although they all receive from the Infinite Light, blessed be He, this is like the soul that spreads through the body: although in the soul itself there is no division, nevertheless

Although they all receive from the one Infinite Light, the Alter Rebbe compares this to the soul in the body: the soul itself is not divided.

העין מקבל כח הראיה כו' וכל אבר מקבל כח פרטי שאין מקבל חבירו עד שאין פעולת אי דומה לחבירו.

the eye receives the power of sight, etc., and each limb receives a particular power that its fellow does not receive, to the point that the action of one does not resemble that of its fellow.

Even so, each organ receives a distinct power from it, the eye sight and so on, so that no two organs do the same work.

6 וכך עד"מ כל סדר ההשתלשלות מחנה מיכאל באהבה דוקא ומחנה גבריאל ביראה כו' וכל צדיק יש לו מדור בפ"ע [בפני עצמו] וכשם שאי אפשר לשנות פעולת האברים לעשות מרגל ראש.⁴²

And so, by way of analogy, [is] the whole order of the chain of descending worlds (hishtalshelus): the camp of Michael [serves] with love specifically, and the camp of Gavriel with awe, etc.; and each tzaddik has a dwelling of his own. And just as it is impossible to change the function of the limbs, to make a head out of a foot,

So too the whole order of the worlds: each rank of angels serves in its own mode, Michael's camp with love and Gavriel's with awe, and each tzaddik has his own dwelling in Gan Eden. It is like the organs of the body, whose functions cannot be exchanged: a foot cannot be made into a head.

כך אי אפשר לשנות גילוי סדר ההשתלשלות בעוה"ב [בעולם הבא] וגילוי זה נק' בשם ממכ"ע [ממלא כל עלמין] שהוא לכל עולם לפי מדרגתו

so it is impossible to change the revelation of the order of hishtalshelus in the World to Come. And this revelation is called by the name "the light that fills all worlds" (memalei kol almin), for it is [present] to each world according to its level.

In the same way, the order of revelation in the World to Come cannot be changed. This revelation, measured to each world according to its level, is called "the light that fills all worlds" (memalei kol almin).

ולכן מאחר שהמשיך האדם ע"ע [על עצמו / על עצמו] לבושי העוה"ז ובגדים צואים שוב אי"א להמשיך עליו גילוי אור אי"ס ב"ה בעוה"ב [בעולם הבא].

Therefore, once a person has drawn upon himself the garments of this world and soiled garments, it is no longer possible to draw upon him the revelation of the Infinite Light (Or Ein Sof), blessed be He, in the World to Come.

Therefore a soul that has clothed itself in this world's garments and soiled them cannot, in the World to Come, have the revelation of the Infinite Light drawn upon it, for the revelation there is strictly measured by level.

משא"כ המשכת אור א"ס ב"ה שבעוה"ז⁴³ הוא ע"י תורה ומצות אשר יעשה אותם האדם⁴⁴ במעשה דבור ומחשבה שהמשכה זו הוא מבחי' סוכ"ע שע"י קיום התורה

Whereas the drawing-down of the Infinite Light, blessed be He, that is in this world is through Torah and mitzvos, "which a person shall do," in action, speech and thought; for this drawing-down is from the level of "the light that encompasses all worlds" (sovev kol almin). For through fulfilling the Torah

In this world, however, the Infinite Light is drawn down through Torah and mitzvos done in action, speech and thought. This drawing-down comes from "the light that encompasses all worlds" (sovev kol almin), which is not divided into levels.

והמצות שבהם מלוכש אור א"ס ב"ה בעצמו ובכבודו כביכול דלית מחשבה תפיסא⁴⁵ ב"י [ביה]⁴⁶ ממשיך אור א"ס ב"ה בעצמו הסוכ"ע על נפשו שהוא למעלה מעלה מגילוי ההשגה שבג"ע [שבגן עדן].

and the mitzvos, in which the Infinite Light, blessed be He, is en clothed in His very Self and His glory, as it were—[the light of which it is said,] "no thought can grasp Him"—he draws the Infinite Light, blessed be He, itself, the sovev kol almin, upon his soul; and this is far, far above the revelation of comprehension that is in Gan Eden.

The Infinite Light itself, which no thought can grasp, is en clothed in the Torah and the mitzvos, so by fulfilling them a person draws that very light, sovev kol almin, upon his soul. This is far higher than the comprehension the souls enjoy in Gan Eden.

וכמ"ש בס"ב [בספר של בינונים] פרק מ"ח דסוכ"ע הוא בחינת העלם והסתר⁴⁷ וממכ"ע [וממלא כל עלמין] הוא בחינת גילוי רק שהוא בצמצומים רבים ועצומים ובחי' גבול, משא"כ סוכ"ע הוא בבחי' א"ס כו'.

And as is written in Sefer Shel Beinonim (Tanya), chapter 48: that sovev kol almin is the level of hiddenness and concealment, and memalei kol almin is the level of revelation, only that it is in many and mighty contractions (tzimtzumim) and [in] the mode of limitation; whereas sovev kol almin is in the mode of the infinite (Ein Sof), etc.

The Alter Rebbe refers to Tanya, chapter 48: sovev kol almin is hidden and concealed, while memalei kol almin is revealed, but only through many great contractions and within limits; sovev is infinite.

7 והנה בחיי גילוי ההוא שבג"ע [שבגן עדן] הוא רק זיו בלבד מתורתו ועבודתו כו' וכמ"ש לעבדה ולשמרה⁴⁸ שהאדם הוא ממשיך ג"ע [גן עדן]

Now, that revelation which is in Gan Eden is only a mere radiance from his Torah and his service, etc.; and as it is written, "to work it and to guard it": that the person draws down Gan Eden,

The revelation in Gan Eden is only a "radiance" of the person's own Torah and service. The verse says Adam was placed in the garden "to work it and to guard it," which the Alter Rebbe reads to mean that a person's service is what draws down Gan Eden.

דהיינו גילוי אלהות שבג"ע [שבגן עדן] ותענוג הנשמות כו' וכמ"ש במ"א. ואור א"ס ב"ה עצמו הסוכ"ע הוא השווה ומשוה קטן וגדול⁴⁹ ולפניו כחשכה כאורה.⁵⁰

that is, the revelation of G-dliness in Gan Eden and the delight of the souls, etc., as is explained elsewhere. But the Infinite Light (Or Ein Sof), blessed be He, itself, the light that encompasses all worlds (sovev kol almin), "is equal and makes equal small and great," and before Him, "darkness is as light."

That is, a person's service produces the revelation of G-dliness and the delight the souls enjoy there. But the Infinite Light itself, sovev kol almin, is beyond all levels: in the words of the High Holiday hymn "Vechol Ma'aminim," He "is equal and makes equal small and great," and as the Psalm says, before Him "darkness is as light."

8 והמלאכים שואלים איה מקום כבודו ואומרים⁵¹ מלא כל הארץ כבודו. ולכך אע"פ [אף על פי] שירד מטה מטה יכול הוא לעלות מעלה מעלה ונעוץ סופן בתחלתן.^{52, 53}

And the angels ask, "Where is the place of His glory?" and they say, "The whole earth is full of His glory." Therefore, even though he has descended very, very low, he is able to ascend very, very high; and "their end is wedged in their beginning."

In the Kedushah the angels ask, "Where is the place of His glory?" and answer with Isaiah's words, "The whole earth is full of His glory": the light they cannot locate even above fills every place, the lowest included. Therefore one who has fallen very low can rise very high, for, in the words of Sefer Yetzirah, "their end is wedged in their beginning": the lowest point is bound to the highest.

והענין כי המשל המבואר לעיל שא"א לעשות מרגל ראש. היינו בעוה"ב [בעולם הבא] שהוא עולם ברור⁵⁴ שכבר נתברר וכל דבר הוא על מקומו הראש ראש והרגל רגל כו' ע"כ א"א להשתנות.

And the explanation is: the analogy explained above, that it is impossible to make a head out of a foot, applies to the World to Come, which is “a clear world,” one that has already been refined, where everything is in its place—the head a head and the foot a foot, etc.; therefore it is impossible [for it] to change.

The analogy of the limbs (a foot cannot become a head) holds only for the World to Come, which the Talmud calls “a clear world.” There the sorting of good from evil is finished and every being is fixed in its place, so nothing can change.

משא"כ בעוה"ז שהוא קודם הבירור והוא עולם המעשה והבירור ה"ז [הרי זה] כמו הולד קודם גמר יצירתו שהראש והרגל כלולים יחד בהטיפה שבבטן האם שיוכל להשתנות ענין יצירתו בכמה אופנים, (וכמ"ש בגמ' [בגמרא] ברכות)

Whereas in this world, which is before the refinement, and is the world of action and of refinement, it is like the fetus before its formation is complete, when the head and the foot are included together in the drop in the mother's womb, so that its formation can change in several ways (as is written in the Gemara, Berachos)

This world is still in the process of refinement (birur), the sorting out of good from evil. So it is like an embryo whose head and feet are not yet distinct, and whose formation can still turn out in different ways.

(דף ס' ע"א) ובא"ח [ובאורח חיים] ס"י ר"ל [רוצה לומר] דתוך ארבעים יום⁵⁵ ליצירת הולד מועיל תפלה שתוליד זכר כו':⁵⁶

(page 60a), and in Orach Chaim, section 230: that within forty days of the fetus's formation, prayer avails that she bear a male, etc.

The Gemara in Berachos teaches that within forty days of conception, prayer can still affect whether the child will be male, because its formation is not yet fixed; the Shulchan Aruch (Orach Chaim 230) rules that such a prayer after forty days is a vain prayer. So too a person in this world can still be changed.

SECTION 3 • 19-13

The power of teshuvah

9 ב וזהו ענין כח התשובה להשיב החיות הנמשך למטה מטה אל מקורה ושרשה להיות נעוץ סופן בתחלתו⁵⁷

2. And this is the matter of the power of teshuvah (return): to return the life-force (chayus) that is drawn very, very low to its source and root, so that “their end is wedged in their beginning.”

The second section of the maamar begins. This is what gives teshuvah its power: it takes life-force that has descended to the lowest levels and returns it to its source, joining the end to the beginning.

כי זה שירד מטה מטה הוא בבחי' ממכ"ע [ממלא כל עולמין] שנמשך ממדת מלכותו ית' מלכותך מלכות כל עולמים⁵⁸ ומלכותו בכל משלה⁵⁹ שמזה נמשך השתלשלות המדרגות מעולם ועד

For that which has descended very, very low is at the level of the light that fills all worlds (memalei kol almin), which is drawn from the attribute of His sovereignty, may He be blessed—“Your kingship is a kingship over all worlds,” and “His kingship rules over all”—from which is drawn the chain of descent (hishtalshelus) of the levels from world to

What descends is memalei kol almin, the light drawn from G-d's Malchus, the attribute through which He rules the worlds, as the Psalms say, “Your kingship is a kingship over all worlds” and “His kingship rules over all.” From Malchus comes the whole graded chain of worlds.

עולם שכל מה שיורד מטה מטה יורד ומתמעט בחי' גילוי אור א"ס ב"ה שהגילוי הוא להיות בחי' ביטול שאין אור א"ס ב"ה שורה ומתגלה אלא במי שבטל כו'.

world; for the lower anything descends, the more the revelation of the Infinite Light (Or Ein Sof), blessed be He, descends and diminishes. For the revelation is [expressed] in there being self-nullification (bittul), since the Infinite Light, blessed be He, rests and is revealed only in one who is nullified, etc.

At each lower step the revelation of the Infinite Light grows smaller, because revelation shows itself as bittul: the Infinite Light rests and is revealed only in what is nullified before it, and the lower worlds are less nullified.

10 ובעולם האצ"י שם הגילוי רב ועצום עד שהוא בבחי' ביטול ויחוד גמור ומשם נמשך ויורד לעולם הבריאה שהגילוי ההוא להיות ביטול אינו בערך עולם האצ"י כו'.

And in the World of Atzilus (Emanation), the revelation there is great and mighty, to the point that it is in a state of complete self-nullification (bittul) and unity. And from there it is drawn and descends to the World of Beriah (Creation), where that revelation, to bring about bittul, bears no comparison to the World of Atzilus, etc.

In Atzilus the revelation is so great that everything there is completely nullified and one with G-d. In Beriah, the world below it, the nullification that revelation produces is incomparably less.

ותכלית ירידות המדרגות דקדושה במדרגות תחתונות דעשיה הוא ענין כריעה כמודים שע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] מאן דלא כרע כמודים⁶⁰ שלא הגיע אפילו לבחי' ביטול זה הרי זה נעשה נחש דקליפה וסטי"א [וסטרא אחרא] ובוהר אמרו דלא יקום בתחיית המתים.

And the furthest point of the descents of the levels of holiness, in the lowest levels of the World of Asiyah (Action), is the matter of bowing at Modim; of which our Sages, of blessed memory, said: "One who does not bow at Modim"—who has not reached even this level of bittul—becomes a snake, of kelipah (the husk) and the sitra achra (the other side). And in the Zohar they said that he will not rise at the resurrection of the dead.

At the lowest point of holiness, in Asiyah, the least degree of bittul is bowing at Modim, the thanksgiving blessing of the Amidah. The Talmud says that the spine of one who does not bow there becomes a snake, meaning that he falls to kelipah, and the Zohar says that such a person will not rise at the resurrection.

11 והנה רגליה יורדות מות⁶¹ כתיב שיורדת בסתר המדרגה להחיות ולהתלבש בקליפת נוגה ולמטה מק"נ [מקליפת נוגה] שמשם נמשך ונשפע השפעות גשמיות וכח הרע כו',

Now, it is written, "Her feet go down to death": that [Malchus] descends, in the concealment of the level, to give life to and to be en clothed in kelipas nogah, and below kelipas nogah—from where physical influences and the power of evil are drawn and flow, etc.

Proverbs says, "Her feet go down to death." Here it is read of Malchus: its lowest extremity descends, hidden, to give life to kelipas nogah (the husk that mixes good and evil) and even to the kelipos beneath it, from which physical influences and the power of evil draw their existence.

ובכח התשובה שהיא הארה מבחי' סוכ"ע ישוב החיות למקורו ושרשו ונעוץ סופן בתחלתן⁶² דהיינו אתהפכא חשוכא לנהורא כו'.

And by the power of teshuvah (return), which is an illumination from the level of the light that encompasses all worlds (sovev kol almin), the life-force will return to its source and root, and “their end is wedged in their beginning”; that is, “darkness is transformed into light,” etc.

Teshuvah is an illumination from sovev kol almin, which is above all levels, so it can bring this life-force back to its root. This is “the transformation of darkness into light.”

(ועיין בפרדס בסוף שער ערכי הכינויים ערך תשובה וז"ל [וזה לשונו] ותשובה זו הוא ע"י שיתגלה כ"ע [כתר עליון] מראש האצילות ויורד ונוקב עד המלכות⁶³ כו' אז היא שבה אל מקומה כו' ע"ש. ועיין בפי' ויקרא)⁶⁴ (דט"ו סע"ב [סוף עמוד ב] ודף ט"ז ע"א) ובמק"מ [ובמקדש מלך] ובהרמ"ז [ובהרב משה זכות] שם.

(And see in the Pardes, at the end of Sha'ar Erchei HaKinuyim, the entry “Teshuvah”; these are his words: “And this teshuvah is through Keser Elyon (the Supernal Crown) being revealed from the head of Atzilus, and it descends and pierces down to Malchus,” etc.; “then she returns to her place,” etc.; see there. And see in Parshas Vayikra) (end of page 15b and page 16a), and in the Mikdash Melech and in the Ramaz there.

The Pardes (Pardes Rimonim, by Rabbi Moshe Cordovero) explains that teshuvah comes about when Keser Elyon, the Supernal Crown at the head of Atzilus, is revealed and pierces down to Malchus, and then Malchus returns to its place. The text also points to the Zohar on Vayikra and to its commentaries, the Mikdash Melech and the Ramaz.

ומכ"ז [ומכל זה] יובן ג"כ ענין עליות המלכות ביוה"כ [ביום הכפורים] שהוא יום התשובה ועיין בפרשה אמור (דף ק' ע"ב)⁶⁵ ועמ"ש סד"ה כי ביום הזה יכפר כו'.

And from all this, the matter of the ascents of Malchus on Yom Kippur, which is the day of teshuvah, will also be understood. And see in Parshas Emor (page 100b); and see what is written at the end of the discourse beginning “For on this day He shall atone,” etc.

The same idea explains the ascents of Malchus on Yom Kippur, the day of teshuvah. The text points to the Zohar on Emor and to the end of another discourse, “For on this day He shall atone.”

וצ״ל תחלה אתכפיא דהיינו שאהבת דברים זרים בפועל ממש יהי״ [יהיה] בבחי״ אתכפיא ולא תתורו כו׳
אשר אתם זונים⁶⁶ כו׳,

And first there must be iskafya (subjugation): that is, the love of alien things, in actual deed, should be in the mode of iskafya—“and you shall not stray,” etc., “after which you go astray (zonim),” etc.

Before transformation must come iskafya, subjugation: a person must actively hold back his desire for forbidden things, as the verse warns, “Do not stray after your heart and after your eyes, after which you go astray.”

זונה נקרא מי שלבו להוט אחר דברים זרים ואפי״ [ואפילו] עניני גופו הצריכים לו לא יהיה בהתלהבות
והתלהטות הלב רק בקרירות וכאלו כפאו כו׳

One is called zonah whose heart is aflame after alien things. And even the matters of his body that he needs should not be with fervor and burning of the heart, but only with coolness, and as though he were compelled [to them], etc.

The verse’s word for straying (zonim) shares its root with zonah, a harlot: one whose heart is aflame with desire for alien things. Even a person’s genuine bodily needs should be met without passion, coolly, as if under compulsion.

וכח התשוקה הנשאר בלב יתהפך לה׳ לבדו ולהיות ואל אישך תשוקתך⁶⁷ לזאת יקרא אשה⁶⁸ אש ה׳ כי
מאיש לוקחה זאת אש י״ והיינו מפני שנעוץ סופן בתחלתן כו׳.

And the power of longing that remains in the heart should be transformed toward G-d alone, to be [as in] “and your longing shall be for your husband (ishech).” “This shall be called ishah (woman)—esh hei (the fire of hei)—“for from ish (man) was this taken”—esh yud (the fire of yud). And this is because “their end is wedged in their beginning,” etc.

The longing that remains should then be turned to G-d alone, as in “your longing shall be for your husband.” The Alter Rebbe reads ishah (woman) as esh hei, “fire of hei,” and ish (man) as esh yud, “fire of yud”: the lower fire was taken from the higher one and can therefore return to it, for the end is bound to the beginning.

12 וזהו יפה שעה⁶⁹ א' בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא] כי חיי העוה"ב [העולם הבא] הם בבחי' גילוי ממכ"ע [ממלא כל עלמין] הנמשך ממדת מלכותו ית' וכמאמר יחיד חי העולמים מלך משובח ומפואר עדי עד שמו הגדול.

And this is [the meaning of]: "Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come." For the life of the World to Come is at the level of the revelation of the light that fills all worlds (memalei kol almin), which is drawn from the attribute of His sovereignty, may He be blessed; as in the saying, "Singular One, Life of the worlds, King, praised and glorified forever and ever is His great Name."

This explains the Mishnah in Avos: one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The life of the World to Come is the revelation of memalei kol almin, drawn from Malchus, as expressed in the words that close the blessing Baruch She'amar.

פ"י יחיד הוא לבדו ית' וחי העולמים מלך הוא שכל חיות העולמות אינו אלא בחי' מלך ומה

The meaning: "Singular One" is He alone, may He be blessed; and "Life of the worlds, King" means that all the life-force of the worlds is only the level of "King"; and what

The Alter Rebbe reads that phrase closely. "Singular One" is G-d as He is, alone; "Life of the worlds, King" means that the life-force of all the worlds comes only from His aspect of "King," Malchus.

שהוא משובח ומפואר אפילו עדי עד הוא רק שמו הגדול בחי' שם בלבד משא"כ תשובה ומע"ט [ומעשים טובים] הם מבחי' סוכ"ע כנ"ל

is praised and glorified, even "forever and ever," is only "His great Name," the level of a name alone. Whereas teshuvah and good deeds are from the level of the light that encompasses all worlds (sovev kol almin), as mentioned above.

Even what is "praised and glorified forever" is only "His great Name," and a name is not the essence of the one who bears it. Teshuvah and good deeds, by contrast, reach sovev kol almin, as explained above.

וזהו שובה ישראל עד⁷⁰ הוי' אלקיך פ"י שתשוב כ"כ [כל כך] עד שהוי' אור א"ס ב"ה הסוכ"ע יהי' [יהיה] אלקיך בבחי' גילוי.

And this is [the meaning of] "Return, O Israel, unto Havayah your G-d": that is, that you return so much, until Havayah—the Infinite Light (Or Ein Sof), blessed be He, the sovev kol almin—becomes "your G-d," in a revealed way.

So Hosea's call, "Return, O Israel, unto Havayah your G-d," is read: return so fully that Havayah, the Infinite Light that encompasses all worlds, becomes "your G-d" in a revealed way, revealed to the person himself.

13 ועדי"ז נאמר ואהבת את ⁷¹ הוי' אלקיך וקאי על אחד ⁷² דלעיל מיניה כלומר אחד ואהבת דהיינו בחי' יחיד

And along these lines it is said, "And you shall love Havayah your G-d," and this refers to "One," which is just before it: that is to say, "One—and you shall love"; meaning, the level of "Singular One,"

The verse "You shall love Havayah your G-d" comes right after "Havayah is One" in the Shema, and the Alter Rebbe reads the two together: "One—and you shall love." The "One" is the level of "Singular One" from the previous paragraph.

שהוא בחי' סוכ"ע יהי' [יהיה] בבחי' גילוי בחי' העולמים מלך והוא בחי' יחוד [יחודא תתאה] והיינו לקשר ולייחד יחוד"ע [יחודא עילאה] ביחוד"ת [ביחודא תתאה]:

which is the level of the light that encompasses all worlds (sovev kol almin), shall be revealed in [the level of] "Life of the worlds, King," which is the level of the lower unity (yichuda tata'ah); that is, to bind and unite the higher unity (yichuda ila'ah) with the lower unity.

Love of G-d is to bring that level, sovev kol almin, into revelation within "Life of the worlds, King," which is memalei and the lower unity. Love thus binds the higher unity, in which the worlds are nothing before G-d, with the lower unity, in which G-d is found within the worlds.

SECTION 4 • ¶14-18

The fires of the offering

14 ג אך כיצד תהיה המשכת השראת אור א"ס ב"ה ממש על נפשו שהוא הסוכ"ע דלית מחשבה תפיסא ⁷³ כוי ולא מכל מדות ⁷⁴ כוי.

3. But how will the drawing-down of the indwelling of the Infinite Light (Or Ein Sof), blessed be He, itself upon one's soul come about—[the light] which is sovev kol almin, which "no thought can grasp," etc., and which is "not of any of the attributes," etc.?

The third section begins with the central question: how can the Infinite Light itself, sovev kol almin, which no thought can grasp and which is not of any of the Sefiros ("not of any of the attributes," in the words of Patach Eliyahu), come to rest upon a person's soul?

הנה זהו ע"י ענין עבודת הקרבנות שנאמר בהם לחמי לאשי.⁷⁵ כי הנה הקרבן שהוא מחי הוא מיסוד האש כי ד' בחי' דצח"ם [דומם צומח חי מדבר] הם כנגד ד' יסודות.

Now, this is through the matter of the service of the offerings, of which it is said, "My bread for My fires." For the offering, which is from the animal [kingdom], is from the element of fire; for the four levels—inanimate, vegetative, animal and speaking—correspond to the four elements.

The answer is the service of the offerings, which the verse calls "My bread for My fires." An animal offering belongs to the element of fire, because the four kinds of creation (inanimate, vegetative, animal and speaking) correspond to the four elements.

עפר הוא דומם ומים הוא צומח שהמים מצמיחים כו' וכתוב זורעי על כל מים⁷⁶ כו' ואש הוא בחי' החי כי משרתיו אש לזה⁷⁷ הם פני אריה פני שור⁷⁸ כו'

Earth is the inanimate; water is the vegetative, for water makes things grow, etc., and it is written, "who sow beside all waters," etc.; and fire is the level of the animal, for "His ministers, a blazing fire," are the face of a lion, the face of an ox, etc.,

Earth corresponds to the inanimate and water to plants, since water makes them grow (Isaiah speaks of those who sow "beside all waters"). Fire corresponds to animals, for the angels, called "His ministers, a blazing fire," are the faces of the lion and the ox in Ezekiel's vision of the Chariot.

שבמרכבה וכתוב ומראיהם כגחלי אש בוערות כמראה הלפידים⁷⁹ ומהם משתלשלות ונמשכות נפשות כל בע"ח [בעלי חיים] כנודע מזה"ק [מזהר הקדוש] ורוח הוא האדם המדבר כמ"ש ויהי האדם לנפש חיה⁸⁰ ות"א [ותרגום אונקלוס] לרוח ממללא.⁸¹

of the Chariot; and it is written, "Their appearance was like burning coals of fire, like the appearance of torches"; and from them the souls of all animals descend and are drawn, as is known from the holy Zohar. And ruach (air) is man, the speaker, as it is written, "And man became a living soul," which Targum Onkelos renders "a speaking spirit (ruach)."

Ezekiel describes those creatures as looking like burning coals, and, as the Zohar teaches, the souls of all animals descend from them. Air (ruach) corresponds to man, the speaking being, as Onkelos renders "a living soul" as "a speaking spirit."

15 והנה יסוד האש שלמטה שבקרבן עולה ונכלל באש שלמעלה שיורד מלמעלה למטה על המזבח לכלות ולשרוף הקרבן.

Now, the element of fire below, which is in the offering, ascends and is included in the fire from above, which descends from above to below upon the altar to consume and burn the offering.

The fire element in the animal offering rises and merges with the fire that descends from Heaven onto the altar to consume the offering. This meeting of fire from below with fire from above is how the offering works.

ועדי"ז תפלה במקום קרבן תקנו ביוצר אור להזכיר איך שהמלאכים מתלהבים ומקדישים ואומרים ביראה כו'

And along these lines, [in] prayer, [which is] in place of the offering, they instituted in [the blessing of] Yotzer Or that we mention how the angels are aflame and sanctify and say, in awe, etc.,

Prayer, which takes the place of the offerings, follows the same pattern. In the blessing Yotzer Or before the Shema, we describe how the angels, aflame, sanctify G-d and say in awe, "Holy, holy, holy."

כדי להלהיב ולהלהיט נפשו הבהמית בחי' בהמה שמיסוד האש שלמטה שיש בה התלהבות והתלהטות ותשוקה מורגשת בעולם הזה להיות אתכפיא ואתהפכא להיות התשוקה בבחי' ואל אישך תשוקתך.⁸²

in order to set aflame and kindle one's animal soul—the level of an animal, which is from the element of fire below, in which there is fervor and burning and a felt longing in this world—so that there be iskafya (subjugation) and is'hapcha (transformation), [so that] the longing be in the mode of "and your longing shall be for your husband."

Recalling the angels' fervor is meant to kindle the animal soul, whose own fiery passion comes from the element of fire below. First that passion is subdued (iskafya), then transformed (is'hapcha), so that its longing turns to G-d: "your longing shall be for your husband."

16 וזהו על ידי לאשי אש י' שהוא בחי' אש שיורד מלמעלה מבחי' סוכ"ע להעלות יסוד האש שבנפשו הבהמית בחי' אשה אש ה'

And this is through "My fires" (le'ishai)—esh yud (the fire of yud)—which is the level of the fire that descends from above, from the level of the light that encompasses all worlds (sovev kol almin), to raise up the element of fire in one's animal soul, the level of ishah, esh hei (the fire of hei);

Now the words of the verse are interpreted. "My fires" (le'ishai) is read as esh yud, "fire of yud": the fire that comes down from above, from sovev kol almin, to raise up the fire in a person's animal soul, which is called ishah, esh hei, "fire of hei," as in paragraph 11.

וכמו שכתוב שמאלו תחת לראשי⁸³ שבחי' שמאל ורשפי אש שלמעלה הוא מגביה ומעלה ממטה למעלה

and as it is written, "His left hand is under my head": for the level of the left and the flashes of fire from above lift and raise up from below to above.

The Song of Songs' "His left hand is under my head" describes this lifting. The "left" is the side of fiery love, the flashes of fire from above that stir the soul and raise it from below.

(ועמ"ש מענין זה דאש יו"ד ואש ה' בפי' שלח⁸⁴ בד"ה והיה לכם לציצית ועמ"ש סד"ה כי ביום הזה יכפר⁸⁵ בענין בנקרת הצור ובפי' נשא⁸⁶ בענין ויתן עוז למלכו כו').

(And see what is written on this matter of the fire of yud and the fire of hei in Parshas Shelach, in the discourse beginning "And it shall be for you as tzitzis"; and see what is written at the end of the discourse beginning "For on this day He shall atone," on the matter of "in the cleft of the rock"; and in Parshas Nasso, on the matter of "And He will give strength to His king," etc.)

The text refers to three other discourses in Likkutei Torah on the fire of yud and the fire of hei: the discourse on tzitzis in Shelach, the end of "For on this day He shall atone" (on "the cleft of the rock"), and the discussion in Nasso of "He will give strength to His king."

אך המשכה זו שיהיה אש שלמעלה נמשך הוא על ידי לחמי דהיינו ע"ד שישראל מפרנסין לאביהם שבשמים⁸⁷

However, this drawing-down, that the fire from above be drawn down, is through "My bread"; that is, along the lines of [the teaching] that Israel sustain their Father in Heaven.

The fire from above is drawn down through "My bread": the offerings are, as it were, G-d's bread, in line with the Zohar's teaching that Israel "sustain their Father in Heaven."

כמו הלחם שעליו יחיה האדם⁸⁸ הוא משיב את הנפש להיות שורה ומתפשט בגוף שמפני חלישות ותשות כח שכלא אכילה היתה הנפש מסתלקת וע"י הלחם תשוב לאיתנה להתלבש בגוף להחיותו.

Just as bread, by which man lives, restores the soul, so that it rests and spreads through the body: for because of the weakness and exhaustion of strength that come without eating, the soul would depart, and through the bread it returns to its strength, to be en clothed in the body and give it life.

The analogy: bread keeps the soul in the body. Without food the body weakens and the soul begins to withdraw, and eating restores it, so that it again settles in the body and gives it life.

כך הנה כל העולמות נק' עדי"מ בשם גוף וכמ"ש בת"ז [בתיקוני זהר] וכמה גופין⁸⁹ תקינת לון⁹⁰ כו'

So too, all the worlds are called, by way of analogy, by the name "body," as is written in the Tikkunei Zohar: "And You fashioned for them a number of bodies," etc.

In the same way, the worlds are called a "body" by way of analogy, as the Tikkunei Zohar speaks of G-d fashioning "bodies" for the Sefiros.

וכדי שיהיה השראת והתפשטות הנשמה בחי' סוכ"ע דלאו מכל מדות כו' הוא ע"י בחי' לחם שבאתעדל"ת [שבאתערותא דלתתא] נעשה אתעדל"ע [אתערותא דלעילא] להיות בחי' לאשי אש יי

And in order that there be the indwelling and spreading of the soul—the level of sovev kol almin, which is “not of any of the attributes,” etc.—this is through the level of bread: that through the arousal from below (isarusa dilesata) there comes about an arousal from above (isarusa dile'eila), so that there is the level of “My fires,” the fire of yud.

For the “soul” of the worlds, sovev kol almin, which is beyond all the attributes, to rest and spread within them, there must be “bread”: the offering, an arousal from below that brings about an arousal from above, the descent of the “fire of yud.”

וזהו ענין ריח ניחוחי⁹¹ ריח העלאה ממטה למעלה ניחוחי מלשון נחות דרגא⁹² הורדה מלמעלה למטה

And this is the matter of “My pleasing fragrance” (rei'ach nichochi): rei'ach (fragrance) is an ascent from below to above; nichochi is from the term nechos darga (descending a level), a bringing-down from above to below,

This explains “My pleasing fragrance” (Numbers 28:2). Fragrance (rei'ach) rises from below, while nichochi is related to nechos, “going down a step” (as in the Talmud's advice to go down a step in choosing a wife), meaning a bringing-down from above.

וגם לשון מנוחה כמו שפי' רז"ל [רבותינו זכרונם לברכה] נחת רוח לפני שאמרתי ונעשה רצוני⁹³ והכל אחד שהורדה והשפלה זו היא בחי'

and it is also a term of rest (menuchah), as our Sages, of blessed memory, explained: “A gratification (nachas ruach) before Me, that I spoke and My will was done.” And it is all one: for this bringing-down and lowering is the level of

Nichochi is also related to menuchah, rest, and to the Sifrei's “gratification (nachas ruach) before Me.” All these meanings are one, for the descent from above is itself G-d's gratification that His will was done.

ירידת אש שלמעלה אש יי מבחי' סוכ"ע בחי' רצון עליון שלמעלה מחכמה כי חכמה היא ראשית ההשתלשלות⁹⁴ בעשרה מאמרות⁹⁵ שנבה"ע [שנברא העולם]⁹⁶ ובראשית נמי מאמר הוא.⁹⁷

the descent of the fire from above, the fire of yud, from the level of sovev kol almin, the level of the Supernal Will, which is above Chochmah (wisdom); for Chochmah is the beginning of the chain of descending worlds (hishtalshelus), in the Ten Utterances by which the world was created, and “In the beginning” is also an utterance.

That descending fire of yud comes from sovev kol almin, the Supernal Will, which is above Chochmah. Chochmah is where the chain of worlds begins: the world was created with Ten Utterances, and the Talmud counts even “In the beginning” (bereishis, the beginning, Chochmah) as one of them; the Will is above even that.

17 והנה החכמה מאין תמצא⁹⁸ מבחינת אין שהוא רצה"ע [רצון העליון] רעדכ"ר [רעוא דכל רעיון] ורצה"ע [ורצון

העליון] זה הוא נמשך למטה בבחי' עשיה

Now, "Chochmah (wisdom) is found from ayin (nothingness)": from the level of ayin, which is the Supernal Will, the Will of all wills; and this Supernal Will is drawn down below into the level of doing (asayah).

Job's "Chochmah is found from ayin" is read as: Chochmah comes from ayin, "nothing," the Supernal Will, which in Kabbalistic terms is "the Will of all wills," beyond all grasp. And this Will is drawn down into "doing."

וזהו ונעשה ר צוני וכנודע שהא"ס ב"ה מצד עצמו כביכול לא שייך בו בחי' רצון כלל להיות לו דירה בתחתונים⁹⁹

And this is "and My will was done." And as is known, with regard to the Infinite One (Ein Sof), blessed be He, as He is in Himself, as it were, a will to have a dwelling place among the lower realms does not apply to Him at all;

That is the meaning of "My will was done" (na'aseh, related to asiyah, doing). In G-d's own essence there is no will at all to have a dwelling place among the lower beings.

כי כולא קמיה כלא ממש חשיבא¹⁰⁰ ואין ערוך לך¹⁰¹ ואם צדקת מה תתן לו¹⁰² כו' רק שכך עלה ברצונו שעל ידי אתעדל"ת [אתערותא דלתתא] בתומ"צ [בתורה ומצות] אתעדל"ע [אתערותא דלעילא] להמשיך רצה"ע [רצון העליון] למטה

for "all before Him is considered as actually nothing," and "there is no comparison to You," and "If you are righteous, what do you give Him?" etc. It is only that so it arose in His will: that through the arousal from below (isarusa dilesata), in Torah and mitzvos, [there be] an arousal from above (isarusa dile'eila), to draw the Supernal Will down below.

Before Him everything is as nothing, nothing compares to Him (in the words of the Shabbos morning blessing Yotzer), and as Job says, a person's righteousness gives Him nothing. Rather, G-d willed that the arousal from below, through Torah and mitzvos, should draw His Supernal Will down below.

וזהו שאמרתי היא התורה ועל ידי קיום התורה נעשה לו בחי' רצון לדור בתחתונים¹⁰³ שהוא בחי' גילוי כו'.

And this is [the meaning of] "that I spoke": this is the Torah. And through the fulfillment of the Torah there comes to be in Him the level of a will to dwell among the lower realms, which is the level of revelation, etc.

"That I spoke" is the Torah. By keeping it, a person brings it about that G-d has a will to dwell among the lower beings, which means that His will is revealed there.

18 והנה כנגד ב' בחי' אלו שהם העלאה והמשכה תיקנו ב' תפלות חובה שחרית ומנחה שחרית ממטה למעלה עד ברוך שאמר בחי' עשיה ומברוך

Now, corresponding to these two levels, which are ascent and drawing-down, they instituted two obligatory prayers, Shacharis and Minchah. Shacharis is from below to above: up to Baruch She'amar is the level of Asiyah (Action), and from Baruch

The two motions just described, ascent from below and drawing-down from above, correspond to the two obligatory prayers, Shacharis and Minchah. In Shacharis, the opening section, before Baruch She'amar, corresponds to Asiyah, the lowest world, where the ascent begins.

שאמר ואילך פסוקי דזמרה וקריאת שמע הכל בחי' העלאה ממטה למעלה ומנחה לשון מנוחה¹⁰⁴ שהוא בחינת המשכה מלמעלה למטה בבחי' תפלת י"ח שבמנחה אין שם

She'amar onward, Pesukei deZimrah and the reading of the Shema, it is all the level of ascent from below to above. And Minchah is a term of rest (menuchah), which is the level of drawing-down from above to below, in the mode of the prayer of Eighteen [Blessings]; for at Minchah there is

From Baruch She'amar on, Pesukei deZimrah and the Shema continue the ascent. The name Minchah is read as related to menuchah, rest, and so as a drawing-down from above, which is expressed in the Amidah, the prayer of Eighteen Blessings.

רק תפלת י"ח¹⁰⁵ מה שאין כן בשחרית תקנו ברוך שאמר ופסוקי דזמרה וקריאת שמע שהם בחי' ממטה למעלה.

only the prayer of Eighteen [Blessings], whereas at Shacharis they instituted Baruch She'amar, Pesukei deZimrah and the reading of the Shema, which are the level of [ascent] from below to above.

Minchah consists only of the Amidah, while Shacharis first adds Baruch She'amar, Pesukei deZimrah and the Shema, the stages of the ascent from below.

ותפלת י"ח שהיא המשכה מלמעלה למטה בחי' פעמים ברוך אתה שכל ברכה הוא המשכה היא בחי' עקדת יצחק שנכלל יצחק באברהם:

And the prayer of Eighteen, which is a drawing-down from above to below with the eighteen times "Blessed are You"—for each blessing is a drawing-down—is the level of the Binding of Yitzchak, in which Yitzchak was included in Avraham.

The Amidah draws down from above through its eighteen blessings, each "Blessed are You" being a drawing-down. It is likened to the Binding of Yitzchak, at which, in the Kabbalah, Yitzchak (Gevurah) was included in Avraham (Chesed).

SECTION 5 • ¶19-21

Torah study and prayer

19 ד אך הנה ¹⁰⁶ התכללות זו אש שלמעלה ¹⁰⁷ באש שלמטה ¹⁰⁸ הוא ע"י את קרבני ¹⁰⁹ את הן בחי' אותיות שמא' עד תי"ו שהן הן קרבני כלומר קרובים אלי ומקרבין אותי ¹¹⁰

4. However, this inter-inclusion of the fire from above in the fire below is through “es korbani” (“My offering”): es—these are the letters from alef to tav, which are “korbani”; that is to say, close (kerovim) to Me, and bringing Me close (mekarvin).

The fourth section explains how the fire from above and the fire below are joined: through es korbani, “My offering.” The word es (alef-tav) is read as all the letters from alef to tav, the letters of the Torah; they are korbani, “near to Me,” and they also bring G-d near.

(ועמ"ש סדי"ה ואתה תצוה ¹¹¹ בפי' חקת עולם לדורותם מאת בני' [בני ישראל] ¹¹² מאת היינו מבחי' אותיות התורה כו' והן הגורמי' [הגורמים] ¹¹³ כו' ע"ש)

(And see what is written at the end of the discourse beginning “And you shall command,” in the explanation of “an everlasting statute for their generations, from (me'es) the children of Israel”: me'es means from the level of the letters of the Torah, etc., and they are what bring about, etc.; see there.)

The text refers to the Torah Ohr discourse “And you shall command” (Tetzaveh), which reads me'es, “from,” in “an everlasting statute... from the children of Israel” as “from the letters” of the Torah, which bring about what follows there.

והוא ע"ד מ"ש ודברי ¹¹⁴ אשר שמתי בפיך ¹¹⁵ ואמרו מתניתא מלכתא ¹¹⁶ שעושה כמלך שמצוה לעשות מצוה זו כך כו'

And this is along the lines of what is written, “And My words which I have placed in your mouth”; and they said, “The Mishnah is a queen”: for it acts like a king who commands that this mitzvah be done thus, etc.

The Alter Rebbe compares this to Isaiah's “My words which I have placed in your mouth” and to the Talmud's phrase “the Mishnah is a queen,” which he reads to mean that the Mishnah rules with royal authority, like a king who decrees exactly how a mitzvah is to be done.

וכל הקורא¹¹⁷ בתורה הקב"ה קורא ושונה כנגדו¹¹⁸ שע"י עסק הדבור בת"ת [בתלמוד תורה] נעשה ביטול ויחוד דבור בדבור ומחשבה במחשבה כו'

And "whoever reads in the Torah, the Holy One, blessed be He, reads and studies opposite him": for through the occupation of speech in Torah study, there comes about self-nullification (bittul) and union, speech in speech and thought in thought, etc.

Tanna DeBei Eliyahu teaches that G-d "reads and studies opposite" one who studies Torah. Through speaking words of Torah, a person's speech is nullified in and united with the divine speech, and his thought with the divine thought.

והנה בחי' ביטול הוא בחי' ומדרגת משרבע"ה [משה רבינו עליו השלום] כנודע לפיכך נאמר צו את בני' [בני ישראל] ואמרת אליהם שע"י שאתה תהי' [תהיה] צו בצוותא חדא עם בני' [בני ישראל]

Now, the level of bittul is the level and rank of Moshe our teacher, peace be upon him, as is known. Therefore it is said, "Command (tzav) the children of Israel and say to them": that through your being tzav—"in one bond" (betzavsa chada) with the children of Israel—

Bittul is the special quality of Moshe. So the verse's "Command (tzav)" is read as related to tzavsa, "bond": Moshe is to be bound together with the children of Israel.

דהיינו ע"י שיומשך להם בחי' משה יהי' [יהיה] להם כח הדבור ואמרת להם את קרבני שיהי' [שיהיה] התקשרות וביטול דבור בדבור¹¹⁹ כו'

that is, through the level of Moshe being drawn to them, they will have the power of speech: "and say to them: es korbani," that there be a bond and bittul of speech in speech, etc.

Through Moshe's quality being drawn into them, the people gain a power of speech in Torah that unites their speech with G-d's. That is "say to them: es korbani": their words of Torah become a bond and a bittul of their speech within the divine speech.

(ועמ"ש בד"ה ראשי המטות^{120, 121} גבי לאמר זה הדבר ומ"ש ד"ה משה ידבר¹²² וסד"ה ואתה תצוה הנ"ל ועמ"ש ע"פ חקת התורה¹²³ בענין תולעת יעקב¹²⁴ כו' עולת תמיד אותיות תולע כו' ע"ש).

(And see what is written in the discourse beginning "The heads of the tribes," concerning "saying: This is the thing"; and what is written in the discourse beginning "Moshe would speak"; and at the end of the discourse beginning "And you shall command," mentioned above; and see what is written on "This is the statute of the Torah," concerning "worm of Yaakov," etc.: olas tamid (the continual burnt-offering) has the letters of tola (worm), etc.; see there.

The text lists further discourses on this theme: "The heads of the tribes" on "saying: This is the thing," "Moshe would speak," the Tetzaveh discourse already mentioned, and the discourse on "This is the statute of the Torah," which notes that olas tamid has the same letters as tola, "worm," as in Isaiah's "worm of Yaakov."

ומשם יובן בתוספת ביאור ענין את קרבני לחמי כוי ועמ"ש כפי יתרו בד"ה בחדש השלישי בענין שהתורה נקי עוז ותושיה).

And from there the matter of “My offering, My bread,” etc., will be understood with further explanation. And see what is written in Parshas Yisro, in the discourse beginning “In the third month,” on the matter of the Torah being called “strength” (oz) and “sound wisdom” (tushiyah).)

That last discourse explains “My offering, My bread” further. The text also points to the Yisro discourse “In the third month,” on why the Torah is called “strength” and “sound wisdom.”

והנה בתורה יש ב' בחי' תורה שבכתב ותשבע"פ [ותורה שבעל פה] תשב"כ [תורה שבכתב] תנ"ך [תורה נביאים כתובים] נקרא בשם מקרא קורא בתורה מלשון קריאה כאדם הקורא לחבירו בשמו וכך

Now, in the Torah there are two levels: the Written Torah and the Oral Torah. The Written Torah, Tanach, is called by the name Mikra (Scripture); “reading (korei) in the Torah” is a term of calling (keri'ah), like a person who calls his fellow by his name. And so

Now the Torah's two parts are distinguished. The Written Torah, Tanach, is called Mikra, from keria'ah, “calling”: reading it is like calling someone by name.

הנה כל התורה הן שמותיו של הקב"ה ועל תנ"ך [תורה נביאים כתובים] אמרו שצורפי אותיותיהן הן שמות הקדושים

the whole Torah is the Names of the Holy One, blessed be He; and of Tanach they said that the combinations of their letters are holy Names.

For the whole Torah consists of G-d's Names, and the letters of Tanach in their combinations form holy Names. Reading Scripture therefore “calls” G-d.

אך תשבע"פ [תורה שבעל פה] ע"ז נאמר תשמרו ^{125, 126} כוי כי שמור זו משנה שמור לנוקי' [לנוקבא] בחי' מקבל וכך

But of the Oral Torah it is said, “you shall keep (tishmeru),” etc.; for “keep—this is Mishnah,” and “keep” is for Nukva (the feminine), the level of a recipient. And so

The Oral Torah corresponds to the verse's “you shall keep”: the Sages read “keep” as referring to Mishnah, and “keep” is associated with the feminine (Nukva), the one who receives.

הנה התורה שבע"פ [שבעל פה] היא בחי' מקבל שבה וע"י יהיה נשמר בלב האדם בחי' לאשי אש יו"ד the Oral Torah is the level of the recipient within [the Torah], and through it the level of “My fires” (le'ishai), the fire of yud, will be kept in a person's heart,

The Oral Torah is the receiving aspect of the Torah, and through it the “fire of yud,” the flame of love kindled from above, is kept and preserved in a person's heart.

ולא יהיה מאבד מה שנותנים לו¹²⁷ פ"י מה היינו בחיי ביטול וכמ"ש ונחנו מה וכמ"ש במ"א בפ"י מה ראו על ככה¹²⁸ כו'

and he will not be one who "loses what (mah) he is given." The meaning of mah is the level of bittul, as it is written, "And what (mah) are we?"; and as is explained elsewhere, on the meaning of "What (mah) did they see concerning this," etc.

The Talmud describes a fool as one "who loses what he is given." Here "what" (mah) is read as bittul, as Moshe and Aharon said, "And what are we?"; and a person must not lose the bittul he is given.

ושם מ"ה [שם מ"ה] נותנים לכל אדם מלמעלה וכמ"ש בביאור ע"פ מי מנה עפר יעקב¹²⁹ כו' ע"ש.

And the Name Mah is given to every person from above, as is written in the explanation on "Who has counted the dust of Yaakov," etc.; see there.

The Kabbalistic Name Mah (whose numerical value is 45) is given to every person from above, as explained in the discourse on "Who has counted the dust of Yaakov."

וצריך שלא יהיה מאבד ח"ו [חס ושלום] בחינת מ"ה [שם מ"ה] שנותנים לו והיינו ע"י שמור זו משנה (ועמ"ש ע"פ וזאת המצוה כו' לשמר כו' ושמרת כו' וע' מענין שמור בפ' בראשית) (מ"ח ב' יתרו דף ע' [שבעים] ע"ב. צ"ב א').

And one must not, G-d forbid, lose the level of Mah that is given to him; and this is through "keep—this is Mishnah." (And see what is written on "And this is the commandment," etc., "to keep," etc., "And you shall keep," etc.; and see on the matter of "keep" in Parshas Bereishis) (48b; Yisro, page 70b, [and] 92a).

That bittul is preserved through "keep—this is Mishnah," that is, through the Oral Torah. The text refers to further discussions of "keep," among them the Zohar on Bereishis and on Yisro.

ור"פ נח (נ"ט ב'). ורזא אוליפנא דהא נח אצטריך לתיבה¹³⁰ כו' ע"ש ומבואר במ"א תיבה היינו אותיות הדבור של התורה ותפלה כו'.

And the beginning of Parshas Noach (59b): "And we have learned the mystery: for Noach needed the ark (teivah)," etc.; see there. And it is explained elsewhere that teivah means the letters of the speech of the Torah and of prayer, etc.

The Zohar at the beginning of Noach says that "Noach needed the ark (teivah)." Elsewhere the ark is explained as the words of Torah and prayer, since teivah also means "word."

כי הנה עיקר תושבע"פ [תורה שבעל פה] הוא להיות השגת הרצון עליון לידע ההלכה והמצוה על בוריה
משא"כ תורה שבכתב אין בה גילוי הרצון

For the essence of the Oral Torah is that there be a grasp of the Supernal Will: to know the halachah and the mitzvah with precision. Whereas in the Written Torah there is no revelation of the Will;

The Oral Torah's purpose is to grasp the Supernal Will: to know exactly what the halachah and the mitzvah require. The Written Torah on its own does not reveal this.

כי כשאמר הכתוב וקשרתם לאות כו' איני יודע מה הוא עד שבאו רז"ל [רבותינו זכרונם לברכה] ופירשו ד'
בתים שבתפילין תפרן ואלכסונן וד' פרשיות כו'

for when the verse says, "And you shall bind them as a sign," etc., I do not know what it is, until our Sages, of blessed memory, came and explained: the four compartments of the tefillin, their stitching and their diagonal, and the four sections, etc.

For example, the Torah says "bind them as a sign" but does not say how. Only the Sages' tradition explains the four compartments of the tefillin, their stitching and their square diagonal, and the four passages placed inside.

וכן סוכה שהיא גבוה מכ' כו' והיינו לפי שכל בחי' תורה שבעל פה הוא להיות כלי קיבול מוגבל
להגביל את

And likewise, a sukkah that is higher than twenty [cubits], etc. And this is because the whole level of the Oral Torah is to be a limited receiving vessel, to delimit

Likewise, only the Oral Torah tells us that a sukkah higher than twenty cubits is invalid. Its role is to be a limited vessel that gives bounds to the Supernal Will.

הרצון העליון מאור א"ס ב"ה כיצד תהי' [תהיה] השראתו ובאיזה אופן שבאם שנעשה כמצותה אזי שורה
הרצון מאור א"ס ב"ה ובאם לאו אינו שורה

the Supernal Will from the Infinite Light (Or Ein Sof), blessed be He: how its indwelling will be and in what manner—that if it is done as prescribed, then the Will from the Infinite Light, blessed be He, rests [there], and if not, it does not rest [there].

It defines how the Will of the Infinite Light comes to rest: if a mitzvah is done as the law prescribes, the Will rests in it; if not, it does not.

ולכן נעשה ג"כ בחי' כלי קיבול לבחי' אש י' השורה ומתגלה בנפש להגבילה שתהא ההתלהבות והתשוקה לה' ברשפי אש שמורה ותקועה בלב כל תמוט עולם ועד.¹³¹

And therefore it also becomes a receiving vessel for the level of the fire of yud that rests and is revealed in the soul, to give it bounds, so that the fervor and the longing for G-d, in flashes of fire, be kept and fixed in the heart, "never to be moved, forever and ever."

So the Oral Torah also becomes a vessel for the "fire of yud" kindled in the soul. It gives that fire bounds, so that the love and longing for G-d stay kept and fixed in the heart, "never to be moved."

אבל תשב"כ [תורה שבכתב] עיקרה צורת האותיות שיהיו בדמותן ובצלמן ככתבם וכלשונם¹³² מפני שהוא בחי' שמות משא"כ תורה שבע"פ [שבעל פה] אין הכתב והלשון מעכב ובאיזה כתב ולשון שהוא מדבר הכל נקרא תורה שבע"פ [שבעל פה]

But the Written Torah—its essence is the form of the letters, that they be in their likeness and in their image, "according to their script and their language," because it is the level of Names. Whereas with the Oral Torah, the script and the language are not indispensable, and in whatever script and language one speaks, it is all called the Oral Torah.

In the Written Torah the exact form of the letters is essential, because the letters are Names. The Oral Torah may be spoken in any script or language and is still the Oral Torah.

והנה תשב"כ [תורה שבכתב] הוא בחי' קריאה להיות את קרבני [ועמ"ש בפ' וארא בד"ה לכן אמור לבניי [לבני ישראל]] ותורה שבע"פ [שבעל פה] בחי' שמירה וכנ"ל.

So the Written Torah is the level of calling, so that there be es korbani [and see what is written in Parshas Va'eira, in the discourse beginning "Therefore, say to the children of Israel"]; and the Oral Torah is the level of keeping, as mentioned above.

The Written Torah is thus "calling," es korbani, which brings G-d near, and the Oral Torah is "keeping," tishmeru. The text also refers to the Va'eira discourse "Therefore, say to the children of Israel."

20 והנה כל זה הוא בחי' דבור שהוא ת"ת [תלמוד תורה] שע"ז נאמר את קרבני ותשמרו כנ"ל ובחי' מחשבה זו תפלה ע"ז נאמר להקריב לי במועדו¹³³ במועדו אלו יו"ט [יום טוב] שלש רגלים.

Now, all this is the level of speech, which is Torah study, of which it is said, "My offering" and "you shall keep," as mentioned above. And [as for] the level of thought, which is prayer, of this it is said, "to offer to Me in its appointed time (bemo'ado)": bemo'ado—these are the festivals, the three pilgrimage festivals.

All of this concerns speech, that is, Torah study, which the verse calls "My offering" and "you shall keep." Thought, which is prayer, corresponds to "to offer to Me in its appointed time," and "its appointed time" (mo'ado) refers to the three pilgrimage festivals.

כי הנה נודע שתפלת כל ימות החול נמשך משבת שנאמר בה קדש היא לכם¹³⁴ קדש העליון הוא בחי קדוש ומובדל ולהיות נמשך ממנו איזה המשכה.

For it is known that the prayer of all the weekdays is drawn from Shabbos, of which it is said, “it is holy (kodesh) to you.” The Supernal Kodesh is the level of [what is] holy and set apart; and for some drawing-down to be drawn from it,

The weekday prayers draw their power from Shabbos, which the Torah calls “holy (kodesh).” Supernal holiness is by nature set apart and beyond, so something is needed for anything to be drawn down from it.

21 וכמ”ש ושמרו דרך¹³⁵ ה’ לעשות צדקה כו’ דרך ה’ זו היא המשכה כדרך שהולכין בה מעיר לעיר

[it is] as it is written, “And they shall keep the way of Havayah, to do charity,” etc.: “the way of Havayah” is a drawing-down, like a road on which one goes from city to city.

The answer is “the way of Havayah” (Genesis 18:19). A way is a road that connects one city to another, so it signifies a drawing-down from the holy to what is below.

הנה הדרך הזה הוא ע”י המועדים שהמועדים הם מקראי קדש שהקדש נקרא ונמשך בהם [וכמ”ש במ”א בד”ה מצה זו ועיין ר”פ קרח (דקע”ו ע”ב) גבי כולהו זמינין¹³⁶ כו’

Now, this road is through the festivals: for the festivals are mikra’ei kodesh (“callings of holiness”), in that the holy is called and drawn into them [as is written elsewhere, in the discourse beginning “This matzah”; and see the beginning of Parshas Korach (176b), concerning “they are all invited,” etc.,

That road is formed by the festivals, which the Torah calls mikra’ei kodesh, “callings of holiness,” because on them holiness is “called” and drawn down. The text refers to the discourse “This matzah” and to the Zohar at the beginning of Korach, which speaks of all being “invited” at the time a festival is present in the world.

ואימתי בשעתא דמועד זמין בעלמא ובפ”י הרמ”ז [הרב משה זכות] שם בזה] ובהם ועל ידם נמשך ג”כ להיות המשכות בתפלות כל ימי החול.

“and when? At the time that a festival is present in the world”; and in the Ramaz’s commentary there on this]. And in them and through them it is also drawn, so that there are drawings-down in the prayers of all the weekdays.

The Ramaz’s commentary on that Zohar is also noted. Through the festivals, holiness is drawn into the prayers of all the weekdays as well.

פסח בחי' אברהם בבחי' תפלת שחרית ממטה למעלה שבועות בחי' יצחק שקול השופר הוא אילו של יצחק והוא כנגד תפלת המנחה וסוכות בחי' יעקב ויעקב נסע סוכותה¹³⁷ הוא תפלת ערבית.

Pesach is the level of Avraham, in the mode of the Shacharis prayer, from below to above; Shavuot is the level of Yitzchak, for the sound of the shofar is [from] the ram of Yitzchak, and it corresponds to the Minchah prayer; and Sukkos is the level of Yaakov—"And Yaakov journeyed to Sukkos"—which is the Maariv prayer.

Each festival corresponds to a patriarch and a daily prayer: Pesach to Avraham and Shacharis, the ascent from below; Shavuot to Yitzchak and Minchah, since the shofar heard at Sinai came from the ram of Yitzchak; and Sukkos to Yaakov, who "journeyed to Sukkos," and to Maariv.

SECTION 6 • ¶22-23

Why the offerings need the Temple

22 והנה כל בחי' אלו צריך האדם לקיים בכל המצות רק שבכל המצות הגילוי הוא כנפש.

Now, all these levels a person must fulfill in all the mitzvot; only that in all the mitzvot the revelation is in the soul.

The maamar now answers its second question. Every mitzvah involves these same levels, the fire from below and the fire from above, but in the other mitzvot the revelation takes place only within the soul.

ובקרבנות היה הגילוי בפועל ממש בקרבן שמיסוד האש שהיה יורד אש שלמעלה בגילוי ממש והגילוי

כזה א"א רק בבהמ"ק [בבית המקדש]

But with the offerings, the revelation was in actual deed, in the offering, which is from the element of fire, in that the fire from above would descend in actual revelation; and such a revelation is possible only in the Holy Temple.

In the offerings the revelation was physical and visible: fire actually came down from Heaven onto the altar and consumed the offering, which is of the element of fire. Such a visible revelation is possible only in the Holy Temple.

ולכן הקרבנות תלוין בבהמ"ק [בבית המקדש] דוקא משא"כ שאר המצות ואפילו מחשבה ודבור דקרבנות יכול להיות אפילו בגלות שלהיות הגילוי כנפש יכול להיות בכל זמן.

Therefore the offerings depend specifically on the Holy Temple, whereas the other mitzvot, and even the thought and speech of the offerings, can be [fulfilled] even in exile; for, since the revelation is in the soul, it can be at any time.

That is why the offerings depend on the Temple, while every other mitzvah, and even the prayer and study that correspond to the offerings, can be fulfilled in exile: a revelation within the soul can happen at any time.

[כי כדי שיהיה נמשך הגילוי גם בעולם בחיצוניות בפועל ממש צריך להיות שרש ההמשכה מלמעלה מעלה ע"ד המגביהי לשבת המשפילי לראות ^{138, 139} כו']

[For in order that the revelation be drawn also into the world, into the outer dimension (chitzoniyus), in actual deed, the root of the drawing-down must be from very high above, along the lines of "He who dwells on high, who looks down low," etc.;

The bracketed note explains why. For G-dliness to be revealed in the physical world itself, its outer dimension, the source must be extremely high, as the Psalm describes G-d as dwelling on high and yet looking down low.

כי בחינת העולם והחיצוניות מקבל חיות ממקום עליון שלמעלה מסדר ההשתלשלות וכמ"ש סד"ה למנצח על השמינית ¹⁴⁰ שלכן כל העליות שבת רק בפנימיות כו' ע"ש באריכות.

for the level of the world and of the outer dimension receives life-force (chayus) from a lofty place, above the order of the chain of descending worlds (hishtalshelus); as is explained at the end of the discourse beginning "For the conductor, on the Sheminis": that this is why all the ascents of Shabbos are only in the inner dimension (pnimiyus), etc.; see there at length.

The outer, physical aspect of the world draws its life-force from a source above the whole chain of worlds. That is why, as the discourse "For the conductor, on the Sheminis" explains, the ascents of Shabbos take place only in the inner dimension.

23 ולכן כדי שיומשך הגילוי בחיצוניות ממש צ"ל שרש ההמשכה מלמעלה מעלה כי הוא ע"ד ענין ק"ס [קריעת ים סוף] שהוא ענין שעלמא דאתכסיי' [דאתכסייא] נמשך בבחי' גילוי באתגליא ממש

Therefore, in order that the revelation be drawn into the outer dimension (chitzoniyus) itself, the root of the drawing-down must be from very high above; for this is along the lines of the matter of the Splitting of the Sea of Reeds, which is the matter of the hidden world (alma de'iskasya) being drawn in revelation into the revealed world (alma de'isgalya) itself.

A revelation in the outer, physical world requires a source very high above. It resembles the Splitting of the Sea, when the "hidden world" (alma de'iskasya), the G-dliness that is normally concealed, was openly revealed in the "revealed world."

ולכן שרש המשכה זו ע"י הארה גדולה ועצומה מלמעלה מעלה שמשם נמשך לשנות סדר ההשתלשלות כו'.

And therefore the root of this drawing-down is through a great and mighty illumination from very high above, from where it is drawn to change the order of the chain of descending worlds (hishtal-shelus), etc.

Such a change in the natural order requires an immense illumination from very high above, from a level that can change the order of the chain of worlds.

ועד"ז ג"כ ענין אש שלמעלה שהיה יורד ע"ג [על גבי] המזבח הוא ההמשכה מעלמא דאתכסיא^{141, 142, 143, 144} מבחי' סוכ"ע לעלמא דאתגליא וכמ"ש במ"א בד"ה אז ישיר כו'

And in the same way, the matter of the fire from above that would descend upon the altar is the drawing-down from the hidden world, from the level of the light that encompasses all worlds (sovev kol almin), to the revealed world; as is explained elsewhere, in the discourse beginning "Then [Moshe] sang," etc.

The fire that came down onto the altar was the same kind of drawing-down: from the hidden world, sovev kol almin, into the revealed world, as explained in the discourse "Then [Moshe] sang."

וכדי שיהיה המשכה זו בעולם ובחיצוניות זה תלויים בבהמ"ק [בבית המקדש] דוקא¹⁴⁵ כי בחי' הבית הוא מקיף עליון מאד שלמעלה מהמקיף דבחי' עלמא דאתכסיא

And for this drawing-down to be in the world and in the outer dimension, this depends specifically on the Holy Temple; for the level of the House is a very lofty encompassing [light] (makif), higher than the makif of the level of the hidden world

For this to happen in the physical world it needs the Temple, because the "House" itself is a very lofty encompassing light (makif), higher even than the encompassing light of the hidden world.

(וכמ"ש במ"א ע"פ מזמור שיר חנוכה¹⁴⁶ הבית¹⁴⁷ כו' ועמ"ש ע"פ ויקרא אל משה בענין כי שכן עליו הענין)¹⁴⁸

(as is explained elsewhere on "A psalm, a song of the dedication of the House," etc.; and see what is written on "And He called to Moshe," on the matter of "for the cloud rested upon it");

The text refers to the explanation of "A psalm, a song of the dedication of the House" and to the discourse on "And He called to Moshe," on the cloud that rested upon the Tabernacle.

ומשם דייקא נמשך הכח הזה להיות אש שלמעלה מבחי' סוכ"ע יורד ונמשך באתגליא בפועל ממש.

and from there specifically this power is drawn, that the fire from above, from the level of sovev kol almin, descend and be drawn into the revealed world in actual deed.

From that lofty encompassing level of the House comes the power for the fire from above, from sovev kol almin, to descend visibly in the physical world.

ועוד י"ל [יש לומר] בזה ע"ד מ"ש במ"א ע"פ המאמר ר"פ ויקרא בענין שאל לך אות^{149, 150} כו' הגבה למעלה דא אות יו"ד כו' ע"ש]:

And it may further be explained along the lines of what is explained elsewhere on the statement at the beginning of Parshas Vayikra, on the matter of “Ask for yourself a sign (os),” etc.: “make it high above—this is the letter (os) yud,” etc.; see there.]

A further explanation is suggested from another discourse, on a statement at the beginning of Parshas Vayikra that reads Isaiah’s “Ask for yourself a sign (os)... make it high above” as the letter (os) yud.

IN ONE’S AVODAH

The maamar draws its lessons from “Today to do them”: the work of change can be done only in this world, through Torah, mitzvos and teshuvah. A person must first subdue his desire for forbidden things, and even meet his bodily needs coolly, as if compelled, and then turn the heart’s remaining longing to G-d alone. In prayer, recalling in Yotzer Or how the angels burn and sanctify G-d is meant to kindle the animal soul’s own fire for Him. In Torah study, one’s speech is to be nullified in the divine speech, and through the Oral Torah, knowing each mitzvah precisely, the fire of love is kept fixed in the heart and not lost.

QUESTIONS FOR DISCUSSION

1. Why can a soul in the World to Come not change, even though it sees G-dliness far more clearly there than in this world?
2. What is the difference between memalei kol almin and sovev kol almin, and why does it make one hour of teshuvah and good deeds in this world better than all the life of the World to Come?
3. How do the “fire of yud” and the “fire of hei” explain “My fires,” “My bread” and “a pleasing fragrance”?
4. In what sense does the Written Torah “call” and the Oral Torah “keep,” and why must the Oral Torah be a limited vessel?
5. Why could the fire from above descend physically only in the Holy Temple, while prayer and Torah study can draw it into the soul anywhere?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 צו את בניי

Another transcript (hanachah) of this same maamar is printed there.

KEHOT'S NOTE

ראה לעיל יט, ב בהערות וצינונים הערת כ"ק אדמו"ר. הנחה אחרת בסידור עם דא"ח לא, ג. ראה מאמרי אדה"א במדבר-ה ע' אית'ט. וראה בכרך-ו ע' איתתק'ט. הגהות למאמר זה נדפסו באוה"ת פינחס אע"ט. אפ"ג. אפ"ד. וראה שם ע' איע. ובאוה"ת במדבר כרך ה' ע' איתרעד. כרך-ז ע' איתתק'ט. ביאור נוסף למאמר זה נדפס בסה"מ תקס"ה ח"ב ע' תשמח. ובאוה"ת פינחס ע' אפח נדפס חלק מביאור זה בתוס' הגהות וקיצורים. בשרש מצות התפלה פרק מד ואילך. סה"מ תרל"ה-ב ע' שסט. סה"מ תרנ"ד ע' רלב. תרנ"ו ע' רסח. תרנ"ח ע' רטו ואילך. סה"מ תרפ"ד ע' קיח.

2 צו את בניי . . ואמרת להם

"Command the children of Israel and say to them: My offering, My bread for My fires, My pleasing fragrance, you shall take care to offer to Me in its appointed time." This is the verse on which the maamar is built.

במדבר כ"ח:2 Numbers 28:2

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

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-ג.

3 ואמרת להם זה האשה

"And say to them: This is the fire-offering that you shall offer to Havayah: lambs in their first year, without blemish, two each day." The second "and say" introduces the actual animals, the "action" of the offerings.

במדבר כ"ח:3 Numbers 28:3

ואמרת להם זה האשה אשר תקריבו לה' כבשים בני־שנה תמימם שנים ליום עלה תמיד:

And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering.

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4 כל המצות . . לקיים במחשבה דיבור ומעשה

The note cites this place for the principle that every mitzvah is to be fulfilled in thought, speech and action.

KEHOT'S NOTE

אוה"ת יתרו ע' תתקלז. וראה בשיחת ש"פ פנחס תנש"א איך שבמצות ת"ת ותפלה וק"ש וכיוצא בהן יש גם מעשה ע"ש בהערה 38.

5 זו תפלה

The Sifrei on Deuteronomy 11:13 reads "and to serve Him" as referring to prayer, since the verse adds "with all your heart." It is the earlier source for calling prayer a service of the heart.

Sifrei Devarim מ"א:41

6 תפלה עבודה שכלב

The Gemara asks what "to serve Him with all your heart" means, and answers: "What is the service of the heart? This is prayer." The Alter Rebbe uses it to identify prayer as the "thought" of the offerings.

תענית ב' א:י"א Taanit 2a:11

ומנא לו דבתפלה — דתנא: "לאהבה את ה' אלקיכם ולעבדו בכל לבבכם", איזו היא עבודה שהיא בלב — הוי אומר: זו תפלה. וכתבי בתריה: "ונתתי מטר ארצכם בעתו יורה ומלקוש".

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KEHOT'S NOTE

ספרי דברים יא, יג. תענית ב, א.

7 שכנגד הקרבנות

The Gemara records the view that the prayers were instituted to correspond to the daily offerings. This is why prayer counts as the offerings' "thought."

ברכות כ"ו ב:ד'ה"ו-4 Berakhot 26b:4-5

איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי אמר: תפלות כנגד תמידין תקנום. תנא כוותיה דרבי יוסי ברבי חנינא, ותנא כוותיה דרבי יהושע בן לוי. תנא כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינקס ויפלל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. 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 ...

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8 כל העוסק בתורת עולה

Rabbi Yitzchak teaches that whoever occupies himself with the law of the sin-offering is as though he offered a sin-offering, and Reish Lakish reads "This is the law of the burnt-offering..." to mean that whoever occupies himself with Torah is as though he offered a burnt-offering. This

makes the study of the laws of the offerings their “speech.”

מנחות ק”א: י”ג-י”ד 110a:13-14 Menachot

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתני’ נאמר בעולת בהמה (ויקרא א, ט) אשה ריח ניחוח ובעולת עוף (ויקרא א, ט) אשה ריח ניחוח ובמנחה (ויקרא ב, ב) אשה ריח ניחוח לומר לך אחד המרבה ואחד הממעיט וכלכל שיוכין לבו לשמים:

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9 בקרבנות . . הוא המעשה

The note cites this talk on the thought, speech and action of the offerings; it does not say what is found there.

KEHOT’S NOTE

ראה לקו”ש י”ח ע” 413.

PARAGRAPH 2

10 The verse that names the actual animals of the daily offering; the Alter Rebbe assigns it to the action of the offering.

במדבר כ”ח:ג Numbers 28:3

וְאָמַרְתָּ לָהֶם זֶה הָאֵשֶׁה אֲשֶׁר תִּקְרִיבוּ לַיהוָה: כִּבְשִׂים בְּנֵי־שָׁנָה תְּמִימִם שְׁנַיִם לְיוֹם עֹלָה תְּמִיד:

And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering.

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11 צו את בני ישראל ואמרת אליהם

The general command about the offerings; the Alter Rebbe assigns it to their thought and speech.

במדבר כ”ח:ב Numbers 28:2

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קֶרְבְּנִי לִחְמִי לֶאֱשִׁי רִיחַ נִיחָחִי תִשְׁמְרוּ לִהְקָרִיב 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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12 נחת רוח לפני שאמרתי

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

KEHOT’S NOTE

ספרי במדבר כח, ח. וראה ג”כ שם טו, ז.

13 נחת רוח לפני שאמרתי ונעשה רצוני

On “a fire-offering, a pleasing fragrance to Havayah” (Numbers 28:8), the Sifrei explains: “a gratification before Me, that I spoke and My will was done.” The Alter Rebbe

...צו את בני ישראל ואמרת אליהם את קרבני

asks why this is said of the offerings when it is true of every mitzvah.

ספרי במדבר קמ”ג:ג 143:3 Sifrei Bamidbar

... תלמוד לומר כמנחת הבוקר וכנסכו תעשה: מגיד כשהזבח קרב – נסכים קרבים עמו: אשה – אע”פ שאתה נותן לאשים לא ירצה עד שיהיו כאשים: אשה ריח ניחוח לה – נחת רוח לפני, שאמרתי ונעשה רצוני. שמעון בן עזאי אומר בוא וראה: בכל הקרבנות שבתורה לא נאמר בהם לא אלקים ולא אלקיך ולא שדי וצבאות אלא י”ד וה”י, שם מיוחד, שלא ליתן פתחון פה למינים לרדות. ללמדך, שאחד מרבה ואחד ממעיט לפני הקב”ה. וכשם שנאמר ריח ניחוח בשור – כך נאמר בן הצאן, וכך נאמר בן העוף; ללמדך שאין לפניו ...

(Bamidbar 28:8) “And the second lamb”: Why is this written? Since it is written “the one lamb shall you offer in the morning,” I might think that if it were not offered in the morning it could be offered in the evening. It is, therefore, written “the second shall you offer up towards evening,” implying that if the morning tamid had not been offered, the evening tamid is not to be offered. When is this so? When the altar had not been inaugurated. But if it had been inaugurated, even ...

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14 ות”ת כנגד כולם

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

KEHOT’S NOTE

פאה א, א.

15 ות”ת כנגד כולם

After listing deeds whose fruits a person enjoys in this world while the principal remains for the World to Come, the Mishnah concludes, “and Torah study is equal to them all.”

משנה פאה א:א Mishnah Peah 1:1

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקרן קיימת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והבאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one’s father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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16

שכנגד הקרבנות

The words here quote Berakhot 26b:4-5; the passage is shown below.

ברכות כ"ו ב:ד-ה' 26b:4-5 Berakhot

איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי אמר: תפלות כנגד תמידין תקנום. תניא כוותיה דרבי יוסי ברבי חנינא, ותניא כוותיה דרבי יהושע בן לוי. תניא כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינחס ויפיל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. 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 ...

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KEHOT'S NOTE

ברכות כו, ב.

17

כל העוסק בתורת עולה

The words here quote Menachot 110a:13-14; the passage is shown below.

מנחות ק"א:יג-יד' 110a:13-14 Menachot

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתני' נאמר בעולת בהמה (ויקרא א, ט) אשה ריח ניחוח ובעולת עוף (ויקרא א, ט) אשה ריח ניחוח ובמנחה (ויקרא ב, ב) אשה ריח ניחוח לומר לך אחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים:

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KEHOT'S NOTE

מנחות קא, א.

PARAGRAPH 3

18

אך הנה כל זה

From this point on, the maamar's discussion appears in the Tzemach Tzedek's treatise on the root of the mitzvah of prayer, chapter 44.

KEHOT'S NOTE

מכאן ואילך בשרש מצות התפלה פרק מד. ראה סה"מ תרמ"ח ע"י ריח ואילך.

19

היום לעשותם ולא למחר

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

דברים ז':י"א 7:11 Deuteronomy

ושמרת את המצוה ואת החקים ואת המשפטים אשר אנכי מצוך היום לעשותם:

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

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עירובין כ"ב א:ה'-ו' 22a:5-6 Eruvin

והיינו דאמר רבי יהושע בן לוי: מאי דכתיב "אשר אנכי מצוך היום לעשותם", "היום לעשותם" — ולא למחר לעשותם, "היום לעשותם" — למחר לקבל שכרם. אמר רבי חגי, ואיתימא רבי שמואל בר נחמני: מאי דכתיב "אך אפיהם"? "אך אף" מבטי לקה!

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KEHOT'S NOTE

דברים ז, יא. עירובין כב, א. מכאן ואילך נמצא גם בשרש מצות התפלה פרק מד. וראה לקמן פ' ראה לג, ב.

20

וכו נתנה הבחירה

In Or HaTorah on Pinchas a gloss adds here, "and see what is written on the subject of free choice in the discourse 'Tik'u bachodesh' of 5570." That discourse is printed in Or HaTorah, Derushim L'Rosh Hashanah.

KEHOT'S NOTE

באוה"ת פ' פנחס ע' א"פ מציינ' (ועמ"ש מענין הבחירה בד"ה תקעו בחדש דתק"ע). והוא הנדפס באוה"ת דרושים לר"ה ע' אישלד ואילך. וראה שם ע' אישלו.

21

כך נשאר בעוה"ב

A later discussion of why a soul in the World to Come remains as it was formed in this world.

KEHOT'S NOTE

ראה המשך וככה תרל"ז סעי' ח. סה"מ תרנ"ד ע' רלב ואילך. סה"מ תרנ"ח ע' רטו.

22

יצבא השמים לך משתחוים

"You alone are Havayah... and the host of the heavens bow down to You." Cited for the self-nullification of all beings where G-dliness is revealed.

נחמיה ט':ו' 9:6 Nehemiah

אתה-הוא ה' לבדך אתה עשית את השמים שמי השמים וכל צבאם הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לך משתחוים:

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

נחמ" ט, ו.

23 דקרו ליה אלקא דאלקיא
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
סוף מנחות.

24 דקרו ליה אלהא דאלהיא
At the end of tractate Menachos, the Gemara says that even the nations "call Him the G-d of gods." The Alter Rebbe applies it to the kelipos, which in the World to Come acknowledge G-d.
Menchot 110a:5-6 ו"ה-א:ה-י
איתיביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבואר גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

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25 כף הקלע
Avigail tells David that his soul will be bound in the bond of life, "and the souls of your enemies He will sling out, in the hollow of the sling." Chazal and the Zohar take this as a purgation of the soul after death.

I Samuel 25:29 ו"ה-כ"ט

וְיָקָם אָדָם לְרִדְפָּךְ וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ וְהָיְתָה נַפְשׁ אֲדֹנִי צְרוּרָה בְּצִרוֹר הַחַיִּים אֶת ה' אֱלֹהֶיךָ וְאֵת נַפְשׁ אֲבִיךָ יַקְלַעְנָה בְּתוֹךְ כַּף הַקֶּלַע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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26 כף הקלע
One of the Zohar passages the text lists (Beshalach) on the hollow of the sling.
ספר הוזהר, בשלח כ"ג:שט"ז-שכ"ו Zohar, Beshalach 23:316-326

27 כף הקלע
One of the Zohar passages the text lists (Mishpatim) on the hollow of the sling; the Kehot note quotes it as saying the

soul "comes in reincarnation into the world like a stone in a sling."

ספר הוזהר, משפטים ג'ק"א-ק"י Zohar, Mishpatim 3:101-110

28 כף הקלע
One of the Zohar passages the text lists (Terumah) on the hollow of the sling.

ספר הוזהר, תרומה כ"ט:רצ"ו-ש"ו Zohar, Terumah 29:296-306

29 כף הקלע
One of the Zohar passages the text's bracket lists (Vayechi) on the hollow of the sling.

ספר הוזהר, ויחי י"ט:קל"ד-כ"מ Zohar, Vayechi 19:134-20:147

30 כף הקלע
One of the Zohar passages the text's bracket lists (Vayera) on the hollow of the sling.

ספר הוזהר, וירא ט"ז:רל"ל-י"ח:רנ"א Zohar, Vayera 16:230-18:251

31 כף הקלע
One of the Zohar passages the text's bracket lists (Vayikra, end of 24b and 25a) on the hollow of the sling.

ספר הוזהר, ויקרא ס"ג:תתי"ז-ס"ד:תכ"ד Zohar, Vayikra 63:417-64:424

32 כף הקלע
One of the Zohar passages the text's bracket lists (the beginning of Balak) on the hollow of the sling.

ספר הוזהר, בלק ד'כ"ד-ו'ל"ג Zohar, Balak 4:24-6:33

the official of Gehinnom standing there in order to pervert the judgement, if possible. Happy is he who emerges from the trial successfully; otherwise the officer of Gehinnom seizes him so soon as he is delivered into his power, and hurls him down to nether regions like a stone from a sling, and there he receives his punishment according to his sentence. Similarly Joshua the high priest was taken up for trial to that Heavenly Academy when he departed this world. He was "standing before the angel of the L-rd": ...

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

33 ג' מיני לבושים כנודע
Tanya explains that every G-dly soul has three garments, thought, speech and action, which are clothed in the 613 mitzvos when a person fulfills, studies and understands them.

תניא, חלק ראשון; ליקוטי אמרים 4:13-14 Tanya, Likkutei Amarim 4:13-14
ד'י"ג-י"ד

ואף שהתורה נתלבשה בדברים תחתונים גשמיים - הרי זה כמחבק את המלך דרך משל, שאין הפרש במעלת התקרבותו ודביקותו במלך, בין מחבקו כשהוא לבוש לבוש אחד בין שהוא לבוש כמה לבושים, מאחר שגוף המלך בתוכם. וכן אם המלך מחבקו בזרועו, גם שהיא מלובשת תוך מלבושיו, כמו שכתוב: "וימינו תחבקני", שהיא התורה שנתנה מימין, שהיא בחינת חסד ומים:

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KEHOT'S NOTE

ראה תניא פ"ד.

34 וכמארז"ל מלפפתו

"Whoever commits one transgression in this world, it envelops him and goes before him on the Day of Judgment." The Alter Rebbe uses it for the soiled garments that cover the soul.

סוטה ג' כ"ב Sotah 3b

KEHOT'S NOTE

סוטה ג, ב.

35 אין חבוש מתיר א"ע

"A prisoner cannot release himself from prison." So too the soul cannot remove its own soiled garments.

ברכות ה' ב"יג-יד 5b:13-14 Berakhot

אמר: אין חבוש מתיר עצמו מבית האסורים. רבי אלעזר קלש. על לגביה רבי יוחנן. הוּא דהנה קא גני בבית אפל. גליה לדרעיה ונפל נהורא. הוּייה דהנה קא בכי רבי אלעזר. אמר לקה: אמאי קא בכית? אי משום תורה דלא אפשט — שנינו: אחד המרבה ואחד הממעיט, ובלבד שיכוין לבו לשמים. ואי משום מזוני — לא כל אדם זוכה לשתי שלחנות. ואי משום בני — דין גרמא דעשירא קא ביר.

They answer : A prisoner does not release himself from the dungeon. R. Eleazar was ill and R. Johanan went in to visit him. He saw that he was lying in a dark room, so he bared his arm and a brightness was radiated therefrom. He then noticed that R. Eleazar was weeping. He said to him, "Why weepst thou? Is it because thou hast not applied thyself sufficiently to the study of Torah ? We have learnt that it matters not whether one does much or little, so long ...

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

KEHOT'S NOTE

ברכות ה, ב. וש"נ.

36 הסירו הבגדים

In Zechariah's vision the angel says to those standing before him, "Remove the soiled garments from him." The Alter Rebbe stresses "remove": others remove them, for the soul cannot do it itself.

זכריה ג' ד"ד Zechariah 3:4

ויען ויאמר אליהם למיני לאמר הסירו הבגדים הצאים מעלי ויאמר אליו ראה העברתי מעלי עונך והלבש אתה מחלצות:

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.'

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

KEHOT'S NOTE

זכריה ג, ד.

37 הסירו דייקא

Or HaTorah's gloss explains the precise "remove" as "remove [them] through Gehinnom."

KEHOT'S NOTE

באוה"ת כאן ע' אפג "הסירו ע"י גיהנם כו".

38 ועיין מענין כף הקלע

A discussion of the hollow of the sling.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך-ב ע' תפכ ואילך.

39 משפטים צ"ט ב'

Or HaTorah quotes the Zohar on Mishpatim, that the soul "comes in reincarnation into the world like a stone in a sling," and notes that this is the source of the Maharsha (on Shabbos 152b), who explains the slinging of souls "from one end of the world to the other" as reincarnation into another body.

KEHOT'S NOTE

"אתי בגלגולא בעלמא כאבנא בקוספיתא דהיינו כף הקלע" — אוה"ת ויקרא-ב ע' תפכ, ושם מציין שזה מקור לדברי מהרש"א בשבת דף קנב, ב שמקלעין נשמתין מסוף העולם ועד סוף העולם וכתב ע"ז המהרש"א שזהו הגלגול שמכניסין הנשמה לגוף אחר.

PARAGRAPH 4

40 אין לך דבר שאין לו מקום

Ben Azzai says: "Do not despise any person, and do not dismiss anything, for there is no person who does not have his hour and there is nothing that does not have its place." The Alter Rebbe applies "its place" to the fixed stations of the World to Come.

משנה אבות ד:ג' Pirkei Avot 4:3

הוא ה"ה אומר, אל תהי כו לכל אדם, ואל תהי מפליג לכל דבר, שאין לה אדם שאין לו שעה ואין לה דבר שאין לו מקום:

He used to say: do not despise any man, and do not discriminate against anything, for there is no man that has not his hour, and there is no thing that has not its place.

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

41 מלאכים ונשמות . . הם מובדלים בפ"ע

The version of this passage there adds: "in the holy chambers (heichalos), and the angels of destruction are in a separate abode."

KEHOT'S NOTE

בשרש מצות התפלה שם נוסף "בהיכלות דקדושה ומלאכי חבלה הם במדור בפ"ע".

PARAGRAPH 6

42 לעשות מרגל ראש

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

KEHOT'S NOTE

בשרש מצות התפלה שם "לעשות מראש רגל ומרגל ראש".

43 משא"כ המשכת אור א"ס ב"ה שבעוה"ז

The Rebbe Maharash cites this maamar for the point that the illumination of sovev kol almin is specifically in the physical world.

KEHOT'S NOTE

ראה תורת שמואל תרכ"ו ע' רצב. ובהוצאת תשמ"ט ע' רנה. "ועי בלק"ת בפי פנחס בד"ה צו, ששם נת' מפני שהארת הסוכב הוא בעה"ז הגשמי דוקא, ואפ"ל שהכוונה אי' הוא שמפני שבעה"ז יש הארת הסוכב לכן כשהאדם הוא בגפו בעה"ז יוכל לעשות תשובה כי אז הוא גם מבחי' סוכ"ע, משא"כ בצאת הנפש היא רק בבחי' ממכ"ע, וצ"ע." עכ"ל שם.

44 אשר יעשה אותם האדם

"You shall keep My statutes and My ordinances, which a person shall do and live by them." Cited for the mitzvos a person does in this world.

ויקרא י"ח:ה' Leviticus 18:5

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּכֶם הָאֱלֹהִים וְחִי בָהֶם אֲנִי
Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

45 דלית מחשבה תפיסא

Elijah's prayer (Patach Eliyahu) says of G-d, "No thought can grasp You at all." The Alter Rebbe applies it to the Infinite Light that is en clothed in the Torah and mitzvos.

Tikkunei Zohar 17a:10-12 ב"א-י"ב

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

Constantinople, 1740 (CC-BY-NC)

46 דלית מחשבה תפיסא ב"י

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אלי').

47 סוכ"ע הוא בחינת העלם והסתר

Tanya, chapter 48, explains that the light that fills all worlds is revealed within them only through many contractions, while the light that encompasses all worlds is hidden from them and infinite. The text cites it by name for this distinction.

תניא, חלק ראשון; ליקוטי אמרים 48:3 Tanya, Likkutei Amarim

והנה, פְּרָטִיּוֹת הַמְצֻמִּים, אֵיךְ וּמָה - אֵין כָּאן מְקוֹם בִּיאורָם. אֲךְ דָּרָךְ כָּלֵל, הֵן הֵם בְּחִינַת הַסֵּתֵר וְהַעֲלָם הַמְשַׁכֵּת הָאוֹר וְהַחֲיוּת, שֶׁלֹּא יֵאָרֵר וְיוֹמָשׁךְ לַתְּחִלָּה בְּבִחִינַת גִּילּוֹי, לְהַתְלַבֵּשׁ וְלִהְיוֹת שֶׁכֶּה וְלִהְיוֹת לְהִיּוֹת יֵשׁ מֵאֵין - כִּי אִם, מֵעֵט מְזַעֵר אוֹר וְחֲיוּת, בְּכַדִּי שֶׁיִּהְיוּ בְּבִחִינַת גְּבוּל וְתַכְלִית, שֶׁהֵיא הָאֶרֶץ מוֹעֵטָת מֵאֵד וּמִמֶּה כָּלֵא חֲשִׁיבִי לְגַבֵּי בְּחִינַת הָאֶרֶץ כְּלִי גְבוּל וְתַכְלִית, וְאֵין בִּינְיָהם עָרָךְ וְיַחַס כָּלֵל, כְּנוֹדַע פִּירוּשׁ מֵלֵת 'עָרָךְ' בְּמִסְפָּרִים, ...

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PARAGRAPH 7

48 לעבדה ולשמרה

"And Havayah G-d took the man and placed him in the Garden of Eden, to work it and to guard it." The Alter Rebbe reads it to mean that a person's service makes Gan Eden.

בראשית ב':ט"ו Genesis 2:15

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיְנַחֵהוּ בְּגֶן־עֵדֶן לְעַבְדָּהּ 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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KEHOT'S NOTE

בראשית ב, טו.

49 השוה ומשוה קטן וגדול

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

KEHOT'S NOTE

פיוט וכל מאמינים.

50 כחשכה כאורה

"Even darkness is not dark for You... darkness is as light." Cited for the Infinite Light, before which all distinctions fall away.

Tehillim קל"ט:י"ב Psalms 139:12

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כְּחֹשֶׁךְ כְּאוֹרָה:

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.

PARAGRAPH 8

51 והמלאכים שואלים . . ואומרים

The Kehot note says that Tanya, chapter 46, also speaks of the angels asking "Where is the place of His glory?" and answering "The whole earth is full of His glory."

KEHOT'S NOTE

וכ"ה בתניא פרק מז.

52 נעוץ סופן בתחלתן

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

KEHOT'S NOTE

סי"י פ"י, מ"ז.

53 נעוץ סופן בתחלתן

Sefer Yetzirah says of the ten Sefiros: "their end is wedged in their beginning, and their beginning in their end." The Alter Rebbe uses it for the bond between the lowest level and the highest.

ספר יצירה א':ז"א Sefer Yetzirah 1:7

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)

54

בעוה"ב שהוא עולם ברור

Rav Yosef son of Rabbi Yehoshua ben Levi, revived after his soul had left him, said he had seen “an upside-down world,” and his father answered, “You saw a clear world.” The Alter Rebbe applies “clear” to the World to Come, where everything is already sorted.

Pesachim 50a:6ר"א פסחים

ורבי יהושע בן לוי אמר: אלו בני אדם שיקרינו הן בעולם הזה, וקפויין הן לעולם הבא. כי הא דרב יוסף בריה דרבי יהושע בן לוי חלש ואיתנגיד, כי הדר, אמר לקה אבוח: מאי חזית? אמר לקה: עולם הפוך ראיתי, עליונים למטה, ותחתונים למעלה. אמר לו: בני, עולם ברור ראית. ואנן היכי היתם? כי היכי דאיתו אנן הכא, הכי איתינו היתם.

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

Bava Batra 10b:5ה"ב בבא בתרא

ואמר רבי אבהו, שאלו את שלמה: איזהו בן העולם הבא? אמר להם: כל שפגג זמניו כבוד. כי הא דיוסף בריה דרבי יהושע חלש, אינגיד. אמר לקה אבוח: מאי חזית? אמר לקה: עולם הפוך ראיתי - עליונים למטה, ותחתונים למעלה. אמר לקה: עולם ברור ראיתי. ואנן, היכי חזיתינו? [אמר לקה:] כי היכי דחשבינו הכא, חשבינו היתם.

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

KEHOT'S NOTE

ראה פסחים נ, א. ב"ב י, ב.

55

The Gemara discusses prayer for the sex of an unborn child and teaches that in the first forty days such a prayer may still have effect.

Berakhot 60a:13ג"א ברכות

ואיבעית אימא: מעשה דלאה בתוך ארבעים יום הוה. כדתנא: שלשה ימים הראשונים - יבקש אדם רחמים שלא יסריח. משלשה ועד ארבעים ימים יבקש רחמים שיהא זכר. מארבעים יום ועד שלשה חדשים - יבקש רחמים שלא יהא סנדל. משלשה חדשים ועד ששה - יבקש רחמים שלא יהא נפל. מששה ועד תשעה - יבקש רחמים שייצא בשלום.

Or if thou wilt I can say that the incident of Leah occurred within forty days [of conception], according to the teaching : During the first three days [of the conjugal act] a man may pray that [his seed] should not become abortive ; from the third to the fortieth day he may pray that a male-child shall be born to him ; from the fortieth day to the third month he may pray that it should not be a monstrosity; from the third to the sixth month he may ...

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

56

מלא כה"א כבודו

The seraphim call to one another: “Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory.” In

...צו את בני ישראל ואמרת אליהם את קרבני

the Kedushah it is the angels' answer to their own question, “Where is the place of His glory?”

Isaiah 6:3ג"ו ישעיהו

וְקָרָא זֶה אֱלֹהֵהּ וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָּל־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.

PARAGRAPH 9

57

נעוץ סופן בתחלתו

“Their end is wedged in their beginning”; teshuvah restores the life-force at the end of the chain to its beginning.

Sefer Yetzirah 1:7ז"א ספר יצירה

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו 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 wedged 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)

58

מלכותך מלכות כל עולמים

“Your kingship is a kingship over all worlds.” Cited for Malchus as the source of the light that fills the worlds.

Psalms 145:13ג"ה תהילים קמ"ה

מִלְכוּתְךָ מְלֻכּוֹת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ כָּל־דּוֹר וָדֹר:

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

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59

ומלכותו בכל משלה

“Havayah has established His throne in the heavens, and His kingship rules over all.”

Psalms 103:19ט"ט תהילים קי"ג

ה' בִּשְׁמַיִם הָכִין כִּסְאוֹ וּמִלְכוּתוֹ בְּכָל־מְשָׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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PARAGRAPH 10

60

מאן דלא כרע במודים

The Gemara says that a person's spine becomes a snake seven years after death, and adds that this applies only to

one who did not bow at Modim. The Alter Rebbe takes the bow as the lowest degree of bittul.

בבא קמא ט"ז א:כ"ב22a: Bava Kamma

דַּתְנִיָּא: צְבוּעַ וְזָכַר לְאַחַר שְׁבַע שָׁנִים נַעֲשֶׂה עֲטֵלָה, עֲטֵלָה לְאַחַר שְׁבַע שָׁנִים נַעֲשֶׂה עֲרֶפֶד, עֲרֶפֶד לְאַחַר שְׁבַע שָׁנִים נַעֲשֶׂה קִימוֹשׁ, קִימוֹשׁ לְאַחַר שְׁבַע שָׁנִים נַעֲשֶׂה חוֹחַ, חוֹחַ לְאַחַר שְׁבַע שָׁנִים נַעֲשֶׂה שֹׁד. שֹׁדוֹ שֶׁל אָדָם - לְאַחַר שְׁבַע שָׁנִים נַעֲשֶׂה נַחֲשׁ. וְהִנֵּי מִיָּלִי דְלֹא כָרַע בִּימוּדִים".

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

PARAGRAPH 11

61 רגליה יורדות מות

"Her feet go down to death; her steps take hold of the grave." Read here of Malchus descending to give life to the kelipos.

משלי ה':ה"ה5: Proverbs

רַגְלֶיהָ יֵרְדוּת מוֹת שְׁאוֹל צִדְדֶיהָ יִתְמָכוּ:

Her feet go down to death; Her steps take hold on the nether-world;

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

62 ונעוץ סופן בתחלתן

"Their end is wedged in their beginning": through teshuvah the lowest returns to the highest.

ספר יצירה א':ו"ז1:7: Sefer Yetzirah

עַשְׂרֵי סְפִירוֹת בְּלִי מָה נַעוֹץ סוֹפֵן בְּתַחֲלָתָן וְתַחֲלָתָן בְּסוֹפֵן כְּשֶׁלֶחֶבֶת קְשׁוּרָה בְּגַחֲלַת שְׁאוֹדוֹן יַחֲדִיד וְאֵין לוֹ שְׁנֵי וּלְפָנֵי אֶחָד מָה אַתָּה סוֹפֵר:

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 wedged 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 Yetzirah, trans. by Isidor Kalisch, New York, 1877 (Public Domain)

63 ותשובה זו הוא ע"י שיתגלה כ"ע מראש האצילות ויורד ונוקב עד המלכות

In the entry "Teshuvah" of Sha'ar Erchei HaKinuyim, the Pardes says that complete teshuvah is when all the levels return to their places, "and this teshuvah is through Keser Elyon being revealed from the head of Atzilus, piercing and descending to Malchus." The Alter Rebbe quotes it.

פרדס רמונים כ"ג:כ"ב23:22:44: Pardes Rimmonim

והכוונה מבוארת, כי בהיות הדין מתהווה בעולם, הבינה מסלקת ומתבעת דין והעולם נידון. וכאשר תשוב על הבנים ותשפיע רחמים נקראת תשובה סתם. אמנם כאשר תשוב היא ותתקן שאר המדרגות לתוכה לקבל ממקומם העליון אזי נקראת תשובה שלימה ששבה היא ושבו המדרגות אחת אל אחת ואז היא שלימה בעצם כל המדרגות. ותשובה זו היא ע"י שיתגלה כ"ע מראש האצילות ונוקב ויורד עד המלכות והוא תשובה וכן נתבאר שם בפ"י. ובפ"י נשא (דף קכ"ב ע"ב) פ"י כי המלכות ג"כ נקראת תשובה וז"ל אלא דא איקרי תשובה כד מהדר רחמי לקבלהא והיא תבת ...

Pardes Rimmonim (Public Domain)

64 ועיין בפ' ויקרא

The text sends the reader to the Zohar on Vayikra (end of 15b and 16a), with the Mikdash Melech and the Ramaz there. The Zohar says that when every level returns to its place and all are blessed together, this is called complete teshuvah.

ספר הזהר, ויקרא ל"ב:רמ"ו-ל"ה:רנ"ז32:246-35:257: Zohar, Vayikra

65 ועיין בפרשה אמור (דף ק' ע"ב)

The Zohar on Emor says that on Yom Kippur all Israel return in complete teshuvah and the supernal Mother shines upon the moon, which is Malchus. The text cites it for the ascents of Malchus on Yom Kippur.

ספר הזהר, אמור ל"ח:ר"ב-מ"ו:רכ"ו38:202-40:226: Zohar, Emor

66 ולא תתורו כו' אשר אתם זונים

From the section of tzitzis: "and you shall not stray after your heart and after your eyes, after which you go astray." Cited for subduing desire for alien things.

במדבר ט"ו:ל"ט15:39: Numbers

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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

67 ואל אישך תשוקתך

"And your longing shall be for your husband." Read as the longing of the heart turned toward G-d.

בראשית ג':ט"ז3:16: Genesis

אֶל־הָאִשָּׁה אָמַר הָרְבָּה אֲרַבָּה עֲצָבוֹנָךְ וְהִרְבֵּה בְּעֲצָב תֵּלְדִי בָנִים וְאֵל־אִישְׁךָ תִּשְׁוָקֶתָךְ 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.'

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

68 לזאת יקרא אשה

"This shall be called woman (ishah), for from man (ish) was this taken." The Alter Rebbe reads the two words as the fire of hei and the fire of yud.

בראשית ב':כ"ג2:23: Genesis

וַיֹּאמֶר הָאָדָם זֹאת הָפַעַם עָצָם מֵעֲצָמִי וּכְשֶׁר מִבְּשָׁרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לְקָחָהּ־זֹאת:

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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PARAGRAPH 12

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

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

Pirkei Avot 4:17 מ"ז: ד"ר אבות

הוא ה"ה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

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

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

70 שובה ישראל עד הוי' אלקיך

"Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." Read here as returning until the transcendent Havayah is revealed as "your G-d."

Hosea 14:2 וישע"י: ב' חושי

שובה ישראל עד ה' אלקיך כי כשלת בעונך:

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

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PARAGRAPH 13

71 ואהבת את הוי' אלקיך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might."

Deuteronomy 6:5 דברים ו': ה' דברים

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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72 אחד

"Hear, O Israel, Havayah is our G-d, Havayah is One." The verse just before, which the Alter Rebbe reads together with "And you shall love."

Deuteronomy 6:4 דברים ו': ד' דברים

שמע ישראל ה' אלקינו ה' אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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PARAGRAPH 14

73 דלית מחשבה תפיסא

Elijah's prayer (Patach Eliyahu) says of G-d, "No thought can grasp You at all." Cited for sovev kol almin, which no

...צו את בני ישראל ואמרת אליהם את קרבני

thought can grasp.

Tikkunei Zohar 17a:10-12 א"י-י"ב: 10-17a Tikkunei Zohar

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

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74

ולאו מכל מדות

Further on in Patach Eliyahu: G-d has no known justice and no known judgment, "and not of any of these attributes at all." Cited for sovev kol almin, which is beyond all the Sefiros.

Tikkunei Zohar 17b:5-7 ב'ה-ז: 5-17b Tikkunei Zohar

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

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75

לחמי לאשי

"My offering, My bread for My fires." The maamar now begins to interpret these words.

Numbers 28:2 ב"ח: 2 Numbers 28

צו את בני ישראל ואמרת אליהם את-קרבני לחמי לאשי יום ניהוי תשמרו להקריב לי במועדו:

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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76

זורעי על כל מים

"Happy are you who sow beside all waters." Cited for water as the element that makes things grow.

Isaiah 32:20 כ"ב: 20 Isaiah 32

אשר יכם זרעי על-כל-מים משלחי רגל-השור והחמור:

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

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77

משרתיו אש לוהט

"He makes His angels winds, His ministers a blazing fire." Cited for the angels as fire.

Psalms 104:4 ד'ד: 4 Psalms 104

עשה מלאכיו רוחות משרתיו אש להט:

Who makest winds Thy messengers, the flaming fire Thy ministers.

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78

פני אריה פני שור

The faces of the living creatures of the Chariot: the face of a man, of a lion on the right, of an ox on the left, and of an eagle.

יחזקאל א':י"ז Ezekiel 1:10

וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְׂמָאוֹל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

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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79

ומראהם כגחלי אש בוערות כמראה הלפידים

"As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches."

יחזקאל א':י"ג Ezekiel 1:13

וְדַמוֹת הַחַיּוֹת מְרֵאֵיהֶם כְּגַחַל־אֵשׁ בֹּעֲרוֹת כְּמֵרָאָה הַלְּפִידִים הָיָא מִתְהַלְכֹת בֵּין הַחַיּוֹת וְנִגְהָ לָאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא כֶּרֶךְ:

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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80

ויהי האדם לנפש חיה

"And Havayah G-d formed man... and breathed into his nostrils the breath of life, and man became a living soul."

בראשית ב':ז Genesis 2:7

וַיִּצְרֶה ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִדָּהָאֲדָמָה וַיִּפַּח בְּאַפּוֹ נְשָׁמַת 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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81

לרוח ממללא

Onkelos translates "a living soul" as "a speaking spirit," linking man, the speaker, with ruach.

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

וַיִּבְרָא יי אֱלֹקִים יֵת אָדָם עָפָרָא מִן אֲדָמָתָא וַנִּפַּח בְּאַפּוֹהִי נְשָׁמָתָא דְחַיִּי וַיְהִי בָאָדָם לְרוּחַ מְמַלְלָא:

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

PARAGRAPH 15

82

ואל אישך תשוקתך

"And your longing shall be for your husband." The animal soul's longing, transformed, is directed to G-d.

בראשית ג':ט"ז Genesis 3:16

אֶל־הָאִשָּׁה אָמַר ה'רְבָּה אֲרֻכָּה עֲצָבוֹנָךְ וְהִרְבָּה בְּעֲצָב תֵּלְדִי בָנִים וְאֶל־אִישְׁךָ תִּשְׁקָתֶךָ 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.

PARAGRAPH 16

83

שמאלו תחת לראשי

"His left hand is under my head, and his right hand embraces me." The left, the fire of love from above, is what lifts the soul.

שיר השירים ב':ו Song of Songs 2:6

שְׁמָאלוֹ תַּחַת לְרֹאשִׁי וְיָמִינוֹ תִּחְבְּקֵנִי:

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

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KEHOT'S NOTE

ש"ש ב', ו.

84

בפי שלח

The note locates the discourse on tzitzis to which the text refers for the fire of yud and the fire of hei.

KEHOT'S NOTE

לעיל בלקו"ת מד, ג.

85

סד"ה כי ביום הזה יכפר

That discourse explains Yom Kippur, the day of teshuvah, as a revelation of the Holy One, blessed be He, as He is, above both memalei and sovev kol almin, the source of forgiveness; it speaks there of a new light from the level of "the rock."

KEHOT'S NOTE

לעיל פי אחרי כו, ג.

86

ובפי נשא

The discourse in Nasso distinguishes two kinds of "left": "His left hand is under my head," which arouses the souls of Israel and lifts them in flashes of the fire of love, and the "left that pushes away." When the left is included in kindness, it is "He will give strength to His king."

KEHOT'S NOTE

לעיל כה, ד.

87

ישראל מפרנסין לאביהם שבשמים

The Zohar teaches that through the offerings Israel “sustain their Father in Heaven.” The Alter Rebbe uses it to explain why the offering is called “My bread.”

Zohar III, 7bז, בח"ג ז

KEHOT'S NOTE

זח"ג ז, ב. וראה שהש"ר א סד"ה לסוסתו. יל"ש רמז תיח.

88

הלחם שעליו יחיה האדם

“Not by bread alone does man live.” The text alludes to it for bread as what sustains life in the body.

Deuteronomy 8:3דברים ח:ג

ויענה וירעבך ויאכלך את־המן אשר לא־ידעת ולא ידעו אבותיך למען הודיעך כי לא עליה־לקחם לבדו יחיה האדם כי עלי־כל־מוצא פיהו יחיה האדם:

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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89

בת"ו וכמה גופין

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

KEHOT'S NOTE

בהקדמה (פתח אלי').

90

In Patach Eliyahu: “and You fashioned for them a number of bodies,” said of the Sefiros, which are called a body relative to the garments that cover them. The same passage says that G-d is “not of any of these attributes.”

Tikkunei Zohar 17a:15ו"ט א: תקוני הזהר י"ז

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסין עליהון.

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91

ריח ניחוחי

“My offering, My bread for My fires, My pleasing fragrance.” The Alter Rebbe divides the phrase into ascent (fragrance) and descent (nichochi).

Numbers 28:2ב: במדבר כ"ח

צו את־בני יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קֶרְבְּנִי לְחֹמֵי לֶאֱשֵׁי רִיחַ נִיחֹחִי תִשְׁמְרוּ לְהִקְרִיב לִי בְמוֹעֲדוֹ:

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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92

נחות דרגא

“Go down a step and take a wife.” The Alter Rebbe cites the Aramaic nechos, “go down,” as a sense of nichochi.

Yevamot 63a:10-11א"י-י"א

טום וְלֹא תִשְׁפִּיץ. שְׁפִיץ וְלֹא תִיבְנִי. שְׁכַל הָעוֹסֵק בְּבִנְיָן — מִתְמַסְכֵּן. קִפּוּץ וְכִין אֶרְעָא, מִתּוֹן נָסִיב אִיתְתָּא. נְחִית דְּרָגָא נָסִיב אִיתְתָּא. סָק דְּרָגָא בְּחֵר שׁוֹשְׁבִינָא. אִמֵּר רַבִּי אֶלְעָזָר פֶּר אֲבִינָא: אֵין פּוֹרְעָנוֹת בָּאָה לְעוֹלָם אֶלָּא בְּשִׁבְלִי יִשְׂרָאֵל, שְׁנֵאָמַר: “הִכְרַתִּי גוֹלָם נִשְׁמוֹ פְּנוּתָם הִתְחַרְבְּתִי חוּצוֹתָם,” וְכַתִּיב: “אֲמַרְתִּי אֶךְ תִּירָאִי אוֹתִי תִקְחִי מוֹסָר.”

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KEHOT'S NOTE

יבמות סג, א.

93

נחת רוח לפני שאמרתי ונעשה רצוני

The Sifrei on “a pleasing fragrance to Havayah”: “a gratification before Me, that I spoke and My will was done.”

Sifrei Bamidbar 143:3ג: ספרי במדבר קמ"ג

... תלמוד לומר כמנחת הבוקר וכנסכו תעשה: מגיד כשהזבח קרב - נסכים קרבים עמו: אשה - אע"פ שאתה נותן לאשים לא ירצה עד שיהו כאשים: אשה ריח ניחח להי - נחת רוח לפני, שאמרתי ונעשה רצוני. שמעון בן עזאי אומר בוא וראה: בכל הקרבנות שבתורה לא נאמר בהם לא אלקים ולא אלקיך ולא שדי וצבאות אלא יו"ד וה"י, שם מיוחד, שלא ליתן פתחון פה למינים לרדות. ללמדך, שאחד מרבה ואחד ממעיט לפני הקב"ה. וכשם שנאמר ריח ניחח בשור - כך נאמר בכן הצאן, וכך נאמר בכן העוף; ללמדך שאין לפניו ...

(Bamidbar 28:8) "And the second lamb": Why is this written? Since it is written "the one lamb shall you offer in the morning," I might think that if it were not offered in the morning, it could be offered in the evening. It is, therefore, written "the second shall you offer up towards evening," implying that if the morning tamid had not been offered, the evening tamid is not to be offered. When is this so? When the altar had not been inaugurated. But if it had been inaugurated, even ...

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94

חכ' היא ראשית ההשתלשלות

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

KEHOT'S NOTE

ראה ע"ח שי דרושי אבי"ע, פ"א.

95

בעשרה מאמרות

“With ten utterances the world was created.”

Pirkei Avot 5:1א: משנה אבות ה'

בְּעֶשְׂרֵה מְאֻמְרוֹת נִבְרָא הָעוֹלָם. וּמָה תִּלְמוּד לּוֹמֵר, וְהֵלֵא בְּמֵאֲמָר אֶחָד יָכוֹל לְהַבְרִאוֹת, אֶלָּא לְהַפְרֵעַ מִן הַרְשָׁעִים שֶׁמֵּאֲבִידִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמְרוֹת, וְלֵתֵן שֶׁכֶּר טוֹב לְצַדִּיקִים שֶׁמְקַדְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמְרוֹת:

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)

96 בעשרה מאמרות שנבה"ע

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

KEHOT'S NOTE

אבות רפ"ה.

97 ובראשית נמי מאמר הוא

The Gemara counts the ten utterances of creation and explains that "In the beginning" is also an utterance, though it does not say "And G-d said."

Rosh Hashanah 32a:19-20 כ"ט-כ"א: רש"י

"וַיֹּאמֶר" דְּבִרָאשִׁית תְּשַׁע הָיוּ! "בְּרָאשִׁית" נְמִי מֵאֲמָר הוּא, דְּכָתִיב: "בְּדִבְרֵי ה' שָׁמַיִם נִעֲשִׂוּ". רַבִּי יוֹחָנָן בֶּן נוּרִי אָמַר: אִם אָמַר שְׁלֹשׁ שְׁלֹשׁ מִכּוֹלָן — נִצָּא. אֵיבָעָא לָהּ, הִכִּי קָתְנִי: שְׁלֹשׁ מִן הַתּוֹרָה, שְׁלֹשׁ מִן הַנְּבִיאִים, וְשְׁלֹשׁ מִן הַכְּתוּבִים — דְּהוּוּ תִּשְׁעָ, וְאִיכָא בִּינְיָהוּ חֲדָא, אוּ דְלָמָּא: אֶחָד מִן הַתּוֹרָה, וְאֶחָד מִן הַנְּבִיאִים, וְאֶחָד מִן הַכְּתוּבִים — דְּהוּוּוּ לָהּ שְׁלֹשׁ, וְאִיכָא בִּינְיָהוּ טוֹבָא?

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KEHOT'S NOTE

ר"ה לב, א.

PARAGRAPH 17

98 החכמה מאין תמצא

"And wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah comes from the level of ayin.

Job 28:12 כ"ח: י"ב: איוב

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

99 דירה בתחתונים

The Midrash says that when the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower beings, as He has among the higher ones.

Midrash Tanchuma, Nasso 16:1 א"י: נשא ט"ז: מדרש תנחומא

... באתי לגני אחותי פלה (שה"ש ה, א). אמר רבי שמואל בר נחמן, בשעה שברא הקדוש ברוך הוא את העולם, נתאוה שיהא לו דירה בתחתונים כמו שיש בעליונים. ברא את האדם וצוה אותו ואמר לו: מכל עץ הגן אכל תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ב, טז-יז). ועבר על צויו. אמר לקה הקדוש ברוך הוא, כך הייתי מתאוה שיהא לי דירה בתחתונים כמו שיש לי בעליונים, ודבר אחד צויתי אותה ולא שמרת אותה. מיד סלק הקדוש ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it

... צו את בני ישראל ואמרת אליהם את קרבני

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)

100 כולא קמיי כלא ממש חשיבי

The Zohar says that all before Him is considered as nothing.

Zohar I, 11b, כ"א יא, זח"א

KEHOT'S NOTE

זח"א יא, ב.

101 ואין ערוך לו

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

KEHOT'S NOTE

ברכת יוצר דשבת.

102 ואם צדקת מה תתן לו

"If you are righteous, what do you give Him, or what does He receive from your hand?"

Job 35:7 י"ז: איוב

אם צדקת מה תתן לו או מה מידך יקח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, י.

103 בחיי רצון לדור בתחתונים

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

KEHOT'S NOTE

ראה תנחומא נשא טז.

PARAGRAPH 18

104 למעלה — ומנחה לשון מנוחה

In that manuscript the words "beginning of a gloss" are added here, and it marks the passage from "for at Minchah" to "in Avraham" as a gloss (hagahah).

KEHOT'S NOTE

בבוכ 1824 נוסף תי הגה"ה ומציין שקטע דלהלן בשו"ה תפלת "שבמנחה". באברהם" הוא הגה"ה.

105 תפלת — י"ח שבמנחה אין שם רק תפלת י"ח

the passage shares nothing with the note

KEHOT'S NOTE

בבוכ כתי" 523 שיג, ב נמצא מאמר דהלקו"ת, ועל הגליון רשום הגה"ה בגוכתי" הר"ה מוהרא"י ריבלין: (ועי' תוסי' פסחים ק"ז ד"ה סמוך למנחה ובגליון הש"ס בשם אבודרהם ע"ש. ועי' תו"א וישלח מ"ג רע"ב [קה"ת כה, ד] כל זמן מנחה ועמ"ש הפרשה בא"ח ר"ס רלב עמש"ש הטור והטעם כו דמפרש למה אל"י נענה במנחה דוקא מפני שהתפלה אז יש לה סגולה מצד הזמן שהוא טרוד וכ"י יעו"ש ועי' בשו"ת אמונת שמואל סי' קי יעו"ש).

PARAGRAPH 19

106 **ד) אך הנה**
This section of the maamar is printed in Or HaTorah on Vayikra with some glosses.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ג ע' תשנא עם איזה הגהות. וראה גם אוה"ת פ' פנחס ע' א"ע.

107 **אש שלמעלה**
The version there adds after "the fire from above": "(the level of the fire of yud)."

KEHOT'S NOTE

שם נוסף: (בחי' אש יו"ד).

108 **באש שלמטה**
The version there adds after "the fire below": "(the fire of hei)."

KEHOT'S NOTE

שם נוסף: (אש ה').

109 **את קרבני**
"My offering, My bread for My fires... you shall keep, to offer to Me in its appointed time." The section reads es kor-bani as Torah study and "you shall keep" (tishmeru) as the Oral Torah.

Numbers 28:2 כ"ח: במדבר

צו את-בני ישראל ואמרת אליהם את-קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

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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110 **כלומר קרובים אלי ומקרבים אותי**
The note says an explanation of "close to Me and bringing Me close" is found there.

KEHOT'S NOTE

בסה"מ תרל"ה-ב ע' שפג יש כאן ביאור.

111 **סד"ה ואתה תצוה**
There tetzaveh is read as tzavsa, connection, achieved first through the level of Moshe.

KEHOT'S NOTE

תו"א פא, ד.

112 **חקת עולם לדורותם מאת בניי**
"An everlasting statute for their generations, from the children of Israel," said of kindling the lamps of the Menorah.

Exodus 27:21 כ"א: שמות

באהל מועד מחוץ לפרכת אשר עליה עדת יצרה אתו אהרן ובניו מערב עד-בקר לפני ה' חקת עולם לדורתם מאת בני ישראל:

...צו את בני ישראל ואמרת אליהם את קרבני

In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall set it in order, to burn from evening to morning before the L-RD; it shall be a statute for ever throughout their generations on the behalf of the children of Israel.

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113 **והן הגורמיי**
the passage shares nothing with the note

KEHOT'S NOTE

בתו"א שם: והן הגורמות.

114 **משה ידבר**
"Moshe would speak, and G-d would answer him with a voice." The text names the discourse on this verse.

שמות י"ט: Exodus 19:19

ויהי קול השופר הולך וחק מאד משה ידבר והאלקים יענו בקול:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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115 **ודברי אשר שמתי בפיו**
"My spirit that is upon you and My words which I have placed in your mouth shall not depart from your mouth." Cited for the words of Torah that a person speaks as G-d's own words.

ישעיהו נ"ט: Isaiah 59:21

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר-שמתי בפיו לא-ימוש מפיו ורעה ומפי ורעה אמר ה' מעתה ועד-עולם:

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"י נט, כא.

116 **ואמרו מתניתא מלכתא**
The Gemara gives the mnemonic "the Mishnah is a queen (malkesa)" to recall that rulings on the Mishnayos were said by Rav Malkiya. The Alter Rebbe draws on the phrase for the Oral Torah, which decrees like a king how each mitzvah is done.

Beitzah 28b:14-15 ט"ד-ט"ו ביצה כ"ח ב"י

רב פפא אמר: מתניתין ומתניתא — רב מלכיא. שמעתתא — רב מלכיו. וסימניה: מתניתין מלכתא. מאי ביניהו? איכא ביניהו שפחות. מתני' לא יאמר אדם לשבח: שקול לי בדינך בשר, אכל שוחט ומחלק ביניהם.

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KEHOT'S NOTE

ביצה כח, ב. (מתניתין).

117 **כל הקורא בתו' הקב"ה קורא**
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

130

נח אצטריך לתיבה

At the beginning of Noach the Zohar says, “we have learned the mystery: Noach needed the ark.” The Alter Rebbe refers to an explanation of the ark as the words of Torah and prayer.

Zohar, Noach 1:1-12 א"א-י"ב

Thus the words “these are the generations” imply that this brought forth products and no other. So it was with Noah in the lower world. Noah was the sacred covenant below corresponding to that above, and hence is called “Man of the earth”. The inner meaning which we learn from this is that Noah had need of an ark with which to become united in order thereby to preserve the seed of all species, as it is written, “To preserve seed”.

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

131

בל תמוט עולם ועד

“He founded the earth upon its foundations, that it should never be moved, forever and ever.” The Alter Rebbe borrows the words for the love of G-d kept fixed in the heart.

Psalms 104:5 ה"ה ק"ד

יְסַד־אֶרֶץ עַל־מְכוּנֶיהָ בַּל־תִּמוּט עוֹלָם וָעֶד:

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

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132

ככתבם וכלשונם

The letters sent to the Jews “according to their script and their language.” The Alter Rebbe uses the phrase for the Written Torah, whose letters must keep their exact form.

Esther 8:9 ח"ט ט"ז

וַיִּקְרָאוּ סֹפְרֵי־הַמֶּלֶךְ בְּעַת־הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא־חֹדֶשׁ סִיּוֹן בְּשָׁלוֹשׁ וְעֶשְׂרִים בּוֹ וַיִּכְתֹּב כָּל־אֲשֶׁר־צִוָּה מְרַדְּכִי אֱלֹהֵי־הַיְּהוּדִים וְאֵל הָאֲחַשְׁדָּרְפָּנִים וְהַפָּחוֹת וְשָׂרֵי הַמְּדִינוֹת אֲשֶׁר מֵהֶדּוּ וְעַד־כוּשׁ שָׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה כִּכְתָּבָהּ וְעַם וְעַם כָּל־שָׁנוּ וְאֵל־הַיְּהוּדִים כִּכְתָּבָם וְכָל־שׁוֹנָם:

Then were the king’s scribes called at that time, in the third month, which is the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded concerning the Jews, even to the satraps, and the governors and princes of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

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PARAGRAPH 20

133

להקריב לי במועדו

“You shall keep, to offer to Me in its appointed time.” Read here of prayer and the festivals.

Numbers 28:2 ב"ח כ"ח

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבָּנִי לַחֲמִי לֹאֲשֵׁי רֵיחַ נִיחָחִי תִשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעֵדוֹ:

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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134

קדש היא לכם

“You shall keep the Shabbos, for it is holy to you.”

Exodus 31:14 ד"א י"ד

וּשְׁמִרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הוּא לָכֶם מִחֻלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָּהּ מְלָאכָה וְנִגְרָתָה הִנָּפֶשׁ הָהוּא מִקִּרְבִּי עֲמִיָּה:

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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PARAGRAPH 21

135

וישמרו דרך ה' לעשות צדקה

“That they may keep the way of Havayah, to do charity and justice.”

Genesis 18:19 ט"ח י"ט

כִּי יָדַעְתִּיו לְמַעַן אֲשֶׁר יִצְוֶה אֶת־בְּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הִבִּיא ה' עֲלֵי־אַבְרָהָם אֶת אֲשֶׁר־דִּבֶּר עָלָיו:

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

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136

כולהו זמינין

At the beginning of Korach the Zohar speaks of all being “invited,” and asks, “when? At the time a festival is present in the world.” The text cites it for the festivals as the times when holiness is called and drawn down.

Zohar, Korach 1:5-4:15 ד"ה ט"ו ד"ה ט"ז

137

ויעקב נסע סוכותה

“And Yaakov journeyed to Sukkos.” Cited for the link between Yaakov and the festival of Sukkos.

Genesis 33:17 י"ג י"ז

וַיַּעֲקֹב נָסַע סֻכּוֹתָה וַיָּבֹן לוֹ בָּיִת וַלְמִקְנֵהוּ עֹשֶׂה סֻכָּת עַל־כֵּן קָרָא שֵׁם־הַמָּקוֹם סֻכּוֹת:

And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle. Therefore the name of the place is called Succoth.

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PARAGRAPH 22

138 המגביהי לשבת המשפילי לראות

The words here quote Psalms 113:5; the passage is shown below.

תהילים קי"ג:ה' Psalms 113:5

מי כה' אלקינו המגביהי לשבת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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KEHOT'S NOTE

תהילים קיג, ה-ו.

139 המגביהי לשבת המשפילי לראות

"Who is like Havayah our G-d, who dwells on high, who looks down low upon heaven and earth?" Cited for the principle that what reaches lowest has its root highest.

תהילים קי"ג:ה' Psalms 113:5-6

מי כה' אלקינו המגביהי לשבת: המשפילי לראות בשמים ובארץ:

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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140 סד"ה למנצח על השמינית

The note locates the discourse "For the conductor, on the Sheminis" in Likkutei Torah on Tazria, where the text says the ascents of Shabbos, being only in the inner dimension, are explained at length.

KEHOT'S NOTE

לעיל פי תוריע.

PARAGRAPH 23

141 מעלמא דאתכסא

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

KEHOT'S NOTE

זח"א (יח, א. קנב, א בס"ת. ושם קנב, רע"ב). [כ].

מעלמא דאתכסא

One of the passages the Kehot note cites for the hidden and the revealed: the Zohar speaks there of one level that "is revealed" while "all the rest is hidden."

Zohar, Bereshit 6:60-7:70 ע"ס: וי: ע' ז' ספר הזהר,

143 מעלמא דאתכסא

A passage the Kehot note cites (it places it in Sitrei Torah): Yaakov inherited two worlds, "the revealed world and the hidden world."

ספר הזהר, ויצא י"ד: ק"א-ק"ה 14:101-105 Zohar, Vayetzei

144 מעלמא דאתכסא

A passage the Kehot note cites (beginning of 158b): everywhere there are two worlds, one revealed and one hidden, and G-d is blessed in both.

ספר הזהר, ויצא כ"ד: רמ"ד-כ"ה: רנ"ד 24:244-25:254 Zohar, Vayetzei

and when we offer blessings to G-d we invariably associate Him with the two worlds in such words as: "Blessed be the L-rd, the G-d of Israel, from one world even unto the other world" (Ps. 106, 48). It is for this reason that the upper world is named Hu (He), whereas the lower world is named Attah (Thou), because it is blessed from the upper world through the Righteous One. Thus Scripture says: "Blessed be the L-rd out of Zion, who dwelleth in Jerusalem, etc." (Ps. 135, 21): assuredly ...

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

145 המשכה זו בעולם ובחיצוניות . . בבהמ"ק דוקא

The note cites this place on why the drawing-down into the world and its outer dimension depends specifically on the Holy Temple.

KEHOT'S NOTE

ראה אוה"ת נ"ד-ב ע' א'פג.

146 ע"פ מזמור שיר חנוכת

The note locates the discourse on "A psalm, a song of the dedication of the House" in Likkutei Torah on VeZos HaBerachah.

KEHOT'S NOTE

לקמן פי ברכה.

147 מזמור שיר חנוכת הבית

"A psalm, a song of the dedication of the House, of David." The text refers to the discourse on this verse for the House as a lofty encompassing light.

תהילים ל': א' Psalms 30:1

מזמור שיר-הנפת הבית לדוד:

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

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148 כי שכן עליו הענן

"And Moshe could not enter the Tent of Meeting, for the

cloud rested upon it.”

Exodus 40:35 מ'ליה 40:35

ולא־יכל משה לבוא אל־אהל מועד כִּי־שכן עליו העֶנָן וכבוד ה' מלא את־המשכן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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149 ע"פ המאמר . . שאל לך אות

The note cites the Tzemach Tzedek's explanation of the Zohar's statement on "Ask for yourself a sign."

KEHOT'S NOTE

ראה ביאה"ז להצ"צ כרך-א ע' שטו.

150 שאל לך אות

"Ask for yourself a sign from Havayah your G-d; ask it deep below, or make it high above."

Isaiah 7:11 ישיהו ז':

שְׁאַל־לְךָ אוֹת מֵעַם ה' אֱלֹהֶיךָ הַעֲמֵק שְׁאֵלָה אוּ הַגִּבֹּה לְמַעַל:

'Ask thee a sign of the L-RD thy G-d: ask it either in the depth, or in the height above.'

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ביאור ע"פ את קרבני לחמי

An explanation on the verse “My offering, My bread”



Man makes Gan Eden: the Infinite Light becomes graspable only through contraction (the gevuros) and through the refining light of Mah, which rests only on self-nullification. The verse of the daily offering maps this service: Moshe’s bittul joined with Israel makes the letters of their Torah study “close” to G-d, the fire of the soul draws down the fire from above, and prayer, Shabbos and the festivals draw down the still higher union called li, “to Me.”

THE MAAMAR IN BRIEF

Man makes Gan Eden: by his service he draws a revelation of G-dliness from the Infinite Light. The World to Come, created with the yud, is that light contracted into a point so that created minds can grasp and enjoy it, which is why it is built on strict judgment while this world is built on kindness. These contractions, the gevuros, are aroused from below when a person contracts himself and nullifies his will. Every descent of light has an encompassing and an inner aspect, called Mah and Ban: Mah, the Supreme Will and the light of bittul, refines Ban world by world, and only in this world, before the refinement ends, can a person change. The mitzvos, measured exactly by the Sages, are the vessels for that will. Section 3 turns to the fire of the offerings: the soul’s fire rising from below, the fire of the hei, calls down the fire of the yud from above and leads to the still, small voice of bittul. The verse is then read phrase by phrase: Moshe joined with Israel, Torah study making the letters “close,” Mishnah guarding the fire, and prayer, Shabbos and the festivals drawing down li.

OUTLINE

1 Man makes Gan Eden; the yud of the World to Come

¶1-6

Man draws down G-dliness to make Gan Eden. The World to Come, created with the yud, is the Infinite Light contracted so that souls can grasp it, and so it is built on judgment while this world is built on kindness. The gevuros are rooted in the Gevurah of Atik and aroused by man’s self-contraction, and through them every angel and soul receives in its own distinct way.

2 Encompassing and inner: Mah and Ban

¶17-11

Every descent has an encompassing light and an inner glimmer of it, as thought holds far more than speech. These are Mah, the Supreme Will and the light of bittul, and Ban, Malchus and the Oral Torah; Mah refines Ban down through the worlds. Bowing at Modim expresses that bittul, change is possible only in this world, and the exact measures of the mitzvos are the vessel for a will that has no reason.

3 Fire from below and fire from above

¶12-14

Every flow from above needs an arousal from below: the fire of Gevurah, the soul's enthusiasm, which leads on to the still, small voice of bittul. The verse is read phrase by phrase: "My bread for My fire-offerings" (the fire of the hei calling down the fire of the yud), "es korbani" (the letters made close), "My pleasing fragrance" and "you shall take care" (Mishnah).

4 Moshe's bittul, the appointed times and the prayers

¶15-16

Bittul reaches Israel through "Command" (joining) and "say" (the power of speech). "In its appointed time" draws the holiness of Shabbos down through the festivals, and the daily prayers ascend through the worlds; a list of Zohar and Midrash sources follows.

5 Summary of the verse

¶17

A summary reading of the verse: Moshe joined with Israel, the letters close to G-d, ishah and ishah as receiver and giver, Mishnah guarding the fire in the heart, and prayer and the festivals drawing down the union of Abba and Imma, called li. A list of Talmudic and Midrashic passages closes the maamar.

KEY CONCEPTS

The yud of the World to Come ב"י"ד נברא העוה"ב

The World to Come was created with the yud, the smallest letter: the Infinite Light contracted into a point, so that created souls can grasp and delight in it.

Gevuros (powers of restraint) גבורות

The contractions that limit the light so that it can be revealed and grasped; man arouses them by restraining himself, and the radiance of the Shechinah reaches the souls only through them.

Encompassing and inner (makif and pnimi) מקיף ופנימי

Every level holds more than the level below can contain: what the vessel cannot grasp stays encompassing, and only a glimmer enters as inner light, as only a fraction of thought enters speech.

Mah and Ban מ"ה וב"ן

Two spellings of the Name Havayah: Mah, rooted in the forehead of Adam Kadmon, is the Supreme Will, Chochmah and the light of bittul; Ban is Malchus and the Oral Torah, which Mah refines.

Refinement (birur) בירור

The sorting of good from evil, which descends from Atzilus to the lowest levels of Asiyah; this world is the world of refinement, while the World to Come comes after it.

Self-nullification (bittul) ביטול

The Infinite Light rests only on what is nullified; it is the level of Moshe, "And what (mah) are we?", expressed in bowing at Modim and in the still, small voice.

The fire of the hei and the fire of the yud אשה - אש ה', אש - אש יו"ד

Ishah (esh hei) is the fire rising from below, the soul's enthusiasm; ishah (esh yud) is the fire that descends from above in response, a union of receiver and giver.

Li (to Me) ל"י

The level of the union of Abba and Imma, rooted in Atik and the Infinite One; whatever G-d calls "Mine" endures forever, and "to offer to Me in its appointed time" draws it down.

SECTION 1 • 11-6

Man makes Gan Eden; the yud of the World to Come

1 ביאור ע"פ את קרבני לחמי²

An explanation on the verse “My offering, My bread.”

This is the heading of the maamar: an explanation of the verse that opens the daily offerings in Parshas Pinchas, “Command the children of Israel and say to them: My offering, My bread for My fire-offerings, My pleasing fragrance, you shall take care to offer to Me in its appointed time.” The maamar reads each phrase of that verse as a stage in man’s service of drawing G-dliness down.

2 הנה כתיב לעבדה ולשמרה^{3,4} שהאדם הוא העושה^{5,6} הגי'ע [הגן עדן] דהיינו שהוא הממשיך גילוי אלקות מאור א"ס ב"ה להיות גי'ע [גן עדן].

Now, it is written, “to work it and to guard it”: man is the one who makes Gan Eden; that is, he is the one who draws down a revelation of G-dliness from the Infinite Light (Or Ein Sof), blessed be He, so that it becomes Gan Eden.

Adam was placed in Gan Eden “to work it and to guard it” (Genesis 2:15). The Alter Rebbe reads this to mean that man’s service makes Gan Eden: through his work he draws a revelation of G-dliness from the Infinite Light, and that revealed G-dliness is what Gan Eden is.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] ביו"ד נברא העוה"ב [העולם הבא]⁷ פי' ביו"ד צמצום הארה נקודה קטנה שבא"ס ב"ה שאין לו סוף ואין לו קץ ותכלית לית מחשבה תפיסא

Now, our Sages, of blessed memory, said: “With the yud the World to Come was created.” The meaning is: with the yud, a tzimtzum (contraction) of the radiance, a small point, of the Infinite One (Ein Sof), blessed be He, who has no end and no limit or finality; “no thought can grasp

The Talmud (Menachos 29b) teaches that this world was created with the letter hei and the World to Come with the letter yud. The yud, the smallest letter and no more than a point, stands for a tzimtzum: the light of the Infinite One, which has no end and which no thought can grasp, contracted into a tiny point.

ביה כלל וא"א להיות שום השגה לשכל נברא להיות תענוג הנשמות אלא שנהנין מזיוו⁸ כו' וכמשל בהירות השמש או האבוקה שא"א להסתכל בהם מחמת בהירותם.

Him” at all, and it is impossible for a created intellect to have any comprehension [of Him] that would be the delight of the souls, except that “they enjoy His radiance,” etc.; as in the analogy of the brightness of the sun or of a torch, which one cannot look at because of their brightness.

No created mind can grasp the Infinite as it is, so the souls’ delight cannot come from the Infinite itself. The Sages describe the World to Come as the righteous “enjoying the radiance of the Shechinah” (Berachos 17a): a radiance, not the source. Just so, one cannot look straight at the sun or a torch because it is too bright.

וכן הוא לענין השגה שבאור א"ס ב"ה עצמו לא שייך שום השגה כלל מחמת בהירותו הגדול

So too regarding comprehension: in the Infinite Light, blessed be He, itself, no comprehension at all is applicable, because of its great brightness,

The analogy applies to the mind: the Infinite Light itself is too bright for any comprehension at all. The problem is not that there is too little light, but that there is too much.

כי ישת חשך סתרו⁹ רק ע"י צמצום הארה נקודה קטנה (ועמ"ש מזה בד"ה שחורה אני¹⁰ ונאווה¹¹ אש שחורה ע"ג [על גב] אש לבנה).

for "He made darkness His hiding place"; [comprehension comes] only through a tzimtzum of the radiance [into] a small point. (And see what is written about this in the discourse beginning "I am black, yet comely": black fire upon white fire.)

"He made darkness His hiding place" (Psalms 18:12) describes this concealment: the light becomes graspable only when it is contracted into a small point, the yud. The parenthesis points to the maamar "I am black, yet comely" in Likkutei Torah on Shir HaShirim, which compares this to the Torah written in black fire on white fire.

וזוהו העוה"ב [העולם הבא] דייקא שהוא גילוי השגה לשכל נברא להתענג ולכן עוה"ב [עולם הבא] נבנה על מדת הדין הקשה כמבואר בספרים¹² שעוה"ז נאמר בו עולם חסד יבנה¹³

And this is precisely the World to Come, which is a revelation of comprehension to a created intellect, so that it may delight. And therefore the World to Come is built on the harsh attribute of judgment, as is explained in the books: of this world it is said, "The world is built with kindness,"

This is why the World to Come in particular is created with the yud: it is G-dliness revealed in a form a created mind can grasp and enjoy. Because that requires contraction and limitation, the World to Come is said to be built on the harsh attribute of judgment, while of this world it is said, "The world is built with kindness" (Psalms 89:3).

משא"כ עוה"ב [עולם הבא] הוא מדת הדין. שהרי יסורי עוה"ז נק' יסורים של אהבה¹⁴ וחסד כי יסורים ממרקין.¹⁵

whereas the World to Come is the attribute of judgment. For the sufferings of this world are called "sufferings of love" and of kindness, since sufferings scour [away sin].

The proof that this world runs on kindness is that the Talmud (Berachos 5a) calls its sufferings "sufferings of love," and says that suffering scours away a person's sins. They are a kindness because they spare him harsher judgment later.

3 ויסורי עוה"ז איבוד ממון¹⁶ ונוקף אצבעו כו' אין ערוך לגבי יסורי גיהנם שהאש¹⁷ א' מששים כו'

And the sufferings of this world, loss of money and "stubbing his finger," etc., bear no comparison to the sufferings of Gehinnom, for [our] fire is one-sixtieth, etc.

The Talmud (Arachin 16b) counts even small losses and annoyances as suffering, yet every suffering of this world is nothing next to Gehinnom. As the Talmud says (Berachos 57b), the fire we know is only one-sixtieth of the fire of Gehinnom.

ומה שהיה ראוי לידון בגיהנם בעוה"ב [בעולם הבא] מחשבין כנגדו יסורי עוה"ז הקלים וה"ז [והרי זה] חסד כו' משא"כ בעוה"ב [בעולם הבא] עונשים גיהנם כו'

And for what one deserved to be judged in Gehinnom in the World to Come, the light sufferings of this world are reckoned against it, and this is kindness, etc.; whereas in the World to Come [there are] the punishments of Gehinnom, etc.,

This is why this world's suffering is a kindness: its light sufferings are counted against what a person would otherwise have had to suffer in Gehinnom. In the World to Come, by contrast, the punishment is Gehinnom itself.

לפי שהוא נבנה על תוקף מדה"ד [מדת הדין] הקשה לשלם לרשע רע כרשעתו וכ"ז [וכל זה] הוא מפני שעה"ב [שעולם הבא] שהוא גילוי ההשגה ותענוג הנשמות הוא ע"י גבורות וצמצומים [י"ל [יש לומר]

because it is built on the full force of the harsh attribute of judgment, to repay the wicked man evil according to his wickedness. And all this is because the World to Come, which is the revelation of comprehension and the delight of the souls, comes through gevuros (powers of restraint) and contractions. [It can be said

The World to Come is built on the full force of strict judgment, which repays the wicked exactly for their deeds. The underlying reason is that the souls' comprehension and delight there come through gevuros, the powers that restrain and contract the light so that it can be grasped. Here a bracketed gloss begins.

כי גם החכמה שהיא בחי' יו"ד שבו נברא העוה"ב [העולם הבא] הרי התהוותה מאור א"ס הוא ע"י גבורות וצמצומים והוא מה שנמשך האור והשפע רק ע"י בחי' שערות כו'.

that even Chochmah (wisdom), which is the level of the yud with which the World to Come was created: its coming into being from the Infinite Light (Or Ein Sof) is through gevuros and contractions; and this is [the fact] that the light and the flow are drawn down only through the level of the hairs, etc.,

The gloss adds that even Chochmah, the yud with which the World to Come was created, came into being from the Infinite Light through gevuros and contractions. In the language of Kabbalah, the light reaches it only through "hairs," a narrow and restricted channel.

4 ושרשם מגבורה דע"י [דעתיק יומין] המלוכשת כמו"ס [במוחא סתימאה] ועמ"ש כפ' שלח ע"פ אני¹⁸ מענין שער כשמאל כו' ועמ"ש כביאור ע"פ ולא אבה¹⁹ ה' אלקיך לשמוע אל בלעם כו'

and their root is from the Gevurah of Atik Yomin that is encloded in Mocha Stima'ah (the hidden brain). And see what is written in Parshas Shelach on the verse "I am," about the hair on the left, etc.; and see what is written in the explanation on the verse "But Havayah your G-d was not willing to listen to Bilam," etc.,

The gloss continues: these gevuros are rooted in the Gevurah of Atik Yomin, the inner level of Keser, which is encloded in Mocha Stima'ah, the "hidden brain." Two maamarim are cited: the one on "I am" in Parshas Shelach, about the hair on the left side, and the explanation of "But Havayah your G-d was not willing to listen to Bilam" (Deuteronomy 23:6).

שהאתעדל"ת [שהאתערותא דלתתא] לצמצום וגבורה זו הוא ג"כ ע"י שהאדם מצמצם א"ע [את עצמו] בבחי' בטל רצונך^{20,21} וזהו ענין לעבדה כו'.²²

that the arousal from below (isarusa dilesata) for this tzimtzum (contraction) and Gevurah also comes through a person's contracting himself in the manner of "Nullify your will"; and this is the meaning of "to work it," etc.,

The second of these maamarim explains that what arouses this divine contraction from below is a person's own self-contraction: setting aside his will, as the Mishnah says, "Nullify your will before His will" (Avos 2:4). That is also the meaning of "to work it": man's service of restraining himself draws down the contracted light that makes Gan Eden.

5 וכמבואר פ"י וענין עובד אלקים^{23,24} בסשיב [בספר של כינונים] פט"ו [פרק ט"ו / פרשה ט"ו] וזהו מה רב טובך²⁵ אשר צפנת ליראיך²⁶ צפון הוא בחי' גבורות שעיי' נמשך גילוי התענוג בג"ע [בגן עדן] ועיי' מזה כר"ח [בראשית חכמה] שער האהבה פ"ו ליראיך כו'

as the meaning and the matter of "one who serves G-d" is explained in Sefer Shel Beinonim (Tanya), chapter 15. And this is [the meaning of] "How great is Your goodness, which You have hidden away for those who fear You": "hidden away" is the level of gevuros, through which the revelation of delight is drawn down in Gan Eden. And see about this in Reishis Chochmah, Sha'ar HaAhavah, chapter 6, "for those who fear You," etc.;

Tanya, chapter 15, explains "one who serves G-d" (Malachi 3:18) as one who is still in the midst of the battle with his evil inclination, working to overcome it. In the same light, "How great is Your goodness, which You have hidden away for those who fear You" (Psalms 31:20) is read as follows: the "hiding away" is the gevuros, the contraction through which the delight of Gan Eden is revealed, and it is kept "for those who fear You." Reishis Chochmah discusses this verse in its Gate of Love.

כי אם אין יראה אין חכמה^{27,28} יראה גימ' [גימטריא] גבורה איזהו גבור הכובש^{29,30} כו' וזהו להודיע לבני האדם גבורותיו³¹ וכבוד הדר מלכותו זיו השכינה הן הם גבורותיו³² שהם צמצומים ע"י השתלשלות מעילה לעילה כו'

for "if there is no awe, there is no wisdom." Yirah (awe) is numerically equal to gevurah; "Who is mighty? One who conquers," etc.] And this is [the meaning of] "To make known to the sons of man His gevuros (mighty acts), and the glory of the majesty of His kingdom": the radiance of the Shechinah (Divine Presence), these themselves are His gevuros, which are contractions through the chain of descending worlds (hishtalshelus) from cause to cause, etc.:

The link between awe and gevurah: "if there is no awe, there is no wisdom" (Avos 3:17), the word yirah (awe) equals gevurah in numerical value (216), and the Mishnah calls mighty "one who conquers [his inclination]" (Avos 4:1). The gloss ends here, and the main text reads "to make known to the sons of man His gevuros" (Psalms 145:12) to mean that the radiance of the Shechinah, which the souls enjoy, is itself His gevuros: it reaches them only through contractions, step by step down the chain of worlds.

מלאכים ונשמות אין א' מהם דומה לחבירו מחנה מיכאל באהבה דוקא ומחנה גבריאל ביראה דוקא ואין להם אהבת מיכאל באהבה רק אהבה אחרת באופן אחר.

angels and souls, not one of which resembles another. The camp of Michael [serves] specifically with love, and the camp of Gavriel specifically with awe; and they do not have the love of Michael in [their] love, but a different love, in a different manner.

Because of these contractions, every created being receives in its own particular way, and no angel or soul is like another. Michael's camp of angels serves with love and Gavriel's with awe; even the love found among Gavriel's angels is a different kind of love, not Michael's.

6 והגם שכולם מקבלים מאור א"ס ב"ה כמו כח הנשמה המתפשט באיברים שבנשמה עצמה אין בה התחלקות ואעפ"כ [ואף על פי כן] כח הראיה מקבל העין וכח השמיעה מקבל האזן כו'

And although they all receive from the Infinite Light (Or Ein Sof), blessed be He, [it is] like the power of the soul that spreads through the limbs: in the soul itself there is no division, and nevertheless the eye receives the power of sight and the ear receives the power of hearing, etc.;

Although every angel and soul receives from the same Infinite Light, they differ, just as the soul's powers differ in the body's limbs. The soul itself is undivided, yet the eye receives from it the power of sight and the ear the power of hearing.

ואין העין מקבל אלא חלק פרטי שהוא כח הראיה בלבד כו' בלי שום שכל והשגה וההשגה שורה במוחין לבד ואין שם כח הראיה הגשמיות.

and the eye receives only a particular portion, which is the power of sight alone, etc., without any intellect or comprehension, and the intellect and comprehension rest in the brain alone, and the physical power of sight is not there.

Each limb receives only its own share: the eye has sight but no intellect, while intellect resides only in the brain, which does not see. So one undivided source appears differently in each receiver.

והאזן מקבל כח השמיעה בלבד כו' וכיוצא בזה בשאר אברים שאין אחד דומה לחבירו כו' [ועמ"ש בפי' שלח בביאור ע"פ והיה לכם³³ לציצית מענין שכליים נבדלים כו']:

And the ear receives the power of hearing alone, etc.; and so too with the other limbs, not one of which resembles another, etc. [And see what is written in Parshas Shelach, in the explanation on the verse "And it shall be tzitzis for you," about the separate intellects, etc.]

So it is with every limb: no two are alike. The bracket points to the explanation of "And it shall be tzitzis for you" (Numbers 15:39) in Parshas Shelach, which discusses the "separate intellects," the philosophers' name for the angels.

SECTION 2 • 17-11

Encompassing and inner: Mah and Ban

7 ב והנה כל ההשתלשלות מעילה לעילה הוא ב' בחינות מקיף ופנימי [מקיף מה שאין נכנס תוך הכלי שאין הכלי מלבישו לפי שאין בו השגה כו'] ומתחלה נמשך המקיף ואח"כ נמשך הפנימי

2. Now, the whole chain of descent (hishtalshelus) from cause to cause is two levels: encompassing (makif) and inner (pnimi). [Makif is what does not enter within the vessel, for the vessel does not enclothe it, since there is no comprehension in it, etc.] And first the encompassing is drawn down, and afterwards the inner is drawn down,

Section 2 begins with a general principle: every step of the chain of descent has two kinds of light, the encompassing (makif) and the inner (pnimi). The encompassing light is what the vessel cannot hold because it cannot grasp it, and in every descent the encompassing light comes first and the inner light after it.

כי הפנימי הוא הארה קצת מבחי' המקיף הנמשך שנכנס להיות פנימי ומפנימי' [ומפנימיות / ומפנימית]
עליון נעשה מתחלה מקיף לתחתון ואח"כ נמשך קצת הארה ממנו להיות פנימי וכך הוא בכל סדר
ההשתלשלות מאימא לז"א ומז"א כו'

for the inner is a slight radiance from the level of the encompassing that is drawn down, which enters to become inner. And from the inner dimension (pnimiyus) of the higher [level], there is first made an encompassing [light] for the lower, and afterwards a slight radiance is drawn from it to become inner. And so it is in the whole order of the chain of descent: from Imma to Z'eir Anpin (the emotive attributes), and from Z'eir Anpin, etc.,

The inner light is only a slight glimmer of the encompassing light, the part that manages to enter the vessel. The inner light of each higher level then becomes the encompassing light of the level below, and only a glimmer of it enters as that level's inner light; so it goes from Imma (Binah) to Z'eir Anpin and on down.

כי הכל הוא בחי' מקיף ופנימי כו' וכמשל הדבור מן המחשבה שלא כל מחשבתו יוכל להכניס בדבור
רק אפס קצהו בלבד

for everything is [in] the mode of encompassing and inner, etc. It is like the analogy of speech from thought: one cannot bring all of one's thought into speech, but only the merest edge of it.

Speech and thought are an everyday example: a person can put only a small fraction of his thought into words. The thought stays above the speech, which holds only a trace of it.

וכן מן השכל למדות כמ"כ [כמו כן] מהתבוננות בתפלה שא"א להיות התפעלות הלב כ"כ [כל כך] בכל
כח השגתו והתבוננותו רק שמתקצר כח ההבנה וההשגה כו'

And so too from the intellect to the emotive attributes (middos); and likewise from contemplation in prayer: the heart cannot be stirred so much, to the full extent of all the power of one's comprehension and contemplation; rather, the power of understanding and comprehension is shortened, etc.

The same is true from intellect to emotion, and in contemplation during prayer: the heart is never moved in full proportion to what the mind grasps. The feeling holds only a reduced portion of the understanding.

והוא בחי עגולים ויושר שמתחלה נמשך עגולים ואח"כ פרצוף יושר שהוא בחי האדם כח הראיה בעין כו'

And this is the level of iggulim (circles) and yosher (uprightness): first the circles are drawn down, and afterwards the configuration of yosher, which is the level of "man": the power of sight in the eye, etc.,

In Kabbalah this is the distinction between iggulim (circles) and yosher (uprightness). The circles come first; afterward comes the upright configuration, which has the form of "man," with each power in its own organ, like sight in the eye.

ורמ"ח אברים שונים ובה יש עיבור יניקה מוחין קטנות וגדלות. משא"כ בעיגולים הוא בהשוואה לכל צד כו'.

and two hundred and forty-eight different limbs; and in this there are ibbur (gestation), yenikah (nursing), mochin (intellect), katnus (smallness) and gadlus (greatness). Whereas in the circles, it is equal on every side, etc.

The upright form has 248 different limbs and goes through stages of growth: gestation, nursing and the entry of intellect, in a small state and a great one. The circles, by contrast, are the same on every side and have no distinct parts.

8 ובכלליות ההשפעה וההמשכה מריש כל דרגין נקי בשם מ"ה [שם מ"ה] וב"ן [ושם ב"ן] שבחי מ"ה [שם מ"ה] הוא מקיף לגבי ב"ן [שם ב"ן] הגם שגם שם מ"ה [שם מ"ה] הוא פנימי

And the flow and the drawing-down from the head of all levels, as a whole, are called by the Names Mah (45) and Ban (52). The level of Mah is encompassing relative to Ban, although the Name Mah is also [itself] inner;

The two kinds of light now receive their Kabbalistic names: the flow from the highest level downward is called by two spellings of the Name Havayah, Mah (numerical value 45) and Ban (52). Mah is encompassing relative to Ban, although in itself it too is an inner light.

אך לגבי ב"ן [שם ב"ן] הוא המקיף ששרש מ"ה [שם מ"ה] הוא ממצחא דא"ק [דאדם קדמון] ומצח הוא הנקי תמיד בחי רצון וכמ"ש והיה על מצחו³⁴ לרצון כו'

but relative to Ban it is the encompassing, for the root of Mah is from the Mitzcha (forehead) of Adam Kadmon, and the forehead is what is always called the level of will, as it is written, "And it shall be on his forehead, for favor (leratzon)," etc.

Mah encompasses Ban because its root is in the Mitzcha (forehead) of Adam Kadmon, the first and highest configuration. The forehead always stands for will, as in the verse about the high priest's golden plate, "It shall be on his forehead ... for favor (leratzon)" (Exodus 28:38), where ratzon means will.

ונק' בזהר רעוא דכל רעוין^{35,36,37} כו' [עמ"ש בביאור ע"פ ועשית ציץ³⁸ בסופו³⁹ ובד"ה למנצה על השמינית.⁴⁰

And in the Zohar it is called “the will of all wills,” etc. [See what is written in the explanation on the verse “And you shall make a tzitz,” at its end, and in the discourse beginning “For the conductor, on the eighth.”

The Zohar calls this level “the will of all wills,” the will that underlies every other will. A long bracket of cross-references begins here, with the explanation on “And you shall make a tzitz” (the golden plate worn on the forehead) and the discourse “For the conductor, on the eighth.”

ובביאור ע"פ מי מנה⁴¹ עפר יעקב.⁴² ועמ"ש במ"א ע"פ מאמר הזהר בפ' נשא [דק"ח ע"ב]⁴³

And in the explanation on the verse “Who has counted the dust of Yaakov.” And see what is written elsewhere on the passage of the Zohar in Parshas Nasso (128b)

The list continues with the explanation on “Who has counted the dust of Yaakov” (Numbers 23:10) and with what is written elsewhere on a passage of the Zohar in Parshas Nasso, 128b.

בענין כחמר טב דשקית ושכיך על דורדייה⁴⁴ מענין מ"ה [שם מ"ה] וב"ן [ושם ב"ן] שבמו"ס [שבמוחא סתימאה] ועמ"ש בביאור ע"פ משה ידבר^{45,46} מענין שם מ"ה [שם מ"ה] ובד"ה ענין האבות הן הן המרכבה.⁴⁷

about “like good wine that is settled and rests on its lees,” concerning Mah and Ban in Mocha Stima'ah (the hidden brain). And see what is written in the explanation on the verse “Moshe would speak,” about the Name Mah, and in the discourse beginning “The matter of ‘The Patriarchs are themselves the chariot.’”

That Zohar passage speaks of “good wine that is settled and rests on its lees,” and the explanation cited discusses it in terms of Mah and Ban in Mocha Stima'ah, the hidden brain. Further references follow: the explanation on “Moshe would speak” (Exodus 19:19), about the Name Mah, and the discourse “The matter of ‘The Patriarchs are themselves the chariot.’”

ובביאור ע"פ יונתי⁴⁸ בענין מלגאו איהו שם מ"ה [שם מ"ה]. ובביאור ע"פ והניף הכהן אותם על לחם הביכורים]:⁴⁹

And in the explanation on the verse “My dove,” about “within, it is the Name Mah.” And in the explanation on the verse “And the kohen shall wave them with the bread of the first fruits.”]

The last references are the explanation on “My dove,” on the phrase “within, it is the Name Mah,” and the explanation on “And the kohen shall wave them with the bread of the first fruits” (Leviticus 23:20). Here the bracket closes.

9 והנה שם ב"ן [שם ב"ן] הוא בחי' נוקבא שמור לנוקי' [לנוקבא] וזכור לדכורא כי מלי' תשבע"פ [תורה שבעל פה] קרינן לה ^{50, 51} בחי' מלי' ב"ן [שם ב"ן]

Now, the Name Ban is the level of Nukva (the feminine): "Shamor (Guard)" for the Nukva and "Zachor (Remember)" for the masculine; for "Malchus (sovereignty): the Oral Torah we call her," the level of Malchus, Ban.

The Name Ban is the feminine, receiving side, the Nukva. The two forms of the Shabbos command are paired with them, "Shamor (Guard)" with the feminine and "Zachor (Remember)" with the masculine; and since the Tikkunei Zohar says of Malchus, "the Oral Torah we call her," Malchus and the Oral Torah are Ban.

אמנם מ"ה [שם מ"ה] הוא בחי' תשב"כ [תורה שבכתב] בחכמה אתברירו ^{52, 53} והבירור הוא לעשות ג"ע [גן עדן] דהיינו להמשיך אור א"ס ב"ה שבבחי' מקיף להיות פנימי

Mah, however, is the level of the Written Torah. "Through Chochmah (wisdom) they are refined"; and the refinement is to make Gan Eden, that is, to draw down the Infinite Light (Or Ein Sof), blessed be He, which is at the level of encompassing, to become inner.

Mah corresponds to the Written Torah. The Kabbalists teach that the sparks are refined through Chochmah, and the purpose of that refinement is to make Gan Eden: to bring the Infinite Light, which is encompassing, into an inner revelation.

(ועמ"ש בד"ה ויקח קרח ^{54, 55} מענין בחי' חכמה שבה שורה אור א"ס ומ"ש בד"ה ואהבת את ⁵⁶ וחכמה היא כח מ"ה [מה]) ⁵⁷ ועיקר ההמשכה להיות בחי' ביטול

(And see what is written in the discourse beginning "And Korach took," about the level of Chochmah, in which the Infinite Light rests; and what is written in the discourse beginning "And you shall love," and Chochmah is ko'ach Mah (the power of Mah).) And the main point of the drawing-down is that there be the level of self-nullification (bittul),

The parenthesis points to two maamarim: "And Korach took," on Chochmah as the level in which the Infinite Light rests, and "And you shall love"; it adds that chochmah is ko'ach mah, "the power of Mah." The main text then states the key condition: the light is drawn down through self-nullification.

כי אין אור א"ס שורה אלא במי שבטל דייקא ומ"ה [ומה] הוא בחי' ביטול גמור ונחנו מ"ה [מה] כו' for the Infinite Light rests only on one who is nullified, specifically; and Mah is the level of complete self-nullification: "And what (mah) are we?" etc.

The Infinite Light rests only where there is bittul, and Mah is complete bittul, as in Moshe's words, "And what (mah) are we?" The Name Mah is thus the light of self-nullification.

ומתחלה נברר להיות עולם האצילות שמה שאינו בטל שם אינו שורה גילוי אור א"ס ומ"מ נדחה לעולם הבריאה שבערך עולם הבריאה נחשב בחי' ביטול שמלאכים ונשמות

And first, it was refined to become the World of Atzilus (Emanation); for whatever is not nullified there, the revelation of the Infinite Light does not rest [on it]. Nevertheless, it is pushed down to the World of Beriah (Creation), for relative to the World of Beriah it is considered the level of self-nullification, since angels and souls,

The refinement proceeds in stages. First the World of Atzilus is refined, since only what is fully nullified can hold the revelation of the Infinite Light; what is not nullified enough for Atzilus is pushed down to Beriah, where it still counts as nullification, because the angels and souls there are self-effacing.

בחי' נבראים הם בטלים הגם שבערך עולם האצילות אין זה ביטול גמור להיות גילוי רב כבעולם האצילות ואח"כ נדחה לעולם היצירה עד שתכלית הבירור הוא במדריגות תחתונות דבעשייה.

[which are at] the level of created beings, are nullified, even though relative to the World of Atzilus this is not complete self-nullification, such that there would be a great revelation as in the World of Atzilus. And afterwards it is pushed down to the World of Yetzirah (Formation), until the final end of the refinement is in the lowest levels in [the World of] Asiyah (Action).

Their bittul is real, but it is the bittul of created beings, not the complete bittul of Atzilus that allows a great revelation. The process continues down to Yetzirah, and the refinement reaches its final end in the lowest levels of Asiyah.

10 והוא ענין כרע במודים כריעה בעלמא להיות כפוף בבחי' הודאה כו' וארז"ל [ואמרו רבותינו זכרונם לברכה]

מאן דלא כרע במודים

And this is the matter of bowing at Modim: a mere bowing, to be bent over in the mode of acknowledgment, etc. And our Sages, of blessed memory, said, "Whoever does not bow at Modim

Bowing at Modim, the blessing of thanksgiving in the Amidah, expresses this bittul: a bowing of acknowledgment. The Talmud (Bava Kamma 16a) says that a man's spine, seven years after death, becomes a snake if he did not bow at Modim.

נעשה נחש^{58, 59, 60} שנדחה להיות נחש דקליפה לגמרי שאין שם עוד שום בירור טוב וכוזהר (שלח קס"ד

א') ובסבא דמשפטים (דף ק' ע"א) שלא יקום בתחיה⁶¹ [בתחיית המתים].

becomes a snake": he is pushed away to become a snake of kelipah (the husk) entirely, where there is no longer any refinement of good. And in the Zohar (Shelach, 164a) and in the Sava of Mishpatim (page 100a): that he will not rise at the Resurrection of the Dead.

The Alter Rebbe reads this as being pushed away entirely into the kelipah symbolized by the snake, where no good remains to be refined. The Zohar passages cited add that such a person will not rise at the Resurrection of the Dead.

והנה לכן בעוה"ב [בעולם הבא] א"א לשנות את טעמו ממה שנמשך בעוה"ז כי עוה"ב [עולם הבא] הוא עולם שלאחר הבירור

Now, therefore, in the World to Come it is impossible to change one's taste from what was drawn down in this world, for the World to Come is a world that comes after the refinement:

This explains why a person cannot change his "taste," his inner character, in the World to Come: what he has there is what he drew down in this world. The World to Come comes after the refinement is finished.

דהיינו שכבר נמשך אחר הבירור משם מ"ה [שם מ"ה] המקיף להיות פנימי וגילוי השגה ותענוג לשכל נברא הרי כבר נתברר הטוב ומובדל מן הרע שהרע נדחה לגמרי ומובדל בעצמו להיות מלאכי חבלה ומזיקים כו'

that is, after the refinement, [the light] from the encompassing Name Mah has already been drawn down to become inner, a revelation of comprehension and delight to a created intellect; so the good has already been refined and separated from the evil, for the evil has been pushed away entirely and separated by itself, to become destroying angels and harmful spirits, etc.

There, the encompassing light of Mah has already become inner, revealed as comprehension and delight for created minds. Good and evil are already separated, and the evil, set apart on its own, has become the destroying angels and harmful forces.

מה שאין כן עולם הזה שהוא עולם הבירור שמאיר שם מ"ה [שם מ"ה] המברר בתומ"צ [בתורה ומצות] הרי יכול לשנות א"ע [את עצמו] ולהפך מרע לטוב [ועמ"ש ע"פ ועתה יגדל נא^{62, 63} כו']

Whereas this world, which is the world of refinement, in which the Name Mah shines, refining through Torah and mitzvos: here one can change oneself and turn from evil to good. [And see what is written on the verse "And now, I pray, let [the power] be great," etc.]

This world, by contrast, is the world of refinement, where the Name Mah shines and refines through Torah and mitzvos, so a person here can still change himself and turn from evil to good. The bracket points to the maamar on "And now, I pray, let the power be great" (Numbers 14:17).

והמשכה זו להיות כח זה של בירור שם מ"ה [שם מ"ה] לברר שם ב"ן [שם ב"ן] נמשך מבחי' רצון העליון רעוא דכל רעיון וע"ז אמרו אין טעם לרצון כו' שהוא למעלה מהשגה כו'.

And this drawing-down, so that there be this power of refinement of the Name Mah to refine the Name Ban, is drawn from the level of the Supreme Will, "the will of all wills"; and of this they said, "There is no reason for will," etc., for it is above comprehension, etc.

This power of Mah to refine Ban comes from the Supreme Will, "the will of all wills." The saying "there is no reason for will" applies to it, because it is above all comprehension.

11 וזהו נחת רוח שאמרתי ונעשה רצוני⁶⁴ שנעשה ונמשך רצון העליון שאין טעם והשגה בו [ואפשר

שנקרא נחת רוח

And this is [the meaning of] “a satisfaction of spirit (nachas ruach), that I spoke and My will was done”: that the Supreme Will, in which there is no reason or comprehension, is done and drawn down. [And it may be that it is called nachas ruach

This is the meaning of the Sages’ phrase about the offerings, “a satisfaction of spirit before Me, that I spoke and My will was done”: through the mitzvah, the Supreme Will, which has no reason, is carried out and drawn down. A bracket then offers a reason for the word “spirit.”

כי רוח היינו בחי' אויר אור יו"ד^{65, 66} שהוא מקור אותיות התורה כמ"ש במ"א בביאור דמזוזה מימין⁶⁷

כוי

because ruach (spirit) is the level of avir (air), or (light) [with a] yud, which is the source of the letters of the Torah, as is explained elsewhere, in the explanation on “The mezuzah on the right,” etc.

Ruach, spirit, is also air, avir; and the word avir is or, light, with an added yud, the source of the Torah’s letters. The Torah Ohr maamar on “The mezuzah on the right” is cited for this.

ועיין בזהר תרומה (דקע"ח סע"ב [סוף עמוד ב]) ובאדרא דנשא דק"ל ע"ב [וזהו בחינת תורה שבכתב שהוא

למעלה מהשגה שעיקרה אינה

And see the Zohar, Terumah (end of 178b), and the Idra of Nasso, 130b.] And this is the level of the Written Torah, which is above comprehension, for its essence is nothing

Two Zohar passages are added, and the bracket closes. The main text then says that the Written Torah, like the will, is above comprehension, because in essence it is only its letters.

אלא האותיות כדמותן וכצלמן משא"כ ההלכות על בוריין א"א להשיג מתורה שבכתב כגון וקשרתם

לאות⁶⁸ כוי

but the letters, in their likeness and in their image; whereas the laws in their precise details cannot be grasped from the Written Torah. For example, “And you shall bind them as a sign,” etc.:

The Written Torah is the letters as they stand, while the laws in their precise details cannot be learned from it. “And you shall bind them as a sign” (Deuteronomy 6:8) is the example.

איני יודע מהו עד שבאו חז"ל [חכמינו זכרונם לברכה] ופירשו ד' פרשיות ט"ט בכתפי⁶⁹ כו' וד' בתים תפרן ואלכסונן⁷⁰ וכן סוכה גבוה כ' אמה⁷¹ כו'

I do not know what it is, until our Sages, of blessed memory, came and explained: four sections, "tat in Katfi," etc.; and four compartments, their seams and their diagonal; and likewise, a sukkah twenty cubits high, etc.

From the verse alone one would not know what tefillin are, until the Sages explained: four sections (derived from the word totafos, "tat in Katfi means two"), four compartments, square at the seams and the diagonal. So too, the Mishnah (Sukkah 1:1) sets twenty cubits as the limit of a sukkah's height.

שהוא ענין השגות הרצון שזהו כלי קיבול לרצון שבשיעור דוקא ששיערו חכמים להגביל כל מצוה ומצוה כדת מה לעשות⁷² אזי שורה ומתגלה רצון עלי ון ובאם לאו אינו שורה כו':

This is the matter of the comprehensions of the will, for this is a receptacle for the will: specifically in the measure that the Sages measured, to define each and every mitzvah "according to the law, what is to be done," then the Supreme Will rests and is revealed; and if not, it does not rest, etc.

These measures are the will made graspable: the Sages' exact definitions form the vessel that receives the Supreme Will. When a mitzvah is done according to its law, "what is to be done" (Esther 1:15), the Supreme Will rests in it and is revealed; otherwise it does not.

SECTION 3 • ¶12-14

Fire from below and fire from above

12 ג והנה אין לך טפה יורדת⁷³ מלמעלה שאין טפיים עולים כנגדה כו' הם חו"ג [חסד וגבורה] והנה ה"ג [חמש גבורות] הם ה"פ אש בחי' אשה אש ה' שצ"ל בחי' אש מלמטה למעלה

3. Now, "there is no drop that descends from above without two drops rising toward it," etc.: these are Chesed (kindness) and Gevurah (restraint). And the five Gevuros are five times esh (fire): the level of ishah (woman), esh [and] hei; for there must be the level of fire from below upward,

Section 3 opens with the principle that no drop descends from above without two drops rising to meet it: every flow from above needs an arousal from below. These are Chesed, which descends, and Gevurah, which rises; and the five Gevuros are fire, as the word ishah (woman) shows: esh (fire) with hei, whose value is five, the fire of the receiving side rising upward.

כי רוח אייתי רוח⁷⁴ כוי שמאלו תחת לראשי⁷⁵ שפני שור שמהשמאל⁷⁶ הוא המגביה כנס"י [כנסת ישראל] מקור נשמת ישראל ומנשאה תחת לראשי ע"י בחי גבורות

for “spirit brings spirit,” etc. “His left hand is under my head”: for the face of the ox, which is “on the left,” is what lifts up the Congregation of Israel (Knesses Yisrael), the source of the soul of Israel, and raises her “under my head,” through the level of the gevuros,

As the Zohar says, “spirit brings spirit”: spirit rising from below draws spirit down from above. In “His left hand is under my head” (Song of Songs 2:6), the left is Gevurah, the face of the ox “on the left” (Ezekiel 1:10), which lifts up the Congregation of Israel, the source of Jewish souls.

בחי שמאל התלהבות הנפש ומזה בא לידי ביטול שהוא למעלה מהתלהבות כי אחרי האש קול דממה דקה^{77,78} כוי.

the level of the left, the fiery enthusiasm of the soul; and from this one comes to self-nullification (bittul), which is above enthusiasm, for “after the fire, a still, small voice,” etc.

In a person, the left is the soul’s fiery enthusiasm in serving G-d. From that fire one comes to bittul, which is higher than enthusiasm, as the verse says in Eliyahu’s vision, “after the fire, a still, small voice” (I Kings 19:12).

13 ומ"ש לא באש⁷⁹ ה' תירץ בת"ז [בתיקוני זהר] אית אש ואית אש אית רעש ואית רעש⁸¹ כוי⁸⁰

And as for what is written, “Havayah was not in the fire,” the Tikkunei Zohar answered: “There is fire and there is fire; there is quaking and there is quaking,” etc.

The verse itself says “Havayah was not in the fire” (I Kings 19:12), which seems to deny fire any holiness. The Tikkunei Zohar answers that there are two kinds of fire and two kinds of quaking: one in which the Holy One, blessed be He, does not come and one in which He does.

ומכל מקום אפילו מה שהוא באש ה' מ"מ קול דממה דקה יותר נעלה כוי [כי אש היינו בעולם הבריאה⁸² ששם השרפים וקול דממה דקה מבחי אצי].

And in any case, even [compared with the fire] in which Havayah is, the still, small voice is nevertheless loftier, etc. [For fire is in the World of Beriah (Creation), where the Seraphim are, and the still, small voice is from the level of Atzilus (Emanation)].

Yet even the holy fire, in which G-d is present, is lower than the still, small voice. A bracket explains why: fire belongs to the World of Beriah, home of the Seraphim (the “burning” angels), while the still, small voice comes from Atzilus.

14 והנה באצ"י ג"כ יש אבי"ע [אצילות בריאה יצירה עשיה]⁸³ וזהו אית אש ואית אש בריאה שבאצ"י כו' וגם שם קול דממה דקה נעלה יותר שהוא בחי' אצ"י שבאצ"י כו'.

Now, in Atzilus (Emanation) too there are Atzilus, Beriah, Yetzirah and Asiyah; and this is "there is fire and there is fire": Beriah within Atzilus, etc. And there too the still, small voice is loftier, for it is the level of Atzilus within Atzilus, etc.]

The bracket closes with a refinement: Atzilus itself contains all four worlds, so "there is fire and there is fire" can also mean the Beriah within Atzilus. Even there, the still, small voice is higher, being Atzilus within Atzilus.

אך צ"ל אש תחלה שהיא העלאה ממטה למעלה ואחר כך נמשך בחי' ביטול וכענין הכהנים הלויים⁸⁴ וזהו לחמי לאשי.⁸⁵

But there must first be fire, which is an ascent from below upward, and afterwards the level of self-nullification (bittul) is drawn down, like the matter of "the kohanim, the Levites." And this is [the meaning of] "My bread for My fire-offerings (le'ishai)."

In man's service, fire must come first, the ascent from below, and only afterward is bittul drawn down. The phrase "the kohanim, the Levites" (Ezekiel 44:15) is cited as a parallel for this pairing, and this is the meaning of "My bread for My fire-offerings" in the verse of the daily offering.

לחמי ישראל מפרנסין כו' כמו שהמאכל משיב את הנפש להתפשט בגוף. לאשי שעל ידי אתעדל"ת [אתערותא דלתתא] אש ה' נעשה למעלה אש יוד להיות יורד אש שלמעלה כו'

"My bread": "Israel provide sustenance," etc., just as food restores the soul, so that it spreads through the body. "For My fire-offerings (le'ishai)": for through the arousal from below (isarusa dilesata), the fire of the hei, there is made above the fire of the yud, so that the fire from above descends, etc.

"My bread" alludes to the saying that Israel "provide sustenance" for their Father in Heaven: the offering nourishes as food restores the soul and lets it spread through the body. "For My fire-offerings," le'ishai, is read as esh yud, the fire of the yud: the fire rising from below, the fire of the hei (as in ishah), calls forth a fire from above.

והיינו את קרבני א"ת צירופי אותיות שמא' עד תי"ו קרבני נעשו קרובים אצלי ממש להיות שורה בהם גילוי אלקות ואור א"ס ממש ע"י

And this is “es korbani (My offering)”: alef-tav, the combinations of the letters from alef to tav; “kor-bani”: they become truly close (kerovim) to Me, so that the revelation of G-dliness and the very Infinite Light (Or Ein Sof) rest in them, through

The opening words “es korbani” are read letter by letter: es, alef-tav, stands for all the letters from alef to tav, and korbani, “My offering,” for kerovim, “close.” The letters of the Torah become truly close to G-d, so that G-dliness and the Infinite Light itself rest in them.

לחמי לאשי שמאש ה' נעשה אש יוד שם מ"ה [שם מ"ה] נמשך ממש לתוכו והוא בבחי' מלי דאצי' שם ב"ן [שם ב"ן] כי כל ישראל בני ⁸⁶ כו'.

“My bread for My fire-offerings”: for from the fire of the hei there is made the fire of the yud; the Name Mah is actually drawn down into it. And this is at the level of Malchus (sovereignty) of Atzilus, the Name Ban, for “all Israel are children of [kings],” etc.

This happens through “My bread for My fire-offerings”: the lower fire of the hei becomes the higher fire of the yud, and the Name Mah is drawn into it. It takes place in Malchus of Atzilus, the Name Ban, the root of Jewish souls, for “all Israel are children of kings” (Shabbos 67a).

ריח ניחוחי מלמטה למעלה מעורר מוחין דאבא שבגלות הוא בחינת שינה והסתלקות וריח הוא המעורר כו' ⁸⁷

“My pleasing fragrance (rei'ach nichochi)”: from below upward, it arouses the mochin (intellect) of Abba (Chochmah), which in exile are at the level of sleep and withdrawal, and fragrance is what awakens, etc.

Fragrance is what awakens: the offering's “pleasing fragrance” rises from below and rouses the mochin of Abba, the divine intellect, which in exile are in a state of sleep and withdrawal.

ניחוחי הוא לשון הורדה ⁸⁸ ולשון מנוחה המשכת הביטול כו'. היינו בחי' קול דממה דקה שהוא למעלה אפילו מבחי' אש יו"ד כו'.

“Nichochi” is a term for bringing down and a term for rest: the drawing-down of self-nullification, etc. That is, the level of the still, small voice, which is above even the level of the fire of the yud, etc.

Nichochi is read both as a term for bringing down and as a term for rest: the drawing-down of bittul. That is the still, small voice, higher even than the fire of the yud.

תשמרו שמור זו משנה שיהיה בחינת כלי לגילוי אור א"ס בבחי' אשי וכמארז"ל [וכמאמר רבותינו זכרונם לברכה]⁸⁹ כל העוסק בתורה הקב"ה שונה כנגדו⁹⁰ ודברי אשר שמתו בפיו⁹¹ ממש שזהו את קרבני

“You shall take care (tishmeru)”: “‘Guard’: this is Mishnah,” so that there be a vessel for the revelation of the Infinite Light at the level of ishai. As our Sages, of blessed memory, said, “Whoever occupies himself with Torah, the Holy One, blessed be He, studies opposite him”; and “My words that I have put in your mouth,” literally; and this is “es korbani,”

“You shall take care,” tishmeru, is read through the saying that “guarding” means Mishnah: the study of the Oral Torah becomes the vessel for the Infinite Light revealed as ishai. When a person studies, “the Holy One, blessed be He, studies opposite him,” and G-d’s own words are “in his mouth” (Isaiah 59:21); this is how the letters become “es korbani,” close to G-d.

כי הרי האבות היו חג"ת [חסד גבורה תפארת] הן הן המרכבה⁹² ומשה בחי' ביטול ועל דמות הכסא⁹³ דמות כמראה אדם כו' בחי' הרוכב כו'.

for the Patriarchs were Chesed (kindness), Gevurah (restraint) and Tiferes (beauty): “they are themselves the chariot”; and Moshe is the level of self-nullification: “and upon the likeness of the throne, a likeness like the appearance of a man,” etc., the level of the Rider, etc.

The Patriarchs, who embodied Chesed, Gevurah and Tiferes, are called “the chariot” (Bereishis Rabbah 47:6), wholly given over to the One who rides it. Moshe is the level of bittul, “the likeness of a man upon the throne” (Ezekiel 1:26), the level of the Rider himself.

SECTION 4 • ¶15-16

Moshe’s bittul, the appointed times and the prayers

15 וכ"ז [וכל זה] הוא מבחי' משה בחי' ביטול דמות כמראה אדם⁹⁴ בחי' רוכב שהוא יסוד אבא ונחנו מ"ה [מה] כו'

And all this is from the level of Moshe, the level of self-nullification (bittul), “a likeness like the appearance of a man,” the level of the Rider, which is Yesod (foundation) of Abba: “And what (mah) are we?” etc.

All of this flows from the level of Moshe, bittul, the “likeness of a man” who rides the chariot, which in Kabbalah is Yesod of Abba. Moshe’s words “And what are we?” express that bittul.

ואיך יגיע האדם לבחי' ביטול הוא על ידי צו את בני ישראל⁹⁵ שבחי' משה ישפיל עצמו ויומשך

And how does a person reach the level of self-nullification? It is through "Command (tzav) the children of Israel": that the level of Moshe should lower itself and be drawn

How does an ordinary person reach this bittul? Through the verse's opening, "Command (tzav) the children of Israel," where tzav is read as tzavsa, joining: the level of Moshe lowers itself and is drawn down to each of them.

למטה שיהיה בצוותא וחיבור ועי"ז ואמרת אליהם אמירה בחי' אבא⁹⁶ שיהיה ודברי אשר שמתו בפיו⁹⁷ להקריב לי במועדו מועד לי [לשון] ונועדתי⁹⁸ אשר לא יעדה⁹⁹ כו'

down, so that there be togetherness (tzavsa) and connection. And through this, "and say (ve'amar-ta) to them": amirah (saying) is the level of Abba, so that there be "My words that I have put in your mouth." "To offer to Me in its appointed time (bemo'ado)": mo'ed is an expression of "And I will meet (ve'no'adti)" and of "who has not designated her (ye'adah)," etc.

Once Moshe is joined with the people, "say to them" follows: amirah, saying, is the level of Abba, so that "My words that I have put in your mouth" come true for them. The verse's last words, "in its appointed time," bemo'ado, are read through the related words ve'no'adti, "I will meet" (Exodus 25:22), and ye'adah, "designated her" (Exodus 21:8).

יעוד ומועד ונועד הכל לי [לשון] יעוד ויחוד וחיבור שכל המשכות הם מבחי' שבת קדש¹⁰⁰ הוא לכם¹⁰¹ בחינת אבא

Ye'ud, mo'ed and no'ad are all expressions of designation (ye'ud), union and connection. For all the drawings-down are from the level of Shabbos, "it is holy to you," the level of Abba (Chochmah);

All three words share the sense of designation and union. Every such drawing-down comes from the level of Shabbos, which is called "holy" (kodesh), and kodesh is Abba, Chochmah.

אך הוא עי"י יו"ט [יום טוב] מקרא קדש בחי' אימא אלא שגם שם הוא התלבשות אבא באימא כו'

but it is through Yom Tov, "a holy convocation," the level of Imma (Binah), except that there too it is the enclothing of Abba in Imma, etc.

But it comes through Yom Tov, called mikra kodesh, "a holy convocation" (literally, "called holy"), which is Imma, Binah; even there, Abba is enclothed within Imma. So the holiness of Abba reaches the festivals, the "appointed times," through Imma.

פסח מלמטה למעלה הוא בחי' אברהם תפלת שחרית תחלה עולם העשיה עד ברוך שאמר פסוקי דזמרה הוא עולם היצירה.

Pesach, from below upward, is the level of Avraham, the morning prayer: first the World of Asiyah (Action), until Baruch She'amar; Pesukei deZimrah is the World of Yetzirah (Formation);

The festivals and prayers are then matched to the Patriarchs: Pesach, an ascent from below, is the level of Avraham, who corresponds to the morning prayer. The morning prayer climbs through the worlds: the opening sections, up to Baruch She'amar, are Asiyah, and Pesukei deZimrah is Yetzirah.

16 ויוצר אור בריאה ותפלה הוא ביטול והמשכה מלמעלה למטה מה שאין כן מנחה לשון מנוחה שאין שם

and Yotzer Or is Beriah (Creation); and the Tefillah [the Amidah] is self-nullification (bittul) and a drawing-down from above to below. Whereas Minchah, an expression of rest (menuchah), where there is

The morning prayer continues: Yotzer Or, with the blessings of the Shema, is Beriah, and the Amidah is bittul and a drawing-down from above. Minchah, by contrast, whose name the text reads as menuchah, rest, has only the Amidah.

אלא תפלת י"ח בלבד וערבית יש בו ג"כ ק"ש [קריאת שמע] ותפלה אלא שאין מאריכין לפי שיעקב כלול משניהם וגם תפלת שחרית כלולה עקידת יצחק באברהם כו'.

only the prayer of the Eighteen [Blessings]; and Maariv also has the Shema and the Amidah, except that they do not lengthen [it], because Yaakov includes both of them. And the morning prayer too is inclusive: the binding of Yitzchak within Avraham, etc.

Maariv has the Shema and the Amidah, but they are not lengthened, because Yaakov, to whom it corresponds, includes both Avraham and Yitzchak. The morning prayer too includes the other side: the passage of the Binding of Yitzchak is recited within Avraham's prayer.

וגם מועד לי [לשון] וככלה תעדה כליה¹⁰² שהוא לשון עדי וקישוט בחי' כתר כו' ועמ"ש בד"ה אלה פקודי¹⁰⁴ בענין משכן העדות.

And mo'ed is also an expression of "and as a bride adorns herself (ta'deh) with her ornaments," which is a term for jewelry and adornment, the level of Keser (the Crown), etc. And see what is written in the discourse beginning "These are the accounts," on the matter of "the Tabernacle of the Testimony (ha'eidus)."

Mo'ed, "appointed time," is also linked to "as a bride adorns herself (ta'deh) with her ornaments" (Isaiah 61:10): adornment, the level of Keser, the crown. The maamar "These are the accounts of the Tabernacle" is cited, on the "Tabernacle of the Testimony (eidus)," a word of the same family.

ועיין מענין את קרבני¹⁰⁵ בזה"א [בזהר חלק א] ויצא¹⁰⁶ (דף קס"ד ע"ב) ובמ"א נז' [נזכר] בזהר נצח והוד עלייהו
אתמר את קרבני כו'

And see on the matter of "es korbani" in the Zohar, Part I, Vayetze (page 164b); and elsewhere it is mentioned in the Zohar: "Netzach (victory) and Hod (splendor): of them it is said, 'My offering,' etc.

A list of further sources begins: the Zohar in Vayetze on "es korbani," and another Zohar passage that applies "My offering" to Netzach and Hod.

וע"ש בביאור ע"פ צאינה וראינה^{107, 108} בסופו דנו"ה [דנצח והוד] הם בחי' אותיות התורה כו' ומענין ריח
ניחוחי¹⁰⁹ כפ' פקודי (דרל"ט סע"א [סוף עמוד א]).

And see there, in the explanation on the verse "Go out and see," at its end, that Netzach and Hod are the level of the letters of the Torah, etc. And on the matter of "My pleasing fragrance," in Parshas Pekudei (end of 239a).

The explanation on "Go out and see" (Song of Songs 3:11) is cited for Netzach and Hod as the letters of the Torah, which links them to "es korbani," the letters from alef to tav. The Zohar in Pekudei is cited on "My pleasing fragrance."

ומענין להקריב לי^{110, 111} כפ' שמות (ד"כ ע"ב) ומענין במועדו^{112, 113} כפ' לך לך (דפ"ט ע"ב). וע"ש דפ"ח א'
ובפ' שמות דכ"א ובפ' פנחס דרכ"ד א' דרכ"ו ע"א דר"מ ע"א).

And on the matter of "to offer to Me," in Parshas Shemos (page 20b); and on the matter of "in its appointed time," in Parshas Lech Lecha (page 89b; and see there, page 88a, and in Parshas Shemos, page 21, and in Parshas Pinchas, page 224a, page 226a and page 240a).

Zohar passages are listed for the remaining phrases of the verse: in Shemos on "to offer to Me," and in Lech Lecha, Shemos and Pinchas on "in its appointed time."

ועיין במדרש ויקרא רבה פ' ב' ובמדרש שוחר טוב פ"ט מענין תשמרו להקריב לי כו' ועיין מה שכתוב
מענין זה על פ' וארשתיך לי¹¹⁴ כו'.

And see the Midrash Vayikra Rabbah, section 2, and the Midrash Shocher Tov, chapter 19, on the matter of "you shall take care to offer to Me," etc. And see what is written on this matter on the verse "And I will betroth you to Me," etc.

The Midrash (Vayikra Rabbah 2:2) teaches that wherever G-d says li, "to Me," as in "you shall take care to offer to Me," the thing never moves, in this world or the next; the Midrash Shocher Tov is also cited. The same teaching is developed in the explanation on "And I will betroth you to Me."

ועיין זהר חלק א' פרשה ויחי (דרמ"ה סע"ב [סוף עמוד ב]) ומה שכתוב מזה בביאור על פי יונתי ובפסוק שיר השירים ¹¹⁵ כו': ^{116, 117}

And see the Zohar, Part I, Parshas Vayechi (end of 245b), and what is written about this in the explanation on the verse "My dove," and on the verse "The Song of Songs," etc.

The list ends with a Zohar passage in Vayechi and the explanations on "My dove" and on "The Song of Songs."

SECTION 5 • ¶ 17

Summary of the verse

17 קיצור מפי הפסוק צו את בניי [בני ישראל]. ¹¹⁸ צו לשון צוותא שיהיה נמשך בחינת משה להיות בצוותא ¹¹⁹ חדא עם בניי [בני ישראל] (ועמ"ש סד"ה ואתה תצוה)

A summary of the explanation of the verse "Command the children of Israel": tzav (command) is an expression of tzavsa (togetherness), that the level of Moshe be drawn down to be together as one with the children of Israel. (And see what is written at the end of the discourse beginning "And you shall command.")

The maamar now sums up its reading of the verse. Tzav, "command," is read as tzavsa, "togetherness": the level of Moshe, bittul, is drawn down to be joined as one with every Jew, a point the discourse "And you shall command" develops.

ועי"ז ואמרת אליהם שעייז יומשך להם כח הדבור להיות יחוד וביטול דבור האדם בדבר ה' (ועמ"ש בד"ה ראשי המטות גבי לאמר זה הדבר ¹²⁰ ומ"ש סד"ה משה ידבר) ¹²¹

And through this, "and say to them": for through this the power of speech will be drawn down to them, so that there be a union and self-nullification (bittul) of man's speech in the word of G-d. (And see what is written in the discourse beginning "The heads of the tribes," on "saying: This is the thing," and what is written at the end of the discourse beginning "Moshe would speak.")

Through this joining comes "and say to them": the power of speech is drawn down to them, so that their own speech unites with G-d's word and is nullified in it. Two further maamarim are cited, on "saying: This is the thing" and on "Moshe would speak."

וזהו את קרבני את הן בחינת אותיות מא' עד תיו הן הן קרבני קרובים אלי ומקרבין אותי וכמ"ש ודברי אשר שמתו בפיו¹²² הקב"ה קורא ושונה כנגדו¹²³

And this is "es korbani": es, they are the level of the letters from alef to tav; they themselves are "korbani," close to Me, and they bring Me close, as it is written, "And My words that I have put in your mouth": the Holy One, blessed be He, reads and studies opposite him.

That speech is the meaning of "es korbani": es, alef-tav, is all the letters, and the letters themselves become "close" to G-d and bring Him close. When a person studies, G-d's words are in his mouth, and "the Holy One, blessed be He, reads and studies opposite him."

(עמ"ש סד"ה ואתה תצוה הנ"ל גבי מאת בניי [בני ישראל] ועמ"ש בד"ה ואתחנן גבי בעת ההיא¹²⁴ ובד"ה וידעת היום¹²⁵ גבי ואהבת את). ועי"ז יהי [יהיה] ג"כ לחמי לאשי.

(See what is written at the end of the discourse beginning "And you shall command," mentioned above, on "from the children of Israel"; and see what is written in the discourse beginning "And I besought," on "at that time," and in the discourse beginning "And you shall know this day," on "And you shall love.") And through this there will also be "My bread for My fire-offerings."

The parenthesis lists maamarim that develop these points. Then comes the next phrase of the verse: through this union of speech there will also be "My bread for My fire-offerings."

אשי אש יו"ד שהוא בחי' אש שיורד מלמעלה מבחי' סוכ"ע להעלות יסוד האש שבנפשו הבהמית בחינת אשה אש ה'

Ishai is esh yud (the fire of the yud), which is the level of the fire that descends from above, from the level of the light that encompasses all worlds (sovev kol almin), to raise up the element of fire in his animal soul, the level of ishah, esh hei (the fire of the hei).

Ishai is esh yud, the fire of the yud, a fire that descends from above, from the light that encompasses all worlds. It comes to lift up the element of fire in the person's animal soul, which is ishah, esh hei, the fire of the hei that rises from below.

(ועמ"ש בד"ה והיה לכם לציצית¹²⁶ וסד"ה כי תצא גבי ונתנו¹²⁷ ה' וע"ש בד"ה ע"כ יאמרו המושלים¹²⁸ בענין שלהבת¹²⁹ י"ה ומ"ש בד"ה אתם נצבים¹³⁰ בענין כי ה' אלקיך אש אוכלה הוא¹³¹ ומ"ש סד"ה כי ביום הזה יכפר¹³² בענין בנקרת הצור)¹³³

(And see what is written in the discourse beginning "And it shall be tzitzis for you," and at the end of the discourse beginning "When you go out," on "and Havayah will deliver him"; and see there, in the discourse beginning "Therefore the speakers of parables say," on the matter of "the flame of Yah"; and what is written in the discourse beginning "You are standing," on the matter of "For Havayah your G-d is a consuming fire"; and what is written at the end of the discourse beginning "For on this day He shall atone," on the matter of "in the cleft of the rock.")

This parenthesis lists maamarim that discuss the two fires, such as the higher fire of "the flame of Yah" (Song of Songs 8:6) and "Havayah your G-d is a consuming fire" (Deuteronomy 4:24), along with related themes like "the cleft of the rock."

שהמשכה זו דכח"י אש יוד הוא ע"י לחמי ישראל מפרנסין (כי הלחם נהפך לדם בח"י חום ויסוד האש והיינו הקרבנות שנק' לחמי וע' במא"א [במאורי אור] אות למ"ד סכ"א כמה בח"י שנק' לחם ולחם משנה.

For this drawing-down of the level of the fire of the yud is through "My bread": "Israel provide sustenance." (For bread is transformed into blood, the level of warmth and of the element of fire; and this is the offerings, which are called "My bread." And see in Me'orei Or, the letter lamed, section 21, several levels that are called "bread" and "double bread" (lechem mishneh).

The higher fire is drawn down through "My bread," Israel's "sustaining" of G-d. The parenthesis explains that bread turns into blood, which is warmth and the element of fire, so the offerings, which feed the fire, are called "My bread"; the lexicon Me'orei Or lists several levels that are called "bread."

ויש לפרש דכח"י אשה אש ה' נק' לחמי לאשי לכח"י אש יוד ע"ד מ"ש כי אם הלחם אשר הוא אוכל (וישב ל"ט ו') וכן קראן לו ויאכל לחם¹³⁴ בפי שמות ב' כ' [כתב].

And it can be explained that the level of ishah, the fire of the hei, is called "My bread" for "My fire-offerings," for the level of the fire of the yud, in the manner of what is written, "except the bread which he ate" (Vayeshev 39:6); and likewise, "Call him, that he may eat bread," in Parshas Shemos, 2:20.

Another reading: the lower fire, ishah, is itself called "bread" for the higher fire. So Potiphar left everything to Yosef "except the bread which he ate" (Genesis 39:6), and Yisro said, "Call him, that he may eat bread" (Exodus 2:20): in both verses "bread" stands for a wife.

ור"ל [ורוצה לומר] כי הוא יחוד משפיע ומקבל ע"ד ביום חתונתו¹³⁵ זו¹³⁶ מתן תורה כי יוד הוא בחי' משפיע כענין ביוד נברא העוה"ב [העולם הבא]¹³⁷ וה' בחי' מקבל כענין בה' נברא העוה"ז וזהו ג"כ ענין ריח ניחוחי.

That is to say, it is a union of giver and receiver, in the manner of “on the day of his wedding”: this is the Giving of the Torah.” For the yud is the level of the giver, as in “with the yud the World to Come was created,” and the hei is the level of the receiver, as in “with the hei this world was created.” And this is also the matter of “My pleasing fragrance.”

That is, ishah and ishai are a union of receiver and giver, like a marriage, as the Mishnah reads “the day of his wedding” as the Giving of the Torah. The yud is the giver (“with the yud the World to Come was created”) and the hei the receiver (“with the hei this world was created”), and “My pleasing fragrance” also expresses this union.

או י"ל [יש לומר] שלהיות את קרבני שיהי' [שיהיה] האותיות קרובים אלי זהו ע"י לחמי לאשי. כי ע"י האתעדל"ת [האתערותא דלתתא] נמשך בתורה בחי' גבוה יותר וענין ריח ניחוחי המשכת קול דממה דקה שלמעלה מבחי' אש יוד)

(Or it can be said that for there to be “es korbani,” that the letters be close to Me, is through “My bread for My fire-offerings”; for through the arousal from below (isarusa dilesata) a higher level is drawn down into the Torah; and the matter of “My pleasing fragrance” is the drawing-down of the still, small voice, which is above the level of the fire of the yud.)

An alternative reading: the letters become “close” (es korbani) through “My bread for My fire-offerings,” because the arousal from below draws a higher level into the Torah. On this reading, “My pleasing fragrance” is the still, small voice, which is above even the fire of the yud.

ואח"כ צ"ל תשמרו שמור זו משנה¹³⁸ שיהי' [שיהיה] נשמר בלב האדם בחי' לאשי אש יוד (שלא יהי' [יהיה] בחינת פולטת). וכ"ז [וכל זה] בחי' דבור שהוא תלמוד תורה שע"ז נאמר את קרבני ותשמרו.

And afterwards there must be “you shall take care (tishmeru)”: “Guard”: this is Mishnah,” so that the level of “My fire-offerings,” the fire of the yud, be guarded in a person’s heart (so that it not be at the level of “one who expels”). And all this is the level of speech, which is the study of Torah, of which it is said, “es korbani” and “you shall take care.”

Next comes “you shall take care” (tishmeru), read as Mishnah, the Oral Torah: it guards the fire of the yud in a person’s heart, so that what he received is not expelled and lost again. All of this, “es korbani” and “you shall take care,” is the level of speech, that is, Torah study.

ובחיי מחשבה זו תפלה עז"נ [על זה נאמר] להקריב לי המשכת אור אין סוף שבחכמה בחיי שבת קדש במועדו יו"ט [יום טוב] ג' מועדים

And the level of thought, which is prayer, of this it is said, "to offer to Me": the drawing-down of the Infinite Light (Or Ein Sof) that is in Chochmah (wisdom), the level of Shabbos Kodesh (holy). "In its appointed time": Yom Tov, the three festivals,

Prayer is the level of thought, and of it the verse says "to offer to Me": drawing down the Infinite Light that is in Chochmah, which is the holiness of Shabbos. "In its appointed time" refers to Yom Tov, the three pilgrimage festivals.

שהם מקראי קדש וממשיכים בחיי קדש בתפלת ימי החול (ע"ד חולין שנעשו על טהרת הקדש).¹³⁹

which are "holy convocations" and draw the level of holiness into the prayer of the weekdays (in the manner of ordinary food prepared in the purity of holy things).

The festivals are "holy convocations," and they draw holiness into the weekday prayers. The Sages' phrase "ordinary food prepared in the purity of holy things" (Chagigah 19b) is the model: the ordinary is treated with the purity of the holy.

וג' דאת קרבני זהו יחוד זו"ן [זעיר אנפין ונוקבא] אכן להקריב לי במועדו¹⁴⁰ זהו יחוד או"א [אבא ואימא] והוא כענין מ"ש ע"פ אלה פקודי המשכן^{141, 142} יחוד ו"ה. משכן העדות יחוד י"ה. ונק' בחיי זו לי.

And it seems that "es korbani" is the union of Z'eir Anpin and Nukva, whereas "to offer to Me in its appointed time" is the union of Abba and Imma (Chochmah and Binah); and it is like what is written on the verse "These are the accounts of the Tabernacle": the union of vav and hei; "the Tabernacle of the Testimony": the union of yud and hei. And this level is called li (to Me),

A further distinction: "es korbani" is the union of Z'eir Anpin and Nukva, while "to offer to Me in its appointed time" is the higher union of Abba and Imma. The maamar on "These are the accounts of the Tabernacle" draws the same line: "the Tabernacle" is the union of the lower letters of the Name, vav and hei, and "the Tabernacle of the Testimony" that of the higher letters, yud and hei; this higher level is called li, "to Me."

כי יחוד או"א [אבא ואימא] שרשו מעתיק וא"ס וע' זח"ב [זהר חלק ב'] (בשלח ס"ג ב')¹⁴³ ע"פ ממעמקים קראתיו.^{144, 145} ובפ' תרומה (קלי"ד ב')¹⁴⁶ ע"פ ויקחו לי תרומה.^{147, 148}

for the union of Abba and Imma is rooted in Atik and in the Infinite One (Ein Sof). And see the Zohar, Part II (Beshalach, 63b), on the verse "From the depths I called You," and in Parshas Terumah (134b), on the verse "That they take for Me an offering."

It is called li because the union of Abba and Imma is rooted in Atik and in the Infinite One itself. The Zohar is cited on "From the depths I called You" (Psalms 130:1) and on "That they take for Me (li) an offering" (Exodus 25:2).

ואע"ג [ואף על גב] שהקרבן עיקרו המשכת מ"ד [מ"ד דוכרין] מז"א כמ"ש באגה"ק [באגרת הקודש] ס"י כ"ח מ"מ
הרי כתיב וישע ה' אל הבל¹⁴⁹ המשכת ש"ע [ש"ע (370)] נהורין וע' בהרמ"ז [בהרב משה זכות] ר"פ צו קה"ק
[קדש הקדשים] תלת רישין כו'.

And although the offering is essentially the drawing-down of mayin duchrin (masculine waters) from Z'eir Anpin, as is written in Iggeres HaKodesh, section 28, nevertheless it is written, "And Havayah turned (vayisha) to Hevel": the drawing-down of the shin-ayin (370) lights. And see the Ramaz at the beginning of Parshas Tzav: "the Holy of Holies, three heads," etc.

An objection: Iggeres HaKodesh (section 28) says that the offering essentially draws down "masculine waters" from Z'eir Anpin, a lower level. Yet the verse says "And Havayah turned (vayisha) to Hevel" (Genesis 4:4), and vayisha alludes to the drawing-down of the 370 (shin-ayin) lights; the Ramaz on Parshas Tzav, on "the Holy of Holies, three heads," is cited as well.

ועיין מענין צו את כו' תשמרו להקריב^{150, 151, 152, 153, 154, 155} בגמרא פ"ד דתענית (כ"ו א') פ"ט דפסחים צ"ו
א'.

And see on the matter of "Command," etc., "you shall take care to offer," in the Gemara, the fourth chapter of Taanis (26a), [and] the ninth chapter of Pesachim, 96a.

The paragraph ends with a list of Talmudic and Midrashic passages on the verse. The Talmud in Taanis (26a) derives the ma'amados, the delegations that stood by the daily offering, from "Command the children of Israel... My offering, My bread," and Pesachim (96a) learns from "you shall take care to offer" that the daily lamb must be inspected for four days before it is slaughtered.

וברכות בראשית (ס"פ ט"ז) גבי לעבדה ולשמרה.¹⁵⁶ תולדות (ס"פ ס"ה). פ' צו (ספ"ז) אמור (ס"פ כ"ז).
במדבר (פרשה ז'). נשא פיי"ב (רמ"ו ג').

And in the Rabbos: Bereishis (end of section 16), on "to work it and to guard it"; Toldos (end of section 65); Parshas Tzav (end of section 7); Emor (end of section 27); Bamidbar (section 7); Nasso, section 12 (246c);

In Bereishis Rabbah (end of section 16), "to work it and to guard it" is read as the offerings: "you shall take care to offer to Me in its appointed time." Further passages are listed in Bereishis Rabbah (Toldos), Vayikra Rabbah (Tzav and Emor) and Bamidbar Rabbah (sections 7 and 12).

ס"פ בהעלותך (רס"ה א') ע"פ אספה לי. ^{157, 158} ר"פ פינחס וס"פ. שה"ש [שיר השירים] רבה (י"א ג') ס"פ צווארך בחרוזים. ^{159, 160}

the end of Parshas Behaalos'cha (265a), on the verse "Gather for Me"; the beginning of Parshas Pinchas, and its end; Shir HaShirim Rabbah (11c), at the end of the passage "Your neck with strings of beads";

More passages follow: the end of Behaalos'cha in Bamidbar Rabbah, on "Gather for Me" (Numbers 11:16); the beginning and end of Pinchas; and Shir HaShirim Rabbah on "Your neck with strings of beads," where G-d tells Moshe, "Before you command Me about My children, command My children about Me," as it says, "Command the children of Israel."

בפתיחתא דאיכה (נ"א א') סד"ה והמה כאדם עברו ברית. ^{161, 162} שה"ש [שיר השירים] רבה (ל"ה ב') ס"פ ראשך עליך ככרמל: ^{163, 164, 165}

in the Pesichta of Eichah (51a), at the end of the passage beginning "But they, like Adam, transgressed the covenant"; Shir HaShirim Rabbah (35b), at the end of the passage "Your head upon you is like Carmel."

Last come the Pesichta of Eichah, on "But they, like Adam, transgressed the covenant" (Hosea 6:7), where G-d recalls placing Adam in Gan Eden and commanding him, and Shir HaShirim Rabbah on "Your head upon you is like Carmel," which ends with G-d telling Moshe to decree upon Israel, "Command the children of Israel."

IN ONE'S AVODAH

A person makes Gan Eden by his own service: by contracting himself and setting aside his will, he arouses the divine contractions that let G-dliness be revealed. His enthusiasm in serving G-d is the fire from below that calls down the fire from above, and it must lead him beyond enthusiasm to bittul, the still, small voice. Torah study, and the Oral Torah in particular, guards that fire in his heart so that it is not lost, and prayer, Shabbos and the festivals draw holiness into the weekdays. Only in this world can a person change and turn from evil to good.

QUESTIONS FOR DISCUSSION

1. Why is the World to Come, which is the souls' delight, built on the attribute of strict judgment, while this world is built on kindness?
2. How does the analogy of thought and speech explain the relation of the encompassing and inner lights, and of Mah and Ban?
3. Why can a person change his "taste" only in this world and not in the World to Come?
4. What is the difference between the fire of the hei and the fire of the yud, and why must fire come before the still, small voice?
5. How does "Command the children of Israel" become, in this maamar, a description of Moshe's bittul reaching every Jew?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור ע"פ את קרבני

The note says this maamar also appears in the Siddur, where the version printed is the transcript of the Mittler Rebbe.

KEHOT'S NOTE

בסידור לד, א — הנחת כ"ק אדמו"ר האמצעי. ובסה"מ תקס"ה-ב ע" תשמח נדפס ביאור שני לד"ה זה. חלק מכאן נעתק בסה"מ תרל"ג-א ע" קיח.

2 את קרבני לחמי

The verse commanding the daily offering: "My offering, My bread for My fire-offerings, My pleasing fragrance." The whole maamar is an explanation of its phrases.

Numbers 28:2: במדבר כ"ח:ב

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

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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PARAGRAPH 2

3 הנה כתיב לעבדה ולשמרה

According to the note, the transcript of this maamar from the Siddur is brought there, in the discussion of the root of the mitzvah of prayer.

KEHOT'S NOTE

בשרש מצות התפלה פרק מה מביא ההנחה מהסידור.

4 G-d placed Adam in Gan Eden "to work it and to guard it." The Alter Rebbe reads this as man making Gan Eden through his service.

Genesis 2:15: בראשית ב':ט"ו

ויקח ה' אֱלֹקִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגֶן־עֵדֶן וּלְעֲבָדָהּ 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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5 שהאדם הוא העושה

There this line is given in the name of the Or HaChaim on "and He placed him in Gan Eden to work it and to guard it": man is the one who makes Gan Eden and draws down the revelation of His G-dliness.

KEHOT'S NOTE

בסה"מ תרל"ג שם כתב זה בשם "ועי באוה"ח ע"פ ויניחיהו בג"ע לעבדה ולשמרה, והיינו שהאדם הוא העושה וממשיך גילוי אלקותו" ע"ש.

6

לעבדה ולשמרה שהאדם הוא העושה

The Or HaChaim explains that Gan Eden needs a spiritual working and guarding: Torah study and the positive mitzvos are its working and sowing, and keeping the prohibitions is its guarding. The Kehot note (through Sefer HaMaamarim 5633) points to it for "man is the one who makes Gan Eden."

Or HaChaim on Genesis 2:16-17: "וַיִּצְוֵהוּ ה' וַיֹּאמֶר לֵאמֹר אֲכַל מִכָּל־פֶּתַח מוֹת וְגו', יִכּוֹן עַל

חַוָּה, שֶׁצִּוְהוּ לֵאמֹר תִּמְצָנָה לְחַוָּה: אֲכֹל - אֶתָּה, תֹּאכַל - בֵּת זְוִגָּה, מוֹת - אֶתָּה, תָּמוּת - גַּם הִיא אִם תַּעֲבֹר. לִשְׁנֵה בְּאֶזְהָרָה וְלִשְׁנֵה בְּעֵנֶשׁ. וּמִצְוֹתֵי שְׂאֵמְרוּ וְזִרְוֹנָם לְבִרְכָּה (שְׁמוֹת רַבָּה פֶּרֶק כח) וְזֶה לְשׁוֹנָם: אָמַר רַבִּי תַחֲלִיפָא, אָמַר הַקְדוּשׁ בְּרוּךְ הוּא: אִם נִקְדִּים לְאַנְשִׁים כְּמוֹ שֶׁהִקְדַּמְתִּי לְאָדָם הָרִאשׁוֹן, וְאַחֵר כִּי נִצְטְוִית חַוָּה וְעָמְדָה וְקִלְקְלָה" וְכו' עַד כָּאן. דִּקְדַּק לומר "נִצְטְוִית" וְלֹא אָמַר "צְוִיתִי" ...

The L-rd G'd commanded Adam. The Torah added the word לאמור, to say, and repeated the word for "to eat," by saying תאכל. The Torah also repeated that violating the command would result in death by saying: i.e. מוֹת תָּמוּת, instead of merely מוֹת תָּמוּת. The reason is 1) that Adam should command Eve not to eat from the tree of knowledge either; b) that the penalty would apply to her just as much as to Adam himself (who had heard the commandment from G'd ...

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7

ביו"ד נברא העוה"ב

The Talmud says the two worlds were created with the two letters of the Name Kah: this world with the hei and the World to Come with the yud. The Alter Rebbe reads the yud, a mere point, as the contraction of the Infinite Light.

Menachot 29b:13-14: "וַיִּבְרָא ה' בְּיו"ד מַפְנֵי שְׂצִדִּיקִים שָׁבוּ מוֹעֲטִים וּמַפְנֵי

מַה כְּפֹה רִאשׁוֹ מַפְנֵי שְׂצִדִּיקִים שָׁבוּ כְּפֹה רִאשִׁיהֶם מַפְנֵי מַעֲשִׂיהֶן שֶׁאֵינָן דּוֹמִין זֶה לַזֶּה אָמַר רַב יוֹסֵף הֵנִי תִרְתִּי מִלִּילִי אָמַר רַב בַּסְפָּרִים וְתִנְיָא תִּיּוֹבְתִיהָ חָדָא הָא דְאָמַר רַב סִית שִׁישׁ בּו שְׁתֵּי טַעֲוִיּוֹת כְּכֹל דְּף וּדְף יִתְקֹן שֶׁלֹּשׁ יִגְנוּ

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KEHOT'S NOTE

מנחות כט, ב.

8

אלא שנהנין מזיוו

In the World to Come there is no eating or drinking, "but the righteous sit with their crowns on their heads and en-

joy the radiance of the Shechinah." Here it shows that souls enjoy a radiance, not the Infinite itself.

ברכות 17א"ז י"ז

9 ישת חשך סתרו

"He made darkness His hiding place." It is cited for the concealment that the Infinite Light's own brightness creates, which only a contraction makes graspable.

תהילים י"ח:12

לְשֵׁת־חֹשֶׁךְ סָתְרוּ סִבִּיבוֹתָיו סָכְתוּ חֲשֹׁכֵת־מַיִם עֲבִי שְׁחָקִים:

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

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KEHOT'S NOTE

תהלים יח, יב.

10 בד"ה שחורה אני

That maamar explains "I am black, yet comely" by the teaching that the Torah was given as black fire on white fire, and applies the same image to "with the yud the World to Come was created." It describes the World to Come, the upper Gan Eden, as the souls' wondrous, boundless delight in grasping G-dliness.

שיר השירים ד':2

שִׁנְךָ כְּעֶדֶר הַקְּצוּבוֹת שְׁעָלוּ מִדֶּה־רִחְצָה שְׂכָלָם מִתְאַמּוֹת וְשִׁכְלָה אֵין בָּהֶם:

Thy teeth are like a flock of ewes all shaped alike, Which are come up from the washing; Whereof all are paired, and none faileth among them.

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KEHOT'S NOTE

לקמן שה"ש ד, ב ואילך.

11 שחורה אני ונאווה

"I am black, yet comely": the opening words of the maamar on Shir HaShirim to which the text refers for the image of black fire on white fire.

שיר השירים א':5

שְׁחוֹרָה אֲנִי וְנֹאווָה בָנוֹת יְרוּשָׁלַם כְּאֵהָלִי קֶדֶר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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12 עוה"ב נבנה על מדת הדין הקשה כמבואר בספרים

the passage shares nothing with the note

KEHOT'S NOTE

ראה רמב"ן בהקדמה לפי איוב מובא באגה"ת פ"ב.

13 עולם חסד יבנה

"The world is built with kindness." The Alter Rebbe uses it for this world, as against the World to Come, which is built on judgment.

תהילים פ"ט:3

כִּי־אֶמְרָתִי עוֹלָם חֶסֶד יִבְנֶה שָׁמַיִם תִּכְוֶן אֲמוֹנֶתָה בָּהֶם:

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

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KEHOT'S NOTE

תהלים פט, ג.

14 יסורי עוה"ז נקי יסורים של אהבה

The Talmud calls certain sufferings "sufferings of love" and argues that sufferings, which scour a person's whole body, free him all the more. The Kehot note adds Sanhedrin 39a, where G-d afflicts Yechezkel in order to cleanse the sins of Israel.

ברכות ה' א"א

KEHOT'S NOTE

ראה ברכות ה, א.

15 יסורים ממרקין

Kehot's note points to Sanhedrin 39a for these words.

סנהדרין ל"ט א"א

KEHOT'S NOTE

שם. סנהדרין לט, א.

PARAGRAPH 3

16 ויסורי עוה"ז איבוד ממון

The Talmud asks what is the least that counts as suffering, and answers with small mishaps, down to reaching into one's purse for three coins and drawing out only two. The Alter Rebbe mentions such losses as the sufferings of this world.

ערכין ט"ז ב"ב

KEHOT'S NOTE

ראה ערכין טז, ב.

17 יסורי גיהנם שהאש א' מששים

Among things that are one-sixtieth of something greater, the Talmud lists "fire, one-sixtieth of Gehinnom." It shows how light this world's sufferings are by comparison.

ברכות נ"ז ב:13ג

חֲמִשָּׁה וְשֵׁשׁ וְעֶשְׂרֵה סִימָן: חֲמִשָּׁה אֶחָד מְשָׁשִׁים, אֶלּוּ הֵן: אֵשׁ, דְּבַשׁ, וְשִׁבְתָּ, וְחִלּוּם. אֵשׁ — אֶחָד מְשָׁשִׁים לְגִיּהֵנָם. דְּבַשׁ — אֶחָד מְשָׁשִׁים לָמֶן. שִׁבְתָּ — אֶחָד מְשָׁשִׁים לְעוֹלָם הַבָּא. שִׁנְיָה — אֶחָד מְשָׁשִׁים לְמִיתָה. חִלּוּם — אֶחָד מְשָׁשִׁים לְנִבְאוּאָה.

(Five and six and ten — mnemonic.) Five things are a sixtieth part of something else : fire, honey, the Sabbath, sleep and a dream. Fire is a sixtieth part of Gehinnom; honey a sixtieth of manna ; the Sabbath a sixtieth of the world to come ; sleep a sixtieth of death ; a dream the sixtieth of prophecy.

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KEHOT'S NOTE

ברכות נז, ב.

PARAGRAPH 4

18 **בפ' שלח ע"פ אני**
That maamar, on "I am Havayah your G-d," explains that an arousal from below draws down from above the word שער in two readings: with the right-hand shin it is sha'ar, a gate ("This is the gate to Havayah"), and with the left it is se'ar, hair ("the hair of His head like pure wool").

KEHOT'S NOTE

לעיל מז, א.

19 **בביאור ע"פ ולא אבה ה'**
There the revelation of Chochmah is explained as tzimtzum and judgment: the thirty-two mentions of Elokim in the account of creation are the thirty-two paths of wisdom.

KEHOT'S NOTE

לקמן פ' תצא לט, ג.

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

אבות ב, ד.

21 **בטל רצונך**
"Nullify your will before His will, so that He will nullify the will of others before your will." Here this self-nullification is the arousal from below for the divine contraction.

משנה אבות ב:ד' Pirkei Avot 2:4

הוא ה'יה אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיכביל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן העבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע. שסופו להשמע. ואל תאמר לכשאפנה אשנה, שמא לא תפנה:

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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22 "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." The verse is the opening of the maamar in Ki Teitzei to which the text refers.

דברים כ"ג:6 Deuteronomy 23:6

ולא־אָבָה ה' אֱלֹהֶיךָ לְשָׁמֹעַ אֶל־בִּלְעָם וַיַּחַפּה ה' אֱלֹהֶיךָ לָךְ אֶת־הַקְלָלָה לְבָרְכָה כִּי אָחָבָה ה' אֱלֹהֶיךָ:

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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PARAGRAPH 5

23 **עובד אלקים**
"Then you shall again discern between the righteous and the wicked, between one who serves G-d and one who does not serve Him." Tanya explains the phrase "one who serves G-d."

מלאכי ג:18 Malachi 3:18

וְשַׁבְתֶּם וְרֵאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹהִים לְאִשֶּׁר לֹא עֹבֵד:

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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KEHOT'S NOTE

מלאכי ג, יח.

24 **עובד אלקים**

Tanya explains that "one who serves" is in the present tense: he is in the midst of the struggle with the evil inclination, which is the work of the beinoni. The text refers here for the meaning of serving G-d.

Tanya, Likkutei Amarim 15:1-2 אמרים; ליקוטי תניא, חלק ראשון; ט"ו-א-ב'

וְכֵן יוֹכֵן מֵה שֶׁכָּתוּב: "וְשַׁבְתֶּם וְרֵאִיתֶם בֵּין צַדִּיק לְרָשָׁע, בֵּין עֹבֵד אֱלֹהִים לְאִשֶּׁר לֹא עֹבֵד". שֶׁהַפֶּרֶשׁ בֵּין "עֹבֵד אֱלֹהִים" לְ"צַדִּיק" הוּא, שֶׁ"עֹבֵד" הוּא לְשׁוֹן הֵנָּה - שֶׁהוּא בְּאִמְצַע הָעֲבוּדָה, שֶׁהִיא הַמְלַחְמָה עִם הַיֵּצֶר הָרָע, לְהַתְגַּבֵּר עָלָיו וּלְגַרְשׁוֹ מִהָ"עִיר קִטְנָה" שֶׁלֹא יִתְלַבֵּשׁ בְּאַבְרֵי הַגּוֹף, שֶׁהוּא בְּאִמְתָּ עֲבוּדָה וְעַמֵּל גָּדוֹל לְהִלָּחֵם בּוֹ תָמִיד, וְהֵינּוּ - הַבֵּינּוֹנִי.

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25 **מה רב טובך**

"How great is Your goodness, which You have hidden away for those who fear You." The Alter Rebbe reads the "hiding away" as the gevuros through which the delight of Gan Eden is revealed.

תהילים ל"א:20 Psalms 31:20

מֵה רַב־טוֹבְךָ אֲשֶׁר־צָפַנְתָּ לִירְאֶיךָ פַּעֲלֹתַי לְחֹסִים בְּךָ נִגְדָה בְּנֵי אָדָם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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KEHOT'S NOTE

תהלים לא, כ.

26 **מה רב טובך אשר צפנת ליראיך**

Reishis Chochmah, which the text cites, quotes this verse about the reward of Gan Eden and explains "how great is

Your goodness" as the light created on the first day and hidden away for the righteous.

ראשית חכמה, שער האהבה 6:89 Reshit Chokmah, Gate of Love
ו:פ"ט

וכן אמר גם כן (תהלים לא, כ) מה רב טובך אשר צפנת ליראיך פעלת לחוסים כך, פירשו בוהר פרשת בראשית (ז' ע"א) שפעלת לחוסים נאמר על גן עדן, שבו הצדיקים עומדים בלבוש דומה לעולם הזה, עיין שם. ואומרו מה רב טובך הוא סוד האור שברא הקדוש ברוך הוא ביום ראשון, ובו נשתמש משה, וגנוז לצדיקים לעתיד לבא כדפירש רשב"י ע"ה.

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27 אם אין יראה אין חכמה

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

KEHOT'S NOTE

אבות ג, יז.

28 אם אין יראה אין חכמה

"If there is no wisdom there is no awe; if there is no awe there is no wisdom." It links awe, which equals gevurah in number, to wisdom.

משנה אבות ג:י"ז Pirkei Avot 3:17

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

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

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29 איזהו גבור הכובש

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

KEHOT'S NOTE

שם ד, א.

30 איזהו גבור הכובש

"Who is mighty? One who conquers his inclination." Here gevurah is self-restraint, the human counterpart of the divine contractions.

משנה אבות ד:א"ד Pirkei Avot 4:1

בן זומא אומר, איזהו חכם, הלומד מכל אדם, שנאמר (תהלים קיט) מכל מלמדי השכלתי כי עדותיה שיתח לי. איזהו גבור, הכובש את יצרו, שנאמר (משלי טו) טוב ארך אפים מגבור ומשל ברוחו מלמד

עיר. איזהו עשיר, השמח בחלקו, שנאמר (תהלים קכה) יגיע כפיו כי תאכל אשריו וטוב לו. אשריו, בעולם הזה. וטוב לו, לעולם הבא. איזהו מכבד, המכבד את הבריות, שנאמר (שמואל א ב) כי מכבדי אכבד ובני יקלו:

Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all who taught me have I gained understanding" (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy ...

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31 להודיע לבני האדם גבורותיו

"To make known to the sons of man His mighty acts, and the glorious majesty of His kingdom." The Alter Rebbe reads "His gevuros" as the contractions through which the radiance of the Shechinah is revealed.

תהילים קמ"ה:י"ב Psalms 145:12

להודיע לבני האדם גבורותיו וכבוד הדר מלכותו:

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

32 הן הם גבורותיו

The Men of the Great Assembly restored "the mighty" to the prayer, explaining that G-d's might is that He conquers His inclination and is patient with the wicked. The Kehot note points here for "these are His gevuros."

יומא ס"ט ב:ט"ו Yoma 69b:15

אתו אינה ואמרו: אדרבה, זו היא (גבורת) גבורתו: שפוכש את יצרו — שנותן ארך אפים לרשעים. ואלו הן נוראותיו — שאלמלא מוראו של הקדוש ברוך הוא היאך אמת יכולה להתקיים בין האומות?

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KEHOT'S NOTE

ראה יומא סט, ב. יל"ש רמז.

PARAGRAPH 6

33 "And it shall be tzitzis for you, and you shall see it and remember all the mitzvos of Havayah." The words open the maamar in Parshas Shelach to which the text refers.

במדבר ט"ו:ל"ט Numbers 15:39

והיה לכם לציצית וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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PARAGRAPH 8

34 והי על מצחו

The golden plate “shall be on Aharon’s forehead ... always, for favor (leratzon) for them before Havayah.” The Alter Rebbe uses it to show that the forehead is the level of will (ratzon).

שמות כ"ח:ל"ח Exodus 28:38

והיה על־מצח אהרן ונשא אהרן את־עון הקדשים אשר יקדישו בנִי ישראל לְכִלְמִתְנַת קִדְשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה'

And it shall be upon Aaron’s forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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KEHOT’S NOTE

שמות כח, לה.

35 ונקי בזהר רעוא דכל רעיון

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

KEHOT’S NOTE

ח"ג קכט, א. (קלו, ב) [כ]. רפה, ב. ועוד.

36 רעוא דכל רעיון

The first of the Zohar passages the Kehot note gives for the phrase “the will of all wills,” which the Alter Rebbe connects with the forehead.

Zohar, Idra Rabba 6:25-7:37 ל"ז:ו-כ"ה:ו רבא ו' האדרא רבא ו' כי"ה:ו-ל"ז:ו

37 רעוא דכל רעיון

Another Zohar passage the Kehot note gives for the phrase “the will of all wills.”

Zohar, Idra Zuta 4:37-10:49 מ"ט:ד-ל"ז:ו ווטא ד' האדרא ווטא ד' ל"ז:ו-מ"ט:ד

38 ועשית ציצ

“And you shall make a tzitz of pure gold”: the opening of the Torah Ohr maamar to which the bracket refers.

שמות כ"ח:ל"ו Exodus 28:36

וְעָשִׂיתָ צִיצִי זָהָב טָהוֹר וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לָהִי

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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39 בביאור ע"פ ועשית ציצ בסופו

There “And you shall make a tzitz,” in the masculine form, is a radiance drawn from above, unlike tzitzis, in the feminine, which rises from below like prayer; and Moshe is the one who makes the tzitz.

KEHOT’S NOTE

תו"א פד, א.

40 ובד"ה למנצח על השמינית

That maamar reads “For the conductor, on the eighth” as a song about circumcision, given on the eighth day, and

asks why circumcision on the eighth day overrides Shabbos.

KEHOT’S NOTE

לקו"ת תוריע כ, ד ואילך.

41 וכביאור ע"פ מי מנה

That explanation speaks of the mixture of good and evil within souls, which descend into this world to refine the good from the evil.

KEHOT’S NOTE

לעיל פ' בלק סט, א.

42 מי מנה עפר יעקב

Bilam’s words, “Who has counted the dust of Yaakov,” open the explanation in Parshas Balak to which the bracket refers.

Numbers 23:10 כ"ג:יג במדבר

מי מנה עפר יעקב ומספר את־רבע ישראל תמת נפשי מות לשרים ויהי אחריתי כמהו:

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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43 ועמ"ש . . נשא (דקב"ח ע"ב)

The note points to the Mitteler Rebbe’s explanations of the Zohar on Parshas Nasso, which comment on this Zohar passage (“like good wine...”).

KEHOT’S NOTE

ראה ב"ה"א לאד"ה"א פ' נשא. והגהות ב"ה"א להצ"צ כרך-ב ע' תתקכ.

44 כחמר טב דשקית ושכיך על דורדייה

The Zohar in Parshas Nasso (the Idra Rabba) describes the supernal level as “good wine that is settled and rests on its lees.” The text points to an explanation of this passage in terms of Mah and Ban in Mocha Stima’ah.

Zohar, Idra Rabba 3:14-6:25 ו'י"ד-ו'י"ב האדרא רבא ג' ו'י"ד-ו'י"ב

45 בביאור ע"פ משה ידבר

Kehot’s note points to where this is explained further: Maamarei Admur HaZaken 5566.

KEHOT’S NOTE

אולי הכוונה לתו"א סט, א. ולהנדפס בסה"מ תקס"ו ע' ריט וע' רכו.

46 משה ידבר

“Moshe would speak, and G-d would answer him with a voice”: the opening of the explanation the bracket cites on the Name Mah.

שמות י"ט:י"ט Exodus 19:19

וְהָיָה קוֹל הַשֹּׁפָר הוֹלֵךְ וְהַזֶּקֶן מֵאֵד מִשֶּׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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47 ובד"ה ענין האבות הן הן המרכבה

That maamar asks why the Patriarchs, whose root is in Atzilus, where "He and His life-forces are one," are called a chariot, unlike the creatures of the chariot (the faces of the lion and the ox), which come from the broken vessels of Tohu and are nullified like a horse to its rider.

KEHOT'S NOTE

תו"א עב, ד.

48 ובביאור ע"פ יונת

That explanation of "My dove, in the clefts of the rock" speaks of the concealment of exile and of its remedy, "let me see your countenance." It goes on to explain ten Sefiros of direct light from above to below and ten of returning light from below to above.

KEHOT'S NOTE

לקו"ת שה"ש כ, ב.

49 והניף הכהן אותם על לחם הביכורים

The waving of the two lambs with the bread of the first fruits on Shavuot: the opening of the last explanation the bracket cites.

Leviticus 23:20 כ"ג:כ"ג:כ"ג

והניף הכהן אותם על לחם הביכורים תנופה לפני ה' עלישני כבשים קדש יהיו לה' לכהן:

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 9

50 מלי' תשבע"פ קרינן לה

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

KEHOT'S NOTE

ת"י בהקדמה (פתח אלי').

51 כי מלי' תשבע"פ קרינן לה

In Elijah's prayer (Patach Eliyahu) each Sefirah is matched to a part of the body, and of Malchus it says, "Malchus is the mouth; the Oral Torah we call her." The Alter Rebbe uses it to identify Malchus, the Oral Torah, with Ban.

Tikkunei Zohar 17a:16-17 י"ז:ט"ז-י"ז:ט"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)

52 בחכמה אתבירי

The Zohar passage the Kehot note gives for the teaching that the sparks are refined through the supernal wisdom.

Zohar II, 254b ב"ב רנד, כ

KEHOT'S NOTE

ראה זח"ב רנד, ב. ע"ה שי"ח, פה. מבו"ש ש"ה ח"א, פ"ב.

53 בחכמה אתבירי

Etz Chaim explains that the sifting of holiness from the dross depends on the supernal thought, which is Abba (Chochmah): "in thought they were all sifted." Here it grounds the statement that Mah, Chochmah, is the power that refines.

עץ חיים י"ח:ה' 18:5 Sefer Etz Chaim

54 בד"ה ויקח קרח

There the encompassing light is called sovev because it is not grasped in any world, while the inner light enclathes itself in the worlds and is revealed more in the vessels as the worlds rise through the fifty thousand jubilees.

KEHOT'S NOTE

לעיל נב, ד.

55 ויקח קרח

"And Korach took": the opening of the maamar in Parshas Korach to which the parenthesis refers.

במדבר ט"ז:1 Numbers 16:1

ויקח קרח כו"זקהר כו"קתת כו"לוי ודמן ואבירם בני אליאב ואון כו" פלת בני ראובן:

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

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56 ובד"ה ואהבת את

That maamar observes that the first paragraph of the Shema, from "And you shall love" to "your gates," has forty-two words and the second seventy-two, although the Name of 42 belongs to Gevurah and the Name of 72 to Chesed.

KEHOT'S NOTE

לקמן פ' ואתחנן יב, ד ואילך.

57 חכמה כח מ"ה

The Zohar reads the word chochmah as ko'ach mah, "the power of Mah." It supports the identification of Chochmah with the Name Mah and with bittul.

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. ת"י בהקדמה.

PARAGRAPH 10

58 מאן דלא כרע במודים נעשה נחש

"A man's spine, after seven years, becomes a snake; and that is when he did not bow at Modim." The Alter Rebbe reads it as being pushed entirely into kelipah.

Bava Kamma 16a:22 א"כ:כ"ב 16a:22

דתנאי: צבוע זכר לאחר שבע שנים נעשה עטלף, עטלף לאחר שבע שנים נעשה ערפד, ערפד לאחר שבע שנים נעשה קימוש, קימוש לאחר

שבע שנים נעשה חוה, חוה לאחר שבע שנים נעשה שד. שדרו של אדם - לאחר שבע שנים נעשה נחש. והני מילי דלא כרע כ"מודים".

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59 מאן דלא כרע במודים נעשה נחש

The Zohar in Parshas Shelach, which the text cites for the fate of one who does not bow at Modim: that he will not rise at the Resurrection.

ספר זוהר, שלח לך י"ג:קכ"ה-ט"ו:קל"ז Zohar, Sh'lach 13:128-15:137

60 מאן דלא כרע במודים נעשה נחש

The Sava of Mishpatim, the second Zohar passage the text cites on this point.

ספר זוהר, משפטים ג'ק"י-ק"י"ח Zohar, Mishpatim 3:110-118

61 בתחיה"מ

The passage in Behar explains that the reward of a mitzvah is the mitzvah itself, the nullification of the self before G-d, and that every Jew has some measure of it; so one who does not bow at Modim, having no acknowledgment and bittul at all, "will not rise at the Resurrection." The second place the note gives (75d) is not linked here.

KEHOT'S NOTE

וע"ל בהר (מב, רע"ג). וע"ל (עה, ד). [כ].

62 ע"פ ועתה יגדל נא

There the Zohar's praise of the mitzvos as garments of the soul is explained: a person must return in a new life until he has fulfilled all 613 mitzvos.

KEHOT'S NOTE

לעיל פי שלח לה, ד.

63 ועתה יגדל נא

Moshe's plea after the spies, "And now, I pray, let the power of Ado-nai be great": the opening of the maamar in Parshas Shelach to which the bracket refers.

Numbers 14:17 במדבר י"ז:17

ועתה יגדל-נא כח אדני כאשר דברת לאמר:

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

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PARAGRAPH 11

64 נחת רוח שאמרתי ונעשה רצוני

Rashi explains "a pleasing fragrance" (rei'ach nicho'ach) as "a satisfaction of spirit before Me, that I spoke and My will was done." The Alter Rebbe reads it as the Supreme Will, which has no reason, being carried out and drawn down.

Rashi on Leviticus 1:9 על ויקרא א'ט:9

עלה. לשם עולה נקטתנו: אשה. כשישקטנו יהי שוקטו לשם האש; וכל אשה לשון אש, פושטיר בלעז: נחת. נחת רוח לפני, שאמרתי ונעשה רצוני (שם):

[AND THE PRIEST SHALL CAUSE ALL TO ASCEND IN FUMES ON THE ALTAR, TO BE] A BURNT OFFERING — i. e. only with the intention that it should be an offering of another class. The words are to be translated: he shall burn it as an offering of another class. (Sifra, Vayikra Dibbura d'Nedavah, Chapter 6 10) אשה AS A FIRE OFFERING — When he slaughters it he shall slaughter it with the intention of making a fire of it ...

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)

65 אויר אור יו"ד

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

KEHOT'S NOTE

פרדס שעה"כ ערך אויר.

66 אויר אור יו"ד

The Zohar in Parshas Terumah, which the text itself cites for avir as or with a yud.

ספר זוהר, ספרא דצניעותא ד'ל"ח-4:38-5:51 Zohar, Sifra DiTzniuta 4:38-5:51

67 בביאור דמוזוה מימין

There the angel who "kisses" the prayer puts his breath (ruach) into its letters, raising them to their source in Keser.

KEHOT'S NOTE

תו"א מג, ב.

68 וקשרתם לאות

"And you shall bind them as a sign upon your hand": the verse of tefillin, whose details are not stated in the Written Torah.

דברים ו'ח:8 Deuteronomy 6:8

וקשרתם לאות עליך והיו לטטפת בין עיניך:

And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

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69 ד' פרשיות ט"ט בכתפי

Rabbi Akiva derives the four sections of the tefillin from the word totafos: "tat in Katfi means two, pas in Afriki means two." It is an example of a law the Written Torah does not state openly.

מנחות ל"ד ב'ב'ד-2-4b:2 Menachot 34b:2-4

ר"ע אומר אינו צריך טט בכתפי שנים פת באפריקי שנים ת"ר יכול יכתבם על ד' עורות ויניחם בד' בתים בד' עורות ת"ל (שמות יג, ט) ולזכרון בין עיניך וזכרון אחד אמרתי לך ולא בי וג' זכרונות הא כיצד כותבן על ד' עורות ומניחן בד' בתים בעור אחד ואם כתבן בעור אחד והניחן בד' בתים יצא וצריך שיהא ריוח ביניהן דברי רבי וחכ"א אינו צריך ושני שנותן חוט או משיחה בין כל אחת ואחת ואם אין חריצון ניכר בפסולות

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70

תפרן ואלכסון

"Tefillin must be square: a law given to Moshe at Sinai"; Rav Papa adds, "at their seams and their diagonal." Another measure known only from the Sages.

Menachot 35a:11-14 י"א-י"ד

מנחות ל"ה א: י"א-י"ד
תנא תפילין מרובעות הלכה למשה מסיני אמר רב פפא בתפרן ובאלכסון לימא מסייע ליה העושה תפילתו עגולה סכנה ואין בה מצוה אמר רב פפא מתני' דעבידא כי אמגוזא אמר רב הונא תפילין כל זמן שפני טבלא קיימת כשירות רב חסדא אמר נפסקו שתיים כשירות שלש פסולות אמר רבא הא דאמרת שתיים כשירות לא אמרן אלא זה שלא כנגד זה אבל זה כנגד זה פסולות וזה כנגד זה נמי לא אמרן אלא בחדתתא אבל בעתיקתא לית לן בה

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71

סוכה גבוה כי אמה

"A sukkah that is higher than twenty cubits is invalid": one of the measures the Sages gave, which the Alter Rebbe calls the vessel for the Supreme Will.

Mishnah Sukkah 1:1 א': א' סוכה

סכה שהיא גבוהה למעלה מעשרים אמה, פסולה. רבי יהודה מכשיר. ושאנינה גבוהה עשרה טפחים, ושאין לה שלשה דפנות, ושחמתה מרובה מצלתה, פסולה. סכה ישנה, בית שמאי פוסלין, ובית הלל מכשירין. ואיזו היא סכה ישנה, כל שעשאנה קדם לחג שלשים יום. אבל אם עשאנה לשם חג, אפילו מתחלת השנה, כשרה:

A sukkah which is more than twenty cubits high is not valid. Rabbi Judah validates it. One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. An old sukkah: Bet Shammai invalidates it and Bet Hillel validates it. What is an "old sukkah"? Any one which he made thirty days before the festival; but if he made it for the purpose of the festival, even at the beginning of the year, it is valid.

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72

כדת מה לעשות

"According to the law, what is to be done": Achashverosh's question, borrowed here for doing each mitzvah exactly as the law defines it.

Esther 1:15 א': ט"ו אסתר

כדת מה לעשות במלכה ושתה על אשר לא עשתה את מאמר המלך אחריו ורש כיד הסריסים:

'What shall we do unto the queen Vashti according to law, forasmuch as she hath not done the bidding of the king Ahasuerus by the chamberlains?'

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PARAGRAPH 12

73

איך לך טפה יורדת מלמע

The Zohar teaches that no drop comes down from above without two drops rising toward it from below. Here it in-

roduces the need for an arousal from below, the fire of Gevurah.

Zohar III, 247b ב' רמז, ז"ח

Taanit 25b:7-8 ח"ב: ז' ח"ב: ז'

תניא, רבי שמעון בן אלקעזר אומר: אין לך טפח מקמעה, שאין תהום יוצא לקראתו שלשה טפחים. והא תניא טפחיים! לא קשיא: כאן בעבודה, כאן בשאינה עבודה. אמר רבי אלקעזר: קשמנסכין את המים בקה, תהום אומר לחבירו: אבץ מימיה, קול שני ריעים אני שומע. שנאמר: "תהום אל תהום קורא לקול צנוף ורגל".

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

KEHOT'S NOTE

זח"ג רמז, ב. וראה תענית כה, ב. וע"ל שלח (מב, ב). וש"נ. [כ].

74

רוח אייתי רוח

The Zohar's principle that spirit draws spirit: the spirit roused below brings down spirit from above.

Zohar II, 162b ב' קסב, זח"ב

KEHOT'S NOTE

זח"ב קסב, ב.

75

שמאלו תחת לראשי

"His left hand is under my head, and his right hand embraces me." The left, Gevurah, lifts Knesses Yisrael upward.

Song of Songs 2:6 ו' ב' שיר השירים

שמאלו תחת לראשי וימינו תחבקני:

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

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76

שפני שור שמהשמאל

In Yechezkel's chariot vision, "the face of an ox on the left." The ox stands for Gevurah, the left side.

Ezekiel 1:10 י"א: י"ז יחזקאל

ודמות פניהם פני אדם ופני אריה אליהם ימין לארבעתם ופני שור מהשמאל לארבעתם ופני נשר לארבעתם:

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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77

אחרי האש קול דממה דקה

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

KEHOT'S NOTE

מ"א יט, יב.

78

אחרי האש קול דממה דקה

Eliyahu's vision: wind, quaking and fire, "and after the fire, a still, small voice." The still voice is bittul, higher than the fire of enthusiasm.

I Kings 19:12 ט"ז: י"ב מלכים א

ואחר הרעש אש לא באש ה' ואחר האש קול דממה דקה:

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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PARAGRAPH 13

79 לא באש הי
 “And after the quaking, fire; Havayah was not in the fire.”
 The text asks how fire can be holy if the verse says G-d was not in it.

I Kings 19:12:י"ט:י"ב

ואחר הרעש אש לא באש הי ואחר האש קול דממה דקה:

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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80 תירץ בת"ז
 Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
 תי"ח (לה, ב). אבל אש לי שם, ואולי מת"ז חדש (קסו, א) [תז"ח קז, ג] [כ].

81 אית רעש ואית רעש
 The Tikkunei Zohar says, “There is quaking and there is quaking”: one of which it is said “Havayah was not in the quaking,” and one in which the Holy One, blessed be He, comes. The Kehot note remarks that fire is not mentioned there.

Tikkunei Zohar 35b:8-9:ח-ט:י"ב

מאי קול רעש גדול. דאית רעש ואית רעש. אית רעש דאתמר ביה לא ברעש יי דלא ייתי תמן קב"ה. ואית רעש דייתי תמן. אלא רע"ש בהפוכא ער"ש כמה דאתמר יי יסעדנו על ערש דוי ודא איהו כל משכבו הפכת בחליו דאתהפך רע"ש לער"ש. ומאי ניהו ערש אלא איהו עש"ר בהפוך אתוון. ודא שכינתא דאיהי כללא דעשר ספירן דעלה אתמר אין קדושה בפחות מעשרה

Constantinople, 1740 (CC-BY-NC)

82 אש היינו בעולם הבריאה
 That passage matches the four elements to the four worlds and places fire in Atzilus: as fire by nature rises away, so Atzilus is exalted above Beriah, Yetzirah and Asiyah.

Song of Songs 4:4:ד'השירים

כמגדל דויד צנארה בנני לתלפיות אלה המגן תלוי עליו כל שלטי הגברים:

Thy neck is like the tower of David Buildd with turrets, Whereon there hang a thousand shields, All the armour of the mighty men.

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KEHOT'S NOTE

להעיר מלקמן שה"ש ד, ד "והאש הוא מבחי האצ"י".

PARAGRAPH 14

83 באצ"י ג"כ יש אבי"ע
 There the Alter Rebbe explains that within Atzilus itself there are also Atzilus, Beriah, Yetzirah and Asiyah: Keser, or the supernal Chochmah, is called Atzilus within Atzilus, and Binah is Beriah within Atzilus, as this paragraph says of the two kinds of fire.

Song of Songs 4:4:ד'השירים

כמגדל דויד צנארה בנני לתלפיות אלה המגן תלוי עליו כל שלטי הגברים:

Thy neck is like the tower of David Buildd with turrets, Whereon there hang a thousand shields, All the armour of the mighty men.

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KEHOT'S NOTE

ראה לקמן שה"ש ד, ד.

84 והכהנים הלויים
 “And the kohanim, the Levites, the sons of Tzadok, who kept the charge of My Sanctuary.” The text cites the phrase as a parallel for the two modes of service, the ascent of fire and the drawing-down of bittul.

Ezekiel 44:15:ט"ו:י"ד

והכהנים הלויים בני צדוק אשר שמרו את משמרת מקדשי בתעות בני ישראל מעלי המה יקרב אלי לשרתני ועמדו לפני להקריב לי חלב ודם נאם אדני הי

But the priests the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto Me; and they shall stand before Me to offer unto Me the fat and the blood, saith the L-rd GOD;

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KEHOT'S NOTE

יחזקאל מד, טו. וראה לק"ת להאריז"ל ע"פ זה.

85 לחמי לאשי
 “My offering, My bread for My fire-offerings, My pleasing fragrance, you shall take care to offer to Me in its appointed time”: the verse of the daily offering, which the paragraph explains phrase by phrase.

Numbers 28:2:ב'כ"ח

צו את בני ישראל ואמרת אליהם את קרבני לחמי לאשי יום נחת תשמרו להקריב לי במועדו:

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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86 כל ישראל בני מלכים
 “All Israel are children of kings.” Here it places the root of

Jewish souls in Malchus of Atzilus, the Name Ban.

Shabbat 67a:10-11 שבת ס"ז א"י-י"א

ובני מלכים בוגיו. מאן תנא? אמר רבי אשעזאי: רבי שמעון היא, דאמר: כל ישראל בני מלכים הם. רבא אמר: באריג בכסותו, ודברי הכל. מתני' יוצאין בבדיצת התרגול ובכשן שועל ובקסמר מן הצלוב, משום רפואה — דברי רבי מאיר. וחקמים אוסרין אף בחול, משום דרבי האמורי.

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

שבת סז, א. וש"נ.

87 ווריה — הוא המעורר כו'

The note points there for the idea that fragrance is what awakens; the Tzemach Tzedek discusses it in his Or HaTorah on Parshas Toldos.

KEHOT'S NOTE

ראה אזה"ת תולדות קמח. ב.

88 ניתוחי הוא לשון הורדה

According to the note, this reading of nichochi as a term for bringing down is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ב ע' תקעג.

89 וכמאריז"ל

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

KEHOT'S NOTE

תנדא"ר פי"ח. [כ].

90 כל העוסק בתורה הקב"ה שונה כנגדו

“Every Torah scholar who sits and reads and studies and occupies himself with Torah, the Holy One, blessed be He, sits opposite him and reads and studies with him.” It shows how Torah study makes the letters “close” to G-d.

Tanna DeBei Eliyahu Rabbah 18:1-2 א"כ דבי אליהו רבה י"ח:א-ב'2-1
... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער
שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר
שנאמר (ישעיהו מ"ט:ג) ויאמר לי עבדי אתה ישראל אשר בך אתפאר
לכך נאמר קומי רני בלילה וגוי מאי שפכי כמים לכך נבח פני ה' מכאן
אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו
וקורא ושונה עמו שכאן נאמר נבח פני ה' ולהלן הוא אומר ויחנו אלה
נובח אלה וגוי (מלכים א' כ"ב:ט) מה להלן פניהם של אלו נובח פניהם

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91 ודברי אשר שמתתי בפיר

“My spirit that is upon you, and My words that I have put in your mouth, shall not depart from your mouth.” Here it describes G-d’s own words in the mouth of one who studies.

ישעיהו נ"ט:כ"א Isaiah 59:21

וַאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלַי ודְּבָרִי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמְּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּמִפִּי זֶרַע אָמַר ה' מַעַתָּה 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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92

האבות . . . הז הז המרכבה

Reish Lakish's teaching, "The Patriarchs, they are the chariot," on "G-d went up from upon Avraham." The Alter Rebbe matches the Patriarchs to Chesed, Gevurah and Tiferes.

Bereshit Rabbah 47:6 בראשית רבה מ"ז ו'

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

“He concluded speaking with him, and G-d ascended from upon Abraham” (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: ‘Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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KEHOT'S NOTE

ב"ר מנחם.

93

ועל דמות הכסא

In Yechezkel's vision, "and upon the likeness of the throne, a likeness like the appearance of a man upon it from above." The man on the throne is the Rider, which the text identifies with Moshe's bittul.

Ezekiel 1:26 יְחִזְקֵאל א״ב״ו

וממזל לרקיץ אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות
הכסא דמות כמראה אדם עליו מלמעלה:

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.

PARAGRAPH 15

94 דמות כמראה אדם
 "A likeness like the appearance of a man" upon the throne: the Rider, identified here with Moshe and Yesod of Abba.

יחזקאל א': כ"ו Ezekiel 1:26

וממעל לרקיע אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

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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95 צו את בני ישראל
 "Command the children of Israel and say to them": the opening of the verse of the daily offering, which the paragraph reads as Moshe's joining (tzavsa) with Israel.

במדבר כ"ח: 28 Numbers 28:2

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי לאשי ריח ניחח תשמרו להקריב לי במועדו:

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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96 אמירה בחי אבא
 A Kabbalistic lexicon of terms, arranged by letter; the note points there for amirah (saying) as the level of Abba.

KEHOT'S NOTE

ראה מא"א אות א, סצ"ו.

97 ודברי אשר שמתו בפיו
 "And My words that I have put in your mouth": the power of divine speech that "say to them" gives to Israel.

ישעיהו נ"ט: 21 Isaiah 59:21

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר־שמתו בפיו לא־ימושו מפיה ומפי זרע זרעך אמר ה' מעתה ועד־עולם:

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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98 ונועדתי
 "And I will meet with you there": G-d's meeting with Moshe above the Ark, which the text uses to read mo'ed as union.

שמות כ"ב: 22 Exodus 25:22

ונועדתי לה שם ודברתי אתה מעל הכפרת מבין שני הכרבים אשר על־ארון העדות את כל־אשר אצוה אותה אל־בני ישראל:

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.

99 אשר לא יעדה
 "Who has not designated her" (for marriage): the law of the Hebrew maidservant, cited for the sense of designation and union in mo'ed.

שמות כ"א: 8 Exodus 21:8

אם־רצה בעיני אדניה אשר־לו (לא) יעדה והפדה לעם נכרי לא־ימשל למכרה בכגדו־כה:

If she please not her master, who hath espoused her to himself, then shall he let her be redeemed; to sell her unto a foreign people he shall have no power, seeing he hath dealt deceitfully with her.

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KEHOT'S NOTE

שמות כא, ח.

100 קדש . . בחי אבא
 The same lexicon, under its entry for kodesh (holy), which the note cites for kodesh as the level of Abba.

KEHOT'S NOTE

מא"א אות ק ס"ו.

101 קדש הוא לכם
 "And you shall keep the Shabbos, for it is holy to you." The holiness (kodesh) of Shabbos is identified with Abba.

שמות ל"א: 14 Exodus 31:14

ושמרתם את־השבת כי קדש הוא לכם מחלליה מות יומת כי כל־העשה בה מלאכה ונכרתה הנפש ההוא מקרב עמיה:

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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PARAGRAPH 16

102 וככלה תעדה כלי
 "And as a bride adorns herself with her ornaments." The text reads mo'ed through ta'deh, adornment, the level of Keser.

ישעיהו ס"א: 10 Isaiah 61:10

שוש אשיש בה' תגל נפשי באלקי כי הלבישני בגדי־ישע מעיל צדקה יעטני כהתן יכהו פאר וככלה תעדה כליה:

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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KEHOT'S NOTE

ישעיי סא, י.

103 בדי"ה אלה פקודי המשכן

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

KEHOT'S NOTE

לעיל פי פקודי

104 אלה פקודי

"These are the accounts of the Tabernacle, the Tabernacle of the Testimony": the opening of the maamar the text cites on eidus.

שמות ל"ח:כ"א Exodus 38:21

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת הלויים ביד איתמר בן־אהרן הכהן:

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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105 את קרבני

The Zohar in Parshas Vayetze, which the text cites on the phrase "es korbani."

ספר זוהר, ויצא מ"א:שע"א-מ"ב:שפ"א Zohar, Vayetzei 41:371-42:381

The stranger then continued his discourse on the above verse, but in the name of R. Eleazar. 'The accusative particle "eth" here,' he said, 'alludes to the Community of Israel; the "offering" is a connecting link (between high and low); "my food" is an allusion to the food that descends from on high in response to the stirring here below; "as a fire offering" includes all the other hosts which receive their necessary sustenance each one in proper measure; "of a sweet savour unto me" signifies the uniting of the ...

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

106 בזח"א ויצא

The note points to the Tzemach Tzedek's Or HaTorah on Parshas Pinchas, which discusses this Zohar passage on "es korbani."

KEHOT'S NOTE

ראה אוה"ת פי פנחס ע' א"פח.

107 בביאור ע"פ צאינה וראינה

There the crown (atarah) requires "Go out and see," from Atzilus into the chambers of Beriah.

KEHOT'S NOTE

לקמן שה"ש כח, ב.

108 צאינה וראינה

"Go out and see, daughters of Zion, King Shlomo, in the crown with which his mother crowned him": the opening of the explanation the text cites on Netzach and Hod.

Song of Songs 3:11 שיר השירים ג"י:יא

צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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109 ריח ניחוחי

The Zohar in Parshas Pekudei, which the text cites on "My pleasing fragrance."

ספר זוהר, פקודי מ"ש:ג"שג"ג Zohar, Pekudei 40:353-363

whereas its beast-part, the consumed fats, were food for the unclean side. Not so the other, or peace-offerings, which had in them the sides of the forces of Rigour, and hence were named "lesser holy offerings"; for they do not ascend as adornments to the height of heights like the most holy offerings; and hence may be killed on any side of the altar.' R. Simeon further expounded the verse: "Man and beast thou preservest, O L-rd" (Ps. 36, 7). 'Man', he said, 'comes from the side of Man, that ...

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

110 להקריב לי

The Zohar in Parshas Shemos, which the text cites on "to offer to Me."

ספר זוהר, שמות נ"ש:ד"א-נ"א:שע"ד Zohar, Shemos 50:364-51:374

111 להקריב לי

The Zohar in Parshas Vayechi, which the text cites on this same subject.

ספר זוהר, ויחי ע"א:תשל"א Zohar, Vayechi 71:731-72:742

ע"ב:תשמ"ב

112 במועדו

The Zohar in Parshas Lech Lecha, which the text cites on "in its appointed time."

ספר זוהר, לך לך כ"ז:רצ"ח-ש"ט Zohar, Lech Lecha 27:298-309

113 במועדו

Another passage in Parshas Pinchas the text cites on "in its appointed time."

ספר זוהר, פנחס מ"ב:רל"ז-נ"ז:שמ"ח Zohar, Pinchas 42:237-57:348

114 במדרש ויקרא . . ובמדרש שוחר טוב . . ע"פ וארשתיך לי

To explain "And I will betroth you to Me," that maamar brings the Midrash Shocher Tov and Vayikra Rabbah: wherever "to Me" is said, it never moves.

KEHOT'S NOTE

לעיל פי במדבר ט, ג.

125

וידעת היום

"And you shall know this day and take it to your heart": the opening of the maamar the text cites on "And you shall love."

דברים ד':ל"ט 4:39 Deuteronomy

וידעת היום והשבת אליך ב' ה' הוא האלקים בשמים ומעל ועל-
הארץ מתחת אין עוד:

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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126

והיה לכם לציצית

"And it shall be tzitzis for you": the opening of a maamar the text cites on the two fires.

במדבר ט"ו:ל"ט 15:39 Numbers

והיה לכם לציצית וראיתם אתו וזכרתם את כל מצוות ה' ועשיתם אתם
ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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127

כי תצא נבי ונתנו ה'

"When you go out to war against your enemies, and Havayah your G-d will deliver him into your hand": the opening of the maamar cited on "and Havayah will deliver him."

דברים כ"א:י" 21:10 Deuteronomy

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וְנָתַנּוּ ה' אֱלֹהֶיךָ בְיָדְךָ וְשִׁבִּיתָ שָׁבוֹי:

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

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128

ע"כ יאמרו המושלים

"Therefore the speakers of parables say": the opening of the maamar the text cites on "the flame of Yah."

במדבר כ"א:כ"ז 21:27 Numbers

עַל־כֵּן יֹאמְרוּ הַמּוֹשְׁלִים בְּאוֹ חֶשְׁבוֹן תִּבְנֶה וְתִכּוֹנֶנּוּ עִיר סִיחוֹן:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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129

שלהבת י"ה

Love's flashes are "flashes of fire, the flame of Yah": the higher fire that descends from above.

Song of Songs 8:6 שיר השירים

שִׁמְנִי כְחוֹתֶם עַל־לִבִּי כְחוֹתֶם עַל־זְרוֹעִי כִּי־עֲזָה כְמוֹת אֱהָבָה קָשָׁה
כְּשֹׁאֵל קִנְאָה רֶשֶׁפִּיָּה רֶשֶׁפִּי אֵשׁ שֶׁלִּבְהֻתָּהּ:

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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130

אתם נצבים

"You are standing this day, all of you": the opening of the maamar the text cites on G-d as a consuming fire.

דברים כ"ט:ט" 29:9 Deuteronomy

אַתֶּם נִצְבִּים הַיּוֹם כָּלְכֶם לִפְנֵי ה' אֱלֹהֵיכֶם רְאִשֵׁיכֶם שְׁבִטֵיכֶם וְקְנִיכֶם
וְשָׂרֵיכֶם כָּל 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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131

כי ה' אלקיך אש אוכלת הוא

"For Havayah your G-d is a consuming fire, a jealous G-d": the fire from above.

דברים כ"ד:ד" 4:24 Deuteronomy

כִּי ה' אֱלֹהֶיךָ אֵשׁ אוֹכֶלֶת הוּא אֵל קִנְאָה:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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132

כי ביום הזה יכפר

"For on this day He shall atone for you": the opening of the maamar the text cites on "the cleft of the rock."

ויקרא ט"ז:ל"ו 16:30 Leviticus

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

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

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133

בנקרת הצור

"And I will put you in the cleft of the rock": G-d's words to Moshe as His glory passes by, cited among the themes of the maamarim listed.

שמות ל"ג:כ"ב 33:22 Exodus

וְהָיָה בְּעָבֹר כְּבֹדִי וְשִׁמְתִּיךָ בְּנִקְרַת הַצּוֹר וְשִׁכְתִּי כַּפִּי עַל־יָדְךָ עַד־עָבְרִי:

And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by.

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134

קראן לו ויאכל לחם

Yisro tells his daughters, "Call him, that he may eat bread": a second verse in which "bread" stands for a wife.

שמות כ"ב:כ" 2:20 Exodus

וַיֹּאמֶר אֶל־בָּנָתָיו וַאֲיוֹ לָמָּה זֶה עֹשֶׂתֶן אֶת־הָאִישׁ קְרָאָן לוֹ וַיֹּאכֵל לֶחֶם:

And he said unto his daughters: 'And where is he? Why is it that ye have left the man? call him, that he may eat bread.'

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135

ביום חתונתו

"In the crown with which his mother crowned him on the

day of his wedding": the verse the Mishnah expounds.

Song of Songs 3:11א"י: שיר השירים

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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136 ביום חתונתו זו מ"ת

The Mishnah reads "on the day of his wedding" as the Giving of the Torah, and "on the day of the joy of his heart" as the building of the Holy Temple. Here it illustrates the union of giver and receiver.

Taanit 26b:6-7ו"ז: תענית כ"ו ב.

וכן הוא אומר: "צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו". "ביום חתנתו" — זה מתן תורה, "וביום שמחת לבו" — זה בנין בית המקדש, ש"בנה במהרה בימינו. גמי בשלשה פרקים בשנה כהנים נושאים את כפיהם כו. מעניות ומעמדות מי איכא מוסף? חסורי מיחסר, והכי קתני: בשלשה פרקים כהנים נושאים את כפיהן כל יום שמתפללים, ויש מהן ארבעה פעמים ביום — שחרית ...

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

KEHOT'S NOTE

תענית כו, ב.

137 ביו"ד נברא העוה"ב

This world was created with the hei and the World to Come with the yud. Here the yud is the giver and the hei the receiver.

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

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 תיבתיא חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנו

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KEHOT'S NOTE

מנחות כט, ב.

138 שמור זו משנה

There the Oral Torah is "Guard" (shamor), the receiving, feminine side: through it the fire of the yud is kept in a person's heart, and he does not lose what is given to him.

KEHOT'S NOTE

נסמן לעיל עו, א.

139 חולין שנעשו על טהרת הקודש

"Ordinary food prepared in the purity of holy things is like holy things." The text uses it for the festivals drawing holi-

ness into the weekday prayers.

Chagigah 19b:4-6ו"ד-ו"ד: חגיגה י"ט ב.

אתאן לרבי מאיר, דאמר: חולין ומעשר כהדדי נינהו, רישא רבנן וסיפא רבי מאיר! אין, רישא רבנן וסיפא רבי מאיר. רב אחא בר אדא מתני לה בסיפא חמש מעלות, ומוקי לה כולה כרבנן. אמר רב מרי: שמע מינה חולין שנעשו על טהרת הקודש — כקודש דמו. ממאי —

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KEHOT'S NOTE

חגיגה יט, ב. ושי"נ.

140 Ben Bag Bag learns from "you shall take care to offer to Me in its appointed time" that the daily offering must be inspected for four days before it is slaughtered.

Pesachim 96a:9ט"א: פסחים צ"ו א.

והתניא, כן בג בג אומר: מניין לתמיד שטעון ביקור ארבעה ימים קודם שחיטה, שנאמר: "תשמרו להקריב לי במועדו", ולהלן הוא אומר: "וזה לכם למשמרת עד ארבעה עשר", מה להלן טעון ביקור ארבעה ימים קודם שחיטה, אף כאן טעון ביקור ארבעה ימים קודם שחיטה!

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141 ע"פ אלה פקודי המשכן

There the double "Tabernacle" is two levels: through the positive mitzvos the union of vav-hei of the Name Havayah is made, the dwelling of the Shechinah.

KEHOT'S NOTE

לקו"ת פקודי ד, ג ואילך.

142 אלה פקודי המשכן

"These are the accounts of the Tabernacle, the Tabernacle of the Testimony": the doubled word is read as two unions, of vav-hei and of yud-hei.

Exodus 38:21א"ח: שמות ל"ח:

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת ה' וזהו כי יתקן בן-אחרון הכהן:

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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143 זח"ג (בשלח ס"ג ב')

There the Zohar in Beshalach (63b) on "From the depths" is explained: "the depth of all, the depth of the well" are the two Yesods of Abba and Imma, the supernal Chochmah in the innermost heart, the "point in its palace."

KEHOT'S NOTE

ראה לקו"ת פי' ראה יח, ג.

144 ממעמקים קראתיך

"A song of ascents: From the depths I called You, Havayah": the verse on which the Zohar passage cited here comments.

Psalms 130:1א': תהילים קל"א:

שיר המעלות ממעמקים קראתיך ה'

152

תשמרו להקריב

At the end of the section: G-d's command to Israel, "My pleasing fragrance you shall take care to offer to Me," shows that their offerings are the most pleasing to Him.

Vayikra Rabbah 7 ויקרא רבה ז'

153

צו את כו' תשמרו להקריב

At the end of the section: an offering brought willingly is "My offering" (korban), while one brought under compulsion is only "for My fires" (le'ishai).

Vayikra Rabbah 27 ויקרא רבה כ"ז

154

צו את כו' תשמרו להקריב

Rabbi Shimon bar Yochai teaches that tzav (command) always implies an outlay of money, and lists "Command the children of Israel... My offering" among his examples.

Bamidbar Rabbah 7 במדבר רבה ז'

155

צו את כו' תשמרו להקריב

When G-d said, "Command the children of Israel... My offering, My bread for My fire-offerings," Moshe asked who could ever provide Him enough offerings.

Bamidbar Rabbah 12 במדבר רבה י"ב

156

לעבדה ולשמרה

Near the end of the section: "to work it and to guard it" are the offerings, as it is written, "you shall take care to offer to Me in its appointed time."

Bereshit Rabbah 16:5 בראשית רבה ט"ז

רבי יהודה ורבי נחמיה: ר' יהודה אמר: עילה אותו, היך מה דאת אמר (שם יד): ולקחום עמים והביאום וגו' רבי נחמיה אמר: פיתה אותו, היך מה דאת אמר (הושע יד): קחו עמכם דברים ושובו אל ה' וגו'. ויניחיהו ר' יודן ור' ברכיה: רבי יודן אמר: הניח לו והגין עליו, ועדנו מכל אילני גן עדן. רבי ברכיה אמר: להניחו ולהגין עליו, ולעדנו מכל אילני גן עדן. ויניחיהו, נתן לו מצות שבת, כמה דאת אמר (שמות כ): וינח ביום השביעי. לעבדה, ששת ימים תעבוד. ולשמרה, (דברים ה): שמור את יום השבת לקדשו ...

"The L-rd G-d took the man and placed him in the Garden of Eden, to cultivate it and to keep it" (Genesis 2:15). "The L-rd G-d took [vayikah] the man..." - Rabbi Yehuda and Rabbi Neḥemya, Rabbi Yehuda says: He elevated him, just as it says: "The peoples will lift them up [ulkaḥum] and bring them..." (Isaiah 14:2). Rabbi Neḥemya said: He enticed him, just as it says: "Take [keḥu] words with you and return to the L-rd..." (Hosea 14:3). "And placed him [vayaniḥehu]" - Rabbi Yudan and Rabbi Berekhya, ...

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157

אספה לי

The end of Behaalos'cha in Bamidbar Rabbah lists the things G-d calls "Mine," among them the offerings, "My

offering, My bread for My fire-offerings," and the elders, "Gather for Me seventy men."

Bamidbar Rabbah 15 במדבר רבה ט"ו

158

אספה לי

"Gather for Me seventy men of the elders of Israel": one of the places where G-d says li, "for Me."

Numbers 11:16 במדבר י"א ט"ז

וַיֹּאמֶר ה' אֶל־מֹשֶׁה אֲסַפְּהֶֽנִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יֵדְעָתָּ כִּי־הֵם זִקְנֵי הָעָם וְשִׁטְרֵיוֹ וְלָקַחְתָּ אֹתָם אֶל־אֹהֶל מוֹעֵד וְהָתִיצְבוּ שָׁם עִמָּךְ:

And the L-RD said unto Moses: 'Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee.

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159

צווארך בחרוזים

G-d tells Moshe, "Before you command Me about My children, command My children about Me," as it is written, "Command the children of Israel."

Shir HaShirim Rabbah 1:11-12 שיר השירים רבה א' י"א-י"ב

... מִבֵּית וּמִחוּץ תִּצְפֶּנּוּ, וּמֵה מְקִיִּים רַבִּי חֲנִינָא קָרִיֵּה דְרִישׁ לְקִישׁ, אָמַר רַבִּי פִנְחָס שְׁחַפָּה בִּין נָסֵר לְנָסֵר. יְהוּדָה בְּרַבִּי אֹמֵר, נָאוּ לְחַיֵּה בְּתָרִים, זוֹ הַתּוֹרָה. צִנְאָרָה בְּחָרוּזִים, אֵלּוּ הַנְּבִיאִים. תּוֹרֵי זָהָב, אֵלּוּ הַכְּתוּבִים. עִם נְקֻדּוֹת הַכֶּסֶף, זֶה שִׁיר הַשִּׁירִים, מֶלֶךְ הַתּוֹמָה וּמֶלֶךְ מְסִימָה. עַד שֶׁהִמְלִיךְ בְּמִסְבּוֹ, רַבִּי מֵאִיר וְרַבִּי יְהוּדָה, רַבִּי מֵאִיר אֹמֵר עַד שֶׁהִמְלִיךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא בְּמִסְבּוֹ, בְּרַקִּיעַ, נִתְּנוּ יִשְׂרָאֵל רֵיחַ רָע, וְאָמְרוּ לְעָגַל (שְׁמוֹת לֶב, ד): ...

"We will make you golden rings with studs of silver" (Song of Songs 1:11). "We will make you golden rings." "We will make you golden rings," this is the plunder at the sea; "with studs of silver," this is the plunder of Egypt. Just like the difference between silver and gold, so was the property at the sea more valuable than the plunder of Egypt, as it is stated: "You came with ornaments upon ornaments [ba'adi adayim]" (Ezekiel 16:7). Ba'adi, this is the plunder of Egypt, adayim, this is the ...

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160

צווארך בחרוזים

"Your cheeks are lovely with rows of jewels, your neck with strings of beads": the verse whose Midrash the text cites.

Song of Songs 1:10 שיר השירים א' י'

נָאוּ לְחַיֵּה בְּתָרִים צִנְאָרָה בְּחָרוּזִים:

Thy cheeks are comely with circlets, Thy neck with beads.

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161

והמה כאדם עברו בריה

Rabbi Abahu opens with this verse: G-d brought Adam into Gan Eden and commanded him, and he transgressed the

command.

Eikhah Rabbah, Petichta 4^ו פתיחתא ד' איכה רבה,

רבי אבהו פתח (הושע ו, ז): והמה כאדם עברו ברית, זה אדם הראשון, אמר הקדוש ברוך הוא אדם הראשון הכנסתי אותו לגן עדן וצויתיו ועבר על צוויי, ודנתי אותו בגרושין ובשלוחין, וקוננתי עליו איכה. הכנסתי אותו לגן עדן, שנאמר (בראשית ב, טו): ויקח ה' אלקים את האדם וינחהו בגן עדן, וצויתיו, שנאמר (בראשית ב, טז): ויצו ה' אלקים על האדם לאמר וגו'. ועבר על צוויי, שנאמר (בראשית ג, יא): המן העץ אשר צויתיה וגו', ודנתי אותו בגרושין, ...

Rabbi Abbahu began: "But they, like men [ke'adam], have violated the covenant" (Hosea 6:7) – this is Adam the first man. The Holy One blessed be He said: I brought Adam the first man into the Garden of Eden, I commanded him, and he violated My command. I sentenced him to banishment and expulsion, and I lamented him with eikha. I brought him into the Garden of Eden, as it is stated: "He placed him in the Garden of Eden" (Genesis 2:15). I commanded him, as it is stated: "The ...

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והמה כאדם עברו ברית

"But they, like Adam, transgressed the covenant": the verse that opens the Pesichta of Eichah the text cites.

Hosea 6:7^ו: הושע ו

והמה כאדם עברו ברית שם בגדו כי:

But they like men have transgressed the covenant; There have they dealt treacherously against Me.

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Potiphar left everything in Yosef's hand "except the bread which he ate." The text uses it for the lower fire, ishah, called "bread" for the higher one.

בראשית ל"ט:6^ו: Genesis 39:6

ויעזב כל־אשר־לו ביד־יוסף ולא־ידע אתו מאומה כי אם־הלחם אשר־הוא אוכל ויהי יוסף יפה־תאר ויפה מראה:

And he left all that he had in Joseph's hand; and, having him, he knew not aught save the bread which he did eat. And Joseph was of beautiful form, and fair to look upon.

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ראשך עליך ככרמל

The passage ends with G-d telling Moshe that a king decrees and others fulfil: "so you shall decree upon Israel," as it is written, "Command the children of Israel."

שיר השירים רבה ז:6^ו: Shir HaShirim Rabbah 7:6

ראשך עליך ככרמל, אמר הקדוש ברוך הוא לישראל, ראשך עליך ככרמל, הרשים שבכם חביבים עלי כאליהו שעלה להר הכרמל, שנאמר (מלכים א יח, מב): ואלהיו עלה אל ראש הכרמל וישם פניו בין ברקו, ולמה שם פניו בין ברקו, אלא אמר לפני הקדוש ברוך הוא אינו לנו זכות הבט לבקריה. ודלת ראשך כארגמן, אמר הקדוש ברוך הוא הדלים והרשים שבישראל חביבין עלי כדוד, שנאמר (זכריה יב, ח): והיה הנקשל בהם ביום ההוא ...

"Your head is upon you like the Carmel, and the locks of your head are like purple wool; the king is bound in the tresses" (Song of Songs 7:6). "Your head is upon you like the Carmel," the Holy One blessed be He said to Israel: "Your head [roshekh] is upon you like the Carmel"—the indigent [rashim] among you are as dear to Me as Elijah who climbed Mount Carmel, as it is stated: "Elijah climbed to the peak of the Carmel and he placed his face between his knees" ...

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ראשך עליך ככרמל

"Your head upon you is like Carmel": the verse whose Midrash the text cites last.

Song of Songs 7:6^ו: שיר השירים ז

ראשך עליך ככרמל ודלת ראשך כארגמן מלך אסור בקרבים:

Thy head upon thee is like Carmel, and the hair of thy head like purple; The king is held captive in the tresses thereof.

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צו את בני ישראל ואמרת אליהם את קרבני...

“Command the children of Israel and say to them”



The daily lamb, and the prayer that took its place, raise the “something” back into the “nothing,” the ascent for whose sake the soul came down.

Prayer has the offering’s parts: firm contemplation is the bones, the restraints that carry it to the heart are the sinews, fiery love is the blood and delight in the mitzvos is the fat; and its own path is compassion for the fallen soul, the lamb’s quality, which Moshe “makes” by drawing knowledge into Israel.

THE MAAMAR IN BRIEF

The maamar asks why the verse says “and you shall say to them” twice, why it uses “offer” and “make,” plural and singular, how prayer can replace the daily lambs, and what the offerings’ “pleasing fragrance” means. The soul descended for the sake of an ascent: creation brought the light down to a world that feels separate, and its purpose is the return of the “something” to “nothing,” a new thing that brings joy above. Song, and above all the offerings, achieve this: the offering rises to the ox-face of the Chariot, becomes “bread” for the Serafim and is absorbed in the Infinite Light. Prayer does the same. Its bones are firm contemplation of G-d’s greatness; its sinews carry a glimmer of it into the emotions; its blood is fiery love; its fat is the delight of the mitzvos, which come straight from sovev, as the physical world itself does. The lamb adds compassion for the divine spark fallen into the body, aroused by the knowledge Moshe draws into Israel; so Moshe alone “makes” the lamb, while all Israel “offer” it.

OUTLINE

1 The questions, and the ascent from something to nothing

¶1-3

Why “say” twice, why “offer” and “make,” and how prayer replaces the lambs. Before creation G-d’s kingdom was absorbed in Him; creation spread His light down to a world that feels separate, and its purpose is the return of the something to nothing, the joy above hinted at in the Leviathan. Angels do this through song, and the offerings most of all, rising from the ox-face of the Chariot through the lion of Chesed.

- 2 Prayer as offering: the Serafim's bread** ¶4
- Michael offers the souls of Israel above, and below the soul rises in prayer with great love. The offering becomes "bread" for the Serafim, the burning angels, and like food that becomes the eater's flesh, it strengthens them to be absorbed in G-d.
-
- 3 Why a lamb: mercy and wool** ¶5-6
- The lamb has a voice of mercy, Yaakov's attribute, and wool on its skin. Above, the skin is the firmament and the hair the combinations of letters; the skin and wool went whole to the kohen, while the rest went up on the altar.
-
- 4 Bones, sinews and flesh** ¶7-9
- Bones, from the brain, are comprehension of G-d's greatness; flesh, from the blood of the heart, is emotion. Since the comprehension is of the Infinite, only a contracted glimmer can enter the emotions, through the sinews: the restraints, the forty-nine gates of Binah, the channels of will.
-
- 5 Prayer's bones, blood and fat** ¶10-15
- Firm contemplation in the Shema is the bones, and its glimmer transforms the animal soul's emotions. The fiery love of "with all your heart" is the blood; the delight that follows, in Torah and mitzvos that are G-d's very wisdom and will, is the fat. The mitzvos draw from sovev, for the physical was created directly by the Infinite Light, as "let there be" and "He made" show.
-
- 6 Compassion: the lamb, Rachel and Moshe** ¶16-20
- The further path is compassion for the divine spark fallen into the body, for which we ask G-d's great mercy. The lamb's shearing is the letters cut off from their root, Rachel's barrenness, answered by Tikkun Rachel and Tikkun Leah. Compassion is Yaakov's quality but comes from Moshe's knowledge, so "you shall make" is singular and "you shall offer" plural; the love rises as fragrance and the light descends, nicho'ach, into the letters of prayer.
-
- 7 Further reasons for the lamb** ¶21-22
- The lamb stands for the tzaddik's constancy and self-mastery, as against the strength of teshuvah; for the hidden (kevesh) drawn from Atika to the revealed; for "light" and praise (imrei); and for the skin through which holy wool grows, the rectified partition.
-
- 8 Summary** ¶23-25
- A summary of the four sections, with added sources on the spine and the eighteen blessings, on the sun and moon in the blessing of the luminaries, and on the "making" of peace and of the lamb.
-

KEY CONCEPTS

From something to nothing מיש לאין

Creation brings the "something" out of "nothing"; the purpose is the reverse, that the something be nullified and included in the Infinite Light. This runs against nature, and so it is new and brings joy above.

Bones, sinews, blood and fat עצמות גידין דם וחלב

The parts of the offering as stages of prayer: firm contemplation of G-d's greatness, the restraints through which it reaches the heart, fiery love, and the delight that follows in Torah and mitzvos.

The light that encompasses all worlds סובב כל עלמין

The level above the chain of worlds, before which spiritual and physical are equal. The physical world and the mitzvos done with it come directly from it, which is why a physical mitzvah brings such joy.

Compassion רחמנות

Pity for the divine spark in one's soul, which fell from a lofty roof into a body and its needs. It is the lamb's quality and Yaakov's, and it awakens love even in the animal soul.

Moshe within, Yaakov without משה מלגיו ויעקב מלבר

Compassion (Yaakov) comes from knowledge (Moshe): only knowing G-d's greatness and where the soul came from makes one feel its fall. Moshe draws that knowledge into Israel, so he "makes" the lamb.

Nicho'ach as coming down a level נִיחוּחַ לְשׁוֹן נְחוּת דִּרְגָא

The love of prayer rises as "fragrance," and then the Infinite Light comes down into the letters of prayer's requests, which become a crown for G-d.

SECTION 1 • ¶1-3

The questions, and the ascent from something to nothing

1 צו את בני¹ ישראל ואמרת אליהם את קרבני לחמי לאשי כו'. ואמרת אליהם זה האשה אשר תקריבו^{2,3,4} כו' את הכבש אחד⁵ תעשה בבוקר⁶ כו'.

“Command the children of Israel and say to them: My offering, My bread for My fire-offerings,” etc. “And you shall say to them: This is the fire-offering that you shall offer,” etc.; “the one lamb you shall make in the morning,” etc.

The maamar opens with the verses that begin the Torah’s section on the daily offerings (Numbers 28:2-4): the command to Israel about “My offering, My bread,” and the lamb brought every morning. The verses use two different verbs for the offering, “offer” and “make,” and the maamar will build on both.

להבין כפל ב”פ [ב’ פעמים] ואמרת וגם שינוי לשון דכתיב אשר תקריבו וכתיב את הכבש אחד תעשה לשון עשי [עשה].

[We need] to understand the doubling, “and you shall say” twice; and also the change of wording, for it is written “that you shall offer,” and it is written “the one lamb you shall make,” a term of making.

Two questions are raised from the wording. Why does the passage say “and you shall say to them” twice, once in each of the first two verses? And why does it speak of “offering” the fire-offering but of “making” the lamb, a word that normally means producing something?

וגם תקריבו לשון רבים ותעשה לשון יחיד. והענין הוא כמארז”ל [כמאמר רבותינו זכרונם לברכה] כל מקום שנאמר צו הוא מיד ולדורות.⁷ (רבות במדבר פ”ז [פרק ו’]).⁸

And also, “you shall offer” is in the plural, and “you shall make” is in the singular. The explanation is as our Sages, of blessed memory, said: wherever “command” is said, it applies immediately and for the generations (Bamidbar Rabbah, chapter 7).

A third question: “you shall offer” is addressed to many people, while “you shall make” is addressed to one. The answer to the first question comes from the Midrash’s rule that the word tzav, “command,” always means a mitzvah both for its own time and for all later generations.

וזהו כפל אמירה. ואמרת אליהם מיד והוא ענין הקרבנות שהקריבו בזמן שבהמ"ק [שבית המקדש] קיים. ואמרת להם היינו לדורות שתקנו תפלה כנגד תמיד⁹.

And this is the double “saying.” “And you shall say to them” [is for] immediately, and this is the matter of the offerings that were offered while the Holy Temple stood; “and you shall say to them” means for the generations, for [the Sages] instituted prayer corresponding to the daily (tamid) offerings.

So the doubled “and you shall say” covers both times. The first is for the offerings actually brought while the Temple stood; the second is for the generations after, when the Sages instituted the daily prayers in place of the daily offerings, as the Talmud (Berachos 26b) records.

והנה צ"ל איך התפלה כנגד תמידין שהן כבשים בני שנה והתפלה היא בקשת רחמים ואיך היא תמורת הקרבן.

Now, it needs to be understood how prayer corresponds to the daily offerings, which are yearling lambs; prayer is a request for mercy, so how is it in place of the offering?

This raises a deeper question. The daily offering was an animal, a yearling lamb, burned on the altar, while prayer is a person asking for mercy; what do they have in common, that one can stand in place of the other?

גם להבין מ"ש בקרבנות ריח ניחוח לשון נח"ר [נחת רוח] וגבי נח כתיב וירח ה' את ריח¹⁰ הניחוח.

[We] also [need] to understand what is written regarding the offerings, “a pleasing fragrance” (rei'ach nicho'ach), a term of gratification (nachas ruach); and regarding Noah it is written, “And Havayah smelled the pleasing fragrance.”

The Torah calls the offerings rei'ach nicho'ach, a “pleasing fragrance,” and nicho'ach is related to nachas ruach, satisfaction or gratification. After the Flood, too, the Torah says that G-d “smelled the pleasing fragrance” of Noah's offering.

איזה נח"ר [נחת רוח] הוא מריח הקרבנות. (ועיין בזהר פ' נח דס"ה ע"א) אך הענין הוא. כי

What gratification is there from the fragrance of the offerings? (And see the Zohar, Parshas Noach, 65a.) But the explanation is this. For

How can the smell of a burning animal give G-d any satisfaction? The text refers to the Zohar on Parshas Noach, which describes the offerings joining every level with the next and raising each one higher, up to the Infinite One. The answer now begins.

הנה נודע¹¹ שתכלית ירידת הנשמה לעוה"ז להתלבש בגוף בנה"ב [בנפש הבהמית] ירידה צורך עליה היא. והנה קודם שנברא העולם היה הוא ושמו בלבד.¹²

it is known that the purpose of the soul's descent into this world, to be enclothed in a body, in the animal soul, is a descent for the sake of an ascent. Now, before the world was created, there was He and His Name alone.

The soul comes down into this world, into a body and an animal soul, not for the sake of the descent but for the higher ascent that follows: "a descent for the sake of an ascent." To show what that ascent is, the maamar goes back to before creation, when, in the words of Pirkei deRabbi Eliezer (chapter 3), "there was He and His Name alone."

שמו בגימטרי [בגימטריא] רצון¹³ שהוא מקור ההשפעה וחיות הנבראים מפני שעלה ברצונו הפשוט להיות מלך שמו נקי.^{14, 15, 16, 17}

"His Name" (shemo) has the numerical value of ratzon (will), which is the source of the flow of influence and of the life-force of the created beings; because it arose in His simple will to be King, it is called "His Name."

"His Name" here is G-d's will to create and to rule: shemo (שמו) and ratzon (רצון) both have the numerical value 346. This will to be King is the source of all the flow of life to created beings, and it is called His Name because it concerns His relation to others, not His own essence.

2 וכמאמר יחיד חי העולמים מלך¹⁸ שהוא לבדו יחיד ומיוחד וחי העולמים אינו אלא בחי מלך כו'.

And as in the saying, "Single One, Life of the worlds, King": that He alone is single and unique, and "Life of the worlds" is no more than the level of "King," etc.

The blessing Baruch She'amar in the morning prayers calls G-d "Single One, Life of the worlds, King." The maamar reads it as two levels: in Himself He is alone and unique, while being the "Life of the worlds," the source of their life, belongs only to His aspect of King, His relation to those He rules.

וקודם שנברא העולם היה הוא ושמו בלבד שבחי מלכותו היתה כלולה בא"ס ב"ה ממש ונקי אור א"ס ב"ה שהוא האור וזיו.

And before the world was created there was He and His Name alone, for the level of His Malchus (sovereignty) was included in the Infinite One (Ein Sof), blessed be He, Himself, and is called the Infinite Light (Or Ein Sof), blessed be He, which is the light and radiance.

Before creation, G-d's Malchus, His kingship, had nothing to rule and was wholly absorbed in the Infinite One. In that state it is called the Infinite Light: light and radiance, which show the source but are not the source itself.

והי' [והיה] האור כלול במאור עצמו ואחר שנבה"ע [שנברא העולם] נעשה התפשטות האור והזיו להחיות הנבראים מאין ממש ליש בסדר השתלשלות המדרגות דרך עילה ועלול עד עוה"ז הגשמי

And the light was included in the Luminary itself. And after the world was created there came about the spreading forth of the light and radiance, to give life to the created beings, from absolute nothing (ayin) to something (yesh), in the order of the chain of descending levels (hishtalshelus), by way of cause and effect, down to this physical world,

Light first exists within its source, like rays still inside the sun. Creation means the light spreading out to give life to beings brought from absolute nothing into existence, level by level down the chain of worlds, each level the cause of the next, down to our physical world.

שהוא היש הגשמי ודבר נפרד ממש (ועמ"ש מזה בשיר השירים בד"ה קול דודי¹⁹ גבי פי' מלכותך מלכות כל עולמים).

which is the physical "something," a thing truly separate. (And see what is written about this in Shir HaShirim, in the discourse beginning "The voice of my beloved," regarding the explanation of "Your kingship is a kingship over all worlds.")

At the bottom of the chain stands the physical "something" (yesh), which feels itself to be a truly separate thing. The parenthesis refers to the discourse "The voice of my beloved" in Likkutei Torah on Shir HaShirim, which explains "Your kingship is a kingship over all worlds" and also takes up "there was He and His Name alone."

והוא ירידה גדולה לגבי האור²⁰ והזיו שהיה כלול באור א"ס ב"ה ותכלית הירידה היא צורך עליה להיות מיש לאין שיהיה היש ג"כ בטל ונכלל באור א"ס ב"ה ממש.

And this is a great descent relative to the light and radiance that had been included in the Infinite Light, blessed be He. And the purpose of the descent is for the sake of an ascent: that there be [a passage] from something to nothing, so that the something, too, be nullified and included in the Infinite Light, blessed be He, itself.

For the light, being spread out into a world that feels separate is a great descent. Its purpose is the ascent that follows: that the "something" turn back toward the "nothing," its source, until it too is nullified and included in the Infinite Light.

והיא העליי [העליה] העיקרית שעליה נאמר לויתן זה יצרת לשחק בו²¹ שמזה נעשה שחוק וחדוה למעלה בביטול היש לאין.

And this is the principal ascent, of which it is said, “This Leviathan You formed to make sport (lesachek) with”: for from this there comes about laughter (sechok) and gladness above, through the nullification (bittul) of the something to nothing.

This return is the main ascent, and it brings joy above. The Psalm says that G-d formed the Leviathan “to make sport with”; the maamar reads this as the laughter and gladness above that come from the nullification of the something into nothing.

שהתהוות מאין ליש הוא ענין הבריאה. כמ”ש והחכמה מאין תמצא.²² וחכמה היא ראשית הגילוי מהשתלשלות העולמות.

For coming into being from nothing to something is the matter of creation, as it is written, “And wisdom is found from nothing (me’ayin)”; and Chochmah (wisdom) is the first revelation of the chain of descending worlds.

Bringing something out of nothing is creation itself, the normal order of things. Job’s question “where (me’ayin) is wisdom found?” is read as “wisdom is found from nothing”: Chochmah, the first revelation in the chain of worlds, comes out of the “nothing” above it.

משא”כ התהוות מיש לאין הוא דבר חדש ושינוי הטבע (ועמ”ש בביאור ע”פ הבאים ישרש),²³ ועיקר השחוק והחדוה הוא משינוי והתחדשות כדרך שעושין לפני מלכים ושרים איזהו שינוי והתחדשות לשמחה ושחוק.

Whereas coming to be from something to nothing is a new thing and a change of nature. (And see what is written in the explanation on the verse “In days to come, he will take root.”) And the main [source of] laughter and gladness is from change and novelty, as is done before kings and nobles: some change and novelty, for joy and laughter.

Turning something back into nothing runs against nature, and so it is new. Joy comes from novelty, the way performers delight a king with something new and surprising. The parenthesis points to Torah Ohr’s explanation on “In days to come, he will take root,” which says that rising from something to nothing is a greater wonder than the descent of the chain of worlds.

וכמ"כ [וכמו כן] כתיב ותחדש פני אדמה ישמה²⁴ ה' במעשיו (ועיין בסש"ב [בספר של בינונים] ס"פ ל"ג ונקרא לויתן כי לויתן הוא לשון חיבור כמו וילוו עליך וישרתוך²⁵ בפ' קרח) (י"ח ג').

And likewise it is written, "You renew the face of the earth," "Havayah will rejoice in His works." (And see Sefer Shel Beinonim [Tanya], end of chapter 33. And it is called Leviathan because "Leviathan" is a term of joining, as in "and they shall join you and serve you," in Parshas Korach) (18:3);

Psalm 104 links renewal with joy: "You renew the face of the earth," and "Havayah will rejoice in His works." The end of Tanya chapter 33 speaks of G-d's joy when this lowly world is turned to light, and the name Leviathan means "joining," as in "they shall join you," said of the Levites (the words are in Numbers 18:2).

הנלויים על ה' לשרתו (בישעיה ס"י נ"ו). וכך הוא ענין חיבור ודיבוק היש לאין ע"י הביטול.

"who join themselves to Havayah to serve Him" (in Isaiah, chapter 56). And such is the matter of the joining and cleaving of the something to the nothing, through the nullification.

Isaiah also speaks of those "who join themselves to Havayah to serve Him." So the Leviathan stands for the "something" joining and cleaving to the "nothing," which happens through bittul, setting aside its own separate existence.

והנה למטה ביטול היש לאין הוא ביטול גשמיות לרוחניות אך באמת למעלה גם בחי' הרוחניות הוא בחי' יש שאין לך עשב מלמטה²⁶ שאין לו מזל²⁷ כו'

Now, below, the nullification of the something to nothing is the nullification of physicality to spirituality. But in truth, above, the level of spirituality, too, is a level of "something"; for "there is no blade of grass below that has no mazal (constellation)," etc.,

In our world, nullifying the "something" means the physical yielding to the spiritual. But above, even the spiritual is a "something" compared with what is higher, as the Midrash shows: every blade of grass has a mazal, a heavenly force that makes it grow.

והמזל מקבל משמרי האופנים²⁸ והאופנים מקבלים מחיות הקדש שבמרכבה והחיות משרפים כו' שהמזל הוא בבחי' יש לגבי האופנים והאופנים לגבי חיות הקדש.^{29,30}

and the mazal receives from the guardians of the Ofanim, and the Ofanim receive from the holy Chayos of the Chariot, and the Chayos from the Serafim, etc.; so that the mazal is at the level of "something" relative to the Ofanim, and the Ofanim relative to the holy Chayos.

That mazal receives from the angels called Ofanim, who receive from the Chayos of the Chariot, who receive from the Serafim. Each is a "something," a separate existence, compared with the one above it, so the ascent from something to nothing takes place at every level.

3 וע"ז אמרו כל בעלי השיר³¹ יוצאין בשיר³² שהשירה והזמרה הוא בחי' שמחה ותענוג שהוא בחי' יציאתם מנרתקן הוא בחי' כלים

And of this they said, "All the masters of song go out with song": for song and melody are the level of joy and delight, which is the level of their going out of their sheath, which is the level of the vessels

The Mishnah's "all baalei hashir go out with the shir" is a law about animals that wear a collar (shir) going out with it on Shabbos; the maamar reads shir as "song." Song expresses joy and delight, and joy is a going out: the angels leave the "sheath" of their vessels.

שלהם המגבילים אותם כידוע שכל החיות הנמשך לנבראים הוא בחי' אורות וכלים וע"י השיר שאומרים המלאכים יוצאים מבחי' כלים שלהם להתכלל באור א"ס ב"ה ממש

of theirs that limit them; as is known, all the life-force drawn to the created beings is the level of lights and vessels. And through the song that the angels say, they go out of their level of vessels, to be included in the Infinite Light (Or Ein Sof), blessed be He, itself,

All the life given to created beings comes as light held in vessels, and the vessels define and limit it. In their song the angels rise beyond their vessels, beyond their own measure, to be absorbed in the Infinite Light.

כי שם עוז וחדוה במקומו^{33,34} (ועמ"ש מענין השיר בד"ה יכל הוא³⁵ בפ' בראשית³⁶ ובד"ה מזמור שיר חנוכת הבית).³⁷

for there, "strength and gladness are in His place." (And see what is written about the matter of song in the discourse beginning "Yaval, he was," in Parshas Bereishis, and in the discourse beginning "A psalm, a song of the dedication of the House.")

The verse "strength and gladness are in His place" puts joy in G-d's own "place," the level the angels reach through song. The parenthesis points to two other discourses on song: one in Torah Ohr on Bereishis, and one in Likkutei Torah on V'Zos HaBerachah that discusses the song of angels and souls.

והנה עיקר הביטול יש לאין הוא במעשה הקרבנות שנפש הבהמות הוא מבחי' פני שור מהשמאל.³⁸

Now, the principal nullification (bittul) of something to nothing is in the act of the offerings, for the soul of the animals is from the level of "the face of an ox on the left."

The fullest nullification of something into nothing is in the offerings. The life-force of an animal comes from "the face of an ox on the left," one of the four faces of the Chariot in Ezekiel's vision.

וע"י הקרבן עולה ונכללת בשרשה בבחי' פני שור שבמרכבה ולכן היה השיר על הקרבן וכמ"ש מזה בד"ה ושם אחיו יובל³⁹, ⁴⁰ ומשם הוא עולה למעלה מעלה עד רום

And through the offering it ascends and is included in its root, in the level of the "face of an ox" of the Chariot; and therefore the song was [sung] over the offering, as is written about this in the discourse beginning "And his brother's name was Yuval." And from there it ascends higher and higher, up to the summit

When the animal is offered, its life-force rises back to its root, the ox-face of the Chariot. That is why the Levites sang over the offerings, a point discussed in the Torah Ohr discourse on Yuval, "the father of all who play the harp." From there the offering rises higher still.

המעלות ע"י ארי' [אריה] דאכיל קרבנין^{41,42} דכמו שלמטה הקרבתה הוא ע"י הכהן איש החסד כך מעורר למעלה בחי' חסד אריה דאכיל קרבנין וגבוה מעל גבוה⁴³ בחי' חסד עליון בחי' וימינו תחבקני⁴⁴ להתכלל באור א"ס ב"ה ממש.

of the heights, through "the lion that consumes the offerings": for just as below, its offering is through the kohen, the man of Chesed (kindness), so it arouses above the level of Chesed, "the lion that consumes the offerings," and "higher than the high," the level of supernal Chesed, the level of "and His right hand embraces me," to be included in the Infinite Light, blessed be He, itself.

The Zohar speaks of the image of a lion seen consuming the offerings on the altar. The kohen, the man of Chesed, offers below and so arouses the Chesed of "the lion" above, and higher still the supernal Chesed of "His right hand embraces me," until the offering is absorbed in the Infinite Light.

SECTION 2 • 14

Prayer as offering: the Serafim's bread

4 וכך הוא ענין התפלה. כי הנה נודע שמיכאל שר הגדול מקריב^{45,46} נשמותיהן של ישראל⁴⁷ ע"ג [על גבי] המזבח.

And such is the matter of prayer. For it is known that Michael, the great prince, offers the souls of Israel upon the altar.

Prayer works the way the offerings do. The Talmud speaks of Michael, the great angelic prince, offering upon the heavenly altar, and Tosafos (end of Menachos) brings the Midrash that what he offers are the souls of the righteous.

וכמאמר ואשי ישראל ותפלתם⁴⁸ ולמטה בהתלבשות בגוף הגשמי הוא בחי' אה"ר [אהבה רבה] הבא' [הבאה] מלמעלה בתפלתם להעלותם ולקשר נפשם של ישראל באלקים חיים ולדבקה באור א"ס ב"ה ממש.

And as in the saying, “and the fire-offerings of Israel and their prayer.” And below, in [their] enclothing in the physical body, this is the level of great love (ahavah rabbah) that comes from above in their prayer, to raise them up and to bind the soul of Israel with the living G-d, and to cleave to the Infinite Light (Or Ein Sof), blessed be He, itself.

The Amidah's blessing Retzeh asks G-d to accept “the fire-offerings of Israel and their prayer.” Below, in a soul clothed in a body, this offering is ahavah rabbah, a great love that comes from above during prayer and lifts the soul to bind it with the living G-d and the Infinite Light.

וזהו לחמי לאשי⁴⁹, פי' לאשי לאש שלי ששורפים ובווערים אלי דהיינו השרפים שהם בחי' יקד יקוד אש⁵⁰ בוערה בלבם תמיד בתשוקה גדולה ונפלאה ובאהבה עזה כרשפי אש⁵¹ להבטל ולהכלל באור א"ס ב"ה מחמת השגתם הגדולה

And this is [the meaning of] “My bread for My fire-offerings.” “For My fire-offerings” (le'ishai) means “for My fire”: those who burn and blaze toward Me, namely the Serafim, who are the level of a kindled blaze, a fire burning in their heart constantly with a great and wondrous yearning and with an intense love, like flashes of fire, to be nullified and included in the Infinite Light, blessed be He, because of their great comprehension,

Now “My bread for My fire-offerings” is read anew: le'ishai, “for My fire,” refers to the Serafim, whose name means “the burning ones.” Their great comprehension of G-d makes them burn with constant yearning and fiery love to dissolve into the Infinite Light.

שהם בעולם הבריאה שהוא למעלה מעולם היצירה ועשיה (ועמ"ש בד"ה ונקדשתי⁵² בתוך בני' [בני ישראל]⁵³ בענין כת אחת אומרת קדוש פעם א' ובד"ה שחורה אני ונאווה)^{54, 55} והקרבת נעשה להם⁵⁶ בחינת לחם,

for they are in the World of Beriah (Creation), which is above the World of Yetzirah (Formation) and [of] Asiyah (Action). (And see what is written in the discourse beginning “And I shall be sanctified in the midst of the children of Israel,” regarding “one band says ‘holy’ once,” and in the discourse beginning “I am black, yet comely.”) And the offering becomes for them the level of bread,

The Serafim belong to Beriah, the World of Creation, above Yetzirah and Asiyah, and so their comprehension is greater. The parenthesis points to two other discourses, on “And I shall be sanctified” (about the angelic band that says “holy” only once) and on “I am black, yet comely.” The offering becomes “bread” for the Serafim.

כי אין לך עשב מלמטה כו' והמזל מקבל משמרי האופנים והאופנים מחיות הקדש שבמרכבה והחיות מהשרפים. ולכן בהעלות הקרבן למעלה עולה ונכלל עד בחי' שרפים ונעשה להם בחינת לחם.

for “there is no blade of grass below,” etc., and the mazal receives from the guardians of the Ofanim, and the Ofanim from the holy Chayos of the Chariot, and the Chayos from the Serafim. Therefore, when the offering is raised up above, it ascends and is included up to the level of the Serafim, and becomes for them the level of bread.

The chain of the mazal shows how: the earth’s growth depends on the mazal, the mazal on the Ofanim, the Ofanim on the Chayos and the Chayos on the Serafim. So the life-force of the offering, rising up this chain, reaches the Serafim and becomes their food.

כמו בחי' לחם המתעכל במעי האדם ונעשה כבשר ודם האדם ממש עד שנעשה לו מזון ומוסיף לו כח וחיות.

Like the level of bread, which is digested in a person’s innards and becomes like the very flesh and blood of the person, until it becomes nourishment for him and adds strength and life-force to him.

Bread shows what “food” means here: it is digested and actually becomes the flesh and blood of the one who eats it, adding to his strength and life.

כך הקרבן מתעכל ונכלל בחיות ושרפים עד שנעשה להם מזון ומוסיף כח וחיות בשרפים להעלותם ולאשתאבא בגופא דמלכא⁵⁷ ממש

So the offering is digested and included in the Chayos and Serafim, until it becomes nourishment for them and adds strength and life-force in the Serafim, to raise them up, and to be absorbed in the very body of the King

In the same way the offering is absorbed into the Chayos and the Serafim and gives them new strength, so that they rise higher and are “absorbed in the very body of the King,” the Zohar’s expression for complete union with G-d.

(ועמ"ש באגה"ק [באגרת הקודש] סד"ה איהו וחיוהי⁵⁸ ועמ"ש בביאור ע"פ כי כאשר השמים⁵⁹ החדשים⁶⁰ ובד"ה כה אמר כו' ונתתי לך⁶¹ מ הלכים בין העומדים):⁶²

(and see what is written in Iggeres HaKodesh, at the end of the discourse beginning “He and His life-forces”; and see what is written in the explanation on the verse “For as the new heavens,” and in the discourse beginning “Thus says,” etc., “And I will give you places to walk among those who stand”):

The parenthesis lists three places for further study: Iggeres HaKodesh, epistle 20, on “He and His life-forces are one”; the Torah Ohr explanation on “For as the new heavens”; and the Torah Ohr discourse on the verse that sets “those who walk” among “those who stand.”

SECTION 3 • ¶5-6

Why a lamb: mercy and wool

5 ב אך להבין למה בא קרבן התמיד מן הכבש. הענין הוא שעם היות שהחיות של נפש הבהמות יורד ונמשך מבחינת פני שור שבמרכבה ולשם הוא עולה.

2. But [we need] to understand why the daily (tamid) offering came from the lamb. The explanation is that although the life-force of the animals' soul descends and is drawn from the level of the "face of an ox" of the Chariot, and it is to there that it ascends,

Section 2 takes up the second question: why was the daily offering a lamb? Every animal's life-force comes from the ox-face of the Chariot and returns there when it is offered, so one might expect any animal, or an ox, to serve.

מ"מ בחר ה' בכבשים דוקא. שכבש יש לו קול רחמים מדתו של יעקב וגם הכבש יש לו צמר בעורו שממנו רוב המלבושים. כמ"ש ומגז כבשים יתחמם.⁶³

nevertheless G-d chose lambs specifically. For the lamb has a voice of mercy, the attribute of Yaakov; and also, the lamb has wool on its skin, from which [come] most garments, as it is written, "and from the fleece of lambs he would be warmed."

The lamb has two special qualities. Its bleating sounds like a plea for pity, which links it to mercy, the attribute of Yaakov; and its skin grows wool, from which most clothing is made, as Job says he warmed the poor with the fleece of his lambs.

6 ולמעלה הנה העור הוא ענין הרקיע שממנו נמשכין בחיי צירופי אותיות שהם בחינת שעירות שע"ז אמרז"ל [אמרו רבותינו זכרונם לברכה] שהמלאך סנדלפון קושר כתרים⁶⁴ לקונו מצרופי אותיות התפלה והדברים עתיקים⁶⁵ ואין להאריך.

And above, the skin is the matter of the firmament (rakia), from which are drawn forth the level of the combinations of letters, which are the level of hairs; of which our Sages, of blessed memory, said that the angel Sandalfon ties crowns for his Maker from the combinations of the letters of prayer. And "the matters are ancient," and we need not elaborate.

Above, the skin corresponds to the rakia, the firmament that divides one level from the next, and the hair that grows through it corresponds to combinations of letters, the divine "speech" that issues forth. The Talmud says that the angel Sandalfon ties crowns for his Maker; the maamar says he makes them from the letters of prayer, and "the matters are ancient," deep, and not elaborated here.

אך הבשר והחלב והדם וגידים ועצמות של התמיד היי [היה] עולה כולה כליל ע"ג [על גבי] המזבח. אבל העור עם הצמר ניתן לכהן המקריב.

However, the flesh, the fat, the blood, the sinews and the bones of the daily offering would all go up, entirely, upon the altar; but the skin with the wool was given to the kohen who offered it,

In the daily burnt-offering, everything went up on the altar, the flesh, fat, blood, sinews and bones, except the skin with its wool, which was given to the kohen who brought it.

כמ"ש עור העולה אשר הקריב⁶⁶ לכהן⁶⁷ כו'. לפי שאינו יכול ליכלל עם חיות הנפש הבהמית

as it is written, "the skin of the burnt-offering that he offered, to the kohen," etc. Because it cannot be included with the life-force of the animal soul

The Torah states this law: the skin of a burnt-offering belongs to the kohen who offered it (Leviticus 7:8). In the maamar's terms, the skin cannot be included with the animal's life-force as the inner parts can.

כמו הבשר והחלב ודם ועצמות וגידין ולכן אינו נשרף עמהם. אלא כולה ניתן לכהן המקריב כמו שהוא בשלימות עם הצמר.

as the flesh, the fat, the blood, the bones and the sinews [can], therefore it is not burned with them; rather, all of it is given to the kohen who offers [it], just as it is, whole, with the wool.

So the skin is not burned with the rest but given whole, wool and all, to the kohen. The skin and the wool, which stand for the firmament and the letters, have their own role, which the maamar takes up later.

SECTION 4 • ¶7-9

Bones, sinews and flesh

7 והנה ביאור ענין בשר גידין ועצמות למעלה עד"מ. יובן ממ"ש בספרי חכמת הניתוח⁶⁸ שהתהוות העצמות נמשך מהמוח והתהוות הבשר הוא מהדם⁶⁹ שמשכנו בלב שממנו נעשה בשר. וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] לובן שממנו עצמות⁷⁰ כו'.

Now, the explanation of the matter of flesh, sinews and bones above, by way of analogy, will be understood from what is written in the books of the science of anatomy: that the formation of the bones derives from the brain, and the formation of the flesh is from the blood, whose dwelling-place is in the heart, [and] from which flesh is made. And as our Sages, of blessed memory, said, "the white, from which [come] the bones," etc.

To explain flesh, sinews and bones "above," the maamar uses an analogy from anatomy as it was then taught: the bones form from the brain, and the flesh from the blood, whose seat is the heart. The Talmud (Niddah 31a) likewise says that the father's "white" forms the bones and, the Kehot note adds, the mother's "red" the flesh.

והנה הלב הוא מקום משכן המדות אהוי"ר [אהבה ויראה] כו'. שהן הן בחי' רתיחת הדמים שכלב הגשמי אהבה רעה תאוות גשמיות כו' ונצוח כו'.

Now, the heart is the place where the emotive attributes (middos), love and awe, etc., dwell; and they are the very level of the boiling of the blood in the physical heart: evil love, physical cravings, etc., and [the urge to] prevail, etc.

The heart is the seat of the emotions, love and awe. In the physical heart they appear as the "boiling of the blood": coarse love, physical cravings, the urge to win, and the like.

וכך למעלה מחנה מיכאל באהבה עזה ומחנה גבריאל כו' הן הן בחי' הכשר הנמשך מן הדם שכלב

And so above: the camp of Michael, with intense love, and the camp of Gavriel, etc., are the very level of the flesh that is drawn from the blood in the heart

The same holds among the angels: the camp of Michael, with its intense love, and the camp of Gavriel are the "flesh" above, emotions drawn from the "blood of the heart."

(ועמ"ש מזה בד"ה בהעלותך^{71,72} בענין חיך שלך גדול משלהם⁷³ ובד"ה והי' [והיה] מדי חדש⁷⁴ כו' בענין יבא כל בשר להשתחוות) אך הדעת והשגה שמשיגים בגדולת א"ס ב"ה כל חד לפום שיעורא דיליה.

(and see what is written about this in the discourse beginning "When you kindle," regarding "By your life, yours is greater than theirs," and in the discourse beginning "And it shall be, from one new moon," etc., regarding "all flesh shall come to bow down"). But the knowledge (daas) and comprehension with which they comprehend the greatness of the Infinite One (Ein Sof), blessed be He, each one according to his own measure

The parenthesis points to two discourses: on "When you kindle," where G-d tells Aharon "yours is greater than theirs," and on "all flesh shall come to bow down." Then the maamar turns to the angels' knowledge and comprehension of G-d's greatness, each according to his capacity.

ולפי מדרגתו הוא בחי' העצמות שבאין מן המוח⁷⁵ (וע' ברע"מ [ברעיא מהימנא] פי' שופטים⁷⁶ דער"ה ע"א מענין עצמות ובשר).⁷⁷

and according to his level, is the level of the bones, which come from the brain. (And see the Raaya Mehemna, Parshas Shoftim, 275a, on the matter of bones and flesh.)

That comprehension is the "bones," which come from the brain. The text cites the Raaya Mehemna on Shoftim, which speaks of bones as against flesh, sinews and skin.

והנה הגם שהמדות הן לפי הדעת והשגה כי לפי שכלו יהולל איש.⁷⁸ קטן לפי קטנו וגדול לפי גדלו.

Now, although the emotive attributes are according to the knowledge and comprehension, for “a man is praised according to his intellect,” the small according to his smallness and the great according to his greatness,

Emotions grow according to understanding, as Proverbs says, “a man is praised according to his intellect”: a small mind has small feelings and a great mind great ones.

מ”מ לא כל הדעת והשגה מלובשת במדות שהרי ההשגה היא בגדולת א”ס ב”ה שכשמו כן הוא אין לו סוף כו.⁷⁹

nevertheless, not all the knowledge and comprehension is en clothed in the emotive attributes; for the comprehension is of the greatness of the Infinite One, blessed be He, who, as is His Name, so is He: He has no end, etc.

Yet not all of the understanding enters the emotions. The comprehension is of the greatness of the Infinite One, which, as its name says, has no end.

8 ומלכותך מלכות כל עולמים למעלה עד אין קץ ולמטה עד אין תכלית אין לו תחלה ואין לו תכלה כו.

And “Your kingship is a kingship over all worlds”: above, without limit, and below, without end; He has no beginning and no end, etc.

Psalms 145 says that G-d’s kingship is “a kingship over all worlds,” without limit above or below, without beginning or end. This shows how far beyond any emotion the comprehension of His greatness reaches.

וכן וממשלתך בכל דור ודור שבכל עולמים ובכל דור ודור שהן בחי עולם ונפש וגם בחי שנה נמשכה הארת אור א”ס ב”ה. כמ”ש לית אתר פנוי מיניה^{80, 81} ממש.^{82, 83}

And likewise, “and Your dominion is in every generation”: for in all worlds and in every generation, which are the levels of world and soul, and also the level of year, the radiance of the Infinite Light (Or Ein Sof), blessed be He, is drawn forth; as it is written, “there is no place empty of Him” at all.

The verse goes on, “and Your dominion is in every generation.” The maamar reads “worlds” and “generations” as world, soul and year, that is, space, person and time, all filled with the Infinite Light, for, as the Tikkunei Zohar says, “there is no place empty of Him.”

9 וא"כ אם היתה כל ההשכלה מלובשת במדות שכלב לא היה ביכולת המדות או"י"ר [אהבה ויראה] כו' להכיל ולהגביל ההשגה כלל

If so, were all the intellectual insight encloded in the emotive attributes (middos) of the heart, the emotive attributes, love and awe, etc., would not be able to contain and delimit the comprehension at all;

Since the comprehension is of the Infinite, if all of it entered the emotions they could not hold it at all. Love and awe are limited, and they cannot contain or give shape to what has no limit.

אלא היו מתבטלים ממציאותם, וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] הושיט אצבעו הקטנה⁸⁴ ביניהם ושרפן כו' אלא ההשגה המתלבשת במדות היא בח"י הארה מצומצמת מעט מזער מהשגה שבמוח הנמשכת להתלבש

rather, they would be nullified out of their existence, as our Sages, of blessed memory, said: "He stretched out His little finger among them and burned them," etc. Rather, the comprehension that is encloded in the emotive attributes is the level of a contracted glimmer, a tiny bit of the comprehension in the brain, which is drawn to be encloded

They would simply cease to exist, as in the Talmud's account (Sanhedrin 38b) of the angels who objected to the creation of man, when G-d "stretched out His little finger among them and burned them." So only a small, contracted glimmer of the mind's comprehension passes into the heart.

כלב מקום המדות והם הם בח"י גידין ועורקים המחברים העצמות עם הבשר כמ"ש להודיע לבני האדם⁸⁵ גבורותיו הן הגבורות והצמצומים כמו דרך גידים דקים עד"מ

in the heart, the place of the emotive attributes; and these are the very level of the sinews and blood vessels that connect the bones with the flesh. As it is written, "to make known to the sons of man His mighty acts (gevuros)": these are the restraints (gevuros) and the contractions (tzimtzumim), as though through thin sinews, by way of analogy.

The channels through which that glimmer passes are the "sinews and blood vessels" that join bones to flesh, intellect to emotion. The Psalm's "to make known to the sons of man His gevuros" is read as the restraints and contractions through which the light passes, as though through thin sinews.

(וענין גידים אלו י"ל [יש לומר] שזהו בחי' מ"ט שערי בינה⁸⁶ שהוא מה שיוצא אור ההשגה ממוח תבונתו ונמשך ומתפשט בלב כמ"ש בד"ה עיני כל.^{87,88} גם ע"ד שנתבאר בד"ה כי קרוב אליך הדבר^{89,90} בענין מ"ש ובחרת בחיים כו')

(And as for these sinews, it can be said that this is the level of the forty-nine gates of Binah (understanding), which is the light of comprehension going out from the brain of one's understanding and being drawn and spreading into the heart, as is written in the discourse beginning "The eyes of all." Also along the lines of what was explained in the discourse beginning "For the matter is near to you," regarding what is written, "and you shall choose life," etc.,

The parenthesis suggests that these sinews are the forty-nine gates of Binah, which the Talmud (Rosh Hashanah 21b) says were given to Moshe: the light of understanding going out from the mind and spreading into the heart, as explained in the discourse "The eyes of all." It then adds a parallel from the discourse "For the matter is near to you," on "and you shall choose life."

לאהבה את^{91,92} ה' שהבחירה היא בשכלו והאהבה היא בלב והבחירה קודם לאהבה והוא בחי' והשבות אל לבבך^{93,94} והיינו ענין מדות שבשכל מ"ט שערי בינה שמהם נמשך ומתפשט במדות שבלב. לחבר הלב עם המוח. ובוהר הרקיע)

"to love Havayah": for the choice is in one's intellect and the love is in the heart, and the choice precedes the love; and this is the level of "and you shall take it to your heart." And this is the matter of the emotive attributes within the intellect, the forty-nine gates of Binah, from which it is drawn and spreads into the emotive attributes in the heart, to connect the heart with the brain. And in Zohar HaRakia)

There the choice is a decision of the mind, while the love it leads to is in the heart, and the choice comes first: "and you shall take it to your heart." This is the emotion within the intellect, the forty-nine gates of Binah, which spreads into the emotions of the heart and joins heart to mind.

(בראשית נ"א) כ' [כתב] הגידים והעורקים הם צנורות שהם מעבר לאור פנימי הנק' רצון האור הוא רצון והמעבר שהוא הכלי נקרא צנור אותיות רצון. ועיין בפרשה ויחי (רל"ד ב') ע"פ ואגידה לכם:^{95,96}

(Bereishis, 51) he writes that the sinews and blood vessels are channels (tzinoros), which are a passageway for the inner light that is called will (ratzon): the light is ratzon, and the passageway, which is the vessel, is called tzinor, the letters of ratzon. And see in Parshas Vayechi (234b), on the verse "and I will tell you (ve'agidah lachem)":

Zohar HaRakia, a Kabbalistic commentary on the Zohar, says the sinews and vessels are tzinoros, channels for the inner light called ratzon, will: tzinor (צנור) and ratzon (רצון) have the same letters. Ve'agidah shares its letters with gid, a sinew, and the Zohar on Vayechi calls that word "a secret of wisdom," because in it the gimme and the dalet come together without separation.

SECTION 5 • ¶10-15

Prayer's bones, blood and fat

10 ג ומעתה יוכן ענין זה ג"כ בתפלה שכנגד הקרבנות שההתבוננות בגדולת א"ס ב"ה איך דכולא קמיה כלא ממש חשיבי⁹⁷ ואין ערוך אליו אפילו כערך טפה מים אוקינוס כנ"ל הוא בחי' העצמות.

3. And now this matter will be understood also in prayer, which corresponds to the offerings. The contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, how "all before Him are considered as truly nothing," and there is no comparison to Him, not even like the proportion of a drop to the waters of the ocean, as mentioned above, is the level of the bones.

Section 3 applies the analogy to prayer, which corresponds to the offerings. Contemplating how everything before G-d is truly as nothing, less than a drop compared with the ocean, is the "bones" of prayer.

כשההתבוננות היא בבחי' דעת התקועה בחוזק בקביעות תמיד ולא שתהא חולפת ועוברת אחר התפלה רק בהתמדה והעמקה מעומקא דלבא באמת לאמתו

When the contemplation is at the level of knowledge (daas) that is firmly fixed, permanently and constantly, and not such that it passes and goes away after prayer, but with constancy and depth, from the depth of the heart, in absolute truth

But only if the contemplation is fixed firmly in the mind, a knowledge (daas) that stays constant and does not fade when prayer is over, deep and true, from the depth of the heart.

(וזהו כענין מ"ש במ"א בענין משכיל לאיתן⁹⁸ שאיתן הוא קשה⁹⁹ וחזק¹⁰⁰ כו') שמהדעת הזה נמשכה הארה דרך גידים דקין לבחי' בשר הנמשכת מבחי' דם הלב

(and this is like the matter of what is written elsewhere regarding "A maskil of Eisan," that eisan is hard and strong, etc.), then from this knowledge a glimmer is drawn, by way of thin sinews, to the level of flesh, which is drawn from the level of the blood of the heart,

The parenthesis compares "Eisan" in Psalm 89, a word meaning hard and strong, as the Mishnah uses it. From such firm knowledge a glimmer passes through the thin "sinews" to the "flesh," the emotions that come from the blood of the heart.

שהוא מקור המדות שבנה"ב [שבנפש הבהמית] אהבה רעה ותאוות גשמיות ונצוח והתפארות כנ"ל
לאכפייא לון ולהפכן לקדושת

which is the source of the emotive attributes (middos) of the animal soul: evil love and physical cravings, and [the urge to] prevail and self-glorification, as mentioned above; to subdue them and to transform them to the holiness of

This "flesh" is the source of the animal soul's emotions: coarse love, physical cravings, the urge to win and to glorify oneself. The glimmer of knowledge is meant first to subdue them (iskafya) and then to transform them into holiness.

הנה"א [הנפש האלקית] המשכלת ומתבוננת בגדולת א"ס ב"ה וכמ"ש בכל לבבך בשני יצריך^{101, 102} שגם
היצה"ר [היצר הרע] שמשכנו בלב בחלל השמאלי המלא דם ישוב לאהבתו ית' (ועיי' בזהר ויקרא)

the G-dly soul, which understands and contemplates the greatness of the Infinite One, blessed be He. And as it is written, "with all your heart (levavecha)": with both your inclinations; for the evil inclination, too, whose dwelling is in the heart, in the left chamber, which is full of blood, will turn to the love of Him, may He be blessed. (And see the Zohar, Vayikra)

They are turned to the holiness of the G-dly soul, which understands G-d's greatness. The Mishnah reads "with all your heart (levavecha)," written with a double letter, as "with both your inclinations": even the evil inclination, housed in the blood-filled left chamber of the heart, will turn to love G-d.

(כ"ד¹⁰³ א') וברע"מ [וברעיא מהימנא] פ' צו (ל"ג ב')¹⁰⁴ מענין עצם מעצמי ובשר מבשרי^{105, 106, 107, 108} ועוד מזה
ברע"מ [ברעיא מהימנא] ס"פ תצא (רפ"א¹⁰⁹ א') ובוהר בפ' אחרי (ע"ה¹¹⁰ א').

(24a), and the Raaya Mehemna, Parshas Tzav (33b), on the matter of "bone of my bones and flesh of my flesh"; and more on this in the Raaya Mehemna, end of Parshas Teitzei (281a), and in the Zohar, Parshas Acharei (78a).

The Zohar passages cited here discuss "bone of my bones and flesh of my flesh," Adam's words about Chavah, as a pairing of bones and flesh.

ובמ"א בזהר בראשית (כ"ו¹¹¹ א') פ' דעצם מעצמי ובשר מבשרי זהו שכינתא עילאה ושכינתא תתאה¹¹²
ועמ"ש מזה בד"ה שיר השירים.^{113, 114}

And elsewhere, in the Zohar, Bereishis (26a), it explains that "bone of my bones and flesh of my flesh" is the supernal Shechinah and the lower Shechinah. And see what is written about this in the discourse beginning "The Song of Songs."

Elsewhere the Zohar on Bereishis explains "bone of my bones" and "flesh of my flesh" as the supernal Shechinah and the lower Shechinah, a theme developed in the Likkutei Torah discourse "The Song of Songs."

וענין זה הוא מבואר בק"ש [בקריאת שמע] שמע ישראל¹¹⁵ לשון הבנה איך שה' אלקינו הוא אחד ממש ואין עוד מלבדו בשמים ממעל^{116, 117} כו'

And this matter is explained in the recital of the Shema: "Hear, O Israel," a term of understanding: how Havayah our G-d is truly One, and there is nothing else besides Him, "in the heavens above," etc.;

The same idea is in the Shema. Shema, "hear," also means "understand": one is to grasp that Havayah our G-d is truly one, and that nothing else exists besides Him, in the heavens above or on the earth below.

שהחיות הנמשך בשמים ובארץ הוא רק כי ה' אלקינו הוא אלקים^{118, 119} בחי' צמצום כו' (וכמ"ש בד"ה אלה תולדות יצחק).¹²⁰ וכטפה מים אוקינוס כו'.

for the life-force that is drawn into the heavens and the earth is only because Havayah our G-d is Elokim, the level of tzimtzum (contraction), etc. (And as is written in the discourse beginning "These are the generations of Yitzchak.") And like a drop to the waters of the ocean, etc.

All the life-force in heaven and earth comes only through Elokim, the Name of contraction, which hides and limits the light. So the life of all the worlds is like a single drop compared with the ocean.

והטפה חיות ההוא היא כלולה ומיוחדת במאצילה ממש בבחי' סוכ"ע שלמעלה מן ההשתלשלות שרוחניות וגשמיות שוין לפניו כחשיכה כאורה¹²¹ שמזה ברוך ונמשך בהשתלשלות המדרגות בבחי' ממכ"ע [ממלא כל עלמין] בחינת שם כבוד מלכותו להיות עילה ועלול רוחניות וגשמיות.

And that drop of life-force is included and united with its Emanator Himself, in the level of the light that encompasses all worlds (sovev kol almin), which is above the chain of descent (hishtalshelus), before Whom spirituality and physicality are equal, "as darkness, so light"; from which it is "blessed" (baruch) and drawn down in the chain of descending levels, in the level of the light that fills all worlds (memalei kol almin), the level of "the Name of the glory of His kingship," so as to be cause and effect, spiritual and physical.

And even that drop remains one with its source, in the level of sovev, above the chain of worlds, before which "darkness and light are alike." From there it is "blessed," that is, drawn down, as memalei, the light that fills the worlds, called "the Name of the glory of His kingship," so that cause and effect, spiritual and physical, can exist.

11 ואי לזאת ואהבת את¹²² ה' אלקיך שיהיה הוי' ממש אלקיך להיות נכלל באור א"ס ב"ה בתשקוקה וצמאון, ולא יהיה לו חפץ ורצון אחר זולתו ית' כלל.

And therefore, “You shall love Havayah your G-d”: that Havayah Himself be your G-d, so as to be included in the Infinite Light (Or Ein Sof), blessed be He, with yearning and thirst; and that he have no other desire and will at all apart from Him, may He be blessed.

Therefore the Torah says, “You shall love Havayah your G-d”: that Havayah Himself, and not only the contracted light of Elokim, become “your G-d.” One should long and thirst to be absorbed in the Infinite Light and want nothing else at all.

וכמ"ש מי לי בשמים¹²³ ועמך לא הפצתי כו' כי באמת אין עוד מלבדו ולמי יחפוץ זולתו.

As it is written, “Whom do I have in heaven? And besides You I desire nothing,” etc.; for in truth there is nothing else besides Him, and whom would one desire apart from Him?

As the Psalm says, “Whom do I have in heaven? And besides You I desire nothing.” Since in truth nothing exists besides Him, there is nothing else to want.

12 והתעוררות אהבה זו בלב איש הוא בחינת דם הקרבן כי מלבד בשר גידין ועצמות שבקרבן שהקריבו ע"ג [על גבין] המזבח עוד הקטירו החלב וזרקו את הדם ע"ג [על גבין] המזבח.

And the arousal of this love in a person's heart is the level of the blood of the offering. For besides the flesh, sinews and bones of the offering, which they offered upon the altar, they also burned the fat and dashed the blood upon the altar.

This love, aroused in the heart, is the “blood” of the offering. Besides offering the flesh, sinews and bones, the kohanim burned the fat and dashed the blood upon the altar.

וזריקת הדם הוא בחי' אהבה עזה הנמשכת מהתבוננות בגדולת א"ס ב"ה במס"נ [במסירות נפש] באחד¹²⁴ ממש בדעת התקועה בחוזק

And the dashing of the blood is the level of intense love, which is drawn from contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, with self-sacrifice (mesirus nefesh) in the very “One,” with knowledge (daas) that is firmly fixed;

The dashing of the blood is the intense love that comes from contemplating G-d's greatness: a readiness to give up one's soul at “One” in the Shema, grounded in firmly fixed knowledge.

כי גם אהבה זו היא בחי' רתיחת הדמים (ועמ"ש מענין זה בד"ה בכ"ה בכסלו בפי' וישב בענין דם התמיד קודם להטבת שתי נרות¹²⁵ כו')

for this love, too, is the level of the boiling of the blood. (And see what is written on this matter in the discourse beginning "On the twenty-fifth of Kislev," in Parshas Vayeshev, regarding "the blood of the daily offering precedes the trimming of two lamps," etc.)

This love, too, is a "boiling of the blood," a fire in the heart. The parenthesis points to the discourse for the twenty-fifth of Kislev, which takes up the order of the Temple service in which the blood of the daily offering came before the trimming of two of the Menorah's lamps.

והיינו לפי שהדעת וההתבוננות עצמה שהיא בחי' עצמות היא בחי' קרירות כי המוח מים וליחות כו'.

That is, because the knowledge and the contemplation itself, which is the level of bones, is the level of coolness, for the brain is water and moisture, etc.

Why is love the "blood" and not the "bones"? Because knowledge and contemplation, the "bones," are cool by nature: the brain is made of water and moisture.

אבל אהבה שבלב מקום משכן הדמים שם יסוד האש והצמאון כו' (ועמ"ש בד"ה והיה לכם לציצית)¹²⁶

But the love in the heart, the dwelling-place of the blood: there is the element of fire, and the thirst, etc. (And see what is written in the discourse beginning "And it shall be for you as tzitzis.")

Love lives in the heart, the seat of the blood, where the element of fire and thirst is found. The parenthesis points to the discourse "And it shall be for you as tzitzis."

והוא מ חמת התבוננות התקועה בחוזק באמת לאמתו בקרב איש ולב עמוק¹²⁷ עד שימסור נפשו ממש באחד שלא יחפץ חפץ ורצון אחר זולתו

And this is because of contemplation that is firmly fixed, in absolute truth, "within a man, and a deep heart," until he gives over his very soul in "One," so that he desire no other desire and will apart from Him,

That fire comes from contemplation fixed firmly and truly "within a man, and a deep heart" (Psalms 64:7), until he is ready to give up his soul at "One" and want nothing but G-d.

ית', ואי לזאת תגדל התשוקה והצמאון בלב בהתגלות אהבה כרשפי אש ממש בכל לבבך¹²⁸ כל לבו וכל חפצו לאהבת ה' בכלות הנפש ממש

may He be blessed. And therefore the yearning and thirst grow great in the heart, in a revelation of love like actual flashes of fire, "with all your heart": all his heart and all his desire for the love of G-d, with a true expiry of the soul (kelos hanefesh).

So the yearning and thirst grow into a revealed love like flashes of fire, "with all your heart," all his heart and desire for G-d, to the point of kelos hanefesh, the soul's longing to expire into G-d.

ואח"כ והיו הדברים האלה אשר אנכי מצוך היום על לבבך¹²⁹ הוא בחינת הקטר החלב והשמנונית שבבהמה וכן באדם הגשמי כי ירעב¹³⁰ לאכול ע"י רתיחת הדמים.

And afterward, "And these words, which I command you today, shall be upon your heart": this is the level of burning the fat and the fatness of the animal. And likewise in the physical person, "when he is hungry" to eat, [it is] through the boiling of the blood.

After this comes "And these words, which I command you today, shall be upon your heart," which corresponds to burning the fat of the offering. The analogy: a physical person hungers to eat because of the boiling of the blood, as the next paragraph explains.

13 ואח"כ למלא נפשו כי ירעב¹³¹ וממלא רצונו וחפצו אזי נגדל החלב והשמנונית מחמת התענוג אשר השלים חפצו ורצונו

And afterward, "to fill his soul when he is hungry," he fills his will and desire; then the fat and fatness increase, because of the delight that he has fulfilled his desire and will.

In the body, hunger is followed by eating, which "fills the soul when it is hungry" and satisfies the desire. Then fat builds up, from the pleasure of a desire fulfilled.

וכן עד"מ בעבודה שאחר התשוקה והצמאון אשר יעורר האדם באהבת ככל לבבך זאת ישים אל לבו

And so too, by way of analogy, in [divine] service: after the yearning and thirst that a person will arouse in the love of "with all your heart," this he should take to heart:

So too in the service of G-d: after the thirst of loving Him "with all your heart," a person should reflect on what the Shema says next.

כי הדברים הן ד"ת [דברי תורה] ומצות הן הם אשר אנכי ממש מצוך ולא בבחי' שם כבוד מלכותו בבחינת ממכ"ע [ממלא כל עלמין] לבד שהוא בחי' שם ולא בחי' עצמיות.

that "the words" are the words of Torah and the mitzvos, and they are the very ones "which I command you," I Myself; and not in the level of "the Name of the glory of His kingship," in the level of the light that fills all worlds (memalei kol almin), alone, which is the level of a name and not the level of essence.

"The words" are the Torah and the mitzvos, and they are what "I command you," the very "I" of G-d. They are not only "the Name of the glory of His kingship," memalei, the light that fills the worlds; a name is an expression for others, not the essence.

אבל במצות אומרים אשר קדשנו במצותיו שהוא מובדל מגדר עלמין למעלה מן ההשתלשלות בבחי' סוכ"ע.

But over the mitzvos we say, "Who has sanctified us with His commandments," which is separated from the bounds of the worlds, above the chain of descent (hishtalshelus), in the level of the light that encompasses all worlds (sovev kol almin).

That is why the blessing over a mitzvah says "Who has sanctified us with His commandments." Holiness means being set apart: the mitzvos come from beyond the bounds of the worlds, from sovev, the light that encompasses all worlds.

וזהו קדש ישראל לה¹³² ראשית תבואתה כי התבואה היא בבחי' ממכ"ע [ממלא כל עלמין] בבחי' סדר ההשתלשלות אין לך עשב מלמטה שאין לו מזל¹³³ כי גבוה מעל גבוה¹³⁴ כו' (ועמ"ש בסמוך ע"פ זה).

And this is [the meaning of] "Israel is holy to Havayah, the first of His harvest": for the harvest is in the level of memalei kol almin, in the level of the order of the chain of descent: "there is no blade of grass below that has no mazal," "for one higher than the high," etc. (And see what is written close by on this verse.)

Jeremiah calls Israel "holy to Havayah, the first of His harvest." A harvest belongs to memalei, the ordered chain of the worlds, in which every blade of grass has its mazal and "one higher than the high" watches over each level.

משא"כ ישראל הן בחי' ראשית תבואתה וקודם להם. לפי שהן בבחי' קדש מפני אשר קדשנו במצותיו.

Whereas Israel are the level of "the first of His harvest," and precede them, because they are in the level of "holy," by virtue of "Who has sanctified us with His commandments."

Israel is "the first" of that harvest and comes before it, because Israel is "holy," sanctified by the mitzvos, which come from beyond the chain of the worlds.

ובהם נמשך ומתלבש עונג העליון ב"ה¹³⁵ הגם שהמצות מלובשים ג"כ בגשמיות זרעים מועד כו' תרומות ומעשרות כו'.

And in them the supernal delight, blessed be He, is drawn and en clothed. Although the mitzvos are also en clothed in physicality, [as in the orders of] Zeraim, Moed, etc., terumos and tithes, etc.,

The supernal delight, G-d's own pleasure, is drawn down and clothed in them. Yet the mitzvos themselves are clothed in physical things, as the orders of the Mishnah show: seeds, festivals and the rest, terumos and tithes.

הנה ע"ז נאמר פקודי ה' ישרים משמחי לב פ"י ישרים שאינם בדרך השתלשלות עו"ע [עילה ועלול] בבחי' הסתר פנים וירידת המדרגות שמתעבה ומתגשם והולך בדרך וסדר התלבשות שמחכמה ושכל אלקות נעשה שכל אנושי

of this it is said, "The precepts of Havayah are upright, gladdening the heart." "Upright" means that they are not by way of the chain of descent of cause and effect, in the level of the hiding of the Face and the descent of the levels, which grows ever coarser and more corporeal by way and order of enclothement, so that from the wisdom and intellect of G-dliness there comes to be human intellect.

This is why the Psalm says "the precepts of Havayah are upright (yescharim), gladdening the heart." "Upright" means straight: not by the chain of cause and effect, which hides G-d's face and grows coarser at every step, until divine wisdom turns into human intellect.

אבל פקודי ה' הם ישרים שנמשך בהם אור א"ס ב"ה כמו למעלה ממש (וכמ"ש במ"א בפ"י לעשות הישר ¹³⁶ בעיני ¹³⁷ ה' אלקיך ועי' [ועיין] בזהר בפ' ויקרא דט"ו סע"א [סוף עמוד א]).

But "the precepts of Havayah" are "upright": the Infinite Light (Or Ein Sof), blessed be He, is drawn into them just as it is above. (And as is written elsewhere on the explanation of "to do what is upright in the eyes of Havayah your G-d"; and see the Zohar, Parshas Vayikra, end of 15a.)

The mitzvos come "straight": the Infinite Light is drawn into them just as it is above. The parenthesis points to an explanation of "to do what is upright in the eyes of Havayah your G-d" and to the Zohar on Vayikra, which speaks of the faces above looking at one another "in a straight way," veering neither right nor left.

כי הן הם חכמתו ורצונו ית' ממש ולכן הם משמחי לב האדם למטה בהגלות נגלות ¹³⁸ אור א"ס ב"ה.

For they are His very wisdom and will, may He be blessed; and therefore they "gladden the heart" of man below, as the Infinite Light, blessed be He, is openly revealed.

For the mitzvos are G-d's very wisdom and will. That is why they gladden a person's heart below: in them the Infinite Light is openly revealed.

וכמ"ש ולישרי לב שמחה ¹³⁹ והיא השמחה הבאה אחר הצמאון שבואהבת לדבקה באור א"ס ב"ה ממש.

And as it is written, "and for the upright of heart, joy." And this is the joy that comes after the thirst of "You shall love," to cleave to the Infinite Light, blessed be He, itself,

The Psalm says, "for the upright of heart, joy." This is the joy that follows the thirst of "You shall love," the thirst to cleave to the Infinite Light.

כשישים אל לבו שזאת התורה והמצוות הגשמיים אשר לפנינו יסודתם בהררי קדש¹⁴⁰ עליון והן בחינת ישרים שאור א"ס ב"ה ממש נגלה בהם למטה כמו למעלה שאין שם הסתר פנים על אור ה' וקדושתו.¹⁴¹

when he takes to heart that this Torah, and the physical mitzvos that are before us, have their foundation in the supernal “mountains of holiness,” and are the level of “upright,” for the Infinite Light, blessed be He, itself, is revealed in them below as above, so that there is no hiding of the Face there over the light of G-d and His holiness.

The joy comes when a person takes to heart that the Torah and the physical mitzvos before him are founded on the supernal “mountains of holiness,” and that the Infinite Light is revealed in them below as above, with nothing hiding G-d’s face.

14 ובזה ימלא נפשו כי ירעב וישלים חפצו ורצונו בעסק וקיום המצוות ות"ת [ותלמוד תורה] כנגד כולם^{142, 143} כי הם אשר אנכי ממש מצוך והיינו היום דוקא בחי' היום לעשותם¹⁴⁴

And with this he will “fill his soul when he is hungry,” and fulfill his desire and will, in engaging in and keeping the mitzvos, and Torah study, which is equal to them all; for they are what “I command you,” I Myself. And this is “today” specifically, the level of “today, to do them,”

With the mitzvos, and Torah study, which the Mishnah (Peah 1:1) says is equal to them all, a person “fills his soul” and satisfies his longing, for they are what “I command you,” G-d Himself. This is why the Torah says “today, to do them”: the emphasis is on the doing.

כי בבחי' היום לעשותם נמשך דוקא מאור א"ס ב"ה הסוכ"ע שלמעלה מגדר ההשתלשלות כי עשייה היא לעילא^{145, 146} (כמ"ש בזהר פ' בהר דק"ח ע"ב ובפ' וירא דקט"ו ע"א).¹⁴⁷

for in the level of “today, to do them” there is drawn specifically from the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), which is above the bounds of the chain of descent (hishtalshelus); for “the doing is on high” (as is written in the Zohar, Parshas Behar, 108b, and in Parshas Vayera, 115a).

Actual doing draws from sovev, the light that encompasses all worlds, which is above the chain of descent. The Zohar says “the doing is on high”: on Behar it puts doing above hearing, and on Vayera it says that G-d’s “doing” for Sarah is higher than His “remembering” her.

ופי' הענין כי הנה דרך השתלשלות עילה ועלול בלבד¹⁴⁸ לא היה נשתלשל עד עולם העשייה גשמי¹⁴⁹ כי התהוות גשמיות העולם וחומריותו לא נתהווה מרוחניות ואין הרוחניות פועל הגשמיות.

And the explanation of the matter: by way of the chain of descent of cause and effect alone, it would not have descended as far as the physical World of Asiyah (Action); for the coming into being of the world's physicality and materiality did not come into being from spirituality, and spirituality does not produce physicality.

The reason is that the chain of cause and effect alone could never have reached a physical world. Physical matter cannot come out of the spiritual; spiritual causes do not produce physical things.

אלא כמארז"ל [כמאמר רבותינו זכרונם לברכה]¹⁵⁰ אין לך עשב מלמטה שאין לו מזל מלמעלה שמכה בו ואומר לו גדל שהגידול של צמח האדמה מכח הצומח אשר בארץ הוא ע"י המזל.

Rather, as our Sages, of blessed memory, said: "There is no blade of grass below that has no mazal above that strikes it and says to it, 'Grow!'" For the growth of the earth's vegetation, from the power of growth that is in the earth, is through the mazal.

The Midrash says each blade of grass has a mazal that "strikes it and tells it, Grow!" But the mazal only governs the growing, through the power of growth already in the earth.

אבל התהוות צמח האדמה ועשב הגשמי ממש אינו ע"י המזל כלל רק הוא כח האלקי אור א"ס ב"ה ממש הסוכ"ע שלפניו רוחניות וגשמיות שוין וכשם

But the coming into being of the earth's vegetation and of the actual physical grass is not through the mazal at all; rather, it is the G-dly power, the Infinite Light, blessed be He, itself, the light that encompasses all worlds, before Whom spirituality and physicality are equal. And just as

The very existence of the plant and the physical grass does not come from the mazal at all. It comes directly from the G-dly power, the Infinite Light itself, sovev, before which spiritual and physical are alike.

שהוא פעל ועשה רוחניות מאין ליש כך פעל ועשה את הגשמיות מאין ממש ליש לכן בע"מ [בעשרה מאמרות]¹⁵¹ כתיב והיו למארת¹⁵² וכתיב ויעש אלקים את שני המאורות¹⁵³ הגדולים.

He brought about and made spirituality from nothing to something, so He brought about and made the physical from absolute nothing to something. Therefore, in the Ten Utterances it is written, "And let them be for luminaries," and it is written, "And G-d made the two great luminaries."

Just as He made the spiritual from nothing, He made the physical from nothing. So in the account of creation the luminaries are first spoken into being, "let them be for luminaries," and then "G-d made the two great luminaries": a separate act for their physical existence.

15 וכן יהי רקיע^{154, 155} ויעש אלקים את הרקיע.^{156, 157} תוצא הארץ נפש חיה.¹⁵⁸ ויעש אלקים את חית¹⁵⁹ הארץ.¹⁶⁰ שעל הרוחניות נאמר יהי.

And likewise, “Let there be a firmament,” and “G-d made the firmament”; “Let the earth bring forth living creatures,” and “G-d made the beasts of the earth.” For of the spiritual it is said “Let there be,”

The same pattern recurs in the account of creation: “Let there be a firmament,” then “G-d made the firmament”; “Let the earth bring forth living creatures,” then “G-d made the beasts of the earth.” “Let there be” speaks of the spiritual.

ועל הגשמיות ויעש. שהיתה עשיה בפ”ע [בפני עצמו] לגשמיות. שבמאמר שנבראו הרוחניות לא נתהווה הגשמיות (ועמ”ש מזה במ”א בד”ה יביאו לבוש מלכות^{161, 162} ובאגה”ק [ובאגרת הקודש] ד”ה איהו וחיה)¹⁶³

and of the physical, “And He made”: for there was a separate making for the physical, since through the utterance by which the spiritual was created, the physical did not come into being. (And see what is written about this elsewhere, in the discourse beginning “Let them bring royal apparel,” and in Iggeres HaKodesh, the discourse beginning “He and His life-forces.”)

“And He made” speaks of the physical: a separate act, because the utterance that created the spiritual did not bring the physical into being. The parenthesis points to the Torah Ohr discourse “Let them bring royal apparel” and to Iggeres HaKodesh 20.

ולזאת ישמח לבב אנוש¹⁶⁴ אף גילת ורנן¹⁶⁵ בעשותו אי ממצות ה' המלוכות בגשמיות דוקא שהוא אור א”ס ב”ה הסוכ”ע ממש. ובודאי כדאי הוא הדבר הזה לרוות צמאנו ותשוקתו שבואהבת:

And therefore “the heart of man will rejoice,” “indeed with joy and singing,” when he performs one of G-d’s mitzvos, which are en clothed specifically in physicality, which is the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), itself. And this is certainly a thing worthy to quench his thirst and yearning of “You shall love.”

So when a person does a mitzvah, which is clothed specifically in physical things, his heart should rejoice and sing, for in it is the very light of sovev. This is worthy to quench the thirst of “You shall love.”

SECTION 6 • ¶16-20

Compassion: the lamb, Rachel and Moshe

16 ד אך זאת עוד אחת היא הדרך המביאה להיות גילוי נה"א [נפש האלקית] המשכלת ומתבוננת בגדולת אור

א"ס ב"ה שיהא פועל ישועות¹⁶⁶ בקרב איש ולב עמוק¹⁶⁷ לאהבה את ה' בכל לבבך

4. But there is yet one more thing. The path that leads to the revelation of the G-dly soul, which understands and contemplates the greatness of the Infinite Light (Or Ein Sof), blessed be He, so that it "work salvations" "within a man and a deep heart," to love G-d "with all your heart,"

Section 4 adds one more path for awakening the G-dly soul, so that its understanding of G-d's greatness can "work salvations" deep within a person and bring him to love G-d "with all your heart."

ממש ושיהא גם כח המתאוה שבנה"ב [שבנפש הבהמית] מתהפך וישוב ג"כ לאהבת ה' היא בחינת רחמנות

לעורר רחמים רבים על ניצוץ אלקות שבנפשו שירד מאיגרא רמה¹⁶⁸ כו' להתלבש בגוף ונה"ב [ונפש

הבהמית] לזון ולפרנס בצרכי הגוף אכילה ושתייה כו'.

truly; and so that the desiring power of the animal soul, too, be transformed and also turn to the love of G-d: this is the level of compassion (rachmanus), to arouse great mercy upon the spark of G-dliness in one's soul, which descended "from a lofty roof," etc., to be en clothed in a body and an animal soul, to nourish and sustain [it] with the needs of the body, eating and drinking, etc.

The aim includes turning even the animal soul's power of desire toward love of G-d. The path is compassion: arousing great mercy for the spark of G-dliness in one's soul, which fell "from a lofty roof" into a body and an animal soul, to busy itself with eating, drinking and the body's other needs.

17 וע"ז תקנו בפסוד"ז [בפסוקי דזמרה] לומר והוא רחום¹⁶⁹ ב"פ [בי פעמים]. וגם בברכת יוצר אומרים ברחמיך

הרבים רחם עלינו. ופ"י ברחמיך לפי שכל דרך איש ישר בעיניו¹⁷⁰ ודומה לו שכך היא המדה הנכונה.

And for this [the Sages] instituted in Pesukei deZimra (the Verses of Praise) to say "And He, being merciful" twice. And also in the blessing of Yotzer we say, "In Your great mercy, have mercy on us." And the meaning of "In Your mercy" is: because "every way of a man is right in his own eyes," and it seems to him that such is the proper measure,

That is why the Sages placed "And He, being merciful" twice in Pesukei deZimra, and why the blessing of Yotzer asks, "In Your great mercy, have mercy on us." We need G-d's mercy because "every way of a man is right in his own eyes": each person thinks his own measure is the proper one.

וכך היא חובתו להשתמש בצרכי הגוף איש לפי ערכו במדה שאדם מודד לעצמו כך צריך לו ולא סגי בלא"ה [בלאו הכי].

and that such is his obligation, to make use of the needs of the body, each man according to his standing, in the measure that a person measures out for himself: so much he needs, and he cannot do without it.

He feels that this is his duty: to attend to the body's needs according to his standing, in the measure he sets for himself, and that he cannot do otherwise.

אכן זאת הוא רוח אנוש בשגם הוא בשר¹⁷¹ אבל לגבי קוב"ה [קודשא בריך הוא] הנה ירידה גדולה היא מאד לא"ס ותכלית.

Indeed, this is the spirit of man, "since he, too, is flesh." But in relation to the Holy One, blessed be He, it is a very great descent, without end or limit.

This is human thinking, "since he, too, is flesh." But in relation to G-d, the soul's absorption in bodily needs is a descent beyond all measure.

18 ורחמי ה' מרובים מאד. על ירידה הגדולה הזאת. ולזאת אנו מבקשים רחמי שמים המרובים ואומרים הגם שלפי שכלנו הדל אין אנו מרגישים הרחמנות.

And G-d's mercy is very abundant over this great descent. And therefore we ask for the abundant mercy of Heaven and say: although, according to our meager intellect, we do not feel the compassion,

G-d's mercy is great over this great descent, and so we ask Heaven for its abundant mercy. With our limited minds we do not feel how much pity the soul's fall deserves.

מ"מ ברחמיך הרבים רחם עלינו וגדול כח רחמנות זו לעורר את האהבה שכלב ונפש הבהמית ע"י בינה ודעת דנה"א [דנפש האלקית] המשכלת בגדולת ה'.

nevertheless, "In Your great mercy, have mercy on us." And great is the power of this compassion to arouse the love in the heart and the animal soul, through the understanding (binah) and knowledge (daas) of the G-dly soul, which understands the greatness of G-d.

Still we say, "In Your great mercy, have mercy on us." This compassion has great power: it can awaken love in the heart and even in the animal soul, through the understanding and knowledge of the G-dly soul.

וכמאמר אבינו אב הרחמן המרחם רחם נא עלינו ותן בלבנו בינה כו' (ועמ"ש בשה"ש [בשיר השירים] בד"ה קול דודי^{172, 173} הנזכר לעיל בענין מצה ומרור כו' ובפ' במדבר סד"ה וידבר¹⁷⁴ בענין למשפחותם לבית אבותם.¹⁷⁵

And as in the saying, "Our Father, merciful Father, Who acts mercifully, please have mercy on us and put understanding into our hearts," etc. (And see what is written in Shir HaShirim, in the discourse beginning "The voice of my beloved," mentioned above, regarding matzah and maror, etc.; and in Parshas Bamidbar, at the end of the discourse beginning "And He spoke," regarding "by their families, by their fathers' house."

The blessing Ahavah Rabbah likewise asks the "merciful Father" to have mercy and "put understanding into our hearts": mercy that brings understanding. The parenthesis points to the discourse "The voice of my beloved" on matzah and maror, and to the end of the discourse "And He spoke" in Bamidbar.

ועמ"ש ע"פ כנשר יעיר^{176, 177} כו' וזהו ואשא אתכם על כנפי נשרים¹⁷⁸ שהוא בחי' מדת הרחמים שעיי"ז די"קא ואביא אתכם אלי ממש)

And see what is written on the verse "As an eagle rouses," etc.; and this is "And I bore you on eagles' wings," which is the level of the attribute of mercy, for through this specifically, "and I brought you to Me," truly.)

It also points to the explanation of "As an eagle rouses its nest." "I bore you on eagles' wings" is the attribute of mercy, and through it specifically G-d "brought you to Me."

וזהו ענין קרבן התמיד¹⁷⁹ שבא מן הכבשים כי הכבשים יש בהם בחי' רחמנות וקולן קול רחמים.¹⁸⁰

And this is the matter of the daily offering coming from the lambs: for lambs have in them the level of compassion, and their voice is a voice of mercy.

This is why the daily offering is a lamb: lambs embody compassion, and their bleating is a voice that evokes mercy.

והרחמנות הוא כמ"ש כרחל לפני גוזזיה¹⁸¹ נאלמה וענין גוזזיה הוא כי הנה הכבש יש לו צמר בעורו והעור הוא המפסיק בין הבשר והצמר.

And the compassion is as it is written, "like a ewe (rachel) that is dumb before her shearers." And the matter of "her shearers" is this: the lamb has wool on its skin, and the skin is what separates between the flesh and the wool.

Isaiah describes the sufferer as "a ewe (rachel) that is dumb before her shearers." The lamb's skin is what stands between its flesh and its wool.

כי מן הבשר עצמו א"א לצמוח שערות הצמר כ"א ע"י הפסק העור. ויובן זה למעלה

For from the flesh itself the hairs of the wool cannot grow, but only through the separation of the skin. And this will be understood above:

Wool cannot grow from the flesh directly, only through the skin that separates them. The same structure exists above.

כי ענין שערות הם הן צרופי אותיות המתלבשות בבי"ע להיות מאין יש ודבר נפרד והתהוות בחי' צרופי אותיות להיות עולמות הנפרדים הוא ע"י מסך מבדיל בחי' רקיע¹⁸²

for the matter of hairs is the combinations of letters that are en clothed in [the Worlds of] Beriah, Yetzirah and Asiyah, to be, from nothing, a "something" and a separate thing; and the coming into being of the level of the combinations of letters as separate worlds is through a dividing screen, the level of a firmament (rakia)

The "hairs" above are the combinations of letters clothed in the worlds of Beriah, Yetzirah and Asiyah, which bring beings into existence as separate "somethings." Letters can form separate worlds only through a dividing screen, a "firmament," as the skin divides the flesh from the wool.

(ועמ"ש מזה בפי' לך לך בד"ה והבדילה¹⁸³ הפרוכת¹⁸⁴ ובד"ה פתח אליהו^{185, 186} בפי' וירא) וגו' והשערות¹⁸⁷ הן המפרידים בחי' צרופי אותיות הנ"ל משרשם

(and see what is written about this in Parshas Lech Lecha, in the discourse beginning "And the curtain shall divide," and in the discourse beginning "Eliyahu opened," in Parshas Vayera). And the shearers of the hairs are those that separate the level of the combinations of letters mentioned above from their root,

The parenthesis points to two Torah Ohr discourses, on "And the curtain shall divide" and on "Eliyahu opened." The "shearers" are whatever cuts these letters off from their root.

שהם דבוקים ומיוחדים באלקות ממש להיות בבחי' נפרדים ממש ללכת אחר חיות הגוף ונה"ב [ונפש הבהמית] בלבד ותמו ונכרתו משרשם עד שנראה העוה"ז הגשמי ליש ודבר נפרד ממש כו'

in which they are attached and united with G-dliness itself, so that they be in the level of things truly separate, going after the life of the body and the animal soul alone; and they come to an end and are cut off from their root, until this physical world appears as a "something" and a truly separate thing, etc.

In their root the letters are joined and united with G-dliness itself. Cut off, they become truly separate and follow only the life of the body and the animal soul, until this physical world looks like a "something," a truly separate thing.

(ועמ"ש מזה בד"ה והיה אור הלבנה^{188, 189} בפי צו) וע"י כן נאמר ורחל עקרה¹⁹⁰ שאינה מולדת בחי או"ר [אהבה ויראה] כו'.

(And see what is written about this in the discourse beginning "And the light of the moon shall be," in Parshas Tzav.) And because of this it is said, "And Rachel was barren": that she does not give birth to the level of love and awe, etc.,

The parenthesis points to the discourse "And the light of the moon shall be" in Tzav. Because of this cutting off, "Rachel was barren": she does not give birth to love and awe.

שהן בחי הבנים כו'. לפי שרחל לפני גוויזה נאלמה לכך היא בחי עקרה שאינה מולדת ולזה תיקנו בתקון חצות תקון רחל לעורר בכיה ורחמנות.

which are the level of the children, etc. Because "a ewe (rachel) is dumb before her shearers," therefore she is the level of a barren woman who does not give birth. And for this [reason] they instituted in Tikkun Chatzos (the Midnight Rite) Tikkun Rachel, to arouse weeping and compassion.

Love and awe are the soul's "children." Because "a ewe (rachel) is dumb before her shearers," she is barren, and so the Midnight Rite (Tikkun Chatzos) begins with Tikkun Rachel, to arouse weeping and compassion.

וכמ"ש רחל מבכה¹⁹¹ וכו' ואח"כ תקון לאה היא אם הבנים שמחה¹⁹² שהיא השמחה הבאה אחר לידת האהבה כשנעשית אם הבנים. שאז תתענג¹⁹³ כו'.

And as it is written, "Rachel weeps," etc. And afterward, Tikkun Leah: she is "a joyful mother of children," which is the joy that comes after the birth of the love, when she becomes the mother of children; for then she will delight, etc.

As Jeremiah says, "Rachel weeps for her children." Then comes Tikkun Leah, "a joyful mother of children": the joy that follows once love is born. The Kehot note compares "then you shall delight in Havayah" (Isaiah 58:14).

19 והנה בחי כבש ורחמנות היא בחי יעקב שהיה רועה צאן לבן. גם מרע"ה [משה רבינו עליו השלום] היה רועה צאן יתרו. ¹⁹⁴ אך איתא בזהר משה מלגיו^{195, 196} שהוא רע"מ [רע"א מהימנא] ויעקב מלבר.

Now, the level of the lamb and of compassion is the level of Yaakov, who was a shepherd of Lavan's flock. Moshe our teacher, peace be upon him, too, was a shepherd of Yisro's flock. However, it is stated in the Zohar: Moshe is within, for he is the Faithful Shepherd (Raaya Mehemna), and Yaakov is without.

The lamb and compassion belong to Yaakov, who tended Lavan's sheep; Moshe too tended Yisro's flock. But "Moshe is within and Yaakov without": Moshe, the Faithful Shepherd, is the inner dimension of Yaakov. The Kehot note says this is not found in the Zohar itself but in the Tikkunei Zohar (Tikkun 13).

והענין כי הנה התעוררות רחמנות זו היא מצד הדעת שהיא השגה בגדולת אור א"ס ב"כ שכשמו כן הוא אין לו סוף כו'

And the explanation is that the arousal of this compassion comes from the side of knowledge (daas), which is comprehension of the greatness of the Infinite Light (Or Ein Sof), blessed be He, which, as is its name, so it is: it has no end, etc.,

The arousal of compassion comes from knowledge (daas): understanding the greatness of the Infinite Light, which, as its name says, has no end.

ואין ערוך אליו וכי אשר לזאת כשישים אל לבו ששם היתה נשמתו כלולה במאצילה ב"ה

and there is no comparison to Him, etc. Therefore, when he takes to heart that there his soul was included in its Emanator, blessed be He,

Nothing compares to Him. A person should take to heart that his soul was once included there, in its Emanator, before it came down.

טרם ירידתה וירדה פלאים מטה מטה יעורר רחמים רבים בלבו מאד מאד על גודל עוצם הירידה. משא"כ כשאין בו דעת כל דרך איש ישר בעיניו.^{197, 198}

before its descent, and it has descended wondrously, lower and lower, he will arouse exceedingly great mercy in his heart over the greatness and enormity of the descent. Whereas when he has no knowledge, "every way of a man is right in his own eyes."

Seeing how astonishingly low it has fallen, he will feel great pity in his heart for the depth of that fall. Without such knowledge, "every way of a man is right in his own eyes," and he feels nothing.

20 וכמאמר ברחמיך הרבים כו' וכנ"ל. והנה המשכת הדעת בנשיי [בנשמות ישראל] הוא ע"י משה רע"מ [רע"א מהימנא] כי משה הוא שושבינא דמלכא^{199, 200} ועי"ז נמשך להיות בחי יעקב בחי הרחמנות.

And as in the saying, "In Your great mercy," etc., as above. Now, the drawing of knowledge (daas) into the souls of Israel is through Moshe, the Faithful Shepherd (Raaya Mehemna); for Moshe is the King's groomsman (shushvina d'Malka), and through this it is drawn so that there be the level of Yaakov, the level of compassion.

As the prayer says, "In Your great mercy." Knowledge is drawn into the souls of Israel by Moshe, the Faithful Shepherd, whom the Zohar calls "the King's groomsman," and through it comes Yaakov's quality, compassion.

וזהו משה מלגיו ויעקב מלכר (ועמ"ש ע"פ ואלה²⁰¹ המשפטים אשר תשים לפניהם²⁰² כו" ע"ש. וע"פ שניך כעדר הרחלים^{203, 204} ועי' עוד מענין משה ויעקב^{205, 206} בזהר פ' בלק דקפ"ז ע"ב²⁰⁷ ובפ' ויצא דקנ"ב ע"ב).

And this is “Moshe within and Yaakov without.” (And see what is written on the verse “And these are the ordinances that you shall set before them,” etc.; see there. And on the verse “Your teeth are like a flock of ewes.” And see further on the matter of Moshe and Yaakov in the Zohar, Parshas Balak, 187b, and in Parshas Vayetzei, 152b.)

That is “Moshe within and Yaakov without”: Moshe’s knowledge is the inner source of Yaakov’s compassion. The parenthesis lists discourses on “And these are the ordinances” and “Your teeth are like a flock of ewes,” and Zohar passages on Balak and Vayetzei that compare Moshe and Yaakov.

וזהו ענין שנאמר זה האשה אשר תקריבו²⁰⁸ לשון רבים כי הקרבת הכבש הוא בחי' הרחמנות הוא מצוה לכל ישראל רק שנקרב ע"י הכהן אהרן שושבינא דמטרוניתא.

And this is the matter of what is said, “This is the fire-offering that you shall offer,” in the plural: for the offering of the lamb, the level of compassion, is a mitzvah for all Israel, only that it is offered through the kohen, Aharon, the Queen’s groomsman (shushvina d’Matronisa).

Now the plural of the opening verse, “that you shall offer,” is explained. Offering the lamb, compassion, is a mitzvah for all Israel, though it is carried out by the kohen, Aharon, whom the Zohar calls “the Queen’s groomsman.”

משא"כ לעשות את הכבש שהוא התעוררות והתהוות בחי' הרחמנות לעשות בנפשו כתיב תעשה לשון יחיד וקאי על מרע"ה [משה רבינו עליו השלום] עצמו

Whereas of “making” the lamb, which is the arousal and bringing into being of the level of compassion, to make [it] in one’s soul, it is written “you shall make,” in the singular; and this refers to Moshe our teacher, peace be upon him, himself,

But “making” the lamb, bringing compassion into being in the soul, is said in the singular, “you shall make,” because it refers to Moshe himself.

שהוא היה עושה וממשיך הדעת בנש"י [בנשמות ישראל] לעשות ולעורר את הרחמנות בכדי שיבא לואהבת ה' בכל לבבך בכלות הנפש ממש

for he would make and draw the knowledge into the souls of Israel, to make and arouse the compassion, so that one come to “You shall love Havayah with all your heart,” with a true expiry of the soul.

Moshe “made” compassion by drawing knowledge into the souls of Israel, so that they would come to love G-d “with all your heart,” to the point of the soul’s expiry.

וזהו עולה בבחי' ריח ואחי"כ ניחוח לשון נחות דרגא²⁰⁹ שהן המשכת אור אי"ס ב"ה בצרופי אותיות התפלה רופא חולים כו' ומברך השנים כו' שהן בחי' שערות הצמר הנמשכין מן העור לבלתי היות בבחי' נפרד.

And this ascends in the level of “fragrance” (rei’ach); and afterward, nicho’ach, a term of descending a level (nechos darga), which is the drawing of the Infinite Light (Or Ein Sof), blessed be He, into the combinations of the letters of prayer, “Who heals the sick,” etc., and “Who blesses the years,” etc.; these are the level of the hairs of the wool, drawn from the skin, so as not to be in the level of separateness.

This love rises as rei’ach, “fragrance.” Then comes nicho’ach, read as nechos darga, “coming down a level”: the Infinite Light descends into the letters of prayer’s requests, “Who heals the sick,” “Who blesses the years.” These are the wool’s hairs, drawn through the skin yet not separate.

וע"ז אמר שסנדי"ל [שסנדלפון] קושר כתרים לקונו^{210, 211} מצרופי אותיות התפלה שנעשה בחי' תענוג וכתר ממש ודי"ל [ודי למבין].

And of this it was said that Sandalfon ties crowns for his Maker from the combinations of the letters of prayer, which becomes the level of delight and of an actual crown (keser). And this suffices for one who understands.

Of this the Talmud says that Sandalfon ties crowns for his Maker from the prayers: the letters become delight and a true crown (keser) for G-d. The text leaves the rest to the understanding reader.

(ועמ"ש מזה בד"ה נר חנוכה²¹² כו' ומזוזה מימין²¹³ ובד"ה מה יפו פעמיו²¹⁴ בנעלים²¹⁵ ועמ"ש עוד מענין כבש כפ' אמור בביאור ע"פ והניף²¹⁶ הכהן אותם על לחם הביכורים):²¹⁷

(And see what is written about this in the discourse beginning “The Chanukah lamp,” etc., “and the mezuzah on the right,” and in the discourse beginning “How beautiful are your steps in sandals”; and see further on the matter of the lamb in Parshas Emor, in the explanation on the verse “And the kohen shall wave them with the bread of the first fruits”):

The parenthesis points to the discourses on the Chanukah lamp and the mezuzah, on “How beautiful are your steps in sandals,” and on the lamb in the explanation of “And the kohen shall wave them” in Emor.

SECTION 7 • ¶21-22

Further reasons for the lamb

21 ועי"ל [ועוד יש לומר] בענין שהתמיד בא מהכבשים דוקא דהנה יש ב' בחי' צדיקים ובעלי תשובה ואע"ג [ואף על גב] שארז"ל [שאמרו רבותינו זכרונם לברכה] במקום שבעלי תשובה עומדים אין צדיקים גמורים יכולים לעמוד

And one may further say regarding [the fact] that the daily offering came specifically from the lambs: there are two levels, tzaddikim and baalei teshuvah (those who return). And although our Sages, of blessed memory, said, "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand,"

One may add another reason the daily offering was a lamb. There are two kinds of servants of G-d, tzaddikim and baalei teshuvah, those who return, and the Talmud says that "where baalei teshuvah stand, perfect tzaddikim cannot stand."

והיינו משום דבחילא יתיר²¹⁸ מ"מ לפעמים מצינו ג"כ שבחי' צדיקים גבוה יותר כמאמר במי נמלך בנשמותיהם של צדיקים²¹⁹ ועיין בגמרא ספ"ה דברכות²²⁰ וגם כי הצדיק אינו מתיירא מיניקת החיצונים.²²¹

and this is because [they come] with greater strength, nevertheless at times we also find that the level of tzaddikim is higher, as in the saying, "With whom did He take counsel? With the souls of the tzaddikim"; and see the Gemara, end of chapter 5 of Berachos. And also, the tzaddik does not fear the drawing of nurture by the external forces.

Their advantage is that they come "with greater strength," as the Zohar puts it. Yet at times the tzaddikim are higher: G-d "took counsel with the souls of the tzaddikim," and the Gemara at the end of chapter 5 of Berachos records the view that perfect tzaddikim are higher. Also, the tzaddik need not fear that the external forces will draw nurture from him.

22 ועד"ז י"ל [יש לומר] בחי' כבש לגבי פר כי הפר יש לו כח וגבורה יותר וזהו כמו העלאה דתשובה בחילא יתיר ולכן נסכיו ג"כ מרובים יותר ועמ"ש מזה בפ' שלח סד"ה ענין הנסכים.

And along these lines it can be said [of] the level of the lamb relative to the bull: for the bull has more strength and might, and this is like the elevation of teshuvah (return), "with greater strength"; and therefore its libations, too, are more numerous. And see what is written about this in Parshas Shelach, at the end of the discourse beginning "The matter of the libations."

Along the same lines the lamb can be compared with the bull. The bull has more strength, like teshuvah, which comes "with greater strength," and so its libations are larger; Likkutei Torah on Shelach discusses this at the end of the discourse on the libations.

אבל עכ"ז [עם כל זה] מעלת הכבש שיש לו צמר בעורו שמהם הלבושים רומז למצות שנק' לבושים²²² וגם התורה נמשכה מבחי' ושער רישיה כעמר נקא²²³ לכן רומז לבחי' צדיק.

But nevertheless, the advantage of the lamb, that it has wool on its skin, from which [come] garments, alludes to the mitzvos, which are called garments; and also, the Torah is drawn from the level of "and the hair of His head like pure wool"; therefore it alludes to the level of a tzaddik.

But the lamb has its own advantage: wool on its skin, from which garments are made, alluding to the mitzvos, which are called the soul's garments. The Torah too is drawn from "the hair of His head like pure wool," Daniel's vision of the Ancient of Days, and so the lamb alludes to the tzaddik.

וזוהו ורעו כבשים²²⁴ (ישע"י [ישעיה] ה' י"ז) כבשים ללבושך²²⁵ (משלי כ"ז כ"ו). ולכן לגבי קרבן התמיד צ"ל כבש דוקא כי תשובה אינו אלא לפי שעה.

And this is "and lambs shall graze" (Isaiah 5:17), "lambs for your clothing" (Proverbs 27:26). And therefore, regarding the daily offering, it must be a lamb specifically: for teshuvah is only for the time being,

So Isaiah speaks of lambs grazing and Proverbs of "lambs for your clothing." The daily offering must be a lamb because teshuvah is only for a time, after a lapse.

אבל בתמידית צ"ל בחי' צדיק וכמ"ש סדי"ה שובה ישראל^{226, 227} גבי קחו עמכם דברים²²⁸ וגבי כי עמר הסליחה למען תורא.²²⁹

but in constancy there must be the level of a tzaddik; as is written at the end of the discourse beginning "Return, O Israel," regarding "Take words with you," and regarding "For with You is forgiveness, that You may be feared."

Constancy, tamid, belongs to the tzaddik. This is explained at the end of the discourse "Return, O Israel," on "Take words with you" and on "For with You is forgiveness, that You may be feared."

גם כבש י"ל [יש לומר] מלשון ומלאו את הארץ וכבשוה.²³⁰ ונכבשה הארץ. וכך הצדיק כובש את²³¹ היצה"ר [היצר הרע].²³²

Also, keves (lamb) can be said [to come] from the term [in] "and fill the earth and subdue it (vechivshuha)," and "and the land shall be subdued." And so the tzaddik subdues the evil inclination.

Keves, "lamb," can also come from kavash, "to subdue," as in "fill the earth and subdue it" and "the land shall be subdued." So the tzaddik subdues his evil inclination, as the Mishnah says, "Who is mighty? One who subdues his inclination."

וגם להפך שהוא נכבש לפני הקב"ה ומבטל רצונו אליו ית' ונכבשה הארץ לפני²³³ ה' (במדבר ל"ב כ"ב).

And also the reverse: that he is subdued before the Holy One, blessed be He, and nullifies his will to Him, may He be blessed: "and the land shall be subdued before Havayah" (Numbers 32:22);

And in the other direction: the tzaddik himself is subdued before G-d and sets aside his will for His, as in "the land shall be subdued before Havayah."

ואני ככבש אלוף²³⁴ (ירמיה י"א). ועיין בתו"א [בתורה אור] בד"ה ותוסף אסתר²³⁵ ובד"ה אם לא תדעי לך²³⁶ בענין ורחל היתה יפת תואר.²³⁷

"And I was like a docile lamb" (Jeremiah 11). And see in Torah Ohr, in the discourse beginning "And Esther once again," and in the discourse beginning "If you do not know," regarding "And Rachel was of beautiful form."

Jeremiah says, "I was like a docile lamb." The text points to two Torah Ohr discourses, "And Esther once again" and "If you do not know," on Rachel's beauty.

גם הוא מן הנעלבים ואינן עולבים²³⁸ בח"י כרחל לפני גוזזיה נאלמה.²³⁹ ובגמ' [ובגמרא] (פ"ב [פרק ב'] דחגיגה ד"ג ע"א)

Also, he is of "those who are insulted but do not insult," the level of "like a ewe that is dumb before her shearers." And in the Gemara (chapter 2 of Chagigah, 13a),

The tzaddik is also among "those who are insulted but do not insult" (Shabbos 88b), like "a ewe that is dumb before her shearers." A further meaning of kevasim comes from the Talmud in Chagigah.

ע"פ כבשים ללבושך אמרו דברים שהם ככשונו של עולם יהיו תחת לבושך²⁴⁰ ופרש"י [ופירש רש"י] / ופירוש רש"י [סתרו של עולם].

on the verse "lambs (kevasim) for your clothing," they said: "Matters that are the hidden things (kivshono) of the world shall be under your garment"; and Rashi explains: the secret of the world.

The Talmud reads "lambs (kevasim) for your clothing" as "matters that are the kivshono of the world, its hidden things, shall be under your garment," kept covered; Rashi explains kivshono as "the secret of the world."

כמו רישא בכבשא (חולין דצ"ג ב'). בהדי כבשי דרחמנא למה לך²⁴¹ (ברכות ד"י [די יסודות]) ממני יצאו²⁴² כבושין (מכות כ"ג ב').

As in “the head in pickling brine (kivsha)” (Chullin 93b); “What have you to do with the hidden matters (kavshei) of the Merciful One?” (Berachos 10a); “From Me went forth the hidden matters (kevushin)” (Makkos 23b).

The root kavash means hidden or covered in other Talmudic phrases too: a head immersed in pickling brine, “the hidden matters of the Merciful One” that Yeshayahu told Chizkiyahu not to probe, and the heavenly voice’s “from Me went forth the hidden matters.”

ופי סתרו של עולם היינו כי אורייתא סתים וגליא וקוב"ה [וקודשא בריך הוא] סתים וגליא²⁴³ והנה בחינת ז"א נקי גליא לגבי ע"י [עתיק יומין]

And the meaning of “the secret of the world” is this: for “the Torah is hidden and revealed, and the Holy One, blessed be He, is hidden and revealed.” Now, the level of Z’eir Anpin is called “revealed” relative to Atik Yomin;

“The secret of the world” is explained by the Zohar’s saying that the Torah and the Holy One are each both hidden and revealed. Z’eir Anpin, the emotive attributes of Atzilus, is the “revealed” compared with Atik Yomin, the hidden “Ancient of Days.”

ולכן נקי חסד דז"א חסד דלבר וחסד דע"י [דעתיק יומין] נקי חסד דלגאו²⁴⁴ (באד"ר [באדרא רבא] דקל"ג ב'). וההמשכה מבחי ע"י [עתיק יומין] נקי כבשי דרחמנא כמו שתוק כך עלה במחשבה^{245, 246} כמ"ש במ"א.

and therefore the Chesed of Z’eir Anpin is called “the outer Chesed,” and the Chesed of Atik Yomin is called “the inner Chesed” (in the Idra Rabba, 133b). And the drawing forth from the level of Atik Yomin is called “the hidden matters of the Merciful One,” as in “Be silent! Thus it arose in thought,” as is written elsewhere.

So the Idra Rabba calls the Chesed of Z’eir Anpin “outer Chesed” and that of Atik Yomin “inner Chesed.” What is drawn from Atik Yomin is called “the hidden matters of the Merciful One,” beyond understanding, like G-d’s answer to Moshe, “Be silent! Thus it arose in thought.”

והנה בחי התמיד הוא להמשיך רחמים רבים מבחי עתיקא לפני²⁴⁷ הוי למעלה משם הוי וכו'

Now, the level of the daily offering is to draw down great mercy from the level of Atika, “before Havayah,” above the Name Havayah, etc.

The daily offering draws down great mercy from Atika, the level “before Havayah,” above the Name Havayah itself.

וזהו ונחך ה' תמיד והשביע בצחצחות נפשך כמ"ש בזה"א [בזהר חלק א] בפ' תולדות דקמ"א ²⁴⁸ (ועמ"ש בדי"ה לבבתני) ²⁴⁹

And this is “And Havayah will guide you always (tamid), and satisfy your soul with radiances (tzachtzachos),” as is written in the Zohar, Part I, Parshas Toldos, 141 (and see what is written in the discourse beginning “You have captured my heart”);

That is the meaning of “Havayah will guide you always (tamid), and satisfy your soul with radiances”: the Zohar on Toldos reads this tamid as the afternoon daily offering. The parenthesis points to the discourse “You have captured my heart.”

וע"כ היה בא מן הכבשים דוקא שהוא לשון סתר להמשיך מבחי' סתים לבחי' גליא. והוא בחינת תמיד בחינת לא שניתי ²⁵⁰ כו'.

and therefore it came from the lambs specifically, for it is a term of concealment: to draw from the level of the hidden to the level of the revealed. And this is the level of tamid (constancy), the level of “I have not changed,” etc.

So the daily offering came from the lambs, kevasim, a word of hiddenness: it draws from the hidden to the revealed. That is constancy, tamid, the level of “I, Havayah, have not changed.”

וגם כבש שבמזבח ולא תעלה במעלות ²⁵¹ והוא בחי' הצנע לכת ²⁵² וזהו עלה בכבש ופנה לסובב ^{253, 254} בחי' סובב כולא עלמין.

And also the ramp (kevesh) of the altar, and “you shall not ascend by steps”: this is the level of “walking modestly.” And this is “He went up the ramp and turned to the surrounding ledge (sovev),” the level of the light that encompasses all worlds (sovev kulla almin).

The altar's ramp is also called kevesh, and the Torah forbids going up to the altar by steps: a smooth, modest ascent, “walking modestly.” The Mishnah's “he went up the ramp and turned to the sovev,” the ledge around the altar, hints at sovev, the light that encompasses all worlds.

גם כמארז"ל [כמאמר רבותינו זכרונם לברכה] מ"ט עיזי מסגין ברישא ²⁵⁵ והדר אימרי כברייתו של עולם ברישא חשוכא והדר נהורא הרי אימרי נקי נהורא.

Also, as our Sages, of blessed memory, said: “Why do the goats go in front and afterward the lambs (imrei)? As in the creation of the world: first darkness, and afterward light.” Thus the lambs are called “light.”

The Talmud asks why goats walk at the head of the flock and lambs (imrei) behind them, and answers: as in the creation of the world, first darkness, then light. So lambs are called “light.”

והנה יחוי"ת [יחודא תתאה] נקי חשוכא לגבי יחוי"ע [יחודא עילאה] ועד"ז אפילו ז"א דאצילות נקי כן לגבי ע"ק [עתיקא קדישא] כי שערות דז"א הן שחורות כעורב²⁵⁶ ושל ע"ק [עתיקא קדישא] כעמר נקא.

Now, the lower unity (yichuda tata'ah) is called "darkness" relative to the higher unity (yichuda ila'ah); and along these lines, even Z'eir Anpin of Atzilus is called so relative to Atika Kadisha: for the hairs of Z'eir Anpin are "black as a raven," and those of Atika Kadisha are "like pure wool."

The lower unity is "darkness" compared with the higher unity, and even Z'eir Anpin of Atzilus is "darkness" compared with Atika Kadisha: the hair of Z'eir Anpin is "black as a raven," that of Atika "like pure wool." The lamb's white wool points to Atika.

גם י"ל [יש לומר] אימרי ע"ד את ה' האמרת היום^{257, 258} ופרש"י [ופירש רש"י / ופירוש רש"י] (פ"ק [פרק קמא] דברכות ד"ו סע"א [סוף עמוד א]) לשון השיבות ושבח. ועמ"ש ע"פ מי כמוך באלים²⁵⁹ הוי' דשבח זה קאי על ע"ק [עתיקא קדישא] (באד"ר [באדרא רבא] דקכ"ח א').

It can also be said [that] imrei is along the lines of "You have exalted (he'emarta) Havayah today," and Rashi explains (first chapter of Berachos, end of 6a) [that it is] a term of importance and praise. And see what is written on the verse "Who is like You among the mighty, Havayah," that this praise refers to Atika Kadisha (in the Idra Rabba, 128a).

Imrei can also be read like "You have exalted (he'emarta) Havayah today," which, the text says, Rashi explains as a term of importance and praise. The Idra Rabba says that the praise "Who is like You among the mighty, Havayah" refers to Atika Kadisha.

(והנה הרקיע²⁶⁰ הוא הפרסא המפסיק בין אצילות לבריא. ואמנם יש כמה בחינות פרסא כמ"ש במ"א ע"פ והבדילה הפרוכת²⁶¹ כו'.

(Now, the firmament is the parsa (partition) that separates between Atzilus and Beriah. However, there are several levels of parsa, as is written elsewhere on the verse "And the curtain shall divide," etc.

A parenthetical note: the firmament is the parsa, the partition between Atzilus and Beriah. There are several levels of partition, as explained on "And the curtain shall divide."

ובח"י עור של הכבש כיון שגם לאחר הפסק הרקיע נמשכים ממנו שערות שהן בח"י צמר שהוא בח"י גבוה א"כ מורה שהרקיע המפסיק הוא ע"ד הפרוכת המפסיק בין קדש לקדש.²⁶²

And the level of the lamb's skin: since even after the separation of the firmament, hairs are drawn from it which are the level of wool, which is a lofty level, it therefore indicates that the separating firmament is like the curtain that separates between holy and holy.

The lamb's skin still lets wool, a lofty thing, grow through it. So it stands for a partition like the curtain between the holy and the Holy of Holies, which divides only between degrees of holiness.

משא"כ בעזים שמשערות העזים נמשך יניקה²⁶³ לחיצונים א"כ מורה שהעור המפסיק הוא למטה במדרגה שמבדיל בין קדש לחול ולכן נאמר שערך כעדר העזים²⁶⁴ שגלשו כו'.

Whereas with goats, from the hairs of the goats nurture is drawn to the external forces; if so, it indicates that the separating skin is lower in level, separating between holy and profane. And therefore it is said, "Your hair is like a flock of goats that streamed down," etc.

Goats' hair, by contrast, gives nurture to the external forces, so their skin is a lower partition, between holy and profane; hence the verse "Your hair is like a flock of goats that streamed down."

וכ"ש [וכל שכן] בשאר בהמות שאין שערות שלהן ראויים ללבושי [ללבושין / ללבושים] כצמר. וא"כ דוקא בעור הכבש מרומז תיקון הפרסא והאותיות הנמשכ"י [הנמשכים / הנמשכין] דרך הפרסא לכלי יהיו בבחינת נפרד כו' וע"כ בא התמיד מהכבשים דוקא.

And all the more so with the other animals, whose hairs are not fit for garments like wool. And if so, it is specifically in the lamb's skin that the rectification of the parsa is alluded to, and [of] the letters drawn through the parsa, that they not be in the level of separateness, etc. And therefore the daily offering came specifically from the lambs.

Other animals' hair is not even fit for garments like wool. So the rectification (tikkun) of the partition, through which the letters pass without becoming separate, is hinted at only in the lamb's skin, and that is why the daily offering came from lambs.

ושרש עור ורקיע זה הוא בחינת קרומא דאורא כו' כמ"ש במ"א²⁶⁵ בענין שנזכר ב' פעמים הבדלה בענין יהי רקיע כו':^{266, 267, 268}

And the root of this skin and firmament is the level of the "membrane of air" (kruma d'avira), etc., as is written elsewhere regarding [the fact] that "separating" is mentioned twice in the matter of "Let there be a firmament," etc.):

The root of this skin and firmament is the "membrane of air" (kruma d'avira), as explained elsewhere on why "separating" is said twice about the firmament in the account of the second day.

SECTION 8 • ¶23-25

Summary

23 קיצור (א) שני פעמים ואמרת מיד ולדורות. תקריבו תעשה. קודם שנברא העולם היה הוא ושמו בלבד, ²⁶⁹ שהיה האור כלול במאור עצמו.

Summary. (1) The two times “and you shall say”: immediately and for the generations. “You shall offer,” “you shall make.” Before the world was created there was He and His Name alone, for the light was included in the Luminary itself.

The summary (kitzur) restates section 1: the two “and you shall say” mean “immediately” and “for the generations,” and the two verbs are “offer” and “make.” Before creation “there was He and His Name alone,” the light still contained in its source.

ואחר שנברא העולם נעשה התפשטות האור. והוא ירידה גדולה לגבי האור כמ”ש בד”ה תקעו בחודש. ²⁷⁰

And after the world was created there came about the spreading forth of the light; and this is a great descent relative to the light, as is written in the discourse beginning “Blow [the shofar] on the new moon.”

After creation the light spread out, a great descent for it, as explained in the discourse “Blow the shofar on the new moon.”

24 והוא בשביל עלייה שיהיה היש בטל לאין. לויתן זה יצרת לשחק בו. ²⁷¹ ועמ”ש מזה בד”ה אלה מסעי. ²⁷²

And this is for the sake of an ascent: that the something be nullified to nothing. “This Leviathan You formed to make sport with.” And see what is written about this in the discourse beginning “These are the journeys,”

The summary continues: the purpose of the descent is the ascent, that the “something” be nullified into “nothing,” the joy hinted at in the Leviathan G-d formed “to make sport with.” The text points to the discourse “These are the journeys.”

ובד"ה אני דפ' ציצית וזהו ענין השיר של המלאכים. ועיקר ביטול היש לאין הוא במעשה הקרבנות, ולכן היה השיר על הקרבן.

and in the discourse beginning "I [am Havayah]" of the section of tzitzis. And this is the matter of the song of the angels. And the principal nullification (bittul) of the something to nothing is in the act of the offerings; and therefore the song was over the offering.

It also points to the discourse on "I am Havayah" in the section of tzitzis. This nullification is the angels' song, and its chief form is the offerings, which is why song accompanied the offering.

וכך הוא ענין התפלה. ואפ"ל [ואפשר לומר] דלכן בתפלה אומרים תחלה פסוד"י [פסוקי דזמרה] ושירת הים וכמ"ש בד"ה אז ישיר משה ובנ"י [ובני ישראל].²⁷³ פי' לחמי לאשי.²⁷⁴

And such is the matter of prayer. And one can say that this is why in prayer we first say Pesukei deZimra (the Verses of Praise) and the Song at the Sea, as is written in the discourse beginning "Then Moshe and the children of Israel sang." The meaning of "My bread for My fire-offerings":

Prayer works the same way. One can add that this is why prayer begins with Pesukei deZimra and the Song at the Sea, as explained in the discourse "Then Moshe and the children of Israel sang." Then the summary recalls the meaning of "My bread for My fire-offerings."

לבחינת השרפים: (ב) ומה שהתמיד בא מכבשים דוקא. אף שפני שור הוא ראש לכל הקרבנות בפרשת שור או כשב או עז כמ"ש ברבות שם פכ"ז.

for the level of the Serafim. (2) And as for the daily offering coming specifically from lambs, although the "face of an ox" is the head of all the offerings, in the passage "An ox, or a sheep, or a goat," as is written in Midrash Rabbah there, chapter 27,

"For My fire" refers to the Serafim. (2) The summary of section 2 asks why the daily offering was a lamb, even though the ox stands first among the offerings in the verse "An ox, or a sheep, or a goat," as the Midrash on that verse says.

היינו מפני שכבש יש לו קול רחמים עמ"ש בד"ה והניף הכהן²⁷⁵ אותם.²⁷⁶ וגם יש לו צמר בעורו אשר נמשל בהם בחינת ושער רישיה כעמר נקא.²⁷⁷

it is because the lamb has a voice of mercy; see what is written in the discourse beginning "And the kohen shall wave them." And also, it has wool on its skin, to which the level of "and the hair of His head like pure wool" is likened.

The answer is that the lamb has a voice of mercy, as explained in the discourse "And the kohen shall wave them," and wool on its skin, likened to "the hair of His head like pure wool."

(וכתיב אם יאדימו כתולע²⁷⁸ כצמר יהיו עמ"ש בד"ה האזינו השמים.²⁷⁹ והנה עולת תמיד פי' האריז"ל
[האר"י זכרוננו לברכה] עולת אותיות תולע²⁸⁰ עמ"ש בד"ה חקת התורה^{281, 282} בענין תולעת יעקב).²⁸³

(And it is written, "Though they be red like crimson, they shall be like wool"; see what is written in the discourse beginning "Give ear, O heavens." Now, [on] olas tamid (the daily burnt-offering), the Arizal, of blessed memory, explained: olas has the letters of tola (crimson worm); see what is written in the discourse beginning "The statute of the Torah," regarding "the worm (tola'as) Yaakov.")

A parenthesis adds Isaiah's "though they be red like crimson, they shall be like wool," wool as purity. It also brings the Arizal's remark that olas, "burnt-offering of," has the letters of tola, the crimson worm, linked to "the worm Yaakov" in the discourse on the red heifer.

והנה הבשר גידין ועצמות של התמיד היה עולה כולה. עצמות נמשכים מהמוח והוא בחי' חב"ד [חכמה
בינה ודעת] ועמ"ש בביאור ע"פ וידבר²⁸⁴ דעשרת הדברות שהעצמות מתקשרים עם עצם הגלגלת דחפא
על מוחא.

Now, the flesh, sinews and bones of the daily offering would all go up. The bones derive from the brain, and this is the level of Chochmah, Binah and Daas; and see what is written in the explanation on "And He spoke" of the Ten Commandments, that the bones are bound up with the bone of the skull, which covers the brain.

The flesh, sinews and bones of the daily offering all went up on the altar. The bones come from the brain, the level of Chochmah, Binah and Daas, and are bound to the skull that covers the brain, as explained on the Ten Commandments.

אך בתוכם יש מוח ג"כ. והבשר נמשך מהדם שבלב והוא משכן המדות. והגידים הם המחברים החכמה
עם המדות דהיינו העצמות עם הבשר.

But within them there is also marrow (moach). And the flesh derives from the blood in the heart, and it is the dwelling of the emotive attributes (middos). And the sinews are what connect the wisdom with the emotive attributes, that is, the bones with the flesh.

Yet the bones also hold marrow (moach) within them. The flesh comes from the blood of the heart, the seat of the emotions, and the sinews connect wisdom with the emotions, the bones with the flesh.

וכ"ז [וכל זה] היה עולה כליל: (ג) וכן בתפלה ההתבוננות והדעת איך דכולא קמיה כלא חשיב²⁸⁵ זהו בחי' עצמות.

And all this would go up entirely. (3) And so in prayer: the contemplation and the knowledge (daas) of how "all before Him is considered as nothing," this is the level of bones.

All of these went up entirely. (3) The summary of section 3: in prayer, the contemplation and knowledge of how "all before Him is considered as nothing" is the "bones."

(ועיין ברבות פ' אמור ספ"ל ע"פ כל עצמותי תאמרנה ²⁸⁶ השדרה ²⁸⁷ כו' ובזח"ג [ובזהר חלק ג'] (פנחס רנ"ו ²⁸⁸ א')

(And see Midrash Rabbah, Parshas Emor, end of chapter 30, on the verse "All my bones shall say": "the spine," etc.; and in the Zohar, Part III) (Pinchas, 256a):

The text adds sources on bones and prayer: the Midrash on "All my bones shall say," which compares the spine of the lulav to a person's spine, and the Zohar on Pinchas (the Kehot note gives its place as the end of 255b).

חוט השדרה דביה ח"י חוליין ²⁸⁹ כו' לקבל ח"י ברכאן דצלותא כו' ועמ"ש בד"ה לא הביט און ביעקב ²⁹⁰ מענין זה.

"the spinal cord, in which there are eighteen vertebrae," etc., "corresponding to the eighteen blessings of prayer," etc. And see what is written on this matter in the discourse beginning "He has not beheld iniquity in Yaakov."

The Zohar says the spine has eighteen vertebrae, corresponding to the eighteen blessings of the Amidah. The discourse "He has not beheld iniquity in Yaakov" discusses this.

גם בירושלמי ספ"ק [סוף פרק קמא] דברכות שצריך לכרוע בשמו"ע [בשמונה עשרה] עד שיתפקקו כל חוליותיו ע"ש [על שם] כל עצמותי תאמרנה.

Also, in the Jerusalem Talmud, end of the first chapter of Berachos, [it says] that one must bow in the Shemoneh Esreh until all his vertebrae stand out, on account of "All my bones shall say."

The Jerusalem Talmud says one must bow in the Amidah until every vertebra stands out, because "all my bones shall say."

מכ"ז [מכל זה] יובן ענין בחי' עצמות. בתפלה שכנגד קרבן התמיד ומזה נמשך גידים לבחינת בשר להפך מדות נה"ב [נפש הבהמית].

From all this the matter of the level of bones will be understood, in prayer that corresponds to the daily offering; and from this, sinews are drawn to the level of flesh, to transform the emotive attributes of the animal soul.

From all this the "bones" of prayer are understood as the contemplation itself, from which "sinews" extend to the "flesh," to transform the emotions of the animal soul.

(ולפמ"ש [ולפי מה שכתוב] בזהר²⁹¹ בפ"י עצם מעצמי ובשר מבשרי²⁹² ובפרדס בערך עצם י"ל [יש לומר] כי עצמות זהו בחי' יח"ע [יחודא עילאה] למס"נ [למסירות נפש] באחד. ובחי' בשר זהו יח"ת [יחודא תתאה] בחינת ככל נפשך ועמ"ש בד"ה וארשתיך לי^{293, 294} בענין לבי ובשרי ירננו.²⁹⁵

(And according to what is written in the Zohar on the explanation of “bone of my bones and flesh of my flesh,” and in the Pardes, under the entry “Etzem” (bone), it can be said that bones are the level of the higher unity (yichuda ila’ah), for self-sacrifice (mesirus nefesh) in “One”; and the level of flesh is the lower unity (yichuda tata’ah), the level of “with all your soul.” And see what is written in the discourse beginning “And I will betroth you to Me,” regarding “my heart and my flesh sing out.”

Following the Zohar on “bone of my bones” and the Pardes, bones may be the higher unity, which leads to self-sacrifice at “One,” and flesh the lower unity, “with all your soul.” The text compares “my heart and my flesh sing out” in the discourse “And I will betroth you to Me.”

וצ"ל התחברות ב' הבחינות ע"ד כעיר שחוכרה לה יחדו²⁹⁶ שנתבאר בד"ה אלה פקודי המשכן²⁹⁷ והיינו ע"י הגידים המחברים עמ"ש בד"ה וישלח יהושע²⁹⁸ כו' מרגלים ועיין בפרדס ערך גד גימל שהוא בינה משקה לדלת שהיא מלכות.

And there must be a joining of the two levels, along the lines of “like a city that is joined together,” as was explained in the discourse beginning “These are the accounts of the Mishkan”; and this is through the connecting sinews; see what is written in the discourse beginning “And Yehoshua sent,” etc., “spies.” And see in the Pardes, the entry “Gad”: gimmel, which is Binah, gives drink to dalet, which is Malchus;

The two levels must be joined, like “a city that is joined together,” through the connecting “sinews.” The Pardes, under the entry “Gad,” says that gimmel, Binah, “gives drink” to dalet, Malchus.

והשקאה זו הוא ע"י צדיק בחי' יו"ד שבין גימ"ל לדל"ת) (עזח"א [ועיין זהר חלק א'] ויחי רל"ד ב') דהיינו

and this giving of drink is through the tzaddik, the level of the yud that is between gimmel and dalet) (see the Zohar, Part I, Vayechi, 234b); that is,

That giving of drink comes through the tzaddik, the level of the yud that stands between gimmel and dalet in words such as ve'agidah (גי"ד), which the Zohar on Vayechi says does not divide them.

כי גימ"ל הוא כללות כח"ב [כתר חכמה בינה] שמהם נמשך השפעת הביטול דיחוי"ע [דיחודא עילאה] שהוא היוד להיות מזה ביטול היש לאין כו'

for gimmel is the general and collective expression (klalus) of Keser, Chochmah and Binah, from which there is drawn the flow of the nullification of the higher unity, which is the yud, so that from this there be the nullification of the something to nothing, etc.,

Gimmel, the number three, includes Keser, Chochmah and Binah as one, and from them comes the nullification of the higher unity, the yud, so that the "something" is nullified into "nothing."

ולהיות מציל עני מחזק ממנו²⁹⁹ עיין רבות וירא (ר"פ נ"ד) וזח"ג [וזהר חלק ג] ואתחנן (דרס"י ב') דקאי על יצה"ר [יצר הרע] וזריקת הדם הוא בחינת אהבה עזה.

and so that there be "[He] Who rescues the poor from one stronger than he"; see Midrash Rabbah, Vayera (beginning of chapter 54), and the Zohar, Part III, Va'eschanan (267b), that it refers to the evil inclination. And the dashing of the blood is the level of intense love.

And so that G-d "rescues the poor from one stronger than he," which the Midrash and the Zohar apply to rescue from the evil inclination. Then the summary recalls that the dashing of the blood is intense love.

ואח"כ והיו הדברים האלה אשר אנכי מצוך היום. זהו ענין הקטר החלב בחינת תענוג כי פקודי ה' ישרים משמחי לב.³⁰⁰

And afterward, "And these words, which I command you today": this is the matter of burning the fat, the level of delight; for "the precepts of Havayah are upright, gladdening the heart."

Next, "And these words, which I command you today" is the burning of the fat, the level of delight, for "the precepts of Havayah are upright, gladdening the heart."

והיינו היום לעשותם³⁰¹ עשייה היא לעילא ועמ"ש בפ"י היום בד"ה ביום השמע"צ [השמיני עצרת] בפ"י זה היום עשה³⁰² הוי" (ד)

And this is "today, to do them": "the doing is on high." And see what is written on the meaning of "today" in the discourse beginning "On the day of Shemini Atzeres," on the explanation of "This is the day that Havayah has made." (4)

That is "today, to do them," for "the doing is on high"; compare the explanation of "today" in "This is the day that Havayah has made," in the discourse for Shemini Atzeres. (4) marks the summary of section 4.

אך הדרך המביאה לגילוי נה"א [נפש האלקית] להיות ואהבת ככל לבבך עמ"ש בד"ה ה' לי בעוזרי. ³⁰³ כפי ככל לבבך שיהיה נקלט כו' היא בחי' רחמנות

But the path that leads to the revelation of the G-dly soul, so that there be "You shall love with all your heart" — see what is written in the discourse beginning "Havayah is for me among my helpers," on the explanation of "with all your heart," that it be absorbed, etc. — is the level of compassion

The path that reveals the G-dly soul, so that "You shall love with all your heart" is absorbed in the heart, as explained in the discourse "Havayah is for me among my helpers," is compassion.

(וזהו שמזכירין ברחמיך הרבים רחם עלינו בברכת יוצר המאורות. כדי להיות יחוד שמשא ³⁰⁴ וסיהרא. ולא יהיה מארת חסר ^{305, 306} וע' בירושלמי פ"ג [פרק ג'] דתענית ה"ג [חמש גבורות] זח"א [זהר חלק א] בראשית) (י"ט ב' מ"ו ב')

(and this is why we mention "In Your great mercy, have mercy on us" in the blessing "Who forms the luminaries": so that there be the union of the sun and the moon, and that me'oros (luminaries) not be lacking. And see the Jerusalem Talmud, chapter 3 of Taanis, halachah 3; the Zohar, Part I, Bereishis) (19b, 46b),

This is why "In Your great mercy, have mercy on us" stands in the blessing over the luminaries: so that sun and moon be united and the moon not be lacking. The Zohar reads the defective spelling of me'oros (luminaries) in Genesis as a sign of lack, when the sun and the moon are not joined.

תולדות (קמ"ו א') ר"פ וישלח (קס"ו א') ובפ"י הרמ"ז [הרב משה זכות] שם אלא בחי' אשר לא תחסר כל בה ³⁰⁷ וכענין בשמחה ובטוב לבב מרוב כל ³⁰⁸ דהיינו כי לבנה היא כנס"י [כנסת ישראל] כמ"ש בד"ה בחדש השלישי לצאת בניי [בני ישראל]. ³⁰⁹

Toldos (146a), the beginning of Parshas Vayishlach (166a), and in the commentary of the Ramaz there; but rather the level of "you shall lack nothing in it," and like the matter of "with joy and with gladness of heart, from the abundance of everything." That is, for the moon is the Congregation of Israel (Knesses Yisrael), as is written in the discourse beginning "In the third month after the going out of the children of Israel."

The prayer asks instead for a state where "you shall lack nothing," "with joy and gladness of heart, from the abundance of everything." The moon is the Congregation of Israel, as explained in the discourse "In the third month."

יומשך בה אור השמש הוא שמש הוי' שיהי' [שהיה] נקלט ונתפס הביטול דיחוי' [דיחודא עילאה] מה דכולא קמיה כלא חשיב כביטול זיו השמש בשמש. עמ"ש ע"פ ששזפתני השמש.³¹⁰

There will be drawn into it the light of the sun, which is the “sun” of Havayah, so that the nullification of the higher unity, that “all before Him is considered as nothing,” be absorbed and grasped, like the nullification of the sun’s radiance within the sun. See what is written on the verse “for the sun has gazed upon me,”

Into the moon is drawn the light of the “sun” of Havayah (Psalms 84:12), so that it absorbs the nullification of the higher unity, “all before Him is as nothing,” as the sun’s rays are nullified within the sun. The text compares “the sun has gazed upon me.”

ומ"ש בד"ה ושמתי כדכד שמשותיך³¹¹ ובד"ה והיה מדי חדש³¹² בענין שמש צדקה ומרפא³¹³ כו'. ועיין בגמרא פ"ד דתמיד (דל"א סע"ב [סוף עמוד ב]) ע"פ שנים ליום כנגד היום.³¹⁴

and what is written in the discourse beginning “And I will make your windows (shimshosayich) of kadmah,” and in the discourse beginning “And it shall be, from one new moon,” regarding “a sun of righteousness, with healing,” etc. And see the Gemara, chapter 4 of Tamid (end of 31b), on the verse “two each day”: “corresponding to the day.”

The text adds discourses on “windows (shimshosayich) of kadmah,” a play on shemesh, “sun,” and on “a sun of righteousness, with healing.” The Talmud in Tamid reads “two each day” as “corresponding to the day.”

ופ"י המפרש נגד השמש וכ"כ [וכן כתב] הרעב"ט [הרב עובדיה מברטנורא] שם בפ"י המשנה ובהרמב"ם [ובהר"ם משה בן מימון] (פ"א מהלכות תמידין דין י"א).

And the commentator explains: opposite the sun. And so wrote Rabbi Ovadiah of Bartenura there, in the commentary on the Mishnah, and [so it is] in the Rambam (chapter 1 of Hilchos Temidin, law 11).

The commentators explain “corresponding to the day” as facing the sun. The Rambam writes that the morning lamb was slaughtered at the north-western corner and the afternoon lamb at the north-eastern, so that each would face the sun.

והיינו (ע"ד הנ"ל להמשיך גילוי שמש הוי'. וכ"ז הוא ע"י הכבש בחי' רחמים) והרחמנות הוא כמ"ש כרחל לפני גוזזיה נאלמה (בישעיה נ"ג ז')

And this is (along the lines mentioned above, to draw down the revelation of the “sun” of Havayah; and all this is through the lamb, the level of mercy). And the compassion is as it is written, “like a ewe that is dumb before her shearers” (in Isaiah 53:7);

This fits the theme: the daily lamb, the level of mercy, draws down the revelation of the “sun” of Havayah. The compassion itself is “a ewe that is dumb before her shearers.”

ועי מזה בזח"ב [בזהר חלק ב'] וארא (כ"ט ב'), ועיי"כ [ועל ידי כך] ורחל עקרה.³¹⁵ ולכן צריך לעורר רחמים. שהוא מבחי' יעקב.

and see about this in the Zohar, Part II, Va'era (29b). And because of this, "And Rachel was barren." And therefore one must arouse mercy, which is from the level of Yaakov.

The Zohar on Va'era is cited. Because of that "shearing," "Rachel was barren," and so one must arouse mercy, which is Yaakov's quality.

וזהו נעשה ונמשך מבחינת משה שהוא הדעת. שממנו התהוות הרחמים וזהו את הכבש אחד תעשה,³¹⁶ תעשה ממש.

And this is made and drawn from the level of Moshe, which is knowledge (daas), from which the mercy comes into being. And this is "the one lamb you shall make": "you shall make," literally.

That compassion is made and drawn from Moshe, knowledge, the source of mercy. So the verse says "the one lamb you shall make": literally "make."

(וכענין מ"ש או יחזק במעווי יעשה שלום לי שלום יעשה לי.³¹⁷ שעושה ממש בחי' השלום עליון ושלום תחתון כמ"ש הרמ"ז [הרב משה זכות] פ' במדבר)

(And like the matter of what is written, "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me": that he actually makes the level of the supernal peace and the lower peace, as the Ramaz writes, Parshas Bamidbar)

Compare Isaiah's "let him make peace with Me": the one who takes hold of G-d's strength actually "makes" the supernal peace and the lower peace, as the Ramaz explains on the Zohar in Bamidbar.

(דקיי"ח ע"א) ועמ"ש בפ' בהר (דקיי"ח ע"ב) ע"פ ועשה טוב.³¹⁸ ועשה ממש ע"ש בהרמ"ז [בהרב משה זכות]. ומ"ש כמ"א ע"פ ועשיתם אתם³¹⁹ כאילו עשאוני.

(118a). And see what is written in Parshas Behar (110b) on the verse "and do good": "and do," literally; see there in the Ramaz. And what is written elsewhere on the verse "and you shall do them": "as though you had made Me."

Also the Zohar on Behar reads "trust in Havayah and do good" as an action below that awakens action above, and recalls "you shall do them," as though "you make them." Elsewhere this is explained as "as if you had made Me."

ועיין במא"א [במאורי אור] אות כ"ף ס"ד מענין כבש וכבשים. ועי' זח"א [זהר חלק א] ויצא קנ"ו סע"ב [סוף עמוד ב] וכן את הכבש השני תעשה.

And see in Me'orei Or, the letter kaf, section 64, on the matter of keves and kevasim (lamb and lambs). And see the Zohar, Part I, Vayetzei, end of 156b. And so too, "and the second lamb you shall make."

Me'orei Or, a Kabbalistic lexicon, discusses keves and kevasim, and the Zohar on Vayetzei is cited. The same holds for "the second lamb you shall make" in the afternoon.

ותקריבו היא מצוה לכל ישראל (ועזח"א [ועיין זהר חלק א] חיי קל"ג א' ודו"ק [ודוק] ובפ' ויחי רכ"ט ב') וזהו ריח ניחוח דקרבנות: ^{320, 321, 322}

And "you shall offer" is a mitzvah for all Israel (and see the Zohar, Part I, Chayei, 133a, and consider it carefully; and in Parshas Vayechi, 229b). And this is the "pleasing fragrance" of the offerings.

"You shall offer," in the plural, is a mitzvah for all Israel, and the Zohar on Chayei Sarah and Vayechi is cited. This is the "pleasing fragrance" of the offerings.

25 עו"ל [עוד יש לומר] בענין כבש. כי אע"ג [אף על גב] דשור יש לו כח יותר רומז לבחינת בחילא יתיר. מ"מ כבש שיש לו צמר בעורו רומז לבחינת צדיק ובחינת צ"ל תמיד.

One may further say regarding the lamb: although the ox has more strength, alluding to the level of "with greater strength," nevertheless the lamb, which has wool on its skin, alludes to the level of a tzaddik, and the level of a tzaddik must be constant (tamid).

The summary of the further reasons for the lamb: the ox has more strength, like teshuvah that comes "with greater strength," but the lamb, with wool on its skin, stands for the tzaddik, and the tzaddik's service must be constant, tamid, like the daily offering.

גם כבש לשון כבשוננו של עולם. ³²³ להמשיך מבחי' סתים לבחי' גליא. אימרי ע"ד את ה' האמרת. וענין העור והרקיע כו': ³²⁴

Also, keves (lamb) is a term [related to] "the hidden things (kivshono) of the world": to draw from the level of the hidden to the level of the revealed. Imrei (lambs) is along the lines of "You have exalted (he'emarta) Havayah." And the matter of the skin and the firmament, etc.

Keves also means "hidden," as in "the hidden things of the world," and the daily offering draws from the hidden to the revealed. Imrei, "lambs," recalls "You have exalted (he'emarta) Havayah," and the summary closes by recalling the skin and the firmament.

IN ONE'S AVODAH

Make prayer an offering: contemplate G-d's greatness until the knowledge stays firm after prayer, let it reach the heart and turn its desires into fiery love, and then rejoice in the Torah and mitzvos as G-d's own will. When the heart stays cold, arouse compassion for your own G-dly soul, fallen so low into the body's needs that you hardly notice, and ask for G-d's great mercy.

QUESTIONS FOR DISCUSSION

1. Why does turning "something" into "nothing" bring joy above, while bringing "something" out of "nothing" does not?
2. What do the bones, sinews, blood and fat of the offering correspond to in prayer, and why must the "bones" stay firm after prayer is over?
3. Why can the emotions not hold all of a person's understanding of G-d's greatness, and what part of it does reach them?
4. Why do the mitzvos, clothed in physical things, draw from a level higher than the chain of worlds?
5. How does compassion for one's own soul lead to love of G-d, and why does it depend on Moshe, on knowledge?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 צו את בניי

In a passage on the Levites' song that was later struck out, the Tzemach Tzedek refers to "the discourse 'My offering, My bread,' 5572," which the note connects with this maamar.

KEHOT'S NOTE

בגוכי"ק הצ"צ (1035 רנב, ב — בהחלק שנמחק — בענין שיר הלויים) מציין: "ובד"ה את קרבני לחמי תקע"ב". ובהרשימה שבסו"ס פס"ד להצ"צ תמב, א נזכר: "תקע"ב מכרכים אב את הכבש א' כו' סיום על תורות בלאדי". בלקו"ת פי' אמור לח, ד. ובאוה"ת פי' שופטים ע' תתנד. ובביאה"ז לצ"צ כרך-ב ע' תתרל מצויין למאמר זה — ע"פ את הכבש האחד". הגהות באוה"ת כמדבר-ז ע' איתתיב. ד"ה כבשים בני שנה באוה"ת פי' פנחס ע' א'קיג מיוסד על מאמר זה. ראה אוה"ת פי' פנחס א' סח. ראה ד"ה צו תרל"ה כרך ב ע' שסט.

2 Kehot's note points to Numbers 28:2-3 for these words.

במדבר כ"ח:ג-ב: Numbers 28:2-3

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו: ואמרת להם זה האשה אשר תקריבו לה' כבשים בני־שנה תמימים שנים ליום עלה תמיד:

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. And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering.

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

3 Kehot's note points to Numbers 28:2-4 for these words.

במדבר כ"ח:ד-ב: Numbers 28:2-4

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו: ואמרת להם זה האשה אשר תקריבו לה' כבשים בני־שנה תמימים שנים ליום עלה תמיד: את־הכבש אחד תעשה בבקר ואת הכבש השני תעשה בין הערבים:

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. And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at ...

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4 זה האשה אשר תקריבו

The second "and you shall say to them," introducing the

daily burnt-offering with the plural "you shall offer."

במדבר כ"ח:ג: Numbers 28:3

ואמרת להם זה האשה אשר תקריבו לה' כבשים בני־שנה תמימים שנים ליום עלה תמיד:

And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering.

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5 צו את בניי . . את הכבש אחד

The opening verse of the section on the daily and festival offerings. Its "and you shall say to them" is the first of the two "sayings" the maamar asks about.

במדבר כ"ח:ב: Numbers 28:2

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

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-ד.

6 את הכבש אחד תעשה בבוקר

The morning lamb, introduced with the singular verb "you shall make," which the maamar later explains as Moshe's work of "making" compassion in the soul.

במדבר כ"ח:ד: Numbers 28:4

את־הכבש אחד תעשה בבקר ואת הכבש השני תעשה בין הערבים:

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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7 כל מקום שנאמר צו הוא מיד ולדורות

The Midrash teaches that wherever the Torah says "command," the instruction applies at once and for all generations. The maamar uses it to explain why "and you shall say to them" is repeated.

במדבר רבה ז':ז: Bamidbar Rabbah 7:7

8 רבות במדבר פי"

Or HaTorah on Pinchas discusses at length the Midrash that "command" means at once and for the generations.

KEHOT'S NOTE

ראה באוה"ת פי' פנחס ע' א'קיג בארוכה. וראה גם שם ע' א'סח. וראה גם בספרי עה"פ.

9

שתקנו תפלה כנגד תמידין

Rabbi Yehoshua ben Levi's view that the daily prayers were instituted in place of the daily offerings. It is the basis for the maamar's question of how prayer can take the place of the lamb.

ברכות כ"ו ב:ד"ה-4-5:26 Berakhot

איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי אמר: תפלות כנגד תמידין תקנום. תנא כוותיה דרבי יוסי ברבי חנינא, ותנא כוותיה דרבי יהושע בן לוי. תנא כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינקס ויפלל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. 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 ...

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

KEHOT'S NOTE

ברכות כו, ב.

10

וירח ה' את ריח

After the Flood, G-d "smelled the pleasing fragrance" of Noah's offering. The maamar asks what satisfaction such a fragrance can give.

בראשית ח:כ"א Genesis 8:21

וירח ה' את־ריח הניחח ויאמר ה' אֱלֹהֵינוּ לֹא־אֶסֶף לְקַלֵּל עוֹד אֶת־הָאָדָמָה בְּעִבּוֹר הָאָדָם כִּי יֵצֵר לִב הָאָדָם רָע מִנְעֲרִיו וְלֹא־אֶסֶף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כָּאֲשֶׁר עָשִׂיתִי:

And the L-RD smelled the sweet savour; and the L-RD said in His heart: 'I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

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KEHOT'S NOTE

בראשית ח, כא.

11

כי הנה נודע

The note says that this passage, from "For it is known" on, is quoted in Or HaTorah on Shemos with glosses, and that an excerpt appears with an explanation in Or HaTorah, Inyanim.

KEHOT'S NOTE

מובא באוה"ת שמות ע' נו עם הגהות. ובאוה"ת ענינים ע' קט מובא קטע עם ביאור.

12

קודם שנברא העולם היה הוא וישמו בלבד

Pirkei deRabbi Eliezer says that before the world was created there was only the Holy One, blessed be He, and His

great Name. The maamar reads "His Name" as His will to be King.

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

עד שלא נברא העולם, היה הקדוש ברוך הוא וישמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחרית את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחרית בארץ וסודותיו ומוכאיו ומוצאיו, אינו מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה. שבעה דברים נבראו עד שלא נברא העולם, ואלו הן: תורה, וגיהנם, וגן עדן, וכסא הכבוד, ...

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

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

13

שמו בגימט' רצון

The note points there for the equation of shemo, "His Name," with ratzon, "will," by numerical value.

KEHOT'S NOTE

ראה אוה"ת פנחס ע' אפד.

14

במדבר (פ' ז')

The note says that the Midrash on "command" is quoted in Or HaTorah on Pinchas, with a gloss and explanation further on, and points to Or HaTorah on Shir HaShirim as well.

KEHOT'S NOTE

נעתק באוה"ת פ' פנחס אסח. ובע' אקגי יש הגיה ופי'. וראה אוה"ת שה"ש-א ע' קנב.

15

ס"פ צווארך בהרזים

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

KEHOT'S NOTE

"עד שאתה מצווני על בני צו את בני עלי שנאמר צו את בניי" — אוה"ת פנחס ע' אפב. וראה גם באוה"ת שה"ש כרך-א ע' קנא באריכות.

16

בפתיחתא דאיכה

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

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' פנחס ובאוה"ת שה"ש כרך-א ע' קנב.

17

קודם שנבה"ע הי' הוא וישמו

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

KEHOT'S NOTE

פדר"א פ"ג.

PARAGRAPH 2

18 יחיד חי העולמים מלך

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

KEHOT'S NOTE

ברכת ברוך שאמר.

19 בד"ה קול דודי

That discourse also takes up "before the world was created there was He and His Name alone," explaining that all the life of the worlds is only light and radiance from Him.

KEHOT'S NOTE

לקו"ת שה"ש יד, ג.

20 והוא ירידה גדולה לגבי האור

The gloss there suggests that this "great descent" is what is drawn through the tzimtzum and the vacated space at the very beginning.

KEHOT'S NOTE

באוה"ת פנחס עי אק"ג יש הג"ה לזכרון וז"ל "אפ"ל שירידה זו הוא שנמשך ע"י צמצום ומקום פנוי בתחלה" ע"ש. ראה באוה"ת דברים-ו עי ב'רמו.

21 לויתן זה יצרת לשחק בו

The Psalm says G-d formed the Leviathan to sport with. The maamar reads it as the joy above when the "something" is nullified into "nothing."

Psalms 104:26: תהילים ק"ד כ"ו

שם אֲנִיּוֹת יִהְיוּ לְלוֹתָן וְהַיִּצְרֶת לְשִׁחַק בּוֹ:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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KEHOT'S NOTE

תהלים קד, כו.

22 והחכמה מאין תמצא

Job asks where wisdom can be found; Chassidus reads me'ayin as "from nothing." Here it shows that creation, beginning with Chochmah, goes from nothing to something.

Job 28:12: איוב כ"ח י"ב

וְהַחֲכָמָה מֵאֵין תִּמְצָא 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.

23 בבואור ע"פ הבאים ישרש

That explanation contrasts two miracles: descent from the spiritual to the physical follows the order of the chain of worlds, while rising from something to nothing is the greater wonder, against that order.

KEHOT'S NOTE

תו"א נד, ב. מאמרי אדה"ז נביאים עי פט.

24 ותחדש פני אדמה ישמח ה' במעשיו

"You renew the face of the earth": renewal, which the maamar links to joy.

Psalms 104:30: תהילים ק"ד ל"ו

תִּשְׁלַח רוּחְךָ יִבְרְאוּן וּתְחַדֵּשׁ פְּנֵי אֲדָמָה:

Thou sendest forth Thy spirit, they are created; and Thou renewest the face of the earth.

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KEHOT'S NOTE

תהלים קד, ל-לא.

25 וילוו עליך וישרתוך

The Levites "shall join you and serve you": the verb for joining that the maamar hears in the name Leviathan. The text gives the place as 18:3; the words are in verse 2.

Numbers 18:2: במדבר י"ח ב'2

וְגַם אֶת־אֶחָיִךָ מִשֵּׁה לְוִי שֶׁבֶט אֲבִיךָ הִקְרַב אֹתָם וְיָלוּוּ עִלְיָךְ וַיִּשְׁרְתוּךָ וְאֹתָם וּבְנֵיהֶם אֹתָם לְפָנַי אֶהְיֶה הָעֹדֶת:

And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee, thou and thy sons with thee being before the tent of the testimony.

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26 שאין לך עשב מלמטה

Rabbi Simon says that every blade of grass has a mazal in the heavens that strikes it and tells it to grow. The maamar uses it to show that even the spiritual realms form a chain of "somethings."

Bereshit Rabbah 10:6: בראשית רבה י'6

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 ור' 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 חייה ...

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 [mishtar] 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, רנא, זח"א

KEHOT'S NOTE

ראה ב"ר י, ו. זח"א רנא, א.

27 שאין לך עשב מלמטה שאין לו מזל

The Zohar passage the Kehot note gives for the same teaching about the mazal of every blade of grass.

Zohar, Addenda, Volume I 1:1'א:א' כרך א תוספות, כרך א'א:א'1

28 והמזל מקבל משמרי האופנים

The note says that there the mazalos are explained as the union of the sphere of the sun and the sphere of the moon.

KEHOT'S NOTE

בדרך מצותיך מצות מילה פ"א מבאר שענין המזלות הם ביחוד גלגל השמש וגלגל הירח ע"ש.

29 Isaiah speaks of those "who join themselves to Havayah to serve Him," another use of the same root for joining.

Isaiah 56:6 וי"ו:ו

ובני הנכר הנלוים עליה לשרתו ולא־הבה את־שם ה' להיות לו לעבדים
כל־שמר שבת מחללו ומחזיקים בבריתי:

Also the aliens, that join themselves to the L-RD, to minister unto Him, And to love the name of the L-RD, To be His servants, Every one that keepeth the sabbath from profaning it, And holdeth fast by My covenant:

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30 ישמח ה' במעשיו

The next verse, "Havayah will rejoice in His works," shows that the newness of the something returning to nothing brings joy above.

Psalms 104:31 ל"א:ל"ד

יהי כבוד ה' לעולם ישמח ה' במעשיו:

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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PARAGRAPH 3

31 כל בעלי השיר

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

KEHOT'S NOTE

שבת פ"ה, מ"א.

32 כל בעלי השיר יוצאין בשיר

The Mishnah permits animals that wear a collar (shir) to go out with it on Shabbos. The maamar reads shir as song, by which the angels go out of their limits.

Mishnah Shabbat 5:1 א"ה:ה

במה בהמה יוצאה ובמה אינה יוצאה. יוצא הגמל באפסר, ונאקה בחטם, ולבדקיס בפרמקנא, וסוס בשיר, וכל בעלי השיר יוצאים בשיר ונמשכים בשיר, ומזין עליהן וטובלין במקומן:

Wherewith may [a man let] an animal go out? and wherewith may [he] not [let] it go out? The camel [he] may [let] go out with its halter, the she camel with a nose-ring; the Lybian ass with bridle and bit; the horse with its collar; all [animals] that wear a collar may go out therewith, and be led thereby; [in case it, the collar, becomes unclean] it must be rinsed, and dipped in its place [without taking it off.]

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

33 ועי"י השיר . . עוז וחדוה במקומו

The note says that Or HaTorah there discusses how this idea, joy through song, fits with the discourse "Mesame'ach Chasan" on the King's delight.

KEHOT'S NOTE

ראה אוה"ת נ"ך-א ע' תשיא איך זה מתאים עם ד"ה משמח חתן בענין שעשוע המלך, ע"ש.

34 עוז וחדוה במקומו

"Strength and gladness are in His place": the joy found in G-d's own place, which the angels reach in song.

I Chronicles 16:27 כ"ז:כ"ז

הוד והדר לפניו עז וחדוה במקומו:

Honour and majesty are before Him; Strength and gladness are in His place.

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KEHOT'S NOTE

דה"א טז, כז.

35 יבל הוא

Yaval, "the father of those who dwell in tents," the verse that opens the Torah Ohr discourse on song cited here.

בראשית ד':כ"ב

ותלד צדה את־יבל הוא הָיָה אָבִי יֹשְׁבֵי אֹהֶל וּמִקְנָה:

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

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36 בד"ה יבל הוא כפי בראשית

The discourse "Yaval, he was," on Yaval and his brother Yuval, explains "all the masters of song go out with song": every ascent from one level to a higher one comes through song, which is the nullification of the "something," as a seed must decay before it can grow.

KEHOT'S NOTE

תו"א ז, ג.

37 ובד"ה מזמור שיר חנוכת הבית

That discourse asks why the angels are said to sing and the souls are not, and answers that the souls too sing constantly, for they rise from level to level.

KEHOT'S NOTE

לקו"ת פ' ברכה צה, א.

38 פני שור מהשמאל

Ezekiel's vision of the Chariot: the face of a lion on the right and the face of an ox on the left. The animals' life comes from the ox-face, and the offering arouses the lion-face of Chesed.

Ezekiel 1:10 א:י"ז

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני־שור מהשמאל לארבעתן ופני־נשר לארבעתן:

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.

- 39 Yuval, "the father of all who play the harp and flute," the theme of the same Torah Ohr discourse on song and the offerings.

בראשית 4:21א"כ

וְשֵׁם אָחִיו יוֹבֵל הוּא הָיָה אָבִי כָּל־תַּפֵּשׁ כְּנֹר וְעֹגֶבֶת:

And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

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- 40 בד"ה ושם אחיו יובל
The same discourse explains that every ascent from one level to a higher one is through song, the nullification of the "something," which is why song accompanied the offerings.

KEHOT'S NOTE

תו"א ז, ג.

- 41 ארי דאכיל קורבנין
Another passage the Kehot note gives: when Israel were worthy, the image of a lion consuming the offering was seen on the altar fire.

זח"א ו, ב6 Zohar I,

זח"ב רעה, א8א Zohar II, 278a

זח"ג יז, א17 Zohar III, 17a

KEHOT'S NOTE

ראה זח"א ו, ב. זח"ב רעה, א. זח"ג יז, א. ועוד. זח"ג (לב, ב. לג, א). [כ].

- 42 אריה דאכיל קורבנין
The Zohar calls Michael, the great kohen above, "the lion that consumes the offerings," who brings the souls as an offering before G-d.

ספר הזהר, צו כ:קל"ה-קמ"ה Zohar, Tzav 20:135-145

- 43 וגבוה מעל גבוה
"One higher than the high," used here for the level above the lion: supernal Chesed.

קהלת ה:7ז Ecclesiastes 5:7

אִם־עֵשֶׂק רָשׁ וְגִזְלָן מִשְׁפָּט וְצָדִיק תִּרְאֶה בְּמַדִּינָה אֲלִי־תִתְמָה עֲלֵי־חַפְצֵי כִי גִבָּהּ מֵעַל גִּבָּהּ שֹׁמֵר וְגִבְהִים עֲלֵיהֶם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

...צו את בני ישראל ואמרת אליהם את קרבני

וימינו תחבקני

44

"And His right hand embraces me": the right hand is Chesed, the supernal kindness that draws the offering into the Infinite Light.

Song of Songs 2:6 שיר השירים ב:ו

שְׁמָאלוֹ תַּחַת לְרַאשִׁי וַיְמִינוּ תַּחְבֵּקֵנִי:

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 4

45 שמיכאל שר הגדול מקריב

In Zevul, the fourth heaven, there is a built altar on which Michael the great prince stands and offers an offering. The maamar, following the reading the Kehot note mentions, speaks of the souls of Israel as his offering.

חגיגה י"ב ב:6ר Chagigah 12b:6

זבול — שבו ירושלים ובית המקדש, ומזבח כנוי, ומיכאל השר הגדול עומד ומקריב עליו קרבן, שנאמר: "בנה בניתי בית זבול לה מכן לשבתה עולמים". ומגלו דאיקרי שמים, דכתיב: "הבט משמים וראה מזבול קדשך ותפארתך".

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

KEHOT'S NOTE

חגיגה יב, ב לפי הגירסא שמביא הב"ח. וראה תו' סוף מנחות. ע' זבחים (סב), (א). זח"ב (קנט, א). ובח"א (פ, סע"א). ועי' שלחנו הסהור (סי קב [ס"ב]). סו"מ [סוף מסכת] מנחות ובתוס'. בע"ר רפ"ב דחגיגה. [כ].

46 שמיכאל שר הגדול מקריב

The Talmud reads "This is forever upon Israel" as the built altar on which Michael the great prince offers. It is the passage on which Tosafos discusses what he offers.

מנחות ק"א א:ט-י"א Menachot 110a:9-11

(דברי הימים ב ב, ג) לעולם זאת על ישראל אמר רב גידל אמר רב זה מזבח בנוי ומיכאל שר הגדול עומד ומקריב עליו קרבן ורבי יוחנן אמר אלו תלמידי חכמים העוסקין בהלכות עבודה מעלה עליהם הכתוב כאילו נבנה מקדש בימיהם אמר ריש לקיש מאי דכתיב (ויקרא ז, לו) זאת התורה לעולה למנחה ולחטאת ולאשם כל העוסק בתורה כאילו הקריב עולה מנחה חטאת ואשם

Wikisource Talmud Bavli (CC-BY-SA)

47 שמיכאל שר הגדול מקריב נשמותיהן של ישראל

Tosafos cites Midrashim that Michael offers the souls of the righteous, or lambs of fire, and links this with "the fire-offerings of Israel and their prayer" in the Amidah. This is the basis for comparing prayer to Michael's offering.

תוספות על מנחות ק"א א:ט-י"א Tosafot on Menachot 110a:9-11

ומיכאל שר הגדול עומד ומקריב עליו קרבן. מדרשות חלוקין יש מי שאומר נשמותיהן של צדיקים ויש מי שאומר כבשים של אש והיינו דאמרינן בשמונה עשרה בעבודה ואשי ישראל ותפלתם מהרה באהבה

תקבל ברצון ויש אומרים דקאי אדלעיל והשב את העבודה לדביר ביתך ואשי ישראל. לא מצאתי יותר:

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48 וכמאמר ואשי ישראל ותפלתם

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

KEHOT'S NOTE

בברכת עבודה.

49 "My bread for My fire-offerings": the maamar reads le'ishai as "for My fire," the fiery Serafim.

במדבר כ"ח:28 Numbers

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

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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50 יקד יקוד אש

Isaiah's phrase for a fierce burning, used here for the Serafim's constant fire of love.

Isaiah 10:16 ישיעיהו י'

לכן ישלח האדון ה' צבאות במשמניו רזון ותחת כבדו יקד יקוד אש:

Therefore will the L-rd, the L-RD of hosts, Send among his fat ones leanness; And under his glory there shall be kindled A burning like the burning of fire.

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51 כרשפי אש

"Its flashes are flashes of fire": the Song's image for love as strong as death, applied to the Serafim's love.

Song of Songs 8:6 שיר השירים ח'

שימני כחותם עלי־לבך כחותם על־זרועך פי־עזה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

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

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

52 בד"ה ונקדשתי

The discourse on "And I shall be sanctified in the midst of the children of Israel," which, the text says, discusses the angelic band that says "holy" only once.

KEHOT'S NOTE

לקו"ת פ' אמור.

53 ונקדשתי בתוך בניי

"And I shall be sanctified in the midst of the children of Israel," the verse that opens the discourse the parenthesis

cites.

ויקרא כ"ב:32 Leviticus

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

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

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54 ובד"ה שחורה אני ונאווה

The discourse on "I am black, yet comely" in Likkutei Torah on Shir HaShirim, which the text cites alongside the previous one.

KEHOT'S NOTE

לקו"ת שה"ש

55 שחורה אני ונאווה

"I am black, yet comely," the verse that opens the second discourse cited.

Song of Songs 1:5 שיר השירים א'

שחורה אני ונאווה בנות ירושלם כאהלי קדר פריעות שלמה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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56 פ"י לאשי . . והקרבן נעשה להם בחי' לחם

The note says that this passage, from "le'ishai means for My fire" to "the offering becomes bread for them," is quot-ed in Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ד ע' אעב.

57 ולאשתאבא בגופא דמלכא

The Zohar speaks of a spirit being purified so that it can be "absorbed in the body of the King." The maamar applies the phrase to the Serafim, raised by the offering.

Zohar I, 217b זח"א ריו, ב

KEHOT'S NOTE

זח"א ריו, ב.

58 באגה"ק סד"ה איהו וחיוהי

the passage shares nothing with the note

KEHOT'S NOTE

ס"י כ דף קלב, א. וראה בליקוט פ"י שם.

59 בכיבור ע"פ כי כאשר השמים

That passage describes Atzilus as the world "called by My Name," where the Infinite Light dwells and "He and His life-forces are one, and He and His vessels are one," so that all is nullified and included in the Infinite Light; it also asks why love and awe are needed for Torah to "fly upward."

KEHOT'S NOTE

תו"א ג, א ואילך.

60 "For as the new heavens [and the new earth]," the verse of

the Torah Ohr explanation cited here.

ישעיהו ס"ו:כ"ב Isaiah 66:22

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאמרי: כן יעמד זרעכם ושםכם:

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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61 ובד"ה כה אמר כו' ונתתי לך מהלכים

The Torah Ohr discourse on "Thus says ... I will give you places to walk among those who stand," cited for the ascent of the angels.

KEHOT'S NOTE

תו"א פ' וישב.

62 ונתתי לך מ הלכים בין העומדים

"I will give you places to walk among these who stand," the verse of the Torah Ohr discourse in Vayeshev cited here.

זכריה ג':ז Zechariah 3:7

כה-אמר ה' צבאות אם-בדרכי תלך ואם את-משמרת תשמר וגם-אתה תדין את-ביתי וגם תשמר את-החצרי ונתתי לך מהלכים בין העומדים האלה:

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

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PARAGRAPH 5

63 ומגו כבשים יתחמם

Job says the poor were warmed by the fleece of his lambs. The maamar cites it to show that wool is the stuff of garments.

איוב ל"א:כ" Job 31:20

אסילא ברכוני חלצו ומגו כבשי יתחמם:

If his loins have not blessed me, And if he were not warmed with the fleece of my sheep;

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KEHOT'S NOTE

איוב לא, כ.

PARAGRAPH 6

64 שמהלאר סנדלפון קושר כתרים

The Talmud says that Sandalfon stands behind the Chariot and ties crowns for his Maker. The maamar adds that the crowns are made from the letters of prayer.

חגיגה י"ג ב:ד' Chagigah 13b:4

"וארא חמיות והנה אופן אחד בארץ אצל חמיות, אמר רבי אלעזר: מלאך אחד שהוא עומד בארץ, וראשו מגיע אצל חמיות. במתניתא תנא: סנדלפון שמו, הגבוה מחברו מהלך חמש מאות שנה. ועומד אחורי המרכבה וקושר כתרים לקונו. איני? והכתוב: "פרוה כבוד ה'

...צו את בני ישראל ואמרת אליהם את קרבני

ממקומו", מכלל המקומו ליכא דידע לקה! דאמר שם אתגא ואזל ויתבי ברישיה.

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

KEHOT'S NOTE

חגיגה יג, ב. ובתוסי שם. וראה הערת כ"ק אדמו"ר בס' המאמרים ה'תשי"ח, ע' 202. וראה ביאור באוה"ת שמות כרך-ח ע' ג'עט איך יכול מלאך שהוא בעשי ויצי להיות קושר כתרים לקונו.

65 "And the matters are ancient," borrowed to say that these are deep matters, not to be elaborated here.

I Chronicles 4:22

ויקום ואנשי כזבא ויואש ושרף אשר-בעלו למואב וישבי להם והדברים עתיקים:

and Jokim, and the men of Cozeba, and Joash, and Saraph, who had dominion in Moab, and Jashubi-lehem. And the records are ancient.

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66 עור העולה אשר הקריב

The skin of the burnt-offering goes to the kohen who offered it. The maamar explains why the skin is not burned with the rest.

ויקרא ז':ח' Leviticus 7:8

והכהן המקריב את-עלת איש עור העלה אשר הקריב לכהן לו יהיה:

And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered.

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KEHOT'S NOTE

ויקרא ז, ח.

67 Kehot's note points to Leviticus 7:8-9 for these words.

ויקרא ז':ח-ט' Leviticus 7:8-9

והכהן המקריב את-עלת איש עור העלה אשר הקריב לכהן לו יהיה: וכל-מנחה אשר תאפה בתנור וכל-נעשה במרחשת ועל-מחבת לכהן המקריב אתה לו תהיה:

And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered. And every meal-offering that is baked in the oven, and all that is dressed in the stewing-pan, and on the griddle, shall be the priest's that offereth it.

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PARAGRAPH 7

68 ממ"ש בספרי חכמת הניתוח

The note says that the same is stated there in the name of the books of medicine.

KEHOT'S NOTE

וכ"ה בביתא"ז לאדא"א קכב, א בשם ספרי הרפואה. וראה לקמן מטות פו, ג.

69 והתהוות הבשר היא מהדמ

The note points there for flesh being formed from the

blood.

KEHOT'S NOTE

ראה לקו"ש טו ע' 358 הערה 63.

70

לובן שממנו עצמות

The Talmud says the father contributes the "white," from which the bones, sinews and brain are formed, and the mother the "red," from which skin, flesh and hair are formed. The maamar uses it for bones from the brain and flesh from the blood.

Niddah 31a:9 ט"א:א

תנו רבנן: שלשה שותפין יש באדם — הקדוש ברוך הוא, ואביו, ואמו. אביו מזריע הלובן, שממנו עצמות, וגידים, וצפרננים, ומוח שבראשו, ולובן שקצין. אמו מזרעת אדם, שממנו עור, ובשר, ושערות, ושחור שקצין. והקדוש ברוך הוא נותן בו רוח, ונשמה, וקלסתר פנים, וראיית העין, ושמיצת האוזן, ודבור פה, והלוח רגלים, ובינה, והשכל.

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KEHOT'S NOTE

נדה לא, א. ושם "אם מזריע אדם שממנו בשר".

71

בד"ה בהעלותך

The discourse opens with Aharon's dismay and G-d's answer, "yours is greater than theirs," and explains the princes' offerings: each prince raised his tribe through his offering, as a person raises the meat he eats.

KEHOT'S NOTE

לקו"ת בהעלותך לא, ג.

72

בהעלותך

"When you kindle the lamps," the verse that opens the Likkutei Torah discourse cited here.

Numbers 8:2 ב'ב:ח

דבר אלי־אֶהֱרֹן ואֶמְרָתְךָ אֵלַי בְּהַעֲלֹתְךָ אֶת־הַנֵּרוֹת אֶל־מִזְבֵּחַ פְּנֵי הַמִּנְחָה יֵאֲרִירוּ שְׁבַע־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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73

חייך שלך גדול משלהם

Rashi: when Aharon was dismayed at not sharing in the princes' dedication offerings, G-d told him, "By your life, yours is greater than theirs," for he kindles the lamps.

Rashi on Numbers 8:2:א'ב:ח

בהעלתך. למה נסמכה פרשת המנוחה לפרשת הנשיאים? לפי ששברא אהרן חנכת הנשיאים חלשה אז דעתו, שלא היה עמהם בחנכה לא הוא ולא שבטו, אמר לו הקב"ה חייך שלך גדולה משלהם, שאנתה מדליק ומטיב את הנרות (עיי' תנחומא):

WHEN THOU LIGHTEST [THE LAMPS] — Why is the section treating of the candelabrum put in juxtaposition with the section dealing with the offerings of the princes? Because when Aaron saw the dedication offerings of the princes, he felt distressed because neither he nor his tribe was with them in the dedication, whereupon the Holy One,

...צו את בני ישראל ואמרת אליהם את קרבני

blessed be He, said to him, "By your life! Your part is of greater importance than theirs, for you will kindle and set in order the lamps" (cf. Midrash Tanchuma, Beha'alotcha 5; see ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

74

ובד"ה והי' מדי חדש

That passage explains "from one new moon to the next ... all flesh shall come to bow down" as the revelation, in the days of Moshiach, of what is above the chain of worlds.

KEHOT'S NOTE

לקו"ת פ' ברכה צו, ד.

75

הוא בחי' העצמות שבאין מן המוח

The note cites this place together with Biurei HaZohar, which refers to this maamar for the meaning of bones.

KEHOT'S NOTE

באוה"ת פ' שופטים ע' תתנד ובביאה"ז מציין "ובדרוש דפ' פנחס הנ"ל מבואר דענין עצמות היינו שיהי' הדעת והחכמה בחוץ להיות קיום על כל היום כולו, וכמו העצמות שהוא לשון תוקף וחיוק". ראה גם לקמן פ' מטות פו, ג.

76

ברע"מ פ' שופטים

Or HaTorah discusses the Raaya Mehemna's bones and flesh there.

KEHOT'S NOTE

ראה אוה"ת שופטים ע' תתנב. ובביאה"ז לשם. ובאוה"ת פ' שופטים ע' תתנד ובביאה"ז שם: "עצמות נקי ג"כ דרך כלל חבי"ד ובשר הוא המדות לב ובשר כו' והגידים הם המחברים העצמות שהוא השכל עם המדות שהוא הבשר".

77

עצמות ובשר

The Raaya Mehemna on Shoftim speaks of the bones, built upon the brain, as against the flesh, sinews and skin. The text cites it for the contrast of bones and flesh.

Sofar Zohar, שופטים ג':א"ד-כ"ד:3:11-4:20

78

לפי שכלו יהולל איש

"A man is praised according to his intellect": emotions follow the measure of understanding.

Proverbs 12:8 ח'ב:י"ב

לפי־שכלו יִהְיֶה־לְאִישׁ וְנִעְזָה־לֵב יִהְיֶה לְבוֹז:

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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KEHOT'S NOTE

משלי יב, ח.

79

"From one new moon to the next ... all flesh shall come to bow down," the verse of the second discourse cited; here "flesh" is the emotions.

ישעיהו ס"ו:כ"ג Isaiah 66:23

וְהָיָה מִדִּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדִּי שָׁבַת בְּשַׁבְּתוֹ יָבוֹא כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֲמֵר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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PARAGRAPH 8

80 לית אתר פנוי מיני

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

KEHOT'S NOTE

ת"ו תנ"י.

81 לית אתר פנוי מיני

The Tikkunei Zohar (Tikkun 57): "there is no place empty of Him."

Tikkunei Zohar 91b:6 ח"ו: ב' תקוני זוהר

... בְּכָל סְפִירָה, וּבְכָל כְּרִסְיָהּ, וּבְכָל מְלָאכִי, וּבְכָל אֶבֶר וְאֶבֶר דְּבַר נֶשׁ, דְּלִית אֲתֵר פְּנוּי מִנִּיהָ לֹא בְּעֵלְמִין וְלֹא בְּתַמָּאִין, יְהוּיָה לֹא אֲתֵקְרִי בְּיַחְוָדָא דְּאַרְבַּע אֲתָנוּן אֲלֵא בְּעֵלְתָּ הָעֻלּוֹת דְּמִיחָד לִוְן, וּבְגִינָה דְּאִיהוּ מִיחָד

Tikkunei Zohar - Vocalized (Public Domain)

82 מלכותך מכ"ע

"Your kingship is a kingship over all worlds, and Your dominion is in every generation." The maamar reads it as G-d's light filling all space, souls and time.

Psalms 145:13 תהילים קמ"ה: י"ג

מְלָכוּתְךָ מְלָכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:

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

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KEHOT'S NOTE

תהלים קמה, יג.

83 Kehot's note points to Psalms 45:18 for these words.

Psalms 45:18 תהילים מ"ה: י"ח

אֲזַכִּירָה שְׁמֶךָ בְּכָל־דּוֹר וְדוֹר עַל־כֵּן עַמִּים יִהְיוּדוּךָ לְעֹלָם וָעֶד:

I will make thy name to be remembered in all generations; Therefore shall the peoples praise thee for ever and ever.

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PARAGRAPH 9

84 הושיט אצבעו הקטנה

When the ministering angels objected to the creation of man, G-d stretched out His little finger among them and burned them. Here it shows that the emotions would be consumed by the full force of comprehension.

Sanhedrin 38b:5 ח"ה: ב' סנהדרין

אָמְרוּ לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם, "מָה אָנוּשׁ כִּי תִזְכְּרֵנוּ וְכֵן אָדָם כִּי תִפְקְדֵנוּ?" הוֹשִׁיט אֶצְבָּעוֹ קְטַנָּה בִּינְיָהּ וְשָׂרְפָם. וְכֵן כַּת שְׁנִיָּה. כַּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם, רַאשׁוֹנִים שְׂאֲמָרוּ לְפָנָיו מָה הוֹעִילוֹ? כָּל הָעוֹלָם כּוֹלֵו שְׁלֵךְ הוּא. כָּל מָה שְׂאֲתָה רוּצָה לַעֲשׂוֹת בְּעוֹלְמָךְ - עֲשֵׂה.

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...צו את בני ישראל ואמרת אליהם את קרבני

KEHOT'S NOTE

סנהדרין לח, ב.

85 להודיע לבני האדם

"To make known to the sons of man His mighty acts": the maamar reads gevuros as the restraints through which the light of understanding reaches the heart.

Psalms 145:12 תהילים קמ"ה: י"ב

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתִיו וּכְבוֹד הָדָר מְלָכוּתוֹ:

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

86 מ"ט שערי בינה

Fifty gates of understanding were created, and all but one were given to Moshe. The maamar identifies the forty-nine gates with the passage of understanding into the heart.

Rosh Hashanah 21b:11-12 ח"ב: י"א-י"ב ראש השנה

רַב וְשִׁמוּאֵל. חַד אָמַר: חֲמִשִּׁים שְׁעָרֵי בִינָה נִבְרְאוּ בְּעוֹלָם, וְכוּלָן נִתְּנוּ לְמֹשֶׁה, חֶסֶר אֶחָד, שְׁנֵאמַר: "וְתַחֲסְרֶהוּ מֵעַט מֵאֱלֻקִּים". "בְּקֶשׁ קִהְלָתָ לְמִצּוֹא דְּבָרֵי חִפְזִי" — בְּקֶשׁ קִהְלָתָ לְהִיּוֹת כְּמֹשֶׁה, יָצָתָה כַּת קוֹל וְאָמְרָה לוֹ: "וְכָתוּב יוֹשֵׁר דְּבָרֵי אָמְתָּ" — "וְלֹא קָם נְבִיא עוֹד בִּישְׂרָאֵל כְּמֹשֶׁה".

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KEHOT'S NOTE

ר"ה כא, ב.

87 בד"ה עיני כל

That discourse explains the fifty gates of Binah through the Zohar's reading of she'arim as "what one measures in his heart," and asks how gates of understanding can be in the heart, since "the heart understands."

KEHOT'S NOTE

לקו"ת מטות פה, ב ואילך.

88 עיני כל

"The eyes of all look to You," the verse that opens the Likkutei Torah discourse cited here.

Psalms 145:15 תהילים קמ"ה: ט"ו

עֵינֵי־כָל אֱלֹהִי יִשְׁכְּרוּ וְאַתָּה נּוֹתֵן־לָהֶם אֹת־אֲכָלָם בְּעֵתוֹ:

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

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89 בד"ה כי קרוב אליך הדבר

That passage, at the head of 46c, explains "and you shall choose life, to love Havayah": the choice is in the intellect alone and the love is in the heart, and the choice comes first.

KEHOT'S NOTE

לקו"ת נצבים מו, רע"ג.

90 "For the matter is very near to you," the verse of the sec-

ond discourse cited.

Deuteronomy 30:14 דברים ל"ד:14

כִּי־קָרוֹב אֵלֶיךָ הַדְּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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91 ובחרת בחיים . . לאהבה את ה'

“And you shall choose life”: the choice is in the mind and precedes the love.

Deuteronomy 30:19 דברים ל"ט:19

הַעֲדַתִּי בְּכֶם הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַמָּוֶת וְהַמְּנוּת וְנָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַת בְּחַיִּים לְמַעַן תַּחְיֶה אִתָּה וְזָרַעַךָ:

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-כ.

92 לאהבה את ה'

“To love Havayah your G-d,” the love in the heart that follows the choice.

Deuteronomy 30:20 דברים ל"כ:20

לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ לְשִׂמְעַת בְּקוֹלוֹ וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיד וְאַרְךָ יָמֶיךָ לְשִׁכּוֹת עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

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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93 והשבות אל לבבך

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

KEHOT'S NOTE

שם ד, לט.

94 והשבות אל לבבך

“And you shall take it to your heart”: bringing what the mind knows into the heart.

Deuteronomy 4:39 דברים ד:39

וְיָדַעְתָּ הַיּוֹם וְהִשְׁבַּתְתָּ אֵלֶיךָ לֵבְבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשִׁמְיָם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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95 ואגידה לכם

Yaakov's “Gather, and I will tell you,” the verse on which

the cited Zohar passage comments.

Genesis 49:1 בראשית מ"ט:1

וַיִּקְרָא יַעֲקֹב אֶל־בָּנָיו וַיֹּאמֶר הָאֶסְפוּ וְאֶגִּידָה לָכֶם אֶת אֲשֶׁר־יִקְרָא אֶתְכֶם בְּאַחֲרִית הַיָּמִים:

And Jacob called unto his sons, and said: ‘Gather yourselves together, that I may tell you that which shall befall you in the end of days.

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96 ואגידה לכם

The Zohar calls ve'agidah “a secret of wisdom,” because the word joins gimmel and dalet without separation, even when a yud stands between them.

Zohar, Vayechi 53:517-528 ספר הזהר, ויחי נ"ג:תקצ"ז-תקכ"ח

When Jacob called his sons, Abraham and Isaac were there and the Shekinah with them, rejoicing in Jacob, and in the prospect of joining the patriarchs and forming with them a chariot. When Jacob said to his sons, “I will tell you what will befall you in the latter end of days”, a kind of sadness came over him and the Shekinah departed. His sons, however, raised their voices and said, “Hear, O Israel, etc.”, and Jacob answered, “Blessed be the name of his glorious kingdom for ever and ever”, ...

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

PARAGRAPH 10

97 תכולא קמיה כלא ממש חשיבי

The Zohar: “all before Him are considered as nothing.” It is the content of the contemplation that forms the “bones” of prayer.

Zohar, Introduction 20:188-22:199 ספר הזהר, הקדמה כ"קפ"ח-כ"קצ"ט

כ"ב:קצ"ט

R. Simeon then opened his discourse on the precepts of the Torah. He said: ‘The precepts of the Torah which the Holy One has given to Israel are all laid down in the first chapter of Genesis in summary. In the Beginning G-d created.1The remainder of this chapter is more in the style of the Ra'yah Mehemnah than of the Zohar. This contains the first precept of all, to wit, the fear of the L-rd, as it is written: “The fear of the L-rd is the beginning of wisdom” (Ps. ...

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

98 משכיל לאיתן

“A maskil of Eisan the Ezrachite”: the name Eisan means strong and firm, like the fixed knowledge described here.

Psalms 89:1 תהילים פ"ט:1

משכיל לאיתן האזרחי:

Maschil of Ethan the Ezrahite.

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KEHOT'S NOTE

תהלים פט, א.

99 שאיתן הוא קשה

On the “nachal eisan” of the eglah arufah, the Mishnah

says eisan means as it sounds: hard.

Mishnah Sotah 9:5 ט"ה: טוטה סוטה

נפטריו זקני ירושלים והלכו להן. זקני אותה העיר מביאין עגלת בקר אשר לא עבד בה אשר לא משכה בעל (שם), ואין המום פוסל בה, ומורידין אותה לנחל איתן. ואיתן כמשמעו, קשה. אף על פי שאינו איתן, קשה. ועורפין אותה בקופיז מאחוריה. ומקומה אסור מלזרע ומלעבד, ומתר לרסק שם פשתן ולנקר שם אבנים:

The elders of Jerusalem departed and went away. The elders of that city bring "a heifer which has never been worked" (Deuteronomy 21:3). And a blemish does not disqualify it. They bring it down to a hard (etan) wadi "etan" is understood in its literal sense of "hard". Even if it is not "hard", it is valid [for the ceremony]. They break its neck with a hatchet from behind. The site may never be sown or tilled, but it is permitted to comb flax and chisel rocks.

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100 שאיתן הוא קשה וחזק

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

KEHOT'S NOTE

ראה סוטה פ"ט, מ"ה.

101 ככל לבכר בשני יצריך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

102 ככל לבכר בשני יצריך

"With all your heart: with both your inclinations, the good and the evil." The maamar uses it for the transformation of the animal soul's emotions into love of G-d.

Mishnah Berachot 9:5 ט"ה: טוטה ברכות

חייב אדם לברך על הרעה כשם שהוא מברך על הטובה, שנאמר (דברים ו) ואהבת את יי אלקיך בכל לבבך ובכל נפשך ובכל מאודך. בכל לבבך, בשני יצריך, ביצר טוב וביצר רע. ובכל נפשך, אפלו הוא נוטל את נפשך. ובכל מאודך, בכל ממונה. דבר אחר בכל מאודך, בכל מדה ומדה שהוא מויד לה הוי מויד לו במאד מאד. לא קל אדם את ראשו כנגד שער המזרח, שהוא מקונו כנגד בית קדשי הקדשים. לא יכנס להר הבית במקלו, ובמגעלו, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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103 בזהר ויקרא (כ"ד א')

The note says the Zohar's wording is quoted there.

KEHOT'S NOTE

וברע"מ פי צו (ל"ג ב')

The note says the Raaya Mehemna's wording is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת בראשית כרך-ב דף תלה, ב. ובכרך-ג דף תקמו, א. חקירה עד, א.

105 Adam's words about Chavah, which the Zohar passages cited here interpret.

בראשית ב:כ"ג

ויאמר האדם זאת הפעם עצם מעצמי ובשר מבשרי לזאת יקרא אשה כי מאיש לקחה זאת:

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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106 עצם מעצמי ובשר מבשרי

The Zohar on Vayikra quotes "bone of my bones and flesh of my flesh" in its discussion of the woman built from Adam's side, the first of the passages the text cites.

ספר זוהר, ויקרא ס"א:א-ט"ו:ג:ט"ו

It may be asked, seeing that David also used to rise at midnight to study, why was he warned by chastisement? The reason is that he transgressed against the very grade to which he was attached, and therefore he required to be chastised. His punishment, in fact, fitted his crime: he sinned against the holy Kingdom and Jerusalem, and therefore he was driven from Jerusalem and his kingdom was taken from him, until he had made sufficient atonement.' R. Judah asked why David was punished at the hand of his ...

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

107 עצם מעצמי ובשר מבשרי

The Raaya Mehemna at the end of Teitzei quotes "bone of my bones" and "flesh of my flesh" in a passage on the tefillin of the head, one of the passages the text cites.

ספר זוהר, כי תצא כ:צ"ח-כ"ב:ק"ח

108 עצם מעצמי ובשר מבשרי

The Zohar on Acharei Mos cites the verse in its discussion of the "house built with wisdom," another of the passages the text cites.

ספר זוהר, אחרי מות ס"ד:שע"ח-ס"ד:שפ"ח

R. Abba, however, said that "born at home" means coming from the River that issues from Eden, and "born abroad" from the Small of Countenance.

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

109 ברע"מ ס"פ תצא (רפ"א א')

The note says the wording of this Raaya Mehemna passage is copied there.

KEHOT'S NOTE

דברים ד, לה-לט.

הלשון נעתק באוה"ת בראשית כרך-ג דף תקמו, ב.

110 **ובוהר בפ' אחרי (ע"ה א')**
The note says the wording of this Zohar passage is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת בראשית כרך-ג דף תקמו, ב.

111 **ובמ"א בוהר בראשית (כ"ו א')**
The note says the Zohar's wording on "bone of my bones" as the supernal and lower Shechinah is copied there.

KEHOT'S NOTE

נעתק הלשון באוה"ת בראשית-ב דף תלד, ב. בראשית-ג דף תקמה, ב. ספר החקירה עג, א.

112 **דעצם מעצמי ובשר מבשרי זהו שכינתא עילאה ושכינתא תתאה**
Israel, the central pillar, includes the supernal and the lower Shechinah, the Shema of evening and of morning, and of them it is said, "bone of my bones and flesh of my flesh."

ספר הזהר, בראשית כ"א:רל"ח-רמ"ח 21:238-248 Zohar, Bereshit

113 **בד"ה שיר השירים**
That discourse explains the supernal Shechinah and the lower Shechinah as the two levels of "bride" of which the whole Song speaks, which are the higher and the lower unity.

KEHOT'S NOTE

לקו"ת שה"ש א, ב.

114 **שיר השירים**
The opening words of the Song, which begin the Likkutei Torah discourse cited here.

Song of Songs 1:1 א'א' שיר השירים

שיר השירים אשר לשלמה:

THE song of songs, which is Solomon's.

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115 **שמע ישראל**
"Hear, O Israel": shema also means "understand," the contemplation of G-d's oneness.

Deuteronomy 6:4 ד'ו' דברים

שמע ישראל ה' אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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116 **ואין עוד מלבדו בשמים ממעל**
"There is nothing else besides Him," part of the passage the Kehot note cites.

Deuteronomy 4:35 ד'ל"ה דברים

אתה הראת לדעת כי ה' הוא האלוקים אין עוד מלבדו:

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

בשמים ממעל

117 "In the heavens above and on the earth below, there is nothing else."

Deuteronomy 4:39 ד'ל"ט דברים

וידעת היום והשבת אל-לכבך כי ה' הוא האלוקים בשמים ממעל ועל-הארץ מתחת אין עוד:

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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118 **כי ה' אלקינו הוא אלקים**
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה שם ז, ט. י, יז.

119 **כי ה' אלקינו הוא אלקים**
"Know that Havayah your G-d, He is Elokim," one of the verses the Kehot note points to: Havayah, the infinite, acts through Elokim, the Name of contraction.

Deuteronomy 7:9 ז'ט' דברים

וידעת כי-ה' אלקיך הוא האלוקים האל הנאמן שמר הבְּרִית והחֶסֶד לאֱהֲבֵיו וְלִשְׁמֵרֵי מִצְוָתוֹ לְאֶלֶף דּוֹר:

Know therefore that the L-RD thy G-d, He is G-d; the faithful G-d, who keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations;

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120 **אלה תולדות יצחק**
"These are the generations of Yitzchak," the verse of the discourse cited for Havayah and Elokim.

Genesis 25:19 ט"ה:י"ב בראשית

ואלה תולדות יצחק בן-אברהם אברהם הוליד את-יצחק:

And these are the generations of Isaac, Abraham's son: Abraham begot Isaac.

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121 **"Darkness and light are alike": before the light that encompasses all worlds, spiritual and physical are equal.**

Psalms 139:12 י"ב:י"ט תהילים

גם-יחשיך לא-יחשיך ממך וְלִילָה כִּי־אֵר כְּחֹשֶׁכָּה כְּאוֹרָה:

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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PARAGRAPH 11

122 **ואהבת את ה' אלקיך**

The verse after the Shema: the love that follows from un-

derstanding that G-d is one.

דברים ו:ה'5: Deuteronomy

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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123 מי לי בשמים

“Whom do I have in heaven? And besides You I desire nothing on earth”: a love that wants nothing but G-d.

תהילים ע"ג:כ"ה73: Psalms

מִי־לִי בַשָּׁמַיִם וְעַמָּה לֹא־תַפְצְתִּי בָאָרֶץ:

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

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KEHOT'S NOTE

תהלים עג, כה.

PARAGRAPH 12

124 במס"נ באחד

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

KEHOT'S NOTE

שו"ת הרשב"א ח"ה, נה. ב"ח בטווא"ח רסס"א. פעי"ח ש' הק"ש פיי"ב.

125 דם התמיד קודם להטבת שתי נרות

In Abaye's order of the Temple service, the blood of the daily offering comes before the trimming of two lamps of the Menorah. The discourse cited here explains this order.

Yoma 33a:3ג'3: יומא

וְהַטְבַּת תְּמִשׁ נְרוֹת קוֹדֶם לְדֵם הַתָּמִיד, וְדֵם הַתָּמִיד קוֹדֵם לְהַטְבַּת שְׁתֵּי נְרוֹת, וְהַטְבַּת שְׁתֵּי נְרוֹת קוֹדֵם לְקִטְרוֹת, וְקִטְרוֹת קוֹדֵם לְאַבְרִים, וְאַבְרִים לְמִנְחָה, וּמִנְחָה לְחֻבִּיתִין, וְחֻבִּיתִין לְנֹסְכִין.

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

126 והיה לכם לציצית

“And it shall be for you as tzitzis,” the verse of the discourse cited for love as fire in the heart.

Numbers 15:39ט"ו: במדבר

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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127 בקרב איש ולב עמוק

“The inward part of a man, and a deep heart”: contemplation that reaches the inner depths of the person.

Psalms 64:7ז'64: Psalms

יִחְפְּזוּ־עוֹלֵת תִּמְנוּ חֶפֶשׁ מִחֶפֶשׁ וְקָרַב אִישׁ וְלֵב עֵמֶק:

...צו את בני ישראל ואמרת אליהם את קרבני

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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128 בכל לבבך

“With all your heart,” the full love of the Shema.

Deuteronomy 6:5ה'6: דברים

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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129 והיו הדברים האלה אשר אנכי מצוך היום על לבבך

The verse after “You shall love,” which the maamar reads as the stage after love: the Torah and mitzvos, the burning of the fat.

Deuteronomy 6:6ו'6: דברים

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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130 כי ירעב

“To fill his soul when he is hungry,” the image for the thirst of love that is then filled.

Proverbs 6:30ל'6: משלי

לֹא־יִבְזוּ לַגָּנֵב כִּי יִגְנוֹב לְמִלָּא נַפְשׁוֹ כִּי יָרֵעַב:

Men do not despise a thief, if he steal To satisfy his soul when he is hungry;

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PARAGRAPH 13

131 למלא נפשו כי ירעב

“To fill his soul when he is hungry”: the image for the satisfaction that follows the thirst of love.

Proverbs 6:30ל'6: משלי

לֹא־יִבְזוּ לַגָּנֵב כִּי יִגְנוֹב לְמִלָּא נַפְשׁוֹ כִּי יָרֵעַב:

Men do not despise a thief, if he steal To satisfy his soul when he is hungry;

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132 קדש ישראל לה

“Israel is holy to Havayah, the first of His harvest”: Israel, sanctified by the mitzvos, comes before the “harvest” of the ordered worlds.

Jeremiah 2:3ג'2: ירמיהו

קֹדֶשׁ יִשְׂרָאֵל לַה' רְאִשִּׁית תְּבוּאָתָהּ כָּל־אֲכָלֶיּוֹ יֵאָשְׁמוּ רָעָה תְּבֹא אֲלֵיהֶם נְאֻם־ה'

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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133 אין לך עשב מלמטה שאין לו מזל

Every blade of grass has a mazal above that makes it grow: the ordered chain to which the "harvest" belongs.

Bereshit Rabbah 10:6 ר' יוחנן ב"ר זבדי

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 ור' 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 חיאי ...

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 [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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134 כי גבוה מעל גבוה

"For one higher than the high watches," the chain of levels each above the other.

Ecclesiastes 5:7 ה' יתן חכמה

אם-עשך רש וגזל משפט וצדק תראה במדינה אלי-תתמה עליהם כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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135 כי התבואה . . עונג העליון ב"ה

The note says that this passage, from "for the harvest" to "the supernal delight," is quoted in both places.

KEHOT'S NOTE

מוכא באוה"ת פנחס ע' ארכד. ובאוה"ת נ"ך-א ע' שכה.

136 במ"א בפ"י לעשות הישר

That passage, on 43a, distinguishes the love that rises by itself from contemplation, like a flame, from the love that desires to cleave to G-d, which every Jew has; "You shall love" is the longing that Havayah be your G-d.

KEHOT'S NOTE

לקמן פ' תבוא מג, א. וע' בזהר בפ' ויקרא דט"ו סע"א:

...צו את בני ישראל ואמרת אליהם את קרבני

137 לעשות הישר בעיני ה' אלקיך

"To do what is upright in the eyes of Havayah your G-d," whose explanation the text cites for the "straightness" of the mitzvos.

Deuteronomy 13:19 דברים י"ג:ט"ט

כי תשמע בקול ה' אלקיך לשמר את-כל מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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138 בהגלות נגלות

Michal's words about David, "as one openly reveals himself," borrowed for the open revelation of the Infinite Light in the mitzvos.

II Samuel 6:20 שמואל ב' ו' כ"י

וישב דוד לברך את-ביתו ותצא מיכל בת-שאול לקראת דוד ותאמר מה-נכבד היום מלך ישראל אשר נגלה היום לעיני אמהות עבדיו כהגלות נגלות אחד ה' רקים:

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: 'How did the king of Israel get him honour to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!'

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139 ולישרי לב שמחה

"And for the upright of heart, joy": the joy that follows the thirst of love.

Psalms 97:11 תהילים צ"ז:יא

אור ורע לצדיק ולישרי-לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צז, יא.

140 יסודתם בהררי קדש

"His foundation is in the mountains of holiness," applied to the Torah and mitzvos, founded in the supernal holiness.

Psalms 87:1 תהילים פ"ז:א

לבני-קרח מזמור שיר יסודתו בהררי-קדש:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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141 פקודי ה' ישרים

"The precepts of Havayah are upright, gladdening the heart": the mitzvos come "straight," not through the chain of worlds, and so they bring joy.

Psalms 19:9 תהילים ט"ט:ט

פקודי ה' ישרים משמחי-לב מצות ה' ברה מאירת עינים:

The precepts of the L-RD are right, rejoicing the heart; the commandment of the L-RD is pure, enlightening the eyes.

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KEHOT'S NOTE

תהלים יט, ט.

PARAGRAPH 14

142 ות"ת כנגד כולם

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

KEHOT'S NOTE

פאה א, א.

143 ות"ת כנגד כולם

Among the deeds whose fruit a person enjoys, "Torah study is equal to them all."

Mishnah Peah 1:1 פאה א:א

אלו דברים שאין להם שעור. הפאה, והפכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקדוה קצת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקצאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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

144 היום לעשותם

"Which I command you today, to do them": the stress on actual doing.

דברים ז:11 "וזה"א

ושמרת את המצוות ואת החקים ואת המשפטים אשר אנכי מצוך היום לעשותם:

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

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KEHOT'S NOTE

דברים ז, יא.

145 עשייה היא לעילא

On Behar the Zohar says that hearing belongs to one place but "doing is above," which is why Israel put doing before hearing at Sinai.

ספר זוהר, בהר ד:י"ג-ט"ו

And since Israel at therefore "hearing" is attached to this Mount Sinai placed "doing" before "hearing" sabbatical year.

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

עשייה היא לעילא

On "Havayah remembered Sarah ... and Havayah did for Sarah," the Zohar says the "remembering" comes from the mazla, the river from which all blessings flow, while the "doing" is higher than that level.

Zohar, Vayera 26:387-28:427 תכ"ז-כ"ח

Hence, besides "visiting" Sarah, G-d also "did" something in the region on high, since everything depends on that. Hence the two stages of "visiting" and "doing", with the name of "the L-rd" mentioned with each, the whole forming one process.

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

147 זהר ב' בהר דק"ח ע"ב ובפ' וירא

The note points there for these Zohar passages on "the doing is on high."

KEHOT'S NOTE

ראה ביאה"ז להצ"צ כרך-א ע"ט.

148 דרך השתלשלות עילה ועלול בלבד

The epistle that the text itself cites in the next paragraph for the creation of the physical, to which the note points on the chain of cause and effect.

KEHOT'S NOTE

ראה אגה"ק סי' כ.

149 נשתלשל — גשמי

A later passage in Likkutei Torah on Shir HaShirim, to which the note sends the reader on the chain of worlds not reaching the physical.

KEHOT'S NOTE

ועליק בשעה"ש (ל, רע"א). [כ].

150 כמאז"ל

Rabbi Simon: every blade of grass has a mazal in the heavens that strikes it and says, "Grow!" The maamar limits the mazal to growth, not existence.

Bereshit Rabbah 10:6 רבה י"ז

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 וגר. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' 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 חיאי ...

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 [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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KEHOT'S NOTE

ב"ר פ"י, [ו] [כ].

151 והיו למארת

The utterance "Let them be for luminaries," the spiritual stage of their creation.

בראשית א':ט"ו Genesis 1:15

וְהָיוּ לְמֵאוֹרוֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן:

and let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so.

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KEHOT'S NOTE

בראשית א, טו.

152 ויעש אלקים את שני המאורות

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

KEHOT'S NOTE

שם א, טז.

153 ויעש אלקים את שני המאורות הגדולים

"And G-d made the two great luminaries," the separate making of their physical existence.

בראשית א':ט"ז Genesis 1:16

וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמֵּאוֹרוֹת הַגְּדֹלִים אֶת־הַמָּאוֹר הַגָּדֹל לְמַשְׁלֵת הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטָן לְמַשְׁלֵת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

And G-d made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

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PARAGRAPH 15

154 יהי רקיע

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

KEHOT'S NOTE

שם א, יז.

155 יהי רקיע

"Let there be a firmament," the utterance for the spiritual.

בראשית א':ו' Genesis 1:6

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְדִּיל בֵּין מַיִם לְמַיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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156 ויעש אלקים את הרקיע

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

KEHOT'S NOTE

שם א, יז.

157 ויעש אלקים את הרקיע

"And G-d made the firmament," the separate making of

...צו את בני ישראל ואמרת אליהם את קרבני

the physical.

בראשית א':ז' Genesis 1:7

וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרָקִיעַ וַיְהִי־כֵן:

And G-d made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

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158 תוצא הארץ נפש חיה

"Let the earth bring forth living creatures," the utterance.

בראשית א':כ"ד' Genesis 1:24

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיְת־אָרֶץ לְמִינָהּ וַיְהִי־כֵן:

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

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159 תוצא הארץ נפש חיה, ויעש אלקים את חית

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

KEHOT'S NOTE

שם א, כד-כה.

160 ויעש אלקים את חית הארץ

"And G-d made the beasts of the earth," the physical making.

בראשית א':כ"ה' Genesis 1:25

וַיַּעַשׂ אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:

And G-d made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind; and G-d saw that it was good.

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161 בדי"ה יביאו לבוש מלכות

That additional explanation contrasts Torah study, the inner dimension of memalei, with the practical mitzvos, done with physical things, whose light is from sovev, since the physical does not come from the spiritual by cause and effect.

KEHOT'S NOTE

תו"א צב, ב ואילך.

162 יביאו לבוש מלכות

"Let them bring royal apparel," the verse of the Torah Ohr discourse cited.

אסתר ו':ח' Esther 6:8

וַיָּבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבָשָׁבוּ הַמֶּלֶךְ וְסוֹס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כְּתֹר 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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163

ובאגה"ק ד"ה איהו וחיוהי

The epistle beginning "He and His life-forces are one," cited by the text for the separate creation of the physical.

KEHOT'S NOTE

סי' כ דף קלב, ב.

164

ישמח לבב אנוש

"That gladdens the heart of man," borrowed for the joy of doing a mitzvah.

Psalms 104:15 ט"ו:104

וַיֵּין יִשְׂמַח לִבְב־אָנוֹשׁ לְהַצְחִיל פָּנִים מִשְׁמֶן וְלֶחֶם לִבְב־אָנוֹשׁ יִסְעֵד:

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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165

אף גילת ורנן

"Indeed with joy and singing": the rejoicing of the wilderness in bloom, borrowed for the joy of a mitzvah.

Isaiah 35:2 ב"ה:35

פֶּרֶחַ תִּפְרַח וְתִגַּל אֶף גִּילַת וְרִנָּן כְּבוֹד הַלְבִּנוֹן וְתַנְיָלָה הַדֶּרֶךְ הַכְרָמַל וְהַשְׂרֹן הֵמָּה יֵרָאוּ כְבוֹד־ה' הַדֶּרֶךְ אֱלֹקֵינוּ:

It shall blossom abundantly, and rejoice, Even with joy and singing; The glory of Lebanon shall be given unto it, The excellency of Carmel and Sharon; They shall see the glory of the L-RD, The excellency of our G-d.

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PARAGRAPH 16

166

פועל ישועות

"Working salvations in the midst of the earth," applied to the G-dly soul's work within a person.

Psalms 74:12 כ"ד:74

וְאֱלֹקִים מֶלֶכִּי מִקְדָּם פֹּעֵל יְשׁוּעוֹת בְּקֶרֶב הָאָרֶץ:

Yet G-d is my King of old, Working salvation in the midst of the earth.

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167

בקרב איש ולב עמוק

"The inward part of a man, and a deep heart," where that work takes place.

Psalms 64:7 ז"ו:64

יִחַפְּשׁוּ-עוֹלֹת תִּמְנוּ חֶפֶשׁ מְחַפֵּשׁ וְקֶרֶב אִישׁ וְלֵב עֲמֹק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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168

מאיגרא רמה

"From a lofty roof to a deep pit," the Talmud's image for a great fall, here the soul's descent into the body.

Chagigah 5b:16-17 י"ז-י"ז:5b

רַבִּי הֲוֵה נָקִיט סֵפֶר קִינּוֹת וְקָא קְרִי בְּגוּיָה, כִּי מִטָּא לְהָא פְּסוּקָא "הַשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נָפַל מִן יְדֵיהּ, אָמַר: מֵאִיגְרָא רָם לְבִירָא

...צו את בני ישראל ואמרת אליהם את קרבני

עמיקתא. רבי ורבי חייא הוו שקלי ואזלי באורחא, כי מטו לההוא מתא, אמרי: איכא צורבא מרבנן הכא? נזיל וניקביל אפיה. אמרי: איכא צורבא מרבנן הכא, ומאור עינים הוא. אמר לקה רבי חייא לרבי: תיב את, לא תזלזל בנשיאותה. אזיל אנא ואקביל אפיה.

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

PARAGRAPH 17

169

והוא רחום

"But He, being merciful, forgives iniquity," a verse said in Pesukei deZimra.

Psalms 78:38 ל"ח:78

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא-יִשְׁחִית וְהִרְבָּה לְהָשִׁיב אָפּוֹ וְלֹא-יַעִיר כָּל-חַמְתּוֹ:

But He, being full of compassion, forgiveth iniquity, and destroyeth not; Yea, many a time doth He turn His anger away, And doth not stir up all His wrath.

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170

דרך איש ישר בעיניו

"Every way of a man is right in his own eyes": a person does not see his own descent.

Proverbs 21:2 ב"א:21

כָּל-דֶּרֶךְ-אִישׁ יִשֵּׁר בְּעֵינָיו וְתִכְנֵן לְבוֹת ה'

Every way of a man is right in his own eyes; But the L-RD weigheth the hearts.

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KEHOT'S NOTE

משלי כ, ב.

171

בשגם הוא בשר

"Since he, too, is flesh": the human perspective that takes the body's needs for granted.

Genesis 6:3 ו'ג:6

וַיֹּאמֶר ה' לֹא-יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשָׁגֹם הוּא בָּשָׂר וְהָיוּ יָמָיו מָאָה וָעֶשְׂרִים שָׁנָה:

And the L-RD said: 'My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.'

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KEHOT'S NOTE

בראשית ו, ג.

PARAGRAPH 18

172

בשה"ש בדי"ה קול דודי

In that discourse "our fathers" are the emotions, which Egypt "embittered," the bitterness of the maror; it goes on to explain "the voice of my beloved" as the drawing down of a "great voice" that is not heard.

KEHOT'S NOTE

לקו"ת שה"ש טו, א.

173 קול דודי
 “The voice of my beloved,” the verse of the discourse cited on matzah and maror.

Song of Songs 2:8: שיר השירים ב' ח'

קול דודי הנה־זה בא מדלג עליה־הרים מקפץ עליה־גבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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174 סד"ה וידבר
 The discourse “And He spoke” on the census in Bamidbar.
 KEHOT'S NOTE

לקו"ת במדבר ב, ג.

175 למשפחותם לבית אבותם
 “By their families, by their fathers' house,” the words of the census discussed in the discourse “And He spoke.”

במדבר א' ב' 2: Numbers

שאו את־ראש כל־עדת בני־ישראל למשפחתם לבית אבתם במספר שמות כל־זכר לגלגלתם:

'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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176 ע"פ כנשר יעיר
 That passage explains the eagle as the mercy drawn through the eagle-face of the Chariot over the soul's descent into the body and the animal soul, as at the Exodus, and beyond it the Thirteen Attributes of Mercy revealed on Yom Kippur.
 KEHOT'S NOTE

לקו"ת האוינו עח, ג.

177 כנשר יעיר
 “As an eagle rouses its nest, hovers over its young,” the verse of the Likkutei Torah explanation cited here.

דברים ל"ב: 32: Deuteronomy

כנֶשֶׁר יַעִיר קִנּוּ עַל־גּוֹזְלֵיו יִרְחֹף יִפְרֹשׁ כִּנְפֵיו יִקְחֶהוּ יִשְׁאַחֶהוּ עַל־אֲבָתוֹ:

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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178 ואשא אתכם על כנפי נשרים
 “I bore you on eagles' wings and brought you to Me”: the attribute of mercy, through which G-d brings Israel close.

שמות י"ט: 19: Exodus

אתם ראיתם אשר עשיתי למצרים ואשא אתכם על־כנפי נשרים ואבא אתכם אלי:

Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself.

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179 וזהו ענין קרבן התמיד
 Earlier in this maamar: the offering rises through the lion of Chesed to the Infinite Light, and prayer, like Michael's offering of the souls, is the same ascent.

KEHOT'S NOTE

ראה לעיל עז, ד. בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' קטז עם קצת ביאור.

180 הכבשים . . קול רחמים
 An earlier Likkutei Torah passage on Vayikra, to which the note points for the lambs' voice of mercy.

KEHOT'S NOTE

וע"ל ויקרא (ב, ד). [כ].

181 כרחל לפני גוזזי
 “Like a ewe that is dumb before her shearers”: the lamb's silent suffering, which evokes compassion.

ישעיהו נ"ג: 7: Isaiah

נגש והוא נענה ולא פתח־פיו כשה לשבח יוכל וכרחל לפני גוזזיה נאלמה ולא פתח פיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע"י נג, ז.

182 כי מן הבשר עצמו . . בחי רקיע
 The note says this passage, on the wool that grows only through the skin, is copied there.

KEHOT'S NOTE

קטע זה נעתק באוה"ת משפטים ע' ארכא ע"ש.

183 בד"ה והבדילה
 That discourse explains the parsa, the partition, from Etz Chaim, and the thirteen curtains of the Second Temple, which Rashi says were made for modesty.

KEHOT'S NOTE

תו"א יב, ג. ראה אוה"ת משפטים ע' ארכא.

184 והבדילה הפרוכת
 “And the curtain shall divide for you between the holy and the holy of holies,” the verse of the Torah Ohr discourse cited.

שמות כ"ו: 33: Exodus

ונתתה את־הפרכת תחת הקרסים והבאת שמה מבית לפרכת את ארון העדות והבדילה הפרכת לקם בין הקדש ובין קדש הקדשים:

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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185 ובד"ה פתח אליהו

That discourse asks why the ten Sefiros are called tikkunim, and answers from the soul: in itself it is simple light, and intellect and emotions are its garments, in which it is "arrayed."

KEHOT'S NOTE

תו"א יג, ג ואילך.

186 פתח אליהו

Eliyahu's discourse in the introduction to the Tikkunei Zohar, the subject of the Torah Ohr discourse cited.

Tikkunei Zohar 17a וזו תקוני זוהר

187 וגוזזים השערות

The note points there for the "shearers" who cut the hairs.

KEHOT'S NOTE

ראה יהל אור ע' קעט.

188 בד"ה והי אור הלבנה

That discourse reads the light of the moon and the light of the sun as Z'ei Anpin and Nukva clothed in Yetzirah and Asiyah, and distinguishes shemesh, the luminary itself, from chamah, its heat.

KEHOT'S NOTE

לקו"ת צו י, ב.

189 והיה אור הלבנה

"And the light of the moon shall be like the light of the sun," the verse of the Likkutei Torah discourse cited.

ישעיהו ל:כ"ו: Isaiah 30:26

והיה אור-הלבנה כאור החמה ואור החמה יהיה שבעתים כאור שבעת הימים ביום חבש הי את-שקר עמו ומחץ מכתו ירפא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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190 ורחל עקרה

"And Rachel was barren": here, the soul that cannot give birth to love and awe.

בראשית כ"ט:ל"א: Genesis 29:31

וירא הי כ"שנוא לא ופתח את-רחמה ורחל עקרה:

And the L-RD saw that Leah was hated, and he opened her womb; but Rachel was barren.

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KEHOT'S NOTE

בראשית כט, לא.

191 רחל מבכה

"Rachel weeps for her children": the weeping of Tikkun Rachel.

ירמיהו ל"א:ט"ו: Jeremiah 31:15

כה אמר הי קול ברמה נשמע נהי בכי תמרורים רחל מבכה על-בניה מאנה להנחם על-בניה כי איננו:

Thus saith the L-RD: A voice is heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children; She refuseth to be comforted for her children, Because they are not.

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KEHOT'S NOTE

ירמיי לא, יד.

192 אם הבנים שמחה

"A joyful mother of children": the joy of Tikkun Leah, after love is born.

Psalms 113:9: תהילים קי"ג:ט

מושיבי עקרת הבית אם-הבנים שמחה הללויה:

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.

193 שאז תתענג

"Then you shall delight in Havayah," which the Kehot note compares here.

ישעיהו נ"ח:יד: Isaiah 58:14

אז תתענג עליה והרבבתיך עלי- [במתי] [במותי] ארץ והאכלתיך נחלת יעקב אביך כי פי הי דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ראה ישעיי נח, יד.

PARAGRAPH 19

194 מרעה הי רועה צאן יתרו

"And Moshe was tending the flock of Yisro his father-in-law."

שמות ג:א': Exodus 3:1

ומשה היה רעה את-צאן יתרו חתנו כהן מדן וינהג את-הצאן אחר המדבר ויבא אליהר האלקים הרבה:

Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of G-d, unto Horeb.

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

KEHOT'S NOTE

שמות ג, א.

195 בזהר משה מלגיו

The note points there for an explanation of "Moshe within, Yaakov without."

KEHOT'S NOTE

ל"מ והוא בת"ז תי י"ג [כט, א], [כ]. ראה הפי באוה"ת פי ואתחנן עי קעב.

196

משה מלגיו

The Tikkunei Zohar (Tikkun 13), where, the Kehot note says, this teaching is found: Yaakov is the central pillar from the outside, and Moshe from the inside.

Tikkunei Zohar 29a:7-8 ח"א:ז-ח"א:ז

כד אשתלימי סוכה בירך דילה אתמר ביעקב ויבא יעקב שלם ויעקב ודאי איהו דיוקנא דעמודא דאמצעייתא מסטרא דלבר. והא משה תמן הוה אלא מסטרא דלגאו הוה. דא מגופא ודא מנשמתא. ובגין דא תרין ירכין דעמודא דאמצעייתא שלים אינון נצח והוד. ומתי יהיה עמודא דאמצעייתא שלים כד אתחבר בשכינתא. הה"ד ויעקב נסע סכתה ויבן לו בית הה"ד ויבן י"י אלקים את הצלע.

Constantinople, 1740 (CC-BY-NC)

197

יעקב שהי רואה צאן לבן

"And Yaakov tended the rest of Lavan's flock."

Genesis 30:36 ל"ו:ל"ו

וַיֵּשֶׁם דֶּרֶךְ שְׁלֹשֶׁת יָמִים בֵּינוֹ וּבֵין יַעֲקֹב וַיַּעֲקֹב רָעָה אֶת־צֹאן לָבָן הַנּוֹתֶרֶת:

And he set three days' journey betwixt himself and Jacob. And Jacob fed the rest of Laban's flocks.

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KEHOT'S NOTE

בראשית ל, לו.

198

כל דרך איש ישר בעיניו

"Every way of a man is right in his own eyes": without knowledge one does not see the soul's fall.

Proverbs 21:2 ב"א:ב"א

כָּל־דֶּרֶךְ־אִישׁ יֵשֶׁר בְּעֵינָיו וְתָכֵן לִבּוֹת הִיא

Every way of a man is right in his own eyes; But the L-RD weigheth the hearts.

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PARAGRAPH 20

199

משה הוא שושבינא דמלכא

Another passage the Kehot note gives: Moshe was over the great Sanhedrin, and therefore "Moshe was the King's groomsman."

Zohar III, 20a כ, זח"ג

KEHOT'S NOTE

זח"ג כ, א. נג, ב. ערה, ב.

200

משה הוא שושבינא דמלכא

The Zohar on Metzora: Moshe is higher, "the King's groomsman," and Aharon is "the Queen's groomsman," who prepares the Queen for the King.

Zohar, Metzora 4:18-7:25 ו"ח:ז-ז"ח:ז

He replied: 'It is written here, "two living clean birds and cedar wood and scarlet and hyssop". "Living" is a reference to two of the "living creatures" (Hayoth) that Ezekiel saw, denoting the place from which the true prophets draw inspiration. "Cedar wood" we have explained. "Scarlet" indicates the place of Severity, which is associated with him at first.

"Hyssop" is the lesser Vau which gives sustenance to the Community of Israel. All these again rest upon him because he has been purified.' R. Judah and R. Isaac were once ...

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

201

ע"פ ואלה משפטים

That passage reads mishpat as "walking," like halachah: the ascent of the worlds level after level through knowledge, the awareness of G-dliness, which is drawn into a person through studying the laws of the Torah.

KEHOT'S NOTE

תרי"א עה, ג.

202

ואלה המשפטים אשר תשים לפניהם

The verse of the Torah Ohr discourse cited, which explains mishpat as "walking" through knowledge.

Exodus 21:1 א"א:א

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם:

Now these are the ordinances which thou shalt set before them.

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203

וע"פ שניר כעדר הרחלים

That passage explains "like a flock of ewes that came up from the washing" as the refining of the laws and mitzvos, which is done through Moshe, the Faithful Shepherd, drawn from the sea of supernal wisdom above the chain of worlds.

KEHOT'S NOTE

לקו"ת שה"ש לז, ג.

204

שניר כעדר הרחלים

"Your teeth are like a flock of ewes," the verse of the Likkutei Torah discourse cited.

Song of Songs 6:6 ו"ו:ו

שְׁנִיר כְּעֶדֶר הָרְחִלִּים שְׁעָלוּ מִן־הָרִחֶצֶה שְׂכָלָם מִתְאַיְמוֹת וְשִׁכְלָה אֵין בָּהֶם:

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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205

משה ויעקב

The Zohar on Balak compares Moshe and Yaakov: Moshe ruled over the angel in his lifetime, Yaakov after he left the world.

ספר הזהר, בלק ו:נ"א-נ"ט 59-61:6 Zohar, Balak

To Abraham again she appeared as "Adonay", as it is written, "And Adonay appeared to him in the plains of Mamre" (Gen. 18, 1), because at that time he had accepted the covenant, and what had been concealed from him till then was now revealed. Jacob called her "angel" when he was about to depart from the world, because at that moment he was about to inherit her. "Who redeemed me from all evil": because he never drew near the side of evil, and evil never had dominion over him. ...

216 **בביאור ע"פ והניף**
That explanation discusses how a person is nourished by food and also raises it, drawing the Infinite Light into Chochmah through a blessing, so that the fallen vessels of Tohu are refined and reunited with their lights.
KEHOT'S NOTE

לקו"ת פ' אמור לח, ג ואילך.

217 **והניף הכהן אותם על לחם הביכורים**
The two lambs waved with the Shavuot loaves, the verse of the Likkutei Torah explanation on the lamb cited.
Leviticus 23:20: כ"ג: ויקרא
והניף הכהן אותם על לחם הבכורים תנופה לפני ה' על-שני כבשים קדש יהיו לה' לכהן:
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 21

218 **משום דבחיילא יתיר**
The Zohar: baalei teshuvah draw themselves near with the desire of the heart "and with great strength," so perfect tzaddikim cannot stand in their place.
Zohar I, 129b: זח"א קכט,
KEHOT'S NOTE
זח"א קכט, ב (ובחיילא סגי).

219 **במי נמלך בנשמותיהם של צדיקים**
On "Let us make man": with whom did He take counsel? With the souls of the tzaddikim.
Bereshit Rabbah 8:7: וי: רבה
רבי יהושע דסכנין בשם רבי שמואל אמר: בנפשותן של צדיקים נמלך, הדא הוא דכתיב (ד"ה א ד): המה היוצרים ויושבי נטעים וגדרה עם המלך במלאכתו ישוב שמה. המה היוצרים, על שם ויצר ה' אלקים את האדם עפר מן האדמה. יושבי נטעים, על שם ויטע ה' אלקים גן בעדן מקדם. וגדרה, על שם (ירמיה ה) אשר שמתני חול גבול לים. עם המלך במלאכתו ישוב, עם המלך מלך מלכי המלכים הקדוש ברוך הוא ישוב נפשות של צדיקים, שבהן נמלך הקדוש ב"ה וברא את העולם:
Rabbi Yehoshua of Sikhnin said in the name of Rabbi Shmuel: He consulted with the souls of the righteous. That is what is written: "They are the potters and the inhabitants of Neta'im and Gadera; they dwelled there with the king for his works" (I Chronicles 4:23). "They are the potters [hayotzer-im]" - alluding to: "the L-rd G-d formed [vayitzer] man of dust from the ground" (Genesis 2:7). "Inhabitants of Neta'im" - alluding to: "the L-rd G-d planted [vayita] a garden eastward in Eden" (Genesis 2:8). "And Gadera" - after ...
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KEHOT'S NOTE
ב"ר ח, ז. ראה רות רבה רפ"ג.

220 **בגמרא ספ"ה דברכות**
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
לד, ב.

221 **במקום שבע"ת עומדים**
Rabbi Abahu's teaching that perfect tzaddikim cannot stand where baalei teshuvah stand; the same passage brings Rabbi Yochanan's view that the tzaddikim are higher.
ברכות ל"ד ב: כ"ב: Berakhot 34b:22
ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב". "לרחוק" ברישא, והדר "לקרוב".
This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply :
William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)
KEHOT'S NOTE
ברכות לד, ב.

PARAGRAPH 22

222 **למצות שנקי לבושים**
Kehot's note points to Zohar II, 210a for these words.
Zohar II, 210a: זח"ב רי,
KEHOT'S NOTE
זח"ב רי, א-ב ע"ה ש"מ"ד פ"ג.

223 **ישער רישי כעמר נקא**
Daniel's vision of the Ancient of Days, "the hair of His head like pure wool," from which the Torah is drawn.
דניאל ז:9: Daniel 7:9
תָּזַה הָיִית עַד דִּי כְרִסְוֹן רַמְיוּ וְעֵתִיק יוֹמִין יָתֵב לְבוּשָׁה כְּתִלְגַּ תְּוֹר וּשְׁעָר רִאשָׁה כְּעֶמֶר נְקָא כְּרִסְיָהּ שְׂבִבִין דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלִק:
I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE
דניאל ז, ט.

224 **"Then lambs shall graze," cited by the text for the lamb.**
ישעיהו ה':17: Isaiah 5:17
וְרָעוּ כְּבָשִׂים כְּדָבָרָם וְחִרְבוֹת מְחִים גְּרִים יֹאכְלוּ:
Then shall the lambs feed as in their pasture, And the waste places of the fat ones shall wanderers eat.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

- 225** “Lambs for your clothing”: wool, the material of garments, and in the Talmud a hint of hidden things.

משלי כ"ז:26 וכו' Proverbs 27:26

כבשים ללבושך ומחיר שדה עתידים:

The lambs will be for thy clothing, And the goats the price for a field. .

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

- 226** **סדי"ה שובה ישראל**
That passage explains “For with You is forgiveness, that You may be feared” as a revelation of the Name Havayah, a new coming into being, and describes the souls of Israel, rooted in the “mountains of holiness,” descending and then returning upward from level to level.

KEHOT'S NOTE

ראה לקמן ש"ס סה, ב.

- 227** **שובה ישראל**
“Return, O Israel,” the verse of the Likkutei Torah discourse for Shabbos Shuvah cited here.

הושע י"ד:2 Hosea 14:2

שובה ישראל עד הי' אלקיך כי כשלת בעונך:

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

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- 228** **קחו עמכם דברים**
“Take words with you,” discussed at the end of that discourse.

הושע י"ד:3 Hosea 14:3

קחו עמכם דברים ושובו אליה' אמרו אליו כל-תשא עון וקח-טוב ונשלמה פרים שפתינו:

Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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- 229** **כי עמך הסליחה למען תורא**
“For with You is forgiveness, that You may be feared,” also discussed there.

תהילים קל"ד:4 Psalms 130:4

כי-עמך הסליחה למען תורא:

For with Thee there is forgiveness, that Thou mayest be feared.

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- 230** **ומלאו הארץ וכבשוה**
“Fill the earth and subdue it”: kavash, the root the maa-mar hears in keves.

בראשית א: כ"ה Genesis 1:28

ויברך אתם אלקים ויאמר להם אלקים פרו ורבו ומלאו את-הארץ וכבשה ורדו בדגת הים ובעוף השמים ובכל-חיה הרמשת עלי-הארץ:

And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and

...צו את בני ישראל ואמרת אליהם את קרבני

have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כה.

- 231** **הצדיק כובש את יצרו**
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה אבות רפ"ד (איזהו גבור הכובש את יצרו).

- 232** **הצדיק כובש את היצה"ר**
“Who is mighty? One who subdues his inclination”: the self-mastery of the tzaddik.

משנה אבות ד':1 Pirkei Avot 4:1

בן זומא אומר, איזהו חכם, הלומד מכל אדם, שנאמר (תהלים קיט) מכל מלמדי השפלתני כי עדותיך שיחה לי. איזהו גבור, הכובש את יצרו, שנאמר (משלי טז) טוב ארך אפים מגבור ומשל ברוחו מלכד עיר. איזהו עשיר, השמח בחלקו, שנאמר (תהלים קכה) יגיע כפיו כי תאכל אשכּוּל וטוב לו. אשכּוּל, בעולם הזה. וטוב לו, לעולם הבא. איזהו מכבד, המכבד את הבריות, שנאמר (שמואל א ב) כי מכבדי אכבד ובני יקלו:

Ben Zoma said: Who is wise? He who learns from every man, as it is said: “From all who taught me have I gained understanding” (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: “He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city” (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: “You shall enjoy the fruit of your labors, you shall be happy ...

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

- 233** “And the land is subdued before Havayah”: the tzaddik himself subdued before G-d.

במדבר ל"ב:22 Numbers 32:22

ונכבשה הארץ לפני ה' ואחר תשובו והייתם נקים מה' ומישראל והייתה הארץ הזאת לכם לאחזה לפני ה'

and the land be subdued before the L-RD, and ye return afterward; then ye shall be clear before the L-RD, and before Israel, and this land shall be unto you for a possession before the L-RD.

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- 234** “I was like a docile lamb,” the lamb's meekness.

ירמיהו י"א:19 Jeremiah 11:19

ואני ככבש אלוף יוכל לטבוח ולא-ידעתי כי-עלי חשבו מחשבות נשחיתה עץ בלחמו ונכרתנו מארץ חיים ושמנו לא-יזכר עוד:

But I was like a docile lamb that is led to the slaughter; And I knew not that they had devised devices against me: 'Let us destroy the tree with the fruit thereof, And let us cut him off from the land of the living, That his name may be no more remembered.'

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235

ותוסף אסתר

"And Esther spoke yet again," the verse of the Torah Ohr discourse cited.

אסתר ח'ג:3

ותוסף אסתר ותדבר לפני המלך ותפל לפניו ותתחנן ליהעזר את־רעת המן האגגי ואת מחשבתו אשר חשב על־היהודים:

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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236

אם לא תדעי לך

"If you do not know," the verse of the second discourse cited.

שיר השירים א'ח:8

אם־לא תדעי לך היפה בנשים צא־יִלְךָ בַּעֲקֵבִי הַצֹּאֵן וְרָעִי אֶת־גִּדְיֹתֶיהָ עַל מִשְׁכְּנוֹת הָרָעִים:

If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock And feed thy kids, beside the shepherds'tents.

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237

ורחל היתה יפת תואר

"And Rachel was of beautiful form," discussed in those discourses.

בראשית כ"ט:17

ועיני לאַה רכות ורחל היתה יפת־תֹּאֵר ויפת מראה:

And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon.

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238

מן הנעלבים ואינו עולבים

Kehot's note points to Shabbat 88b for these words.

Shabbat 88b

KEHOT'S NOTE

שבת פח, ב. וש"נ.

239

כרחל לפני גוזזיה נאלמה

"Like a ewe that is dumb before her shearers," the silent meekness of the tzaddik.

ישעיהו נ"ג:7

נגש והוא נענה ולא יפתח־פיו כשה לשבח יוכל וכרחל לפני גוזזיה נאלמה ולא יפתח פיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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240

The Talmud reads "lambs for your clothing" as: matters that are the hidden things of the world must be kept under

your garment.

Chagigah 13a:9

רבי אבהו אמר מהכא: "כבשים לבושה", דברים שהם כבשונו של עולם — יהיו תחת לבושה. אמרו לה: תנינן בהו עד "ויאמר אלי בן אדם". אמר להו: הן הן מצושה המרובה.

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241

Yeshayahu's words to Chizkiyahu: why do you involve yourself with the hidden matters of the Merciful One?

Berakhot 10a:29

אמר לה: בהדי כבשי דרחמנא למה לה? מאי דמפקדת איבעי לה למעבד, ומה דניחא קמיה קודשא בריה הוא — לעבד.

Isaiah asked him, "What hast thou to do with the secrets of the All-merciful? What thou hast been commanded thou shouldst perform, and let the Holy One, blessed be He, do whatever is pleasing to Him."

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242

The heavenly voice: "From Me went forth these hidden matters."

Makkot 23b:12

אמר רבי אלעזר: בשלשה מקומות הופיע רוח הקודש: בבית דינו של שם, ובבית דינו של שמואל הרמתי, ובבית דינו של שלמה. בבית דינו של שם – דקתיב "ויכר יהודה ויאמר צדקה ממני". מנא דדע? דלמא כי היכי דאזל איהו לגבה אזל נמי אינש אחרינא [לגבה]! יצאת בת קול ואמרה: ממני יצאו כבושים.

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243

אורייתא סתים וגליא וקוב"ה סתים וגליא

The Zohar on Acharei Mos: the Torah is all hidden and revealed, in the secret of His Name, and Israel too is on two levels, hidden and revealed.

ספר הזהר, אחרי מות מ"ט:רצ"ו-296:49

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

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

244

חסד דז"א חסד דלבר וחסד דע"י נקי חסד דלגאז

The Idra Rabba: there is an inner Chesed and an outer Chesed; the inner is that of the Most Ancient, hidden in the beard.

ספר הזהר, האדרא רבא ט"ו:קל"ד-147:134

245

שתוק כך עלה במחשבה

When Moshe asked about Rabbi Akiva's fate, G-d answered, "Be silent! Thus it arose in thought": a decision

beyond understanding.

Menachot 29b:5ה"ב: כ"ט

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתי תורתו הראני שכרו אמר לו חזור [לאחור] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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Zohar III, 27b כו, זח"ג

KEHOT'S NOTE

מנחות כט, ב. זח"ג כו, ב.

246 שתוק כך עלה במחשבה

The Zohar on Tzav cites the same words for the silence of the World to Come.

ספר הזהר, צו ה':כ"ז-ל"ד Zohar, Tzav 5:27-34

247 לפני ה'

"Before Havayah," the place of the burnt-offering's slaughter, which the maamar reads as the level above the Name Havayah.

ויקרא א':11 Leviticus 1:11

ושחט אתו על ירך המזבח צפנה לפני ה' וזרקו בנ"י אהרן הכהנים את דמו על-המזבח סביב:

And he shall kill it on the side of the altar northward before the L-RD; and Aaron's sons, the priests, shall dash its blood against the altar round about.

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KEHOT'S NOTE

ויקרא א, יא.

248 בזח"א כפי תולדות דקמ"א

Or HaTorah quotes the Zohar's "this is the afternoon tamid" and adds that the Zohar explains tamid as the tamid offering.

KEHOT'S NOTE

"דא תמיד דבין הערבים" — ראה אוה"ת נ"ך א ע' ערה. אוה"ת בראשית-ז דף תתתי, א. ושם מוסיף "ור"ל דמפרש תמיד על ענין קרבן תמיד".

249 לכבתני

"You have captured my heart," the verse of the discourse cited.

שיר השירים ט"ז:4 Song of Songs 4:9

לכבתני אחתי כלה לכבתני באחת מעיניך באחד ענק מצורניך:

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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250 לא שניתי

"For I, Havayah, have not changed": the constancy of the tamid.

מלאכי ג':6 Malachi 3:6

כי אני ה' לא שניתי ואתם בגני-עקב לא כליתם:

...צו את בני ישראל ואמרת אליהם את קרבני

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.

251 ולא תעלה במעלות

"You shall not go up by steps to My altar": the ramp, kevesh, instead.

שמות כ"ג:23 Exodus 20:23

ולא-תעלה במעלת על-מזבחי אשר לא-תגלה ערותך עלי:

Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not uncovered thereon.

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KEHOT'S NOTE

שמות כ, כג.

252 הצנע לכת

"And to walk modestly with your G-d."

מִיכָה ו':ח Micah 6:8

הגיד לך אדם מה-טוב ומה-יפה דורש ממך כי אם-עשות משפט ואהבת חסד והצנע לכת עם-אלוקיך:

It hath been told thee, O man, what is good, And what the L-RD doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy G-d.

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KEHOT'S NOTE

מִיכָה ו, ח.

253 עלה בכבש ופנה לסוכב

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

KEHOT'S NOTE

זבחים פ"ה, מ"ג.

254 עלה בכבש ופנה לסוכב

The kohen "went up the ramp and turned to the sovev," the ledge around the altar, in the service of the sin-offerings.

משנה זבחים ה':3 Mishnah Zevachim 5:3

חטאות הצבור והיחיד. אלו הן חטאות הצבור, שעירי ראשי חדשים ושל מועדות, שחיתתו בצפון, וקבול דמן בכלי שרת בצפון, ודמן טעון ארבע מתנות על ארבע קרנות. פיצד. עלה בכבש ופנה לסוכב, ובא לו לקרן דרומית מזרחית, מזרחית צפונית, צפונית מערבית, מערבית דרומית. שני הדם היה שופך על יסוד דרומי. ונאכלין לפניו מן הקלעים לוקרי כהנה בכל מאכל ליום ולילה עד חצות:

[Concerning] public and private hatats: (These are the public hatats: the goats of new moons and festivals) They are slaughtered in the north, and their blood is received in ministering vessels in the north, and their blood requires four applications on the four corners [of the altar]. How was it done? He went up the ascent, turned to the surrounding walkway, and came to the south-east corner, then the north-east, then the north-west, and then the south-west. He would pour the residue of the blood out at the southern base. ...

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

255 מ"ט עיזי מסגין ברישא

Why do goats lead and lambs follow? As in the creation of the world: first darkness, then light.

Shabbat 77b:8 ע"ז ב:ח

... ואי בעי מיניה כל חללי עלמא הנה אמר לקה. אמר לקה: מאי טעמא עיזי מסגין ברישא והדר אימרי? אמר לקה כברייתו של עולם, דברישא חשוכא והדר נהורא. מאי טעמא הני מכסין והני מגליין? הני דמכסין מינייהו — מכסין, והני דלא מכסין מינייהו — מגליין. מאי טעמא גמלא זוטא גנובתיה? משום דאכל כסי. מאי טעמא תורא אריקא גנובתיה? משום דדייר באגמי, ובעי לכרכושי בקי.

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

KEHOT'S NOTE

שבת עז, ב.

256 שחורות כעורב

"His locks are curled, black as a raven," the hair of Z'eir Anpin.

Song of Songs 5:11 א"י:א

ראשו כתם פז קוצותיו תלתלים שחורות כעורב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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257 את ה' האמרת היום

"You have exalted Havayah today," he'emarta, which the maamar relates to imrei, lambs.

Deuteronomy 26:17 כ"ו:יז

את־ה' האמרת היום להיות לך לאלקים וללכת בדרכיו ולשמר חקיו ומצותיו ומשפטי וְלִשְׁמֹעַ בְּקוֹלוֹ:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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KEHOT'S NOTE

דברים כו, יז.

258 את ה' האמרת היום

The Talmud: "You have made Me one unique object of praise in the world," as it says, "You have exalted Havayah today"; the text cites Rashi there.

Berakhot 6a:21 א"כ:א

ומי משתבח קודשא בריך הוא בשבחיהו ד'שְׁרָאֵל? אין, דכתיב: "את ה' האמרת היום". וכתיב: "וה' האמירך היום", אמר להם הקדוש ברוך הוא לישראל: אתם עשיתוני חטיבה אחת בעולם, ואני אעשה אתכם חטיבה אחת בעולם.

Does, then, the Holy One, blessed be He, glory in the praises of Israel? Yes, for it is written, "Thou hast avouched the L-rd this day" (Deut. xxvi. 17) and "The L-rd hath avouched thee this day" (ibid. v. 18). The Holy One, blessed be He, said to Israel, "You have made Me the only object of your

...צו את בני ישראל ואמרת אליהם את קרבני

love in the world, so I shall make you the only object of My love in the world."

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

259 מי כמוך באלים הוי

"Who is like You among the mighty, Havayah," a praise that, the text says, refers to Atika Kadisha.

Exodus 15:11 ט"ו:י"א

מי־כמִכָּה בָּאֱלֹהִים ה' מִי כְּמִכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלַּת עֲשֵׂה פֶלֶא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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

260 יהי רקיע

"Let there be a firmament ... and let it separate," where separation is mentioned twice.

Genesis 1:6 ו'א:ו

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וְיִהְיֶה מַבְדִּיל בֵּין מַיִם לַמַּיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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261 במ"א ע"פ והבדילה הפרוכת

That discourse explains the parsa from Etz Chaim, and the thirteen curtains of the Second Temple, made for modesty, as levels of partition corresponding to Malchus of Atzilus.

KEHOT'S NOTE

תוי"א לך לך יב, ג.

262 הפרוכת המפסיק בין קודש לקודש

"And the curtain shall divide for you between the holy and the Holy of Holies": a partition within holiness.

Exodus 26:33 ל"ג:ל

וְנִתְּתָה אֶת־הַפְּרוֹכֶת תַּחַת הַקַּרְסִים וְהַבֵּאתָ שָׁמָּה מִבֵּית לְפָרוֹכֶת אֶת אֲרוֹן הָעֵדוּת וְהַבְדִּילָה הַפְּרוֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקִּדְשִׁים:

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

ראה שמות כו, לג.

263 שמשערות העזים נמשך יניקה

KeHOT's note points to Zohar II, 185a for these words.

Zohar II, 185a זח"ב קפה,

KEHOT'S NOTE

ראה זח"ב קפה, א.

264 שערך כעדר העזים

"Your hair is like a flock of goats that streamed down from

Mount Gilad.”

שיר השירים ד:1א

הנה יפה רעיתי הנה יפה עיניך יונים מפני צמתיך שערך קעדר העינים
שגלשו מהר גלעד:

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves behind thy veil; Thy hair is as a flock of goats, that trail down from mount Gilead.

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KEHOT'S NOTE

שה"ש ד, א.

265

כמ"ש במ"א . . בענין יהי רקיע

That discourse, on “And you shall choose life,” asks why the separation of the firmament is said twice, “let it separate” and “and He separated,” and explains the firmament as the partition between the upper waters, supernal delight, and the lower waters, the pleasures of this world.

KEHOT'S NOTE

לקו"ת ואתחנן יא, ב. סה"מ תקס"ב ח"א עי רמז. ח"ב עי תקטז וש"נ.

266

ונחך ה' תמיד

“Havayah will guide you always, and satisfy your soul with radiances.”

ישעיהו נ"ח:11א

ונחך ה' תמיד והשביע בצחצחות נפשך ועצמתיה תחליץ והיית כגן רוה
וכמוצא מים אשר לא יכובו מימיו:

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

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KEHOT'S NOTE

ישע"י נח, יא.

267

A head placed in pickling brine (kivsha): another use of the root kavash.

חולין צ"ג בבב 93b

268

ונחך ה' תמיד

The Zohar on Toldos asks why the verse adds “always” (tamid), and answers: “this is the afternoon tamid.”

ספר זוהר, תולדות י"ב:צ"ט-י"ד:ק"ח 12:99-14:108

PARAGRAPH 23

269

קודם שנברא העולם היה הוא ושמו בלבד

Before the world was created there was only the Holy One, blessed be He, and His Name.

Pirkei DeRabbi Eliezer 3:2-3ג-ב:י

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה
במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה
עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות
פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומוקאיו ומוצאיו, אינו
מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה

...צו את בני ישראל ואמרת אליהם את קרבני

עומד עד שברא את התשובה. שבעה דברים נבראו עד שלא נברא
העולם, ואלו הן: תורה, וגיהנם, וגן עדן, וכסא הכבוד, ...

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

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

270

תקעו בחודש

“Blow the shofar on the new moon,” the verse of the discourse cited.

Psalms 81:4ד:פ

תקעו בחודש שופר בפסח ליום חגנו:

Blow the horn at the new moon, at the full moon for our feast-day.

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PARAGRAPH 24

271

לויתן זה יצרת לשחק בו

The Leviathan formed “to make sport with”: the joy above when the “something” is nullified.

Psalms 104:26ו:כ

שם אניות יהלכון לויתן זה יצרת לשחק בו:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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272

אלה מסעי

“These are the journeys,” the verse of the discourse cited.

במדבר ל"ג:1א

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה
ואהרן:

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

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273

אז ישיר משה ובני

“Then Moshe and the children of Israel sang,” the Song at the Sea said in the morning prayers.

Exodus 15:1ו:ט

אז ישיר משה ובני ישראל את השירה הזאת לה ויאמרו לאמר אשירה
לה כייגאה גאה סוס ורכבו רמה בים:

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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274

לחמי לאשי

"My bread for My fire-offerings," read as the Serafim's "bread."

Numbers 28:2 כ"ח:ב

צו את־בני יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קֶרְבְּנִי לֶחֶמִי לְאִשֵּׁי רֵיחַ נִיחָחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעֲדוֹ:

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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275

בד"ה והניף הכהן

The explanation on "And the kohen shall wave them" in Likkutei Torah on Emor, which the summary cites for the lamb's voice of mercy.

KEHOT'S NOTE

לעיל פי' אמור.

276

והניף הכהן אותם

The verse of the Likkutei Torah explanation on the lamb cited.

Leviticus 23:20 כ"ג:כ

וְהִנִּיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכּוּרִים תִּנּוּפָה לִפְנֵי ה' עַל־שְׁנֵי כִבְשִׁים קֹדֶשׁ יִהְיוּ לַה' לִכְהֵן:

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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277

ושער רישיה כעמר נקא

"The hair of His head like pure wool," likened to the lamb's wool.

Daniel 7:9 ט"ז:ד

תָּהָה הָיִית עַד דַּי כְּרִסְוֹן רַמְיָו וְעִתִּיק יוֹמִין יָתֵב לְבוּשָׁה כְּתִלְגַּ חֹר וְשַׁעַר רֹאשָׁה כְּעֶמֶר נִקָּא כְּרִסְיָה שְׂבָכִין דִּי־נֹר גְּלָגְלוּהִי נֹר דְּלֵק:

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

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278

אם יאדימו כתולע

"Though they be red as crimson, they shall be like wool": wool as the whiteness of purity.

Isaiah 1:18 ח"א:י"ח

לְכוּ־נָא וְנִנְקְחָה יֹאמֶר ה' אִם־יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כְּשֹׁלֵג יִלְבִּינוּ אִם־יֹאדִימוּ כְּתוֹלַע כְּצֶמֶר יִהְיוּ:

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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KEHOT'S NOTE

ישע"א, יח.

279

האזינו השמים

"Give ear, O heavens," the verse of the discourse cited.

Deuteronomy 32:1 א"ב:ל"ב

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

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

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280

עולת אותיות תולע

That passage cites Pri Etz Chaim: olas tamid has the letters of tola, the "worm Yaakov"; like the worm that rots hard wood, the offering and Torah study in a state of bittul tear away the nurture of the external forces.

KEHOT'S NOTE

פע"ח ש"ה, פ"ג. כך מצויין לעיל פי' חקת נו, ב.

281

בד"ה חקת התורה

That discourse explains the red heifer as the two movements of ratzo and shov, running toward G-d and returning, on which the whole Torah rests, and reads chukas as engraving.

KEHOT'S NOTE

לעיל פי' חקת נו, ב.

282

חקת התורה

"This is the statute of the Torah," the verse of the discourse on the red heifer cited.

Numbers 19:2 ט"ב:כ"ט

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ פָּרָה אֲדָמָה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוֹם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עַל:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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283

תולעת יעקב

"Fear not, worm Yaakov": tola'as, linked by the Arizal with olas.

Isaiah 41:14 ד"ד:מ"א

אַל־תִּירָא יַעֲקֹב תוֹלַעַת יַעֲקֹב מִתִּי יִשְׂרָאֵל אֲנִי עֲזָרְתִּיךָ נְאֻם־ה' וְגֹאֲלְךָ קְדוֹשׁ יִשְׂרָאֵל:

Fear not, thou worm Jacob, And ye men of Israel; I help thee, saith the L-RD, And thy Redeemer, the Holy One of Israel.

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284

בביאור ע"פ וידבר

That explanation of the root of the mitzvos opens with the people's great fear at Sinai, too great for the soul to contain, which remained as a surrounding level (mazal).

KEHOT'S NOTE

לעיל פי' במדבר יז, ב.

285 דכולא קמיה כלא חשיב

“All before Him is considered as nothing,” the nullification of the higher unity.

Zohar, Introduction 20:188-22:199-הקדמה כ"קפ"ח-ספר הזהר, כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: “and all the inhabitants of the earth are as nought” (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

286 כל עצמותי תאמרנה

“All my bones shall say, Havayah, who is like You,” the verse behind bowing until the vertebrae stand out.

Psalms 35:10-יהי עלי תהילים

כל-עצמותי תאמרנה ה' מייבמוך מציל עני מחזק ממנו ועני ואביון מגדלו:

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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287 כל עצמותי תאמרנה השדרה

Rabbi Mani reads “All my bones shall say” as said of the lulav, whose spine resembles a person’s spine.

Vayikra Rabbah 30:14-ויקרא רבה ל"ד:יד

288 פנחס רנ"ו א'

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

KEHOT'S NOTE

צ"ל רנה, סע"ב. [כ].

289 חוט השדרה דביה ח"י חוליין

The Zohar on Pinchas likens the lulav to the spinal cord with its eighteen vertebrae, corresponding to the eighteen blessings of prayer.

Zohar, Pinchas 120:811-121:822-פנחס ק"כ:תתי"א-ספר הזהר, קכ"א:תתכ"ב

290 לא הביט און ביעקב

“He has not beheld iniquity in Yaakov,” the verse of the discourse cited.

Numbers 23:21-א"כ:ג' במדבר

לא-הביט און ביעקב ולא-ראה עמל בישראל ה' אלקיו עמו ותרועת מלך בו:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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291 ולפמ"ש בזהר

The note says several passages from the Zohar on “bone of

my bones” are copied there and discussed at length.

KEHOT'S NOTE

באוה"ת בראשית כרך-ב דף תלד, א ובכרך-ג דף תקמה, א. ספר החקירה עג, א — נעתקו כמה קטעים מזהר ע"ש בארוכה.

292 עצם מעצמי ובשר מבשרי

“Bone of my bones and flesh of my flesh,” read with the Zohar as the higher and lower unity.

Genesis 2:23-בראשית ב"כ:ג'

ויאמר האדם זאת הפעם עצם מעצמי ובשר מבשרי לזאת יקרא אשה כי מאיש לקחה-זאת:

And the man said: ‘This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.’

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293 בד"ה וארשתיה לי

That discourse mentions “my heart and my flesh sing out” and explains “I will betroth you to Me forever”: now the Congregation of Israel rises and falls like “the fallen booth of David,” but in the future it will stand without interruption.

KEHOT'S NOTE

לעיל פ' במדבר ח, ג.

294 וארשתיה לי

“And I will betroth you to Me,” the verse of the discourse cited.

Hosea 2:21-הושע ב"כ:א'

וארשתיה לי לעולם וארשתיה לי בצדק ובמשפט ובחסד וברחמים:

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

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295 לבי ובשרי ירננו

“My heart and my flesh sing out to the living G-d,” where the flesh too rejoices.

Psalms 84:3-תהילים פ"ד:ג'

נכספה וגם-כלתה נפשי לחצרות ה' לבי ובשרי ירננו אל אלהי-ה':

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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296 כעיר שחבורה לה יחדיו

“Like a city that is joined together”: the joining of the two levels.

Psalms 122:3-תהילים קכ"ב:ג'

ירושלם הבנויה כעיר שחבורה-לה יחדיו:

Jerusalem, that art builded as a city that is compact together;

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KEHOT'S NOTE

תהלים קכב, ג.

297

אלה פקודי המשכן

“These are the accounts of the Mishkan,” the verse of the discourse cited.

שמות ל"ח:כ"א: Exodus 38:21

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת הלוים ביד איתמר בן־אהרן הכהן:

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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298

וישלח יהושע

“And Yehoshua sent ... spies,” the verse of the discourse cited.

יהושע ב'א: Joshua 2:1

וישלח יהושע־בן־נון מן־השטים שנים־אנשים מרגלים חרש לאמר לכו ראו את־הארץ ואת־יריחו וילכו ויבאו בית־אשה זונה ושמה רחב וישכבו־שמה:

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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299

מציל עני מחזק ממנו

The Zohar on Va’eschanan expounds this verse, “All my bones shall say ... who rescues the poor from one stronger than he.”

ספר הזהר, ואתחנן כ"א:קמ"ב-23:151-21:142 Zohar, Vaetchanan כ"ג:קנ"א

AND THESE WORDS SHALL BE, ETC. R. Isaac adduced here the verse: “All my bones shall say, L-rd, who is like unto thee, who delivereth the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him” (Ps. 35, 10). ‘This verse’, he said, ‘refers to the time when the Holy One, blessed be He, will revive the dead, at which time He will prepare the bones and bring each one near to its fellow, as it says, “And the bones ...

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300

פקודי ה' ישרים משמחי לב

“The precepts of Havayah are upright, gladdening the heart”: the delight of the “fat.”

תהילים י"ט:ט"ט: Psalms 19:9

פקודי ה' ישרים משמחי־לב מצות ה' ברה מאירת עינים:

The precepts of the L-RD are right, rejoicing the heart; the commandment of the L-RD is pure, enlightening the eyes.

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301

היום לעשותם

“Today, to do them”: the stress on actual doing.

דברים ז':י"א: Deuteronomy 7:11

ושמרת את־המצוה ואת־החקים ואת־המשפטים אשר אנכי מצוך היום לעשותם:

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

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302

זה היום עשה הוי'

“This is the day that Havayah has made,” explained in the discourse for Shemini Atzeres.

תהילים קי"ח:כ"ד: Psalms 118:24

זה־היום עשה ה' נגילה ונשמחה בו:

This is the day which the L-RD hath made; We will rejoice and be glad in it.

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303

ה' לי בעוזרי

“Havayah is for me among my helpers,” the verse of the discourse cited.

תהילים קי"ח:ז: Psalms 118:7

ה' לי בעזרי ואני אראה בשנאי:

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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304

שמש הוי'

“For Havayah G-d is a sun and a shield”: the “sun” of Havayah.

תהילים פ"ד:י"ב: Psalms 84:12

כי שמש ומגן ה' אלקים חן וכבוד יתן ה' לא ימנע־טוב להלכים בתמים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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305

מארת חסר

The Zohar on “Let there be luminaries”: me’oros is written defectively, a sign of the harm that came into being after the first light was hidden.

ספר הזהר, בראשית ח':צ"ה-ט':ק"ו: Zohar, Bereshit 8:95-9:106

306

מארת חסר

The Zohar: “luminaries” is written defectively because the serpent caused separation, so that the sun does not serve the moon; the moon and the sun are meant to be joined.

ספר הזהר, בראשית ע"ב:קנ"ט-72:159-73:169 Zohar, Bereshit ע"ג:קס"ט

R. Simeon said: ‘All this takes place both above and below.’ Said R. Jose, ‘If so, seeing that we have posited Elohim hayyim (living G-d) above, are we to posit plain Elohim below? Not so, but the truth is that generation is only below (ac-

cording to our explanation of the words “these are the generations of the heavens and the earth when they were created (behibaream)”, or, as we explain, “which were created with he)”, while the one above is the father of all; the other is a creation, and ...

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307 אשר לא תחסר כל בה

“A land ... in which you shall lack nothing.”

Deuteronomy 8:9 ט"ז:ח

אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנָה תֹאכַל-לֶחֶם לָחֶם לֹא-תִחְסַר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אֲבִנֶיהָ בְּרוֹז וּמִהַרְרֵיהָ תִּחְצַב נְחֹשֶׁת:

a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

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308 בשמחה ובטוב לבב מרוב כל

“With joy and gladness of heart, from the abundance of everything.”

Deuteronomy 28:47 מ"ז:ח

תַּחַת אֲשֶׁר לֹא-עֲבַדְתָּ אֶת-יְיָ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרֹב כָּל:

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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309 בחדש השלישי לצאת בני

“In the third month after the children of Israel went out,” the verse of the discourse cited.

Exodus 19:1 ט"ז:א

בְּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּיוֹם הַזֶּה בָּאוּ מִדְבָּר סִינַי:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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310 ששופתני השמש

“For the sun has gazed upon me,” the verse of the explanation cited.

Song of Songs 1:6 א':ו

אַל-תִּרְאוּנִי שְׁאֲנִי שִׁחַרְחַרְתָּ שְׁשׁוּפְתָנִי הַשֶּׁמֶשׁ בְּנִי אָמִי נִחְרוּ-בִי שְׁמִנִי נִטְרָה אֶת-הַכֶּרְמִים כְּרָמִי שְׁלִי לֹא נִטְרָתִי:

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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311 ושמתי כדכד שמשותיך

“And I will make your windows of kadkod,”

...צו את בני ישראל ואמרת אליהם את קרבני

shimshosayich, related to shemesh, “sun.”

Isaiah 54:12 י"ד:כ"ב

וְשִׁמְתִי כְּדָכְד שְׁמֹשֶׁתֶּיךָ וְשַׁעְרֶיךָ לְאַבְנֵי אֶקְדָּח וְכָל-גְּבוּלְךָ לְאַבְנֵי-חַפְצִים:

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

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312 והיה מדי חדש

“And it shall be, from one new moon to the next,” the verse of the discourse cited.

Isaiah 66:23 י"ו:כ"ג

וְהָיָה מִדִּי-חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדִּי שַׁבָּת בְּשַׁבָּתוֹ יָבוֹא כָל-בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אָמֵר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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313 שמש צדקה ומרפא

“A sun of righteousness, with healing in its wings.”

Malachi 3:20 ג':כ"ג

וְזָרְחָה לָכֶם יְרֵאִי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמִרְפָּא בְּכַנְפֶיהָ וּיְצַאֲתֶם וּפְשִׁתֶם קַעְגְלֵי מְרִבָּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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314 The Talmud: “two each day” means “corresponding to the day,” which the commentators explain as facing the sun.

Tamid 31b:13 ג':כ"א

תַּנְגִּיל נְמִי הָכִי: “שְׁנַיִם לְיוֹם” - כְּנֶגֶד הַיּוֹם. אֲתָה אוֹמֵר כְּנֶגֶד הַיּוֹם, אוֹ אֵינּוּ אֶלָּא חוֹבֶת הַיּוֹם? כִּשְׁהוּא אוֹמֵר “אֵת הַכֶּכֶשׁ אֶחָד תַּעֲשֶׂה בַבֶּקֶר וְאֵת הַכֶּכֶשׁ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים” - הָרִי חוֹבֶת הַיּוֹם אָמֹר, הֵא מָה אָנִי מַקְיִים “שְׁנַיִם לְיוֹם” - כְּנֶגֶד הַיּוֹם.

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315 ורחל עקרה

“And Rachel was barren.”

Genesis 29:31 ט"ז:כ"ט

וַיֵּרָא ה' בַּיּוֹם הַהוּא לְאֵה וַיִּפְתַּח אֶת-רִחְמָהּ וְרָחֵל עֲקָרָה:

And the L-RD saw that Leah was hated, and he opened her womb; but Rachel was barren.

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316 את הכבש אחד תעשה

“The one lamb you shall make,” read as Moshe’s “making” of compassion.

Numbers 28:4 ד':כ"ח

אֶת-הַכֶּכֶשׁ אֶחָד תַּעֲשֶׂה בַבֶּקֶר וְאֵת הַכֶּכֶשׁ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים:

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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317 או יחזק במעוזי יעשה שלום לי שלום יעשה לי

“Or let him take hold of My strength, that he may make peace with Me”: peace that is actually “made.”

Isaiah 27:5:ה"ה: כי"ז: ישעיהו

או יחזק במעוזי יעשה שלום לי שלום יעשה לי:

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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318 ועשה טוב

The Zohar on Behar: “trust in Havayah and do good” means that an action below awakens an action above, as in “you shall do them,” as if “you make them.”

ספר הזוהר, בהר ח'י"ג ט"ז: 59-8:52 Behar, Zohar

AND IF YE SAY, WHAT SHALL WE EAT, ETC. R. Judah cited here the verse: “Trust in the L-rd and do good, dwell in the land and follow after faithfulness” (Ps. 37, 3). Observe’, he said, ‘that, as we have learnt, the deed below arouses the activity above, as it says, “and ye shall do (lit. make) them”, as much as to say, by your action below you make those above. Hence it says here, “Do (i.e. make) good”, “good” being a reference to the Zaddik. When you do this, ...

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319 ועשיתם אתם

“And you shall do them,” read as “as though you had made Me.”

ויקרא כ"ו:3: Leviticus

אם יבחקתי תלכו ואת מצותי תשמרו ועשיתם אתם:

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

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320 “Like a ewe that is dumb before her shearers”: the compassion of the lamb.

ישעיהו נ"ג:7: Isaiah

נגש והוא נענה ולא פתח פיו כשה לטבח יוכל וכרחל לפני גזזיה נאלמה ולא פתח פיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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321 Kehot's note points to Jerusalem Talmud Taanit 3:3 for these words.

תלמוד ירושלמי תענית ג'ג:3: Jerusalem Talmud Taanit

322 שור או כשב או עז

“An ox, or a sheep, or a goat,” where the ox comes first among the offerings.

ויקרא כ"ב:27: Leviticus

שור או כשב או עז כי יולד והיה שבעת ימים תחת אמו ומיום השמיני והלאה ירצה לקרבן אשה לה:

When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; but from the eighth day and thenceforth it may be accepted for an offering made by fire unto the L-RD.

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PARAGRAPH 25

323 כבשנו של עולם

“Matters that are the hidden things of the world shall be under your garment,” the Talmud’s reading of “lambs for your clothing.”

חגיגה י"ג א:ט"ז-9-13a: Chagigah

רבי אבהו אמר מהכא: “כבשים לבושה”, דברים שהן כבשנו של עולם — יהיו תחת לבושה. אמרו לקה: תנינו בהו עד “ויאמר אלי בן אדם”. אמר להו: הן הן מעשה המרכבה. מתיבלי: עד היכן מעשה המרכבה? רבי אומר: עד “וארא” בתרא, רבי יצחק אומר: עד “החשמל”. עד “וארא” מגמרינו, מכאן ואילך מסרינו ראשי פרקים. איכא דאמרי: עד “וארא” מסרינו ראשי פרקים, מכאן ואילך, אם הוא חכם מבין מדעתו — אין, אי לא — לא.

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324 את ה' האמרת

“You have exalted Havayah today,” related to imrei, lambs.

דברים כ"ו:17: Deuteronomy

את ה' האמרת היום להיות לך לאלקים וללכת בדרכיו ולשמר חקיו ומצותיו ומשפטיו ולשמע בקלו:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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קדש ישראל לה' ראשית תבואתה

Israel Is Holy to Havayah, the First of His Produce



Israel are “the first of the produce of the hei”: in G-d’s daily renewal of creation, the souls of Israel, rooted in His innermost will, rise first through prayer, Torah, mitzvos and charity, and raise the angels and the worlds with them. One who “devours” the Israel within him restores it through teshuvah from the depth of the heart, a fifth level beyond the four.

THE MAAMAR IN BRIEF

The maamar explains “Israel is holy to Havayah, the first of His produce.” The hei of tevu’asah points to Malchus, the final hei, which brings forth new angels every day; these angels of Asiyah, the “mute” bnei eilim, can rise into the Name Havayah only through Israel, on Shabbos and every day through prayer. The second section explains why one may not eat before praying: on waking the soul is only “in the nostrils,” and prayer, by surrendering one’s will, lets the G-dly soul, a portion of Havayah, spread through the body, so that Havayah becomes truly “our G-d.” The third section adds that calling upon G-d “in truth” requires Torah: G-d lowered His innermost will into the Oral Torah’s rulings, as a father bends down to lift his child; yet Torah needs the “arms” of love and awe, mitzvos and charity. The fourth section returns to the verse: Israel, like terumah, are lifted up and lift all creation with them. One who “devours” his inner Israel through anger, lust or arrogance must bring an inner guilt-offering and add a “fifth”: teshuvah from the depth of the heart, which reaches the Will above all wills, as on Yom Kippur.

OUTLINE

1 The produce of the hei

¶11-5

The hei of tevu’asah is Malchus, which brings forth new angels each day. These angels of Asiyah, the “mute” bnei eilim, rise into the Name Havayah only through Israel, on Shabbos through Kabbalas Shabbos and every day through prayer, Torah and mitzvos.

2 The soul before and after prayer

¶6-9

Before prayer the soul is only “in the nostrils,” so one may not eat. The morning blessings and the Shema reveal that Havayah is “our G-d,” Israel’s strength without intermediary, unlike the nations, who receive through the seventy princes; setting aside one’s will, one can truly pray.

3 G-d’s will lowered into the Oral Torah

¶10-16

Calling “in truth” means Torah. Anochi, G-d’s innermost will, lowered itself to the “feet,” the Oral Torah’s rulings about physical things, as a father bends down to his child, raising the soul above its own root; but the father must also lower his arms, and Torah without love and awe does not rise.

4 G-d’s right and left

¶17-20

Human love and awe rise from below and only prepare for G-d’s love and awe drawn down from above. G-d’s attributes come into the soul through the practical mitzvos, above all charity; His right and left are Torah and charity.

5 Holy to Havayah: Israel as terumah

¶21-22

Even a businessman must set times for Torah and do business with his “back,” and through Torah and charity he and the Congregation of Israel rise into G-d’s innermost will. Israel are terumah, the portion lifted up, and are “first” in G-d’s daily renewal of creation, raising the angels with them.

6 All who devour him: guilt and the added fifth

¶23-28

Anger, lust and arrogance “devour” the Israel within, and the remedy is an inner guilt-offering and a broken heart. The added fifth is teshuvah from the depth of the heart, above the four levels of the righteous, reaching the Will of all wills, as on Yom Kippur with its five prayers.

KEY CONCEPTS

The produce of the hei תבואת ה'

Tevu’asah is written with a final hei, read as Malchus, the lower Chochmah, through which G-d renews creation every day. Israel are “first” in this renewal: their ascent raises the angels and the worlds.

Bnei eilim בני אלים

The angels created each day, angels of Asiyah who channel life to the physical world. Eilim is Elokim lacking its hei, and is read as ilmim, “mute,” for Elokim without its yud-hei leaves ilem: G-d’s wisdom is not openly revealed in them, so they rise only through Israel.

A soul “in the nostrils” נשמה באפו

The state of a person on waking, before prayer: the soul is acknowledged by the mind but has not yet spread into the heart and body. Prayer, by surrendering one’s will, lets it fill the whole person.

Anochi, “who I am” אנכי מי שאנכי

G-d’s very self, the inner dimension of His will, above even the Name Havayah. In “I taught Ephraim to walk” it is lowered to the “feet,” the Oral Torah, so that the souls can bind themselves to it.

Taking them upon his arms קחם על זרועותיו

G-d’s right and left, the love and awe drawn down from above and His attributes clothed in the mitzvos and in charity, which lift the person up as a father lifts a child in his arms.

Terumah תרומה

The portion of the harvest set apart and lifted up. “The first of His produce” is terumah: Israel are the portion of creation that is raised, and that raises everything with it.

The depth of the heart עומקא דליבא

The teshuvah that comes from beyond what the soul can bear. It is a fifth level, above the four levels of the righteous, and reveals “the Will of all wills,” as on Yom Kippur.

SECTION 1 • ¶1-5

The produce of the hei

1 קדש ישראל לה' ^{1,2} ראשית תבואתה. כל אוכליו יאשמו. ראשית תבואתה בה"א ³ [באות ה"א] כתיב משמע דישראל הם ראשית תבואת ה'.

“Israel is holy to Havayah, the first of His produce; all who devour him shall incur guilt.” “His produce” (תבואתה) is written with a hei, which implies that Israel are the first of the produce of the hei.

The maamar opens with Jeremiah 2:3, where the prophet calls Israel “holy to Havayah, the first of His produce” and warns that whoever devours Israel will be held guilty. The word for “His produce” ends in the letter hei, though it is vowelised as if it ended in a vav (“His”); the Alter Rebbe reads the hei as a word in itself: Israel are the first of “the produce of the hei.”

וצריך להבין מה זה התבואה הנצמח אשר ישראל מכונים בשם ראשית לה. ⁴ וזה שכתוב בורא קדושים יוצר משרתים ⁵ ואשר משרתיו.

Now, we need to understand what this growing produce is, of which Israel are called by the name “first.” And this is [the meaning of] what is written, “Creator of holy beings, Former of ministers, and whose ministers.”

The question is what kind of “produce” grows above, such that Israel can be called its “first.” The answer begins from the morning blessing before the Shema, which praises G-d as “Creator of holy beings, Former of ministers” and then speaks of “His ministers” who stand in the heights of the world.

פי' ואשר משרתיו משמע מאז מעולם הם משרתים אותו ויוצר משרתים הם המלאכי ^{6,7} [המלאכים] שמתהווים בכל יום לומר שירה לפניו כמ"ש במדרש איכה ע"פ חדשים לבקרים.

That is: “and whose ministers” implies that they have been ministering to Him since long ago, from of old; while “Former of ministers” are the angels that come into being every day to say song before Him, as is written in Midrash Eichah on the verse “They are new every morning.”

The two phrases describe two kinds of angels. “Whose ministers” are permanent angels who have served G-d from of old, while “Former of ministers,” in the present tense, are angels formed anew each day to sing before Him. The Midrash on Eichah, on “They are new every morning,” says that every day G-d creates a new band of angels who sing a new song and pass away.

ובאמירתם מתבטלים לגמרי דהיינו שחוזר כח גילוי התהוותן למקורו להיות בכח ולא בפועל. וזהו שאמר הכתוב תדשא הארץ דשא^{8,9,10} פ"י הארץ בה' היא הארץ העליונה (עמ"ש ע"פ לא¹¹ תהיה משכלה ועקרה בארצך)¹²

And in their saying [it] they are utterly nullified; that is, the power that revealed their coming into being returns to its source, to be in potential and not in actuality. And this is what the verse says, "Let the earth sprout grass (deshe)." That is, ha'aretz ("the earth"), with a hei, is the supernal earth. (See what is written on the verse "None shall miscarry or be barren in your land.")

These daily angels exist for their song: in singing they are wholly absorbed back into their source, so that the force that brought them into open existence returns to a hidden, potential state. The verse "Let the earth sprout grass" is then read on a higher plane: "the earth," with the definite article hei, is a supernal "earth" from which created beings sprout.

כמו שהארץ הגשמיות מגלה כח הצומח אשר בקרבה בכל יום להוציא מיני צמחים כן הארץ העליונה מגלה כח ההתהוות אשר בה¹³ לבריאה ולהתהוות יש מאין.

Just as the physical earth reveals every day the power of growth within it, to bring forth kinds of plants, so the supernal earth reveals the power of bringing into being that is within it, to create and to bring into being something from nothing.

Physical soil brings forth plants every day from a power of growth hidden within it. In the same way the supernal earth holds the power to create something from nothing and constantly brings forth new creations.

ובזה נתהוו מלאכים בכל יום שיאמרו שירה ויתבטלו למקורם והם הנקראים דשא^{14,15} (וכמ"ש בזהר בפ' בראשית ד' י"ט ע"א ובמק"מ [ובמקדש מלך] שם ובפ' תרומה דקע"א ע"א.¹⁶)

And through this, angels come into being every day, to say song and be nullified into their source; and they are what is called "grass" (deshe). (As is written in the Zohar, Parshas Bereishis, 19a, and in the Mikdash Melech there; and in Parshas Terumah, 171a.

The angels born each day from that supernal earth, who sing and then dissolve into their source, are the "grass" of the verse: they sprout and are gone. The Zohar says that this "grass" has no lasting form: such beings stand for a moment, are consumed by fire and are renewed, every day; the Mikdash Melech is a commentary on the Zohar, and the Zohar on Terumah speaks of "grass" that sprouts from supernal sources.

ועיין פ' פינחס דרי"ז ע"א ע"פ מצמיח חציר^{17,18} כו' ועמ"ש במ"א ע"פ כשעירים עלי דשא.^{19,20}

And see Parshas Pinchas, 217a, on the verse "He causes grass to sprout," etc.; and see what is written elsewhere on the verse "Like showers upon the grass.")

The Zohar on Pinchas reads "He causes grass (chatzir) to sprout" in Psalm 104 as angels: vast numbers of angelic messengers, all of flaming fire. The second pointer is to the discussion of "like showers upon the grass," where grass grows from the finest rain.

לכן אנו אומרים בכל ערב שבת הבו לה' בני אלים²¹ בני אלהים²² המה המלאכים שנבראו מששת ימי בראשית

Therefore we say every Shabbos eve, “Render to Havayah, you sons of the mighty (bnei eilim).” The bnei Elokim (“sons of Elokim”) are the angels that were created in the six days of creation;

This is why at the welcoming of Shabbos on Friday night we recite Psalm 29, “Render to Havayah, you sons of the mighty.” The maamar distinguishes two groups: the bnei Elokim, the “sons of G-d” of the Book of Job, are the permanent angels created during the six days of creation.

אבל בני אלים הם המלאכים שנתהוו בכל יום מבחי' ה' אחרונה חכמה תתאה מלכות דאצילות.^{23, 24}

but the bnei eilim are the angels that come into being every day from the level of the final hei, the lower Chochmah (Chochmah tata'ah), the Malchus (sovereignty) of the World of Atzilus (Emanation).

The bnei eilim of the psalm are the angels that come into being each day. Their source is the final hei of the Name Havayah, which is Malchus of Atzilus, also called the “lower Chochmah”; this is the “hei” whose “produce” the opening verse spoke of.

2 ופי' אלים לשון כח כמו ואת אילי הארץ²⁵ כי בני אלים הם מלאכים דעשייה²⁶ כמ"ש בפע"ח [בפרי עץ חיים].²⁷

And eilim is a term for strength, as in “and the mighty (eilei) of the land”; for the bnei eilim are angels of the World of Asiyah (Action), as is written in Pri Etz Chaim.

The word eilim comes from a root meaning strength, as in Ezekiel's “the mighty of the land.” The angels called bnei eilim belong to Asiyah, the lowest of the four worlds; the Arizal's Pri Etz Chaim, explaining this psalm at the welcoming of Shabbos, treats its verses as raising the levels of Asiyah.

ועי' המלאכים דעשייה נמשך כל השפעות לעוה"ז הגשמי אין לך עשב שאין לו מזל²⁸ כו'

And through the angels of Asiyah all the flows of influence are drawn down to this physical world: “There is no blade of grass that has no mazal (constellation),” etc.

All the life and influence that reach the physical world pass through these angels of Asiyah. The Midrash says that every blade of grass has a mazal, a heavenly force that strikes it and tells it, “Grow.”

נמצא הם הכח וחיות העוה"ז וכשהמאכל מתעלה ע"י שהאדם אוכלו בטהרה ומתפלל בכח ההוא בנקודת לבבו ע"י מתעלה גם המלאך השופע הכח והחיות להמאכל ההוא להיות מתעלה ונכלל במקור חוצבו.

It follows that they are the power and the life-force of this world. And when the food is elevated, through a person eating it in purity and praying with that strength, with the innermost point of his heart, through this the angel that imparts the power and the life-force to that food is also elevated, to rise and be included in the source from which it was hewn.

These angels are the strength within the world's food. When a person eats in purity and then prays with the strength the food gave him, from the core of his heart, the food is elevated, and with it the angel that gives the food its life-force rises and is absorbed into its source.

וגם הטעם שנק' בני אלים חסר ה' שהוא ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] בגיטין (דנ"ו ב') ע"פ מי כמוך²⁹ באלים מי כמוך באלמים.

And also, the reason they are called bnei eilim, lacking the hei, is along the lines of the saying of our Sages, of blessed memory, in Gittin (56b), on the verse "Who is like You among the mighty (eilim)": "Who is like You among the mute (ilmim)!"

A second reason for the name: eilim is the word Elokim without its hei. The Talmud reads "Who is like You among the mighty (eilim)" as "among the mute (ilmim)," praising G-d who heard the enemy's blasphemy in the Temple and kept silent.

ופי אלמים היינו כמ"ש כרחל לפני גוזזיה נאלמה³⁰ שאין דבר ה' מאיר בבחי' גילויי בבי"ע לפי שאין ערוך עשיה לגבי אצילות.

And "mute" means as it is written, "as a ewe before her shearers is mute": that the word of G-d does not shine in a revealed way in Beriah, Yetzirah and Asiyah, since Asiyah bears no comparison to Atzilus.

Here "muteness" means that G-d's word does not shine openly in the three lower worlds, Beriah, Yetzirah and Asiyah, because Asiyah is beyond comparison with Atzilus. The image is Isaiah's ewe, silent before her shearers.

וזהו בחי' אלם משם אלקים שאין הדבור בגילוי רק בחי' הבל בלבד שבהבל אין התלבשות החכמה בגילוי כלל משא"כ בדבור שבו נמשך ומלובש החכמה והשכל

And this is the level of ilem (“mute”) from the Name Elokim: the speech is not revealed, only the level of breath (hevel) alone; for in the breath there is no revealed enclothing of the wisdom at all, whereas in speech the wisdom and the intellect are drawn and enclothed.

Take the yud and hei out of Elokim and the letters left spell ilem, “mute.” Speech carries the speaker’s wisdom outward; mere breath, the voice before it is shaped into words, carries no articulated wisdom.

וזהו ההפרש בין המלאכים הנק' בני אלהים שהם נמשכים מדבורו של הקב"ה שהדיבור מלובש בו גילוי החו"ב [החכמה ובינה]

And this is the difference between the angels called bnei Elokim, who are drawn from the speech of the Holy One, blessed be He, the speech in which the revelation of Chochmah (wisdom) and Binah (understanding) is enclothed,

The bnei Elokim, the permanent angels, come from G-d’s speech, which carries Chochmah and Binah openly within it, as a person’s words carry his thought.

וזהו בחי' י"ה דאלקים. משא"כ בחי' אלם דאלקים היינו שאין בחי' י"ה נמשך ומתלבש בהבל.

and this is the level of the yud-hei of Elokim; whereas the level of ilem of Elokim is that the level of yud-hei is not drawn and enclothed in the breath.

Chochmah and Binah correspond to the letters yud and hei, so the bnei Elokim come from the whole Name, with its yud-hei. When the yud-hei is not drawn into the breath, what remains of Elokim is ilem, “mute”; this is the source of the bnei eilim.

וזהו נאלמתי דומיה³¹ דום^{32,33} י"ה כו' (ועמ"ש בד"ה ולא יקרא עוד³⁴ שמך אברם³⁵ גבי מילה שהוא בחי' מ"ל י"ה מ"ל לשון גילוי כו')

And this is “I was mute with silence (dumiyah)”: dum Yah (“Yah is silent”), etc. (And see what is written in the discourse beginning “Your name shall no longer be called Avram,” regarding circumcision (milah), that it is the level of mal Yah, mal being a term of revelation, etc.;

The Zohar reads Psalm 39’s “I was mute with silence (dumiyah)” as dum Yah: the yud-hei has gone silent, and so the person is left mute. The parenthesis adds the converse from another discourse: milah, circumcision, holds the letters mal Yah, and mal means speech, revelation.

והיינו ע"י הדבור לרוח ממללא^{36,37} שעייז נמשך חו"ב [חכמה ובינה] בבחי גילוי כי פי³⁸ ה' דבר וההפך מזה הוא כשכנס"י [כשכנסת ישראל] היא בחי נאלמתי דומיה החשיתי חש דחשמל³⁹ והיינו מחמת הסתר⁴⁰ דק"נ [דקליפת נוגה] דעשייה.

that is, through the speech of “a speaking spirit” (ruach memalela), through which Chochmah and Binah are drawn in a revealed way, for “the mouth of Havayah has spoken.” And the opposite of this is when the Congregation of Israel (Knesses Yisrael) is at the level of “I was mute with silence, I was still (hecheshesi),” the chash (silence) of chashmal; and this is because of the concealment of the kelipas nogah of Asiyah.

Speech, which Onkelos makes man's defining trait (“a speaking spirit”), reveals Chochmah and Binah, as in “the mouth of Havayah has spoken.” The opposite is when the Congregation of Israel, the source of the souls, is “mute” and “still,” the chash (silence) of chashmal, because kelipas nogah, the shell that mixes good and evil in the lower worlds, conceals the light.

ועמ"ש בד"ה והיה אור הלבנה כו' ועמ"ש בד"ה בחדש השלישי לצאת בניי [בני ישראל]⁴¹ בענין פי מעשה ידיך כו' כח המעשה שהוא כח החיצוני כו' ע"ש. והיינו ענין בחי ההבל שלמטה מבחי הדבור ועמ"ש מזה בביאור ע"פ וספרתם לכם⁴²

And see what is written in the discourse beginning “And the light of the moon shall be,” etc.; and see what is written in the discourse beginning “In the third month after the children of Israel went out,” on the meaning of “the work of Your hands,” etc.: the power of action, which is the external power, etc.; see there. And this is the matter of the level of breath, which is below the level of speech. And see what is written about this in the explanation on the verse “And you shall count for yourselves.”)

The parenthesis points to further discourses. One of them explains “the work of Your hands” as the power of action, an external power; it corresponds to breath, which stands below speech.

והנה לכן א"א להמלאכים הנ"ל לעלות ולהתכלל בחכמה עילאה כ"א ע"י ישראל שהם נמשכים מפנימית חכמה עילאה וכמ"ש בפ' משפטים (דקכ"א) ועמ"ש בביאור ע"פ יונתי בענין קומי לך רעיתי⁴³

Now, therefore, it is impossible for the angels mentioned above to ascend and be included in the supernal Chochmah (Chochmah ila'ah) except through Israel, who are drawn from the inner dimension (pnimiyus) of the supernal Chochmah, as is written in Parshas Mishpatim (121); and see what is written in the explanation on the verse “My dove,” regarding “Arise, my love.”

Because the angels of Asiyah come from this “mute” level, they cannot rise on their own to the supernal Chochmah. They rise only through Israel, whose souls come from the inner dimension of the supernal Chochmah.

לכן אנו מבקשים ה' בני אלים.⁴⁴ פיי ה' לשון הזמנה^{45, 46} הזמינו עצמיכם לעלות וליכלל במקור שם ה' ב"ה.

Therefore we ask, “Render (havu) to Havayah, you sons of the mighty.” Havu is a term of preparation: prepare yourselves to ascend and be included in the source of the Name Havayah, blessed be He.

So on Friday night we call to them, “Havu.” As Rashi explains havah as “prepare yourselves,” havu here means: prepare yourselves to rise and be absorbed into the Name Havayah.

וז"ש [וזהו שכתוב] ששת ימים תעבוד⁴⁷ בחיי עבודה הוא ההתהוות יש מאין וכיום השביעי תשבות זהו חזרת העולמות למקורם בתוספת אור עליהם ונכללים הכל בעצמות שם ה' ב"ה.^{48, 49}

And this is [the meaning of] what is written, “Six days you shall work”: the level of work is the bringing into being of something from nothing; “and on the seventh day you shall rest”: this is the return of the worlds to their source, with added light upon them, and all are included in the essence of the Name Havayah, blessed be He.

The six weekdays are “work”: G-d’s ongoing creation of something from nothing. Shabbos is “rest”: the worlds return to their source, with added light, and are absorbed into the essence of the Name Havayah.

3 וכמ"ש ויכל אלקים ביום השביעי⁵⁰ ומבואר הפי' במ"א בד"ה באתי לגני⁵¹ דהיינו שכלתה בחינת ומדרגת אלקים שנעשה קץ ותכלית למדרגה זו ונמשך גילוי שם ה'.

As it is written, “And Elokim finished (vayechal) on the seventh day”; and the meaning is explained elsewhere, in the discourse beginning “I have come into My garden”: that the level and rank of Elokim was finished (kalsah), so that an end and conclusion was made to this rank, and the revelation of the Name Havayah was drawn down.

The Torah says that on the seventh day Elokim “finished” (vayechal). The maamar reads it as kalsah, “came to an end”: on Shabbos the level of Elokim, the Name of concealment and limitation, reaches its end, and the revelation of the Name Havayah is drawn down in its place.

ולכן אנו אומרים להמלאכים שנמשכים משם אלקים הבו להוי' בני אלים⁵² שיזמינו עצמם לעלות וליכלל בשם הוי' ב"ה המתגלה בשבת וזהו השתחוה לה' בהדרת קודש⁵³ והוא בחי' אצילות בכלל שבי"ע מתעלים באצי'

And therefore we say to the angels that are drawn from the Name Elokim, "Render to Havayah, you sons of the mighty": that they should prepare themselves to ascend and be included in the Name Havayah, blessed be He, which is revealed on Shabbos. And this is "Bow down to Havayah in the splendor of holiness": this is the level of the World of Atzilus (Emanation) in general, for Beriah, Yetzirah and Asiyah ascend into Atzilus.

So on Friday night we call the angels that come from Elokim to prepare to rise into the Name Havayah, revealed on Shabbos. The psalm's next verse, "Bow down to Havayah in the splendor of holiness," alludes to Atzilus as a whole, for on Shabbos the three lower worlds ascend into Atzilus.

וזהו ג"כ ענין ז' קולות שנוכרו במזמור זה קול ה' על המים⁵⁴ כו' הכל המשכת והתגלות שם הוי' ועמ"ש סד"ה זאת חנכת המזבח.⁵⁵

And this is also the matter of the seven "voices" mentioned in this psalm, "The voice of Havayah is upon the waters," etc.: all is the drawing down and revelation of the Name Havayah. And see what is written at the end of the discourse beginning "This is the dedication of the altar."

Psalm 29 says "the voice of Havayah" seven times. Each is a drawing-down and revelation of the Name Havayah, matching the Shabbos ascent just described.

4 והנה עד"ז הוא כל ענין לכו נרננה⁵⁶ להוי'⁵⁷ כו' שירו להוי' כו' שאומרים בקבלת שבת.

Now, along these lines is the whole matter of "Come, let us sing to Havayah," etc., "Sing to Havayah," etc., which are said at Kabbalas Shabbos (the welcoming of Shabbos).

The other psalms of Kabbalas Shabbos, which begin with "Come, let us sing to Havayah" (Psalm 95) and "Sing to Havayah," carry the same meaning: the worlds and their angels rise into the Name Havayah on Shabbos.

וזהו כי גדול⁵⁸ הוי' כו' נורא הוא כל כל אלהים דהיינו על כל ק"ך צירופי אלקים כמ"ש במ"א והנה עלייה זו הוא ע"י ישראל שהם פנימית העולמות.

And this is "For great is Havayah," etc., "He is awesome above all elohim (gods)": that is, above all the 120 combinations of Elokim, as is explained elsewhere. Now, this ascent is through Israel, who are the inner dimension (pnimiyus) of the worlds.

"He is awesome above all elohim" is read as Havayah standing above the 120 combinations of Elokim: the five letters of Elokim can be arranged in 120 orders, through which the world is created and limited. And this whole ascent happens through Israel, the inner dimension of all the worlds.

פ"י כי כל הנבראים לא נהוו כ"א דרך מעבר בכדי שיתהווה ויתגלה בחי ישראל בזה העולם הגשמי.

That is, all the created beings came into being only as a passageway, in order that the level of Israel come into being and be revealed in this physical world.

Everything else that was created exists as a passageway: it was brought into being only so that Israel would come into being and be revealed in this physical world. This begins to explain why Israel are called "first."

5 וזהו ג"כ בכל יום תכלית העבודה זו תפלה כדי להבטל וליכלל עצמו וכל העולמות בשם הוי' ב"ה המהווה אותם מאין ליש ולימשך אותו

And this is also [so] every day: the purpose of the service, "this is prayer," is to nullify and include oneself and all the worlds in the Name Havayah, blessed be He, who brings them into being from nothing to something; and to draw Him

What happens each week on Shabbos happens every day through prayer, which the Sages call "the service of the heart." Its purpose is to dissolve oneself, and all the worlds with oneself, into the Name Havayah, which constantly brings them into being from nothing.

ג"כ בזה העולם הגשמי ע"י תורה ומצות יחודא עילאה יחודא תתאה למעלה עד אין קץ⁵⁹ ולמטה עד אין תכלית הוא רק כח שם ה' ב"ה

also into this physical world, through Torah and mitzvos: the higher unity (yichuda ila'ah), the lower unity (yichuda tata'ah); above without end and below without limit, it is only the power of the Name Havayah, blessed be He.

Prayer raises the worlds up; Torah and mitzvos then draw G-d's Name down into this physical world. These are the "higher unity," in which all is nullified before G-d, and the "lower unity," in which G-d is present within the world; in both directions, without end above or below, there is nothing but the power of Havayah, in a phrase taken from the Zohar Chadash.

(ועמ"ש בד"ה באתי לגני⁶⁰ הנ"ל. וזהו יונתי בחגי הסלע⁶¹ כו' השמיעני את קולך כי כשהיא בחגי הסלע בסתר המדרגה היא בחי נאלמתי דומיה^{62, 63} ונקי יונת אלם.⁶⁴)

(And see what is written in the discourse beginning "I have come into My garden," mentioned above. And this is "My dove, in the clefts of the rock," etc., "let me hear your voice": for when she is "in the clefts of the rock, in the covert of the cliff," she is at the level of "I was mute with silence," and is called "the mute dove" (yonas elem).

The Song of Songs calls the Congregation of Israel a dove hiding "in the clefts of the rock." Hidden away, she cannot speak: she is at the level of "I was mute with silence," and the heading of Psalm 56 calls her "the mute dove."

אכן ע"י עסק התורה והמצות השמיעני את קולך כו' ממשיכים בחי' י"ה דהוי' ודאלקים שלא להיות בחי' אדם כ"כ [כל כך] בספר ע"ה (דק"ג א') וע"ז נאמר קול דודי דופק.⁶⁵

But through occupation with Torah and mitzvos, "let me hear your voice," etc., we draw down the level of the yud-hei of Havayah and of Elokim, so as not to be at the level of "mute"; so it is written in the book ע"ה (103a). And of this it is said, "The voice of my beloved knocks."

Through Torah and mitzvos the plea "let me hear your voice" is answered: the yud-hei is drawn into the Names Havayah and Elokim, and the Congregation of Israel is no longer mute. Of this the verse says, "The voice of my beloved knocks."

ועיין בפ"י הרמ"ז [הרב משה זכות] בזהר פ' וארא (דכ"ו א') גבי נאלמתי דומיה כו' ⁶⁶ ואי אתער כו' ובפע"ח [ובפרי עץ חיים] שער הקדישים פ"ב [פרק ב'] ורפ"ג [וריש פרק ג']:

And see the commentary of the Ramaz (Rabbi Moshe Zacuto) on the Zohar, Parshas Va'eira (26a), regarding "I was mute with silence," etc., and "And if he arouses," etc.; and Pri Etz Chaim, Sha'ar HaKaddishim (the Gate of Kaddish), chapter 2 and the beginning of chapter 3.

The Zohar on Va'eira says that in exile the voice departs from the Congregation of Israel and her speech is silenced, "I was mute with silence," and it goes on to what happens when the word is aroused. Pri Etz Chaim, explaining the Kaddish, says that when the yud-hei of Elokim is hidden what remains is ilem, "mute," and that is why we pray that these levels "be magnified and sanctified."

SECTION 2 • ¶6-9

The soul before and after prayer

6 ב ולבאר היטיב ענין עלייה זו וגילוי זה ע"י תורה ותפלה. צריך לבאר מאמר רז"ל [רבתינו זכרונם לברכה] תלמוד תורה כנגד כולם ^{67, 68} אפילו כנגד עיון תפלה.

2. Now, to explain well the matter of this ascent and this revelation through Torah and prayer, we must explain the saying of our Sages, of blessed memory, "The study of Torah is equal to them all," even to concentration in prayer (iyun tefillah).

The second section explains how Torah and prayer bring about this ascent and revelation. It starts from the Mishnah's teaching that Torah study equals all the other mitzvos together, and the Talmud adds: even concentrated prayer.

ומי"מ קודם התפלה אסור לאכול^{69,70} וקודם הלימוד מותר לאכול. וזהו מחמת כי האדם הוא עולם קטן.^{71,72}

And nevertheless, before prayer it is forbidden to eat, while before study it is permitted to eat. And this is because man is a small world.

Yet halachah forbids eating before the morning prayer and permits eating before study, as if prayer came first. The answer begins from the idea that a person is a world in miniature.

וכמו שיש בעולם יום ולילה ביום מאיר האור ובהעדר האור הוא בחי' לילה בגשמיות כן הוא באדם גי' ברוחניות כמ"ש גם

And just as in the world there are day and night, by day the light shines and in the absence of the light it is the level of night, physically, so it is in man too, spiritually, as it is written, "Even

As the physical world has day and night, light and its absence, so a person has a spiritual day and night.

כי אשב בחושך⁷³ ה' אור לי אפילו בעוה"ז הגשמי ה' מאיר בישראל וכאשר מתפשט ומאיר בו כח נשמתו

though I sit in darkness, Havayah is a light to me": even in this physical world, Havayah shines in Israel. And when the power of his soul spreads out and shines in him,

Micah's "though I sit in darkness, Havayah is a light to me" shows that even in this dark physical world G-d shines in a Jew. When the power of the soul spreads through him and lights him up, that is his "day."

אזי נק' יום ובהסתלקות אור נשמתו מכונה בשם לילה (ועמ"ש מענין זה בד"ה ותוסף אסתר^{74,75} וע"פ וידעת היום⁷⁶ והשבות⁷⁷ כי ובד"ה תחת אשר לא עבדת)^{78,79}

then it is called "day"; and when the light of his soul withdraws, it is called by the name "night." (And see what is written on this matter in the discourse beginning "And Esther spoke again," and on the verse "Know this day and take it to your heart," etc., and in the discourse beginning "Because you did not serve.")

When the soul's light withdraws, that is his "night." The parenthesis points to three other discourses on this theme.

לכן בלילה הוא בבחינת שינה לגמרי מחמת הסתלקות אור נפשו. ובבקר בעמדו משינתו⁸⁰ אזי כח נשמתו היא רק באפיו

Therefore at night he is entirely in a state of sleep, because of the withdrawal of the light of his soul. And in the morning, when he rises from his sleep, the power of his soul is only in his nostrils,

So in sleep the soul's light is withdrawn. On waking, its power is only "in his nostrils," in the breath, the outermost sign of life, and not yet in the heart and limbs.

כי אין לה גילוי מחמת חומר ישות הגוף להאיר ולהתפשט בקרבו ובכדי שלא יחזור להיות אין ואפס השי"ת [השם יתברך] מהוה ומחזיר לו נשמתו בכל בקר כמ"ש חדשים לבקרים רבה אמונתך^{81,82} ועיין פי ויקהל (דרי"ג סע"ב [סוף עמוד ב])

for it has no revelation, to shine and spread out within him, because of the material yeshus (independent existence) of the body. And so that he not return to being nothing and naught, G-d, may He be blessed, brings into being and restores his soul to him every morning, as it is written, "They are new every morning; great is Your faithfulness." And see Parshas Vayakhel (213, end of side b).

The body's coarse, self-assertive existence keeps the soul from shining through it. So that the person does not lapse into nothing, G-d gives the soul back each morning: "They are new every morning," and the Zohar on Vayakhel says the souls are given back renewed each morning.

פי' כמ"ש המחדש בכל יום תמיד מעשה בראשית כי מלת בראשית הוא ברא"ת י"ש. ר"ל [רוצה לומר] מזה שמחדש בכל יום הוא המהווה יש מאין.

That is, as it is written, "who renews every day, continually, the work of creation (Bereishis)": for the word Bereishis (בראשית) is ברא"ת י"ש, bara es yesh ("He created something"). That is to say: by renewing it every day, He is the One who brings into being something from nothing.

The blessing before the Shema praises G-d "who renews every day, continually, the work of creation." The letters of Bereishis are read as bara es yesh, "He created something": to renew creation every day is to bring something from nothing anew each day.

אך מחמת שנתגשם חיות הגוף מאד מאד אינו יכול לקבל הארת נשמתו בקרבו כ"א מעט מזער בבחי' אפיו.

But because the life-force of the body has become exceedingly physical, he cannot receive the radiance of his soul within him except a very little, at the level of his nostrils.

Yet the body is so coarse that it receives only a faint glimmer of the soul, the glimmer "in the nostrils."

דהיינו שהנשמה האלקית אין לה גילוי בלבו וגופו מחמת חומר ישות הגוף כיון שעדיין לא התפלל.

That is, the G-dly soul has no revelation in his heart and his body, because of the material yeshus of the body, since he has not yet prayed.

Before prayer, the G-dly soul is not revealed in the heart and the body.

שע"י התפלה שמבטל רצונו לרצון העליון ב"ה והנה הרצון הוא מקור כל המדות והוא חיותן וקיומן

For through prayer he nullifies his will to the supernal will, blessed be He; and the will is the source of all the emotive attributes (middos), and it is their life-force and their existence;

Prayer changes this. In prayer a person sets aside his own will for G-d's will, and will is the root of all the emotions, their life and their very existence.

וזהו ענין מסירת נפש⁸³ שמוסר רצונו כו' והדם הוא הנפש⁸⁴ שהוא הרצון לכן ע"י נמשכת הנשמה שהיא מבחינת שם הוי' ומתפשטת בכל הגוף.

and this is the matter of self-sacrifice (mesirus nefesh), that he gives over his will, etc.; and "the blood is the soul," which is the will. Therefore, through this the soul, which is from the level of the Name Havayah, is drawn down and spreads through the whole body.

That is the meaning of mesirus nefesh, "giving over the nefesh": the Torah says "the blood is the nefesh," and nefesh here means will, as in Jeremiah's "My nefesh is not toward this people." When the will is given over, the soul, rooted in the Name Havayah, flows into the whole body.

משא"כ קודם התפלה היא עדיין רק באפיו דהיינו שרק במוחו ושכלו מודה לה⁸⁵ אבל לא נתפשטה עדיין בלב⁸⁶ כו' וכן פי' הרמ"ז [הרב משה זכות] פ' תצוה (ד' קפ"ב) ע"פ כהאריז"ל [כתבי האריז"ל] ענין אשר נשמה באפו.^{87,88}

Whereas before prayer it is still only in his nostrils; that is, only in his mind and intellect does he acknowledge G-d, but it has not yet spread into the heart, etc. And so the Ramaz explained, on Parshas Tetzaveh (182), according to the writings of the Arizal, the matter of "whose breath (ne-shamah) is in his nostrils."

Before prayer the soul is still only "in his nostrils": he acknowledges G-d with his mind, as in the morning's Modeh Ani and Hodu, but the acknowledgment has not yet reached his heart. The Ramaz, the Kabbalist Rabbi Moshe Zacuto, explained Isaiah's "whose breath is in his nostrils" in this way, following the Arizal.

ועיין בזהר שם על פסוק זה בענין אחר. ועמ"ש ע"פ ונקדשתי בתוך בניי [בני ישראל]⁸⁹ בתוך היינו שיותפס ענין קדושתו ית' בלב האדם דייקא.

And see in the Zohar there on this verse, in another sense. And see what is written on the verse "And I shall be sanctified in the midst of the children of Israel": "in the midst" means that the matter of His holiness, may He be blessed, be grasped specifically in the heart of man.

The Zohar there reads the verse in other ways: of one who greets his fellow before praying, and of one whose anger tears his holy soul from him. Another discourse explains that "I shall be sanctified in the midst of the children of Israel" means within each person: G-d's holiness must be grasped in the heart.

ועמ"ש סדי"ה להבין ענין משארז"ל [מה שאמרו רבותינו זכרונם לברכה] יפה שעה^{90,91} א' בתשובה כו' בענין הכורע צריך שיראה⁹² איסר כנגד לבו.^{93,94}

And see what is written at the end of the discourse beginning "To understand the saying of our Sages, of blessed memory, 'Better is one hour in teshuvah,' etc.," regarding "one who bows must see an issar (a coin) opposite his heart."

A further discourse discusses the Talmud's rule that one who bows in prayer must bow until he "sees an issar (a small coin) opposite his heart."

7 וז"ש [וזהו שכתוב] חדלו לכם מן האדם⁹⁵ אשר נשמה כאפו כי במה נחשב הוא א"ת [אל תקרי'] במה אלא במה⁹⁶ פ"י חדלו לכם לשון הכדלו עצמיכם מן בחי' אדם כזה שנשמטו רק באפיו שלא יכלה להתפשט בכללות גופו

And this is [the meaning of] what is written, "Cease from man, whose breath (neshamah) is in his nostrils, for as what (bameh) is he accounted?" Do not read bameh ("as what") but bamah ("a raised altar"). That is: "cease from" is a term of separation: separate yourselves from the level of such a man, whose soul is only in his nostrils, which could not spread through his body as a whole.

Isaiah's "Cease from man, whose breath is in his nostrils" is read through the Talmud's play on bameh, "as what," and bamah, a raised altar, which the Talmud applies to greeting one's fellow before prayer. "Cease" means: keep apart from the state of a person whose soul is only in his nostrils and has not spread through his body.

כי במה נחשב כמו הבמה נראה ונגלה הישות שלו ליש ודבר בפ"ע [בפני עצמו] כן בו ג"כ גברה חומר

"For as a bamah he is accounted": just as with a bamah, its yeshus is seen and revealed as a something, a thing by itself, so in him too the material quality

A bamah is a raised mound that stands out for all to see. In such a person, too, the coarse sense of his own separate existence stands out and dominates.

הישות שלו עד שאינו מתבטל כלל מפני אור ה' הוא אור נשמתו אשר באפיו (ועיין מ"ש ע"פ בעלי במות ארנון).⁹⁷ לכן אסור לאכול קודם התפלה.

of his yeshus has prevailed, until he is not nullified at all before the light of G-d, which is the light of his soul that is in his nostrils. (And see what is written on the verse “The lords of the high places (bamos) of Arnon.”) Therefore it is forbidden to eat before prayer.

His yeshus is so strong that he is not nullified at all before G-d's light, which in him is the light of his own soul, still only in his nostrils. That is why it is forbidden to eat before prayer.

כמאמר רז"ל [רבותינו זכרונם לברכה] לא תאכלו על הדם⁹⁸ לא תאכלו קודם שתתפללו על דמכם בכדי שלא ליתן סטרא דדמא בישא לשלוט בו ושוב לא יכול להאיר בו כח נשמתו לגמרי.

As our Sages, of blessed memory, said: “You shall not eat over the blood”: do not eat before you have prayed for your blood; so as not to give the side of the evil blood (sitra dedama bisha) dominion over him, after which the power of his soul could no longer shine in him fully.

The Talmud reads “You shall not eat over the blood” as “do not eat before you have prayed for your blood.” Eating first would give dominion to the side of the “evil blood,” and then the soul could no longer shine fully in him.

לכן תקנו לנו ברכת השחר⁹⁹ כמו מלביש ערומים מתיר אסורים המכין מצעדי גבר מחמת שאצל אדם בחינת אדמה לעליון¹⁰⁰

Therefore they instituted for us the morning blessings, such as “who clothes the naked,” “who releases the bound,” “who prepares the steps of man”: because for adam (man), the level of “I will be like (adameh) the Most High,”

For this reason the Sages instituted the morning blessings, thanking G-d for clothing us, freeing our limbs and guiding our steps. The person meant here is adam in the sense of adameh la'elyon, “I will be like the Most High”: man made in the likeness of the One above.

כל כחותיו אפילו להלביש בגד ומנעל הכל הוא כח שם¹⁰¹ הוי' ב"ה ואין דבר חוץ ממנו (ועי' לעיל ע"פ מה יפו פעמיו¹⁰² בנעלים).¹⁰³

all his powers, even to put on a garment and a shoe, all of it is the power of the Name Havayah, blessed be He, and there is nothing outside Him. (And see above on the verse “How beautiful are your steps in sandals.”)

For such a person every power, even to dress and to put on shoes, is the power of the Name Havayah, and nothing exists apart from Him; the blessings bring this awareness. The parenthesis points to a discourse on “How beautiful are your steps in sandals.”

הגם כי הברכות הם מדרכנן מ"מ הם קודם מחמת שהם הכנה לקי"ש [לקריאת שמע] דאורייתא שהוא גילוי אמיתי שם ה' אשר הוא באמת אין עוד זולתו למעלה עד אין קץ ולמטה עד אין תכלית.

Although the blessings are rabbinic, nevertheless they come first, because they are a preparation for the Shema, which is from the Torah, which is the revelation of the truth of the Name Havayah: that in truth there is nothing else besides Him, above without end and below without limit.

The morning blessings are only rabbinic, yet they come before the Shema, a Torah commandment, because they prepare for it. The Shema reveals the truth of the Name Havayah: there is nothing besides Him, above or below.

8 ועי' התבוננות מקודם בברכות יכול לבוא לזה בקי"ש [בקריאת שמע] באמרו בתחלה ברוך אתה ה' אלהינו. ברוך הוא

And through contemplating beforehand, in the blessings, he can come to this in the Shema, when he first says, "Blessed are You, Havayah, our G-d." Baruch ("blessed") is

The morning blessings, contemplated with understanding, prepare a person to reach in the Shema the awareness that nothing exists besides G-d. That awareness is already contained in the words that open the blessings of the Shema, "Blessed are You, Havayah, our G-d," and the maamar now explains them one by one, beginning with baruch.

כמו בריכת המים לשון המשכה שאנו ממשיכים אור א"ס ב"ה אשר הוא בהעלם והסתר להיות בבחי' גילוי בישראל ובמקור כנס"י [כנסת ישראל].

like a pool (berechah) of water, a term of drawing down: we draw down the Infinite Light (Or Ein Sof), blessed be He, which is hidden and concealed, to be revealed in Israel and in the source of the Congregation of Israel (Knesses Yisrael).

Baruch is read not as praise but as related to berechah, a pool into which water is drawn: to "bless" is to draw down. We draw the Infinite Light, which is hidden, into revelation in the souls of Israel and in their source, the Congregation of Israel.

לכן אנו מבקשים ברוך אתה שיהיה הוי' ב"ה נמשך בבחי' אתה שהוא נוכח פי' בגילוי כמו שבאמת הכל בטל לפניו לגמרי.

Therefore we ask, "Blessed are You": that Havayah, blessed be He, be drawn down at the level of "You," which addresses one who is present (nochach), that is, in revelation; just as in truth everything is utterly nullified before Him.

"You" is the second person, the way one speaks to someone who is present. Saying "Blessed are You" asks that Havayah be revealed as openly as one who stands before us, matching the truth that everything is entirely nullified before Him.

כמ"ש אני ה' לא שניתני¹⁰⁴ רק אצלינו נדמה לנו הגשמיות ליש אבל אצלו ית' כל הגשמיות אפס ותהו נחשבו לו¹⁰⁵ פי' ה' הוא אלהינו

As it is written, "I, Havayah, have not changed." Only to us does physicality seem to be something (yesh); but before Him, may He be blessed, all physicality "is accounted by Him as naught and nothingness." That is, Havayah is Elokeinu ("our G-d"),

Malachi's "I, Havayah, have not changed" means that creation made no change in G-d: from His side the physical world is, in Isaiah's words, "accounted as naught and nothingness," and only to us does it seem to be something. The next word of the blessing, Elokeinu, "our G-d," is now explained.

כמו אילי הארץ¹⁰⁶ פי' הוא כחנו ממש¹⁰⁷ כי גם כל כחות הגוף הנדמה לנו שהם טבעיים¹⁰⁸ אבל אצל ישראל הם הכל כח הוי' ב"ה, כי

as in "the mighty (eilei) of the land": that is, He is truly our strength. For all the powers of the body too, which seem to us to be natural, for Israel are all the power of Havayah, blessed be He. For

Elokeinu is read from el in the sense of strength, as in Ezekiel's "the mighty (eilei) of the land": Havayah is literally our strength. Even the body's powers, which seem to us natural, are for Israel nothing but the power of Havayah.

הנה פרעה אמר לא ידעתי את¹⁰⁹ הוי' שלא ידע רק שם אלקים ואמר עזב ה' את הארץ^{110, 111}

Pharaoh said, "I do not know Havayah," for he knew only the Name Elokim; and said, "Havayah has forsaken the land."

Pharaoh's "I do not know Havayah" shows the contrast: he knew G-d only as Elokim, the Name of G-d hidden within nature. The words "Havayah has forsaken the land" are from Ezekiel, where they express the belief that G-d has abandoned the world; the maamar uses them to describe this same view.

כי הכל יודעים ומודים שיש אלהים אלא שמחשיבים כח עצמותם וכל חיות העולם ליש ודבר נפרד בפ"ע [בפני עצמו]

For all know and acknowledge that there is a G-d (Elokim), but they consider the power of their own selves, and all the life-force of the world, to be something (yesh), a thing separate in itself,

The nations all acknowledge that there is a G-d. Their error is to regard their own strength, and all the life-force of the world, as a separate existence standing on its own.

כמו שהם חוץ לאלהות דקרו ליה¹¹² אלהא דאלהיא¹¹³ כאשר באמת כל השפעותם הוא רק על ידי ע' [שבעים] שרים הגם דכתיב מי לא ייראך כו'

as though they were outside G-dliness; for they call Him “the G-d of the gods (Elaha de’Elahaya),” since in truth all their flow of influence comes only through the seventy princes. And although it is written, “Who would not fear You,” etc.,

Seeing the world as outside G-dliness, they call Him “the G-d of the gods,” as the Talmud quotes them at the end of Menachos: the highest among many powers. In truth all the influence that reaches them does come through the seventy princes, the angelic ministers over the seventy nations. An objection is then raised from Jeremiah’s “Who would not fear You, King of the nations.”

ובכל מלכותם מאין כמוך^{114, 115} משמע¹¹⁶ שגם עובדי כוכבים אומרים¹¹⁷ שאין כמוך מ"מ כתיב רם על כל¹¹⁸ כו'

“and in all their kingdoms there is none like You,” which implies that the idolaters (lit. worshipers of stars) too say that there is none like You; nevertheless it is written, “High above all,” etc.:

Jeremiah continues, “among all their kingdoms there is none like You,” which implies that even the idolaters admit there is none like G-d; the Zohar on Mishpatim says that this phrase spread among the nations through their own wisdom. Even so, the psalm says “High above all nations is Havayah.”

פ"י שהוא מרומם מעכו"ם [מעובדי כוכבים ומזלות] ואינו משפיע להם כ"א ע"י ע' [שבעים] שרים המקבלים יניקה וחיות מבני אלים שהם המלאכים דעשיה שמהם נמשך כח וחיות השפעת עוה"ז כנ"ל.

that is, He is exalted above the idolaters and does not bestow influence on them except through the seventy princes, who receive nurture and life-force from the bnei eilim, which are the angels of the World of Asiyah (Action), from whom the power and life-force of the influence of this world are drawn, as mentioned above.

“High above” means that G-d stands exalted beyond the nations and gives to them only through the seventy princes. These princes draw their nurture from the bnei eilim, the angels of Asiyah described in the first section, who channel all the life and influence of this world.

לכן אין להם כח וחיות כ"א להיות יש ודבר נפרד בפ"ע [בפני עצמן] אבל לא כן עם בני"י [בני ישראל]

Therefore they have power and life-force only to be something (yesh), a thing separate in itself. But not so with the children of Israel,

Since their life comes through intermediaries, its power serves only to make them a “something” standing apart. With Israel it is otherwise.

כי חלק¹¹⁹ הוי' עמו נשמות ישראל מעצמות הוי' ב"ה לכן אצלנו הוא הוי' אלהינו פי' הוא כחנו וחיינו בלי שום אמצעי כלל.

for “Havayah’s portion is His people”: the souls of Israel are from the very essence of Havayah, blessed be He. Therefore for us He is “Havayah, our G-d”: that is, He is our strength and our life, without any intermediary at all.

“Havayah’s portion is His people”: the souls of Israel come from the very essence of the Name Havayah. So for Israel Havayah is “our G-d,” our strength and life directly, with no intermediary at all.

(ועיין מזה בפ"י הרמ"ז [הרב משה זכות] ר"פ האזינו בענין כי חלק הוי' עמו) ועי' בפ' משפטים (צ"ו א').

(And see about this in the commentary of the Ramaz (Rabbi Moshe Zacuto) at the beginning of Parshas Ha'azinu, regarding “For Havayah’s portion is His people.”) And see Parshas Mishpatim (96a).

The parenthesis points to the Ramaz’s commentary on the Zohar at the beginning of Ha'azinu, on “Havayah’s portion is His people.” The Zohar on Mishpatim (96a) teaches that Havayah is the one Name given as an inheritance to the one people, while the Name Elokim is shared out among the ministers who govern the other nations.

לכן בודאי מהראוי לבטל רצוננו לגמרי מפני רצונו ית' כמארז"ל [כמאמר רבותינו זכרונם לברכה] בטל רצונך^{120, 121} כו'. כמ"ש מי לי בשמים¹²² ועמך לא חפצתי בארץ פי' כשאני עמך שה' הוא אלהינו

Therefore it is certainly fitting to nullify our will entirely before His will, may He be blessed, as our Sages, of blessed memory, said, “Nullify your will,” etc. As it is written, “Whom have I in heaven? And with You, I desire nothing on earth”: that is, when I am with You, in that Havayah is our G-d,

Since our life is G-d’s own power, it is only fitting to set aside our will entirely before His, as the Mishnah in Avos says, “Nullify your will before His will.” The psalmist’s “Whom have I in heaven? And with You, I desire nothing on earth” is read as speaking of one who is “with” G-d, aware that Havayah is his G-d.

אזי לא חפצתי בארץ בארציות כי אין בה לא חפץ ולא רצון ותשוקה כלל. וזהו פי' שמע ישראל¹²³ שמע הוא לשון הבנה ה' אלקינו ה' אחד.

then “I desire nothing on earth,” in earthliness, for there is in it neither desire nor will nor longing at all. And this is the meaning of “Hear (shema), O Israel”: shema is a term of understanding; “Havayah is our G-d, Havayah is One.”

Such a person desires nothing “on earth”: earthly things hold no desire or longing for him at all. This is also the meaning of the Shema, for shema means “understand,” as the Zohar says, “Shema: that is, understand.”

ר"ל [רוצה לומר] כאשר הוא מבין באמת שהו"י הוא אלהינו כל חיות וכחות שלנו הם כח הו"י ב"ה אז הוא אחד.

That is to say: when he truly understands that Havayah is our G-d, that all our life-force and powers are the power of Havayah, blessed be He, then He is One.

When a person truly understands that Havayah is “our G-d,” that all our life and strength are His power, he grasps that “Havayah is One.”

פ"י אין עוד מלבדו¹²⁴ כי כל הכחות בטלים למקור לגמרי (ועמ"ש ע"פ ולא אבה¹²⁵ הו"י אלקיך שבכל נפש יש בחי' והארה משם הו"י ממש. ובס"ב [ובספר של בינונים] באגרת התשובה פרק ד' וזהו הפ"י דשם הו"י הוא כחנו וחיינו כו').

That is, “there is nothing else besides Him,” for all the powers are utterly nullified to the source. (And see what is written on the verse “But Havayah your G-d was not willing,” that in every soul there is a level and a radiance of the very Name Havayah. And in Sefer Shel Beinonim (Tanya), in Iggeres HaTeshuvah, chapter 4: and this is the meaning of [the statement] that the Name Havayah is our strength and our life, etc.

“One” means that nothing else exists, as Moshe says, “there is nothing else besides Him,” for all the powers are wholly nullified in their source. The parenthesis cites the discourse on “But Havayah your G-d was not willing [to listen to Bilam],” which teaches that every soul holds a radiance of the very Name Havayah, and the Tanya’s Iggeres HaTeshuvah, chapter 4, which explains why Havayah is called our strength and our life.

משא"כ העולמות ואפילו המלאכים חיותן הוא משם אלהים ולכן נקראים בני אלהים¹²⁶ או בני אלים ע"ש באגרת התשובה שם ועמ"ש בד"ה מה טובו¹²⁷ ובד"ה בפ' נסכים¹²⁸. וזהו אשריך ישראל מי כמוך¹²⁹ עם¹³⁰ נושע בהו"י פי אמור)

Whereas the worlds, and even the angels, have their life-force from the Name Elokim, and therefore they are called bnei Elokim or bnei eilim; see there in Iggeres HaTeshuvah. And see what is written in the discourse beginning “How goodly,” and in the discourse beginning “In the section on the libations.” And this is “Fortunate are you, Israel! Who is like you, a people saved by Havayah”; Parshas Emor)

The Tanya there explains that the worlds and even the angels draw their life from the Name Elokim, the external level relative to Havayah, which is why angels are called bnei Elokim or bnei eilim. The parenthesis adds two more discourses, and Moshe’s blessing, “Fortunate are you, Israel! Who is like you, a people saved by Havayah,” with the Zohar on Emor.

(דף צ"ד סע"א [סוף עמוד א]) פ"י מי כמוך באלים^{131, 132} הו"י דהיינו מה ששם הו"ה הוא למעלה משאר השמות אל ואלקים כו' שהם בחי' חיצוניות לגבי שם הו"י.

(94, end of side a): that is, "Who is like You among the mighty (eilim), Havayah": that the Name Havayah is above the other Names, El and Elokim, etc., which are the level of the outer dimension (chitzoniyus) relative to the Name Havayah.

The text reads "Who is like You among the mighty (eilim), Havayah" to mean that the Name Havayah stands above the other Names, El and Elokim, which are external relative to it. Israel are a people saved "by Havayah," bound to that higher Name.

ועמ"ש מענין זה בד"ה אם בהרת קדמה כו' וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] כל המאריך באחד¹³³ פ"י שמאריך ומתבונן איך הו"י הוא אלהינו בכדי שיראה שהוא אחד אמיתי אז מאריך לו כו'.^{134, 135}

And see what is written on this matter in the discourse beginning "If the bright spot came first," etc. And this is what our Sages, of blessed memory, said, "Whoever prolongs [the word] echad ('One')": that is, one who dwells on it and contemplates how Havayah is our G-d, so that he see that He is truly One, then "they prolong for him," etc.

Another discourse treats the same theme. The Talmud promises that whoever prolongs the word echad, "One," in the Shema will have his days and years prolonged; here prolonging it means dwelling on how Havayah is our G-d until one sees that He is truly One.

9 וזהו פ"י קרוב ה' לכל קוראיו¹³⁶ שאנו קוראים אותו ית' שלא יהיה בבחי' רם ח"ו [חס ושלום] אלא שיתגלה ויהיה בבחי' אלהינו

And this is the meaning of "Havayah is near to all who call upon Him": we call upon Him, may He be blessed, that He not be at the level of "high," G-d forbid, but that He be revealed and be at the level of "our G-d,"

The psalm's "Havayah is near to all who call upon Him" is read as a call: we ask G-d not to remain "high," remote beyond the world as He is to the nations, but to be revealed as "our G-d."

כמו שבאמת הוא כן אז הוא קרוב מאד ויכול לבוא לואהבת את¹³⁷ ה' אלהיך בכל לבבך מאחר שכבר נתבטלו כל רצונותיו

as in truth He is. Then He is very near, and one can come to "And you shall love Havayah your G-d with all your heart," since all his desires have already been nullified

Since that is the truth, He is then very near, and a person can come to love Havayah "with all your heart," for his own desires have already been set aside.

ולא נשאר כ"א רצון השם ואז יוכל להתפלל כמ"ש רצון יראיו יעשה¹³⁸ אז ואת שועתם ישמע ויושיעם:

and nothing remains but the will of G-d. And then he can pray, as it is written, "He fulfills the will of those who fear Him"; then "He hears their cry and saves them."

Nothing remains in him but G-d's will, and then he can truly pray. The psalm continues, "He fulfills the will of those who fear Him," and then "He hears their cry and saves them."

SECTION 3 • ¶10-16

G-d's will lowered into the Oral Torah

10 ג אבל כתיב לכל אשר יקראוהו באמת¹³⁹ ואין אמת אלא תורה^{140, 141, 142} כי באמת הוא הודו על ארץ

ושמים.¹⁴³ שמים וארץ הם רק בחי' הוד וזיו. אבל הנשמות הם פנימית העולמות פנימית חכמה.

3. But it is written, "to all who call upon Him in truth," and "there is no truth but Torah." For in truth, "His splendor (hodo) is upon earth and heaven": heaven and earth are only the level of splendor (hod) and radiance; but the souls are the inner dimension (pnimiyus) of the worlds, the inner dimension of Chochmah (wisdom).

The third section turns to the end of the verse: G-d is near to those who call Him "in truth," and the Sages say "there is no truth but Torah," so prayer needs Torah. The psalm's "His splendor is upon earth and heaven" shows that heaven and earth hold only G-d's outer radiance, while the souls of Israel come from the inner dimension of the worlds, the inner dimension of Chochmah.

11 והנה מלכות פה תורה שבעל פה קרינן לה פ"י כי מלכות לית לה מגרמה כלום. כי היא רק גילוי

פנימית רצונו תורה ומצות הם פנימית רצונו.

Now, "Malchus (sovereignty) is the mouth; the Oral Torah we call it." That is: Malchus "has nothing of its own," for it is only the revelation of the inner dimension (pnimiyus) of His will; Torah and mitzvos are the inner dimension of His will.

In the words of the Tikkunei Zohar, Malchus is "the mouth" and is called the Oral Torah. Malchus "has nothing of its own": it only reveals what it receives, the inner dimension of G-d's will, and that inner will is expressed in Torah and mitzvos.

לכן אחר שביטל כל רצונות המגושמים עוד זאת היא תכלית הבריאה ליכלל בפנימית רצונו ית' בכדי לעשות לו דירה בתחתונים^{144, 145}

Therefore, after he has nullified all the coarse, material desires, there is yet this further [step], which is the purpose of creation: to be included in the inner dimension of His will, may He be blessed, in order to make for Him a dwelling place among the lower realms;

Setting aside one's coarse desires, the theme of the previous section, is not yet the end. The purpose of creation is to be absorbed into G-d's innermost will so as to make Him "a dwelling place among the lower realms," as the Midrash says that G-d desired from the moment He created the world.

דהיינו בעשיה הגשמיות יתגלה פנימית רצונו מקור החיים של כל העולמות. וז"ש [וזהו שכתוב] ראה חיים עם אשה אשר אהבת^{146, 147} (בקהלת סי' ט').

that is, that in the physical [World of] Asiyah (Action) the inner dimension of His will, the source of life of all the worlds, be revealed. And this is [the meaning of] what is written, "See life with the wife whom you have loved" (in Koheles, chapter 9).

That dwelling means that G-d's innermost will, the source of life of all the worlds, is revealed in the physical world of Asiyah. The verse brought for this is Koheles's "See life with the wife whom you have loved."

פ"י שכבר אהבת (דהיינו כמ"ש במ"א ע"פ הגידה לי שאהבה נפשי.¹⁴⁸ מכבר היינו כשהיתה הנשמה בבחי' עיבור למעלה. ואשה פ"י אש^{149, 150} ה' וכמ"ש במ"א. ועיין ברבות בשה"ש [בשיר השירים] ס"פ שימני כחותם.¹⁵¹

That is: whom you have already loved. (That is, as is explained elsewhere on the verse "Tell me, you whom my soul has loved": from long before, that is, when the soul was in the state of ibbur (gestation) above. And ishah ("wife") is read esh Hei, "the fire of G-d," as is explained elsewhere. And see in the Midrash Rabbah on the Song of Songs, at the end of [the passage on] "Set me as a seal."

"Whom you have loved" is in the past tense: the soul loved G-d before it came into a body, while it was "in gestation" above, as a discourse on "Tell me, you whom my soul has loved" explains. Ishah, "wife," is read as esh Hei, "the fire of G-d," in the spirit of the Talmud's teaching that ish and ishah share the letters of esh, fire.

ולכן גם כשנמשך מבחי' אהבה עליונה זו ג"כ בנשמה כשמלובשת בגוף שזהו פי' הגידה לשון המשכה שנמשך מבחי' אהבה עליונה כו'. ועמ"ש בד"ה וידבר אלקים כו' וארא אל אברהם¹⁵² כו') מ"מ אחר כל האהבות ראה חיים עמה.

And therefore, also when [something] of this level of supernal love is drawn into the soul as well, when it is en clothed in the body: this is the meaning of haggidah ("tell"), a term of drawing down, that it is drawn from the level of the supernal love, etc. And see what is written in the discourse beginning "And Elokim spoke," etc., "and I appeared to Avraham," etc.) Nevertheless, after all the loves, "see life with her."

The parenthesis adds that haggidah, "tell," means drawing down: something of that supernal love is drawn into the soul even when it is clothed in a body; it also points to the discourse on "And Elokim spoke ... and I appeared to Avraham." Yet after all these loves the verse says, "see life with her": love is not yet the goal.

ועיין מזה בפי' מקץ (דף קצ"ו ע"ב) ובפי' קרח (קע"ז ע"ב) ובר"ח [ובראשית חכמה] שער האהבה ספ"ט.

And see about this in Parshas Mikeitz (folio 196b) and in Parshas Korach (177b), and in Reishis Chochmah, Sha'ar HaAhavah (the Gate of Love), at the end of chapter 9.

The Zohar on Mikeitz reads "the wife whom you love" as the Congregation of Israel and "life" as the life of the World to Come, and the Zohar on Korach says that a person must bring "life" into this place, for one does not go without the other. Reishis Chochmah is also cited, from its Gate of Love.

ואין חיים אלא תורה כמ"ש כי הוא חלקך בחיים¹⁵³ וכתוב כי הוא חיך ואורך ימך¹⁵⁴ דקאי על התורה וזהו שכתוב כי הוא חלקך בחיים כתיב הוא והמשמעות היא

And "there is no life but Torah," as it is written, "For that is your portion in life," and it is written, "For it is your life and the length of your days," which refers to the Torah. And this is [the meaning of] what is written, "For that (hu) is your portion in life": hu ("he") is written, while the sense is hi ("she"),

"Life" means Torah, as the verse "For it is your life and the length of your days," said of the Torah, shows. In Koheles's "For that is your portion in life" the word is written hu, "he," but the sense is hi, "she," pointing to the Torah.

והיינו כמ"ש עץ חיים היא¹⁵⁵ כדאיתא בזהר (ז"ג בראשית דל"ט ע"ב) ופ"י היא המה ששה סדרי משנה וברייתא הגם שכל עניני התורה והמצות מדברים בדברים גשמיים מ"מ הן המה פנימית רצונו ית'.

that is, as it is written, "She (hi) is a tree of life," as is brought in the Zohar (ז"ג, Bereishis, 39b); and the meaning of hi is the six orders of the Mishnah and the Baraisa. Although all the matters of the Torah and the mitzvos speak of physical things, nevertheless they are the inner dimension of His will, may He be blessed.

Proverbs says of the Torah, "She (hi) is a tree of life," and the text explains hi as the six orders of the Mishnah with the Baraisa: the Oral Torah. Its subject matter is physical things, yet it is G-d's innermost will.

כמ"ש ואנכי תרגלתי לאפרים קחם על זרועותיו^{156, 157} (בהושע ס"י י"א) פ"י תרגלתי מלשון רגלים (וכן איתא ברכות באיכה ע"פ איכה יעיב והובא בילקוט בהושע שם ארכבותיו כו')

As it is written, "And I (Anochi) taught Ephraim to walk (tirgalti), taking them upon his arms" (in Hoshea, chapter 11). That is, tirgalti is from the term raglayim ("feet"). (And so it is brought in the Midrash Rabbah on Eichah, on the verse "How (eichah) He has clouded," and cited in the Yalkut on Hoshea there: "his knees," etc.)

Hoshea's "And I taught Ephraim to walk (tirgalti)" is read from regel, "foot." The Midrash on Eichah applies the verse to a parable of a king who set his son on his knees, then on his arms, then on his shoulder.

כי נשתלשל פנימית רצונו עד בחי' רגלים במדרגה תחתונה מאד בעשי' [בעשיה] גשמיות בבחי' קחם על זרועותיו. פ"י להגביהם על זרועות למעלה ראש.

For the inner dimension of His will descended, step by step (nishtalshel), to the level of "feet," at a very low rank, in physical Asiyah, in the manner of "taking them upon his arms": that is, to lift them upon [his] arms, up high.

G-d's innermost will descended, step by step, to the level of "feet," the lowest rank: physical Asiyah. The purpose of the descent is "taking them upon his arms," lifting Israel up high.

כמו למשל אדם גדול שמרכין עצמו אצל תינוק קטן בכדי ליקח אותו על זרועותיו ולהגביה למעלה ראש מחמת גודל רצונו ותשוקתו בו.

As, by way of analogy, a great man who bends himself down to a little child in order to take him upon his arms and lift him up high, because of the greatness of his desire and longing for him.

The parable: a grown man bends down to a small child in order to pick him up in his arms and raise him high, because of how much he loves and longs for him.

כן השתלשל הש"י [השם יתברך] פנימית רצונו בדברים גשמיים בכדי שיוכלו ישראל ליכלל בפנימית רצונו שהוא למעלה מעלה אפי' [אפילו] מבחי' חכמה עילאה (וע' בביאור ע"פ לכן אמור¹⁵⁸ לבניי [לבני ישראל]¹⁵⁹ בפי' אשר נשאתי את ידי¹⁶⁰ כו').

So G-d, blessed be He, drew the inner dimension of His will down, step by step, into physical things, so that Israel could be included in the inner dimension of His will, which is far, far above even the level of the supernal Chochmah (Chochmah ila'ah). (And see the explanation on the verse "Therefore say to the children of Israel," on the meaning of "[with which] I lifted up My hand," etc.)

So G-d lowered His innermost will into physical things, so that Israel might be absorbed into a will higher even than the supernal Chochmah. Torah Ohr explains "I lifted up My hand" the same way: though the Oral Torah is clothed in physical matters, G-d lifts it high above the supernal Chochmah.

לכן ג"כ לא יכול להתחיל בתפלה כ"א בעשיית מצות בתחלה דהיינו להתעטף בטלית ותפילין שהם קישורא ופריסא דמלכא כמ"ש עוטה אור כשלמה.¹⁶¹

Therefore, too, one cannot begin with prayer, but only by first doing mitzvos, that is, wrapping oneself in the tallis and tefillin, which are "the binding and the covering of the King," as it is written, "He wraps Himself in light as in a garment."

For this reason a person cannot begin with prayer: he first does mitzvos, wrapping himself in tallis and tefillin, "the binding and the covering of the King." The psalm describes G-d as wrapping Himself "in light as in a garment."

וביאור הענין היינו כי תשבע"פ [תורה שבעל פה] שהיא בחי' מלי' נקי' ג"כ רגלי. וכמ"ש והארץ הדום רגלי¹⁶² כו' וארץ היינו תשבע"פ [תורה שבעל פה] וכמ"ש במ"א.

And the explanation of the matter is this: the Oral Torah, which is the level of Malchus, is also called "My feet," as it is written, "and the earth is My footstool," etc.; and "earth" is the Oral Torah, as is explained elsewhere.

The Oral Torah, which is Malchus, is called G-d's "feet," as in Isaiah's "and the earth is My footstool," where "earth" is the Oral Torah. This is why tirgalti, from "feet," describes G-d's will descending into the Oral Torah.

12 והנה עיקר התגלות הרצון העליון לידע ההלכה והמצוה על בוריה היא בתשבע"פ [בתורה שבעל פה] משא"כ בתשב"כ [בתורה שבכתב] אין בה גילוי הרצון. ועמ"ש בזה בד"ה לכן אמור לבניי [לבני ישראל]¹⁶³ הנ"ל בענין והבאתי אתכם אל הארץ¹⁶⁴ כו'.

Now, the main revelation of the supernal will, to know the halachah and the mitzvah with clarity and precision, is in the Oral Torah; whereas in the Written Torah there is no revelation of the will. And see what is written about this in the discourse beginning "Therefore say to the children of Israel," mentioned above, regarding "And I will bring you to the land," etc.

G-d's will is revealed mainly in knowing the halachah and the mitzvah precisely, and that comes in the Oral Torah; the Written Torah alone does not spell out the will in practice. The discourse on "Therefore say to the children of Israel" explains this through "And I will bring you to the land," the "land" being the Oral Torah.

13 ובפי פנחס בד"ה צו את בניי [בני ישראל] בענין תשמרו.¹⁶⁵ וזהו ואנכי תרגלתי¹⁶⁶ אנכי מי שאנכי¹⁶⁷ הוא בחינת פנימית רצון העליון.

And in Parshas Pinchas, in the discourse beginning "Command the children of Israel," regarding "you shall take care" (tishmeru). And this is "And I (Anochi) taught to walk": Anochi, "who I am," is the level of the inner dimension (pnimiyus) of the supernal will.

A further discourse in this parsha, on "Command the children of Israel ... you shall take care," treats the same theme. Anochi, "I," means "who I am," G-d's very self, the inner dimension of the supernal will, as the Zohar reads Yaakov's Anochi in "Anochi Esav your firstborn" as a statement on its own: "I am who I am."

וכביכול ואנכי תרגלתי השפלתי את בחיי אנכי לבחיי רגלי הוא תשבע"פ [תורה שבעל פה] כי נעוץ תחלתן בסופן^{168, 169} וכי' [וכל זה] לאפרים.

And, as it were, "And I taught to walk" [means]: I lowered the level of Anochi to the level of "My feet," which is the Oral Torah, for "their beginning is wedged in their end"; and all this "for Ephraim."

G-d says, as it were, "I lowered Anochi to the level of My 'feet,'" the Oral Torah. This is possible because, as Sefer Yetzirah says, "their beginning is wedged in their end": the highest is bound up with the lowest; and it was done "for Ephraim," for Israel.

דהיינו שכ"ז [שכל זה] הירידה וההשפלה הוא בשביל הנשמות שיהיה בנשמתם גילוי בחי' אנכי. שלכך נמשך וירד רצון העליון ונתלבש בפשטי ההלכה המדברים בעניני עולם העשיה המחליף פרה בחמור^{170, 171} כו'

That is, all this descent and lowering is for the sake of the souls, so that in their souls there be a revelation of the level of Anochi. For this is why the supernal will was drawn down, descended and en clothed itself in the plain rulings of the halachah, which speak of the matters of the World of Asiyah (Action): "one who exchanges a cow for a donkey," etc.;

The descent is for the sake of the souls, so that Anochi be revealed in them. That is why G-d's will is clothed in the plain rulings of halachah about this physical world, such as the Mishnah's case of "one who exchanges a cow for a donkey."

שע"י התקשרות השכל של נש"י [נשמות ישראל] בחכמה ושכל זה דתשבע"פ [דתורה שבעל פה] הם מתקשרים ממש במוח האב היינו בחכמתו ורצונו ית' שנשפלו ממש בהלכה זו.

for through the binding of the intellect of the souls of Israel to this wisdom and intellect of the Oral Torah, they are bound to the very mind of the Father, that is, to His wisdom and will, may He be blessed, which were truly lowered into this halachah.

When the mind of a Jew grasps the reasoning of the Oral Torah, he binds himself to the very "mind of the Father," G-d's own wisdom and will, which were lowered into that halachah.

14 וזהו ענין המשל שהאב מרכין ראשו אצל רגליו כדי להגביה בנו הקטן כו'. כך על דרך זה ואנכי תרגלתי לאפרים¹⁷² ועיין מ"ש ע"פ קול דודי מדלג כו'

And this is the matter of the analogy of the father who bends his head down to his feet in order to lift up his little son, etc. So, in the same way, "And I taught Ephraim to walk." And see what is written on the verse "The voice of my beloved ... leaping," etc.,

This is the parable of a father bending his head down to his feet to lift his little son: in the same way G-d "taught Ephraim to walk." The text points to the discourse on "The voice of my beloved! Behold, he comes, leaping upon the mountains, skipping upon the hills."

מקפץ¹⁷³ כו' דשם נתבאר ג"כ שהתגלות והמשכות אור א"ס הנמשך ע"י התורה הוא עד"מ כמו המדלג ברגליו כו' ע"ש.

"skipping," etc., where it is also explained that the revelation and drawing down of the Infinite Light (Or Ein Sof), which is drawn down through the Torah, is, by way of analogy, like one who leaps with his feet, etc.; see there.

That discourse also uses the image of feet: the Infinite Light drawn down through the Torah comes, by analogy, like one who leaps with his feet.

15 והנה בחי' זו היא עליה גדולה יותר משרש הנשמה מצד עצמה עם היות כי חלק¹⁷⁴ הוי'

Now, this level is a greater ascent than the root of the soul in itself, even though “Havayah’s portion

This bond through the Oral Torah raises the soul higher than its own root, even though that root is very high, as the verse says, “Havayah’s portion is His people.”

עמו וכנ"ל וכנודע דבחי' אנכי מי שאנכי הוא למעלה מעלה משם הוי' כי הוא בחי' דלא אתפס בשם ולא אתרמיז בשום אות וקוצא כלל¹⁷⁵ כו'.

is His people,” as mentioned above. And as is known, the level of Anochi, “who I am,” is far, far above the Name Havayah, for it is the level that “is not grasped by any name and not alluded to by any letter or tittle at all,” etc.

The soul’s root is in the Name Havayah, but Anochi, “who I am,” is far above that Name: it is G-d’s essence, which no name, no letter and not even the tip of a letter can capture.

אמנם אף על גב דואנכי תרגלתי בעסק התשבע"פ [התורה שבעל פה] עוד זאת צ"ל ג"כ קחם על זרועותיו.¹⁷⁶

However, even though there is “And I taught to walk” in the occupation with the Oral Torah, there must still also be “taking them upon his arms.”

Yet the bending down of “I taught to walk,” through the study of the Oral Torah, is not enough by itself; the verse adds “taking them upon his arms.”

כי הנה עד"מ אע"ג [אף על גב] שהאב כופף ראשו וקומתו אצל הילד עכ"ז [עם כל זה] לא סגי בהכי להגביה ולנשאות את הילד מעל הארץ למעלה ראש אצל ראשו של אביו

For, by way of analogy, even though the father bends his head and his stature down to the child, this alone is still not enough to lift and raise the child from the ground up high, beside his father’s head,

The parable explains why: a father who bends his head and body toward his child still cannot, by that alone, lift the child off the ground up to his own head.

כמו שהיא כשמגביה קומתו אלא לזה צריך עוד שישפיל האב זרועותיו עד תחתית רגליו ממש ויקחם על זרועותיו ועי"ז יגביהנו וינשאנו למעלה אצלו ממש.

where it is when he raises his stature; rather, for this the father must also lower his arms down to the very bottom of his feet and take them upon his arms, and through this he will lift him and raise him up high, right beside himself.

That is where the father's head is when he stands upright. To lift the child up to himself he must also lower his arms to the ground at his feet, take the child in them, and so raise him.

16 וכך אע"ג [אף על גב] דבתשבע"פ [דבתורה שבעל פה] נמשך ומתלבש ממש רצון העליון שלמעלה מהחכמה. אך אורייתא בלא ¹⁷⁷ דחילו ורחימו לא פרחת לעילא. ¹⁷⁸

And so too: even though in the Oral Torah the supernal will, which is above Chochmah (wisdom), is truly drawn down and enclothed, nevertheless, "Torah without awe and love does not fly upward."

Although G-d's will, which is higher than wisdom, is truly clothed in the Oral Torah, the Tikkunei Zohar teaches that "Torah without awe and love does not fly upward." Study alone does not rise; it needs love and awe as its wings.

וגם כי תשבע"פ [תורה שבעל פה] מדבר הכל בענינים גשמיים והוא לברר בירורים דק"נ [דקליפת נוגה] ע"י כשר ופסול כו'.

And also, the Oral Torah speaks entirely of physical matters, and it serves to refine the refinements (birurim) of kelipas nogah, through "fit" and "unfit," etc.

Moreover, the Oral Torah deals with physical matters: its task is to refine the mixture of good and evil in kelipas nogah by ruling what is fit and what is unfit.

SECTION 4 • ¶17-20

G-d's right and left

17 וכדי להיות העלאת הבירורים הוא דייקא ע"י התפלה בדחילו ורחימו. ועמ"ש בפ' בהר ע"פ כי תבוא אל הארץ ¹⁷⁹ בפ"י בא לכאן ותלמודו בידו ובפ' בחקותי ע"פ ואפו עשר נשים ¹⁸⁰ כו'.

And for there to be an elevation of the refinements, it is specifically through prayer with awe and love. And see what is written in Parshas Behar on the verse "When you come into the land," on the meaning of "[he who] comes here with his learning in his hand," and in Parshas Bechukosai on the verse "And ten women shall bake," etc.

What the Oral Torah refines is raised up specifically through prayer with awe and love. The text points to a discourse on "When you come into the land," explaining the Talmud's praise of one who "comes here with his learning in his hand," and to one on "And ten women shall bake your bread in one oven."

ולכן אהוי"ר [אהבה ויראה] נקרא גדפין. אך יש כי בחינת באהוי"ר [באהבה ויראה] היינו אהוי"ר [אהבה ויראה] שהאדם מעורר בנפשו.

And therefore love and awe are called “wings” (gadfin). But there are two levels of love and awe: that is, the love and awe that a person arouses in his soul,

That is why love and awe are called “wings”: they carry Torah and mitzvos upward. Two kinds of love and awe are now distinguished, the first being the love and awe a person arouses in his own soul.

18 והם רק הכנה לאהוי"ר [לאהבה ויראה] הנמשכים מלמעלה ועל זה נאמר קחם על זרועותיו.¹⁸¹ אך הנה ידוע שימין ושמאל של הקב"ה הם הפכיים משל האדם. כי מדות האהוי"ר [האהבה ויראה] של האדם הן בבחי' העלאה מלמטה למעלה.

and these are only a preparation for the love and awe that are drawn down from above; and of this it is said, “taking them upon his arms.” But it is known that the right and the left of the Holy One, blessed be He, are the opposite of those of man. For man’s attributes (middos) of love and awe are in the manner of ascent, from below upward;

The love and awe a person arouses in himself are only a preparation for the love and awe drawn down from above, and of these the verse says “taking them upon his arms”: G-d’s own right and left lift the person. G-d’s right and left work in the opposite direction from man’s, for human love and awe rise from below upward.

אבל מדותיו של הקב"ה הן המשכה וגילוי מלמעלה למטה שיהיה הגילוי י למטה כמו למעלה ועמ"ש מזה ע"פ בהעלותך את הנרות¹⁸² בענין שיורד ע"פ מדותיו כו'.

but the attributes of the Holy One, blessed be He, are a drawing down and revelation from above downward, so that the revelation be below as it is above. And see what is written about this on the verse “When you light the lamps,” regarding the descent by way of His attributes, etc.

G-d’s attributes flow from above downward, drawing revelation down so that it is below as it is above. The text points to its discourse on “When you light the lamps” for how this descent comes by way of His attributes.

19 ולכן כדי שיומשכו ימינו ושמאלו של הקב"ה להיות גילוי מדותיו בנפש האדם הוא דייקא ג"כ ע"י השפלת מדותיו של הקב"ה במצות מעשיות שתוכל הנשמה להתקשר במדותיו ממש ע"י קיום המצות שהן מדותיו של הקב"ה.

And therefore, in order that the right and the left of the Holy One, blessed be He, be drawn down, so that there be a revelation of His attributes (middos) in the soul of man, this too is specifically through the lowering of the attributes of the Holy One, blessed be He, into the practical mitzvos, so that the soul can bind itself to His very attributes through fulfilling the mitzvos, which are the attributes of the Holy One, blessed be He.

To draw G-d's right and left into a person's soul, G-d's attributes had to be lowered into practical mitzvos. By doing the mitzvos, which are G-d's attributes in action, the soul binds itself to those very attributes.

20 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] הדבק במדותיו^{183, 184} מה הוא רחום¹⁸⁵ כו'. ועי"ז יוכלו המדות עליונות להתגלות בנשמה. וזהו ענין מעשה הצדקה שהיא בחי' מדותיו של הקב"ה.

As our Sages, of blessed memory, said: "Cleave to His attributes: just as He is compassionate," etc. And through this the supernal attributes (middos) can be revealed in the soul. And this is the matter of the deed of charity (tzedakah), which is the level of the attributes of the Holy One, blessed be He.

The Sages teach that a person should cleave to G-d's attributes: "just as He is compassionate, so be compassionate." Acting as G-d acts lets the supernal attributes be revealed in the soul, and charity is such a deed, for it is G-d's own attributes carried out.

ולכן נאמר צדקה תרומם גוי¹⁸⁶ שע"י הוא בחי' קחם על זרועותיו כו'. ועמ"ש בד"ה מי כה' אלקינו¹⁸⁷ המגביהי לשבת¹⁸⁸ כו' ע"ש מענין זה.

And therefore it is said, "Charity exalts a nation": for through it there is the level of "taking them upon his arms," etc. And see what is written in the discourse beginning "Who is like Havayah our G-d, who is enthroned on high," etc.; see there on this matter.

So Proverbs says, "Charity exalts a nation": through charity G-d "takes them upon his arms" and lifts them up. The text points to the discourse on "Who is like Havayah our G-d, who is enthroned on high" on this theme.

ודרך פרט ימינו ושמאלו של הקב"ה הם תורה וצדקה כי התורה היא מימין כמ"ש מימינו אש דת
למו.¹⁸⁹

And in particular, the right and the left of the Holy One, blessed be He, are Torah and charity: for the Torah is from the right, as it is written, "From His right hand, a fiery law for them."

More precisely, G-d's right and left are Torah and charity. The Torah is from the right, as Moshe says, "From His right hand, a fiery law for them."

ושלחן שהוא השפעת המזון שהקב"ה משפיע לעולם הוא בצפון¹⁹⁰ וכן גשמים שהם פרנסה יורדים
בגבורה¹⁹¹

And the Table, which is the flow of the food that the Holy One, blessed be He, bestows on the world, is in the north; and likewise rains, which are sustenance, come down through Gevurah (restraint),

Sustenance, and with it charity, belongs to the left. The Table in the Sanctuary, standing for the food G-d gives the world, was placed on the north side, and the Talmud says that rains, the source of livelihood, come down with might (gevurah).

כי כדי שיומשך השפעה בפנימית הוא ע"י בחי' גבורות (וכמ"ש בביאור ע"פ קול דודי בפ"י שמאלו
תחת לראשי וימינו תחבקני¹⁹² ע"ש).

for in order that the flow of influence be drawn into the inner dimension, it is through the level of gevuros. (As is written in the explanation on the verse "The voice of my beloved," on the meaning of "His left hand is under my head, and his right hand embraces me"; see there.)

For a flow of blessing to be drawn inward, it must come through the gevuros, G-d's attributes of restraint and measure. The text cites its explanation of "His left hand is under my head, and his right hand embraces me."

ואע"ג [ואף על גב] דלעיל נת' [נתבאר] דתשבע"פ [דתורה שבעל פה] נק' רגלי וכאן אנו אומרים דהיא בחי' יד
ימין י"ל [יש לומר] דהיינו תשב"כ [תורה שבכתב] וזהו השמים כסא¹⁹³ דקאי על תשב"כ [תורה שבכתב] שהידים
הם על הכסא.

And although it was explained above that the Oral Torah is called "My feet," and here we say that it is the level of the right hand, it can be said that this is the Written Torah. And this is "The heavens are My throne," which refers to the Written Torah, for the hands are on the throne.

Above, the Oral Torah was called G-d's "feet," yet here Torah is His right hand. The answer is that the right hand is the Written Torah, of which Isaiah says "The heavens are My throne," and the hands rest on the throne.

משא"כ תשבע"פ [תורה שבעל פה] היא בחי' והארץ הדום רגלי שנשתלשלו למטה מבחי' כסא אלא דנעוץ סופן¹⁹⁴ כו' כנ"ל וגם שמים היינו אש ומים¹⁹⁵ וזהו בחי' ימינא ושמאלא כו':

Whereas the Oral Torah is the level of “and the earth is My footstool,” which descended, step by step, below the level of the throne; except that “their end is wedged,” etc., as mentioned above. And also, shamayim (“heaven”) is esh and mayim (“fire and water”), and this is the level of “right and left,” etc.

The Oral Torah is “the earth, My footstool,” below the throne, though “their end is wedged in their beginning,” as explained above. And the Midrash says shamayim, “heaven,” is made of esh and mayim, fire and water: the Written Torah holds both left and right.

SECTION 5 • ¶ 21-22

Holy to Havayah: Israel as terumah

21 ד ונחזור לעניננו דלכך כתיב לכל אשר יקראוהו באמת¹⁹⁶ ואין אמת אלא תורה¹⁹⁷ לכן ארז"ל [אמרו רבותינו זכרונם לברכה]¹⁹⁸ תלמוד תורה כנגד כולם¹⁹⁹ גם מי

4. Now let us return to our subject: that this is why it is written, “to all who call upon Him in truth,” and “there is no truth but Torah.” Therefore our Sages, of blessed memory, said, “The study of Torah is equal to them all.” Even one who

The fourth section returns to the main thread: G-d is near to those who call Him “in truth,” and truth is Torah. That is why the Mishnah teaches that Torah study outweighs all the other mitzvos, and even a man of business must make room for it.

שהוא בעל עסק מ"מ צריך לקבוע עתים²⁰⁰ לתורה וגם יעסוק במשא ומתן באמונה בלי חמימות הלב אלא בבחינת אחוריים.

is a man of business must nevertheless set times for Torah; and also, he should engage in business dealings faithfully, without warmth of heart, but rather at the level of “the back” (achorayim).

A businessman must still set fixed times for Torah. His business he should conduct honestly and without the warmth of his heart, giving it only his “back,” his outer self, and not his inner self.

22 וכמ"ש במ"א ע"פ ידך בעורף אויבך²⁰¹ אז יכול ג"כ ליכלל מחודו"מ [מחשבה דבור ומעשה] שלו בפנימית רצונו ית' ומי שאינו יכול ללמוד אזי בנתינת צדקה עולה ונכלל כל עשייתו כמ"ש צדקה תרומם גוי.²⁰²

As is explained elsewhere on the verse "Your hand shall be on the nape of your enemies." Then his thought, speech and action can also be included in the inner dimension (pnimiyus) of His will, may He be blessed. And one who cannot study: through giving charity, all his doing ascends and is included, as it is written, "Charity exalts a nation."

A discourse on "Your hand shall be on the nape of your enemies" explains this way of doing business, with one's "back." Then even a businessman's thought, speech and action are absorbed into G-d's innermost will, and one who cannot study raises all his doings through charity, for "charity exalts a nation."

וכמ"ש סדי"ה וארשתיך לי.^{203, 204} וזהו בכל נפשך²⁰⁵ בכל רצונך בתורה ובצדקה. וזהו ימינא ושמאלא ובינייהו כלה.

And as is written at the end of the discourse beginning "And I will betroth you to Me." And this is "with all your soul": with all your will, in Torah and in charity. And this is "right and left, and between them the bride."

The end of the discourse on "And I will betroth you to Me" is cited for the same theme. Torah and charity together are the meaning of "with all your soul," read as "with all your will": they are G-d's right and left, and, in the familiar phrase, "between them the bride."

פי' על ידי תורה וצדקה עולה ונכלל ג"כ מקור כנס"י [כנסת ישראל] בפנימיות רצונו ית' וע' בזהר תרומה (דקס"ו ע"ב).

That is: through Torah and charity, the source of the Congregation of Israel (Knesses Yisrael) also ascends and is included in the inner dimension of His will, may He be blessed. And see in the Zohar, Terumah (166b).

Through Torah and charity, the right and the left, the source of the Congregation of Israel, the "bride" between them, is also raised into G-d's innermost will. The Zohar on Terumah speaks of the "lamp" of the mitzvah, which receives from between the two arms, right and left.

וזהו פיי קדש כוי לה' מי שהוא בחיי ישראל על שם כי שרית עם אלקים²⁰⁶ שמנצח המלחמה עם נפש הבהמית שנמשכה ע"פ השתלשלות מק"ך צירופי אלקים הוא קדש לה' שהוא עולה ונכלל בפנימי [בפנימיות / בפנימית] רצון א"ס ב"ה

And this is the meaning of "Holy," etc., "to Havayah": one who is at the level of Israel, so named for "for you have striven (sarisa) with Elokim," who wins the battle with the animal soul, which was drawn by way of the chain of descending worlds (hishtalshelus) from the 120 combinations of Elokim, he is "holy to Havayah," for he ascends and is included in the inner dimension of the will of the Infinite One (Ein Sof), blessed be He.

Now the opening verse is explained: "holy to Havayah" is one who is truly "Israel," a name given for "you have striven with Elokim and prevailed." Whoever wins the battle against his animal soul, which descends from the 120 combinations of Elokim, rises into the innermost will of Ein Sof and is "holy to Havayah."

[ועיין מענין קדש כוי בפ"ב [בפרק ב'] דקדושין דנ"ג סע"א [סוף עמוד א] דפיי ראשית תבואתה^{207, 208} הוא ענין תרומה וכן תרגם יונתן שם וכ"ה ברכות בא פט"ו [פרק ט"ו / פרשה ט"ו] קרוב לר"פ משפטים פל"א ויקהל פמ"ט. ועיין עוד ברכות וישלח ר"פ פ"א.

(And see on the matter of "Holy," etc., in the second chapter of Kiddushin (53a, end of side a), that the meaning of "the first of His produce" is the matter of terumah, and so Yonasan translated there; and so it is in the Midrash Rabbah, Bo, section 15; near the beginning of Mishpatim, section 31; Vayakhel, section 49. And see further in the Midrash Rabbah, Vayishlach, beginning of section 81;

The long parenthesis gathers sources for "the first of His produce" as terumah, the portion of the harvest set aside and lifted up for the Kohen. The Talmud in Kiddushin cites the verse in discussing betrothal with terumah, Targum Yonasan renders it in terms of terumah, and the Midrash calls the forefathers in Egypt G-d's terumah.

בשלח ס"פ כ"ד.²⁰⁹ בחקותי פל"ו. במדבר פ' ב'. ר"פ ד'. פ"י [פרק י' / פרשה י']. ובשה"ש [ובשיר השירים] רבה בפ' אל גנת אגוז ועיין בספר הגלגולים פט"ו [פרק ט"ו / פרשה ט"ו]²¹⁰ בענין מארז"ל [מאמר רבותינו זכרונם לברכה] שאדה"ר [שאדם הראשון] היה חלתו ותרומתו של עולם²¹¹ כמ"ש ברכות בראשית ר"פ י"ד.

Beshalach, end of section 24; Bechukosai, section 36; Bamidbar, section 2, the beginning of section 4, and section 10; and in Shir HaShirim Rabbah on the passage "To the nut garden." And see in Sefer HaGilgulim, chapter 15, on the saying of our Sages, of blessed memory, that Adam, the first man, was the challah and the terumah of the world, as is written in the Midrash Rabbah, Bereishis, beginning of section 14;

Further Midrashim are listed, among them one that reads "In the beginning" as referring to Israel, who are called "first." Sefer HaGilgulim and the Midrash teach that Adam was "the challah and terumah of the world," the portion set apart and lifted up from all creation.

משפטים פ"ל. והוא בסגנון אחד עם מה שפירשו ברבות ר"פ במדבר ענין וירם קרן לעמו²¹² שהוא מ"ש שאו כו' לגולגלתם.²¹³

Mishpatim, section 30. And it is in the same vein as what they explained in the Midrash Rabbah at the beginning of Bamidbar on the matter of "And He has raised up a horn for His people": that it is what is written, "Lift up," etc., "by their heads."

The Midrash at the beginning of Bamidbar is in the same vein: it links "And He has raised up a horn for His people" with the command to count Israel, "Lift up the head ... by their polls." Lifting up is the theme of terumah.

ועמ"ש בד"ה כי אתה נרי²¹⁴ בענין פי' ארוממך ומ"ש במ"א בענין סלסלה ותרוממך²¹⁵ ובענין וצדקה תרומם גוי. ומ"ש ע"פ ואתה הרם את מטך²¹⁶ (כו')

And see what is written in the discourse beginning "For You are my lamp," on the meaning of "I will exalt You"; and what is written elsewhere on "Extol her, and she will exalt you," and on "And charity exalts a nation"; and what is written on the verse "And you, lift up your staff," etc.)

The parenthesis ends with further passages built on the root of terumah, "raising": "I will exalt You," "Extol her and she will exalt you," "charity exalts a nation" and "lift up your staff."

(ועיין עוד מענין הפסוק קדש ישראל^{217, 218, 219, 220, 221, 222, 223, 224, 225} בפי' אמור צ"א א' צ"ד א' ק' סע"ב [סוף עמוד ב] משפטים קכ"ב א' ק"א ב' ק"ח ב' ק"כ ב' קכ"א. בא מ"ב א' שמיני מ"ב א'. בשלח נ"ט א' גבי נאדר בקדש)^{226, 227}

(And see further on the matter of the verse "Israel is holy" in Parshas Emor, 91a, 94a, 100, end of side b; Mishpatim, 122a, 101b, 108b, 120b, 121; Bo, 42a; Shemini, 42a; Beshalach, 59a, regarding "glorious in holiness.")

A second parenthesis lists passages of the Zohar on the verse "Israel is holy." Among them the Zohar on Mishpatim says that G-d calls Israel not "like holy" but "holy" itself, and therefore "all who devour him shall incur guilt."

ראשית תבואת ה' הוא ההתחדשות כי ע"י חכמה תתאה מחדש בכל יום תמיד מעשה בראשית מהוה ומחיה מאין ליש מתחלת בריאה עד סוף עשייה

"The first of the produce of the hei" is the renewal: for through the lower Chochmah (Chochmah tata'ah) He renews every day, continually, the work of creation, bringing into being and giving life from nothing to something, from the beginning of Beriah (Creation) to the end of Asiyah (Action).

"The first of the produce of the hei" is G-d's constant renewal of creation. Through the lower Chochmah, which is Malchus, the final hei, He brings all the worlds into being anew from nothing every day, from the top of Beriah to the end of Asiyah.

אזי להתחדשות זאת ישראל המה בבחי' ראשית לו כי כאשר יש להם עליה על ידי התחדשות מוחין בפנימית רצונו ית'

Then, for this renewal, Israel are at the level of “first” to Him; for when they have an ascent through the renewal of the intellect (mochin) in the inner dimension of His will, may He be blessed,

In this daily renewal Israel are “first.” Their minds are renewed each day, and through this they rise into G-d’s innermost will.

אזי גם מקור כנסת ישראל וכל המלאכים עולים ונכללים בפנימית רצון א”ס ב”ה (ועיין מענין תבואת ה' בפי' ויחי) (דרכיו ב') פי' האזינו (דף רצ”ז ע”א).

then also the source of the Congregation of Israel, and all the angels, ascend and are included in the inner dimension of the will of Ein Sof, blessed be He. (And see on the matter of “the produce of the hei” in Parshas Vayechi) (226b); Parshas Ha’azinu (folio 297a).

When Israel rise, the source of the Congregation of Israel and all the angels rise with them into the innermost will of Ein Sof. The Zohar on Vayechi reads the hei of tevu’asah as an allusion to the Holy Name, and the Zohar on Ha’azinu says that Israel are called Kodesh.

וכד נהיר דא חכמה עילאה חכמה דשלמה נהיר²²⁸ כו'. ועיין מה שכתוב במ”א ע”פ המאמר פרשה קרח (דף קע”ו ב')

“And when this, the supernal Chochmah, shines, the wisdom of Shlomo shines,” etc. And see what is written elsewhere on the statement in Parshas Korach (folio 176b),

The Zohar on Ha’azinu continues that the supernal Chochmah is called Kodesh, and when it shines, “the wisdom of Shlomo,” the lower Chochmah, shines too. A further discourse explains a parallel statement in the Zohar on Korach.

ה”נ [הכי נמי] קדש תתאה²²⁹ כו' ועיין פרשה פקודי (דף רכ”ה ב') מה ההוא קדש²³⁰ כו'. ובפירוש הרמ”ז (הרב משה זכות) שם.

“So too, the lower Kodesh,” etc.; and see Parshas Pekudei (folio 225b), “What is that Kodesh?” etc.; and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there.

The Zohar on Korach calls the lower Kodesh “the wisdom of Shlomo.” The Zohar on Pekudei says that the supernal Kodesh has another Kodesh below it, just as Israel, who are Kodesh, give “another Kodesh,” their ransom, which is counted; the Ramaz’s commentary there is also cited.

ויוכן כ"ז [כל זה] על דרך משנ"ת [מה שנתבאר] בפ' ויחי בד"ה אסרי לג פן בפ"י מה שאנו אומרים בשבת וינוחו בו ישראל מקדשי שמך דהיינו שממשיכים מבחי' אתה קדוש לבחי' שמך קדוש כו' ע"ש.^{231, 232}

And all this will be understood in the manner of what was explained in Parshas Vayechi, in the discourse beginning "Binding to the vine," on the meaning of what we say on Shabbos, "and may Israel, who sanctify Your Name, rest on it": that is, that they draw down from the level of "You are holy" to the level of "Your Name is holy," etc.; see there.

All this matches the Shabbos prayer, "may Israel, who sanctify Your Name, rest on it": Israel draw holiness down from "You are holy," G-d Himself, to "Your Name is holy," His revealed Name, as the discourse on "Binding to the vine" explains.

SECTION 6 • ¶23-28

All who devour him: guilt and the added fifth

23 ועמ"ש מזה הענין דישראל מקדשי שמך בביאור ע"פ צאינה וראינה.²³³ וזהו המכוון גם כאן בפ"י ראשית תבואתה.

And see what is written on this matter, that Israel "sanctify Your Name," in the explanation on the verse "Go forth and see." And this is what is intended here too, in the meaning of "the first of His produce."

The discourse on "Go forth and see, daughters of Zion" explains how Israel "sanctify Your Name," and that is the meaning intended here in "the first of His produce": Israel draw G-d's holiness down into the world.

ועמ"ש עוד מענין זה דהנשמות שרשן מבחי' קדש וענין הירידה בגוף שהיא צורך עלייה בביאור ע"פ

And see what is written further on this matter, that the souls are rooted in the level of Kodesh ("holy"), and on the matter of the descent into the body, which is for the sake of ascent, in the explanation on the verse

Other discourses explain that the souls are rooted in Kodesh, "holiness," and that their descent into the body is for the sake of a greater ascent.

כי כארץ תוציא צמחה²³⁴ וע"פ בשלה פרעה²³⁵ דלשם נתי [נתבאר] מענין הזריעה והצמיחה מבחי' ראשית תבואתה יעו"ש [יעו"ש שם] אבל להפך ח"ו [חס ושלום] כל אוכליו יאשמו.²³⁶

“For as the earth brings forth its growth,” and on the verse “And it came to pass, when Pharaoh sent out”; for there it is explained, regarding the sowing and the growth, from the level of “the first of His produce”; see there. But the opposite, G-d forbid: “all who devour him shall incur guilt.”

They are the discourses on “For as the earth brings forth its growth” and on “When Pharaoh sent out,” which speak of sowing and growth from the level of “the first of His produce.” But the verse also warns of the opposite: “all who devour him shall incur guilt.”

פי' שאוכל בחי' ישראל שלו דהיינו כח הארת נשמתו המיוחד בו בכל יום הוא דוחה אותה ח"ו [חס ושלום] עד שאינה יכולה להאיר בקרבו דהיינו מחמת כעס.

That is: one who devours his own level of Israel, that is, the power of the radiance of his soul that is renewed in him every day, pushes it away, G-d forbid, until it cannot shine within him; that is, because of anger.

The second half of the verse is now read within a person: whoever “devours” the Israel within himself, the light of his soul renewed each day, pushes it away until it cannot shine in him. The first cause named is anger.

כמאמר רז"ל [רבתינו זכרונם לברכה] כל הכועס נשמתו מסתלקת ממנו (וע' בפי תצוה) (דף קפ"ב א') שזהו ענין טורף נפשו באפו^{237, 238} ובפי' משפטים (קכ"א ב')

As our Sages, of blessed memory, said, “Whoever becomes angry, his soul departs from him.” (And see in Parshas Tetzaveh) (folio 182a), that this is the matter of “he tears his soul in his anger”; and in Parshas Mishpatim (121b),

The saying “whoever becomes angry, his soul departs from him” is joined to the Zohar on Tetzaveh, which applies Job’s “he tears his soul in his anger” to one who in anger uproots his holy soul and lets a “strange god” dwell in its place.

גבי ואנשי קדש תהיון לי ובשר בשדה טרפה לא תאכלו^{239, 240} או מחמת תאוות כמ"ש לא יגורך רע²⁴¹ או מחמת גסות.

regarding “And you shall be holy men to Me, and flesh torn in the field you shall not eat.” Or because of lusts, as it is written, “Evil shall not dwell with You”; or because of arrogance.

The Zohar on Mishpatim reads “You shall be holy men to Me, and flesh torn in the field you shall not eat” together with “Israel is holy to Havayah.” Other causes are lust, of which the psalm says “Evil shall not dwell with You,” and arrogance.

בהכל יכול לאכול בחינת ישראל שלו כמ"ש נבלע ישראל²⁴² פי' שנבלע בחי' ישראל שלו בשבע מדות רעות שהם מכחות מצרים וכנען.

Through all of these he can devour his own level of Israel, as it is written, "Israel is swallowed up": that is, his level of Israel is swallowed up in the seven evil attributes (middos), which are from the powers of Egypt and Canaan.

Through any of these a person can "devour" his inner Israel. Hosea's "Israel is swallowed up" is read as the Israel within him being swallowed by the seven bad traits, which come from the powers of Egypt and Canaan.

לזאת כתיב כל אוכליו יאשמו יביא אשם כמועל בקדשים שהיה מביא איל ומקריב השמנונית הוא החלב וגם הדם הוא החמימות ע"ג [על גביו] המזבח

Therefore it is written, "all who devour him shall incur guilt (ye'shamu)": he shall bring a guilt-offering (asham), like one who has misappropriated sacred property, who would bring a ram and offer the fat, which is the cheilev, and also the blood, which is the warmth, upon the altar;

So ye'shamu, "shall incur guilt," is read as "he shall bring an ashame," a guilt-offering, like one who misused sacred property and brought a ram. Its fat, the cheilev, and its blood, which stands for warmth, were offered on the altar.

אזי גם הוא מחוייב לעשות כן ולא סיגופים בלבד אלא מרירות להתמרמר לבו בקרבו כדי שיהיה לב נשבר ונדכה אלהים לא תבזה.²⁴³

then he too is obligated to do likewise; and not mortifications alone, but bitterness, that his heart be embittered within him, so that there be "a broken and crushed heart," [which] "O G-d, You will not despise."

The person must do the same with himself: not only fasts and self-affliction, but a bitter heart, so as to have "a broken and crushed heart," which G-d does not despise.

כמ"ש שמנת עבית כשית²⁴⁴ פי' בשמנונית ובגשמיות שלך כסית אור נשמתך עד שאינה יכולה להאיר ולשלוט כך אך מלת כשית כתיב בשי"ן ג' קוין שיש עוד זכות ג' אבות.

As it is written, "You grew fat, you grew thick, you became covered (kasisa)": that is, with your fatness and your physicality you have covered the light of your soul, until it cannot shine and rule in you. But the word kasisa is written with a shin of three strokes: there is still the merit of the three Patriarchs.

Moshe's "You grew fat, you grew thick, you became covered (kasisa)" is read: with your fat and physicality you have covered the light of your soul. Yet kasisa is written with a shin, whose three strokes recall the merit of the three Patriarchs, which still remains.

24 ועי' ברכות בחקתי סי' ל"ו א"ר [אמר רבי] אחא ²⁴⁵ ועמ"ש ע"פ שניך כעדר הרחלים. ²⁴⁶ ועפ"י [ועל פי זה] י"ל [יש לומר] עוד בענין יאשמו

And see the Midrash Rabbah, Bechukosai, end of section 36: "Rabbi Acha said." And see what is written on the verse "Your teeth are like a flock of ewes." And according to this, it can be said further regarding ye'shamu ("shall incur guilt"),

The Midrash at the end of section 36 on Bechukosai, where Rabbi Acha says that the merit of the Patriarchs endures forever, is cited, with the discourse on "Your teeth are like a flock of ewes." A further meaning of ye'shamu, "shall incur guilt," now follows.

כי הנה במועל בקדשים כתיב ואת אשר חטא מן הקדש ישלם ואת חמישיתו יוסף עליו. ²⁴⁷

for regarding one who misappropriates sacred property it is written, "And for that which he sinned against the sacred he shall pay, and he shall add its fifth to it."

The Torah requires one who misused sacred property to repay what he took "and add its fifth to it." The maamar will find a meaning in this added fifth.

25 והחומש הוא אחד מארבעה מן הקרן עד שיהיה הוא וחומשו חמשה ²⁴⁸ כמ"ש בגמ' [בגמרא] בב"מ [בבבא מציעא] פרק הזהב ובהרמב"ם [ובהרבי משה בן מימון] הלכות מעילה.

And the fifth is a quarter of the principal, so that it and its fifth make five, as is said in the Gemara in Bava Metzia, chapter HaZahav, and in the Rambam, Hilchos Me'ilah.

The Talmud in Bava Metzia, chapter HaZahav, explains that the added "fifth" is a quarter of the principal, so that the principal and the fifth together make five parts; the text adds the Rambam's laws of me'ilah, misuse of sacred property.

והענין כמבואר במ"א ע"פ ומספר את רובע ישראל ²⁴⁹ שבבחינת ישראל יש ד' בחי' היינו כמ"ש ולכבודי בראתיו יצרתיו אף עשיתיו ²⁵⁰ שהן ג' בחי' מחשבה דבור ומעשה

And the matter is as is explained elsewhere on the verse "Or number the fourth part (rova) of Israel": that in the level of Israel there are four levels, as it is written, "For My glory I created him, I formed him, also I made him," which are three levels: thought, speech and action;

A discourse on "Or number the fourth part of Israel" explains that Israel have four levels. Isaiah's "For My glory I created him, I formed him, also I made him" names three of them: thought, speech and action.

ואף דעשיתיו מרבה בחיי רביעית והוא בחיי רצון עליון שלמעלה מעלה מבחי' מחודומ"ע [מחשבה דבור ומעשה] והוא הנמשך ומתגלה בנפש ע"י מעשה המצות.

and the af ("also") of "also I made him" includes a fourth level, which is the level of the supernal will, which is far, far above the level of thought, speech and action; and it is what is drawn down and revealed in the soul through the performance of the mitzvos.

The word af, "also," adds a fourth: the supernal will, far above thought, speech and action. It is drawn into the soul and revealed there through doing the mitzvos.

26 ודי' בחיי אלו הם ממש בחיי ד' אותיות שם הוי' וזהו קדש ישראל להוי'.²⁵¹ וכשמעל בקדשים ואכל בחיי ישראל שלו צ"ל תשובה תשוב²⁵² ה'

And these four levels are truly the level of the four letters of the Name Havayah; and this is "Israel is holy to Havayah." And when he has misappropriated sacred property and devoured his level of Israel, there must be teshuvah (return): tashuv Hei, "the hei shall return,"

The four levels of a Jew correspond to the four letters of the Name Havayah: this is "Israel is holy to Havayah." One who has misused the sacred and "devoured" his inner Israel needs teshuvah, which the Zohar reads as tashuv hei, "the hei shall return": the letter that sin drove away from the rest of the Name is restored to it.

והוא בחיי עומקא דליבא ממעמקים קראתיך²⁵³ שהיא בחיי חמישית שלמעלה מדי' מדרגות הנ"ל שהן בחיי מעלת ומדרגת הצדיקים.

and it is the level of "the depth of the heart" (umka deliba), "From the depths I have called You," which is a fifth level, above the four ranks mentioned above, which are the level of the stature and rank of the tzaddikim.

This teshuvah comes from "the depth of the heart," as in "From the depths I have called You, Havayah." That depth is a fifth level, higher than the four levels that make up the stature of the righteous, and it is the added "fifth" of the guilt-offering.

27 והיינו כמ"ש במ"א שהרצון עליון יש לו ב' בחינות הא' המלוכש בחכמה שבחי' רצון זה נמשך ע"י תורה ומצוות שהן הן רצה"ע [רצון העליון] ב"ה המלוכש בחכמה דאורייתא מחכמה נפקת

That is, as is explained elsewhere, the supernal will has two levels. The first is [the will] en clothed in Chochmah (wisdom): this level of will is drawn down through Torah and mitzvos, which are the very supernal will, blessed be He, en clothed in Chochmah, for "the Torah comes forth from Chochmah."

Another discourse explains that G-d's will has two levels. The first is clothed in Chochmah and is drawn down through Torah and mitzvos, which are G-d's will clothed in wisdom, for "the Torah comes forth from Chochmah."

וזהו ענין היו"ד דשם הוי' שהוא בחי' חכמה שבו מלוכש הרצון עליון שהוא קוצו של יו"ד.

And this is the matter of the yud of the Name Havayah, which is the level of Chochmah, in which the supernal will is en clothed, which is the tip (kotch) of the yud.

This first level is the yud of the Name Havayah, which stands for Chochmah; the will clothed in it is the kotz, the tip on top of the yud.

אך הבחי' ה' הוא בחי' רצון העליון שלמעלה מעלה מסדר ההשתלשלות ואינו מלוכש כלל בבחי' חכמה ונקי רעוא דכל רעיון²⁵⁴

But the second level is the level of the supernal will that is far, far above the order of the chain of descending worlds (hishtalshelus), and is not en clothed in the level of Chochmah at all; and it is called "the Will of all wills" (ra'ava dechol ra'avin),

The second level is the supernal will far above the whole chain of worlds, not clothed in Chochmah at all, which the Zohar calls "the Will of all wills."

והוא המתגלה בבעלי תשובה ע"י עומקא דליבא למעלה מכדי שתוכל נפשו שאת כו' וע"ז נאמר לפני הוי' תטהרו.^{255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265}

and it is what is revealed in those who return in teshuvah (baalei teshuvah), through the depth of the heart, beyond what his soul is able to bear, etc.; and of this it is said, "Before Havayah you shall be purified."

This higher will is revealed in those who return in teshuvah, through a depth of the heart greater than the soul can bear. The verse said of Yom Kippur, "Before Havayah you shall be purified," is read as pointing to this level, beyond the Name Havayah and its letters.

28 והוא ענין יוהכ"פ [יום הכפורים] שנאמר בו וכפר על הקדש^{266, 267} והיינו ע"י שנכנס הכה"ג [הכהן גדול] לפני ולפנים לבית קדש הקדשים שהוא מה שלמעלה מבחי' קדש שמשם נמשך להיות וכפר על הקדש כו' וכמ"ש במ"א.

And this is the matter of Yom Kippur, of which it is said, "And he shall atone for the Holy (Kodesh)"; that is, through the Kohen Gadol entering the innermost sanctum, into the Holy of Holies, which is what is above the level of Kodesh, from where it is drawn so that "he shall atone for the Holy," etc., as is explained elsewhere.

This is Yom Kippur, of which the Torah says, "And he shall atone for the Holy (Kodesh)." The Kohen Gadol enters the Holy of Holies, the level above Kodesh, and from there atonement is drawn even for Kodesh, Israel's own holiness.

ולכן יוהכ"פ [יום הכפורים] הוא יום שנתחייב בה' תפלות.²⁶⁸ (וע' בע"ח [בעץ חיים] של"א פ"ז [פרק ז'] ע"פ וארבע הידות יהיה לכם²⁶⁹ והחמישית לפרעה²⁷⁰ ועמ"ש מזה בביאור ע"פ צאינה וראינה²⁷¹ בסופו וע' זח"א [זהר חלק א'] ויגש דר"י ע"א ע"פ והקול נשמע בית פרעה):^{272, 273}

And therefore Yom Kippur is a day on which one is obligated in five prayers. (And see Etz Chaim, Sha'ar 31, chapter 7, on the verse "And four parts shall be yours," and "the fifth to Pharaoh"; and see what is written about this in the explanation on the verse "Go forth and see," at its end; and see the Zohar, Part I, Vayigash, 210a, on the verse "And the voice was heard in Pharaoh's house.")

That is why Yom Kippur has five prayers: the fifth matches the fifth level, beyond the four. The parenthesis points to the Arizal's Etz Chaim on "four parts shall be yours, and the fifth to Pharaoh," and to the Zohar on "And the voice was heard in Pharaoh's house," where Pharaoh's house is read as the house from which all lights are uncovered.

IN ONE'S AVODAH

Do not eat before praying; begin the day with tallis, tefillin and the morning blessings, contemplating that every power of the body is the power of Havayah, and in prayer set aside your own will until Havayah is truly “our G-d.” Even when busy with business, set fixed times for Torah, conduct business honestly and without giving it your heart, and give charity. Guard against anger, lust and arrogance, which “devour” the Israel within; and if you have fallen, bring the inner offering of a broken heart and return from the depth of the heart.

QUESTIONS FOR DISCUSSION

1. Why does the maamar read the hei of tevu'asah as a word in its own right, and how does that make Israel “first”?
2. According to the image of the soul “in the nostrils,” why may one eat before Torah study but not before prayer?
3. In the parable of the father and the child, what is the difference between bending the head and lowering the arms, and what does each stand for in a person's service?
4. How does reading “the first of His produce” as terumah connect being “holy to Havayah” with raising the rest of creation?
5. Why is teshuvah from the depth of the heart a “fifth” level above the four levels of the righteous, and how does Yom Kippur express it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 קדש ישראל לה'

The note points to a remark of the Rebbe printed in the notes on page 19b.

KEHOT'S NOTE

ראה לעיל יט, ב בהערות וציורים — הערת כ"ק אדמו"ר. הערה באוה"ת פנחס כרך-ו ע' א'תתקלט. ראה אוה"ת פרשתנו ע' ארג ואילך ובאוה"ת בראשית לה, א — הגהות מהצ"צ. לדי"ה זה ראה ד"ה זה משנת תשל"א. תשמ"ה. תשמ"ז.

2 קדש ישראל לה'

Jeremiah recalls Israel's devotion in the wilderness: Israel is holy to G-d, the first of His produce, and all who devour him will be held guilty. The whole maamar is an explanation of this verse.

Jeremiah 2:3: ירמיהו ב'ג'

קִדְשׁ יִשְׂרָאֵל לַה' יְרֵאשִׁית תְּבוּאָתָהּ כְּלִיאֲכָלָיו יֵאָשְׁמוּ רָעָה תְּבֹא אֲלֵיהֶם נְאֻם־יְיָ

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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KEHOT'S NOTE

ירמיה ב, ג.

3 תבואתה בה"א

The note quotes it: tevu'asah is written with a hei at the end but vowelised with a cholam, as if it were written with a vav (tevu'aso); this is not a formal keri u'kesiv, a difference between written and read text, but comes only from the vowel.

KEHOT'S NOTE

"תי' תבואה שבפסוק קדש כו' תבואתה, כתיב תבואה בה"א לבסוף, והניקוד הוא בחולם שזהו כמו שהי' נכתב בוא"ו לבסוף תבואתו, והגם כי אינו קרי וכתב רק מהניקוד" — סה"מ תר"ל ע' רה. ראה ד"ה איתא במדרש תהלים — תשכ"ח.

4 מה זה התבואה הנצמח אשר ישראל מכונים בשם ראשית לה

Torah Ohr raises the same question: what connection Israel have to being "the first of His produce," and what "produce" means above.

KEHOT'S NOTE

ראה תו"א נג, ג מקשה "מהו השייכות לישראל להיות ראשית תבואתה, וגם מה הוא ענין התבואה למעלה" ע"ש.

5 בורא קדושים יוצר משרתים

The discourse on the omer explains the same two kinds of angels: those that stand from the six days of creation, the Chayos of the Chariot, and those created each day, who sing and pass away.

KEHOT'S NOTE

6 חדשים לבקרים

On "They are new every morning," Rabbi Chelbo says that every day the Holy One, blessed be He, creates a band of new angels who say a new song and pass away. The Alter Rebbe identifies them with the "Former of ministers" of the morning blessing.

Eikhah Rabbah 3:8: איכה רבה ג'ח'

... בְּעוֹלָם הַזֶּה, הוּא חוֹזֵר וּמִרְחֵם עֲלֵיהֶם, הַדָּא הוּא דְּכִתְיִב: חֲסִדֵּי ה' כִּי לֹא תִמְנֹו. חֲדָשִׁים לְבָקָרִים רַבָּה אֲמוּנָתָהּ, אָמַר רַבִּי אֶלְכָּסְנָדָרִי עַל שְׁאֵתָהּ מְחַדָּשֶׁנוּ בְּכָל בֹּקֶר, וּבִקְרָא, אָנוּ יוֹדְעִין שְׁאֲמוּנָתָהּ רַבָּה לְתַחֲתֵי הַמַּיִתִּים. אָמַר רַבִּי שְׁמַעוֹן בֶּר אָבָא עַל שְׁאֵתָהּ מְחַדָּשֶׁנוּ בְּבִקְרָן שֶׁל מַלְאָכִיּוֹת, אָנוּ יוֹדְעִין שְׁאֲמוּנָתָהּ רַבָּה לְגֵאֲלָנוּ. אָמַר רַבִּי חֵלְבּוֹ בְּכָל יוֹם יוֹם בּוֹרָא הַקָּדוֹשׁ בְּרוּךְ הוּא כֵּת שֶׁל מַלְאָכִים חֲדָשִׁים וְאוֹמְרִין שִׁירָה חֲדָשָׁה וְהוֹלְכִין לָהֶם. אָמַר רַבִּי בְּרַכְיָה הַשְּׁבִתִּי ...

"It is the L-rd's kindnesses that have not ceased, for His mercies have not ended" (Lamentations 3:22). "It is the L-rd's kindnesses that have not ceased" – Rabbi Shimon ben Lakish said: After the Holy One blessed be He despairs of the righteous in this world, He then has mercy on them. That is what is written: "It is the L-rd's kindnesses that have not ceased." "They are new every morning; great is Your faithfulness" (Lamentations 3:23). "They are new every morning; great is Your faithfulness" – Rabbi Alexandri said: ...

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7 חדשים לבקרים

"They are new every morning; great is Your faithfulness." The verse on which the Midrash bases the daily creation of angels.

Lamentations 3:23: איכה ג'כ'

חֲדָשִׁים לְבָקָרִים רַבָּה אֲמוּנָתָהּ:

They are new every morning; Great is Thy faithfulness.

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8 תדשא הארץ דשא

The third day of creation: "Let the earth sprout grass." The Alter Rebbe reads "the earth" as the supernal earth and the "grass" as the angels that sprout from it each day.

Genesis 1:11: בראשית א'י"א

וַיֹּאמֶר אֱלֹקִים תְּדַשָּׂא הָאָרֶץ דָּשָׁא עֵשֶׂב מִזְרִיעַ וְרֹעַ עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֹו אֲשֶׁר יִרְעִיבוּ עַל־הָאָרֶץ וַיְהִי־כֵן:

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

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KEHOT'S NOTE

בראשית א, יא.

9

תדשא הארץ דשא

The Zohar says that the “grass” (chatzir, or in another reading deshe) of creation bears no seed and has no lasting form, so it is nullified: such beings stand for a moment, are consumed by fire and return, every day. The Alter Rebbe cites it for the angels called “grass.”

Zohar, Bereshit 8:83-95ה"ג-פ"ג: בראשית ח' פ"ג-צ"ה 8:83-95 Zohar, Bereshit

10

תדשא הארץ דשא

The Zohar on “in pastures of grass (deshe) He makes me lie down” calls the pastures supernal sources from which all sustenance comes, and says that the “grass” of “Let the earth sprout grass” is born and sprouts from them.

ספר הזהר, תרומה פ"ה:תתכ"א-86:832-85:821 Zohar, Terumah

We read next: “He maketh me to lie down in pastures of tender green; he leadeth me beside the waters of rest; he quickeneth my soul”. “Pastures of tender green” are those which lie round the supernal springs, from whence all nourishment emanates. These pastures are also called “the pastures of Jacob” (Lam. 2, 2), and are called “green pastures” in contrast to those pastures which lie outside—“the pastures of the desert” (Joel 2, 22). It might be said: Is it not written, “Let the earth bring forth tender (green) ...

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

11

ע"פ לא תהי משכלה

There the Alter Rebbe explains that above there is a “land of life” from which life and sustenance flow to the souls of Israel, as the physical earth grows every kind of food; there is a supernal earth and a lower earth, the Congregation of Israel above and below.

KEHOT'S NOTE

ראה תו"א עה, ד.

12

לא תהיה משכלה ועקרה בארץ

The promise that none shall miscarry or be barren in the land. The parenthesis points to a discourse on this verse that speaks of the supernal earth.

Exodus 23:26 שמות כ"ג:כ"ו Exodus 23:26

לא תהיה משכלה ועקרה בארץ את־מספר ימיה אַמְלֵא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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13

כח ההתהוות אשר בה

The Tzemach Tzedek notes on these words that eretz (earth) is related to ratzon (will), citing the Shelah's introduction (“their beginning is wedged in their end”) and his discourses on “He declares the end from the beginning” and “Vayigash.”

KEHOT'S NOTE

באוה"ת בראשית-א דף לה, א מציינ כ"ק אדמו"ר הצ"צ: “(ע) שלייה בהקדמה כי ארץ לי רצון שנעוץ תחלתו בסופן, ועמ"ש מזה ע"פ המגיד מראשית אחרית ומקדם כי ומ"ש בד"ה ויגש אליו יהודה)”.
 My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

14

הנקראים דשא

The Tzemach Tzedek glosses: eretz is a term of ratzo, “running,” and therefore it brings forth deshe, beings in a state of ratzo, running to be nullified in their source.

KEHOT'S NOTE

באוה"ת שם: “(והיינו כי ארץ לשון רצוא כמבואר בת"א פ' בראשית בד"ה כי כאשר השמים החדשים, וע"כ מוציא דשא הנ"ל שהם בבחי' רצוא להתבטל במקורם)”.
 The note says that why these angels are called “grass” is explained there at length.

15

והם הנקראים דשא

The note says that why these angels are called “grass” is explained there at length.

KEHOT'S NOTE

נתבאר בארוכה בביאה"ז להצ"צ כרך-ב ע' תז ואילך. וראה גם אוה"ת נ"ך-א ע' שכה.

16

ובפי' תרומה דקע"א ע"א

The wording of the Zohar on Terumah, 171a, is copied there with the Tzemach Tzedek's glosses.

KEHOT'S NOTE

הלשון נעתק באוה"ת בראשית-א דף לה, ב עם הגהות.

17

“He causes grass to sprout for the cattle.” The verse the Zohar on Pinchas reads as a description of angels.

Psalms 104:14 תהילים ק"ד:י"ד Psalms 104:14

מַצְמִיחַ חֲצִיר לְבִהמָה וְעֹשֶׂב לְעֹבֵד הָאָדָם לְהוֹצִיא לָהֶם מִן־הָאָרֶץ:

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth, Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

18

מצמיח חציר

The Zohar reads “He causes grass to sprout” as referring to myriads of angelic messengers created on the second day of creation, all of flaming fire: “these are the grass.”

Zohar, Pinchas 12:70-80פ"ע-י"ב: פנחס י"ב:פ"ע-י"ב Zohar, Pinchas 12:70-80

19

ע"פ כשעירים עלי דשא

There se'irim are the finest rain, thin as hairs, from which grass first sprouts, while heavier drops make grown plants grow.

KEHOT'S NOTE

לקו"ת פ' האזינו עו, ד. וראה שם במ"מ.

20

כשעירים עלי דשא

From the song of Ha'azinu: “like showers upon the grass.” The discourse on this verse, to which the text points, explains the finest rain from which grass sprouts.

Deuteronomy 32:2 דברים ל"ב:ב Deuteronomy 32:2

יַעֲרֹף כַּמָּטָר לִקְחִי תֹלַל כֶּסֶל אֶמְרָתִי כְשֶׁעִירִם עַל־דָּשָׁא וְכִרְכִּיבִים עַל־יַעֲשֹׁב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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21 הָבוּ לַה' בְּנֵי אֱלִים

The opening of the psalm recited at the welcoming of Shabbos. The Alter Rebbe reads the bnei eilim as the angels created each day.

Psalms 29:1 א"ת: תהילים

מְזַמֵּר לְדָוִד הָבוּ לַה' בְּנֵי אֱלִים הָבוּ לַה' כְּבוֹד וְעֹז:

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. ועליך בראה ד"ה ושמותי כדכד הב' רפ"ד (כח, א). [כ].

22 בְּנֵי אֱלֹהִים

"The sons of G-d (bnei ha'Elokim) came to stand before Havayah": the angels. The maamar identifies them as the permanent angels from the six days of creation.

Job 1:6 א"ת: יְהוָה

וַיְהִי הַיּוֹם וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־ה' וַיָּבֹאוּ גַם־הַשָּׁטָן 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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23 בְּנֵי אֱלֹהִים

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

KEHOT'S NOTE

איוב, א, ו (האלקים).

24 Kehot's note points to Zohar, Bereshit 8:75 for these words.

Zohar, Bereshit 8:75 ה"ע: ספר זוהר, בראשית ח' ע"ה

PARAGRAPH 2

25 וְאֵת אֱלִי הָאָרֶץ

The king of Babylon "took the mighty of the land." The Alter Rebbe brings it to show that eilim means strength.

Ezekiel 17:13 י"ז: יחזקאל

וַיִּקַּח מִזֶּרַע הַמְּלוּכָה וַיִּכְרֹת אֹתוֹ בְּרִית וַיָּבֵא אֹתוֹ בְּאֶלֶה וְאֶת־אֱלִי הָאָרֶץ לְקַח:

and he took of the seed royal, and made a covenant with him, and brought him under an oath, and the mighty of the land he took away;

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KEHOT'S NOTE

יחזקאל יז, יג.

26 בְּנֵי אֱלִים הֵם מְלָאכִים דְּעֵשִׂיָּה

The Arizal's intentions for Kabbalas Shabbos: the verses of "Render to Havayah, you sons of the mighty" raise the lev- els of Asiyah into Yetzirah, and eilim is written without the

hei of Elohim. The Alter Rebbe cites it for the bnei eilim as angels of Asiyah.

Pri Etz Chaim, Gate of the Sabbath 8:2-3 שער השבת חיים, פרי עץ חיים

... ו' ו' א' בשבא, ב' בחולם, ג' בקמץ. ו' ו' ראשון בשבא, ובי ווין בצירי, הנוכר בתפלת ר' ישמעאל כהן גדול, וניקודם יוצא מן הב' לה' בני אלים. ה' בקמץ, ב' במלופום, ל' בפתח, י' שבא, ה' חולם, ו' בקמץ, ב' שבא, נ' בצירי, א' בצירי, ל' בחירק. ואז נכללת הזכור ושמור, שהם ענני כבוד, אלא ששם הוא בסוד הבריאה שכן מקוה גימ' קנ"א, דהיינו אחיה בסוד בריאה, ולמחר באצילות סוד שבת ממש: למהר"ם נאגרה - ויאמר מזמור לדוד הב' לה', ויכוין במלת הב' גימטריא י"ג, והרי ...

Pri Etz Chaim (Public Domain)

27 כַּמִּשְׁכָּה בַּעֲרֵי

The note gives this long series of discourses as a further discussion of the Pri Etz Chaim's teaching cited here.

KEHOT'S NOTE

ש"ס פ"ח. וראה המשך בששה"ק תער"ב ח"ג ע' אתכה ואילך.

28 אֵין לָךְ עֵשֶׂב שְׂאִין לוֹ מִזֶּל

Rabbi Simon: there is no blade of grass that has no mazal in the heavens that strikes it and tells it, "Grow." Here it shows that all influence reaches the physical world through the angels of Asiyah.

Bereshit Rabbah 10:6 ר"י: בראשית רבה

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 ור' 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 חיאי ...

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 [mishtar] 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

Zohar II, 171b זח"ב קעא, ב

Zohar III, 86a זח"ג פו, א

KEHOT'S NOTE

ראה ב"ר י', ו. זח"א רנא, א. זח"ב קעא, ב. זח"ג פו, א. אגה"ק סי' כ (קלב, א).

29 On Titus's desecration of the Temple, the school of Rabbi Yishmael read "Who is like You among the mighty" as

גימטריא ש' דבשר והוא עץ הדעת טוב דאצילות כנזכר בתקונים דנ"ל ז' לכן הוא שם יאהדונה"י כי זהו שם החשמל כנזכר בהרבה מקומות אך בבי"ע עץ הדעת טו"ר ולא החשמל"ל עצמו אלא קלי"י נגה הסובבת עליו ומפסקת בין החשמל ובין הקלי"י וקליפה זו טו"ר בבי"ע אבל באצילות עצמו טוב בלא רע לכן תמצא החשמל"ל גימטריא מלכוש והוא הכשר ...

Sefer Etz Chaim (Public Domain)

40 חש דחשמל והיינו מחמת הסתר
Kehot's note points to where this is explained further: Etz Chaim.
KEHOT'S NOTE

ראה ע"ה שמ"ט, פ"ב.

41 בחדש השלישי לצאת בני"י
"In the third month after the children of Israel went out of Egypt." The opening words of a discourse that explains "the work of Your hands" as the external power of action.

שמות י"ט:א' Exodus 19:1

בחדש השלישי לצאת בני ישראל מארץ מצרים ביום הזה באו מדבר סיני:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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42 וספרתם לכם
The command to count the Omer. The parenthesis points to the explanation of this verse for the level of breath below speech.

ויקרא כ"ג:ט"ו Leviticus 23:15

וספרתם לכם ממחרת השבת מיום הביצקם את-עמר התנופה שבע שבועות תמימות תהיינה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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43 קומי לך רעיתי
"Arise, my love, my fair one, and come away." The text points to its explanation of this verse for how Israel raise the angels.

שיר השירים ב':י" Song of Songs 2:10

ענה דודי ואמר לי קומי לך רעיתי יפתי ולכי-לך:

My beloved spoke, and said unto me: 'Rise up, my love, my fair one, and come away.

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44 הבו לה' בני אלים
The psalm's call to the bnei eilim, read here as an invitation to prepare themselves to rise into the Name Havayah.

תהילים כ"ט:א' Psalms 29:1

מזמור לְדָוִד הָבוּ הָבוּ בְנֵי אֱלֹהִים הָבוּ לַה' כְּבוֹד וְעֹז:

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

ראה רש"י בראשית יא, ג.

46 הבו לשון הזמנה
On havah ("come, let us") Rashi says: "prepare yourselves; every havah is a term of preparation." The Alter Rebbe reads the havu of the psalm the same way.

Rashi on Genesis 11:3:רש"י על בראשית י"א:ג

איש אל רעהו. אמה לאמה, מצרים לכוש, וכוש לפוט ופוט לקנען: הבה. הזמינו עצמכם. כל הבה לשון הזמנה הוא, שמכינים עצמן ומתחברים למלאכה או לעצה או למשא. הבה הזמינו, אפר"ייר בלע"ז: לבנים. שאין אבנים בקבל, שהיא בקעה: ונשרפה לשרפה. כך עושין הלבנים שקורין טוויל"ש בלי, שורפים אותן בכבשן: לחמר. לטוח הקיר:

ONE TO ANOTHER — One nation to the other: Mizraim to Cush, Cush to Put. and Put to Canaan (Genesis Rabbah 38:6). הבה means, "Prepare yourselves". Wherever the word הבה (come) occurs it has the meaning of "prepare", meaning that they should get themselves ready and unite for some work or plan or burden (undertaking). "Come, get ready": in old French appareiller; English to prepare. לבנים BRICKS — For there is no stone in Babel which is a plain. AND BURN THEM THOROUGHLY — This ...

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)

47 ששת ימים תעבוד
"Six days you shall work, and on the seventh day you shall rest." The weekdays as creation from nothing and Shabbos as the worlds' return to their source.

שמות ל"ד:כ"א Exodus 34:21

ששת ימים תעבד וביום השביעי תשבת בקציר ובקציר תשבת:

Six days thou shalt work, but on the seventh day thou shalt rest; in plowing time and in harvest thou shalt rest.

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KEHOT'S NOTE

שמות לד, כא.

48 From the Song at the Sea: "Who is like You among the mighty, Havayah?" The verse the Talmud reads as "among the mute."

שמות ט"ו:י"א Exodus 15:11

מי כמכה באלם הי מי כמכה נאדר בקדש נורא תהלת עשה פלא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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- 49 “And the light of the moon shall be like the light of the sun.” The opening words of a discourse the parenthesis points to.

ישעיהו ל"ו:26 כ"ו

וְהָיָה אֹרֶחַ הַלְבֵנָה כְּאֹרֶחַ הַחֶמֶד וְאֹרֶחַ הַחֶמֶד יִהְיֶה שְׁבַעֲתַיִם כְּאֹרֶחַ שְׁבַעֲתַיִם הַיָּמִים בְּיוֹם חֲבַשׁ ה' אֶת־שִׁבְרָם עִמּוֹ וּמַחֲצִי מִכְתּוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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PARAGRAPH 3

- 50 ויכל אלקים ביום השביעי

“And on the seventh day Elokim finished His work.” The maamar reads vayechal as the coming to an end of the lev- el of Elokim.

בראשית ב'2:2

וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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KEHOT'S NOTE

בראשית ב, ב.

- 51 באתי לגני

“I have come into My garden, My sister, My bride.” The opening words of the discourse where the meaning of vayechal is explained.

שיר השירים ה'1:5

בָּאתִי לִגְנִי אֲחָתִי כֻלָּה אֲרִיתִי מוֹרֵי עֵם־בְּשָׁמִי אֲכַלְתִּי יַעְרִי עֵם־דְּבָשִׁי שְׁתִּיתִי יַיִנִי עֵם־חֶלְבִי אָכְלוּ רֵעִים שְׁתוּ וְשָׁכְרוּ דוֹדַיִם:

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.

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

- 52 הבו להווי בני אלים

The call to the angels that come from Elokim to prepare themselves to rise into Havayah.

תהילים כ"ט:1א

מִזְמוֹר לְדָוִד הָבוּ בְנֵי אֱלֹהִים הָבוּ לַה' כְּבוֹד וְעֹז:

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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- 53 השתחוו לה' בהדרת קודש

“Bow down to Havayah in the splendor of holiness,” read as Atzilus in general, into which the lower worlds rise on

Shabbos.

תהילים כ"ט:2ב

הָבוּ לַה' כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוִּי לַה' בְּהַדְרַת־קֹדֶשׁ:

Ascribe unto the L-RD the glory due unto His name; Worship the L-RD in the beauty of holiness.

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- 54 קול הי על המים

The first of the seven “voices of Havayah” in the psalm, all of them revelations of the Name Havayah.

תהילים כ"ט:3א

קוֹל ה' עַל־הַמַּיִם אֱלֹהֵי־הַכְּבוֹד הִרְעִים ה' עַל־מִיִּם 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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- 55 Kehot's note points to I Chronicles 16:29 for these words.

דברי הימים א ט"ז:29

הָבוּ לַה' כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבֹאוּ לִפְנֵי הַשְׁתַּחֲוִּי לַה' בְּהַדְרַת־קֹדֶשׁ:

Ascribe unto the L-RD the glory due unto His name; Bring an offering, and come before Him; Worship the L-RD in the beauty of holiness.

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PARAGRAPH 4

- 56 לכו נרננה

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

KEHOT'S NOTE

תהלים צה ואילך.

- 57 לכו נרננה להווי

“Come, let us sing to Havayah.” The opening of the psalms said at Kabbalas Shabbos, which the maamar reads as the ascent of the worlds into Havayah.

תהילים צ"ה:1א

לְכוּ נִרְנְנָה לַה' נְרִיעָה לְצוֹר יִשְׁעֵנוּ:

O come, let us sing unto the L-RD; Let us shout for joy to the Rock of our salvation.

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- 58 כי גדול הווי כו נורא הוא כל כל אלהים

“For great is Havayah and much praised; He is awesome above all gods.” Read here as Havayah above all the combinations of Elokim.

תהילים צ"ו:4א

כִּי־גָדוֹל ה' וּמִהָלָל מְאֹד נֹרָא הוּא עַל־כָּל־אֱלֹהִים:

For great is the L-RD, and highly to be praised; He is to be feared above all gods. .

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PARAGRAPH 5

59 למעלה עד אין קץ

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

KEHOT'S NOTE

לי הו"ה פ' יתרו. [כ].

60 באתי לגני

"I have come into My garden, My sister, My bride." The discourse on this verse, mentioned above, explains the ascent of the worlds on Shabbos.

Song of Songs 5:1: שיר השירים ה':א

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי
שתיתי ייני עם-חלבי אכלו רעים שתו ושקרו דודים:

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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61 יונתי בחגוי הסלע

"My dove, in the clefts of the rock, in the covert of the cliff ... let me hear your voice." The hidden dove is the Congregation of Israel in her silent state, and the request for her voice is answered through Torah and mitzvos.

Song of Songs 2:14: שיר השירים ב':יד

יונתי בחגוי הסלע בסתר המדרגה הראיני את-מראיך השמיעני את-
קולך כייקולך ערב ומראיך נאווה:

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

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KEHOT'S NOTE

שה"ש ב, יד.

62 נאלמתי דומיה

"I was mute with silence." The silence of the Congregation of Israel when the yud-hei is hidden.

Psalms 39:3: תהילים ל"ט:ג

נאלמתי דומיה חששתי משוב וכאבי נעפר:

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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63 נאלמתי דומיה

In the Kaddish, when the yud-hei of Elohim is covered because of the external forces, what remains is ilem, "mute": this is "I was mute with silence," dum Yah. Hence the prayer that these levels be magnified and sanctified.

Pri Etz Chaim, Gate of the Holies 2:5: שער הקדישים ב'ה'

ואח"כ שמיה רבא כו', כי הלא נתבאר אצלינו, כי המוחין דאלהים, לפעמים הם שהקליפות אוזנין בו, והוא נקרא אלם. פ"י כי סוד ב' אותיות י"ה מאלקים, הם מתכסים ונעלמים, ונשארין אלם מאלקים.

קדש ישראל לה' ראשית תבואתה

וז"ס נאלמתי דומיה. כי כאשר הוא דום י"ה, פ"י שאותיות י"ה דאלהים הם דומים, ואינם מתגלים בשביל החיצונים, ואז נאלמתי, ונשאר מאלקים אלם. ובפרט עתה בגלות שבו נאמר נאלמתי דומיה, וחזר הו"א לקטנותו, ולכן אנו אומרים שיגדלו המוחין דקטנות אלו דאלהים, ויתקדשו, כי כל קדש הוא במוחין. (א):

Pri Etz Chaim (Public Domain)

64 ונקי יונת אלם

The heading of the psalm, "the mute dove of distant places," read as the Congregation of Israel in her silent state.

Psalms 56:1: תהילים נ"ו:א

למנצח עליונת אלם רחקים לדוד מכתם באחו אותו פלשתים בגת:

For the Leader; upon Jonath-elem-rehokim. [A Psalm] of David; Michtam; when the Philistines took him in Gath. .

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KEHOT'S NOTE

תהלים נו, א.

65 קול דודי דופק

"The voice of my beloved knocks." The voice that returns through Torah and mitzvos.

Song of Songs 5:2: שיר השירים ה':ב

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי
שראשי נמלא טל קצוותי רסיסי לילה:

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.'

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

KEHOT'S NOTE

שה"ש ה, ב.

66 נאלמתי דומיה כו' ואי אתער

The Zohar says that when the Congregation of Israel is in exile the voice departs from her and her speech is silenced, as in "I was mute with silence," and then discusses what happens when the word is aroused. The Ramaz's commentary on this passage is cited here.

Zohar, Vaera 7:72-9:82: ספר הזהר, וארא ז':ע"ב-ט"פ"ב

R. Judah interpreted in the same sense the verse from the Song of Songs (v, 5-6): "I rose up to open to my beloved, but my beloved hath withdrawn himself and was gone". As long as the Community of Israel is in exile the Voice is withdrawn from her and the Word does not function, as it says, "I am dumb with silence" (Ps. 39, 3); and even when the Word does awaken, "my Beloved hath withdrawn Himself", i.e. it suddenly ceases, as it did at first with Moses.

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

PARAGRAPH 6

67 ות"ת כנגד כולם

The Talmud's list includes "concentration in prayer," and still ends "and the study of Torah is equal to them all."

Hence the question why one may not eat before prayer but may before study.

Shabbat 127a:15 ט"ז א: שבת קכ"ז

איני? והא אנן תנן: אלו דברים שאדם עושה אותם ואוכל פירותיהן בעולם הזה, והקורן קיימת לו לעולם הבא, ואלו הן: כיבוד אב ואם, וגמילות חסדים, והקצאת שלום שבין אדם לחברו, ותלמוד תורה כנגד כולם [הני — אין, מידי אחרניא — לא]!

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

KEHOT'S NOTE

ריש פאה. שבת קכז, א.

68

תלמוד תורה כנגד כולם

The Mishnah lists deeds whose fruits a person enjoys in this world while the principal remains for the World to Come, and ends: "and the study of Torah is equal to them all."

Mishnah Peah 1:1 א: משנה פאה א'

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פירותיהן בעולם הזה והקורן קיימת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקצאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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

69

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." The source of the prohibition on eating before prayer.

Berakhot 10b:29-30 ט"ז א: ברכות י'

אמר רבי יצחק אמר רבי יוחנן ואמר רבי יוסי ברבי חנינא משום רבי אליעזר בן יעקב: מאי דכתיב, "לא תאכלו על הדם" — לא תאכלו קודם שתתפללו על דמכם. איבא דאמרי: אמר רבי יצחק, אמר רבי יוחנן, אמר רבי יוסי ברבי חנינא משום רבי אליעזר בן יעקב: כל האוכל ושותה, ואחר כך מתפלל עליו הכתוב אומר: "ואתי השלכת אחרי גידך", אל תקרי "גידך" אלא "גאידך". אמר הקדוש ברוך הוא: לאחר שנתנאה זה קבל עליו מלכות שמים.

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 ...

קדש ישראל לה: ראשית תבואתה

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

KEHOT'S NOTE

ברכות י', ב. שו"ע או"ח ספ"ט, ג. ראה מאמרי אדה"ז פרשיות ע' תשמו. מאמרים הקצרים ע' שב ואילך. הקדמה ללקו"ת לגי"פ לכ"ק אדמו"ר מהר"ש. נדפס גם באוה"ת בראשית כרך-1 בתחילתו. אוה"ת ר"ה ע' איתלו. יהל אור ע' שנח. ד"ה לכה דודי תשי"ד. ראה לעיל פי' נשא כו, ג.

70

קודם התפלה אסור לאכול

The halachah: once the time of prayer has come, it is forbidden to eat or drink before praying.

Shulchan Arukh, Orach Chayim 89:3 חיים אורח ערוך, אורח

פי"ט:ג

אסור לו להתעסק בצרכיו או לילך לדרך עד שיתפלל תפלת י"ח (ויש מקילין לאחר שאמרו מקצת ברכות קודם שאמרו ברוך שאמר טוב 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)

71

האדם הוא עולם קטן

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

KEHOT'S NOTE

ראה אבות דר"נ לא, ג.

72

האדם הוא עולם קטן

Avos deRabbi Nosson lists the parts of the world and their counterparts in man and concludes that all that the Holy One, blessed be He, created in His world He created in man.

Avot DeRabbi Natan 31:3 ג: אבות דרבי נתן ל"א

רבי נחמיה אומר מנין שאדם אחד שקול כנגד כל מעשה בראשית שנא (שם ה) זה ספר תולדות אדם ולהלן הוא אומר (שם ב) אלה תולדות השמים והארץ בהבראם מה להלן בריאה ועשיה אף כאן בריאה ועשיה מלמד שהראהו הקב"ה כל הדורות שעתידין לצאת ממנו כאילו הם עומדין (ומשחקין) לפניו. וי"א לא הראהו אלא צדיקים בלבד שנא (ישעיהו ד':ג') כל הכתוב לחיים בירושלים. רבי יהושע בן קרחה אומר הרי הוא אומר (תהילים קל"ט:ט"ז) גלמי ראו עיניך ועל ספרך וגוי מלמד שהראהו הקב"ה לאדם הראשון דור דור ודורשיו דור דור ופרנסיו דור ...

R. Nehemiah said: Whence do we know that one man is equal in worth to the entire creation? For it is stated, This is the book of the generations of Adam. [In the day that G-d created man, in the likeness of G-d made He him]; V, 1. and elsewhere it states, These are the generations of the heaven and of the earth when they were created, [in the day that the L-rd G-d made earth and heaven]. II, 4. As in the one verse [which describes the creation of ...

Talmud Bavli, Vilna 1883 ed. (Public Domain) • The Minor Tractates of the Talmud, trans. A. Cohen, London: Soncino Press, 1965 (CC-BY)

73

גם כי אשב בחושך ה' אור לי

"Though I sit in darkness, Havayah is a light to me." Even

in the darkness of this world G-d shines in Israel.

Micah 7:8 ח"ח:8

אַל־תִּשְׂמַחֵי אִיבִתִּי לִי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֲשֹׁב בַּחֹשֶׁךְ הִי אֹר לִי:

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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KEHOT'S NOTE

מיכה ז, ח ות"י "גם" ל"י שם. [כ].

74

בד"ה ותוסף אסתר

Torah Ohr explains that the Congregation of Israel is called Rachel when her will to be nullified in G-d's light is revealed and burning, and Esther, from hester (hiding), when it is not revealed; so too in every Jew.

KEHOT'S NOTE

תו"א צד, ד.

75

ותוסף אסתר

"And Esther spoke yet again before the king." The opening words of a discourse on the soul's light revealed and hidden.

אסתר ח:3

וְתוֹסֵף אֶסְתֵּר וְתִדְבֹּר לִפְנֵי הַמֶּלֶךְ וְתַפֵּל לִפְנֵי רַגְלָיו וְתִתְחַנֵּן לִוְלֵהָעֵבֶר אֶת־רַעַת הַמֶּן הָאֲגִי וְאֶת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים:

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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76

וע"פ וידעת היום

There daas is explained as knowing that something is, not what it is, as a person knows the powers of his own soul; so although no thought can grasp G-d, one must "know this day," and this knowledge is drawn into the emotions.

KEHOT'S NOTE

ראה לקמן פ' ואתחנן ז, ד ואילך.

77

וידעת היום והשבות

"Know this day and take it to your heart." The text points to its discourse on this verse.

Deuteronomy 4:39 ט"ט:4

וְיָדַעְתָּ הַיּוֹם וְהִשְׁבַּתְּ אֶל־לִבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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78

ובד"ה תחת אשר לא עבדת

The discourse on "Because you did not serve ... with joy" distinguishes Torah study right after prayer, with aroused love and thirst, from study after one has fallen from that

love, as in business; even then one can rejoice by contemplating that the Torah is the Infinite Light.

KEHOT'S NOTE

לקמן פ' תבוא מ"ב, ד. בבוך והיו הדברים — ריבוקין עט, נמצא במקום זה: בפ' בראשית ד"ה להבין ענין הברכות.

79

תחת אשר לא עבדת

"Because you did not serve Havayah your G-d with joy." The opening words of a further discourse on this theme.

Deuteronomy 28:47 מ"ז:28

תַּחַת אֲשֶׁר לֹא־עַבַּדְתָּ אֶת־יְהוָה אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב מְרַב כָּל:

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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80

ובבוקר בעמדו משינתו

Places in Or HaTorah that the note gives on the state of the soul when a person wakes in the morning.

ברכות י"ד א"א 14a Berakhot

KEHOT'S NOTE

ראה ברכות יד, א. וש"נ. ראה אוה"ת במדבר ע"ד. אוה"ת על מארז"ל ע"כ.

81

חדשים לבקרים רבה אמונתך

"They are new every morning; great is Your faithfulness." Read as G-d's restoring the soul each morning.

Lamentations 3:23 ג"כ:3

חֲדָשִׁים לְבָקָרִים רַבָּה אֱמוּנָתְךָ:

They are new every morning; Great is Thy faithfulness.

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KEHOT'S NOTE

איכה ג, כג.

82

חדשים לבקרים רבה אמונתך

The Zohar says that at night the souls are absorbed into the supernal "point" and are brought out new each morning: "They are new every morning," and "great is Your faithfulness," great enough to take them in and bring them out renewed.

Zohar, Vayakhel 25:363-373 ש"ג-ש"ג

The souls then re-emerge, that is to say, they are born anew, each soul being fresh and new as at its former birth. This is the inner meaning of the words, "They are new every morning; great is thy faithfulness" (Lam. 3, 23). That is to say, "they (the souls) are new every morning", because "great is thy faithfulness" to absorb them and then let them out as newly-born. Happy are the righteous in this world and in the world to come.'

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

83

מסירת נפש

"My nefesh is not toward this people": nefesh here means will. The Kehot note compares it to the reading of mesirus

nefesh as giving over one's will.

ירמיהו ט"ו:א' Jeremiah 15:1

וַיֹּאמֶר ה' אֵלַי אִם-יַעֲמֹד מֹשֶׁה וְשַׁמּוּאֵל לִפְנֵי אֵין נִפְשִׁי אֶל-הָעָם הַזֶּה שְׁלַח מֵעַל-פָּנַי וַיֵּצְאוּ:

Then said the L-RD unto me: 'Though Moses and Samuel stood before Me, yet My mind could not be toward this people; cast them out of My sight, and let them go forth.

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84 והדם הוא הנפש

"For the blood is the nefesh." The maamar reads nefesh as will, which is given over in prayer.

דברים י"ב:כ"ג Deuteronomy 12:23

רַק חֹזֶק לִבְלֹתִי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא-תֹאכַל הַנֶּפֶשׁ עִם-הַבָּשָׂר:

Only be steadfast 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.

85 מודה לה

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

KEHOT'S NOTE

באמירת מודה אני והודו לה'.

86 אבל לא נתפשטה עדיין בלב

The note gives this passage of the Tzemach Tzedek's commentary on Tehillim on the soul that has not yet spread into the heart before prayer.

KEHOT'S NOTE

ראה יהל אור ע' שנח.

87 אשר נשמה באפו

"Cease from man, whose breath is in his nostrils." The soul that, before prayer, is only "in his nostrils."

ישעיהו ב':כ"ב Isaiah 2:22

חֲדְלוּ לָכֶם מִדֹּהֶאָדָם אֲשֶׁר נִשְׁמָה בְּאָפוֹ כִּי-בִמָּה נִחָשֵׁב הוּא:

Cease ye from man, in whose nostrils is a breath; For how little is he to be accounted!

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88 אשר נשמה באפו

The Zohar on Tetzaveh discusses this verse as a warning against greeting one's fellow before prayer and, further on, as referring to one who tears away his holy soul in anger: "the other sense" the text mentions.

ספר הזהר, תצוה ה':מ"ה-ה':נ"ה Zohar, Tetzaveh 5:48-6:55

R. Judah discoursed in connection with this theme on the words: "Cease ye from man, whose breath (neshamah) is in his nostrils, for wherein is he to be accounted of?" (Isa. 2, 22). 'This verse,' said he, 'has already been explained; but what is the particular significance of the expression, "cease ye from man"? Must one, then, avoid any intercourse with men? If that were so, there would be no social life whatsoever,

קדש ישראל לה' ראשית תבואתה

er, and assuredly it was not thus ordained! It has, however, been expounded as applying to the man ...

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

89 ונקדשתי בתוך בניי

"And I shall be sanctified in the midst of the children of Israel." The text reads "in the midst" as within the heart.

ויקרא כ"ב:ל"ב Leviticus 22:32

וְלֹא תִחַלְלוּ אֶת-שְׁמִי קֹדֶשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשְׁכֶם:

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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90 סדי"ה . יפה שעה

This is the discourse the text calls "To understand the saying 'Better is one hour in teshuvah'"; the text says its end discusses bowing in prayer until an issar is seen opposite the heart.

KEHOT'S NOTE

תו"א ח"ש טז, ב.

91 יפה שעה א' בתשובה

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The opening words of a discourse the text points to.

משנה אבות ד':י"ז Pirkei Avot 4:17

הוא הנה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

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

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

92 הכורע צריך שיראה

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

KEHOT'S NOTE

ברכות (כח, סע"ב). [כ].

93 וזהו"ע מס"נ שמוסר רצונו

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

KEHOT'S NOTE

להעיר מירמ" טו, א. ועוד.

94 הכורע צריך שיראה איסר כנגד לבו

One who bows in prayer must bow until he sees an issar opposite his heart. The text points to a discussion of this rule.

ברכות כ"ח ב':י"ט-כ"י Berachot 28b:19-20

עולא אומר: עד כדי שיראה איסר כנגד לבו. רבי חנינא אומר: כיון שנענע ראשו — שוב אינו צריך. אומר רבא: והוא דמצער נפשיה, ומחזי כמאן דכרע. הני תמני סרי! תשכרי הוין!

100

אדמה לעליון

"I will be like the Most High." In Chassidus the word adam is linked to adameh: man, made in the likeness of the One above.

Isaiah 14:14 י"ד:י"ד ישיעיהו

אֶעֱלֶה עַל־בְּמִתִּי עַב אֲדָמָה לְעִלְיוֹן:

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

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101

הכל הוא כח שם הוי"ב

The Tzemach Tzedek quotes this line, that all of a person's powers are the power of the Name Havayah, in his Biurei HaZohar.

KEHOT'S NOTE

מובא בביאורו לצי"צ כרך-ב ע' תרסח.

102

ועי לעיל ע"פ מה יפו פעמך

The discourse on "How beautiful are your steps in sandals," which the text calls "above," is printed later, in the Shir HaShirim volume at 43b; the note also points to a passage in Ha'azinu.

KEHOT'S NOTE

נדפס לקמן בשם"ש מג, ב (וראה להלן האזינו עג, ג שו"ה קדושים ובהנסמן בהמ"מ שם).

103

מה יפו פעמך בנעלים

"How beautiful are your steps in sandals." The opening words of a discourse the text points to.

שיר השירים ז':ב' Song of Songs 7:2

מִה־יָפוּ פַעְמֶיךָ בְּנָעָלִים בֶּת־נָדִיב חֲמוּקֵי יָרְכִיךָ כְּמוֹ חֲלָאִים מְעֻשָּׂה יָדֶי אֶמֶן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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PARAGRAPH 8

104

אני הוי"ב לא שנית

"For I, Havayah, have not changed." The Alter Rebbe brings it to show that from G-d's side creation changes nothing: before Him all is nullified.

Malachi 3:6 מלאכי ג':ו

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא קָלִיתֶם:

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.

105

אפס ותוהו נחשבו לו

"All the nations are as nothing before Him; they are accounted by Him as naught and nothingness." Applied here

to all physicality as it stands before G-d.

Isaiah 40:17 י"ז:י"ז ישיעיהו

כָּל־הַגּוֹיִם כְּאֵין נִגְדוּ מֵאַפְס וְתוֹהוּ נִחְשְׁבוּ־לוֹ:

All the nations are as nothing before Him; They are accounted by Him as things of nought, and vanity.

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KEHOT'S NOTE

ראה ישע"י מ, יז.

106

כמו אילי הארץ

"And he took the mighty (eilei) of the land." The verse shows that el means strength, so that Elokeinu means "our strength."

Ezekiel 17:13 י"ז:י"ז יחזקאל

וַיִּקַּח מִזְרַע הַמְּלוּכָה וַיַּכְרֵת אֹתוֹ בְּרִית וַיָּבֵא אֹתוֹ בְּאֶלֶה וְאֶת־אֵילֵי הָאָרֶץ לְקַח:

and he took of the seed royal, and made a covenant with him, and brought him under an oath, and the mighty of the land he took away;

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107

הוא כחנו ממש

The note sends the reader to a discourse among the Rosh Hashanah discourses, and the sources it lists, for the teaching that Havayah is literally "our strength."

KEHOT'S NOTE

ועל"ק דרושים לר"ה (סב, ד). וש"נ. [כ].

108

טבעים — כי

The note marks an omission (hashmatah) in the printed text between "natural" and "For," and sends the reader to the Additions at 18a, where it is given.

KEHOT'S NOTE

ראה לעיל בהוספות יח, א השמטה.

109

לא ידעתי את ה'

Pharaoh's answer to Moshe: "I do not know Havayah." The maamar reads it as knowing G-d only as Elokim.

Exodus 5:2 ה':ב' שמות

וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֲשַׁמַּע בְּקֹלֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח:

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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KEHOT'S NOTE

שמות ה, ב.

110

עוז ה' את הארץ

In Ezekiel's vision the elders of Israel, sinning in the dark, say, "Havayah does not see us; Havayah has forsaken the

land.” The words describe the belief that G-d has left the world to itself.

Ezekiel 8:12 כח: יחזקאל

וַיֹּאמֶר אֵלַי הַרְאִיתָ בְּנֵי־אָדָם אֲשֶׁר זָקְנִי בֵּית־יִשְׂרָאֵל עֹשִׂים בַּחֹשֶׁךְ אֵינִי בְּחִדְרֵי מִשְׁכְּבִיתוֹ כִּי אֲמָרִים אֵין ה' רָאָה אֶתְנֹו עֹב ה' אֶת־הָאָרֶץ:

Then said He unto me: ‘Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say: The L-RD seeth us not, the L-RD hath forsaken the land.’

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KEHOT'S NOTE

יחזקאל ח, יב. ט, ט.

111

עוב ה' את הארץ

The same claim appears again: “For they said, Havayah has forsaken the land, and Havayah does not see.”

Ezekiel 9:9 ט: יחזקאל

וַיֹּאמֶר אֵלַי עֹון בֵּית־יִשְׂרָאֵל וְיִהוּדָה גָּדוֹל בְּמַאֲד מֵאֲד וְתִמְלֵא הָאָרֶץ דָּמִים וְהָעִיר מְלֵאָה מָטָה כִּי אֲמָרוּ עֹב ה' אֶת־הָאָרֶץ וְאֵין ה' רָאָה:

Then said He unto me: ‘The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wresting of judgment; for they say: The L-RD hath forsaken the land, and the L-RD seeth not.

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112

דקרו ליי אלקא דאלקיא

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

KEHOT'S NOTE

סוף מנחות.

113

דקרו ליה אלהא דאלהיא

At the end of tractate Menachos the Talmud says that from Tyre to Carthage the nations know Israel and their Father in heaven, and “they call Him the G-d of the gods.” The Alter Rebbe reads the title as their view of Him as the highest of many powers.

Menachot 110a:5-6 ו-ה: א-ה: ק"י מנחות

איתביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבוא גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

Wikisource Talmud Bavli (CC-BY-SA)

114

מי לא ייראך . . מאין כמוך

“Who would not fear You, King of the nations ... for among all the wise of the nations and in all their kingdoms there is none like You.” The verse implies that the nations too acknowledge G-d’s uniqueness.

Jeremiah 10:7 ו: ירמיהו

מִי לֹא יִרְאֶךָ מֶלֶךְ הַגּוֹיִם כִּי לֹה יֵאָתֶה כִּי בְּכָל־חֻקֵּי הַגּוֹיִם וּבְכָל־מְלָכֹתָם מֵאֵין כְּמוֹךָ:

Who would not fear Thee, O king of the nations? For it befit-teth Thee; Forasmuch as among all the wise men of the na-tions, and in all their royalty, There is none like unto Thee.

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

KEHOT'S NOTE

ירמ' י, ז.

115

ובכל מלכותם מאין כמוך

The Zohar on Mishpatim explains this verse: when the na-tions see G-d’s deeds and might in their wisdom, the say-ing “there is none like You” spreads among them. It goes on to teach that Havayah is the unique Name inherited by the unique people, for “Havayah’s portion is His people,” while Elokim is shared out among the ministers over the nations.

Zohar, Mishpatim 3:34-43ג:ל"ד-מ"ג משפטים

The last part of the verse also contradicts this idea, for it says: “As among all the wise men of the nations... there is none like unto thee.” Seeing that the other nations have so much to boast of, it is surprising that with this verse they do not ascend to the very heaven. But in truth the Holy One, blessed be He, has blinded their eyes, and “all nations be-fore him are as nothing, and they are counted to him less than nothing and vanity” (Isa. 40, 17). This ...

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

116

שמע

The Idra Rabba says that hearing (shemiah) includes Binah, understanding: “Shema: that is, understand.” This is the basis for reading shema in the Shema as a term of understanding.

Sfar Zohar, Idra Rabba 31:238-32:248רבאדרא, האדרא

ל"א:רל"ח-ל"ב:רמ"ח

117

שגם עובדי כוכבים אומרים

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

KEHOT'S NOTE

וע' זח"ב (צו, א). [כ].

118

רם על כל גוים

“High above all nations is Havayah.” Read as G-d’s re-maining exalted above the nations, giving to them only through intermediaries.

Psalms 113:4 ד:יג תהילים

רם על־כָּל־גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ:

The L-RD is high above all nations, His glory is above the heavens.

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KEHOT'S NOTE

תהלים קיג, ד.

119

כי חלק ה' עמו

“For Havayah’s portion is His people.” The souls of Israel come from the essence of the Name Havayah.

Deuteronomy 32:9 ט:ב דברים

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶלֶל נַחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

120 בטל רצונך

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

KEHOT'S NOTE

אבות ב, ד.

121 בטל רצונך

"Nullify your will before His will." The Mishnah's teaching that a person should set aside his own will for G-d's.

Pirkei Avot 2:4 ב"ד: אבות

הוא היה אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמוע, שסופו להשמע. ואל תאמר לך שאפנה אשנה, שמה לא תפנה:

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)

122 מי לי בשמים

"Whom have I in heaven? And with You, I desire nothing on earth." Read as the state of one who knows that Havayah is his G-d and wants nothing earthly.

Psalms 73:25 תהילים ע"ג: כ"ה

מ"לי בשמים ועמך לא תפצתי בארץ:

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

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

KEHOT'S NOTE

תהלים עג, כה.

123 שמע ישראל

"Hear, O Israel: Havayah is our G-d, Havayah is One." The maamar reads shema as "understand."

Deuteronomy 6:4 דברים ו': ד'

שמע ישראל ה' אלקינו ה' אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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KEHOT'S NOTE

דברים ו, ד.

124 אין עוד מלבדו

"Havayah is G-d; there is nothing else besides Him." The meaning of "Havayah is One": all powers are nullified in their source.

Deuteronomy 4:35 דברים ד': ל"ה

אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו:

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.

125 ע"פ ולא אבה ה' אלקיך

The discourse on "But Havayah your G-d would not listen to Bilam" asks why it was such a wonder that G-d refused to heed Bilam, and explains Bilam as the accuser who searches out Israel's sins.

KEHOT'S NOTE

לקו"ת תצא לה, ג.

126 המלאכים חיותן הוא משם אלהים ולכן נקראים בני אלהים

The Tanya explains that the angels are called Elokim because their life comes from the external level, and Elokim is external relative to Havayah, while the soul is "a portion of the Name Havayah," breathed from within. The text cites it for Havayah as our strength and life.

Tanya, Part III; Iggeret HaTeshuvah 4:6-7 חלק שלישי; תניא, אגרת התשובה ד"ו-ז'

ככה ממש על דרך משל, המבדיל הבדלות לאין קץ, יש הפרש עצום מאד למעלה, בין כל צבא השמים, ואפילו המלאכים, שנבראו מאין ליש, וחיים וקיימים מבחינת חיצוניות החיות והשפע שמשפיע אינסוף ברוח הוא להחיות העולמות, ובחינה זו נקראת בשם "רוח פיו" על דרך משל, כמו שכתוב: "וברוח פיו כל צבאם", והיא בחינת חיות המלוכה באותיות שבשערה מאמרות (שהן בחינת כלים והמשכות וכי, כמו שנתבאר בלקוטיאמרים ...

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127 בד"ה מה טובו

The discourse on "How goodly are your tents, Yaakov" teaches that one can reach the level of "Israel" only by first passing through the level of "Yaakov," and asks why the soul had to descend into this world.

KEHOT'S NOTE

לעיל פי בלק עג, ב.

128 ובד"ה בפי נסכים

The discourse on the section of the libations compares the fire that descended on the altar to the Shema, and describes the seraphim as angels of the divine element of fire who grasp only the radiance of the Shechinah that brings them into being from nothing.

KEHOT'S NOTE

ראה לעיל פי שלח מ, ב.

129

אשריך ישראל מי כמוך

Moshe's last blessing: "Fortunate are you, Israel! Who is like you, a people saved by Havayah." Israel's salvation comes through the Name Havayah itself.

Deuteronomy 33:29 ט"ז:ג: דברים

אשריך ישראל מי כמוך עם נושע ביה' מגן עזרך ואשריך גאוןך ויכחשו איביך לה ואתה עליבמותימו תדרוך:

Happy art thou, O Israel, who is like unto thee? A people saved by the L-RD, The shield of thy help, And that is the sword of thy excellency! And thine enemies shall dwindle away before thee; And thou shalt tread upon their high places.

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KEHOT'S NOTE

דברים לג, כט.

130

עם — פ'

The note marks an omission (hashmatah) in the printed text between "a people saved by Havayah" and "Parshas Emor," and sends the reader to the Additions at 18b, where it is given.

KEHOT'S NOTE

ראה לעיל בהוספות יח, ב השמטה.

131

מי כמוך באלים הוי"

"Who is like You among the mighty, Havayah?" Read here as the Name Havayah standing above the Names El and Elokim.

Exodus 15:11 ט"ז:י"א שמות

מי כמוך באלים ה' מי כמוך נאדר בקדש נורא תהלת עשה פלא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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132

מי כמוך באלים הוי"

The Zohar on Emor says that Israel have a portion in the King, as it says, "For Havayah's portion is His people," and ends with "Who is like You among the mighty, Havayah." The text points to it for Israel's bond with the Name Havayah.

Zohar, Emor 24:104-111 ק"ד-ק"י"א ספר הזהר, אמור

It is like a son who enters the house of his father and mother and eats there whenever he desires. A king, we will say, had a son whom he fondly loved, and to whom he assigned a number of companions. One day he said: It would be a good thing to invite my son's companions and to show my affection and esteem for them. So he invited the companions, but the son did not need an invitation, since he could go into his father's house and eat and drink ...

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

133

כל המאריך באחד

"Whoever prolongs [the word] echad, his days and years are prolonged." Here prolonging means contemplating

how Havayah is our G-d until one sees that He is truly One.

ברכות י"ג ב: ט"ד-ט"ו 13b:14-15 Berakhot

תניא סומכוס אומר: כל המאריך ב"אחד", מאריך לו ימיו ושנותיו. אמר רב אחא בר יעקב: ובדלית. אמר רב אשי: ובלבד שלא יחטוף בחית. רבי ירמיה הוה יתיב קמיה דרבי [חייא בר אבא], חזיה דהוה מאריך טובא, אמר לקה: פיון דאמליכתייה למעלה ולמטה ולארבע רוחות השמים — תו לא צריכת.

There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter H. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, ...

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

KEHOT'S NOTE

ברכות יג, ב.

134

מי — כו'

The note marks an omission (hashmatah) in the printed text at "Who would not fear You," etc., and sends the reader to the Additions at 18b, where it is given.

KEHOT'S NOTE

ראה לעיל בהוספות יח, ב בהשמטה.

135

שמע לי הבנה

The words here quote I Samuel 3:10; the passage is shown below.

I Samuel 3:10 ט"ז:ג: שמואל א

ויבא ה' ויתקרב ויקרא בפעם שמואל שמואל ויאמר שמואל דבר כי שמע עבדך:

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. ע' זח"ג (קלח, ב). [כ].

PARAGRAPH 9

136

קרוב ה' לכל קוראיו

"Havayah is near to all who call upon Him." Read as calling G-d to be revealed as "our G-d."

Psalms 145:18 ט"ח:י"ה תהילים קמ"ה

קרוב ה' לכל־קראיו לכל אשר יקראהו באמת:

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.

137

ואהבת את ה' א

"And you shall love Havayah your G-d with all your heart."
The love that becomes possible once G-d is near and one's
own desires are set aside.

Deuteronomy 6:5: דברים ו

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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KEHOT'S NOTE

דברים ו, ה.

138

רצון יראיו יעשה

"He fulfills the will of those who fear Him; He hears their
cry and saves them." The prayer of those whose will has
become G-d's will.

Psalms 145:19: תהילים קמ"ה

רצון יראיו יעשה ואת שועתם ישמע וישעם:

He will fulfil the desire of them that fear Him; He also will
hear their cry, and will save them.

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KEHOT'S NOTE

תהלים קמה, יט.

PARAGRAPH 10

139

לכל אשר יקראוהו באמת

"To all who call upon Him in truth." The second half of the
verse, read as calling upon G-d through Torah.

Psalms 145:18: תהילים קמ"ה

קרוב ה' לכל קראיו לכל אשר יקראוהו באמת:

The L-RD is nigh unto all them that call upon Him, To all
that call upon Him in truth.

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140

ואין אמת אלא תורה

The note sends the reader to a discourse among the
Sukkos discourses for the saying "there is no truth but
Torah."

KEHOT'S NOTE

ירוש' ר"ה ג, ח. תדא"ז פכ"א. ועוד. וראה להלן דרושים לסוכות פא, ג. ע'
ברכות (ה, רע"ב) לא כמ"ש כאן. אך ע' ת"ז (תכ"א) ד"ג ע"א עה"פ תורת
אמת, ע"ש. [כ].

141

ואין אמת אלא תורה

On "and truth was cast to the ground," the Jerusalem
Talmud says that when Israel cast the words of Torah to the
ground the wicked kingdom prevails, "and there is no
truth but Torah."

Jerusalem Talmud Rosh Hashanah 3:9: תלמוד ירושלמי ראש השנה
ג"ט

... בר נש ביש הוא. כי דור תהפוכות המה. רבי לוי בשם רבי חמא בר
חנניה. והיה הנשוע אין כתוב כאן אלא כל הנשוע. אפילו נשיכת כלב.
אפילו נשיכת נחש. ולא דמ"א. נשיכת כלב וראה. נשיכת נחש והביט.

רבי יודה גוריא בשם רבי אחא. נשיכת כלב שאינו ממינו. וראה.
נשיכת נחש שהוא ממינו. והביט. ורבנן אמרי. נשיכת כלב שאינו
מחלחל. וראה. נשיכת נחש שהוא מחלחל. והביט.

MISHNAH: Similarly, the Eternal said to Moses, yourself
make a poisonous snake and put it on a pole. 21:8., etc.
Does the snake kill or the snake make live? But in times
when Israel look upwards and make their thought sub-
servient to their Father in Heaven they were healed, other-
wise they were rotting. HALAKHAH: . rabba 31(8). Rabbi
Yasa said, in four places it is said "make for yourself." In
three it is explicit, one is not explicit. Make yourself an ark
of gopher wood. 6:14.. Make yourself two silver ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De
Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and com-
mentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-
BY)

142

ואין אמת אלא תורה

The Tikkunei Zohar says "there is no truth but Torah," as it
says, "The Torah of truth was in his mouth."

Tikkunei Zohar 50a:20-22: תיקוני זוהר נ"א כ"ב

ורוא דמלה שופ"ר מהופ"ך קדמא זקף קט"ן. ההוא דאתמר ביה קטנתי
מכל החסדים ומכל האמת אודקף ואקרי זקף גדול ואין אמת אלא תורה
הה"ד תורת אמת היתה בפיהו. ובהוא זמנא מתהפכא כרסיא מדינא
לרחמי. ודא היא רוא דאוקמוה מ"מ צדיקי מהפכין מדת הדין למדת
רחמים ובהוא זמנא אתחשיב כאלו אתברי עלמי. ויסדר נהורין כדקא
יאות הה"ד ויקרי אלקים לאור יום ולחשך קרא לילה.

Constantinople, 1740 (CC-BY-NC)

143

הודו על ארץ ושמים

"His splendor is upon earth and heaven." Read as heaven
and earth receiving only G-d's outer splendor, not His in-
ner dimension.

Psalms 148:13: תהילים קמ"ח

יהללו את שם ה' ביישגב שמו לבדו הודו על ארץ ושמים:

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 קמה, יג.

PARAGRAPH 11

144

דירה בתחתונים

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

KEHOT'S NOTE

ראה תנחומא נשא טז.

145

לעשות לו דירה בתחתונים

Rabbi Shmuel bar Nachmani: when the Holy One, blessed
be He, created the world, He desired to have a dwelling

place in the lower realms as He has in the upper. The Alter Rebbe calls this the purpose of creation.

Midrash Tanchuma, Nasso 16:1 א"י: ונשא נשא ט"ו

... באתי לגני אחותי כלה (שה"ש ה, א). אמר רבי שמואל בר נחמן, בשעה שברא הקדוש ברוך הוא את העולם, נתאנה שיהא לו דירה בתחתונים כמו שיש בעליונים. ברא את האדם וצנה אותו ואמר לו: מכל עץ הגן אכל תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ב, טז-יז). ועבר על צויו. אמר לקה הקדוש ברוך הוא, כך הייתי מתאנה שיהא לי דירה בתחתונים כמו שיש לי בעליונים, ודבר אחד צויתי אותה ולא שמרת אותה. מיד סלק הקדוש ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

146 ראה חיים עם אשה אשר אהבת

The Zohar on Mikeitz: "see life" is the life of the World to Come, and "the wife whom you love" is the Congregation of Israel, of whom love is written.

Zohar, Miketz 5:68-80 ח"ט: כ"ח-כ"ט

R. Simeon then took for his text the verse: Enjoy life with the wife whom thou lovest all the days of the life of thy vanity, etc. (Eccl. 9, 9). 'This verse', he said, 'has been thus esoterically explained. "Enjoy life" is an allusion to the life of the world to come, for happy is the man who is privileged to gain that life in its fullness;

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

147 ראה חיים עם אשה אשר אהבת

The Zohar on Korach: a person must bring life into this place, for one does not go without the other, joining the measure of day with night, "for she is your portion in life."

Zohar, Korach 5:22-7:29 ח"ב: כ"ב-כ"ד: כ"ט-כ"ג

As R. Eleazar was once standing before his father, R. Simeon, he quoted to him the verse: "See life with the wife whom thou lovest all the days of the life of thy vanity" (Eccl. 9, 9). 'This', he said, 'is a hint to a man that he should unite Life with this place, i.e. tifereth with Malkuth. the measure of day with the measure of night.

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

148 הגידה לי שאהבה נפשי

"Tell me, you whom my soul loves." The opening of the discourse that explains the soul's love from before its descent.

Song of Songs 1:7 ח"א: ז' שיר השירים

הגידה לי שאהבה נפשי איכה תרעה איכה תרביץ בצהרנים שלמה אהיה כעטיה על עזרי חבריה:

Tell me, O thou whom my soul loveth, Where thou feedest, where thou makest thy flock to rest at noon; For why should I be as one that veileth herself Beside the flocks of thy companions?

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

149 אשה פי אש ה'

Rabbi Akiva: if a husband and wife (ish ve'ishah) are worthy, the Shechinah is between them; if not, fire (esh) consumes them. The play on esh in ishah underlies the reading of ishah as "the fire of G-d."

Sotah 17a:2-3 ג'ב-ג'א: 2-17 סוטה

מ"ואם לא שכב איש וגו' ואת כי שטית תחת אישרי, ואינו כותב "והשביע הכהן את האשה". וכותב: "יתן ה' אותך לאלה ולשבעה. וכאו המים המאריים האלה במעיה לצבות בטן ולנפל ירה". ואינו כותב "ומארה האשה אמן אמן".

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

KEHOT'S NOTE

ראה סוטה ז', א. וברש"י שם. וראה ג"כ פרדס שכ"ג, פ"א. ולעיל

150 ואשה פי אש ה'

The Pardes says that Malchus is called ishah, and that the word is derived from esh, fire drawing from the side of Gevurah, together with the hei.

Pardes Rimmonim 23:1 א"ג: כ"ג פרדס רמונים

151 שימני כחותם

"Set me as a seal upon your heart ... its flashes are flashes of fire, the flame of G-d." The text points to the Midrash on this verse.

Song of Songs 8:6 ח"ו: ו' שיר השירים

שימני כחותם על לבך כחותם על זרועך כרעצה כמנות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

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

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

152 וידבר אלקים כו' וארא אל אברהם

"And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shad-dai." The opening words of a further discourse the parenthesis points to.

Exodus 6:3 ח"ג: ו' שמות

וארא אל-אברהם אל-יצחק ואל-יעקב באל שדי ושמי ה' לא נודעתי להם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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

153 כי הוא חלקך בחיים

"See life with the wife whom you love ... for that is your portion in life." Read as the soul's long-standing love,

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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161 עוטה אור כשלמה

"He wraps Himself in light as in a garment." Brought in connection with wrapping oneself in the tallis before prayer.

Psalms 104:2:ב'ק"ד תהילים

עטה־אור כשלמה נוטה שמים כנרצה:

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.

162 והארץ הדום רגלי

"The heavens are My throne and the earth is My footstool." The "earth" is the Oral Torah, called G-d's "feet."

Isaiah 66:1:א'ס"ו שיעהו

כה אמר ה' השמים כסאי והארץ הדום רגלי איזה בית אשר תבנו־לי ואיזה מקום מנוחתי:

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

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PARAGRAPH 12

163 לכן אמור לבניי

"Therefore say to the children of Israel." The opening words of the discourse mentioned above.

Exodus 6:6:ו' שמות

לכן אמר לבני־ישראל אני ה' והוצאתי אתכם מתחת סבלת מצרים והצלתי אתכם מעבדתם וגאלתי אתכם בְּזֵרוֹעַ נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים:

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

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164 והבאתי אתכם אל הארץ

"And I will bring you to the land." In that discourse, the land is the Oral Torah, in which the supernal will is revealed.

Exodus 6:8:ח' שמות

והבאתי אתכם אל־הארץ אשר נשאתי את־ידי לתת אתה לאברהם ליצחק וליעקב ונתתי אתה לכם מורשה אני ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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PARAGRAPH 13

165 צו את בניי בענין תשמרו

"Command the children of Israel ... you shall take care to offer to Me in its season." The opening of a discourse in this parsha that the text points to.

Numbers 28:2:ב'ח:כמדבר

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי לאשי ירח ניהחי תשמרו להקריב לי במועדו:

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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166 ואנכי תרגלתי

"And I (Anochi) taught Ephraim to walk." Anochi is read as G-d's very self, lowered to the level of "feet."

Hosea 11:3:ג'א' הושע

ואנכי תרגלתי לאפרים קהם על־זרועותי ולא ידעו כי רפאתים:

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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167 אנכי מי שאנכי

On "Anochi Esav your firstborn," the Zohar says that Yaakov paused after Anochi, meaning "I am who I am," and only then said "Esav is your firstborn." This is the source of the phrase Anochi mi she'Anochi.

Zohar I, 167b:א'קסז, זח"א

Zohar III, 11a:א'י, זח"ג

KEHOT'S NOTE

ראה לקו"ת להאריז"ל תולדות כז, יט. זח"א קסז, ב. זח"ג יא, א. תניא מהדו"ק ספמ"ט (ע' תו). סה"מ תקס"ה ע' תתפ. סה"מ תקס"ו ע' מז. אתהלך לאזניא ע' רב. סה"מ אדה"ז פרשיות בראשית שמות ע' רט. לקמן ראה לא, ד.

168 נעוץ תחלתו בסופן

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

169 נעוץ תחלתו בסופן

"Ten Sefiros without anything: their end is wedged in their beginning and their beginning in their end." Here it explains how the highest level, Anochi, is found in the lowest, the "feet."

Sefer Yetzirah 1:7:א'י:ספר

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו 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 wedged 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)

170 המחליף פרה בחמור

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

KEHOT'S NOTE

ב"מ פ"ח, מ"ד.

171 המחליף פרה בחמור

The Mishnah's case of one who exchanges a cow for a donkey and the cow calves. An example of a halachah dealing with ordinary physical matters, in which G-d's will is clothed.

Mishnah Bava Metzia 8:4 ד' ח' מציעא בבא משנה

המחליף פרה בחמור וילדה, וכן המוכר שפחתו וילדה, זה אומר עד שלא מכרתי, וזה אומר משלקחתי, יחלקו. היו לו שני עבדים, אחד גדול ואחד קטן, וכן שתי שדות, אחת גדולה ואחת קטנה, הלוחם אומר גדול לקחתי, והלה אומר איני יודע, זכה בגדול. המוכר אומר קטן מכרתי, והלה אומר איני יודע, אין לו אלא קטן. זה אומר גדול וזה אומר קטן, ישבע המוכר שהקטן מכר. זה אומר איני יודע וזה אומר איני יודע, יחלקו:

If one swapped a cow for a donkey, and it gave birth, So too if one sold his slave and she gave birth, [And] one (the seller) says, "It was born before I sold her", and the other (the buyer) says, "It was born after I bought her", they shall divide [the value of what was born]. If one had two slaves, one large and the other small, or two fields, one large and the other small, [And he sold one of them], If the buyer says, "I bought the large ...

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

PARAGRAPH 14

172 ואנכי תרגלתי לאפרים

"And I taught Ephraim to walk." Read through the parable of the father bending down to lift his son.

Hosea 11:3 א' י"א: הושע

ואנכי תרגלתי לאפרים קחם על-זרועותי ולא ידעו כי רפאתים:

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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173 קול דודי מדלג כו' מקפץ

"The voice of my beloved! Behold, he comes, leaping upon the mountains, skipping upon the hills." The opening of a discourse on the Infinite Light drawn down through the Torah.

Song of Songs 2:8 שיר השירים ב' ח' ז'

קול דודי הנהיזה בא מדלג עליההרים מקפץ עליהגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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PARAGRAPH 15

174 כי חלק הוי' עמו

"For Havayah's portion is His people." The soul's root is in the Name Havayah, yet the bond through Torah reaches higher still.

Deuteronomy 32:9 ט' כ"ב: דברים

כי חלק ה' עמו יעקב חבל נחלתו:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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175 דלא אתפס בשם ולא אתרמיז בשום אות וקוצא כלל

Kehot's note points to Zohar III, 257b for these words.

Zohar III, 257b רנו, בח"ג

KEHOT'S NOTE

ראה זח"ג רנו, ב.

176 קחם על זרועותיו

"Taking them upon his arms." The second half of the verse, which the parable explains as the father's lowering his arms to lift the child.

Hosea 11:3 א' י"א: הושע

ואנכי תרגלתי לאפרים קחם על-זרועותי ולא ידעו כי רפאתים:

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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PARAGRAPH 16

177 אורייתא בלא דו"ר לא פרחת לעילא

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

KEHOT'S NOTE

ת"ז ת"י.

178 אורייתא בלא דחילו ורחימו לא פרחת לעילא

The Tikkunei Zohar says that Torah without awe and love does not fly upward. The Alter Rebbe brings it to show that Torah study needs the love and awe of prayer.

Tikkunei Zohar 25b:12-14 ד"ב-י"ב: תקוני הזהר כ"ה ב'

ואורייתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 17

179 כי תבואו אל הארץ

"When you come into the land which I give you." The opening of a discourse in Parshas Behar that the text

points to.

ויקרא כ"ה:2 Leviticus

דבר אלי בני ישראל ואמרת אליהם כי תבאו אליה ארץ אשר אני נתן לכם ושבתה הארץ שבת לה'

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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180

ואפו עשר נשים

"And ten women shall bake your bread in one oven." The opening of a discourse in Parshas Bechukosai that the text points to.

ויקרא כ"ו:26 Leviticus

בשברי לכם מטה לחם ואפו עשר נשים לחמכם בתנור אחד והשיבו לחמכם במשקל ואכלתם ולא תשבעו:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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PARAGRAPH 18

181

קחם על זרועותיו

"Taking them upon his arms." Read as the love and awe drawn down from above, G-d's right and left, which lift the person.

הושע י"א:3 Hosea

ואנכי תרגלתי לאפרים קחם על זרועותיו ולא ידעו כי רפאתים:

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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182

בהעלותך את הנרות

"When you light the lamps." The opening of a discourse that explains how the revelation descends by way of G-d's attributes.

במדבר ח':2 Numbers

דבר אליה אהרן ואמרת אליו בהעלתך את הנרות אלימול פני המנורה יאירו שבעת הנרות:

'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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PARAGRAPH 20

183

הדבק במדותיו

Abba Shaul: "Be like Him: as He is gracious and compassionate, so be gracious and compassionate." The source of imitating G-d's attributes.

שבת קל"ג Shabbat 133b

KEHOT'S NOTE

שבת קלג, ב. ושי"נ. ירושי פאה רפ"א. ועוד. עי שבת (קלג, ב) לא כמ"ש כאן, ז"ל "הדבק". ועי סוף כתובות (ק"א, ב). וסופ"א דסוטה. [כ].

184

הדבק במדותיו

How can a person walk after the Shechinah, which is "a consuming fire"? Rather, walk after the attributes of the Holy One, blessed be He: as He clothes the naked and visits the sick, so should you.

Sotah 14a

185

מה הוא רחום

The Jerusalem Talmud brings the same teaching of Abba Shaul: as He is gracious and compassionate, so be gracious and compassionate.

Jerusalem Talmud Peah 1:1

186

צדקה תרומם גוי

"Charity exalts a nation." Through charity G-d lifts Israel up, as in "taking them upon his arms."

משלי י"ד:34 Proverbs

צדקה תרומם גוי וחסד לאמים תטאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

187

בד"ה מי כה' אלקינו

There the Alter Rebbe explains how the Infinite Light, which is above the chain of worlds, comes to rest below as it is above through the Torah, which comes from Chochmah: Scripture, Mishnah and Talmud are all Chochmah, in which the Infinite Light is revealed with no concealment.

KEHOT'S NOTE

תו"א לה, ג.

188

מי כה' אלקינו המגביהי לשבת

"Who is like Havayah our G-d, who is enthroned on high." The opening of a discourse in Torah Ohr on this theme.

Psalms 113:5

מי כה' אלקינו המגביהי לשבת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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189

מימינו אש דת למו

"From His right hand, a fiery law for them." The Torah comes from G-d's right.

דברים ל"ג:2 Deuteronomy

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרכבת קדש מימינו אש דת למו:

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.

190 ושלחן . . הוא בצפון

“And you shall place the Table on the north side.” The Table, standing for the sustenance G-d gives the world, is on the north, the left.

Exodus 26:35: כ"ו:ל"ה שמות

וְשַׁמֶּת אֶת־הַשֻּׁלְחָן מִחוּץ לַפֶּרֶכֶת וְאֶת־הַמִּנְרָה נֹכַח הַשֻּׁלְחָן עַל צִלְע הַמִּשְׁכָּן תִּימָנָה וְהַשֻּׁלְחָן תַּתֵּן עַל־צִלְע צָפוֹן:

And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south; and thou shalt put the table on the north side.

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KEHOT'S NOTE

ראה שמות כו, לה.

191 גשמים . . יורדים בגבורה

Rabbi Yochanan: rains are called “mighty” because they come down with might (gevurah). Here rain, the source of livelihood, is placed on the side of Gevurah.

Taanit 2a:8: ח"א: ח' תענית

וְלִיתֵּנִי מֵאַיְתֵּי מִזְכְּרִים עַל הַגְּשָׁמִים. מֵאֵי “גְּבוּרוֹת גְּשָׁמִים”? אָמַר רַבִּי יוֹחָנָן: מִפְּנֵי שִׁיּוּרֵּינָן בְּגִבּוּרָה, שְׁנֵאֲמַר: “עֲשֵׂה גְדֻלּוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר”, וְכַתִּיב: “הִנֵּתָן מָטָר עַל פְּנֵי הָאָרֶץ וְשָׁלַח מִים עַל פְּנֵי חוּצוֹת”.

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

KEHOT'S NOTE

תענית ב, א.

192 שמאלו תחת לראשי וימינו תחבקני

“His left hand is under my head, and his right hand embraces me.” The verse the text cites for the left drawing blessing inward.

Song of Songs 2:6: ב' ה' שיר השירים

שְׂמָאלוֹ תַּחַת לְרֹאשִׁי וַיְמִינִי תַּחֲבֹקֵנִי:

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

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193 השמים כסאי

“The heavens are My throne and the earth is My footstool.” The Written Torah is the “throne,” on which the hands rest; the Oral Torah is the “footstool.”

Isaiah 66:1: א' ס"ו: שיעיהו

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הֶדֶם רִגְלִי אֵינִי בֵּית אֲשֶׁר תִּבְנוּלִי וְאֵינִי מְקוֹם מְנוּחָתִי:

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

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194 דנעוץ סופן

“Their end is wedged in their beginning.” Though the Oral Torah is lower, the highest is bound up in it.

Sefer Yetzirah 1:7: א' ז' ספר יצירה

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)

195 שמים אש ומים

Rav: shamayim is esh and mayim, fire and water; the Holy One, blessed be He, mixed them together and made the heavens from them. Here fire and water are the left and the right.

Bereshit Rabbah 4:7: ד' ז' בראשית רבה

ויקרא אלקים לרקיע שמים רב אמר אש ומים רבי אבא בר כהנא אמר משום רב נטל הקדוש ברוך הוא אש ומים ופתכן זה בזה ומהן נעשו שמים ד"א שמים כתיב שהן שמים מעשיהן של בריות אם זכו והגידו שמים צדקו ואם לאו יגלו שמים עונו ד"א שמים שהבריות משתוממים עליהן לאמר של מה הן של אש הן של מים הן אתמהא ר' פנחס בשם רבי לוי אמר הוא אתא וקם עליו (תהלים קד) המקרה במים עליותיו הוי של מים הן סמים מה סמים הללו מהן ירוקין ומהם אדומים מהם שחורים ...

“G-d called the firmament heavens. It was evening and it was morning, a second day” (Genesis 1:8). “G-d called the firmament heavens [shamayim]” – Rav said: [The word indicates] fire [esh] and water [mayim]. Rabbi Abba bar Kahana said in the name of Rav: The Holy One blessed be He took fire and water and integrated them with one another, and from them the heavens were made. Alternatively, shamim is written, can also be read shamim. as they assess [shamim] the actions of the people. If they merit, “the heavens ...

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KEHOT'S NOTE

ב"ר ד, ז.

PARAGRAPH 21

196 לכל אשר יקראוהו באמת

“To all who call upon Him in truth.” The verse with which the third section began, now taken up again.

Psalms 145:18: ה' י"ח תהילים

קְרוֹב ה' לְכָל־קֹרְאָיו לְכָל־אֲשֶׁר יִקְרָאֻהוּ בִּאֱמֶת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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197

ואין אמת אלא תורה

“And there is no truth but Torah.” Calling upon G-d in truth means through Torah.

תלמוד ירושלמי ראש השנה 3:9 Jerusalem Talmud Rosh Hashanah ג"ט

... בר נש ביש הוא. כי דור תהפוכות המה. רבי לוי בשם רבי חמא בר חנינה. והיה הנשוק אין כתוב כאן אלא כל הנשוק. אפילו נשיכת כלב. אפילו נשיכת נחש. ולא דמיא. נשיכת כלב וראה. נשיכת נחש והביט. רבי יודה גזריא בשם רבי אחא. נשיכת כלב שאינו ממינו. וראה. נשיכת נחש שהוא ממינו. והביט. ורבנן אמרי. נשיכת כלב שאינו מחלחל. וראה. נשיכת נחש שהוא מחלחל. והביט.

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc. Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rabbi Yasa said, in four places it is said “make for yourself.” In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver ...

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)

198

לכן ארז"ל

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

KEHOT'S NOTE

רפ"א דפאה.

199

תלמוד תורה כנגד כולם

After listing deeds whose fruits are enjoyed in this world and whose principal remains for the World to Come, the Mishnah ends, “and the study of Torah is equal to them all.”

Mishnah Peah 1:1א: משנה פאה א:

אלו דברים שאין להם שעור. הפאה, והפכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקרן קרמת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקצאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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

200

בעל עסק מ"מ צריך לקבוע עתים

The Alter Rebbe's laws of Torah study rule there that one who cannot become a scholar fulfils his obligation by setting fixed times for Torah by day and by night, and spends

the rest of the day in business, supporting those who study day and night.

KEHOT'S NOTE

הל' ת"ת לאה"ו פ"ג, ה"ד.

PARAGRAPH 22

201

ידך בעורף אויביך

Yaakov's blessing to Yehudah: “Your hand shall be on the nape of your enemies.” The opening of a discourse on conducting one's business with one's “back.”

בראשית מ"ט:8 Genesis 49:8

יהודה אמה יודוך אחיך ידך בערף אויביך ישתחוו לך בני אביך:

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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202

צדקה תרומם גוי

“Charity exalts a nation.” One who cannot study raises all his doings through charity.

משלי י"ד:14 Proverbs 14:14

צדקה תרומם-גוי וחסד לאמים תטאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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203

סד"ה וארשתיך לי

The end of that discourse explains “And I will betroth you to Me with righteousness” as charity, which brings redemption and redeems the soul, as Rabbi Elazar gave a coin to a poor man before praying.

KEHOT'S NOTE

לעיל פ' במדבר ט, א.

204

וארשתיך לי

“And I will betroth you to Me forever ... with righteousness and with justice.” The opening of the discourse whose end is cited.

הושע ב'כ"א Hosea 2:21

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט ובחסד וברחמים:

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

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205

בכל נפשך

“And you shall love Havayah your G-d ... with all your soul.” Nefesh is read as will, given over through Torah and charity.

דברים ו'ה'5 Deuteronomy 6:5

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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206 . . כי שרית עם אלקים

"Your name shall no longer be Yaakov but Israel, for you have striven with Elokim and with men, and prevailed." Israel is one who overcomes the animal soul, which comes from Elokim.

Genesis 32:29 כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שְׁמִי כִּי אִם־יִשְׂרָאֵל כִּי־שָׁרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וְתוֹכַל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

207 ראשית תבואתה

Rabbi Berechiah: heaven and earth were created only in the merit of Israel, for "In the beginning" refers to Israel, as it says, "Israel is holy to Havayah, the first of His produce."

Vayikra Rabbah 36:4 ד"ד

208 תבואתה

The Zohar on Vayechi, on the world being judged on Pesach for the grain (tevuah), cites tevu'asah written with a hei and says that it alludes to the first hei of the Holy Name.

Zohar, Vayechi 33:347-34:356 שני ל"ד:שנ"ו

209 משפטים פל"א ויקהל פמ"ט . . וישלח ר"פ פ"א . . בשלח ס"פ כ"ד

The note says that the wording of these Midrashim is copied out in Or HaTorah on Pinchas and in Or HaTorah on Nach, on the verse "Israel is holy."

KEHOT'S NOTE

הלשונות נעתקו באוה"ת פי פנחס עי' איכא. ובני"ך א עה"פ עי' שכב ואל"ך.

210 ועיין בספר הגלגולים פט"ו

The note says that the passage of Sefer HaGilgulim cited here, on Adam as the challah and terumah of the world, is explained there.

KEHOT'S NOTE

נתבאר באוה"ת בראשית כרך ז דף תתשעד, א.

211 שאדה"ר היה חלתו ותרומתו של עולם

Adam was the completion of the challah of the world, and challah is called terumah. Adam was the portion set apart and lifted up from all creation.

Bereshit Rabbah 14:1 א"י:יד

וַיִּצְרֶה ה' אֱלֹקִים. כְּתִיב (משלי כט): מֶלֶךְ בְּמִשְׁפַּט יַעֲמִיד אֶרֶץ וְגו'. מֶלֶךְ - זֶה מַלְכֵי הַמַּלְכִּים הַקְּבִי"ה. בְּמִשְׁפַּט יַעֲמִיד אֶרֶץ, שֶׁבְּרָא אֶת הָעוֹלָם בְּדִין, שְׁנֹאמֵר: בְּרֹאשִׁית בְּרָא אֱלֹקִים. (שם) וְאִישׁ תְּרוּמוֹת יִהְרֶסְנָה - זֶה אָדָם הָרִאשׁוֹן, שֶׁהָיָה גִמְרַת חֲלָתוֹ שֶׁל עוֹלָם. וְנִקְרָאת חֲלָה תְּרוּמָה, שְׁנֹאמֵר (בְּמִדְבָּר טו): רֹאשִׁית עֲרִיסוֹתֵיכֶם וְגו'. אָמַר רַבִּי יוֹסִי בֶן קִצְרִתָּה: כֹּאשָׁה הַזֹּאת שֶׁהָיָה מִשְׁקֶשֶׁת עִסְתָּהּ בְּמִים, וְהִגְבַּהַת חֲלָתָהּ

מבנתיים, כך בתחלה: ואד יעלה מן הארץ וגוי ואחר כך: ויצר ה' אלקים וגו':

"The L-rd G-d formed the man of dirt from the ground and He breathed into his nostrils the breath of life, and man became a living soul" (Genesis 2:7). "The L-rd G-d formed" - it is written: "A king will uphold the land with justice [but a man of terumot destroys it]" (Proverbs 29:4). "A king" - this is the King of kings, the Holy One blessed be He. "Will uphold the land with justice" - as He created the world with [the attribute of] justice, as it is stated: ...

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212 וירם קרן לעמו

"And He has raised up a horn for His people." The Midrash at the start of Bamidbar links it to the counting of Israel.

Psalms 148:14 י"ד:מ"ח

וַיִּרְם קֶרֶן לְעַמּוֹ תְּהַלֵּה לְכָל־חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קֶרְבּוֹ הַלְלוּ־קָה:

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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213 שאו כוי לגולגלתם

"Lift up the head of all the congregation of the children of Israel ... by their polls." The census, read as a raising of Israel.

Numbers 1:2 א:ב"י

שָׂאוּ אֶת־רֹאשׁ כָּל־עֵדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמוֹת כָּל־זָכָר לְגִלְגֻלָּתָם:

"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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214 כי אתה נירי

"For You are my lamp, Havayah." The opening of a discourse that explains "I will exalt You."

II Samuel 22:29 כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וְה' יְגִיהָ חֶשֶׁכִּי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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215 סלסה ותרוממך

"Extol her, and she will exalt you." Another verse of "raising," the root of terumah.

Proverbs 4:8 ח"ד:ח

סִלְסֵלָה וְתִרְוַמְמֶךָ תִּכְבְּדֶךָ כִּי תִחְבֶּקְנָה:

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

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216

ואתה הרם את מטך

"And you, lift up your staff." Another verse of lifting up, explained elsewhere.

שמות י"ד:ט"ז Exodus 14:16

וְאֵתָהּ הָרַם אֶת־מִטְּךָ וְנָטַחְךָ עַל־הַיָּם וּבָקְעוּהוּ וַיָּבֵאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיָּבֶשֶׁה:

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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217

The Talmud cites "Israel is holy to Havayah, the first of His produce" in its discussion of betrothal with terumah, showing that the verse speaks of terumah.

קידושין נ"ג א:ט"ז Kiddushin 53a:15

וְהָרִי תְרוּמָה, דְּכִתְיִב: "קֹדֶשׁ יִשְׂרָאֵל לַה' רִאשִׁית תְּבוּאָתָהּ", וְתַנּוּ: הַמְקֻדָּשׁ בְּתֵרוּמָה - מְקוּדָּשׁ! הֲוֵאָה בְּיִשְׂרָאֵל כְּתִיב.

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קדש ישראל

The Midrash says that our forefathers in Egypt were the terumah of the Holy One, blessed be He, as it says, "Israel is holy to Havayah," and they were among the graves, like terumah in a place of impurity.

שמות רבה ט"ו:ה' Shemot Rabbah 15:5

... לטמא את עצמי אי אפשר, ולהניח תרומתי אי אפשר, מוטב לי לטמא את עצמי פעם אחת, וחזור ומטהר ולא אאבד את תרומתי. כך אבותינו היו תרומתו של הקדוש ברוך הוא, שנאמר (ירמיה ב, ג): קדש ישראל לה' וגו', היו בין הקברות, שנאמר (שמות יב, ל): כי אין בית אשר אין שם מת. ואומר (במדבר לג, ד): ומצרים מקברים. אמר הקדוש ברוך הוא: היאך אני גואלן? להניחן אי אפשר, מוטב לירד ולהצילן, שנאמר (שמות ג, ח): וארד להצילן מיד מצרים, כשהוציא, קרא לאהרן וטהר אותו, שנאמר (ויקרא טז, ג): וכפר ...

"The L-rd spoke to Moses and to Aaron in the land of Egypt, saying" (Exodus 12:1). "In the land of Egypt" - why does it not say: "In Egypt"? Rabbi H̄anina said: The Holy One blessed be He said: It is written in the Torah: "You shall stand outside" (Deuteronomy 24:11). I, too, will do so - "in the land of Egypt," but not in Egypt. Likewise, Moses said: "As I leave the city" (Exodus 9:29). Rabbi Shimon said: Great is the love for Israel, as the Holy One blessed ...

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קדש ישראל

Rabbi Chiya taught: "there is no 'holy' but Israel," as it says, "Israel is holy to Havayah."

בראשית רבה פ"א:א' Bereshit Rabbah 81:1

ויאמר אלקים אל יעקב קום עלה וגו' - (משלי כ) מוקש אדם ילע קודש ואחר נדרים לבקר תבא מארה לאדם, שהוא אוכל קדשים בלועו. תני ר' חייא: תבוא מארה לאדם, שהוא נהנה מן ההקדש, ואין הקדש אלא ישראל, שנאמר (ירמיה ב): קודש ישראל לה' וגו'. ואחר נדרים לבקר

אמר רבי ינאי איחר אדם את נדרו, נתבקר פנקסו ויאמר אלקים אל יעקב קום עלה ביתאל וגו':

"G-d said to Jacob: Arise, ascend to Beit El, and settle there, and make there an altar to the G-d who appeared to you when you fled from Esau your brother" (Genesis 35:1). "G-d said to Jacob: Arise, ascend..." "It is a snare for a person to spout [yala] sanctity [kodesh]; scrutiny must follow vows" (Proverbs 20:25) - may a curse come upon one who eats consecrated items [kodashim] in his throat [belo'o]. Rabbi H̄iyya taught: May a curse come upon a person who benefits from consecrated items. Consecrated items ...

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קדש ישראל

The Zohar on Emor: Israel have a portion from the side of Kodesh, as it says, "Israel is holy to Havayah."

ספר זוהר, אמור כ"ד:ק"י-ק"י"א Zohar, Emor 24:104-111

THESE ARE THE SET FEASTS OF THE L-RD. R. Simeon said: "They are from the L-rd (TETRAGRAMMATON), because He is the link between those (grades) above and those below, all being united through Him. Why? Because just as the King inherits the Father and Mother and is attached to their holiness, so all those that are attached to the King are to be invited to that supernal place called "holiness" in order that they may all be united. Hence they are called first "set feasts of the L-rd", and then ...

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קדש ישראל

The Zohar on Emor: the King is called Kodesh when He receives from the place called Kodesh, as it says, "Israel is holy to Havayah."

ספר זוהר, אמור ל"ח:ר"ב-מ"ב:ר"כ Zohar, Emor 38:202-40:226

This is the purpose which these blasts should serve, being accompanied by repentance before G-d. Thus when Israel produce the blasts of the shofar with proper devotion, the supernal Shofar returns and crowns Jacob so that all is properly arranged. Another throne is set up and joy is universally diffused and G-d has mercy on the world. Happy are Israel who know how to divert their Master from justice to mercy and to be the instruments for establishing all worlds. Corresponding to the three series of blasts three books are ...

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קדש ישראל

Rabbi Abba: fortunate are Israel, whom the Holy One, blessed be He, called not "like holy" but truly "holy," as it says, "Israel is holy to Havayah"; therefore "all who devour him shall incur guilt."

ספר זוהר, משפטים כ"א:תק"ט-כ"א:תק"ט Zohar, Mishpatim 20:511-21:519

And therefore they become worthy to be known as "brethren of the Holy One", as it is written: "For my brethren and companions' sake, I will now say, Peace be within thee" (Ps. 122, 9). Later they were called "holiness" (Jer. Ibid.), and not

merely “men of holiness”. We have been taught that because Israel is designated “holiness” no one is allowed to apply to his neighbour an insulting epithet or to bestow upon him a degrading nickname. The punishment for such an offence is indeed great. It is written: “Keep ...

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קדש ישראל

The Zohar on Mishpatim: in the future the kernel will come before the shell, as it says, “Israel is holy to Havayah, the first of His produce,” and “all who devour him shall incur guilt.”

Zohar, Mishpatim 3:264-275 ער"ה-ד-רס"ג: משפטים

The text continues: “Build thou the walls of Jerusalem.” But has He then not built them already? Indeed, did He not begin to raise them at the time when He first began to be occupied with the building of the Temple? And if He has not built the walls, what need to say that He has not built the Temple? However, the Holy One, blessed be He, acts not as men. When human beings built the sanctuary here below, they first built the city walls for protection and then the ...

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קדש ישראל

The Zohar on Mishpatim likens Israel to the five kinds of grain, “Israel is holy to Havayah, the first of His produce,” with a hei, to be sifted from the chaff when they leave exile.

Zohar, Mishpatim 18:485-19:494 י"ח:תפ"ה-י"ח:תפ"ה משפטים

225

קדש ישראל

The Zohar on Mishpatim: Israel are called “holy to Havayah, the first of His produce,” like the first-fruits brought to the house of Havayah.

Zohar, Mishpatim 20:500-502ב"ק-תק"י: משפטים

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

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

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נאדר בקדש

“Who is like You, glorious in holiness.” The Zohar on Beshalach reads it with the supernal power called Kodesh.

Exodus 15:11א"ו: שמות

מִי־כְמוֹתָהּ בְּאֵלֶם ה' מִי כְמוֹתָהּ נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלַּת עֲשֵׂה פֶלֶא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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נאדר בקדש

The Zohar on Beshalach: “glorious in holiness,” in that supernal power called Kodesh.

Zohar, Beshalach 23:316-326י"ג:שט"ז-שכ"ו: ספר הזהר

Israel clings to the main body of the tree, and when its time comes to be dominant it endeavours to protect the branches and to give peace to all. This is also symbolized by the seventy oxen offered on the feast of Tabernacles. Therefore it says: “Who is like unto thee among the gods (elim), O L-rd?”; elim in the sense of “trees”, as in the passage, “for ye shall be ashamed of the elim (terebinth) which ye desired” (Isa. 1, 29). “Who among these is like unto Thee, Who ...

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וכד נהיר דא חכמה עילאה חכמה דשלמה נהיר

The Zohar on Ha'azinu: Israel are called Kodesh, therefore “all who devour him shall incur guilt”; the supernal Chochmah is called Kodesh, and when it shines, the wisdom of Shlomo shines.

Zohar, Ha'Azinu 6:202-9:211ר"ב-ט':ר"ב: ספר הזהר

R. Jose said: ‘G-d first called Israel “holy”, as it is written, “For thou art a holy people”, etc. (Deut. 14, 2). Then He called them “holiness”, as it is written, “Israel is holiness (kodesh) to the L-rd, the firstfruits... 1The last 16 lines of the Hebrew text do not appear in our translation.in that through them all the divine adornments are not in their proper condition.’

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

229

קדש תתאה

The Zohar on Korach: the upper Kodesh is known, and the lower Kodesh is the wisdom of Shlomo, which prepares its hosts to be crowned at the festivals.

Zohar, Korach 1:5-4:15ו"ה:ד-ט"ו: קרח

Korah quarrelled with peace, and he who quarrels with peace quarrels with the Holy Name, because the Holy Name is called peace. R. Jose said: ‘The Torah is also peace, as it is written: “And all her paths are peace” (Prov. 3, 17). Korah tried to upset peace on high and below, and therefore he was punished both on high and below.’ AND THEY ROSE UP BEFORE MOSES, ETC. R. Simeon said: ‘The earthly kingdom is on the pattern of the heavenly kingdom. All those supernal Crowns to which the ...

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מה ההוא קדש

The Zohar on Pekudei: Kodesh is the supernal secret above all levels and has another Kodesh below it; so Israel are Kodesh, as it says, “Israel is holy to Havayah,” and they give another Kodesh, their ransom, which is counted.

Zohar, Pekudei 14:88-96י"ד:פ"ח-צ"ו: ספר הזהר

But there is a recondite meaning here. Observe that all beings of this world are known in the upper world, either to one side or to the other side. Those of the side of holiness are known to that side, whose watchful providence is ever

towards them. Similarly those belonging to the side of defilement are known to that side, being under its continuous care. Now, when a man is under the care of the side of holiness, the "other side" will never come near him and is powerless to ...

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

- 231** The Zohar on Terumah says that the mitzvah, the Mishnah, is called a "lamp" when it receives from between the two arms, and that the Torah was given from the right, though the left is included in it. The text points to it for Torah and charity as right and left.

ספר זוהר, תרומה ע"ד:תשליד-74:73-76:742 ע"י:תשמ"ב

This light is included in the two hundred and seven worlds which are concealed in the region of that light, and is spread throughout all of them. These worlds are under the hidden supernal Throne. There are three hundred and ten of them: two hundred and seven belong to the Right Hand and one hundred and three to the Left Hand. These are the worlds which are always prepared by the Holy One for the righteous, and from them spread treasures of precious things, which are stored away for the ...

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

- 232** Kehot's note points to Numbers 2 for these words.

במדבר כ' Numbers 2

PARAGRAPH 23

- 233** צאינה וראינה

"Go forth and see, daughters of Zion." The opening of a discourse on how Israel sanctify G-d's Name.

שיר השירים ג':י"א Song of Songs 3:11

צֵאֵנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמַלְכָּה שְׁלֵמָה בְּעֶטְרָה שְׁעִטְרָהּ לֹא אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחָת לְבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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- 234** כי כארץ תוציא צמחה

"For as the earth brings forth its growth." The opening of a discourse on the soul's descent and growth.

ישעיהו ס"א:י"א Isaiah 61:11

כִּי כְאֶרֶץ תּוֹצִיא צִמְחָהּ וְכַגְגָּהּ יִרְעִיעָהּ תַּצְמִיחַ כֹּן אֲדֹנֶיּהּ הִי יִצְמִיחַ צִדְקָהּ וְתַהַלֵּל נֶגֶד כָּל־הַגּוֹיִם:

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

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- 235** בשלח פרעה

"And it came to pass, when Pharaoh sent out the people." The opening of a further discourse on sowing and growth.

שמות י"ג:17 Exodus 13:17

וַיְהִי בִשְׁלַח פְּרַעֲה אֶת־הָעָם וְלֹא־נָחַם אֱלֹקִים דֶּרֶךְ אֶרֶץ פִּלְשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פְּרִי־נַחֲם הָעָם בְּרֹאֲתָם מַלְחָמָה וְשָׁבוּ מִצְרַיִם:

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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- 236** כל אוכליו יאשמו

"All who devour him shall incur guilt." Read here of one who "devours" the Israel within himself.

ירמיהו ב':ג Jeremiah 2:3

קִדְשׁ יִשְׂרָאֵל לַה' רִאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלֵיו יֵאָשְׁמוּ רָעָה תִּבְאֵל אֲלֵיהֶם נֶאֱמָר:

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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- 237** טורף נפשו באפו

The Zohar on Tetzaveh: one who in his anger uproots his holy soul and lets a strange god dwell in its place is the one who "tears his soul in his anger."

ספר זוהר, תצוה ה':מ"ח-ו':נ"ה-5:48-6:55 Zohar, Tetzaveh 5:48-6:55

But one who in his ire cares nothing for the welfare of his soul, uprooting it and letting it be replaced by the impure domination, such a man is a rebel against his L-rd, one with whom we should shun contact of any kind, for he is one who, as it is written, "teareth his soul in his anger" (Job 18, 4)- he tears and uproots his soul in his heedless rage, and allows a "strange god" to usurp its place within him and to take possession of him in ...

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

- 238** טורף נפשו באפו

"He who tears his soul in his anger." Applied to anger that drives away the soul's light.

איוב י"ח:ד Job 18:4

טֹרֵף נַפְשׁוֹ בְּאָפוֹ הִלְמַעְנָה תַּעֲזֹב אֶרֶץ וַיַּעַתֶּק־צוּר מִמָּקוֹמוֹ:

Thou that tearest thyself in thine anger, Shall the earth be forsaken for thee? Or shall the rock be removed out of its place? .

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239 ואנשי קדש תהיו לי ובשר בשדה טרפה לא תאכלו

“And you shall be holy men to Me, and flesh torn in the field you shall not eat.” Cited with the Zohar on Mishpatim.

Exodus 22:30 שמות כ"ב:ל"א

ואנשי־קדש תהיו לי ובשר בשדה טרפה לא תאכלו לכלב תשלכון אותו:

And ye shall be holy men unto Me; therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

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240 ואנשי קדש תהיו לי ובשר בשדה טרפה לא תאכלו

The Zohar on Mishpatim derives “And you shall be holy men to Me” from “Israel is holy to Havayah, the first of His produce,” and contrasts “holy” with the flesh that is torn.

ספר הזהר, משפטים כ"ב:ל"א-תק"א
Once when R. Isaac was studying with R. Simeon, he asked him: ‘What is the meaning of the last part of the verse quoted above (Jer. 2, 3): “Israel is holiness to the L-rd, all that devour him shall be guilty” (ye’shamu, will bear their guilt, i.e. will be punished)?’

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241 לא יגורך רע

“Evil shall not dwell with You.” Applied to lust, which drives away the soul’s light.

Psalms 5:5 תהילים ה':ה

כי לא אל־חפץ־רשע אתה לא יגורך רע:

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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242 נבלע ישראל

“Israel is swallowed up.” Read as the Israel within a person swallowed by the seven bad traits.

Hosea 8:8 הושע ח':ח

נבלע ישראל עתה היו בגוים ככלי אי־חפץ בו:

Israel is swallowed up; now are they become among the nations as a vessel wherein is no value.

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243 לב נשבר ונדכה אלהים לא תבזה

“A broken and crushed heart, O G-d, You will not despise.” The inner offering of one who has “devoured” his inner Israel.

Psalms 51:19 תהילים נ"א:י"ט

זבחי אלקים רוח נשברה לב־נשבר ונדכה אלקים לא תבזה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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244 שמנת עבית כשית

“You grew fat, you grew thick, you became covered.” Physicality covering the light of the soul.

Deuteronomy 32:15 דברים ל"ב:ט"ו

וישמן ישורון ויבטט שמנת עבית כשית ויטש אלוה עשהו ויגבל צור ישעתו:

But Jeshurun waxed fat, and kicked— Thou didst wax fat, thou didst grow thick, thou didst become gross— And he forsook G-d who made him, And contemned the Rock of his salvation.

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PARAGRAPH 24

245 א"ר אחא

Rabbi Acha said: the merit of the Patriarchs endures forever, and we always mention it, saying, “For Havayah your G-d is a merciful G-d ... He will not forget the covenant of your fathers.” This supports the merit of the three Patriarchs mentioned just before.

Vayikra Rabbah 36:6 ויקרא רבה ל"ו:ו

246 שניר כעדר הרחלים

“Your teeth are like a flock of ewes.” The opening of a discourse the text points to.

Song of Songs 6:6 שיר השירים ו':ו

שניר כעדר הרחלים שעלו מן־הרחצה שכלם מתאימות ושכלה אין בהם:

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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247 ואת אשר חטא מן הקדש ישלם ואת חמישיתו יוסף עליו

“And for that which he sinned against the sacred he shall pay, and he shall add its fifth to it.” The law of one who misuses sacred property, read as a lesson in teshuvah.

Leviticus 5:16 ויקרא ה':ט"ז

ואת אשר חטא מן־הקדש ישלם ואת־חמישיתו יוסף עליו ונתן אתו לכהן והכהן יכפר עליו באיל האשם ונסלח לו:

And he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make atonement for him with the ram of the guilt-offering, and he shall be forgiven.

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PARAGRAPH 25

248 Rabbi Yoshiyah reads “he shall add its fifth to it” so that the principal and its fifth make five; the Gemara concludes

that the fifth is added “from outside,” a quarter of the principal.

Bava Metzia 54a:3ג:א: בבא מציעא נ”ד א:ג:3

כתנאי: “ויספח חמשתו עליו”, שיהא הוא וחומשו חמשה, דברי רבי אשה. רבי יונתן אומר: חמישיתו חומשו של קרן.

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

249 ומספר את רובע ישראל

Bilam’s words: “Who can count the dust of Yaakov, or number the fourth part of Israel?” The opening of a discourse on the four levels of Israel.

Numbers 23:10ג:יג: במדבר כ”ג:יג:10

מי מנה עפר יעקב ומספר את רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

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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250 ולכבודי בראתיו יצרתיו אף עשיתיו

“For My glory I created him, I formed him, also I made him.” Three levels, thought, speech and action, and the af, “also,” adds a fourth.

Isaiah 43:7ז:מ”ג:7 ישעיהו מ”ג:ז:43

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו:

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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PARAGRAPH 26

251 קדש ישראל להוי

“Israel is holy to Havayah.” The four levels of Israel correspond to the four letters of the Name.

Jeremiah 2:3ג:יג: ירמיהו ב’:ג:2

קדש ישראל לה’ ראשית תבואתה כל־אכליו יאֶשְׁמוּ רָעָה תבא אֲלֵיהֶם נֶאֱסֶה־הִי

Israel is the L-RD’S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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252 תשובה תשוב ה’

The Raaya Mehemna: one who returns in teshuvah restores the hei to the vav and completes the Name; this is teshuvah, “the hei shall return.”

Zohar, Nasso 3:17-4:24ד”כ:יז-ד”כ:יז:3 נשא וזר, נשא ג:יז-ד”כ:יז:24

253 ממעמקים קראתיך

“From the depths I have called You, Havayah.” The depth of the heart from which teshuvah comes.

Psalms 130:1א:קל: תהילים קל”א:1

שיר המעלות ממעמקים קראתיך ה’

קדש ישראל לה’ ראשית תבואתה

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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PARAGRAPH 27

254 ונקי רעוא דכל רעיון

The Idra Rabba speaks of the “Will of wills,” revealed in the forehead of the supernal Head, opposite which is the will of Z’eir Anpin.

Zohar III, 129אזח”ג קכט, א129

KEHOT’S NOTE

זח”ג קכט, א. רפה, ב.

255 בשי”ן — ועי

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

KEHOT’S NOTE

ראה לעיל בהוספות יח, ב השמטה.

256 ואת אשר חטא מן הקדש

The words here quote Leviticus 5:16; the passage is shown below.

Leviticus 5:16ז”ט:16 ויקרא ה’

וְאֵת אֲשֶׁר חָטָא מִן־הַקֹּדֶשׁ יִשְׁלֶם וְאֶת־חֲמִישְׁתּוֹ יוֹסֵף עָלָיו וְנָתַן אֹתוֹ לַכֹּהֵן וְהִכְהִין יִכְפֹּר עָלָיו בְּאֵיל הָאֲשָׁם וְנִסְלַח לוֹ:

And he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make atonement for him with the ram of the guilt-offering, and he shall be forgiven.

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KEHOT’S NOTE

ויקרא ה, טז.

257 בב”מ פרק הזהב

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

KEHOT’S NOTE

נד, א.

258 ובהרמב”ם הלי מעילה

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

KEHOT’S NOTE

צ”ל פ”ח מהלי ערכין ה”ה.

259 כמבואר במ”א ע”פ ומספר את רובע

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

KEHOT’S NOTE

לעיל פ’ בלק סט, ג ואילך. וראה לקו”ש ד ע’ 1075.

260 ולכבודי בראתיו

The words here quote Isaiah 43:7; the passage is shown below.

Isaiah 43:7ז:מ”ג:7 ישעיהו מ”ג:ז:43

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו:

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

ישעיי מג, ז.

261 ואכל בחיי ישראל שלו

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

KEHOT'S NOTE

ראה אוה"ת פנחס ע' אריב. ד"ה קדש ישראל תשמ"ז.

262 תשובה תשוב ה'

Kehot's note points to Zohar III, 122a for these words.

Zohar III, 122a, קכב, זח"ג

KEHOT'S NOTE

זח"ג קכב, א.

263 ממעמקים קראתיך

The words here quote Psalms 130:1; the passage is shown below.

Psalms 130:1 ק"ל:א' תהילים

שיר המעלות ממעמקים קראתיך ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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KEHOT'S NOTE

תהלים קל, א.

264 דאורייתא מחכי נפקת

The Zohar on Mishpatim: the Torah comes forth from Chochmah, from the place called Kodesh, and Chochmah comes forth from the place called Holy of Holies.

Zohar II, 121a, קכא, זח"ב

KEHOT'S NOTE

זח"ב קכא, א. וראה ג"ה פה, א.

265 לפני הוי' תטהרו

"For on this day he shall atone for you, to purify you; from all your sins, before Havayah you shall be purified." Read as purification from the level beyond the Name.

Leviticus 16:30 ט"ז:ל"ו ויקרא

כ"ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו:

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

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PARAGRAPH 28

266 וכפר על הקדש

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

KEHOT'S NOTE

שם טז, טז.

267 וכפר על הקדש

"And he shall atone for the Holy because of the impurities of the children of Israel." Atonement on Yom Kippur

drawn from the Holy of Holies, above Kodesh.

ויקרא ט"ז:ט"ז Leviticus 16:16

וכפר על־הקדש מטמאת בני ישראל ומפשעיהם לכל־חטאתם וכן יעשה לאהל מועד השכן אתם בתוך טמאתם:

And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

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268 יום שנתחייב בה' תפלות

A talk of the Rebbe that the note gives on Yom Kippur as the day with five prayers.

KEHOT'S NOTE

ראה לקו"ש ד ע' 1154.

269 וארבע הידות יהיה לכם

Yosef's decree: "You shall give a fifth to Pharaoh, and four parts shall be yours." The text points to the Arizal's explanation of this fifth.

בראשית מ"ז:כ"ד Genesis 47:24

והיה בתבואת ונתתם חמישית לפרעה וארבע הידות יהיה לכם לזרע השדה ולאכלכם ולאשר בבתיכם ולאכל לטפכם:

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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270 והחמישית לפרעה

The note sends the reader to discourses in the Shir HaShirim volume that explain "the fifth to Pharaoh."

KEHOT'S NOTE

וע' לקמן בשח"ש ד"ה שחורה אני פ"ב ונתתם חמישית ושם מדי"ה להבין ענין הטעם למה שהאתעדל"ע. וש"נ. [כ].

271 צאנה וראינה

"Go forth and see, daughters of Zion." The end of the explanation on this verse discusses the same theme.

שיר השירים ג':יא Song of Songs 3:11

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום חתנתו וכיום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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272

והקול נשמע בית פרעה

“And the voice was heard in Pharaoh’s house.” The verse on which the Zohar on Vayigash is cited.

בראשית מ"ה:ט"ז Genesis 45:16

וְהַקּוֹל נִשְׁמָע בֵּית פַּרְעֹה לְאֹמֶר בָּאוּ אֶחָי יוֹסֵף וְיִיטֵב בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עֲבָדָיו:

And the report thereof was heard in Pharaoh’s house, saying: ‘Joseph’s brethren are come’; and it pleased Pharaoh well, and his servants.

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273

והקול נשמע בית פרעה

The Zohar on Vayigash reads “the voice” as the Shechinah, and “Pharaoh’s house” as the house from which all lights are uncovered and revealed.

ספר הזוהר, ויגש י"ז:צ"ט-י"א:ק"ח Zohar, Vayigash 10:99-11:108

The prayer which the Holy One, blessed be He, accepts is that which is performed with earnestness and devotion and proper concentration of the mind on the unity of G-d.’

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



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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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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