



LIKKUTEI TORAH • PARSHAS PINCHAS • MAAMAR 3

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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The 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.

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 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

¶15-6

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

¶17-9

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 ניהוח לשון נחות דרגא

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 בני ¹ ישראל ואמרת אליהם את קרבני לחמי לאשי כו'. ואמרת אליהם זה האשה אשר תקריבו ^{2,3,4} כו' את הכבש אחד ⁵ תעשה בבוקר ⁶ 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 ואמרת וגם שינוי לשון דכתיב אשר תקריבו וכתיב את הכבש אחד תעשה לשון עשי'.

[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 כל מקום שנאמר צו הוא מיד ולדורות. ⁷ (רבות במדבר פ”ז). 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 קיים. ואמרת להם היינו לדורות שתקנו תפלה כנגד תמיד.⁹

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 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 Noach 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 Noach's offering.

איזה נח"ר 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 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 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' האור כלול במאור עצמו ואחר שנבה"ע 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 העלי 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 כתיב ותחדש פני אדמה ישמח²⁴ ה' במעשיו (ועיין בסש"ב 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"ו 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.

ועי"ה 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 עי"ה ארי"ה דאכיל קרבנין^{41,42} דכמו שלמטה הקרבנה הוא עי"ה הכהן איש החסד כך מעורר
למעלה בחי"ה חסד אריה דאכיל קרבנין וגבוה מעל גבוה⁴³ בחי"ה חסד עליון בחי"ה 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 עי"ג
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 הבא' 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] enclothement 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 בלכם 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 ונקדשת⁵² בתוך בני⁵³ 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 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 שערו שערות שערות אמרז"ל 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 הי' עולה כולה כליל ע"ג 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 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 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 חייך שלך גדול משלהם⁷³ ובד"ה והי' 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 פ' 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 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 ממציותם, וכמארז"ל הושיט אצבעו הקטנה⁸⁴ כיניהם ושרפן כו' אלא ההשגה המתלבשת במדות היא בחי' הארה מצומצמת מעט מזעיר 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 בחי' 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 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' 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 יובן 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 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 המשכלת ומתכוננת בגדולת א"ס ב"ה וכמ"ש בכל לבבך בשני יצריך^{101,102} שגם היצה"ר שמשכנו בלב בחלל השמאלי המלא דם ישוב לאהבתו ית' (ועיין 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 פ' צו (ל"ג ב')¹⁰⁴ מענין עצם מעצמי ובשר מבשרי^{105,106,107,108} ועוד מזה ברע"מ ס"פ תצא (רפ"א¹⁰⁹ א') ובזהר 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 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 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 המזבח עוד הקטירו החלב וזרקו את הדם ע"ג 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 באחד¹²⁴ ממש בדעת התקועה בחוץ

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 ומצות הן הם אשר אנכי ממש מצוך ולא בבחי' שם כבוד מלכותו בבחינת ממכ"ע 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 להי¹³² ראשית תבואתה כי התבואה היא בבחי' ממכ"ע 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 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 (yesarim), 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 הישר¹³⁶ בעיני¹³⁷ ה' אלקיך וע"י בזהר בפ' ויקרא דט"ו סע"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 נגלות¹³⁸ 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 שמחה¹³⁹ 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 ובוה ימלא נפשו כי ירעב וישלים חפצו ורצונו בעסק וקיום המצות ות"ת כנגד כולם^{142, 143} כי הם אשר אנכי ממש מצורך 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 כמארו"ל¹⁵⁰ אין לך עשב מלמטה שאין לו מזל מלמעלה שמכה בו ואומר לו גדל שהגידול של צמח האדמה מכה 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 כתיב והיו למארת¹⁵¹ וכתיב ויעש אלקים את שני המאורות¹⁵² הגדולים.¹⁵³

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 לגשמיות. שבמאמר שנבראו הרוחניות לא נתהווה הגשמיות (ועמ”ש מזה במ”א בד”ה יביאו לבוש מלכות^{161, 162} ובאגה”ק ד”ה איהו וחיוהי)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' המלוכשות 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 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 המתאווה שבנה"ב מתהפך וישוב ג"כ לאהבת ה' היא כחינת רחמנות לעורר רחמים רבים על ניצוץ אלקות שבנפשו שירד מאיגרא רמה¹⁶⁸ כו' להתלבש בגוף ונה"ב 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 לומר והוא רחום¹⁶⁹ ב"פ. וגם בברכת יוצר אומרים ברחמיך הרבים רחם עלינו. ופי'

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.

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 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 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 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 דייקא 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' השערות¹⁸⁷ 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 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"י 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 גוזזיה 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 היה רועה צאן יתרו.¹⁹⁴ אך איתא בזהר משה מלגיו^{195, 196} שהוא רע"מ 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 בנש"י הוא ע"י משה רע"מ 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} וע' 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 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 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 ואח"כ ניחוח לשון נחות דרגא²⁰⁹ שהן המשכת אור א"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 שסנד"ל קושר כתרים לקונו^{210, 211} מצרופי אותיות התפלה שנעשה בחי' תענוג וכתר ממש וד"ל.

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 בענין שהתמיד בא מהכבשים דוקא דהנה יש ב' בחי' צדיקים ובעלי תשובה ואע"ג שארז"ל

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 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 בפי' 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 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 (ישעי' ה' י"ז) כבשים ללבושך²²⁵ (משלי 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 מלשון ומלאו את הארץ וכבשוה.²³⁰ ונכבשה הארץ. וכך הצדיק כובש את²³¹ היצה"ר.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 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 בחי כרחל לפני גוזזיה נאלמה.²³⁹ ובגמ' (פ"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 kevas comes from the Talmud in Chagigah.

ע"פ כבשים ללבושך אמרו דברים שהם ככשונו של עולם יהיו תחת לבושך²⁴⁰ ופרש"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 ד"ג ב'). בהדי כבשי דרחמנא למה לך²⁴¹ (ברכות ד"י) 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 סתים וגליא²⁴³ והנה בחינת ז"א נק' גליא לגבי ע"י

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 נק' חסד דז"א חסד דלבר וחסד דע"י נק' חסד דלגאו²⁴⁴ (באד"ר דקל"ג ב'). וההמשכה מבחי' ע"י נק' 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 בפ' תולדות דקמ"א²⁴⁸ (ועמ"ש בד"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 שניתי²⁵⁰ 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 במעלות²⁵¹ והוא בחי' הצנע לכת²⁵² וזהו עלה בכבש ופנה לסוכב^{253, 254} בחי' סוכב 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 מ"ט עיזי מסגין ברישא²⁵⁵ 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' נקי חשוכא לגבי יחוי' ועד"ז אפילו ז"א דאצילות נקי כן לגבי ע"ק כי שערות דז"א הן שחורות כעורב²⁵⁶ ושל ע"ק 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 אימרי ע"ד את ה' האמרת היום^{257, 258} ופרש"י (פ"ק דברכות ד"ו סע"א) לשון חשיבות ושבח. ועמ"ש ע"פ מי כמוך באלים²⁵⁹ הוי' דשבח זה קאי על ע"ק (באד"ר 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 לבריאה. 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 בשאר בהמות שאין שערות שלהן ראויים ללבוש"י כצמר. וא"כ דוקא בעור הכבש מרומז תיקון הפרסא והאותיות הנמשכ"י דרך הפרסא לבלי 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 ושרש 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 בחדש.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 דלכן בתפלה אומרים תחלה פסוד"ז ושירת הים וכמ"ש בד"ה אז ישיר משה ובנ"י.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 ברכות 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 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 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 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 ברכות פ' אמור ספ"ל ע"פ כל עצמותי תאמרנה²⁸⁶ השדרה²⁸⁷ כו' ובזח"ג) (פנחס רנ"ו²⁸⁸ 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 חוליין²⁸⁹ כו' לקבל ח"י ברכאן דצלותא כו' ועמ"ש בד"ה לא הביט און ביעקב²⁹⁰ 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 דברכות שצריך לכרוע בשמו"ע עד שיתפקקו כל חוליותיו ע"ש 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 יובן ענין בחי' עצמות. בתפלה שכנגד קרבן התמיד ומה נמשך גידים לבחינת בשר להפך מדות נה"ב.

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 בזהר²⁹¹ בפ"י עצם מעצמי ובשר מבשרי²⁹² ובפרדס בערך עצם י"ל כי עצמות זהו בחי' יחוי"ע למס"נ באחד. ובחי' בשר זהו יחוי"ת בחינת בכל נפשך ועמ"ש בד"ה וארשתוך 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 גימל' לדל"ת) (עזח"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 (ג"י), which the Zohar on Vayechi says does not divide them.

כי גימל' הוא כללות כח"ב שמהם נמשך השפעת הביטול דיחוי"ע 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 ואתחנן (דרס"ז ב') דקאי על יצה"ר 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 בפ"י זה היום עשה³⁰² הוי"י: (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 להיות ואהבת בכל לבבך עמ"ש בד"ה ה' לי בעוזרי.³⁰³ בפ"י בכל 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 שמשא³⁰⁴ וסיהרא. ולא יהיה מארת חסר^{305, 306} ועי' בירושלמי פ"ג דתענית ה"ג זח"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 שם אלא בח"י אשר לא תחסר כל בה³⁰⁷ וכענין בשמחה ובטוב לבב מרוב כל³⁰⁸ דהיינו כי לבנה היא כנס"י כמ"ש בד"ה בחדש השלישי לצאת בניי.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 נקלט ונתפס הביטול דיחוי"ע 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) ע"פ שנים ליום כנגד היום.³¹⁴

and what is written in the discourse beginning "And I will make your windows (shimshosayich) of kadkod," 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 kadkod," 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."

ופי המפרש נגד השמש וכ"כ הרעב"ט שם בפ"י המשנה ובהרמב"ם (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."

וע' מזה בזח"ב וארא (כ"ט ב'), ועי"כ 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 במעוזי יעשה שלום לי שלום יעשה לי.³¹⁷ שעושה ממש בחי' השלום עליון ושלום תחתון כמ"ש הרמ"ז 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.

(דק"יח ע"א) ועמ"ש בפ' בהר (דק"י ע"ב) ע"פ ועשה טוב.³¹⁸ ועשה ממש ע"ש בהרמ"ז. ומ"ש במ"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 אות כ"ף ס"ד מענין כבש וכבשים. וע' זח"א ויצא קנ"ו סע"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 (ועז"א ח"י קל"ג א' ודו"ק 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 עוי"ל בענין כבש. כי אע"ג דשור יש לו כח יותר רומז לבחינת בחילא יתיר. מ"מ כבש שיש לו צמר בעורו רומז לבחינת צדיק ובחינת צדיק 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' אקיג 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:ב-ג: 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.

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3 Kehot's note points to Numbers 28:2-4 for these words.

במדבר כ"ח:ב-ד: 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' אקיג בארוכה. וראה גם שם ע' אסח. 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. תנאי כותמיה דרבי יוסי ברבי חנינא, ותנאי כותמיה דרבי יהושע בן לוי. תנאי כותמיה 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'-ג:2-3 Pirkei DeRabbi Eliezer

עד שלא נברא העולם, היה הקדוש ברוך הוא וישמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחרט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחרט 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 הגייה לכאן 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 וְהַיָּצִירֶת לְשִׁחֲקָבּוֹ:

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 וַיִּבְרְאוּ 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 שֹׁבֵט אֲבִיךָ הַקָּרֵב אִתְּךָ וְיָלְלוּ עִלְיָךְ וַיִּשְׁרְתוּךָ וְאַתָּה וּבְנֶיךָ אִתְּךָ לִפְנֵי אֹהֶל הָעֵדוּת:

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' 1:1

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 תהיה את שם ה' להיות לו לעבדים כל שמר שבת מחללו ומחזיקים בברית:

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' משנה שבת ה'

במה בהמה יוצאה ובמה אינה יוצאה. יוצא הגמל באפסר, ונאקה בחטם, ולבדים בקרמקא, 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 ועיי' 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 היה אבי ישב אהל ומקנה:

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 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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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 כָל־תִּפְשׁ 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, בZohar I, 6b

זח”ב רעה, א”ז278Zohar II, 278a

זח”ג יז, א”א17Zohar 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”קליה-קמ”הZohar, 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”עEcclesiastes 5:7

אִם־עֵשֶׂק רָשׁ וְגִזְלָה מִשְׁפָּט וְצָדֵק תִּרְאֶה בְּמַדִּינָה אֲלִיתְתֵּמָה עֲלֵיהֶפֶץ כִּי גִבָּהּ מֵעַל גְּבוּהָ 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 2:6ו”ב: שיר השירים

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:6”בChagigah 12b

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 קדשה ותפארתה”.

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KEHOT'S NOTE

חגיגה יב, ב לפי הגירסא שמביא הב”ח. וראה תו”ס 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’. בעי”ר פ”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:9-11”אMenachot 110a

(דברי הימים 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

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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:9”אTosafot on Menachot 110a

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 י"ט:טז

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 ח"ו:6

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.

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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 א'ה:5

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 פיי לאשי . . והקרבן נעשה להם בחיי לחם

The note says that this passage, from "le'ishai means for My fire" to "the offering becomes bread for them," is quoted 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, כב

KEHOT'S NOTE

זח"א ריו, ב.

58 באגה"ק סד"ה איהו וחיוהי

the passage shares nothing with the note

KEHOT'S NOTE

סי' כ דף קלב, א. וראה בליקוט פיי שם.

59 בביאור 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 נאמתי: 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־י תשמר וגם־אתה תדין את־בית־י וגם תשמר את־הצר־י 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

אס־לא ברכוני חֲלָצוֹ וּמִגֹּז כֶּכְשִׁי יִתְחַמֵּם:

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 חסיות והנה אופן אחד בארץ אצל חסיות", אמר רבי אלעזר: מלאך אחד שהוא עומד בארץ, וראשו מגיע אצל חסיות. במתניתא תנא: סנדלפון שמו, הגבוה מחברו מהלך חמש מאות שנה. ועומד אחורי המרכבה וקושר כתרים לקונו. אינני? והכתוב: "פרוה כבוד ה' "

...צו את בני ישראל ואמרת אליהם את קרבני

ממקומו", מכלל המקומו ליכא דידע לקה! דאמר שם אתגא ואזל ויתבי ברישיה.

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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

ויוקים 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 הַמִּנְוָה יֹאמְרוּ שְׂבַעַת 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 פֶּרֶשֶׁת הַמִּנְוָה לְפָרֶשֶׁת הַנְּשִׂאִים? לְפִי שֶׁכִּשְׂרָאָה אֶהֱרֹן חֲנֻכַּת הַנְּשִׂאִים חֻלְשָׁה אִם דַּעְתּוֹ, שֶׁלֹּא הָיָה עִמָּהֶם בְּחֻנְכָּה לֹא הוּא וְלֹא שְׂבִטוֹ, אָמַר לוֹ הַקֹּדֶם הַחַיִּיךְ שֶׁלְךָ גְּדוֹלָה מִשְׁלָהֶם, שֶׁאַתָּה מְדַלֵּק וּמְסִיב אֶת הַנֵּרוֹת (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' תתנ"ד ובביאה"ז מצייין "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' תתנ"ב. ובביאה"ז לשם. ובאוה"ת פ' שופטים ע' תתנ"ד ובביאה"ז שם: "עצמות נק' ג"כ דרך כלל חב"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:ח

לְפִי־שִׁכְלוֹ יִהְיֶה־אִישׁ וְנִצְוָה־לֵב יִהְיֶה לְבוֹ:

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: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"ז תנ"ז.

81 לית אתר פנוי מיני

The Tikkunei Zohar (Tikkun 57): "there is no place empty of Him."

Tikkunei Zohar 91b:6 ח"ב:א' ב' תקוני זוהר

... בְּכָל סְפִירָה, וּבְכָל כְּרִסְיָהּ, וּבְכָל מְלָאכִי, וּבְכָל אֶבֶר וְאֶבֶר דְּבַר נֶשׁ, דְּלִית אֲתֵר פְּנוּי מִיָּנִי לֹא בְּעֵלְמִין וְלֹא בְּתַמָּאִין, יְהוּיָה לֹא אֲתֵקְרִי בְּיַחְוָדָא דְּאַרְבַּע אֲתָנוּן אֲלֵא בְּעֵלְת הָעֻלּוֹת דְּמִיחַד לֹון, וּבְגִין דְּאִיהוּ מִיחַד

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.

סנהדרין ל"ח ב:ה' 38b:5 סנהדרין

אָמְרוּ לְפָנָיו: רְבוּנוּ שֶׁל עוֹלָם, "מָה אָנוּשׁ כִּי תִזְכְּרֵנוּ וְכֵן אָדָם כִּי תִפְקְדֵנוּ?" הוֹשִׁיט אֶצְבָּעוֹ קְטַנָּה בִּינְיָהּ וְשָׂרְפָם. וְכֵן כַּת שְׁנִיָּה. כַּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רְבוּנוּ שֶׁל עוֹלָם, רֵאשׁוּנִים שְׁאָמְרוּ לְפָנָיָהּ מָה הוֹעִילוֹ? כָּל הָעוֹלָם כּוּלּוֹ שָׁלָךְ הוּא. כָּל מָה שְׁאֵתָה רוּצָה לַעֲשׂוֹת בְּעוֹלְמְךָ - עֲשֵׂה.

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

...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: "וְתַחֲסְרָהוּ מֵעַט מֵאֱלֻקִּים". "בְּקֶשׁ קִהְלָת לְמִצּוֹא דְּבָרֵי חִפְזִי" — בְּקֶשׁ קִהְלָת לְהִיּוֹת כְּמֹשֶׁה, יָצְתָה כַּת קוֹל וְאָמְרָה לוֹ: "וְכָתוּב יוֹשֵׁר דְּבָרֵי אָמְתִּי" — "וְלֹא קָם נָבִיא עוֹד בִּישְׂרָאֵל כְּמֹשֶׁה".

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

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': יידיש

כי־קרוב אליך הדבר מאד בפיך ובלבך לעשותו:

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': יידיש

העדתי בכם היום את־השמים ואת־הארץ החיים והמוות נתתי לפניך הברכה והקללה ובחרת בחיים למען תחיה אתה וזרעך:

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': יידיש

לאֲהַבָּה אֶת־ה' אֱלֹהֶיךָ לְשִׁמּוֹעַ 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': יידיש

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:א

וַיִּקְרָא יַעֲקֹב אֶל־בָּנָיו וַיֹּאמֶר הָאֶסְפוּ וְאֶגִּידָה לָכֶם אֵת אֲשֶׁר־יִקְרָא אֶתְכֶם בְּאַחֲרֵית 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: תקי"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 דכולא 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.

ספר הזהר, הקדמה כ': קפ"ה-20:188-22:199

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:א

משכיל לאיתן האזרחי:

Maschil of Ethan the Ezrahite.

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KEHOT'S NOTE

תהילים 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 לטרק 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.

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

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

הלשון באוה"ת בראשית-ג דף תקמו, א.

104 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"ב: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 שכנתא עילאה ושכנתא 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 זוהר, 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.

שיר השירים א:א' 1:1 Song of Songs

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה:

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.

דברים ו:ד' 4:4 Deuteronomy

שְׁמַע יִשְׂרָאֵל הָאֱלֹהִים ה' אֶחָד: Havayah אלקינו Havayah

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.

דברים ד:ל"ה 4:35 Deuteronomy

אָתָּה הָרָאָה לְדַעַת כִּי ה' הוּא הָאֱלֹהִים אֵין עוֹד מִלְּבָדוֹ:

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."

דברים ד:ל"ט 4:39 Deuteronomy

וַיִּדְעַת הַיּוֹם וְהִשְׁבֵּת אֶל-לִבְכָּךְ 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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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.

דברים ז:ט' 7:9 Deuteronomy

וַיִּדְעַת כִּי-ה' אֱלֹהֶיךָ הוּא הָאֱלֹהִים הָאֵל הַנֶּאֱמָן שְׁמֵר הַבְּרִית וְהַחֲסֵד לְאַהֲבָיו וּלְשִׁמְרֵי מִצְוָתוֹ לְאַלְף 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.

בראשית כ"ה:י"ט 25:19 Genesis

וְאַלֶּה תּוֹלְדֹת יִצְחָק בֶּן-אַבְרָהָם אֲבִירָהּ הוֹלִיד אֶת-יִצְחָק:

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.**

תהילים קל"ט:י"ב 139:12 Psalms

גַּם-יְהִי שֹׁךְ לֹא-יִחְשֶׁךְ מִמֶּךָ וְלִילָה כִּיּוֹם יֵאִיר כַּחֲשִׁיכָה 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:3 יומא ל"ג א:ג

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 15:39 במדבר ט"ו:ל"ט

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 64:7 תהילים ס"ד:ז

יִחְפְּזוּ־עוֹלֵת תִּמְנוּ חֶפֶז מְחַפֵּשׁ 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 6:5 דברים ו:ה'5

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 6:6 דברים ו:ו'6

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 6:30 משלי ו:ל"0

לֹא־יִבְזוּ לַגָּנֵב כִּי יִגְנוֹב לְמִלָּא נַפְשׁוֹ כִּי יָרֻעַב:

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 6:30 משלי ו:ל"0

לֹא־יִבְזוּ לַגָּנֵב כִּי יִגְנוֹב לְמִלָּא נַפְשׁוֹ כִּי יָרֻעַב:

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 2:3 ירמיהו ב:ג'3

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' כרה 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' משנה

אלו דברים שאין להם שעור. הפאה, והפכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקדוה קצמת 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 ...

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144 היום לעשותם

"Which I command you today, to do them": the stress on actual doing.

דברים ז:יא"א Deuteronomy 7:11

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 Zohar, Behar 4:13-15

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.

ספר זוהר, וירא כ"ו:שפ"ז-כ"ח:תכ"ז Zohar, Vayera 26:387-28:427

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 ועולם 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 כמארו"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.

בראשית רבה י"ז:ו' Bereshit Rabbah 10:6

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 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 הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאֹר הַגָּדֹל לְמִשְׁלַת הַיּוֹם וְאֶת־הַמָּאֹר הַקָּטָן לְמִשְׁלַת 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 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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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 וַיְבַדֵּל 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 הִלְבֵּנוּן וְתִנְיָלָה הַדֶּר הַכַּרְמֶל וְהַשְׂרֹן הֵמָּה יֵרָאוּ כְבוֹד־ה' הַדֶּר אֱלֹהֵינוּ:

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

וְאֱלֹהִים 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 יְדֵיהִי, 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 לְהַשִּׁיב 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 יֵשֶׁר בְּעֵינָיו וְתִכְנֹן 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':6

וַיֹּאמֶר ה' לֹא-יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשָׁגָם 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 אבותם 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: י"א 32: Deuteronomy

כנֶשֶׁר יַעִיר קִנּוּ עַל־גּוֹזְלֵיו יִרְחֹף יִפְרֹשׁ כְּנָפָיו יִקְחֶהוּ יִשְׁאַחֶה 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: ד' 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: ז' 53: 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' אירכא 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' אירכא.

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: ל"ג 26: 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"ב: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: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:15

כה אמר Havayah 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

מושיבי עקרת הבית אם-הבנים שמחה הללו-קה:

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:14

אז תתענג על-Havayah והרכבתיה על-[פמתי] (במותי) ארץ והאכלתיה נחלת יעקב אביה כי פי Havayah דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ראה ישעיי נח, יד.

PARAGRAPH 19

194 מרעה הי רועה צאן יתרו

"And Moshe was tending the flock of Yisro his father-in-law."

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.

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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 בדרך דילה אתמר ביעקב ויבא יעקב שלם ויעקב ודאי איהו דיוקנא דעמודא דאמצעייתא מסטרא דלבר. והא משה תמן הוה אלא מסטרא דלגאוו 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 הַנּוֹתֵרֶת:

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 יִשָּׁר בְּעֵינָיו וְתָכֵן לִבּוֹת ה'

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, א

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 ח"ה:ז-ח"ה: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

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

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: ברשית רבה ח':
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 ונטע 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 רִמְיוּ וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתִלְגַּ תְּוֹר וּשְׁעָר רִאשָׁה כְּעֶמֶר נִקָּא כְּרִסְיָהּ שְׂבִיבִין דִּי־נִוֹר גְּלִגְלוּהִי נִוֹר 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 מַחִים 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 וכבשוה 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 טו) טוב ארך אפים מגבור ומשל ברוחו מלכד עיר. איזהו עשיר, השמח בחלקו, שנאמר (תהלים קכה) יגיע כפיר כי תאכל אשריך וטוב לך. אשריך, בעולם הזה. וטוב לך, 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:כ"ג 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.

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

- 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 עליו להעביר 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־מֶרְאֶה:

And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon.

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מן הנעלבים ואינו עולבים

Kehot's note points to Shabbat 88b for these words.

Shabbat 88b פ"ח

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־פִּיו כִּשֶׁה לִשְׂבַח יוֹבֵל וּכְרַחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו:

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.

חגיגה ט"ג א: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 המרכבה.

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

241

Yeshayahu's words to Chizkiyahu: why do you involve yourself with the hidden matters of the Merciful One?

ברכות י"א:כ"ט

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."

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

242

The heavenly voice: "From Me went forth these hidden matters."

מכות כ"ג ב: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 ידע? דלמא כי היכי דאזל איהו לגבה אזל נמי אינש אחרינא [לגבה]! יצאת בת קול ואמרה: ממני יצאו כבושים.

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

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)

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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"ט כ"ט ב:ה' מנחות

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 כז, זח"ג כז,

KEHOT'S NOTE

מנחות כט, ב. זח"ג כז, 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

ושחט אתו על ירך המזבח צפנה לפני ה' וזרקו בנִי אֶהָרֹן הַכֹּהֲנִים אֶת־דְּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב:

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 בפי 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 לכבתי

"You have captured my heart," the verse of the discourse cited.

שיר השירים ט"ז:9 Song of Songs

לִבִּי אָחֲזִי כִלָּה לִבִּי אָחֲזִי מִעֵינֶיךָ בְּאֶחָד עֵצֶיךָ מִצֹּרְנֶיךָ:

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

כִּי אֲנִי הוּא לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כִלִּיתֶם:

...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

וְלֹא־תַעֲלֶה בַּמַּעֲלֹת עַל־מִזְבְּחִי אֲשֶׁר לֹא־תַעֲלֶה עֲרוֹתָה עִלָּיו:

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':8 Micah

הִגִּיד לְךָ אָדָם מֵה־טוֹב וּמֵה־רָע דּוֹרֵשׁ מִמֶּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֵסֶד וְהִצְנַע לְפָנֶיךָ עַם־אֱלֹהֶיךָ:

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

חטאות הצבור והיחיד. אלו הן חטאות הצבור, שעירי ראשי חדשים ושל מועדות, שחיתתן 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 לזכרי 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. ...

Mount Gilad.”

Song of Songs 4:1א: שיר השירים ד:

הנה יפה רעיתי הנה יפה עיניו יונים מפניו לצמחתו שערך קעדר העוים
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 תקטו וש"נ.

266

ונחך ה' תמיד

“Havayah will guide you always, and satisfy your soul with radiances.”

Isaiah 58:11א: ישעיהו נ"ח:

ונחך ה' תמיד והשביע בצחצחות נפשך ועצמתיה תחליץ והיית כגן רוה
וכמוצא מים אשר לא ייבשו 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.

Chullin 93b צ"ג חולין

268

ונחך ה' תמיד

The Zohar on Toldos asks why the verse adds “always” (tamid), and answers: “this is the afternoon tamid.”

Sf. Zohar, Toldot 12:99-14:108א: ד"ק צ"ט-צ"ט ד"ק צ"ט-צ"ט

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 3:2-3א: ב"ב-ג"ב עירובין

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, ונגן 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: תהילים פ"א:

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: תהילים ק"ד:

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.

Numbers 33:1א: במדבר

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 15:1א: שמות ט"ו:

אז ישיר משה ובני ישראל את השירה הזאת Havayah ויאמרו
לאמר אשירה Havayah 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 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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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

והניף הכהן אתם על לחם הבכרים 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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277

ושער רישיה כעמר נקא

"The hair of His head like pure wool," likened to the lamb's wool.

Daniel 7:9 ט"ז:ז

תהו הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין די־נור וגלגלהי נור דלק:

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

לכו־נא ונזכחה יאמר ה' אם־יהיו חטאיכם כשנים כשלג ילבינו אם־יאדימו כתולע כצמר יהיו:

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

ישעיי א, יח.

האזינו השמים

279

"Give ear, O heavens," the verse of the discourse cited.

Deuteronomy 32:1 א"ב:ל"ב

האזינו השמים ואדברה ותשמע הארץ אמרי־פי:

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

זאת חקת התורה אשר־צוה ה' לאמר דבר אל־בני ישראל ויקחו אליה פרה אדמה תמימה אשר אין־בה מום אשר לא־עלה עליה על:

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 י"ד:ל"א

אל־תיראי תולעת יעקב מתי ישראל אני עזרתיה נאם־ה' וגאלה קדוש ישראל:

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 הוזהר, 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-תהילים ל"ה:

כל-עצמותי תאמרנה Havayah מיי-קמוה מציל עני מחזק ממנו ועני ואקיון מגולו:

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:

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 חוליון

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 הוזהר, 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-במדבר כ"ג:

לא-הביט און ביעקב ולא-ראה עמל בישראל הי 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 וארשתיו 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 וארשתיו לי

“And I will betroth you to Me,” the verse of the discourse cited.

Hosea 2:21-הושע ב'כ"א:

וארשתיו לי לעולם וארשתיו 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 הי לבי ובשרי ירננו אל אלי-חי:

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:1 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 ...

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

300

פקודי ה' ישרים משמחי לב

“The precepts of Havayah are upright, gladdening the heart”: the delight of the “fat.”

תהילים י"ט:9 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:7 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 ...

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

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־בָּהּ לֶחֶם לֹא־תִחְסַר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אֲבִנֶיהָ בְּרוֹז וּמִהַרְרֶיהָ 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

תחת אשר לא־עבדת את־ה' 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 אֲמִי נִחְרוּבֵי שְׁמִנִי נִטְרָה אֶת־הַכְּרָמִים 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 שְׁמִשְׁתֶּיךָ 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 בְּכַנְפֶּיהָ וּיְצַאֲתֶם וּפְשָׁתֶם קַעְגְלֵי מִרְבָּק:

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

תנא נמי הכי: “שנים ליום” - כנגד היום. אתה אומר נגד היום, או אינו אלא חובת היום? כשהוא אומר “את הכבש אחד תעשה בבקר ואת הכבש השני תעשה בין הערבים” - הרי חובת היום אמור, הא מה אני מקיים “שנים ליום” - נגד היום.

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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־רַחְמָהּ וְרַחֵל 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־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַּבֹּקֶר וְאֶת־הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה 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: 599-8:52 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, ...

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

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: הו הו 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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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: [likuteitorah.com/about/the-chassidishe-parsha/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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