LIKKUTEI TORAH · PARSHAS PINCHAS · MAAMAR 4

קדש ישראל לה׳ ראשית תבואתה

Israel Is Holy to Havayah, the First of His Produce

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Israel are “the first of the produce of the hei”: in G-d’s daily renewal of creation, the souls of Israel, whose root is the Name Havayah, rise first, through prayer, Torah, mitzvos and charity, into His innermost will above that root, and raise the angels and the worlds with them. One who “devours” the Israel within him restores it through teshuvah from the depth of the heart, a fifth level beyond the four.

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

THE BIG IDEA

Israel are "the first of the produce of the hei": in G-d's daily renewal of creation, the souls of Israel, whose root is the Name Havayah, rise first, through prayer, Torah, mitzvos and charity, into His innermost will above that root, and raise the angels and the worlds with them. One who "devours" the Israel within him restores it through teshuvah from the depth of the heart, a fifth level beyond the four.

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 explains "Israel is holy to Havayah, the first of His produce." The hei of tevu'asah points to Malchus, the final hei, which brings forth new angels every day; these angels of Asiyah, the "mute" bnei eilim, can rise into the Name Havayah only through Israel, on Shabbos and every day through prayer. The second section explains why one may not eat before praying: on waking the soul is only "in the nostrils," and prayer, by surrendering one's will, lets the G-dly soul, a portion of Havayah, spread through the body, so that Havayah becomes truly "our G-d." The third section adds that calling upon G-d "in truth" requires Torah: G-d lowered His innermost will into the Oral Torah's rulings, as a father bends down to lift his child; yet Torah rises only on the "wings" of love and awe, and the soul is lifted by G-d's "arms," His attributes clothed in the mitzvos, above all in charity. The fourth section returns to the verse: Israel, like terumah, are lifted up and lift all creation with them. One who "devours" his inner Israel through anger, lust or arrogance must bring an inner guilt-offering and add a "fifth": teshuvah from the depth of the heart, which reaches the Will above all wills, as on Yom Kippur.

OUTLINE

1 **The produce of the hei** ¶1–5

The hei of tevu'asah is Malchus, which brings forth new angels each day. These angels of Asiyah, the "mute" bnei eilim, rise into the Name Havayah only through Israel, on Shabbos through Kabbalas Shabbos and every day through prayer, Torah and mitzvos.

2 **The soul before and after prayer** ¶6–9

Before prayer the soul is only "in the nostrils," so one may not eat. The morning blessings and the Shema reveal that Havayah is "our G-d," Israel's strength without intermediary, unlike the nations, who receive through the seventy princes; setting aside one's will, one can truly pray.

3 **G-d's will lowered into the Oral Torah** ¶10–16

Calling "in truth" means Torah. Anochi, G-d's innermost will, lowered itself to the "feet," the Oral Torah's rulings about physical things, as a father bends down to his child, raising the soul above its own root; but the father must also lower his arms, and Torah without love and awe does not rise.

4 **G-d's right and left** ¶17–20

Human love and awe rise from below and only prepare for G-d's love and awe drawn down from above. G-d's attributes come into the soul through the practical mitzvos, above all charity; His right and left are Torah and charity.

5 **Holy to Havayah: Israel as terumah** ¶21–22

Even a businessman must set times for Torah and do business with his "back," and through Torah and charity he and the Congregation of Israel rise into G-d's innermost will. Israel are terumah, the portion lifted up, and are "first" in G-d's daily renewal of creation, raising the angels with them.

6 **All who devour him: guilt and the added fifth** ¶23–28

Anger, lust and arrogance "devour" the Israel within, and the remedy is an inner guilt-offering and a broken heart. The added fifth is teshuvah from the depth of the heart, above the four levels of the righteous, reaching the Will of all wills, as on Yom Kippur with its five prayers.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

ש"פ פינחם, כ"א תמוז ה'תשמ"ז. הנחת הת' בלתי מוגה • **5747** • ד"ה קדש ישראל להוי' ראשית תבואתה • ספר המאמרים תשמ"ז **P.** קעט

The Rebbe notes that this verse closes the haftarah of the Shabbos and also opens the last maamar on the parshah in Likkutei Torah. He takes up the Alter Rebbe's question: "His produce" (תבואתה) is written with a hei, so what is this "produce of the hei" of which Israel are called "first"? Following the Alter Rebbe, the produce is the world renewed through Malchus, the final hei of the Name Havayah. The Rebbe adds that this covers the whole chain of worlds (seder hishtalshelus), not only this physical world. He shows this from the saying "with the hei this world was created": it fits the view, against the Rambam's, that the World to Come is the world of the Resurrection, so that "this world" includes all of hishtalshelus. Israel are "first" because when the world rises, the source of the Congregation of Israel rises with it.

He then explains the descent of the souls. In themselves the souls are "holy," a thing apart from all of hishtalshelus, for G-d "consulted" with them about whether to create it at all. Afterward they were drawn into hishtalshelus as "the first of His produce" and went down into a world where truth is not felt. Precisely there, by clarifying the world through halachah, ultimate truth is revealed, and the souls are raised by it. "All who devour him shall incur guilt" refers to a further descent, actual exile, in which one's good can be "devoured." Its purpose is a still greater ascent: the added "fifth" (חמישית) of

the guilt payment, which is "the fifth to Pharaoh." All this will be revealed when "all flesh shall see," down to the inanimate world and the very void of the world. Our Rebbeim began this by seeing the Creator's power instead of the beam.

The lesson: Our Rebbeim saw the power of the Creator in each thing rather than the physical beam. Even people of our stature should have at least a trace of this, felt first in the intellect (Chabad) of the soul and then reaching all its powers, down to the "heel"; it will be fully revealed in the true Redemption.

KEY CONCEPTS

The produce of the hei תבואת ה׳

Tevu'asah is written with a final hei, read as Malchus, the lower Chochmah, through which G-d renews creation every day. Israel are "first" in this renewal: their ascent raises the angels and the worlds.

Bnei eilim בני אלים

The angels created each day, angels of Asiyah who channel life to the physical world. Eilim is Elokim lacking its hei, and is read as ilmim, "mute," for Elokim without its yud-hei leaves ilem: G-d's wisdom is not openly revealed in them, so they rise only through Israel.

A soul "in the nostrils" נשמה באפו

The state of a person on waking, before prayer: the soul is acknowledged by the mind but has not yet spread into the heart and body. Prayer, by surrendering one's will, lets it fill the whole person.

Anochi, "who I am" אנכי מי שאנכי

G-d's very self, the inner dimension of His will, above even the Name Havayah. In "I taught Ephraim to walk" it is lowered to the "feet," the Oral Torah, so that the souls can bind themselves to it.

Taking them upon His arms קחם על זרועותיו

G-d's right and left, the love and awe drawn down from above and His attributes clothed in the mitzvos and in charity, which lift the person up as a father lifts a child in his arms.

Terumah תרומה

The portion of the harvest set apart and lifted up. "The first of His produce" is terumah: Israel are the portion of creation that is raised, and that raises everything with it.

The depth of the heart עומקא דליבא

The teshuvah that comes from beyond what the soul can bear. It is a fifth level, above the four levels of the righteous, and reveals "the Will of all wills," as on Yom Kippur.

SECTION 1 • ¶1–5

The produce of the hei

1 קדש ישראל לה'[1,2] ראשית תבואתה. כל אוכליו יאשמו. ראשית תבואתה בה"א [באות ה"א][3] כתיב משמע דישראל הם ראשית תבואת ה'.

"Israel is holy to Havayah, the first of His produce; all who devour him shall incur guilt." "His produce" (תבואתה) is written with a hei, which implies that Israel are the first of the produce of the hei.

> The maamar opens with Jeremiah 2:3, where the prophet calls Israel "holy to Havayah, the first of His produce" and warns that whoever devours Israel will be held guilty. The word for "His produce" ends in the letter hei, though it is vowelled as if it ended in a vav ("His"); the Alter Rebbe reads the hei as a word in itself: Israel are the first of "the produce of the hei."

וצריך להבין מה זה התבואה הנצמח אשר ישראל מכונים בשם ראשית לה.[4] וזהו שכתוב בורא קדושים יוצר משרתים[5] ואשר משרתיו.

Now, we need to understand what this growing produce is, of which Israel are called by the name "first." And this is [the meaning of] what is written, "Creator of holy beings, Former of ministers, and whose ministers."

> The question is what kind of "produce" grows above, such that Israel can be called its "first"; Torah Ohr (Shemos) raises the same question, what connection Israel have to being "the first of His produce" and what "produce" means above. The answer begins from the morning blessing before the Shema, which praises G-d as "Creator of holy beings, Former of ministers" and then speaks of "His ministers" who stand in the heights of the world.

פי' ואשר משרתיו משמע מאז מעולם הם משרתים אותו ויוצר משרתים הם המלאכי' [המלאכים] שמתהווים בכל יום לומר שירה לפניו כמ"ש במדרש איכה ע"פ חדשים לבקרים.[6,7]

That is: "and whose ministers" implies that they have been ministering to Him since long ago, from of old; while "Former of ministers" are the angels that come into being every day to say song before Him, as is written in Midrash Eichah on the verse "They are new every morning."

> The two phrases describe two kinds of angels. "Whose ministers" are permanent angels who have served G-d from of old, while "Former of ministers," in the present tense, are angels formed anew each day to sing before Him: the Midrash on Eichah, on "They are new every morning," says that every day G-d creates a new band of angels who sing a new song and pass away. In Likkutei Torah, Emor, the Alter Rebbe explains these two kinds the same way: the permanent angels are the Chayos of the Chariot, and the daily ones are sparks of holiness that rise each day and are absorbed into Malchus.

ובאמירתם מתבטלים לגמרי דהיינו שחוזר כח גילוי התהוותן למקורו להיות בכח ולא בפועל. וזהו שאמר הכתוב תדשא הארץ דשא[8, 9, 10] פי' הארץ בה' היא הארץ העליונה (עמ"ש ע"פ לא[11] תהיה משכלה ועקרה בארצך)[12]

And in their saying [it] they are utterly nullified; that is, the power that revealed their coming into being returns to its source, to be in potential and not in actuality. And this is what the verse says, "Let the earth sprout grass (deshe)." That is, ha'aretz ("the earth"), with a hei, is the supernal earth. (See what is written on the verse "None shall miscarry or be barren in your land.")

> These daily angels exist for their song: in singing they are wholly absorbed back into their source, so that the force that brought them into open existence returns to a hidden, potential state. The verse "Let the earth sprout grass" is then read on a higher plane: "the earth," with the definite article hei, is a supernal "earth" from which created beings sprout, as Torah Ohr (Mishpatim) explains that above there is a "land of life" from which life and sustenance flow to the souls.

כמו שהארץ הגשמיות מגלה כח הצומח אשר בקרבה בכל יום להוציא מיני צמחים כן הארץ העליונה מגלה כח ההתהוות אשר בה[13] לבריאה ולהתהוות יש מאין.

Just as the physical earth reveals every day the power of growth within it, to bring forth kinds of plants, so the supernal earth reveals the power of bringing into being that is within it, to create and to bring into being something from nothing.

> Physical soil brings forth plants every day from a power of growth hidden within it. In the same way the supernal earth holds the power to create something from nothing and constantly brings forth new creations.

ובזה נתהוה מלאכים בכל יום שיאמרו שירה ויתבטלו למקורם והם הנקראים דשא[14, 15] (וכמ"ש בזהר בפ' בראשית ד' י"ט ע"א ובמק"מ [ובמקדש מלך] שם ובפ' תרומה דקע"א ע"א.[16]

And through this, angels come into being every day, to say song and be nullified into their source; and they are what is called "grass" (deshe). (As is written in the Zohar, Parshas Bereishis, 19a, and in the Mikdash Melech there; and in Parshas Terumah, 171a.

> The angels born each day from that supernal earth, who sing and then dissolve into their source, are the "grass" of the verse: they sprout and are gone. The Zohar says that this "grass" has no lasting form: such beings stand for a moment, are consumed by fire and are renewed, every day; the Mikdash Melech is a commentary on the Zohar, and the Zohar on Terumah speaks of "grass" that sprouts from supernal sources.

ועיין פ' פינחס דרי"ז ע"א ע"פ מצמיח חציר[17,18] כו' ועמ"ש במ"א ע"פ כשעירים עלי דשא).[19,20]

And see Parshas Pinchas, 217a, on the verse "He causes grass to sprout," etc.; and see what is written elsewhere on the verse "Like showers upon the grass.")

> The Zohar on Pinchas reads "He causes grass (chatzir) to sprout" in Psalm 104 as angels: vast numbers of angelic messengers, all of flaming fire. The second pointer is to the discussion of "like showers upon the grass," where grass grows from the finest rain.

לכן אנו אומרים בכל ערב שבת הבו לה' בני אלים[21] בני אלקים[22] המה המלאכים שנבראו ששת ימי בראשית

Therefore we say every Shabbos eve, "Render to Havayah, you sons of the mighty (bnei eilim)." The bnei Elokim ("sons of Elokim") are the angels that were created in the six days of creation;

> This is why at the welcoming of Shabbos on Friday night we recite Psalm 29, "Render to Havayah, you sons of the mighty"; in Likkutei Torah, Re'eh, the psalm's three calls of havu are read as three ascents of the worlds on Shabbos. The maamar distinguishes two groups: the bnei Elokim, the "sons of G-d" of the Book of Job, are the permanent angels created during the six days of creation.

אבל בני אלים הם המלאכים שנתהוו בכל יום מבחי' ה' אחרונה חכמה תתאה מלכות דאצילות.[23,24]

but the bnei eilim are the angels that come into being every day from the level of the final hei, the lower Chochmah (Chochmah tata'ah), the Malchus (sovereignty) of the World of Atzilus (Emanation).

> The bnei eilim of the psalm are the angels that come into being each day. Their source is the final hei of the Name Havayah, which is Malchus of Atzilus, also called the "lower Chochmah"; this is the "hei" whose "produce" the opening verse spoke of.

2 ופי' אלים לשון כח כמו ואת אילי הארץ[25] כי בני אלים הם מלאכים דעשייה[26] כמ"ש בפע"ח [בפרי עץ חיים].[27]

And eilim is a term for strength, as in "and the mighty (eilei) of the land"; for the bnei eilim are angels of the World of Asiyah (Action), as is written in Pri Etz Chaim.

> The word eilim comes from a root meaning strength, as in Ezekiel's "the mighty of the land." The angels called bnei eilim belong to Asiyah, the lowest of the four worlds; the Arizal's Pri Etz Chaim, explaining this psalm at the welcoming of Shabbos, treats its verses as raising the levels of Asiyah.

וע"י המלאכים דעשיה נמשך כל השפעות לעוה"ז הגשמי אין לך עשב שאין לו מזל[28] כו'

And through the angels of Asiyah all the flows of influence are drawn down to this physical world: "There is no blade of grass that has no mazal (constellation)," etc.

> All the life and influence that reach the physical world pass through these angels of Asiyah. The Midrash says that every blade of grass has a mazal, a heavenly force that strikes it and tells it, "Grow"; the Tanya (Iggeres HaKodesh 20) adds that the mazal only makes it grow, while its very coming into being from nothing is from the Infinite power in the earth.

נמצא הם הכח וחיות העוה"ז וכשהמאכל מתעלה ע"י שהאדם אוכלו בטהרה ומתפלל בכח ההוא בנקודת לבבו ע"ז מתעלה גם המלאך השופע הכח והחיות להמאכל ההוא להיות מתעלה ונכלל במקור חוצבו.

It follows that they are the power and the life-force of this world. And when the food is elevated, through a person eating it in purity and praying with that strength, with the innermost point of his heart, through this the angel that imparts the power and the life-force to that food is also elevated, to rise and be included in the source from which it was hewn.

> These angels are the strength within the world's food. When a person eats in purity and then prays with the strength the food gave him, from the core of his heart, the food is elevated, and with it the angel that gives the food its life-force rises and is absorbed into its source.

וגם הטעם שנק' בני אלים חסר ה' שהוא ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] בגיטין (דנ"ו ב') ע"פ מי כמוך[29] באלים מי כמוך באלמים.

And also, the reason they are called bnei eilim, lacking the hei, is along the lines of the saying of our Sages, of blessed memory, in Gittin (56b), on the verse "Who is like You among the mighty (eilim)": "Who is like You among the mute (ilmim)!"

> A second reason for the name: eilim is the word Elokim without its hei. The Talmud reads "Who is like You among the mighty (eilim)" as "among the mute (ilmim)," praising G-d who heard the enemy's blasphemy in the Temple and kept silent.

ופי' אלמים היינו כמ"ש כרחל לפני גוזזיה נאלמה[30] שאין דבר ה' מאיר בבחי' גילוי בבי"ע לפי שאין ערוך עשיה לגבי אצילות.

And "mute" means as it is written, "as a ewe before her shearers is mute": that the word of G-d does not shine in a revealed way in Beriah, Yetzirah and Asiyah, since Asiyah bears no comparison to Atzilus.

> Here "muteness" means that G-d's word does not shine openly in the three lower worlds, Beriah, Yetzirah and Asiyah, because Asiyah is beyond comparison with Atzilus. The image is Isaiah's ewe, silent before her shearers.

וזהו בחי' אלם משם אלקים שאין הדבור בגילוי רק בחי' הבל בלבד שבההבל אין התלבשות החכמה בגילוי כלל משא"כ בדבור שבו נמשך ומלובש החכמה והשכל

And this is the level of ilem ("mute") from the Name Elokim: the speech is not revealed, only the level of breath (hevel) alone; for in the breath there is no revealed enclothing of the wisdom at all, whereas in speech the wisdom and the intellect are drawn and enclothed.

> Take the yud and hei out of Elokim and the letters left spell ilem, "mute." Speech carries the speaker's wisdom outward; mere breath, the voice before it is shaped into words, carries no articulated wisdom.

וזהו ההפרש בין המלאכים הנק' בני אלקים שהם נמשכים מדבורו של הקב"ה שהדיבור מלובש בו גילוי החו"ב [החכמה ובינה] וזהו בחי' י"ה דאלקים. משא"כ בחי' אלם דאלקים היינו שאין בחי' י"ה נמשך ומתלבש בההבל.

And this is the difference between [the two]: the angels called bnei Elokim are drawn from the speech of the Holy One, blessed be He, the speech in which the revelation of Chochmah (wisdom) and Binah (understanding) is enclothed, and this is the level of the yud-hei of Elokim; whereas the level of ilem of Elokim is that the level of yud-hei is not drawn and enclothed in the breath.

> The bnei Elokim, the permanent angels, come from G-d's speech, which carries Chochmah and Binah openly within it, as a person's words carry his thought; Chochmah and Binah are the letters yud and hei, so these angels come from the whole Name Elokim. When the yud-hei is not drawn into the breath, what remains of Elokim is ilem, "mute," and this is the source of the bnei eilim.

וזהו נאלמתי דומיה[31] דום[32, 33] י"ה כוי

And this is "I was mute with silence (dumiyah)": dum Kah ("Kah is silent"), etc.

> In the psalm David says he kept silent before the wicked: "I was mute with silence (dumiyah)." The Zohar (Raaya Mehemna, 3:222a) reads dumiyah as dum Kah, "Kah is silent": when the yud-hei goes silent, the person is left ilem, mute.

(ועמ"ש בד"ה ולא יקרא עוד[34] שמך אברם[35] גבי מילה שהוא בחי' מ"ל י"ה מ"ל לשון גילוי כו'

(And see what is written in the discourse beginning "Your name shall no longer be called Avram," regarding circumcision (milah), that it is the level of mal Kah, mal being a term of revelation, etc.;

> The parenthesis adds the converse from another discourse, in Torah Ohr, Lech Lecha: milah, circumcision, holds the letters mal Kah, and mal means speech, revelation, so through it the yud-hei is revealed.

והיינו ע"י הדבור לרוח ממללא[36, 37] שע"ז נמשך חו"ב [חכמה ובינה] בבחי' גילוי כי פי[38] ה' דבר וההפך מזה הוא כשכנס"י [כשכנסת ישראל] היא בחי' נאלמתי דומיה החשיתי חש דחשמל[39] והיינו מחמת הסתר[40] דק"נ [דקליפת נוגה] דעשייה.

that is, through the speech of "a speaking spirit" (ruach memalela), through which Chochmah and Binah are drawn in a revealed way, for "the mouth of Havayah has spoken." And the opposite of this is when the Congregation of Israel (Knesses Yisrael) is at the level of "I was mute with silence, I was still (hecheshesi)," the chash (silence) of chashmal; and this is because of the concealment of the kelipas nogah of Asiyah.

> Speech, which Onkelos makes man's defining trait ("a speaking spirit"), reveals Chochmah and Binah, as in "the mouth of Havayah has spoken." The opposite is when the Congregation of Israel, the source of the souls, is "mute" and "still," the chash (silence) of chashmal, a word the Arizal reads as chash, "silent," and mal, "speaking"; this comes because kelipas nogah, the shell that mixes good and evil in the lower worlds, conceals the light.

ועמ"ש בד"ה והיה אור הלבנה כו' ועמ"ש בד"ה בחדש השלישי לצאת בנ"י [בני ישראל][41] בענין פי' מעשה ידיך כו' כח המעשה שהוא כח החיצוני כו' ע"ש. והיינו ענין בחי' ההבל שלמטה מבחי' הדבור ועמ"ש מזה בביאור ע"פ וספרתם לכם)[42]

And see what is written in the discourse beginning "And the light of the moon shall be," etc.; and see what is written in the discourse beginning "In the third month after the children of Israel went out," on the meaning of "the work of Your hands," etc.: the power of action, which is the external power, etc.; see there. And this is the matter of the level of breath, which is below the level of speech. And see what is written about this in the explanation on the verse "And you shall count for yourselves.")

> The parenthesis points to further discourses. One of them explains "the work of Your hands" as the power of action, an external power; it corresponds to breath, which stands below speech.

והנה לכן א"א להמלאכים הנ"ל לעלות ולהתכלל בחכמה עילאה כ"א ע"י ישראל שהם נמשכים מפנימית חכמה עילאה וכמ"ש בפי' משפטים (דקכ"א) ועמ"ש בביאור ע"פ יונתי בענין קומי לך רעיתי[43]

Now, therefore, it is impossible for the angels mentioned above to ascend and be included in the supernal Chochmah (Chochmah ila'ah) except through Israel, who are drawn from the inner dimension (pnimiyus) of the supernal Chochmah, as is written in Parshas Mishpatim (121); and see what is written in the explanation on the verse "My dove," regarding "Arise, my love."

> Because the angels of Asiyah come from this "mute" level, they cannot rise on their own to the supernal Chochmah. They rise only through Israel, whose souls come from the inner dimension of the supernal Chochmah.

לכן אנו מבקשים הבו להי' בני אלים.[44] פי' הבו לשון הזמנה[45,46] הזמינו עצמיכם לעלות וליכלל במקור שם הוי' ב"ה.

Therefore we ask, "Render (havu) to Havayah, you sons of the mighty." Havu is a term of preparation: prepare yourselves to ascend and be included in the source of the Name Havayah, blessed be He.

> So on Friday night we call to them, "Havu." As Rashi explains havah as "prepare yourselves," havu here means: prepare yourselves to rise and be absorbed into the Name Havayah.

וז"ש [וזהו שכתוב] ששת ימים תעבוד[47] בחי' עבודה הוא ההתהוות יש מאין וביום השביעי תשבות זהו חזרת העולמות למקורם בתוספת אור עליהם ונכללים הכל בעצמות שם הוי' ב"ה.[48,49]

And this is [the meaning of] what is written, "Six days you shall work": the level of work is the bringing into being of something from nothing; "and on the seventh day you shall rest": this is the return of the worlds to their source, with added light upon them, and all are included in the essence of the Name Havayah, blessed be He.

> The six weekdays are "work": G-d's ongoing creation of something from nothing. Shabbos is "rest": the worlds return to their source, with added light, and are absorbed into the essence of the Name Havayah.

3 וכמ"ש ויכל אלקים ביום השביעי[50] ומבואר הפי' במ"א בד"ה באתי לגני[51] דהיינו שכלתה בחינת ומדרגת אלקים שנעשה קץ ותכלית למדרגה זו ונמשך גילוי שם הוי'.

As it is written, "And Elokim finished (vayechal) on the seventh day"; and the meaning is explained elsewhere, in the discourse beginning "I have come into My garden": that the level and rank of Elokim was finished (kalsah), so that an end and conclusion was made to this rank, and the revelation of the Name Havayah was drawn down.

> The Torah says that on the seventh day Elokim "finished" (vayechal). The maamar reads it as kalsah, "came to an end": on Shabbos the level of Elokim, the Name of concealment and limitation, reaches its end, and the revelation of the Name Havayah is drawn down in its place.

ולכן אנו אומרים להמלאכים שנמשכים משם אלקים הבו להוי' בני אלים[52] שיזמינו עצמם לעלות וליכלל בשם הוי' ב"ה המתגלה בשבת וזהו השתחוו להי' בהדרת קודש[53] והוא בחי' אצילות בכלל שבי"ע מתעלים באצי'

And therefore we say to the angels that are drawn from the Name Elokim, "Render to Havayah, you sons of the mighty": that they should prepare themselves to ascend and be included in the Name Havayah, blessed be He, which is revealed on Shabbos. And this is "Bow down to Havayah in the splendor of holiness": this is the level of the World of Atzilus (Emanation) in general, for Beriah, Yetzirah and Asiyah ascend into Atzilus.

> So on Friday night we call the angels that come from Elokim to prepare to rise into the Name Havayah, revealed on Shabbos. The psalm's next verse, "Bow down to Havayah in the splendor of holiness," alludes to Atzilus as a whole, for on Shabbos the three lower worlds ascend into Atzilus.

וזהו ג"כ ענין ז' קולות שנזכרו במזמור זה קול ה' על המים[54] כו' הכל המשכת והתגלות שם הוי' ועמ"ש סד"ה זאת חנכת המזבח.[55]

And this is also the matter of the seven "voices" mentioned in this psalm, "The voice of Havayah is upon the waters," etc.: all is the drawing down and revelation of the Name Havayah. And see what is written at the end of the discourse beginning "This is the dedication of the altar."

> Psalm 29 says "the voice of Havayah" seven times. Each is a drawing-down and revelation of the Name Havayah, matching the Shabbos ascent just described.

4 והנה עד"ז הוא כל ענין לכו נרננה[56] להוי'[57] כו' שירו להוי' כו' שאומרים בקבלת שבת.

Now, along these lines is the whole matter of "Come, let us sing to Havayah," etc., "Sing to Havayah," etc., which are said at Kabbalas Shabbos (the welcoming of Shabbos).

> The other psalms of Kabbalas Shabbos, which begin with "Come, let us sing to Havayah" (Psalm 95) and "Sing to Havayah," carry the same meaning: the worlds and their angels rise into the Name Havayah on Shabbos.

וזהו כי גדול[58] הוי' כו' נורא הוא על כל אלהים דהיינו על כל ק"ך צירופי אלקים כמ"ש במ"א והנה עלייה זו הוא ע"י ישראל שהם פנימית העולמות.

And this is "For great is Havayah," etc., "He is awesome above all elohim (gods)": that is, above all the 120 combinations of Elokim, as is explained elsewhere. Now, this ascent is through Israel, who are the inner dimension (pnimiyus) of the worlds.

> "He is awesome above all elohim" is read as Havayah standing above the 120 combinations of Elokim: the five letters of Elokim can be arranged in 120 orders, through which the world is created and limited. And this whole ascent happens through Israel, the inner dimension of all the worlds.

פי' כי כל הנבראים לא נתהוו כ"א דרך מעבר בכדי שיתהווה ויתגלה בחי' ישראל בזה העולם הגשמי.

That is, all the created beings came into being only as a passageway, in order that the level of Israel come into being and be revealed in this physical world.

> Everything else that was created exists as a passageway: it was brought into being only so that Israel would come into being and be revealed in this physical world. This begins to explain why Israel are called "first."

5 וזהו ג"כ בכל יום תכלית העבודה זו תפלה כדי להבטל וליכלל עצמו וכל העולמות בשם הוי' ב"ה המהווה אותם מאין ליש

And this is also [so] every day: the purpose of the service, "this is prayer," is to nullify and include oneself and all the worlds in the Name Havayah, blessed be He, who brings them into being from nothing to something;

> What happens each week on Shabbos happens every day through prayer, which the Sages call "the service of the heart." Its purpose is to dissolve oneself, and all the worlds with oneself, into the Name Havayah, which constantly brings them into being from nothing.

ולימשך אותו ג"כ בזה העולם הגשמי ע"י תורה ומצות יחודא עילאה יחודא תתאה למעלה עד אין קץ[59] ולמטה עד אין תכלית הוא רק כח שם ה' ב"ה

and to draw Him also into this physical world, through Torah and mitzvos: the higher unity (yichuda ila'ah), the lower unity (yichuda tata'ah); above without end and below without limit, it is only the power of the Name Havayah, blessed be He.

> Prayer raises the worlds up; Torah and mitzvos then draw G-d's Name down into this physical world. These are the "higher unity," in which all is nullified before G-d, and the "lower unity," in which G-d is present within the world; in both directions, without end above or below, there is nothing but the power of Havayah, in a phrase taken from the Zohar Chadash.

(ועמ"ש בד"ה באתי לגני[60] הנ"ל. וזהו יונתי בחגוי הסלע[61] כו' השמיעני את קולך כי כשהיא בחגוי הסלע בסתר המדרגה היא בחי' נאלמתי דומיה[62, 63] ונק' יונת אלם.[64]

(And see what is written in the discourse beginning "I have come into My garden," mentioned above. And this is "My dove, in the clefts of the rock," etc., "let me hear your voice": for when she is "in the clefts of the rock, in the covert of the cliff," she is at the level of "I was mute with silence," and is called "the mute dove" (yonas elem).

> The Song of Songs calls the Congregation of Israel a dove hiding "in the clefts of the rock." Hidden away, she cannot speak: she is at the level of "I was mute with silence," and the heading of Psalm 56 calls her "the mute dove."

אכן ע"י עסק התורה והמצות השמיעני את קולך כו' ממשיכים בחי' י"ה דהוי' ודאלקים שלא להיות בחי' אלם כ"כ [כל כך] בספר ע"ה) (דק"ג א') **וע"ז נאמר קול דודי דופק.**[65]

But through occupation with Torah and mitzvos, "let me hear your voice," etc., we draw down the level of the yud-hei of Havayah and of Elokim, so as not to be at the level of "mute"; so it is written in the book ע"ה) (103a). And of this it is said, "The voice of my beloved knocks."

> Through Torah and mitzvos the plea "let me hear your voice" is answered: the yud-hei is drawn into the Names Havayah and Elokim, and the Congregation of Israel is no longer mute. Of this the verse says, "The voice of my beloved knocks." The book the text cites by the initials ע"ה (folio 103a) is not identified in the Kehot notes.

ועיין בפי' הרמ"ז [הרב משה זכות] **בזהר פ' וארא** (דכ"ו א') **גבי נאלמתי דומיה כו'**[66] **ואי אתער כו' ובפע"ח** [ובפרי עץ חיים] **שער הקדישים פ"ב** [פרק ב'] **ורפ"ג** [וריש פרק ג']:

And see the commentary of the Ramaz (Rabbi Moshe Zacuto) on the Zohar, Parshas Va'eira (26a), regarding "I was mute with silence," etc., and "And if he arouses," etc.; and Pri Etz Chaim, Sha'ar HaKaddishim (the Gate of Kaddish), chapter 2 and the beginning of chapter 3.

> The Zohar on Va'eira says that in exile the voice departs from the Congregation of Israel and her speech is silenced, "I was mute with silence"; even when the word stirs, "my beloved had turned away," so "Elokim spoke" to Moshe and stopped, until the voice was completed in "I am Havayah." Pri Etz Chaim, explaining the Kaddish, says that when the yud-hei of Elokim is hidden what remains is ilem, "mute," and that is why we pray that these levels "be magnified and sanctified."

SECTION 2 · ¶6–9

The soul before and after prayer

6 **ב ולבאר היטיב ענין עלייה זו וגילוי זה ע"י תורה ותפלה. צריך לבאר מאמר רז"ל** [רבותינו זכרונם לברכה] **תלמוד תורה כנגד כולם**[67, 68] **אפילו כנגד עיון תפלה.**

2. Now, to explain well the matter of this ascent and this revelation through Torah and prayer, we must explain the saying of our Sages, of blessed memory, "The study of Torah is equal to them all," even to concentration in prayer (iyun tefillah).

> The second section explains how Torah and prayer bring about this ascent and revelation. It starts from the Mishnah's teaching that Torah study equals all the other mitzvos together, and the Talmud adds: even concentrated prayer.

ומ"מ קודם התפלה אסור לאכול[69,70] וקודם הלימוד מותר לאכול. וזהו מחמת כי האדם הוא עולם קטן.[71,72]

And nevertheless, before prayer it is forbidden to eat, while before study it is permitted to eat. And this is because man is a small world.

> Yet halachah forbids eating before the morning prayer and permits eating before study, as if prayer came first; in Likkutei Torah, Nasso, the Alter Rebbe gives another side of this: before prayer a person is still bound below and must first refine himself before he can elevate what he eats. The answer here begins from the idea that a person is a world in miniature.

וכמו שיש בעולם יום ולילה ביום מאיר האור ובהעדר האור הוא בחי' לילה בגשמיות כן הוא באדם ג"כ ברוחניות

And just as in the world there are day and night, by day the light shines and in the absence of the light it is the level of night, physically, so it is in man too, spiritually,

> As the physical world has day and night, light and its absence, so a person has a spiritual day and night.

כמ"ש גם כי אשב בחושך[73] ה' אור לי אפילו בעוה"ז הגשמי ה' מאיר בישראל

as it is written, "Even though I sit in darkness, Havayah is a light to me": even in this physical world, Havayah shines in Israel.

> Micah's "though I sit in darkness, Havayah is a light to me," said by Israel to her enemies, shows that even in this dark physical world G-d shines in a Jew. The word "even" (gam) is the Alter Rebbe's own; the Kehot note observes that it is not in the verse.

וכאשר מתפשט ומאיר בו כח נשמתו אזי נק' יום ובהסתלקות אור נשמתו מכונה בשם לילה (ועמ"ש מענין זה בד"ה ותוסף אסתר[74,75] וע"פ וידעת היום[76] והשבות[77] כו' ובד"ה תחת אשר לא עבדת)[78,79]

And when the power of his soul spreads out and shines in him, then it is called "day"; and when the light of his soul withdraws, it is called by the name "night." (And see what is written on this matter in the discourse beginning "And Esther spoke again," and on the verse "Know this day and take it to your heart," etc., and in the discourse beginning "Because you did not serve.")

> When the power of the soul spreads through him and lights him up, that is his "day"; when the soul's light withdraws, that is his "night." One of the discourses cited, in Torah Ohr, Megillas Esther, explains that the soul's will to be nullified in G-d's light is called Rachel when it is revealed, and Esther, from hester, "hiding," when it is not.

לכן בלילה הוא בבחינת שינה לגמרי מחמת הסתלקות אור נפשו. ובבקר בעמדו משינתו[80] אזי כח נשמתו היא רק באפיו

Therefore at night he is entirely in a state of sleep, because of the withdrawal of the light of his soul. And in the morning, when he rises from his sleep, the power of his soul is only in his nostrils,

> So in sleep the soul's light is withdrawn. On waking, its power is only "in his nostrils," in the breath, the outermost sign of life, and not yet in the heart and limbs.

כי אין לה גילוי מחמת חומר ישות הגוף להאיר ולהתפשט בקרבו ובכדי שלא יחזור להיות אין ואפס השי"ת [השם יתברך] מהוה ומחזיר לו נשמתו בכל בקר כמ"ש חדשים לבקרים רבה אמונתך[81,82] ועיין פ' ויקהל (דרי"ג סע"ב [סוף עמוד ב])

for it has no revelation, to shine and spread out within him, because of the material yeshus (independent existence) of the body. And so that he not return to being nothing and naught, G-d, may He be blessed, brings into being and restores his soul to him every morning, as it is written, "They are new every morning; great is Your faithfulness." And see Parshas Vayakhel (213, end of side b).

> The body's coarse, self-assertive existence keeps the soul from shining through it. So that the person does not lapse into nothing, G-d gives the soul back each morning: "They are new every morning," and the Zohar on Vayakhel says the souls are given back renewed each morning.

פי' כמ"ש המחדש בכל יום תמיד מעשה בראשית כי מלת בראשית הוא בראי"ת י"ש. ר"ל [רוצה לומר] מזה שמחדש בכל יום הוא המהווה יש מאין.

That is, as it is written, "who renews every day, continually, the work of creation (Bereishis)": for the word Bereishis (בראשית) is בראי"ת י"ש, bara es yesh ("He created something"). That is to say: by renewing it every day, He is the One who brings into being something from nothing.

> The blessing before the Shema praises G-d "who renews every day, continually, the work of creation." The letters of Bereishis are read as bara es yesh, "He created something": to renew creation every day is to bring something from nothing anew each day.

אך מחמת שנתגשם חיות הגוף מאד מאד אינו יכול לקבל הארת נשמתו בקרבו כי"א מעט מזעיר בבחי' אפיו.

But because the life-force of the body has become exceedingly physical, he cannot receive the radiance of his soul within him except a very little, at the level of his nostrils.

> Yet the body is so coarse that it receives only a faint glimmer of the soul, the glimmer "in the nostrils."

דהיינו שהנשמה האלקית אין לה גילוי בלבו וגופו מחמת חומר ישות הגוף כיון שעדיין לא התפלל.

That is, the G-dly soul has no revelation in his heart and his body, because of the material yeshus of the body, since he has not yet prayed.

> Before prayer, the G-dly soul is not revealed in the heart and the body.

שע"י התפלה שמבטל רצונו לרצון העליון ב"ה והנה הרצון הוא מקור כל המדות והוא חיותן וקיומן

For through prayer he nullifies his will to the supernal will, blessed be He; and the will is the source of all the emotive attributes (middos), and it is their life-force and their existence;

> Prayer changes this. In prayer a person sets aside his own will for G-d's will, and will is the root of all the emotions, their life and their very existence.

וזהו ענין מסירת נפש[83] שמוסר רצונו כו' והדם הוא הנפש[84] שהוא הרצון לכן ע"י נמשכת הנשמה שהיא מבחינת שם הוי' ומתפשטת בכל הגוף.

and this is the matter of self-sacrifice (mesirus nefesh), that he gives over his will, etc.; and "the blood is the soul," which is the will. Therefore, through this the soul, which is from the level of the Name Havayah, is drawn down and spreads through the whole body.

> That is the meaning of mesirus nefesh, "giving over the nefesh": the Torah says "the blood is the nefesh," and nefesh here means will, as in Jeremiah's "My nefesh is not toward this people." When the will is given over, the soul, rooted in the Name Havayah, flows into the whole body.

משא"כ קודם התפלה היא עדיין רק באפיו דהיינו שרק במוחו ושכלו מודה להי'[85] אבל לא נתפשטה עדיין בלב[86] כו' וכן פי' הרמ"ז [הרב משה זכות] פ' תצוה (די קפ"ב) ע"פ כהאריז"ל [כתבי האריז"ל] ענין אשר נשמה באפו.[87, 88]

Whereas before prayer it is still only in his nostrils; that is, only in his mind and intellect does he acknowledge G-d, but it has not yet spread into the heart, etc. And so the Ramaz explained, on Parshas Tetzaveh (182), according to the writings of the Arizal, the matter of "whose breath (neshamah) is in his nostrils."

> Before prayer the soul is still only "in his nostrils": he acknowledges G-d with his mind, as in the morning's Modeh Ani and Hodu, but the acknowledgment has not yet reached his heart. The Ramaz, the Kabbalist Rabbi Moshe Zacuto, explained Isaiah's "whose breath is in his nostrils" in this way, following the Arizal.

ועיין בזהר שם על פסוק זה בענין אחר. ועמ"ש ע"פ ונקדשתי בתוך בנ"י [בני ישראל][89] בתוך היינו שיותפס ענין קדושתו יתי בלב האדם דייקא.

And see in the Zohar there on this verse, in another sense. And see what is written on the verse "And I shall be sanctified in the midst of the children of Israel": "in the midst" means that the matter of His holiness, may He be blessed, be grasped specifically in the heart of man.

> The Zohar there reads the verse in other ways: of one who greets his fellow before praying, and of one who in anger tears his holy soul from him, reading be'apo, "in his nostrils," as "through his anger." Another discourse explains that "I shall be sanctified in the midst of the children of Israel" means within each person: G-d's holiness must be grasped in the heart.

ועמ"ש סד"ה להבין ענין משארז"ל [מה שאמרו רבותינו זכרונם לברכה] יפה שעה[90,91] אי בתשובה כוי בענין הכורע צריך שיראה[92] איסר כנגד לבו.[93,94]

And see what is written at the end of the discourse beginning "To understand the saying of our Sages, of blessed memory, 'Better is one hour in teshuvah,' etc.," regarding "one who bows must see an issar (a coin) opposite his heart."

> A further discourse discusses the Talmud's rule that one who bows in prayer must bow until he "sees an issar (a small coin) opposite his heart." At the end of that discourse, in Torah Ohr, Chayei Sarah, the Alter Rebbe explains that the drawing down in "Blessed are You" must begin in the mind and spread at least a little into the heart: that is the issar.

7 וז"ש [וזהו שכתוב] חדלו לכם מן האדם[95] אשר נשמה באפו כי במה נחשב הוא א"ת [אל תקרי] במה אלא במה[96] פי' חדלו לכם לשון הבדלו עצמיכם מן בחי' אדם כזה שנשמתו רק באפיו שלא יכלה להתפשט בכללות גופו

And this is [the meaning of] what is written, "Cease from man, whose breath (neshamah) is in his nostrils, for as what (bameh) is he accounted?" Do not read bameh ("as what") but bamah ("a raised altar"). That is: "cease from" is a term of separation: separate yourselves from the level of such a man, whose soul is only in his nostrils, which could not spread through his body as a whole.

> Isaiah's "Cease from man, whose breath is in his nostrils" is read through the Talmud's play on bameh, "as what," and bamah, a raised altar, which the Talmud applies to greeting one's fellow before prayer. "Cease" means: keep apart from the state of a person whose soul is only in his nostrils and has not spread through his body.

כי במה נחשב כמו הבמה נראה ונגלה הישות שלו ליש ודבר בפ"ע [בפני עצמו] כן בו ג"כ גברה חומר הישות שלו עד שאינו מתבטל כלל מפני אור ה' הוא אור נשמתו אשר באפיו (ועיין מ"ש ע"פ בעלי במות ארנון).[97]

"For as a bamah he is accounted": just as with a bamah, its yeshus is seen and revealed as a something, a thing by itself, so in him too the material quality of his yeshus has prevailed, until he is not nullified at all before the light of G-d, which is the light of his soul that is in his nostrils. (And see what is written on the verse "The lords of the high places (bamos) of Arnon.")

> A bamah is a raised altar or high place that stands out for all to see. In such a person, too, the coarse sense of his own separate existence (yeshus) stands out and dominates, so that he is not nullified at all before G-d's light, which in him is the light of his own soul, still only in his nostrils.

לכן אסור לאכול קודם התפלה.

Therefore it is forbidden to eat before prayer.

> This is why it is forbidden to eat before prayer: the soul has not yet spread through the body.

כמאמר רז"ל [רבותינו זכרונם לברכה] לא תאכלו על הדם[98] לא תאכלו קודם שתתפללו על דמכם בכדי שלא ליתן סטרא דדמא בישא לשלוט בו ושוב לא יכול להאיר בו כח נשמתו לגמרי.

As our Sages, of blessed memory, said: "You shall not eat over the blood": do not eat before you have prayed for your blood; so as not to give the side of the evil blood (sitra dedama bisha) dominion over him, after which the power of his soul could no longer shine in him fully.

> The Talmud reads "You shall not eat over the blood" as "do not eat before you have prayed for your blood." Eating first would give dominion to the side of the "evil blood," and then the soul could no longer shine fully in him.

לכן תקנו לנו ברכת השחר[99] כמו מלביש ערומים מתיר אסורים המכין מצעדי גבר

Therefore they instituted for us the morning blessings, such as "who clothes the naked," "who releases the bound," "who prepares the steps of man."

> For this reason the Sages instituted the morning blessings, thanking G-d for clothing us, freeing our limbs and guiding our steps.

מחמת שאצל אדם בחינת אדמה לעליון[100] כל כחותיו אפילו להלביש בגד ומנעל הכל הוא כח שם[101] הוי' ב"ה ואין דבר חוץ ממנו (וע' לעיל ע"פ מה יפו פעמיך[102] בנעלים).[103]

Because for adam (man), the level of "I will be like (adameh) the Most High," all his powers, even to put on a garment and a shoe, are all the power of the Name Havayah, blessed be He, and there is nothing outside Him. (And see above on the verse "How beautiful are your steps in sandals.")

> The person meant here is adam in the sense of adameh la'elyon, "I will be like the Most High": man made in the likeness of the One above. For him every power, even to dress and to put on shoes, is the power of the Name Havayah, and the blessings bring this awareness; the discourse on "How beautiful are your steps in sandals," printed later in Likkutei Torah's Shir HaShirim section, explains the "shoes" as the lowest garment, whose refinement is the purpose for which man was created.

הגם כי הברכות הם מדרבנן מ"מ הם קודם מחמת שהם הכנה לק"ש [לקריאת שמע] דאורייתא שהוא גילוי אמיתית שם ה' אשר הוא באמת אין עוד זולתו למעלה עד אין קץ ולמטה עד אין תכלית.

Although the blessings are rabbinic, nevertheless they come first, because they are a preparation for the Shema, which is from the Torah, which is the revelation of the truth of the Name Havayah: that in truth there is nothing else besides Him, above without end and below without limit.

> The morning blessings are only rabbinic, yet they come before the Shema, a Torah commandment, because they prepare for it. The Shema reveals the truth of the Name Havayah: there is nothing besides Him, above or below.

8 וע"י התבוננות מקודם בברכות יכול לבוא לזה בק"ש [בקריאת שמע] באמרו בתחלה ברוך אתה ה' אלקינו.

And through contemplating beforehand, in the blessings, he can come to this in the Shema, when he first says, "Blessed are You, Havayah, our G-d."

> The morning blessings, contemplated with understanding, prepare a person to reach in the Shema the awareness that nothing exists besides G-d. That awareness is already contained in the words that open the blessings of the Shema, "Blessed are You, Havayah, our G-d," and the maamar now explains them one by one, beginning with baruch.

ברוך הוא כמו בריכת המים לשון המשכה שאנו ממשיכים אור א"ס ב"ה אשר הוא בהעלם והסתר להיות בבחי' גילוי בישראל ובמקור כנס"י [כנסת ישראל].

Baruch ("blessed") is like a pool (berechah) of water, a term of drawing down: we draw down the Infinite Light (Or Ein Sof), blessed be He, which is hidden and concealed, to be revealed in Israel and in the source of the Congregation of Israel (Knesses Yisrael).

> Baruch is read not as praise but as related to berechah, a pool into which water is drawn: to "bless" is to draw down. We draw the Infinite Light, which is hidden, into revelation in the souls of Israel and in their source, the Congregation of Israel.

לכן אנו מבקשים ברוך אתה שיהיה הוי' ב"ה נמשך בבחי' אתה שהוא נוכח פי' בגילוי כמו שבאמת הכל בטל לפניו לגמרי.

Therefore we ask, "Blessed are You": that Havayah, blessed be He, be drawn down at the level of "You," which addresses one who is present (nochach), that is, in revelation; just as in truth everything is utterly nullified before Him.

> "You" is the second person, the way one speaks to someone who is present. Saying "Blessed are You" asks that Havayah be revealed as openly as one who stands before us, matching the truth that everything is entirely nullified before Him.

כמ"ש אני ה' לא שניתי[104] רק אצלינו נדמה לנו הגשמיות ליש אבל אצלו ית' כל הגשמיות אפס ותהו נחשבו לו[105]

As it is written, "I, Havayah, have not changed." Only to us does physicality seem to be something (yesh); but before Him, may He be blessed, all physicality "is accounted by Him as naught and nothingness."

> Malachi's "I, Havayah, have not changed" means that creation made no change in G-d: from His side the physical world is, in Isaiah's words, "accounted as naught and nothingness," and only to us does it seem to be something.

פי' ה' הוא אלקינו כמו אילי הארץ[106] פי' הוא כחנו ממש[107] כי גם כל כחות הגוף הנדמה לנו שהם טבעיים[108] אבל אצל ישראל הם הכל כח הוי' ב"ה,

That is, Havayah is Elokeinu ("our G-d"), as in "the mighty (eilei) of the land": that is, He is truly our strength. For all the powers of the body too, which seem to us to be natural, for Israel are all the power of Havayah, blessed be He.

> The next word of the blessing, Elokeinu, "our G-d," is read from el in the sense of strength, as in Ezekiel's "the mighty (eilei) of the land": Havayah is literally our strength, as the Alter Rebbe also reads "Havayah is our G-d" in the Shema, in Likkutei Torah, Rosh Hashanah. Even the body's powers, which seem to us natural, are for Israel nothing but the power of Havayah; the Kehot note marks an omission in the print here, given in the edition's additions (Hosafos).

כי הנה פרעה אמר לא ידעתי את[109] הוי' שלא ידע רק שם אלקים ואמר עזב ה' את הארץ[110, 111]

For Pharaoh said, "I do not know Havayah," since he knew only the Name Elokim; and he said, "Havayah has forsaken the earth."

> Pharaoh's "I do not know Havayah" shows the contrast: he knew G-d only as Elokim, the Name of G-d hidden within nature. The words "Havayah has forsaken the earth" are said in Ezekiel by the elders of Israel, who worshiped idols in secret; the maamar uses them for the same view, that G-d has left the world to other powers.

כי הכל יודעים ומודים שיש אלקים אלא שמחשיבים כח עצמותם וכל חיות העולם ליש ודבר נפרד בפ"ע [בפני עצמו] כמו שהם חוץ לאלהות

For all know and acknowledge that there is a G-d (Elokim), but they consider the power of their own selves, and all the life-force of the world, to be something (yesh), a thing separate in itself, as though they were outside G-dliness;

> The nations all acknowledge that there is a G-d. Their error is to regard their own strength, and all the life-force of the world, as a separate existence standing on its own, as though it were outside G-dliness.

דקרו ליה[112] אלהא דאלהיא[113] כאשר באמת כל השפעותם הוא רק על ידי ע' [שבעים] שרים

for they call Him "the G-d of the gods (Elaha de'Elahaya)," since in truth all their flow of influence comes only through the seventy princes.

> So they call Him "the G-d of the gods," as the Talmud quotes them at the end of Menachos: the highest among many powers. In truth all the influence that reaches them does come through the seventy princes, the angelic ministers over the seventy nations.

הגם דכתיב מי לא ייראך כו' ובכל מלכותם מאין כמוך[114, 115] משמע[116] שגם עובדי כוכבים אומרים[117] שאין כמוך מ"מ כתיב רם על כל[118] כוי

And although it is written, "Who would not fear You," etc., "and in all their kingdoms there is none like You," which implies that the idolaters (lit. worshipers of stars) too say that there is none like You, nevertheless it is written, "High above all," etc.:

> Jeremiah's "Who would not fear You, King of the nations ... in all their kingdoms there is none like You" implies that even the idolaters admit there is none like G-d; the Zohar on Mishpatim says that this saying spread among the nations through their own wisdom. Even so, the psalm says "High above all nations is Havayah."

פי' שהוא מרומם מעכו"ם [מעובדי כוכבים ומזלות] ואינו משפיע להם כ"א ע"י ע' [שבעים] שרים המקבלים יניקה וחיות מבני אלים שהם המלאכים דעשיה שמהם נמשך כח וחיות השפעת עוה"ז כנ"ל.

that is, He is exalted above the idolaters and does not bestow influence on them except through the seventy princes, who receive nurture and life-force from the bnei eilim, which are the angels of the World of Asiyah (Action), from whom the power and life-force of the influence of this world are drawn, as mentioned above.

> "High above" means that G-d stands exalted beyond the nations and gives to them only through the seventy princes. These princes draw their nurture from the bnei eilim, the angels of Asiyah described in the first section, who channel all the life and influence of this world.

לכן אין להם כח וחיות כי"א להיות יש ודבר נפרד בפ"ע [בפני עצמו]

Therefore they have power and life-force only to be something (yesh), a thing separate in itself.

> Since their life comes through intermediaries, its power serves only to make them a "something" standing apart.

אבל לא כן עם בנ"י [בני ישראל] כי חלק[119] הוי' עמו נשמות ישראל מעצמות הוי' ב"ה לכן אצלנו הוא הוי' אלקינו פי' הוא כחנו וחיינו בלי שום אמצעי כלל.

But not so with the children of Israel, for "Havayah's portion is His people": the souls of Israel are from the very essence of Havayah, blessed be He. Therefore for us He is "Havayah, our G-d": that is, He is our strength and our life, without any intermediary at all.

> With Israel it is otherwise: "Havayah's portion is His people," Moshe says in his song, and the souls of Israel come from the very essence of the Name Havayah. So for Israel Havayah is "our G-d," our strength and life directly, with no intermediary at all.

(ועיין מזה בפי' הרמ"ז [הרב משה זכות] ר"פ האזינו בענין כי חלק הוי' עמו) וע' בפ' משפטים (צ"ו א').

(And see about this in the commentary of the Ramaz (Rabbi Moshe Zacuto) at the beginning of Parshas Ha'azinu, regarding "For Havayah's portion is His people.") And see Parshas Mishpatim (96a).

> The parenthesis points to the Ramaz's commentary on the Zohar at the beginning of Ha'azinu, on "Havayah's portion is His people." The Zohar on Mishpatim (96a) teaches that Havayah is the one Name given as an inheritance to the one people, while the Name Elokim is shared out among the ministers who govern the other nations.

לכן בודאי מהראוי לבטל רצוננו לגמרי מפני רצונו ית' כמארז"ל [כמאמר רבותינו זכרונם לברכה] בטל רצונך[120, 121] כו'. כמ"ש מי לי בשמים[122] ועמך לא חפצתי בארץ

Therefore it is certainly fitting to nullify our will entirely before His will, may He be blessed, as our Sages, of blessed memory, said, "Nullify your will," etc. As it is written, "Whom have I in heaven? And with You, I desire nothing on earth."

> Since our life is G-d's own power, it is only fitting to set aside our will entirely before His, as the Mishnah in Avos says, "Nullify your will before His will." The psalmist Asaf says, "Whom have I in heaven? And with You, I desire nothing on earth."

פי' כשאני עמך שה' הוא אלקינו אז לא חפצתי בארץ בארציות כי אין בה לא חפץ ולא רצון ותשוקה כלל. וזהו פי' שמע ישראל[123] שמע הוא לשון הבנה ה' אלקינו ה' אחד.

That is, when I am with You, in that Havayah is our G-d, then "I desire nothing on earth," in earthliness, for there is in it neither desire nor will nor longing at all. And this is the meaning of "Hear (shema), O Israel": shema is a term of understanding; "Havayah is our G-d, Havayah is One."

> The psalm is read as speaking of one who is "with" G-d, aware that Havayah is his G-d: earthly things hold no desire or longing for him at all. This is also the meaning of the Shema, for shema means "understand," as the Zohar says, "Shema: that is, understand."

ר"ל [רוצה לומר] כאשר הוא מבין באמת שהוי' הוא אלקינו כל חיות וכחות שלנו הם כח הוי' ב"ה אז הוא אחד.

That is to say: when he truly understands that Havayah is our G-d, that all our life-force and powers are the power of Havayah, blessed be He, then He is One.

> When a person truly understands that Havayah is "our G-d," that all our life and strength are His power, he grasps that "Havayah is One."

פי' אין עוד מלבדו[124] כי כל הכחות בטלים למקור לגמרי (ועמ"ש ע"פ ולא אבה[125] הוי' אלקיך שבכל נפש יש בחי' והארה משם הוי' ממש.

That is, "there is nothing else besides Him," for all the powers are utterly nullified to the source. (And see what is written on the verse "But Havayah your G-d was not willing," that in every soul there is a level and a radiance of the very Name Havayah.

> "One" means that nothing else exists, as Moshe says, "there is nothing else besides Him," for all the powers are wholly nullified in their source. The parenthesis cites the discourse on "But Havayah your G-d was not willing [to listen to Bilam]," which teaches that every soul holds a radiance of the very Name Havayah.

ובסש"ב [ובספר של בינונים] באגרת התשובה פרק ד' וזהו הפי' דשם הוי' הוא כחנו וחיינו כו'. משא"כ העולמות ואפילו המלאכים חיותן הוא משם אלקים ולכן נקראים בני אלקים[126] או בני אלים ע"ש באגרת התשובה שם ועמ"ש בד"ה מה טובו[127] ובד"ה בפי נסכים.[128]

And in Sefer Shel Beinonim (Tanya), Iggeres HaTeshuvah, chapter 4: this is the meaning of the Name Havayah being our strength and our life, etc.; whereas the worlds, and even the angels, have their life-force from the Name Elokim, and therefore they are called bnei Elokim or bnei eilim; see there in Iggeres HaTeshuvah. And see what is written in the discourse beginning "How goodly," and in the discourse beginning "In the section on the libations."

> The Tanya's Iggeres HaTeshuvah, chapter 4, explains why Havayah is called our strength and our life: the soul was breathed from within and is "a portion of the Name Havayah," while the worlds and even the angels draw their life from the Name Elokim, the external level, which is why angels are called bnei Elokim or bnei eilim. The parenthesis adds two discourses of Likkutei Torah, on "How goodly are your tents" (Balak) and on the libations (Sh'lach).

וזהו אשריך ישראל מי כמוך[129] עם[130] נושע בהוי' פי' אמור) (דף צ"ד סע"א [סוף עמוד א]) **פי' מי כמוך באלים**[131, 132] **הוי' דהיינו מה ששם הויה הוא למעלה משאר השמות אל ואלקים כו' שהם בחי' חיצוניות לגבי שם הוי'.**

And this is "Fortunate are you, Israel! Who is like you, a people saved by Havayah"; Parshas Emor) (94, end of side a): that is, "Who is like You among the mighty (eilim), Havayah": that the Name Havayah is above the other Names, Kel and Elokim, etc., which are the level of the outer dimension (chitzoniyus) relative to the Name Havayah.

> Moshe's last blessing, "Fortunate are you, Israel! Who is like you, a people saved by Havayah," is read with the Zohar on Emor as "Who is like You among the mighty (eilim), Havayah": the Name Havayah stands above the other Names, Kel and Elokim, which are external relative to it, and Israel are saved "by Havayah," bound to that higher Name. The Kehot note marks an omission in the print before the words "Parshas Emor," given in the edition's additions (Hosafos).

ועמ"ש מענין זה בד"ה אם בהרת קדמה כו' וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] **כל המאריך באחד**[133] **פי' שמאריך ומתבונן איך הוי' הוא אלקינו בכדי שיראה שהוא אחד אמיתי אז מאריכין לו כו'.**[134, 135]

And see what is written on this matter in the discourse beginning "If the bright spot came first," etc. And this is what our Sages, of blessed memory, said, "Whoever prolongs [the word] echad ('One')": that is, one who dwells on it and contemplates how Havayah is our G-d, so that he may see that He is truly One, then "they prolong for him," etc.

> Another discourse treats the same theme. The Talmud promises that whoever prolongs the word echad, "One," in the Shema will have his days and years prolonged; here prolonging it means dwelling on how Havayah is our G-d until one sees that He is truly One.

9 וזהו פי' קרוב ה' לכל קוראיו[136] שאנו קוראים אותו ית' שלא יהיה בבחי' רם ח"ו [חס ושלום] אלא שיתגלה ויהיה בבחי' אלקינו כמו שבאמת הוא כן

And this is the meaning of "Havayah is near to all who call upon Him": we call upon Him, may He be blessed, that He not be at the level of "high," G-d forbid, but that He be revealed and be at the level of "our G-d," as in truth He is.

> David's "Havayah is near to all who call upon Him" is read as a call: we ask G-d not to remain "high," remote beyond the world as He is to the nations, but to be revealed as "our G-d," as He truly is.

אז הוא קרוב מאד ויכול לבוא לואהבת את[137] ה' אלקיך בכל לבבך מאחר שכבר נתבטלו כל רצונותיו ולא נשאר כי"א רצון השם

Then He is very near, and one can come to "And you shall love Havayah your G-d with all your heart," since all his desires have already been nullified and nothing remains but the will of G-d.

> Then He is very near, and a person can come to love Havayah "with all your heart," for his own desires have already been set aside and only G-d's will remains in him.

ואז יוכל להתפלל כמ"ש רצון יראיו יעשה[138] אז ואת שועתם ישמע ויושיעם:

And then he can pray, as it is written, "He fulfills the will of those who fear Him"; then "He hears their cry and saves them."

> Then he can truly pray. The psalm continues, "He fulfills the will of those who fear Him," and then "He hears their cry and saves them": when their will has become His will, their prayer is answered.

SECTION 3 • ¶10–16

G-d's will lowered into the Oral Torah

10 ג אבל כתיב לכל אשר יקראוהו באמת[139] ואין אמת אלא תורה[140, 141, 142] כי באמת הוא הודו על ארץ ושמים.[143] שמים וארץ הם רק בחי' הוד וזיו. אבל הנשמות הם פנימית העולמות פנימית חכמה.

3. But it is written, "to all who call upon Him in truth," and "there is no truth but Torah." For in truth, "His splendor (hodo) is upon earth and heaven": heaven and earth are only the level of splendor (hod) and radiance; but the souls are the inner dimension (pnimiyus) of the worlds, the inner dimension of Chochmah (wisdom).

> The third section turns to the end of the verse: G-d is near to those who call Him "in truth," and the Sages say "there is no truth but Torah," so prayer needs Torah; in Likkutei Torah, Sukkos, the Alter Rebbe explains that love, however great, is still man's truth, while "the truth of Havayah" is grasped only in the Torah, His will. The psalm's "His splendor is upon earth and heaven" shows that heaven and earth hold only G-d's outer radiance, while the souls of Israel come from the inner dimension of the worlds, the inner dimension of Chochmah.

11 והנה מלכות פה תורה שבעל פה קרינן לה פי' כי מלכות לית לה מגרמה כלום. כי היא רק גילוי פנימית רצונו תורה ומצות הם פנימית רצונו.

Now, "Malchus (sovereignty) is the mouth; the Oral Torah we call it." That is: Malchus "has nothing of its own," for it is only the revelation of the inner dimension (pnimiyus) of His will; Torah and mitzvos are the inner dimension of His will.

> In the words of the Tikkunei Zohar, Malchus is "the mouth" and is called the Oral Torah. Malchus "has nothing of its own": it only reveals what it receives, the inner dimension of G-d's will, and that inner will is expressed in Torah and mitzvos.

לכן אחר שביטל כל רצונות המגושמים עוד זאת היא תכלית הבריאה ליכלל בפנימית רצונו יתי בכדי לעשות לו דירה בתחתונים[144, 145]

Therefore, after he has nullified all the coarse, material desires, there is yet this further [step], which is the purpose of creation: to be included in the inner dimension of His will, may He be blessed, in order to make for Him a dwelling place among the lower realms;

> Setting aside one's coarse desires, the theme of the previous section, is not yet the end. The purpose of creation is to be absorbed into G-d's innermost will so as to make Him "a dwelling place among the lower realms," as the Midrash says that G-d desired from the moment He created the world.

דהיינו בעשיה הגשמיות יתגלה פנימית רצונו מקור החיים של כל העולמות. וז"ש [וזהו שכתוב] ראה חיים עם אשה אשר אהבת[146, 147] (בקהלת סי' ט').

that is, that in the physical [World of] Asiyah (Action) the inner dimension of His will, the source of life of all the worlds, be revealed. And this is [the meaning of] what is written, "See life with the wife whom you have loved" (in Koheles, chapter 9).

> That dwelling means that G-d's innermost will, the source of life of all the worlds, is revealed in the physical world of Asiyah. The verse brought for this is Koheles's "See life with the wife whom you have loved."

פי' שכבר אהבת (דהיינו כמ"ש במ"א ע"פ הגידה לי שאהבה נפשי.[148] מכבר היינו כשהיתה הנשמה בבחי' עיבור למעלה. ואשה פי' אש[149, 150] ה' וכמ"ש במ"א. ועיין ברבות בשה"ש [בשיר השירים] ס"פ שימני כחותם.[151]

That is: whom you have already loved. (That is, as is explained elsewhere on the verse "Tell me, you whom my soul has loved": from long before, that is, when the soul was in the state of ibbur (gestation) above. And ishah ("wife") is read esh Hei, "the fire of G-d," as is explained elsewhere. And see in the Midrash Rabbah on the Song of Songs, at the end of [the passage on] "Set me as a seal."

> "Whom you have loved" is in the past tense: the soul loved G-d before it came into a body, while it was "in gestation" above, as a discourse on "Tell me, you whom my soul has loved" explains. Ishah, "wife," is read as esh Hei, "the fire of G-d," in the spirit of the Talmud's teaching that ish and ishah share the letters of esh, fire.

ולכן גם כשנמשך מבחי' אהבה עליונה זו ג"כ בנשמה כשמלובשת בגוף שזהו פי' הגידה לשון המשכה שנמשך מבחי' אהבה עליונה כו'. ועמ"ש בד"ה וידבר אלקים כו' וארא אל אברהם[152] כו') מ"מ אחר כל האהבות ראה חיים עמה.

And therefore, also when [something] of this level of supernal love is drawn into the soul, as it is enclothed in the body, this is the meaning of haggidah ("tell"), a term of drawing down: that it is drawn from the level of the supernal love, etc. And see what is written in the discourse beginning "And Elokim spoke," etc., "and I appeared to Avraham," etc.) Nevertheless, after all the loves, "see life with her."

> The parenthesis adds that haggidah, "tell," means drawing down: something of that supernal love is drawn into the soul even when it is clothed in a body; it also points to the discourse on "And Elokim spoke … and I appeared to Avraham." Yet after all these loves the verse says, "see life with her": love is not yet the goal.

ועיין מזה בפ' מקץ (דף קצ"ו ע"ב) ובפ' קרח (קע"ז ע"ב) וברי"ח [ובראשית חכמה] שער האהבה ספ"ט.

And see about this in Parshas Mikeitz (folio 196b) and in Parshas Korach (177b), and in Reishis Chochmah, Sha'ar HaAhavah (the Gate of Love), at the end of chapter 9.

> The Zohar on Mikeitz reads "the wife whom you love" as the Congregation of Israel and "life" as the life of the World to Come, and the Zohar on Korach says that a person must bring "life" into this place, for one does not go without the other. Reishis Chochmah is also cited, from its Gate of Love.

ואין חיים אלא תורה כמ"ש כי הוא חלקך בחיים[153] וכתיב כי הוא חייך ואורך ימיך[154] דקאי על התורה וזהו שכתוב כי הוא חלקך בחיים כתיב הוא והמשמעות היא

And "there is no life but Torah," as it is written, "For that is your portion in life," and it is written, "For it is your life and the length of your days," which refers to the Torah. And this is [the meaning of] what is written, "For that (hu) is your portion in life": hu ("he") is written, while the sense is hi ("she"),

> "Life" means Torah, as the verse "For it is your life and the length of your days," said of the Torah, shows. In Koheles's "For that is your portion in life" the word is written hu, "he," but the sense is hi, "she," pointing to the Torah.

והיינו כמ"ש עץ חיים היא[155] כדאיתא בזהר (ז"ג בראשית דל"ט ע"ב) ופי' היא המה ששה סדרי משנה ובריית'א הגם שכל עניני התורה והמצות מדברים בדברים גשמיים מ"מ הן המה פנימית רצונו ית'.

that is, as it is written, "She (hi) is a tree of life," as is brought in the Zohar (ז"ג, Bereishis, 39b); and the meaning of hi is the six orders of the Mishnah and the Baraisa. Although all the matters of the Torah and the mitzvos speak of physical things, nevertheless they are the inner dimension of His will, may He be blessed.

> Proverbs says of the Torah, "She (hi) is a tree of life," and the text explains hi as the six orders of the Mishnah with the Baraisa (teachings of the Sages of the Mishnah that were not included in it): the Oral Torah. Its subject matter is physical things, yet it is G-d's innermost will.

כמ"ש ואנכי תרגלתי לאפרים קחם על זרועותיו[156, 157] (בהושע סי' י"א) פי' תרגלתי מלשון רגלים (וכן איתא ברבות באיכה ע"פ איכה יעיב והובא בילקוט בהושע שם ארכבותיו כו')

As it is written, "And I (Anochi) taught Ephraim to walk (tirgalti), taking them upon His arms" (in Hoshea, chapter 11). That is, tirgalti is from the term raglayim ("feet"). (And so it is brought in the Midrash Rabbah on Eichah, on the verse "How (eichah) He has clouded," and cited in the Yalkut on Hoshea there: "his knees," etc.)

> Hoshea's "And I taught Ephraim to walk (tirgalti)" is read from regel, "foot." In the verse G-d recalls raising Israel like a parent teaching a child to walk, "taking them upon His arms" (or "by their arms"), and the Midrash on Eichah applies it to a parable of a king who set his son on his knees, then on his arms, then on his shoulder.

כי נשתלשל פנימית רצונו עד בחי' רגלים במדרגה תחתונה מאד בעשי' [בעשיה] גשמיות בבחי' קחם על זרועותיו. פי' להגביהם על זרועות למעלה ראש.

For the inner dimension of His will descended, step by step (nishtalshel), to the level of "feet," at a very low rank, in physical Asiyah, in the manner of "taking them upon His arms": that is, to lift them upon [His] arms, up high.

> G-d's innermost will descended, step by step, to the level of "feet," the lowest rank: physical Asiyah. The purpose of the descent is "taking them upon His arms," lifting Israel up high.

כמו למשל אדם גדול שמרכין עצמו אצל תינוק קטן בכדי ליקח אותו על זרועותיו ולהגביה למעלה ראש מחמת גודל רצונו ותשוקתו בו.

As, by way of analogy, a great man who bends himself down to a little child in order to take him upon his arms and lift him up high, because of the greatness of his desire and longing for him.

> The parable: a grown man bends down to a small child in order to pick him up in his arms and raise him high, because of how much he loves and longs for him.

כן השתלשל הש"י [השם יתברך] פנימית רצונו בדברים גשמיים בכדי שיוכלו ישראל ליכלל בפנימית רצונו שהוא למעלה מעלה אפי' [אפילו] מבחי' חכמה עילאה (וע' בביאור ע"פ לכן אמור[158] לבנ"י [לבני ישראל][159] בפי' אשר נשאתי את ידי[160] כו').

So G-d, blessed be He, drew the inner dimension of His will down, step by step, into physical things, so that Israel could be included in the inner dimension of His will, which is far, far above even the level of the supernal Chochmah (Chochmah ila'ah). (And see the explanation on the verse "Therefore say to the children of Israel," on the meaning of "[with which] I lifted up My hand," etc.)

> So G-d lowered His innermost will into physical things, so that Israel might be absorbed into a will higher even than the supernal Chochmah. Torah Ohr explains "I lifted up My hand" the same way: though the Oral Torah is clothed in physical matters, G-d lifts it high above the supernal Chochmah.

לכן ג"כ לא יכול להתחיל בתפלה כ"א בעשיית מצות בתחלה דהיינו להתעטף בטלית ותפילין שהם קישורא ופריסא דמלכא כמ"ש עוטה אור כשלמה.[161]

Therefore, too, one cannot begin with prayer, but only by first doing mitzvos, that is, wrapping oneself in the tallis and tefillin, which are "the binding and the covering of the King," as it is written, "He wraps Himself in light as in a garment."

> For this reason a person cannot begin with prayer: he first does mitzvos, wrapping himself in tallis and tefillin, "the binding and the covering of the King." The psalm describes G-d as wrapping Himself "in light as in a garment."

וביאור הענין היינו כי תשבע"פ [תורה שבעל פה] שהיא בחי' מל' נק' ג"כ רגלי. וכמ"ש והארץ הדום רגלי[162] כו' וארץ היינו תשבע"פ [תורה שבעל פה] וכמ"ש במ"א.

And the explanation of the matter is this: the Oral Torah, which is the level of Malchus, is also called "My feet," as it is written, "and the earth is the stool of My feet," etc.; and "earth" is the Oral Torah, as is explained elsewhere.

> The Oral Torah, which is Malchus, is called G-d's "feet," as in Isaiah's "and the earth is the stool of My feet" (hadom raglai, usually rendered "My footstool"), where "earth" is the Oral Torah. This is why tirgalti, from "feet," describes G-d's will descending into the Oral Torah.

12 והנה עיקר התגלות הרצון העליון לידע ההלכה והמצוה על בוריה היא בתשבע"פ [בתורה שבעל פה] משא"כ בתשב"כ [בתורה שבכתב] אין בה גילוי הרצון. ועמ"ש בזה בד"ה לכן אמור לבנ"י [לבני ישראל][163] הנ"ל בענין והבאתי אתכם אל הארץ[164] כו'.

Now, the main revelation of the supernal will, to know the halachah and the mitzvah with clarity and precision, is in the Oral Torah; whereas in the Written Torah there is no revelation of the will. And see what is written about this in the discourse beginning "Therefore say to the children of Israel," mentioned above, regarding "And I will bring you to the land," etc.

> G-d's will is revealed mainly in knowing the halachah and the mitzvah precisely, and that comes in the Oral Torah; the Written Torah alone does not spell out the will in practice. The discourse on "Therefore say to the children of Israel" explains this through "And I will bring you to the land," the "land" being the Oral Torah.

13 ובפ' פנחס בד"ה צו את בנ"י [בני ישראל] בענין תשמרו.[165] וזהו ואנכי תרגלתי[166] אנכי מי שאנכי[167] הוא בחינת פנימית רצון העליון.

And in Parshas Pinchas, in the discourse beginning "Command the children of Israel," regarding "you shall take care" (tishmeru). And this is "And I (Anochi) taught to walk": Anochi, "who I am," is the level of the inner dimension (pnimiyus) of the supernal will.

> A further discourse in this parsha, on "Command the children of Israel ... you shall take care," treats the same theme. Anochi, "I," means "who I am," G-d's very self, the inner dimension of the supernal will, as the Zohar reads Yaakov's Anochi in "Anochi Eisav your firstborn" as a statement on its own: "I am who I am."

וכביכול ואנכי תרגלתי השפלתי את בחי' אנכי לבחי' רגלי הוא תשבע"פ [תורה שבעל פה] כי נעוץ תחלתן בסופן[169, 168] וכ"ז [וכל זה] לאפרים.

And, as it were, "And I taught to walk" [means]: I lowered the level of Anochi to the level of "My feet," which is the Oral Torah, for "their beginning is wedged in their end"; and all this "for Ephraim."

> G-d says, as it were, "I lowered Anochi to the level of My 'feet,'" the Oral Torah. This is possible because, as Sefer Yetzirah says, "their beginning is wedged in their end": the highest is bound up with the lowest; and it was done "for Ephraim," for Israel.

דהיינו שכ"ז [שכל זה] הירידה וההשפלה הוא בשביל הנשמות שיהיה בנשמתם גילוי בחי' אנכי. שלכך נמשך וירד רצון העליון ונתלבש בפשטי ההלכה המדברים בעניני עולם העשיה המחליף פרה בחמור[171, 170] כו'

That is, all this descent and lowering is for the sake of the souls, so that in their souls there be a revelation of the level of Anochi. For this is why the supernal will was drawn down, descended and enclothed itself in the plain rulings of the halachah, which speak of the matters of the World of Asiyah (Action): "one who exchanges a cow for a donkey," etc.;

> The descent is for the sake of the souls, so that Anochi be revealed in them. That is why G-d's will is clothed in the plain rulings of halachah about this physical world, such as the Mishnah's case of "one who exchanges a cow for a donkey."

שע"י התקשרות השכל של נש"י [נשמות ישראל] בחכמה ושכל זה דתשבע"פ [דתורה שבעל פה] הם מתקשרים ממש במוח האב היינו בחכמתו ורצונו ית' שנשפלו ממש בהלכה זו.

for through the binding of the intellect of the souls of Israel to this wisdom and intellect of the Oral Torah, they are bound to the very mind of the Father, that is, to His wisdom and will, may He be blessed, which were truly lowered into this halachah.

> When the mind of a Jew grasps the reasoning of the Oral Torah, he binds himself to the very "mind of the Father," G-d's own wisdom and will, which were lowered into that halachah.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה קדש ישראל להוי' ראשית תבואתה**, 5747**
>
> The Alter Rebbe says אין אמת אלא תורה (¶10), and teaches that the supernal will is clothed in halachah about physical matters (¶13). The Rebbe uses this to explain why the souls are raised precisely by descending. Ultimate truth (אמת לאמתו) can be revealed only in a world where even truth is not felt. When the soul clarifies that world through rulings of halachah, the same truth is revealed in the soul itself, raising it above its root.
>
> The Alter Rebbe: ונתלבש בפשטי ההלכה המדברים בעניני עולם העשיה

The Rebbe: דוקא בעולם כזה שאין נרגש בו גם הבחי' דאמת, בו דוקא מתגלה הבחי' דאמת לאמתו

14 וזהו ענין המשל שהאב מרכין ראשו אצל רגליו כדי להגביה בנו הקטן כו'. כך על דרך זה ואנכי תרגלתי לאפרים[172]

And this is the matter of the analogy of the father who bends his head down to his feet in order to lift up his little son, etc. So, in the same way, "And I taught Ephraim to walk."

This is the parable of a father bending his head down to his feet to lift his little son: in the same way G-d "taught Ephraim to walk."

ועיין מ"ש ע"פ קול דודי מדלג כו' מקפץ[173] כו' דשם נתבאר ג"כ שהתגלות והמשכות אור א"ס הנמשך ע"י התורה הוא עד"מ כמו המדלג ברגליו כו' ע"ש.

And see what is written on the verse "The voice of my beloved ... leaping," etc., "skipping," etc., where it is also explained that the revelation and drawing down of the Infinite Light (Or Ein Sof), which is drawn down through the Torah, is, by way of analogy, like one who leaps with his feet, etc.; see there.

The text points to the discourse on "The voice of my beloved! Behold, he comes, leaping upon the mountains, skipping upon the hills," which also uses the image of feet: the Infinite Light drawn down through the Torah comes, by analogy, like one who leaps with his feet.

15 והנה בחי' זו היא עליה גדולה יותר משרש הנשמה מצד עצמה עם היות כי חלק[174] הוי' עמו וכנ"ל

Now, this level is a greater ascent than the root of the soul in itself, even though "Havayah's portion is His people," as mentioned above.

This bond through the Oral Torah raises the soul higher than its own root, even though that root is very high, as Moshe says, "Havayah's portion is His people."

וכנודע דבחי' אנכי מי שאנכי הוא למעלה מעלה משם הוי' כי הוא בחי' דלא אתפס בשם ולא אתרמיז בשום אות וקוצא כלל[175] כו'.

And as is known, the level of Anochi, "who I am," is far, far above the Name Havayah, for it is the level that "is not grasped by any name and not alluded to by any letter or tittle at all," etc.

The soul's root is in the Name Havayah, but Anochi, "who I am," is far above that Name: it is G-d's essence, which no name, no letter and not even the tip of a letter can capture.

אמנם אף על גב דואנכי תרגלתי בעסק התשבע"פ [התורה שבעל פה] עוד זאת צ"ל ג"כ קחם על זרועותיו.[176]

However, even though there is "And I taught to walk" in the occupation with the Oral Torah, there must still also be "taking them upon His arms."

> Yet the bending down of "I taught to walk," through the study of the Oral Torah, is not enough by itself; the verse adds "taking them upon His arms."

כי הנה עד"מ אע"ג [אף על גב] שהאב כופף ראשו וקומתו אצל הילד עכ"ז [עם כל זה] לא סגי בהכי להגביה ולנשאות את הילד מעל הארץ למעלה ראש אצל ראשו של אביו כמו שהיא כשמגביה קומתו אלא לזה צריך עוד שישפיל האב זרועותיו עד תחתית רגליו ממש ויקחם על זרועותיו

For, by way of analogy, even though the father bends his head and his stature down to the child, this alone is still not enough to lift and raise the child from the ground up high, beside his father's head as it is when he stands at his full height; rather, for this the father must also lower his arms down to the very bottom of his feet and "take them upon his arms,"

> The parable explains why: a father who bends his head and body toward his child cannot, by that alone, lift the child off the ground up to his own head as it is when he stands upright. He must also lower his arms to the ground at his feet and take the child in them.

ועי"ז יגביהנו וינשאנו למעלה אצלו ממש.

and through this he will lift him and raise him up high, right beside himself.

> Only then can he lift the child up and hold him right beside himself.

16 וכך אע"ג [אף על גב] דבתשבע"פ [דבתורה שבעל פה] נמשך ומתלבש ממש רצון העליון שלמעלה מהחכמה. אך אורייתא בלא[177] דחילו ורחימו לא פרחת לעילא.[178]

And so too: even though in the Oral Torah the supernal will, which is above Chochmah (wisdom), is truly drawn down and enclothed, nevertheless, "Torah without awe and love does not fly upward."

> Although G-d's will, which is higher than wisdom, is truly clothed in the Oral Torah, the Tikkunei Zohar teaches that "Torah without awe and love does not fly upward." Study alone does not rise; it needs love and awe as its wings.

וגם כי תשבע"פ [תורה שבעל פה] מדבר הכל בענינים גשמיים והוא לברר בירורים דק"נ [דקליפת נוגה] ע"י כשר ופסול כו'.

And also, because the Oral Torah speaks entirely of physical matters, and it serves to refine the refinements (birurim) of kelipas nogah, through "fit" and "unfit," etc.

A second reason study alone is not enough: the Oral Torah deals with physical matters, and its task is to refine the mixture of good and evil in kelipas nogah by ruling what is fit and what is unfit.

SECTION 4 · ¶17–20

G-d's right and left

17 וכדי להיות העלאת הבירורים הוא דייקא ע"י התפלה בדחילו ורחימו. ועמ"ש בפ' בהר ע"פ כי תבואו אל הארץ[179] בפי' בא לכאן ותלמודו בידו ובפ' בחקותי ע"פ ואפו עשר נשים[180] כו'.

And for there to be an elevation of the refinements, it is specifically through prayer with awe and love. And see what is written in Parshas Behar on the verse "When you come into the land," on the meaning of "[he who] comes here with his learning in his hand," and in Parshas Bechukosai on the verse "And ten women shall bake," etc.

What the Oral Torah refines is raised up specifically through prayer with awe and love. The text points to a discourse on "When you come into the land," explaining the Talmud's praise of one who "comes here with his learning in his hand," and to one on "And ten women shall bake your bread in one oven."

ולכן אהוי"ר [אהבה ויראה] נקרא גדפין. אך יש ב' בחינת באהוי"ר [באהבה ויראה] היינו אהוי"ר [אהבה ויראה] שהאדם מעורר בנפשו.

And therefore love and awe are called "wings" (gadfin). But there are two levels of love and awe: that is, the love and awe that a person arouses in his soul,

That is why love and awe are called "wings": they carry Torah and mitzvos upward. Two kinds of love and awe are now distinguished, the first being the love and awe a person arouses in his own soul.

18 והם רק הכנה לאהוי"ר [לאהבה ויראה] הנמשכים מלמעלה ועל זה נאמר קחם על זרועותיו.[181] אך הנה ידוע שימין ושמאל של הקב"ה הם הפכיים משל האדם.

and these are only a preparation for the love and awe that are drawn down from above; and of this it is said, "taking them upon His arms." But it is known that the right and the left of the Holy One, blessed be He, are the opposite of those of man.

The love and awe a person arouses in himself are only a preparation for the love and awe drawn down from above, and of these the verse says "taking them upon His arms": G-d's own right and left lift the person. G-d's right and left work in the opposite direction from man's.

כי מדות האהוי"ר [האהבה ויראה] של האדם הן בבחי' העלאה מלמטה למעלה. אבל מדותיו של הקב"ה הן המשכה וגילוי מלמעלה למטה שיהיה הגילוי למטה כמו למעלה ועמ"ש מזה ע"פ בהעלותך את הנרות[182] בענין שיורד ע"פ מדותיו כו'.

For man's attributes (middos) of love and awe are in the manner of ascent, from below upward; but the attributes of the Holy One, blessed be He, are a drawing down and revelation from above downward, so that the revelation be below as it is above. And see what is written about this on the verse "When you light the lamps," regarding the descent by way of His attributes, etc.

> Human love and awe rise from below upward, while G-d's attributes flow from above downward, drawing revelation down so that it is below as it is above. The text points to its discourse on "When you light the lamps" for how this descent comes by way of His attributes.

19 ולכן כדי שיומשכו ימינו ושמאלו של הקב"ה להיות גילוי מדותיו בנפש האדם הוא דייקא ג"כ ע"י השפלת מדותיו של הקב"ה במצות מעשיות שתוכל הנשמה להתקשר במדותיו ממש ע"י קיום המצות שהן מדותיו של הקב"ה.

And therefore, in order that the right and the left of the Holy One, blessed be He, be drawn down, so that there be a revelation of His attributes (middos) in the soul of man, this too is specifically through the lowering of the attributes of the Holy One, blessed be He, into the practical mitzvos, so that the soul can bind itself to His very attributes through fulfilling the mitzvos, which are the attributes of the Holy One, blessed be He.

> To draw G-d's right and left into a person's soul, G-d's attributes had to be lowered into practical mitzvos. By doing the mitzvos, which are G-d's attributes in action, the soul binds itself to those very attributes.

20 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] הדבק במדותיו[183,184] מה הוא רחום[185] כו'. ועי"ז יוכלו המדות עליונות להתגלות בנשמה. וזהו ענין מעשה הצדקה שהיא בחי' מדותיו של הקב"ה.

As our Sages, of blessed memory, said: "Cleave to His attributes: just as He is compassionate," etc. And through this the supernal attributes (middos) can be revealed in the soul. And this is the matter of the deed of charity (tzedakah), which is the level of the attributes of the Holy One, blessed be He.

> The Sages teach that a person should cleave to G-d's attributes: "just as He is compassionate, so be compassionate." Acting as G-d acts lets the supernal attributes be revealed in the soul, and charity is such a deed, for it is G-d's own attributes carried out.

ולכן נאמר צדקה תרומם גוי[186] שעי"ז הוא בחי' קחם על זרועותיו כו'. ועמ"ש בד"ה מי כה' אלקינו[187] המגביהי לשבת[188] כו' ע"ש מענין זה.

And therefore it is said, "Charity exalts a nation": for through it there is the level of "taking them upon His arms," etc. And see what is written in the discourse beginning "Who is like Havayah our G-d, who is enthroned on high," etc.; see there on this matter.

> So Proverbs says, "Tzedakah exalts a nation," in its plain sense "righteousness," read here as charity: through it G-d "takes them upon His arms" and lifts them up. The text points to the discourse on "Who is like Havayah our G-d, who is enthroned on high" on this theme.

ודרך פרט ימינו ושמאלו של הקב"ה הם תורה וצדקה כי התורה היא מימין כמ"ש מימינו אש דת למו.[189]

And in particular, the right and the left of the Holy One, blessed be He, are Torah and charity: for the Torah is from the right, as it is written, "From His right hand, a fiery law for them."

> More precisely, G-d's right and left are Torah and charity. The Torah is from the right, as Moshe says, "From His right hand, a fiery law for them."

ושלחן שהוא השפעת המזון שהקב"ה משפיע לעולם הוא בצפון[190] וכן גשמים שהם פרנסה יורדים בגבורה[191]

And the Table, which is the flow of the food that the Holy One, blessed be He, bestows on the world, is in the north; and likewise rains, which are sustenance, come down through Gevurah (restraint),

> Sustenance, and with it charity, belongs to the left. The Table in the Sanctuary, standing for the food G-d gives the world, was placed on the north side, and the Talmud says that rains, the source of livelihood, come down with might (gevurah).

כי כדי שיומשך השפעה בפנימית הוא ע"י בחי' גבורות (וכמ"ש בביאור ע"פ קול דודי בפי' שמאלו תחת לראשי וימינו תחבקני[192] ע"ש).

for in order that the flow of influence be drawn into the inner dimension, it is through the level of gevuros. (As is written in the explanation on the verse "The voice of my beloved," on the meaning of "His left hand is under my head, and his right hand embraces me"; see there.)

> For a flow of blessing to be drawn inward, it must come through the gevuros, G-d's attributes of restraint and measure. The text cites its explanation of "His left hand is under my head, and his right hand embraces me."

ואע"ג [ואף על גב] דלעיל נת' [נתבאר] דתשבע"פ [דתורה שבעל פה] נק' רגלי וכאן אנו אומרים דהיא בחי' יד ימין יי"ל [יש לומר] דהיינו תשב"כ [תורה שבכתב]

And although it was explained above that the Oral Torah is called "My feet," and here we say that it is the level of the right hand, it can be said that this is the Written Torah.

> Above, the Oral Torah was called G-d's "feet," yet here Torah is His right hand. The answer: the right hand is the Written Torah.

וזהו השמים כסאי[193] דקאי על תשב"כ [תורה שבכתב] שהידים הם על הכסא. משא"כ תשבע"פ [תורה שבעל פה] היא בחי' והארץ הדום רגלי שנשתלשלו למטה מבחי' כסא אלא דנעוץ סופן[194] כו' כנ"ל וגם שמים היינו אש ומים[195] וזהו בחי' ימינא ושמאלא כו':

And this is "The heavens are My throne," which refers to the Written Torah, for the hands are on the throne; whereas the Oral Torah is the level of "and the earth is the stool of My feet," which descended, step by step, below the level of the throne; except that "their end is wedged," etc., as mentioned above. And also, shamayim ("heaven") is esh and mayim ("fire and water"), and this is the level of "right and left," etc.

> Isaiah's "The heavens are My throne, and the earth is the stool of My feet" divides them: the Written Torah is the "heavens," the throne on which the hands rest, while the Oral Torah is the "earth," the feet below the throne, though "their end is wedged in their beginning," as explained above. And the Midrash says shamayim, "heaven," is made of esh and mayim, fire and water: the Written Torah holds both left and right.

SECTION 5 · ¶21–22

Holy to Havayah: Israel as terumah

21 ד ונחזור לענייננו דלכך כתיב לכל אשר יקראוהו באמת[196] ואין אמת אלא תורה[197] לכן ארז"ל [אמרו רבותינו זכרונם לברכה][198] תלמוד תורה כנגד כולם[199]

4. Now let us return to our subject: that this is why it is written, "to all who call upon Him in truth," and "there is no truth but Torah." Therefore our Sages, of blessed memory, said, "The study of Torah is equal to them all."

> The fourth section returns to the main thread: G-d is near to those who call Him "in truth," and truth is Torah. That is why the Mishnah teaches that Torah study outweighs all the other mitzvos.

גם מי שהוא בעל עסק מ"מ צריך לקבוע עתים[200] לתורה וגם יעסוק במשא ומתן באמונה בלי חמימות הלב אלא בבחינת אחוריים.

Even one who is a man of business must nevertheless set times for Torah; and also, he should engage in business dealings faithfully, without warmth of heart, but rather at the level of "the back" (achorayim).

> Even a businessman must set fixed times for Torah, as the Alter Rebbe rules in his Laws of Torah Study. His business he should conduct honestly and without the warmth of his heart, giving it only his "back," his outer self, and not his inner self.

22 וכמ"ש במ"א ע"פ ידך בעורף אויביך[201] אז יכול ג"כ ליכלל מחודו"מ [מחשבה דבור ומעשה] שלו בפנימית רצונו ית' ומי שאינו יכול ללמוד אזי בנתינת צדקה עולה ונכלל כל עשייתו כמ"ש צדקה תרומם גוי.[202]

As is explained elsewhere on the verse "Your hand shall be on the nape of your enemies." Then his thought, speech and action can also be included in the inner dimension (pnimiyus) of His will, may He be blessed. And one who cannot study: through giving charity, all his doing ascends and is included, as it is written, "Charity exalts a nation."

> A discourse on "Your hand shall be on the nape of your enemies" explains this way of doing business, with one's "back." Then even a businessman's thought, speech and action are absorbed into G-d's innermost will, and one who cannot study raises all his doings through charity, for "charity exalts a nation."

וכמ"ש סד"ה וארשתיך לי.[203, 204] וזהו בכל נפשך[205] בכל רצונך בתורה ובצדקה. וזהו ימינא ושמאלא וביניהו כלה.

And as is written at the end of the discourse beginning "And I will betroth you to Me." And this is "with all your soul": with all your will, in Torah and in charity. And this is "right and left, and between them the bride."

> The end of the discourse on "And I will betroth you to Me" is cited for the same theme; there, in Likkutei Torah, Bamidbar, "with righteousness" is charity, which redeems the soul, and one who can neither study nor give can still be betrothed through faith. Torah and charity together are the meaning of "with all your soul," read as "with all your will": they are G-d's right and left, and, in the familiar phrase, "between them the bride."

פי' על ידי תורה וצדקה עולה ונכלל ג"כ מקור כנס"י [כנסת ישראל] בפנימיות רצונו יתי' וע' בזהר תרומה (דקס"ו ע"ב).

That is: through Torah and charity, the source of the Congregation of Israel (Knesses Yisrael) also ascends and is included in the inner dimension of His will, may He be blessed. And see in the Zohar, Terumah (166b).

> Through Torah and charity, the right and the left, the source of the Congregation of Israel, the "bride" between them, is also raised into G-d's innermost will. The Zohar on Terumah speaks of the "lamp" of the mitzvah, which receives from between the two arms, right and left.

וזהו פי' קדש כו' לה' מי שהוא בחי' ישראל על שם כי שרית עם אלקים[206] שמנצח המלחמה עם נפש הבהמית שנמשכה ע"פ השתלשלות מק"ך צירופי אלקים הוא קדש לה' שהוא עולה ונכלל בפנימי' [בפנימיות / בפנימית] רצון א"ס ב"ה

And this is the meaning of "Holy," etc., "to Havayah": one who is at the level of Israel, so called after "for you have striven (sarisa) with Elokim," who wins the battle with the animal soul, which was drawn by way of the chain of descending worlds (hishtalshelus) from the 120 combinations of Elokim, he is "holy to Havayah," for he ascends and is included in the inner dimension of the will of the Infinite One (Ein Sof), blessed be He.

> Now the opening verse is explained: "holy to Havayah" is one who is truly "Israel," a name given for "you have striven with Elokim and prevailed." Whoever wins the battle against his animal soul, which descends from the 120 combinations of Elokim, rises into the innermost will of Ein Sof and is "holy to Havayah."

(ועיין מענין קדש כו' בפ"ב [בפרק ב'] דקדושין דנ"ג סע"א [סוף עמוד א] דפי' ראשית תבואתה[207, 208] הוא ענין תרומה וכן תרגם יונתן שם וכ"ה ברבות בא פט"ו [פרק ט"ו / פרשה ט"ו] קרוב לר"פ משפטים פל"א ויקהל פמ"ט. ועיין עוד ברבות וישלח ר"פ פ"א.

(And see on the matter of "Holy," etc., in the second chapter of Kiddushin (53a, end of side a), that the meaning of "the first of His produce" is the matter of terumah, and so Yonasan translated there; and so it is in the Midrash Rabbah, Bo, section 15; near the beginning of Mishpatim, section 31; Vayakhel, section 49. And see further in the Midrash Rabbah, Vayishlach, beginning of section 81;

> The long parenthesis gathers sources for "the first of His produce" as terumah, the portion of the harvest set aside and lifted up for the Kohen. The Talmud in Kiddushin cites the verse in discussing betrothal with terumah, Targum Yonasan renders it in terms of terumah, and the Midrash calls the forefathers in Egypt G-d's terumah.

בשלח ס"פ כ"ד.[209] בחקותי פל"ו. במדבר פ' ב'. ר"פ ד'. פ"י [פרק י' / פרשה י']. ובשה"ש [ובשיר השירים] רבה בפ' אל גנת אגוז ועיין בספר הגלגולים פט"ו [פרק ט"ו / פרשה ט"ו][210] בענין מארז"ל [מאמר רבותינו זכרונם לברכה] שאדה"ר [שאדם הראשון] היה חלתו ותרומתו של עולם[211] כמ"ש ברבות בראשית ר"פ י"ד. משפטים פ"ל.

Beshalach, end of section 24; Bechukosai, section 36; Bamidbar, section 2, the beginning of section 4, and section 10; and in Shir HaShirim Rabbah on the passage "To the nut garden." And see in Sefer HaGilgulim, chapter 15, on the saying of our Sages, of blessed memory, that Adam, the first man, was the challah and the terumah of the world, as is written in the Midrash Rabbah, Bereishis, beginning of section 14; Mishpatim, section 30.

> Further Midrashim are listed, among them one that reads "In the beginning" as referring to Israel, who are called "first." Sefer HaGilgulim and the Midrash teach that Adam was "the challah and terumah of the world," the portion set apart and lifted up from all creation.

והוא בסגנון אחד עם מה שפירשו ברבות ר"פ במדבר ענין וירם קרן לעמו[212] שהוא מ"ש שאו כו' לגולגלתם.[213]

And it is in the same vein as what they explained in the Midrash Rabbah at the beginning of Bamidbar on the matter of "And He has raised up a horn for His people": that it is what is written, "Lift up," etc., "by their heads."

> The Midrash at the beginning of Bamidbar is in the same vein: it links "And He has raised up a horn for His people" with the command to count Israel, "Lift up the head ... by their polls." Lifting up is the theme of terumah.

ועמ"ש בד"ה כי אתה נרי[214] בענין פי' ארוממך ומ"ש במ"א בענין סלסלה ותרוממך[215] ובענין וצדקה תרומם גוי. ומ"ש ע"פ ואתה הרם את מטך[216] כו')

And see what is written in the discourse beginning "For You are my lamp," on the meaning of "I will exalt You"; and what is written elsewhere on "Extol her, and she will exalt you," and on "And charity exalts a nation"; and what is written on the verse "And you, lift up your staff," etc.)

> The parenthesis ends with further passages built on the root of terumah, "raising": "I will exalt You," "Extol her and she will exalt you," "charity exalts a nation" and "lift up your staff."

(ועיין עוד מענין הפסוק קדש ישראל[225, 224, 223, 222, 221, 220, 219, 218, 217] בפי' אמור צ"א א' צ"ד א' ק' סע"ב [סוף עמוד ב] משפטים קכ"ב א' ק"א ב' ק"ח ב' ק"כ ב' קכ"א. בא מ"ב א' שמיני מ"ב א'. בשלח נ"ט א' גבי נאדר בקדש)[227, 226]

(And see further on the matter of the verse "Israel is holy" in Parshas Emor, 91a, 94a, 100, end of side b; Mishpatim, 122a, 101b, 108b, 120b, 121; Bo, 42a; Shemini, 42a; Beshalach, 59a, regarding "glorious in holiness.")

A second parenthesis lists passages of the Zohar on the verse "Israel is holy." Among them the Zohar on Mishpatim says that G-d calls Israel not "like holy" but "holy" itself, and therefore "all who devour him shall incur guilt."

ראשית תבואת ה' הוא ההתחדשות כי ע"י חכמה תתאה מחדש בכל יום תמיד מעשה בראשית מהוה ומחיה מאין ליש מתחלת בריאה עד סוף עשייה אזי להתחדשות זאת ישראל המה בבחי' ראשית לו

"The first of the produce of the hei" is the renewal: for through the lower Chochmah (Chochmah tata'ah) He renews every day, continually, the work of creation, bringing into being and giving life from nothing to something, from the beginning of Beriah (Creation) to the end of Asiyah (Action); and so, in this renewal, Israel are at the level of "first" to Him.

"The first of the produce of the hei" is G-d's constant renewal of creation: through the lower Chochmah, which is Malchus, the final hei, He brings all the worlds into being anew from nothing every day, from the top of Beriah to the end of Asiyah. In this daily renewal Israel are "first."

כי כאשר יש להם עליה על ידי התחדשות מוחין בפנימית רצונו יתי' אזי גם מקור כנסת ישראל וכל המלאכים עולים ונכללים בפנימית רצון א"ס ב"ה

For when they have an ascent through the renewal of the intellect (mochin) in the inner dimension of His will, may He be blessed, then also the source of the Congregation of Israel, and all the angels, ascend and are included in the inner dimension of the will of Ein Sof, blessed be He.

Israel's minds are renewed each day, and they rise into G-d's innermost will; when they rise, the source of the Congregation of Israel and all the angels rise with them into the innermost will of Ein Sof.

(ועיין מענין תבואת ה' בפ' ויחי) (דרכ"ו ב') פ' האזינו (דף רצ"ז ע"א). וכד נהיר דא חכמה עילאה חכמה דשלמה נהיר[228] כו'.

(And see on the matter of "the produce of the hei" in Parshas Vayechi) (226b); Parshas Ha'azinu (folio 297a): "And when this, the supernal Chochmah, shines, the wisdom of Shlomo shines," etc.

> The Zohar on Vayechi says that on Pesach the world is judged for the grain (tevuah) by the judgment of the hei, and a variant reading there adds that tevu'asah is written with a hei, alluding to a hei of the Holy Name (there, the first hei). The Zohar on Ha'azinu says that Israel are called Kodesh, that the supernal Chochmah is called Kodesh, and that when it shines, "the wisdom of Shlomo," the lower Chochmah, shines too.

ועיין מה שכתוב במ"א ע"פ המאמר פרשה קרח (דף קע"ו ב') ה"נ [הכי נמי] קדש תתאה[229] כו'

And see what is written elsewhere on the statement in Parshas Korach (folio 176b), "So too, the lower Kodesh," etc.

> A further discourse explains the Zohar on Korach, which says that the upper Kodesh is known and that the lower Kodesh is "the wisdom of Shlomo."

ועיין פרשה פקודי (דף רכ"ה ב') מה ההוא קדש[230] כו'. ובפירוש הרמ"ז [הרב משה זכות] שם.

And see Parshas Pekudei (folio 225b), "What is that Kodesh?" etc.; and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there.

> The Zohar on Pekudei says that the supernal Kodesh has another Kodesh below it, just as Israel, who are Kodesh, give "another Kodesh," their ransom, which is counted; the Ramaz's commentary there is also cited.

ויובן כ"ז [כל זה] על דרך משנ"ת [מה שנתבאר] בפ' ויחי בד"ה אסרי לג פן בפי' מה שאנו אומרים בשבת וינוחו בו ישראל מקדשי שמך דהיינו שממשיכים מבחי' אתה קדוש לבחי' שמך קדוש כו' ע"ש.[231,232]

And all this will be understood in the manner of what was explained in Parshas Vayechi, in the discourse beginning "Binding to the vine," on the meaning of what we say on Shabbos, "and may Israel, who sanctify Your Name, rest on it": that is, that they draw down from the level of "You are holy" to the level of "Your Name is holy," etc.; see there.

> All this matches the Shabbos prayer, "may Israel, who sanctify Your Name, rest on it": Israel draw holiness down from "You are holy," G-d Himself, to "Your Name is holy," His revealed Name, as the discourse on "Binding to the vine" explains.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR** ד"ה קדש ישראל להוי' ראשית תבואתה**, 5747**
>
> The Alter Rebbe identifies "the produce of the hei" as the daily renewal through Chochmah tata'ah (Malchus). The Rebbe adds that everything comes into being only from Malchus, the whole of hishtalshelus and not just this world. He meets the objection from "with the yud the World to Come

was created, with the hei this world": by the Ramban's view, the World to Come is the future world of the Resurrection, so "this world" includes all of hishtalshelus.

The Alter Rebbe: מהוה ומחיה מאין ליש מתחלת בריאה עד סוף עשייה

SECTION 6 · ¶23–28

All who devour him: guilt and the added fifth

23 ועמ"ש מזה הענין דישראל מקדשי שמך בביאור ע"פ צאינה וראינה.[233] וזהו המכוון גם כאן בפי' ראשית תבואתה.

And see what is written on this matter, that Israel "sanctify Your Name," in the explanation on the verse "Go forth and see." And this is what is intended here too, in the meaning of "the first of His produce."

The discourse on "Go forth and see, daughters of Zion" explains how Israel "sanctify Your Name," and that is the meaning intended here in "the first of His produce": Israel draw G-d's holiness down into the world.

ועמ"ש עוד מענין זה דהנשמות שרשן מבחי' קדש וענין הירידה בגוף שהיא צורך עלייה בביאור ע"פ כי כארץ תוציא צמחה[234] וע"פ בשלח פרעה[235]

And see what is written further on this matter, that the souls are rooted in the level of Kodesh ("holy"), and on the matter of the descent into the body, which is for the sake of ascent, in the explanation on the verse "For as the earth brings forth its growth," and on the verse "And it came to pass, when Pharaoh sent out";

Other discourses, on "For as the earth brings forth its growth" and on "When Pharaoh sent out," explain that the souls are rooted in Kodesh, "holiness," and that their descent into the body is for the sake of a greater ascent.

דלשם נת' [נתבאר] מענין הזריעה והצמיחה מבחי' ראשית תבואתה יעו"ש [יעויין שם] אבל להפך ח"ו [חס ושלום] כל אוכליו יאשמו.[236]

for there it is explained, regarding the sowing and the growth, from the level of "the first of His produce"; see there. But the opposite, G-d forbid: "all who devour him shall incur guilt."

There the soul's descent is compared to sowing and growth, the growth of "the first of His produce." But the verse also warns of the opposite: "all who devour him shall incur guilt."

פי' שאוכל בחי' ישראל שלו דהיינו כח הארת נשמתו המחודש בו בכל יום הוא דוחה אותה ח"ו [חס ושלום] עד שאינה יכולה להאיר בקרבו דהיינו מחמת כעס.

That is: one who devours his own level of Israel, that is, the power of the radiance of his soul that is renewed in him every day, pushes it away, G-d forbid, until it cannot shine within him; that is, because of anger.

> The second half of the verse is now read within a person: whoever "devours" the Israel within himself, the light of his soul renewed each day, pushes it away until it cannot shine in him. The first cause named is anger.

כמאמר רז"ל [רבותינו זכרונם לברכה] כל הכועס נשמתו מסתלקת ממנו (וע' בפ' תצוה) (דף קפ"ב א') שזהו ענין טורף נפשו באפו[237, 238]

As our Sages, of blessed memory, said, "Whoever becomes angry, his soul departs from him." (And see in Parshas Tetzaveh) (folio 182a), that this is the matter of "he tears his soul in his anger";

> The saying "whoever becomes angry, his soul departs from him" is joined to the Zohar on Tetzaveh, which applies Bildad's words to Job, "he tears his soul in his anger," to one who in anger uproots his holy soul and lets a "strange god" dwell in its place.

ובפ' משפטים (קכ"א ב') גבי ואנשי קדש תהיון לי ובשר בשדה טרפה לא תאכלו[239, 240] או מחמת תאוות כמ"ש לא יגורך רע[241] או מחמת גסות.

and in Parshas Mishpatim (121b), regarding "And you shall be holy men to Me, and flesh torn in the field you shall not eat." Or because of lusts, as it is written, "Evil shall not dwell with You"; or because of arrogance.

> The Zohar on Mishpatim reads "You shall be holy men to Me, and flesh torn (terefah) in the field you shall not eat" together with "Israel is holy to Havayah," setting the holy against what is "torn," as anger "tears" the soul. Other causes are lust, of which David says "Evil shall not dwell with You," and arrogance.

בהכל יכול לאכול בחינת ישראל שלו כמ"ש נבלע ישראל[242] פי' שנבלע בחי' ישראל שלו בשבע מדות רעות שהם מכחות מצרים וכנען.

Through all of these he can devour his own level of Israel, as it is written, "Israel is swallowed up": that is, his level of Israel is swallowed up in the seven evil attributes (middos), which are from the powers of Egypt and Canaan.

> Through any of these a person can "devour" his inner Israel. Hosea's "Israel is swallowed up" is read as the Israel within him being swallowed by the seven bad traits, which come from the powers of Egypt and Canaan.

לזאת כתיב כל אוכליו יאשמו יביא אשם כמועל בקדשים שהיה מביא איל ומקריב השמנונית הוא החלב וגם הדם הוא החמימות ע"ג [על גבי] המזבח אזי גם הוא מחוייב לעשות כן

Therefore it is written, "all who devour him shall incur guilt (ye'shamu)": he shall bring a guilt-offering (asham), like one who has misappropriated sacred property, who would bring a ram and offer the fat, which is the cheilev, and also the blood, which is the warmth, upon the altar; then he too is obligated to do likewise.

> So ye'shamu, "shall incur guilt," is read as "he shall bring an asham," a guilt-offering, like one who misused sacred property and brought a ram, whose fat (cheilev) and blood, which stands for warmth, were offered on the altar. The person must do the same with himself.

ולא סיגופים בלבד אלא מרירות להתמרמר לבו בקרבו כדי שיהיה לב נשבר ונדכה אלקים לא תבזה.[243]

And not mortifications alone, but bitterness, that his heart be embittered within him, so that there be "a broken and crushed heart," [which] "O G-d, You will not despise."

> Not only fasts and self-affliction are needed, but a bitter heart, so as to have "a broken and crushed heart," which, David says, G-d does not despise.

כמ"ש שמנת עבית כשית[244] פי' בשמנונית ובגשמיות שלך כסית אור נשמתך עד שאינה יכולה להאיר ולשלוט בך אך מלת כשית כתיב בשי"ן ג' קוין שיש עוד זכות ג' אבות.

As it is written, "You grew fat, you grew thick, you became covered (kasisa)": that is, with your fatness and your physicality you have covered the light of your soul, until it cannot shine and rule in you. But the word kasisa is written with a shin of three strokes: there is still the merit of the three Patriarchs.

> Moshe's "You grew fat, you grew thick, you became covered (kasisa)" is read: with your fat and physicality you have covered the light of your soul. Yet kasisa is written with a shin, whose three strokes recall the merit of the three Patriarchs, which still remains.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR** ד"ה קדש ישראל להוי' ראשית תבואתה **5747**
>
> The Alter Rebbe only refers elsewhere for the idea that souls are rooted in Kodesh and descend for the sake of ascent. The Rebbe reads the verse's three parts as stages of that journey. "Holy" means the souls are separate from all of hishtalshelus, as the ones G-d "consulted" before deciding to create it. "His produce" is their being drawn into hishtalshelus afterward, while still "first," as in "Bereishis, for the sake of Israel, who are called 'first.'" The descent into this world then follows.
>
> The Alter Rebbe: דהנשמות שרשן מבחי' קדש וענין הירידה בגוף שהיא צורך עלייה
>
> The Rebbe: הנשמות מצ"ע הם בבחי' קדש מלה בגרמי'
>
> **FROM THE REBBE'S MAAMAR** ד"ה קדש ישראל להוי' ראשית תבואתה **5747**

For the Alter Rebbe, "all who devour him" is personal: anger, lust or arrogance devour the Israel within a person, and he must bring an inner guilt-offering, with teshuvah reaching the fifth level (¶24-28). The Rebbe applies the verse to actual exile, a descent after the soul's descent into the body. That descent can devour all one's good, yet its purpose is the greater ascent of "he shall add its fifth," which the Rebbe identifies with "the fifth to Pharaoh" (cited by the Alter Rebbe in ¶28).

The Alter Rebbe: שאוכל בחיי ישראל שלו דהיינו כח הארת נשמתו המחודש בו בכל יום

The Rebbe: ישנה ירידה גדולה יותר, הירידה לגלות כפשוטו

24 וע' ברבות בחקתי ס"פ ל"ו א"ר [אמר רבי] אחא[245] ועמ"ש ע"פ שניך כעדר הרחלים.[246]

And see the Midrash Rabbah, Bechukosai, end of section 36: "Rabbi Acha said." And see what is written on the verse "Your teeth are like a flock of ewes."

The Midrash at the end of section 36 on Bechukosai, where Rabbi Acha says that the merit of the Patriarchs endures forever, is cited, with the discourse on "Your teeth are like a flock of ewes."

ועפ"ז [ועל פי זה] י"ל [יש לומר] עוד בענין יאשמו כי הנה במועל בקדשים כתיב ואת אשר חטא מן הקדש ישלם ואת חמישיתו יוסף עליו.[247]

And according to this, it can be said further regarding ye'shamu ("shall incur guilt"): for regarding one who misappropriates sacred property it is written, "And for that which he sinned against the sacred he shall pay, and he shall add its fifth to it."

A further meaning of ye'shamu, "shall incur guilt," now follows: the Torah requires one who misused sacred property to repay what he took "and add its fifth to it," and the maamar will find a meaning in this added fifth.

25 והחומש הוא אחד מארבעה מן הקרן עד שיהיה הוא וחומשו חמשה[248, 249] כמ"ש בגמ' [בגמרא] בב"מ [בבבא מציעא] פרק הזהב ובהרמב"ם [ובהרבי משה בן מימון] הלכות מעילה.

And the fifth is a quarter of the principal, so that it and its fifth make five, as is said in the Gemara in Bava Metzia, chapter HaZahav, and in the Rambam, Hilchos Me'ilah.

The Talmud in Bava Metzia, chapter HaZahav, explains that the added "fifth" is a quarter of the principal, so that the principal and the fifth together make five parts; the text adds the Rambam's laws of me'ilah, misuse of sacred property.

והענין כמבואר במ"א ע"פ ומספר את רובע ישראל[250] שבבחינת ישראל יש ד' בחי' היינו כמ"ש ולכבודי בראתיו יצרתיו אף עשיתיו[251] שהן ג' בחי' מחשבה דבור ומעשה

And the matter is as is explained elsewhere on the verse "Or number the fourth part (rova) of Israel": that in the level of Israel there are four levels, as it is written, "For My glory I created him, I formed him, also I made him," which are three levels: thought, speech and action;

> A discourse on "Or number the fourth part of Israel" explains that Israel have four levels; in Likkutei Torah, Balak, the Alter Rebbe reads rova both as "a fourth part" and as "four," all four levels being present in the practical mitzvos. Isaiah's "For My glory I created him, I formed him, also I made him" names three of them: thought, speech and action.

ואף דעשיתיו מרבה בחי' רביעית והוא בחי' רצון עליון שלמעלה מעלה מבחי' מחודומ"ע [מחשבה דבור ומעשה] והוא הנמשך ומתגלה בנפש ע"י מעשה המצות.

and the af ("also") of "also I made him" includes a fourth level, which is the level of the supernal will, which is far, far above the level of thought, speech and action; and it is what is drawn down and revealed in the soul through the performance of the mitzvos.

> The word af, "also," adds a fourth: the supernal will, far above thought, speech and action. It is drawn into the soul and revealed there through doing the mitzvos.

26 וד' בחי' אלו הם ממש בחי' ד' אותיות שם הוי' וזהו קדש ישראל להוי'.[252] וכשמעל בקדשים ואכל בחי' ישראל שלו צ"ל תשובה תשוב[253] הי'

And these four levels are truly the level of the four letters of the Name Havayah; and this is "Israel is holy to Havayah." And when he has misappropriated sacred property and devoured his level of Israel, there must be teshuvah (return): tashuv Hei, "the hei shall return,"

> The four levels of a Jew correspond to the four letters of the Name Havayah: this is "Israel is holy to Havayah." One who has misused the sacred and "devoured" his inner Israel needs teshuvah, which the Zohar reads as tashuv hei, "the hei shall return": the letter that sin drove away from the rest of the Name is restored to it.

והוא בחי' עומקא דליבא ממעמקים קראתיך[254] שהיא בחי' חמישית שלמעלה מד' מדרגות הנ"ל שהן בחי' מעלת ומדרגת הצדיקים.

and it is the level of "the depth of the heart" (umka deliba), "From the depths I have called You," which is a fifth level, above the four ranks mentioned above, which are the level of the stature and rank of the tzaddikim.

> This teshuvah comes from "the depth of the heart," as in "From the depths I have called You, Havayah." That depth is a fifth level, higher than the four levels that make up the stature of the righteous, and it is the added "fifth" of the guilt-offering.

27 והיינו כמ"ש במ"א שהרצון עליון יש לו ב' בחינות הא' המלובש בחכמה שבחי' רצון זה נמשך ע"י תורה ומצות שהן הן רצה"ע [רצון העליון] ב"ה המלובש בחכמה דאורייתא מחכמה נפקת

That is, as is explained elsewhere, the supernal will has two levels. The first is [the will] enclothed in Chochmah (wisdom): this level of will is drawn down through Torah and mitzvos, which are the very supernal will, blessed be He, enclothed in Chochmah, for "the Torah comes forth from Chochmah."

> Another discourse explains that G-d's will has two levels. The first is clothed in Chochmah and is drawn down through Torah and mitzvos, which are G-d's will clothed in wisdom, for "the Torah comes forth from Chochmah."

וזהו ענין היו"ד דשם הוי' שהוא בחי' חכמה שבו מלובש הרצון עליון שהוא קוצו של יו"ד.

And this is the matter of the yud of the Name Havayah, which is the level of Chochmah, in which the supernal will is enclothed, which is the tip (kotz) of the yud.

> This first level is the yud of the Name Havayah, which stands for Chochmah; the will clothed in it is the kotz, the tip on top of the yud.

אך הבחי' הב' הוא בחי' רצון העליון שלמעלה מעלה מסדר ההשתלשלות ואינו מלובש כלל בבחי' חכמה ונק' רעוא דכל רעוין[255]

But the second level is the level of the supernal will that is far, far above the order of the chain of descending worlds (hishtalshelus), and is not enclothed in the level of Chochmah at all; and it is called "the Will of all wills" (ra'ava dechol ra'avin),

> The second level is the supernal will far above the whole chain of worlds, not clothed in Chochmah at all, which the Zohar calls "the Will of all wills."

והוא המתגלה בבעלי תשובה ע"י עומקא דליבא למעלה מכדי שתוכל נפשו שאת כו' וע"ז נאמר לפני הוי' תטהרו.[256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266]

and it is what is revealed in those who return in teshuvah (baalei teshuvah), through the depth of the heart, beyond what his soul is able to bear, etc.; and of this it is said, "Before Havayah you shall be purified."

> This higher will is revealed in those who return in teshuvah, through a depth of the heart greater than the soul can bear. The verse said of Yom Kippur, "Before Havayah you shall be purified," plainly means "in His presence"; it is read as the level that is before, that is, above, the Name Havayah and its letters.

28 והוא ענין יוהכ"פ [יום הכפורים] שנאמר בו וכפר על הקדש[267,268] והיינו ע"י שנכנס הכה"ג [הכהן גדול] לפני ולפנים לבית קדש הקדשים שהוא מה שלמעלה מבחי' קדש שמשם נמשך להיות וכפר על הקדש כו' וכמ"ש במ"א.

And this is the matter of Yom Kippur, of which it is said, "And he shall atone for the Holy (Kodesh)"; that is, through the Kohen Gadol entering the innermost sanctum, into the Holy of Holies, which is what is above the level of Kodesh, from where it is drawn so that "he shall atone for the Holy," etc., as is explained elsewhere.

> This is Yom Kippur, of which the Torah says, "And he shall atone for the Holy (Kodesh)." The Kohen Gadol enters the Holy of Holies, the level above Kodesh, and from there atonement is drawn even for Kodesh, Israel's own holiness.

ולכן יוהכ"פ [יום הכפורים] הוא יום שנתחייב בהי' תפלות.[269] (וע' בע"ח [בעץ חיים] של"א פ"ז [פרק ז] ע"פ וארבע הידות יהיה לכם[270] והחמישית לפרעה[271] ועמ"ש מזה בביאור ע"פ צאינה וראינה[272] בסופו וע' זח"א [זהר חלק א] ויגש דר"י ע"א ע"פ והקול נשמע בית פרעה):[273,274]

And therefore Yom Kippur is a day on which one is obligated in five prayers. (And see Etz Chaim, Sha'ar (Gate) 31, chapter 7, on the verse "And four parts shall be yours," and "the fifth to Pharaoh"; and see what is written about this in the explanation on the verse "Go forth and see," at its end; and see the Zohar, Part I, Vayigash, 210a, on the verse "And the voice was heard in Pharaoh's house.")

> That is why Yom Kippur has five prayers: the fifth matches the fifth level, beyond the four. The parenthesis points to the Arizal's Etz Chaim on "four parts shall be yours, and the fifth to Pharaoh," and to the Zohar on "And the voice was heard in Pharaoh's house"; in Likkutei Torah, Shir HaShirim ("I am black"), "give a fifth to Pharaoh" is read as charity, a fifth of one's earnings, which brings par'oh, "uncovering," the revelation of the Infinite Light on the soul.

IN ONE'S AVODAH

Do not eat before praying; begin the day with tallis, tefillin and the morning blessings, contemplating that every power of the body is the power of Havayah, and in prayer set aside your own will until Havayah is truly "our G-d." Even when busy with business, set fixed times for Torah, conduct business honestly and without giving it your heart, and give charity. Guard against anger, lust and arrogance, which "devour" the Israel within; and if you have fallen, bring the inner offering of a broken heart and return from the depth of the heart.

QUESTIONS FOR DISCUSSION

1. Why does the maamar read the hei of tevu'asah as a word in its own right, and how does that make Israel "first"?
2. According to the image of the soul "in the nostrils," why may one eat before Torah study but not before prayer?
3. In the parable of the father and the child, what is the difference between bending the head and lowering the arms, and what does each stand for in a person's service?
4. How does reading "the first of His produce" as terumah connect being "holy to Havayah" with raising the rest of creation?
5. Why is teshuvah from the depth of the heart a "fifth" level above the four levels of the righteous, and how does Yom Kippur express it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 קדש ישראל לה'

The note points to a remark of the Rebbe printed in the notes on page 19b, in the explanation of "And I was with Him as a nursling," where the omer waved "for your favor" is read as turning the will and emotions of the animal soul to G-d.

KEHOT'S NOTE

ראה לעיל יט, ב בהערות וציונים — הערת כ"ק אדמו"ר. הערה באוה"ת פנחס כרך-ו ע' א'תתקלט. ראה אוה"ת פרשתנו ע' אירג ואילך ובאוה"ת בראשית לה, א — הגהות מהצ"צ. לד"ה זה ראה ד"ה זה משנת תשל"א. תשמ"ה. תשמ"ז.

2 קדש ישראל לה'

G-d, through Jeremiah, recalls Israel's devotion in the wilderness: Israel is holy to Him, the first of His crop, like first-fruits that no outsider may eat, and all who devour Israel will be held guilty. Tevu'asah is written with a final hei but vowelled as tevu'aso, "His produce"; the maamar reads the hei as Malchus, and the whole maamar explains this verse.

Jeremiah 2:3 ירמיהו ב':ג'

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא 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.

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

KEHOT'S NOTE

ירמי' ב, ג.

3 תבואתה בה"א

The note quotes it: tevu'asah is written with a hei at the end but vowelled with a cholam, as if it were written with a vav (tevu'aso); this is not a formal keri u'kesiv, a difference between written and read text, but comes only from the vowel.

KEHOT'S NOTE

"תי' תבואה שבפסוק קדש כו' תבואתה, כתיב תבואה בה"א לבסוף, והניקוד הוא בחולם שזהו כמו שהי' נכתב בוא"ו לבסוף תבואתו, והגם כי אינו קרי וכתיב רק מהניקוד" — סה"מ תר"ל ע' רה. ראה ד"ה איתא במדרש תהלים — תשכ"ח.

4 מה זה התבואה הנצמח אשר ישראל מכונים בשם ראשית לה

Torah Ohr raises the same question: what connection Israel have to being "the first of His produce," and what "produce" means above.

KEHOT'S NOTE

ראה תו"א נג, ג מקשה "מהו השייכות לישראל להיות ראשית תבואתה, וגם מה הוא ענין התבואה למעלה" ע"ש.

5 בורא קדושים יוצר משרתים

The discourse on the omer explains the same two kinds of angels: those that stand from the six days of creation, the Chayos of the Chariot, and those created each day, who sing and pass away.

KEHOT'S NOTE

ברכת יוצר. ראה לעיל פי אמור לו, א.

6 חדשים לבקרים

On "They are new every morning," Rabbi Chelbo says that every day the Holy One, blessed be He, creates a band of new angels who say a new song and pass away. The Alter Rebbe identifies them with the "Former of ministers" of the morning blessing.

Eikhah Rabbah 3:8 איכה רבה ג':ח'

... בָּעוֹלָם הַזֶּה, הוּא חוֹזֵר וּמְרַחֵם עֲלֵיהֶם, הֲדָא הוּא דִכְתִיב: חַסְדֵי ה' כִּי לֹא תָמְנוּ. חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ, אָמַר רַבִּי אֶלְכְּסַנְדְּרִי עַל שֶׁאַתָּה מְחַדְּשֵׁנוּ בְּכָל בֹּקֶר וּבֹקֶר, אָנוּ יוֹדְעִין שֶׁאֱמוּנָתְךָ רַבָּה לְתַחַיַּת הַמֵּתִים. אָמַר רַבִּי שִׁמְעוֹן בַּר אַבָּא עַל שֶׁאַתָּה מְחַדְּשֵׁנוּ בְּבָקְרָן שֶׁל מַלְכִיּוֹת, אָנוּ יוֹדְעִין שֶׁאֱמוּנָתְךָ רַבָּה לְגָאֳלֵנוּ. אָמַר רַבִּי חֶלְבּוֹ בְּכָל יוֹם וָיוֹם בּוֹרֵא הַקָּדוֹשׁ בָּרוּךְ הוּא כַּת שֶׁל מַלְאָכִים חֲדָשִׁים וְאוֹמְרִין שִׁירָה חֲדָשָׁה וְהוֹלְכִין לָהֶם. אָמַר רַבִּי בֶּרֶכְיָה הֲשַׁבָתִי ...

"It is the L-rd's kindnesses that have not ceased, for His mercies have not ended" (Lamentations 3:22). "It is the L-rd's kindnesses that have not ceased" - Rabbi Shimon ben Lakish said: After the Holy One blessed be He despairs of the righteous in this world, He then has mercy on them. That is what is written: "It is the L-rd's kindnesses that have not ceased." "They are new every morning; great is Your faithfulness" (Lamentations 3:23). "They are new every morning; great is Your faithfulness" - Rabbi Alexandri said: ...

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7 חדשים לבקרים

In the midst of the lament over Jerusalem the poet turns to hope: G-d's kindnesses "are new every morning; great is Your faithfulness." The Midrash reads it as the daily creation of new angels.

Lamentations 3:23 איכה ג':כ"ג

חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ:

They are new every morning; Great is Thy faithfulness.

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8 תדשא הארץ דשא

On the third day of creation G-d says, "Let the earth sprout grass," and the earth brings forth vegetation. The Alter

> Rebbe reads "the earth" as the supernal earth and the "grass" as the angels that sprout from it each day.

Genesis 1:11 בראשית א׳:י״א

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

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

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KEHOT'S NOTE

בראשית א, יא.

9 תדשא הארץ דשא

> The Zohar says that the "grass" (chatzir, or in another reading deshe) of creation bears no seed and has no lasting form, so it is nullified: such beings stand for a moment, are consumed by fire and return, every day. The Alter Rebbe cites it for the angels called "grass."

Zohar, Bereshit 8:83–95 ספר הזהר, בראשית ח׳:פ״ג-צ״ה

10 תדשא הארץ דשא

> The Zohar on "in pastures of grass (deshe) He makes me lie down" calls the pastures supernal sources from which all sustenance comes, and says that the "grass" of "Let the earth sprout grass" is born and sprouts from them.

Zohar, Terumah 85:821–86:832 ספר הזהר, תרומה פ״ה:תתכ״א-פ״ו:תתל״ב

We read next: "He maketh me to lie down in pastures of tender green; he leadeth me beside the waters of rest; he quickeneth my soul". "Pastures of tender green" are those which lie round the supernal springs, from whence all nourishment emanates. These pastures are also called "the pastures of Jacob" (Lam. 2, 2), and are called "green pastures" in contrast to those pastures which lie outside—"the pastures of the desert" (Joel 2, 22). It might be said: Is it not written, "Let the earth bring forth tender (green) …

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

11 ע״פ לא תהי׳ משכלה

> There the Alter Rebbe explains that above there is a "land of life" from which life and sustenance flow to the souls of Israel, as the physical earth grows every kind of food; there is a supernal earth and a lower earth, the Congregation of Israel above and below.

KEHOT'S NOTE

ראה תו״א עח, ד.

12 לא תהיה משכלה ועקרה בארצך

> Among the blessings G-d promises Israel for serving Him: none shall miscarry or be barren in the land. The parenthesis points to the Torah Ohr discourse on this verse, which speaks of a supernal "land of life."

Exodus 23:26 שמות כ״ג:כ״ו

לֹא תִהְיֶה מְשַׁכֵּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא׃

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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13 כח ההתהוות אשר בה

> The Tzemach Tzedek notes on these words that eretz (earth) is related to ratzon (will), citing the Shelah's introduction ("their beginning is wedged in their end") and his discourses on "He declares the end from the beginning" and "Vayigash."

KEHOT'S NOTE

באוה״ת בראשית-א דף לה, א מציין כ״ק אדמו״ר הצ״צ: "(ע׳ של״ה בהקדמה כי ארץ ל׳ רצון שנעוץ תחלתן בסופן, ועמ״ש מזה ע״פ המגיד מראשית אחרית ומקדם כו׳ ומ״ש בד״ה ויגש אליו יהודה)".

14 הנקראים דשא

> the passage shares nothing with the note

KEHOT'S NOTE

באוה״ת שם: "(והיינו כי ארץ לשון רצוא כמבואר בת״א פ׳ בראשית בד״ה כי כאשר השמים החדשים, וע״כ מוציא דשא הנ״ל שהם בבחי׳ רצוא להתבטל במקורם)".

15 והם הנקראים דשא

> The note says that why these angels are called "grass" is explained there at length.

KEHOT'S NOTE

נתבאר בארוכה בביאה״ז להצ״צ כרך-ב ע׳ תז ואילך. וראה גם אוה״ת נ״ך-א ע׳ שכה.

16 ובפ׳ תרומה דקע״א ע״א

> The wording of the Zohar on Terumah, 171a, is copied there with the Tzemach Tzedek's glosses.

KEHOT'S NOTE

הלשון נעתק באוה״ת בראשית-א דף לה, ב עם הגהות.

17

> In the psalm of creation G-d makes grass grow for the cattle and plants for man. The Zohar on Pinchas reads this "grass" as angels.

Psalms 104:14 תהילים ק״ד:י״ד

מַצְמִיחַ חָצִיר לַבְּהֵמָה וְעֵשֶׂב לַעֲבֹדַת הָאָדָם לְהוֹצִיא לֶחֶם מִן־הָאָרֶץ׃

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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18 מצמיח חציר

> The Zohar reads "He causes grass to sprout" as referring to myriads of angelic messengers created on the second day of creation, all of flaming fire: "these are the grass."

Zohar, Pinchas 12:70–80 ספר הזהר, פנחס י״ב:ע׳-פ׳

19 ע״פ כשעירים עלי דשא

> There se'irim are the finest rain, thin as hairs, from which grass first sprouts, while heavier drops make grown plants grow.

KEHOT'S NOTE

לקו״ת פ׳ האזינו עו, ד. וראה שם במ״מ.

20 **כשעירים עלי דשא**

Moshe opens his song: may my teaching fall like rain, "like showers upon the grass." The Likkutei Torah discourse on this verse, to which the text points, explains the se'irim as the finest rain, from which grass first sprouts.

Deuteronomy 32:2 דברים ל"ב:ב'

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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21 **הבו לה' בני אלים**

David calls on the bnei eilim, "sons of the mighty" (some say angels, some the great among men), to give glory and strength to G-d. The psalm is said at the welcoming of Shabbos; the Alter Rebbe reads the bnei eilim as the angels created each day.

Psalms 29:1 תהילים כ"ט:א'

מִזְמוֹר לְדָוִד הָבוּ לַה' בְּנֵי אֵלִים הָבוּ לַה' כָּבוֹד וָעֹז׃

A Psalm of David. Ascribe unto the L-RD, O ye sons of might, Ascribe unto the L-RD glory and strength.

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KEHOT'S NOTE

תהלים כט, א. ועל"ק בראה ד"ה ושמתי כדכד הב' רפ"ד (כח, א). [כ].

22 **בני אלקים**

At the opening of Job "the sons of G-d (bnei ha'Elokim)" come to stand before G-d, the accuser among them: they are angels. The maamar identifies them as the permanent angels from the six days of creation.

Job 1:6 איוב א':ו'

וַיְהִי הַיּוֹם וַיָּבֹאוּ בְּנֵי הָאֱלֹקִים לְהִתְיַצֵּב עַל־ה' וַיָּבֹוא גַם־הַשָּׂטָן בְּתוֹכָם׃

Now it fell upon a day, that the sons of G-d came to present themselves before the L-RD, and Satan came also among them.

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23 **בני אלקים**

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

KEHOT'S NOTE

איוב, א, ו (האלקים).

24 Kehot's note points to Zohar, Bereshit 8:75 for these words.

Zohar, Bereshit 8:75 ספר הזהר, בראשית ח':ע"ה

PARAGRAPH 2

25 **ואת אילי הארץ**

Ezekiel explains his parable: the king of Babylon set up a vassal king and took "the mighty (eilei) of the land" as hostages. The Alter Rebbe brings it to show that eilim means strength.

Ezekiel 17:13 יחזקאל י"ז:י"ג

וַיִּקַּח מִזֶּרַע הַמְּלוּכָה וַיִּכְרֹת אִתּוֹ בְּרִית וַיָּבֵא אֹתוֹ בְּאָלָה וְאֶת־אֵילֵי הָאָרֶץ לָקָח׃

and he took of the seed royal, and made a covenant with him, and brought him under an oath, and the mighty of the land he took away;

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KEHOT'S NOTE

יחזקאל יז, יג.

26 **בני אלים הם מלאכים דעשייה**

The Arizal's intentions for Kabbalas Shabbos: the verses of "Render to Havayah, you sons of the mighty" raise the levels of Asiyah into Yetzirah, and eilim is written without the hei of Elohim. The Alter Rebbe cites it for the bnei eilim as angels of Asiyah.

Pri Etz Chaim, Gate of the Sabbath 8:2-3 פרי עץ חיים, שער השבת ח':ב'-ג'

... ו' ו' ו' א' בשבא, ב' בחולם, וג' בקמץ. ו' ו' ו' ראשון בשבא, וב' ווין בצירי, הנזכר בתפלת ר' ישמעאל כהן גדול, וניקודם יוצא מן הבו לה' בני אלים. ה' בקמץ, ב' במלופום, ל' בפתח, י' שבא, ה' חולם, ו' בקמץ, ב' שבא, נ' בצירי, א' בצירי, ל' בחירק. ואז נכללת הזכור ושמור, שהם ענני כבוד, אלא ששם הוא בסוד הבריאה שכן מקוה גימ' קנ"א, דהיינו אהיה בסוד בריאה, ולמחר באצילות סוד שבת ממש: למהר"ם נאגרה - ויאמר מזמור לדוד הבו לה', ויכוין במלת הבו גימטריא י"ג, והרי ...

Pri Etz Chaim (Public Domain)

27 **כמ"ש בפע"ח**

The note gives this long series of discourses as a further discussion of the Pri Etz Chaim's teaching cited here.

KEHOT'S NOTE

שי"ח פ"ח. וראה המשך בששה"ק תער"ב ח"ג ע' א'תכה ואילך.

28 **אין לך עשב שאין לו מזל**

Rabbi Simon: there is no blade of grass that has no mazal in the heavens that strikes it and tells it, "Grow." Here it shows that all influence reaches the physical world through the angels of Asiyah.

Bereshit Rabbah 10:6 בראשית רבה י':ו'

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י'). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the

firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a זח"א רנא, א

Zohar II, 171b זח"ב קעא, ב

Zohar III, 86a זח"ג פו, א

KEHOT'S NOTE

ראה ב"ר י, ו. זח"א רנא, א. זח"ב קעא, ב. זח"ג פו, א. אגה"ק סי' כ (קלב, א).

29 On Titus's desecration of the Temple, the school of Rabbi Yishmael read "Who is like You among the mighty" as "among the mute," since G-d heard and kept silent. The Alter Rebbe applies the reading to the bnei eilim.

Gittin 56b:10 גיטין נ"ו ב:י

אַבָּא חָנָן אוֹמֵר: "מִי כָמוֹךָ חֲסִין קָהּ" – מִי כָּמוֹךָ חָסִין וְקָשֶׁה, שֶׁאַתָּה שׁוֹמֵעַ נִיאוּצוֹ וְגִידּוּפוֹ שֶׁל אוֹתוֹ רָשָׁע, וְשׁוֹתֵק. דְּבֵי רַבִּי יִשְׁמָעֵאל תָּנָא: "מִי כָמֹכָה בָּאֵלִם ה'" – מִי כָּמוֹכָה בָּאִלְּמִים.

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

30 **כרחל לפני גוזזיו נאלמה**

Isaiah's servant bears his oppression in silence, "like a ewe silent before her shearers." The image illustrates the "muteness" of the lower worlds, in which G-d's word does not shine openly.

Isaiah 53:7 ישעיהו נ"ג:ז

נִגַּשׂ וְהוּא נַעֲנָה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל 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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KEHOT'S NOTE

ישע' נג, ז.

31 **נאלמתי דומי'**

David says that he kept silent before the wicked: "I was mute with silence, I was still, even from good." The maamar reads dumiyah as the yud-hei gone silent.

Psalms 39:3 תהילים ל"ט:ג

נֶאֱלַמְתִּי דוּמִיָּה הֶחֱשֵׁיתִי מִטּוֹב וּכְאֵבִי נֶעְכָּר:

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

32 **דום י"ה**

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

KEHOT'S NOTE

זהו לי' רע"מ בזח"ג (רכב, סע"א). [כ].

33 **נאלמתי דומיה דום י"ה**

The Raaya Mehemna says that when a person sins, the yud-hei departs from the body and it remains ilem, mute; this is "I was mute with silence": dumiyah is dum Kah.

Zohar, Pinchas 29:167–30:169 ספר הזהר, פנחס כ"ט:קס"ז-ל':קס"ט

34 **בד"ה ולא יקרא עוד**

This is the discourse the text calls "Your name shall no longer be called Avram." The passage there explains the screens and partitions through which the light is concealed, down to a screen that makes the external realms truly separate, so that they call Him only "G-d of the gods."

KEHOT'S NOTE

תו"א פ' לך יב, ב.

35 **ולא יקרא עוד שמך אברם**

In the covenant of circumcision G-d tells Avram that his name will now be Avraham, "father of a multitude of nations." The parenthesis points to the Torah Ohr discourse on this verse.

Genesis 17:5 בראשית י"ז:ה

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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36 **לרוח ממללא**

Kehot's note points to Genesis 2:7 for these words.

Genesis 2:7 בראשית ב':ז

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

תרגום של לנפש חי' (בראשית ב, ז).

37 **לרוח ממללא**

Onkelos renders "and man became a living soul" as "a speaking spirit." Speech is what reveals the inner wisdom.

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

וּבְרָא יְיָ אֱלֹקִים יָת אָדָם עַפְרָא מִן אַדְמְתָא וּנְפַח בְּאַפּוֹהִי נִשְׁמְתָא דְחַיֵּי וַהֲוָת בְּאָדָם לְרוּחַ מְמַלְלָא:

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

38 **כי פי ה' דבר**

Isaiah's prophecy of comfort: G-d's glory will be revealed and all flesh will see it, "for the mouth of Havayah has spo-

ken." Speech as the revelation of the Name Havayah.

Isaiah 40:5 ישעיהו מ׳:ה׳

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

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

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KEHOT'S NOTE

ישע' מ, ה.

39 **חש דחשמל**

The Arizal explains chashmal as chash (silent) and mal (speaking), with kelipas nogah surrounding it, good and evil mixed in the three lower worlds. The Alter Rebbe uses it for the "silence" caused by the concealment of nogah.

Sefer Etz Chaim 49:2:1 עץ חיים מ״ט:ב׳:א׳

... החשמל וע״ז החששמל סובב הנוגה הקליי רביעית קול דממה דקה בחשאי וז״ס ח״ש חשמ״ל ובתוכו מ״ל שהוא עצמות של החשמ״ל והוא הבשר וזה החשמ״ל הוא חיות אש ממללות מילוי דאלקים דיודין גימטריא ש׳ דבשר והוא עץ הדעת טוב דאצילות כנזכר בתקונים דנ״ל ז׳ לכן הוא שם יאהדונה״י כי זהו שם החשמל כנזכר בהרבה מקומות אך בבי״ע עץ הדעת טו״ר ולא החשמ״ל עצמו אלא קליי נגה הסובבת עליו ומפסקת בין החשמל ובין הקליי וקליפה זו טו״ר בבי״ע אבל באצילות עצמו טוב בלא רע לכן תמצא החשמ״ל גימטריא מלבוש והוא הבשר ...

Sefer Etz Chaim (Public Domain)

40 **חש דחשמל והיינו מחמת הסתר**

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

KEHOT'S NOTE

ראה ע״ח שמ״ט, פ״ב.

41 **בחדש השלישי לצאת בנ״י**

"In the third month after the children of Israel went out of Egypt" they came to Sinai. The opening words of a discourse that explains "the work of Your hands" as the external power of action.

Exodus 19:1 שמות י״ט:א׳

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי׃

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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42 **וספרתם לכם**

G-d commands Israel to count seven weeks from the day the omer is brought. The parenthesis points to the explanation of this verse for the level of breath below speech.

Leviticus 23:15 ויקרא כ״ג:ט״ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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43 **קומי לך רעיתי**

The beloved calls to his bride, "Arise, my love, my fair one, and come away," words he repeats (2:13) just before "My dove." The text points to its explanation of "My dove" for how Israel raise the angels.

Song of Songs 2:10 שיר השירים ב׳:י׳

עָנָה דוֹדִי וְאָמַר לִי קוּמִי לָךְ רַעְיָתִי יָפָתִי וּלְכִי־לָךְ׃

My beloved spoke, and said unto me: 'Rise up, my love, my fair one, and come away.

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44 **הבו לה' בני אלים**

David's call to the bnei eilim, "Render to Havayah." Havu is read here as an invitation: prepare yourselves to rise into the Name Havayah.

Psalms 29:1 תהילים כ״ט:א׳

מִזְמוֹר לְדָוִד הָבוּ לַה׳ בְּנֵי אֵלִים הָבוּ לַה׳ כָּבוֹד וָעֹז׃

A Psalm of David. Ascribe unto the L-RD, O ye sons of might, Ascribe unto the L-RD glory and strength.

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45 **הבו לשון הזמנה**

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

KEHOT'S NOTE

ראה רש״י בראשית י״א, ג׳.

46 **הבו לשון הזמנה**

On havah ("come, let us") Rashi says: "prepare yourselves; every havah is a term of preparation." The Alter Rebbe reads the havu of the psalm the same way.

Rashi on Genesis 11:3 רש"י על בראשית י״א:ג׳

איש אל רעהו. אֻמָּה לְאֻמָּה, מִצְרַיִם לְכוּשׁ, וְכוּשׁ לְפוּט וּפוּט לְכְנַעַן: הבה. הַזְמִינוּ עַצְמְכֶם. כָּל הָבָה לְשׁוֹן הַזְמָנָה הוּא, שֶׁמְּכִינִים עַצְמָן וּמִתְחַבְּרִים לְמְלָאכָה אוֹ לְעֵצָה אוֹ לְמַשָּׂא. הָבָה הַזְמִינוּ, אפר״ליי״ר בלע״ז: לבנים. שֶׁאֵין אֲבָנִים בְּבָבֶל, שֶׁהִיא בִּקְעָה: ונשרפה לשרפה. כָּךְ עוֹשִׂין הַלְּבֵנִים שֶׁקּוֹרִין טווי״ל בל׳, שׂוֹרְפִים אוֹתָן בְּכִבְשָׁן: לחמר. לְטוּחַ הַקִּיר:

איש אל רעהו ONE TO ANOTHER — One nation to the other: Mizraim to Cush, Cush to Put. and Put to Canaan (Genesis Rabbah 38:6). הבה means, "Prepare yourselves". Wherever the word הבה (come) occurs it has the meaning of "prepare", meaning that they should get themselves ready and unite for some work or plan or burden (undertaking). "Come, get ready": in old French appareiller; English to prepare. לבנים BRICKS — For there is no stone in Babel which is a plain. ונשרפה לשרפה AND BURN THEM THOROUGHLY — This ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

47 **ששת ימים תעבוד**

G-d tells Moshe at Sinai: "Six days you shall work, and on the seventh day you shall rest," even in plowing and harvest. The weekdays are read as creation from nothing and Shabbos as the worlds' return to their source.

Exodus 34:21 שמות ל"ד:כ"א

שֵׁשֶׁת יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִּשְׁבֹּת בֶּחָרִישׁ וּבַקָּצִיר תִּשְׁבֹּת׃

Six days thou shalt work, but on the seventh day thou shalt rest; in plowing time and in harvest thou shalt rest.

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KEHOT'S NOTE

שמות לד, כא.

48 From the Song at the Sea, which Israel sang after crossing: "Who is like You among the mighty (eilim), Havayah?" The verse the Talmud reads as "among the mute (ilmim)."

Exodus 15:11 שמות ט"ו:י"א

מִי־כָמֹכָה בָּאֵלִם ה' מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא׃

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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49 Isaiah promises that on the day of redemption "the light of the moon shall be like the light of the sun." The opening words of a discourse the parenthesis points to.

Isaiah 30:26 ישעיהו ל':כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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PARAGRAPH 3

50 **ויכל אלקים ביום השביעי**

At the close of creation, "on the seventh day Elokim finished (vayechal) His work" and rested. The maamar reads vayechal as the coming to an end of the level of Elokim, so that Havayah is revealed.

Genesis 2:2 בראשית ב':ב

וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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KEHOT'S NOTE

בראשית ב, ב.

51 **באתי לגני**

The beloved says, "I have come into My garden, My sister, My bride." The opening words of the discourse where the meaning of vayechal is explained.

Song of Songs 5:1 שיר השירים ה':א

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבָשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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52 **הבו לה' בני אלים**

David's call to the bnei eilim, read here as a call to the angels that come from Elokim to prepare themselves to rise into Havayah.

Psalms 29:1 תהילים כ"ט:א

מִזְמוֹר לְדָוִד הָבוּ לַה' בְּנֵי אֵלִים הָבוּ לַה' כָּבוֹד וָעֹז׃

A Psalm of David. Ascribe unto the L-RD, O ye sons of might, Ascribe unto the L-RD glory and strength.

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53 **השתחוו לה' בהדרת קודש**

The psalm continues, "Bow down to Havayah in the splendor of holiness." Read as Atzilus in general, into which the lower worlds rise on Shabbos.

Psalms 29:2 תהילים כ"ט:ב

הָבוּ לַה' כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּוּ לַה' בְּהַדְרַת־קֹדֶשׁ׃

Ascribe unto the L-RD the glory due unto His name; Worship the L-RD in the beauty of holiness.

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54 **קול ה' על המים**

The psalm then describes G-d's revelation in the storm, "The voice of Havayah is upon the waters," the first of seven "voices of Havayah," all of them revelations of that Name.

Psalms 29:3 תהילים כ"ט:ג

קוֹל ה' עַל־הַמָּיִם אֵל־הַכָּבוֹד הִרְעִים ה' עַל־מַיִם רַבִּים׃

The voice of the L-RD is upon the waters; The G-d of glory thundereth, Even the L-RD upon many waters.

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55 Kehot's note points to I Chronicles 16:29 for these words.

I Chronicles 16:29 דברי הימים א ט"ז:כ"ט

הָבוּ לַה' כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו הִשְׁתַּחֲוּוּ לַה' בְּהַדְרַת־קֹדֶשׁ׃

Ascribe unto the L-RD the glory due unto His name; Bring an offering, and come before Him; Worship the L-RD in the beauty of holiness.

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PARAGRAPH 4

56 **לכו נרננה**

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

KEHOT'S NOTE

תהלים צה ואילך.

57 **לכו נרננה להוי'**

The psalmist calls, "Come, let us sing to Havayah," the opening of the psalms said at Kabbalas Shabbos, which the maamar reads as the ascent of the worlds into Havayah.

Psalms 95:1 תהילים צ"ה:א'

לְכוּ נְרַנְּנָה לַה' נָרִיעָה לְצוּר יִשְׁעֵנוּ׃

O come, let us sing unto the L-RD; Let us shout for joy to the Rock of our salvation.

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58 **כי גדול הוי' כו' נורא הוא כל כל אלהים**

"For great is Havayah and much praised; He is awesome above all gods (elohim)." Read here as Havayah standing above all the combinations of Elokim; the print reads כל כל אלהים for the verse's על כל אלהים.

Psalms 96:4 תהילים צ"ו:ד'

כִּי־גָדוֹל ה' וּמְהֻלָּל מְאֹד נוֹרָא הוּא עַל־כָּל־אֱלֹקִים׃

For great is the L-RD, and highly to be praised; He is to be feared above all gods. .

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PARAGRAPH 5

59 **למעלה עד אין קץ**

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

KEHOT'S NOTE

לי' הז"ח פי' יתרו. [כ].

60 **באתי לגני**

The beloved says, "I have come into My garden, My sister, My bride." The discourse on this verse, mentioned above, explains the ascent of the worlds on Shabbos.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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61 **יונתי בחגוי הסלע**

The beloved calls to his bride, hidden like a dove "in the clefts of the rock, in the covert of the cliff": "let me hear your voice." The maamar reads the hidden dove as the Congregation of Israel in her silent state, whose voice returns through Torah and mitzvos.

Song of Songs 2:14 שיר השירים ב':י"ד

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

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

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KEHOT'S NOTE

שה"ש ב, י"ד.

62 **נאלמתי דומיה**

David: "I was mute with silence." Here, the silence of the Congregation of Israel when the yud-hei is hidden.

Psalms 39:3 תהילים ל"ט:ג'

נֶאֱלַמְתִּי דוּמִיָּה הֶחֱשֵׁיתִי מִטּוֹב וּכְאֵבִי נֶעְכָּר׃

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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63 **נאלמתי דומיה**

In the Kaddish, when the yud-hei of Elohim is covered because of the external forces, what remains is ilem, "mute": this is "I was mute with silence," dum Kah. Hence the prayer that these levels be magnified and sanctified.

Pri Etz Chaim, Gate of the Holies 2:5 פרי עץ חיים, שער הקדישים ב':ה'

ואח"כ שמיה רבא כו', כי הלא נתבאר אצלינו, כי המוחין דאלקים, לפעמים הם שהקליפות אוחזין בו, והוא נקרא אלם. פי' כי סוד ב' אותיות י"ה מאלקים, הם מתכסים ונעלמים, ונשארין אלם מאלקים. וז"ס נאלמתי דומי"ה. כי כאשר הוא דום י"ה, פי' שאותיות י"ה דאלקים הם דומים, ואינם מתגלים בשביל החיצונים, ואז נאלמתי, ונשאר מאלקים אלם. ובפרט עתה בגלות שבו נאמר נאלמתי דומיה, וחזר הזי"א לקטנותו, ולכן אנו אומרים שיגדלו המוחין דקטנות אלו דאלקים, ויתקדשו, כי כל קדש הוא במוחין. (א):

Pri Etz Chaim (Public Domain)

64 **ונקי יונת אלם**

The heading of David's psalm, "on yonas elem rechokim," probably the name of a melody, literally "the mute dove of distant places." Read here as the Congregation of Israel in her silent state.

Psalms 56:1 תהילים נ"ו:א'

לַמְנַצֵּחַ עַל־יוֹנַת אֵלֶם רְחֹקִים לְדָוִד מִכְתָּם בֶּאֱחֹז אוֹתוֹ פְלִשְׁתִּים בְּגַת׃

For the Leader; upon Jonath-elem-rehokim. [A Psalm] of David; Michtam; when the Philistines took him in Gath. .

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

KEHOT'S NOTE

תהלים נו, א.

65 **קול דודי דופק**

The bride, half asleep, hears "the voice of my beloved knocking" at the door. Read as the voice that returns through Torah and mitzvos.

Song of Songs 5:2 שיר השירים ה':ב'

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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KEHOT'S NOTE

שה"ש ה, ב.

66 **נאלמתי דומיה כו' ואי אתער**

The Zohar on Va'eira: when the Congregation of Israel is in exile the voice departs from her and speech is silenced, "I was mute with silence"; even when the word stirs, "my beloved had turned away," so "Elokim spoke" to Moshe and stopped, until the voice was completed in "I am Havayah." The Ramaz's commentary on this passage is cited here.

Zohar, Vaera 7:72-9:82 ספר הזהר, וארא ז:ע"ב-ט:פ"ב

R. Judah interpreted in the same sense the verse from the Song of Songs (v, 5-6): "I rose up to open to my beloved, but my beloved hath withdrawn himself and was gone". As long as the Community of Israel is in exile the Voice is withdrawn from her and the Word does not function, as it says, "I am dumb with silence" (Ps. 39, 3); and even when the Word does awaken, "my Beloved hath withdrawn Himself', i.e. it suddenly ceases, as it did at first with Moses.

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

PARAGRAPH 6

67 **ות"ת כנגד כולם**

The Talmud's list includes "concentration in prayer," and still ends "and the study of Torah is equal to them all." Hence the question why one may not eat before prayer but may before study.

Shabbat 127a:15 שבת קכ"ז א:ט"ו

אִינִי?! וְהָא אֲנַן תְּנַן: אֵלּוּ דְּבָרִים שֶׁאָדָם עוֹשֶׂה אוֹתָם וְאוֹכֵל פֵּירוֹתֵיהֶן בָּעוֹלָם הַזֶּה, וְהַקֶּרֶן קַיֶּימֶת לוֹ לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן: כִּיבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהֲבָאַת שָׁלוֹם שֶׁבֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כּוּלָּם [וְהֲנֵי — אִין, מִידֵּי אַחֲרִינָא — לָא]!

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

KEHOT'S NOTE

ריש פאה. שבת קכז, א.

68 **תלמוד תורה כנגד כולם**

The Mishnah lists deeds whose fruits a person enjoys in this world while the principal remains for the World to Come, and ends: "and the study of Torah is equal to them all."

Mishnah Peah 1:1 משנה פאה א:א'

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

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

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

69 **קודם התפלה אסור לאכול**

The Talmud reads "You shall not eat over the blood" as "do not eat before you have prayed for your blood." The source of the prohibition on eating before prayer.

Berakhot 10b:29-30 ברכות י ב:כ"ט-ל'

(אָמַר רַבִּי יִצְחָק אָמַר רַבִּי יוֹחָנָן) וְאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא מִשּׁוּם רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: מַאי דִּכְתִיב, "לֹא תֹאכְלוּ עַל הַדָּם" — לֹא תֹאכְלוּ קוֹדֶם שֶׁתִּתְפַּלְּלוּ עַל דִּמְכֶם. אִיכָּא דְּאָמְרִי: אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי יוֹחָנָן, אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא מִשּׁוּם רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: כָּל הָאוֹכֵל וְשׁוֹתֶה, וְאַחַר כָּךְ מִתְפַּלֵּל עָלָיו הַכָּתוּב אוֹמֵר: "וְאוֹתִי הִשְׁלַכְתָּ אַחֲרֵי גַוֶּךָ", אַל תִּקְרֵי "גַוֶּךָ" אֶלָּא "גֵּאֶיךָ". אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: לְאַחַר שֶׁנִּתְגָּאָה זֶה קִבֵּל עָלָיו מַלְכוּת שָׁמַיִם.

R. Jose b. R. Hannina also said in the name of R. Eliezer b. Jacob : What means that which is written, "Ye shall not eat with the blood" (Lev. xix, 26)? [It means], Ye shall not eat before you have prayed for your life. There are some who declare that R. Isaac stated that R. Johanan said in the name of R. Eliezer b. Jacob : Whoever eats and drinks and afterwards offers his prayers, concerning him the Scriptures say, "Thou hast cast Me behind thy back" (I Kings ...

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

KEHOT'S NOTE

ברכות י, ב. שו"ע או"ח ספ"ט, ג. ראה מאמרי אדה"ז פרשיות ע' תשמז. מאמרים הקצרים ע' שב ואילך. הקדמה ללקו"ת לג"פ לכ"ק אדמו"ר מהר"ש. נדפס גם באוה"ת בראשית כרך-ו בתחילתו. אוה"ת ר"ה ע' א'תלו. יהל אור ע' שנח. ד"ה לכה דודי תשי"ד. ראה לעיל פ' נשא כו, ג.

70 **קודם התפלה אסור לאכול**

The halachah: once the time of prayer has come, it is forbidden to eat or drink before praying.

Shulchan Arukh, Orach Chayim 89:3 שולחן ערוך, אורח חיים פ"ט:ג'

אסור לו להתעסק בצרכיו או לילך לדרך עד שיתפלל תפלת י"ח (ויש מקילין לאחר שאמרו מקצת ברכות קודם שאמרו ברוך שאמר וטוב להחמיר בזה) (תרומת הדשן סי' י"ח) ולא לאכול ולא לשתות אבל מים מותר לשתות קודם תפלה בין בחול ובין בשבת ויום טוב וכן אוכלין ומשקין לרפואה מותר:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

71 **האדם הוא עולם קטן**

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

KEHOT'S NOTE

ראה אבות דר"נ לא, ג.

72 **האדם הוא עולם קטן**

Avos deRabbi Nosson lists the parts of the world and their counterparts in man and concludes that all that the Holy

> One, blessed be He, created in His world He created in man.

Avot DeRabbi Natan 31:3 אבות דרבי נתן ל"א:ג'

רבי נחמיה אומר מנין שאדם אחד שקול כנגד כל מעשה בראשית שנא' (שם ה) זה ספר תולדות אדם ולהלן הוא אומר (שם ב) אלה תולדות השמים והארץ בהבראם מה להלן בריאה ועשיה אף כאן בריאה ועשיה מלמד שהראהו הקב"ה כל הדורות שעתידין לצאת ממנו כאילו הם עומדין (ומשחקין) לפניו. וי"א לא הראהו אלא צדיקים בלבד שנא' (ישעיהו ד':ג') כל הכתוב לחיים בירושלים. רבי יהושע בן קרחה אומר הרי הוא אומר (תהילים קל"ט:ט"ז) גלמי ראו עיניך ועל ספרך וגו' מלמד שהראהו הקב"ה לאדם הראשון דור דור ודורשיו דור דור ופרנסיו דור ...

R. Nehemiah said: Whence do we know that one man is equal in worth to the entire creation? For it is stated, This is the book of the generations of Adam. [In the day that G-d created man, in the likeness of G-d made He him]; and elsewhere it states, These are the generations of the heaven and of the earth when they were created, [in the day that the L-rd G-d made earth and heaven]. As in the one verse [which describes the creation of the world] the terms ...

Talmud Bavli, Vilna 1883 ed. (Public Domain) • The Minor Tractates of the Talmud, trans. A. Cohen, London: Soncino Press, 1965 (CC-BY)

73 **גם כי אשב בחושך ה' אור לי**

> The prophet speaks for Israel to her enemies: do not rejoice over me, for though I have fallen I will rise; "though I sit in darkness, Havayah is a light to me." Read as G-d shining in Israel even in this dark world; the word "even" is the Alter Rebbe's, not the verse's.

Micah 7:8 מיכה ז':ח'

אַל־תִּשְׂמְחִי אֹיַבְתִּי לִי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֵשֵׁב בַּחֹשֶׁךְ ה' אוֹר לִי׃

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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KEHOT'S NOTE

מיכה ז, ח ותיי "גם" לי' שם. [כ].

74 **בד"ה ותוסף אסתר**

> Torah Ohr explains that the Congregation of Israel is called Rachel when her will to be nullified in G-d's light is revealed and burning, and Esther, from hester (hiding), when it is not revealed; so too in every Jew.

KEHOT'S NOTE

תו"א צד, ד.

75 **ותוסף אסתר**

> "And Esther spoke yet again before the king," pleading to annul Haman's decree. The opening words of the Torah Ohr discourse on the soul's light revealed and hidden.

Esther 8:3 אסתר ח':ג'

וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתֵּבְךְּ וַתִּתְחַנֶּן־לוֹ לְהַעֲבִיר אֶת־רָעַת הָמָן הָאֲגָגִי וְאֶת מַחַשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים׃

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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76 **וע"פ וידעת היום**

> There daas is explained as knowing that something is, not what it is, as a person knows the powers of his own soul; so although no thought can grasp G-d, one must "know this day," and this knowledge is drawn into the emotions.

KEHOT'S NOTE

ראה לקמן פ' ואתחנן ז, ד ואילך.

77 **וידעת היום והשבות**

> Moshe charges Israel: "Know this day and take it to your heart" that Havayah is G-d above and below; there is no other. The text points to its discourse on this verse.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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78 **ובד"ה תחת אשר לא עבדת**

> The discourse on "Because you did not serve ... with joy" distinguishes Torah study right after prayer, with aroused love and thirst, from study after one has fallen from that love, as in business; even then one can rejoice by contemplating that the Torah is the Infinite Light.

KEHOT'S NOTE

לקמן פ' תבוא מב, ד. בבוך והיו הדברים — ריבקין עט, נמצא במקום זה: בפ' בראשית ד"ה להבין ענין הברכות.

79 **תחת אשר לא עבדת**

> Moshe warns that the curses will come "because you did not serve Havayah your G-d with joy." The opening words of a further discourse on this theme.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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80 **ובבוקר בעמדו משינתו**

> Places in Or HaTorah that the note gives on the state of the soul when a person wakes in the morning.

Berakhot 14a ברכות י"ד א

KEHOT'S NOTE

ראה ברכות יד, א. ושי"נ. ראה אוה"ת במדבר ע' ד. אוה"ת על מארז"ל ע' כג.

81 **חדשים לבקרים רבה אמונתך**

"They are new every morning; great is Your faithfulness," the turn to hope in Lamentations. Read here as G-d's restoring the soul each morning.

Lamentations 3:23 איכה ג׳:כ״ג

חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ׃

They are new every morning; Great is Thy faithfulness.

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KEHOT'S NOTE

איכה ג, כג.

82 **חדשים לבקרים רבה אמונתך**

The Zohar says that at night the souls are absorbed into the supernal "point" and are brought out new each morning: "They are new every morning," and "great is Your faithfulness," great enough to take them in and bring them out renewed.

Zohar, Vayakhel 25:363–373 ספר הזהר, ויקהל כ״ה:שס״ג-שע״ג

The souls then re-emerge, that is to say, they are born anew, each soul being fresh and new as at its former birth. This is the inner meaning of the words, "They are new every morning; great is thy faithfulness" (Lam. 3, 23). That is to say, "they (the souls) are new every morning", because "great is thy faithfulness" to absorb them and then let them out as newly-born. Happy are the righteous in this world and in the world to come.'

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

83 **מסירת נפש**

G-d tells Jeremiah that even Moshe and Shmuel could not move Him: "My nefesh is not toward this people," where nefesh means will. The Kehot note compares it to the reading of mesirus nefesh as giving over one's will.

Jeremiah 15:1 ירמיהו ט״ו:א׳

וַיֹּאמֶר ה' אֵלַי אִם־יַעֲמֹד מֹשֶׁה וּשְׁמוּאֵל לְפָנַי אֵין נַפְשִׁי אֶל־הָעָם הַזֶּה שַׁלַּח מֵעַל־פָּנַי וְיֵצֵאוּ׃

Then said the L-RD unto me: 'Though Moses and Samuel stood before Me, yet My mind could not be toward this people; cast them out of My sight, and let them go forth.

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84 **והדם הוא הנפש**

Moshe forbids eating blood, "for the blood is the nefesh (life)." The maamar reads nefesh as will, which is given over in prayer.

Deuteronomy 12:23 דברים י״ב:כ״ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים י״ב, כג.

85 **מודה לה'**

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

KEHOT'S NOTE

באמירת מודה אני והודו לה'.

86 **אבל לא נתפשטה עדיין בלב**

The note gives this passage of the Tzemach Tzedek's commentary on Tehillim on the soul that has not yet spread into the heart before prayer.

KEHOT'S NOTE

ראה יהל אור ע' שנח.

87 **אשר נשמה באפו**

Isaiah, foreseeing the day when G-d alone is exalted, tells the people to stop relying on mortal man, "whose breath is in his nostrils." The maamar reads it as the soul that, before prayer, is only "in his nostrils."

Isaiah 2:22 ישעיהו ב׳:כ״ב

חִדְלוּ לָכֶם מִן־הָאָדָם אֲשֶׁר נְשָׁמָה בְאַפּוֹ כִּי־בַמָּה נֶחְשָׁב הוּא׃

Cease ye from man, in whose nostrils is a breath; For how little is he to be accounted!

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88 **אשר נשמה באפו**

The Zohar on Tetzaveh discusses this verse as a warning against greeting one's fellow before prayer and, further on, as one who in anger tears away his holy soul, reading be'apo as "through his anger": "the other sense" the text mentions.

Zohar, Tetzaveh 5:48–6:55 ספר הזהר, תצוה ה׳:מ״ח-ו׳:נ״ה

R. Judah discoursed in connection with this theme on the words: "Cease ye from man, whose breath (neshamah) is in his nostrils, for wherein is he to be accounted of?" (Isa. 2, 22). 'This verse,' said he, 'has already been explained; but what is the particular significance of the expression, "cease ye from man"? Must one, then, avoid any intercourse with men? If that were so, there would be no social life whatsoever, and assuredly it was not thus ordained! It has, however, been expounded as applying to the man …

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

89 **ונקדשתי בתוך בני״י**

G-d commands, "I shall be sanctified in the midst of the children of Israel." The text reads "in the midst" as within the heart.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם׃

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

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90 **סד״ה . . יפה שעה**

At the end of that discourse the Alter Rebbe explains "Blessed are You, Havayah" as drawing G-d down to be revealed as "You," and the rule that one who bows must see

an issar opposite his heart: what is drawn into the mind must spread at least a little into the heart.

KEHOT'S NOTE

תו"א ח"ש טז, ב.

91 **יפה שעה א' בתשובה**

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The opening words of a discourse the text points to.

Pirkei Avot 4:17 משנה אבות ד':י"ז

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

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

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

92 **הכורע צריך שיראה**

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

KEHOT'S NOTE

ברכות (כח, סע"ב). [כ].

93 **וזהו"ע מס"נ שמוסר רצונו**

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

KEHOT'S NOTE

להעיר מירמי' טו, א. ועוד.

94 **הכורע צריך שיראה איסר כנגד לבו**

One who bows in prayer must bow until he sees an issar opposite his heart. The text points to a discussion of this rule.

Berakhot 28b:19–20 ברכות כ"ח ב:י"ט-כ'

עוּלָּא אָמַר: עַד כְּדֵי שֶׁיִּרְאֶה אִיסָּר כְּנֶגֶד לִבּוֹ. רַבִּי חֲנִינָא אָמַר: כֵּיוָן שֶׁנַּעֲנַע רֹאשׁוֹ — שׁוּב אֵינוֹ צָרִיךְ. אָמַר רָבָא: וְהוּא דְּמְצַעַר נַפְשֵׁיהּ, וּמִחֲזֵי כְּמַאן דְּכָרַע. הָנֵי תַּמְנֵי סָרֵי?! תְּשַׁסְרֵי הָווֹ!

'Ulla said : [He must bow] until he sees a ring [of flesh formed] opposite his heart. R. Hannina said : If he lowered his head, more than that is unnecessary. Raba said : That is so, if it gives him pain [to bow low] and he appears like one making obeisance. As to those eighteen benedictions — there are nineteen !

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PARAGRAPH 7

95 **חדלו לכם מן האדם**

Isaiah tells the people to stop relying on man, "whose breath is in his nostrils, for as what (bameh) is he accounted?" The Talmud reads bameh as bamah, a raised altar, and the maamar applies the verse to one whose soul is only in his nostrils.

Isaiah 2:22 ישעיהו ב':כ"ב

חִדְלוּ לָכֶם מִן־הָאָדָם אֲשֶׁר נְשָׁמָה בְּאַפּוֹ כִּי־בַמֶּה נֶחְשָׁב הוּא:

Cease ye from man, in whose nostrils is a breath; For how little is he to be accounted!

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KEHOT'S NOTE

ישע' ב, כב.

96 **א"ת במה אלא במה**

Rav: one who greets his fellow before praying is as if he made him a bamah, as it says, "for as what (bameh) is he accounted": do not read bameh but bamah.

Berakhot 14a:11–12 ברכות י"ד א:י"א-י"ב

אָמַר רַב: כָּל הַנּוֹתֵן שָׁלוֹם לַחֲבֵירוֹ קוֹדֶם שֶׁיִּתְפַּלֵּל כְּאִילּוּ עֲשָׂאוֹ בָּמָה. שֶׁנֶּאֱמַר: "חִדְלוּ לָכֶם מִן הָאָדָם אֲשֶׁר נְשָׁמָה בְּאַפּוֹ כִּי בַמֶּה נֶחְשָׁב הוּא". אַל תִּקְרֵי, "בַּמֶּה" אֶלָּא "בָּמָה". וּשְׁמוּאֵל אָמַר: בַּמֶּה חֲשַׁבְתּוֹ לָזֶה וְלֹא לֵאלֹהַּ?

Rab said : Whoever greets his neighbour before he prays is as though he accounted him as an idolatrous altar [bamah] ; as it is said, "Cease ye from man, in whose nostrils is a breath ; for how little [bammeh] is he to be accounted" (Is. ii. 22). Read not bammeh but bamah. But Samuel said : Why do you esteem this person [whom you greet first] and not G-d ?

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KEHOT'S NOTE

ברכות יד, א. וש"נ.

97 **בעלי במות ארנון**

An ancient song quoted in the Torah tells of Sichon's conquest: fire consumed "the lords of the high places (bamos) of Arnon." The text points to its discourse on this verse.

Numbers 21:28 במדבר כ"א:כ"ח

כִּי־אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן לֶהָבָה מִקִּרְיַת סִיחֹן אָכְלָה עָר מוֹאָב בַּעֲלֵי בָמוֹת אַרְנֹן:

For a fire is gone out of Heshbon, A flame from the city of Sihon; It hath devoured Ar of Moab, The lords of the high places of Arnon.

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98 **לא תאכלו על הדם קודם שתתפללו**

G-d commands, "You shall not eat over the blood," in its plain sense a ban on a pagan practice of eating beside the blood. The Sages read it as forbidding eating before prayer.

Leviticus 19:26 ויקרא י"ט:כ"ו

לֹא תֹאכְלוּ עַל־הַדָּם לֹא תְנַחֲשׁוּ וְלֹא תְעוֹנֵנוּ:

Ye shall not eat with the blood; neither shall ye practise divination nor soothsaying.

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

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101 **הכל הוא כח שם הוי' ב"ה**

The Tzemach Tzedek quotes this line, that all of a person's powers are the power of the Name Havayah, in his Biurei HaZohar.

KEHOT'S NOTE

מובא בביאה"ז לצ"צ כרך-ב ע' תרסח.

102 **וע' לעיל ע"פ מה יפו פעמיך**

The discourse on "How beautiful are your steps in sandals," which the text calls "above," is printed in the Shir HaShirim section (43b); it reads the verse as said of Israel going up for the festivals and explains the "shoes" as the lowest garment, the "skin," whose refinement is the purpose for which man was created.

KEHOT'S NOTE

נדפס לקמן בשה"ש מג, ב (וראה להלן האזינו עג, ג שו"ה קדושים ובהנסמן בהמ"מ שם).

103 **מה יפו פעמיך בנעלים**

The bride's beauty is praised: "How beautiful are your steps in sandals, daughter of nobles." The opening words of a discourse, printed in Likkutei Torah's Shir HaShirim section, that the text points to.

Song of Songs 7:2 שיר השירים ז:ב'

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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PARAGRAPH 8

104 **אני הוי' לא שניתי**

G-d says through Malachi, "For I, Havayah, have not changed, and you, sons of Yaakov, have not perished." The Alter Rebbe brings it to show that from G-d's side creation changes nothing: before Him all is nullified.

Malachi 3:6 מלאכי ג:ו'

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

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

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KEHOT'S NOTE

מלאכי ג, ו.

105 **אפס ותוהו נחשבו לו**

Isaiah: "All the nations are as nothing before Him; they are accounted by Him as naught and nothingness."

Berakhot 10b:29–30 ברכות י' ב:כ"ט-ל'

(אָמַר רַבִּי יִצְחָק אָמַר רַבִּי יוֹחָנָן) וְאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא מִשּׁוּם רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: מַאי דִּכְתִיב, "לֹא תֹאכְלוּ עַל הַדָּם" — לֹא תֹאכְלוּ קוֹדֶם שֶׁתִּתְפַּלְּלוּ עַל דִּמְכֶם. אִיכָּא דְּאָמְרִי: אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי יוֹחָנָן, אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא מִשּׁוּם רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: כָּל הָאוֹכֵל וְשׁוֹתֶה, וְאַחַר כָּךְ מִתְפַּלֵּל עָלָיו הַכָּתוּב אוֹמֵר: "וְאוֹתִי הִשְׁלַכְתָּ אַחֲרֵי גַוֶּךָ", אַל תִּקְרֵי "גַּוֶּיךָ" אֶלָּא "גֵּאֶיךָ". אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: לְאַחַר שֶׁנִּתְגָּאָה זֶה קִבֵּל עָלָיו מַלְכוּת שָׁמַיִם.

R. Jose b. R. Hannina also said in the name of R. Eliezer b. Jacob : What means that which is written, "Ye shall not eat with the blood" (Lev. xix, 26)? [It means], Ye shall not eat before you have prayed for your life. There are some who declare that R. Isaac stated that R. Johanan said in the name of R. Eliezer b. Jacob : Whoever eats and drinks and afterwards offers his prayers, concerning him the Scriptures say, "Thou hast cast Me behind thy back" (I Kings ...

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KEHOT'S NOTE

ויקרא יט, כו. ברכות י, ב. ראה ביאור באוה"ת דרושים לר"ה ע' א'תלו.

99 **תקנו לנו ברכת השחר**

The Talmud lists the blessings to be said on waking, among them "who clothes the naked," "who releases the bound" and "who prepares the steps of man."

Berakhot 60b:5 ברכות ס' ב:ה'

כִּי שָׁמַע קוֹל תַּרְנְגוֹלָא, לֵימָא: "בָּרוּךְ ... אֲשֶׁר נָתַן לַשֶּׂכְוִי בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה". כִּי פָּתַח עֵינֵיהּ, לֵימָא: "בָּרוּךְ ... פּוֹקֵחַ עִוְרִים". כִּי תָּרִיץ וְיָתֵיב, לֵימָא: "בָּרוּךְ ... מַתִּיר אֲסוּרִים". כִּי לָבֵישׁ, לֵימָא: "בָּרוּךְ ... מַלְבִּישׁ עֲרוּמִים". כִּי זָקֵיף, לֵימָא: "בָּרוּךְ ... זוֹקֵף כְּפוּפִים". כִּי נָחֵית לְאַרְעָא, לֵימָא: "בָּרוּךְ ... רוֹקַע הָאָרֶץ עַל הַמָּיִם". כִּי מְסַגֵּי, לֵימָא: "בָּרוּךְ ... הַמֵּכִין מִצְעֲדֵי גָבֶר". כִּי סַיֵּים מְסָאנֵיהּ, לֵימָא: "בָּרוּךְ ... שֶׁעָשָׂה לִי כָּל צָרְכִּי". כִּי אָסַר הֶמְיָנֵיהּ, לֵימָא: "בָּרוּךְ ... ...

When he hears the cry of the cock let him say : "Blessed...Who hast given the cock intelligence to distinguish between day and night. " When he opens his eyes let him say: "Blessed... Who openest the eyes of the blind." When he straightens himself and sits up let him say : "Blessed...Who loosest them that are bound." When he has clothed himself let him say : "Blessed... Who clothest the naked." When he raises himself let him say : "Blessed... Who raisest up them that are bowed down." When ...

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KEHOT'S NOTE

ברכות ס, ב.

100 **אדמה לעליון**

Isaiah mocks the king of Babylon, who said in his heart, "I will be like the Most High." Chassidus reads adam, "man," from adameh: man is made in the likeness of the One above.

Isaiah 14:14 ישעיהו י"ד:י"ד

אֶעֱלֶה עַל־בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן׃

Applied here to all physicality as it stands before G-d.

Isaiah 40:17 ישעיהו מ':י"ז

כָּל־הַגּוֹיִם כְּאַיִן נֶגְדּוֹ מֵאֶפֶס וָתֹהוּ נֶחְשְׁבוּ־לוֹ׃

All the nations are as nothing before Him; They are accounted by Him as things of nought, and vanity.

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KEHOT'S NOTE

ראה ישעי' מ, יז.

106 **כמו אילי הארץ**

In Ezekiel's parable the king of Babylon "took the mighty (eilei) of the land." The verse shows that el means strength, so that Elokeinu means "our strength."

Ezekiel 17:13 יחזקאל י"ז:י"ג

וַיִּקַּח מִזֶּרַע הַמְּלוּכָה וַיִּכְרֹת אִתּוֹ בְּרִית וַיָּבֵא אֹתוֹ בָּאָלָה וְאֶת־אֵילֵי הָאָרֶץ לָקָח׃

and he took of the seed royal, and made a covenant with him, and brought him under an oath, and the mighty of the land he took away;

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107 **הוא כחנו ממש**

In the discourse on "From the depths I have called You," the Alter Rebbe reads the Shema: "Havayah is our G-d" means "our strength and our life," and the soul called Israel is one with Havayah.

KEHOT'S NOTE

ועל"ק דרושים לר"ה (סב, ד). וש"נ. [כ].

108 **טבעיים — כי**

The note marks an omission (hashmatah) in the printed text between "natural" and "For," and sends the reader to the Additions at 18a, where it is given.

KEHOT'S NOTE

ראה לעיל בהוספות יח, א השמטה.

109 **לא ידעתי את ה'**

Pharaoh's answer to Moshe and Aharon: "Who is Havayah that I should listen to His voice? I do not know Havayah." The maamar reads it as knowing G-d only as Elokim.

Exodus 5:2 שמות ה':ב

וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֶשְׁמַע בְּקֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלֵּחַ׃

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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KEHOT'S NOTE

שמות ה, ב.

110 **עזב ה' את הארץ**

In Ezekiel's vision G-d shows him the elders of Israel worshiping idols in the dark and saying, "Havayah does not see us; Havayah has forsaken the land." The maamar uses the words for the view that G-d has left the world to other powers.

Ezekiel 8:12 יחזקאל ח':י"ב

וַיֹּאמֶר אֵלַי הֲרָאִיתָ בֶן־אָדָם אֲשֶׁר זִקְנֵי בֵית־יִשְׂרָאֵל עֹשִׂים בַּחֹשֶׁךְ אִישׁ בְּחַדְרֵי מַשְׂכִּיתוֹ כִּי אֹמְרִים אֵין ה' רֹאֶה אֹתָנוּ עָזַב ה' אֶת־הָאָרֶץ׃

Then said He unto me: 'Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say: The L-RD seeth us not, the L-RD hath forsaken the land.'

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KEHOT'S NOTE

יחזקאל ח, יב. ט, ט.

111 **עזב ה' את הארץ**

G-d tells Ezekiel that the land is full of blood and injustice, "for they said, Havayah has forsaken the land, and Havayah does not see."

Ezekiel 9:9 יחזקאל ט':ט

וַיֹּאמֶר אֵלַי עֲוֹן בֵּית־יִשְׂרָאֵל וִיהוּדָה גָּדוֹל בִּמְאֹד מְאֹד וַתִּמָּלֵא הָאָרֶץ דָּמִים וְהָעִיר מָלְאָה מֶטֶּה כִּי אָמְרוּ עָזַב ה' אֶת־הָאָרֶץ וְאֵין ה' רֹאֶה׃

Then said He unto me: 'The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wresting of judgment; for they say: The L-RD hath forsaken the land, and the L-RD seeth not.

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112 **דקרו לי' אלקא דאלקיא**

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

KEHOT'S NOTE

סוף מנחות.

113 **דקרו ליה אלהא דאלהיא**

At the end of tractate Menachos the Talmud says that from Tyre to Carthage the nations know Israel and their Father in heaven, and "they call Him the G-d of the gods." The Alter Rebbe reads the title as their view of Him as the highest of many powers.

Menachot 110a:5–6 מנחות ק"י א:ה'-ו'

איתיביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבואו גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

Wikisource Talmud Bavli (CC-BY-SA)

114 **מי לא ייראך . . מאין כמוך**

Jeremiah addresses G-d: "Who would not fear You, King of the nations … for among all the wise of the nations and in all their kingdoms there is none like You." The verse implies that the nations too acknowledge G-d's uniqueness.

Jeremiah 10:7 ירמיהו י':ז

מִי לֹא יִרָאֲךָ מֶלֶךְ הַגּוֹיִם כִּי לְךָ יָאָתָה כִּי בְכָל־חַכְמֵי הַגּוֹיִם וּבְכָל־מַלְכוּתָם מֵאַיִן כָּמוֹךָ׃

Who would not fear Thee, O king of the nations? For it befitteth Thee; Forasmuch as among all the wise men of the nations, and in all their royalty, There is none like unto Thee.

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KEHOT'S NOTE

ירמי' י', ז.

115 **ובכל מלכותם מאין כמוך**

The Zohar on Mishpatim explains this verse: when the nations see G-d's deeds and might in their wisdom, the saying "there is none like You" spreads among them. It goes on to teach that Havayah is the unique Name inherited by the unique people, for "Havayah's portion is His people," while Elokim is shared out among the ministers over the nations.

Zohar, Mishpatim 3:34–43 ספר הזהר, משפטים ג:לי"ד-מ"ג

The last part of the verse also contradicts this idea, for it says: "As among all the wise men of the nations... there is none like unto thee." Seeing that the other nations have so much to boast of, it is surprising that with this verse they do not ascend to the very heaven. But in truth the Holy One, blessed be He, has blinded their eyes, and "all nations before him are as nothing, and they are counted to him less than nothing and vanity" (Isa. 40, 17). This ...

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

116 **שמע**

The Idra Rabba says that hearing (shemiah) includes Binah, understanding: "Shema: that is, understand." This is the basis for reading shema in the Shema as a term of understanding.

Zohar, Idra Rabba 31:238–32:248 ספר הזהר, האדרא רבא ל"א:רל"ח-ל"ב:רמ"ח

117 **שגם עובדי כוכבים אומרים**

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

KEHOT'S NOTE

וע' זח"ב (צו, א). [כ].

118 **רם על כל גוים**

The psalm praises G-d: "High above all nations is Havayah; His glory is above the heavens." Read as G-d's remaining exalted above the nations, giving to them only through intermediaries.

Psalms 113:4 תהילים קי"ג:ד

רָם עַל־כָּל־גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ׃

The L-RD is high above all nations, His glory is above the heavens.

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KEHOT'S NOTE

תהלים קיג, ד.

119 **כי חלק ה' עמו**

In Moshe's song: "For Havayah's portion is His people; Yaakov is the lot of His inheritance." The souls of Israel come from the essence of the Name Havayah.

Deuteronomy 32:9 דברים ל"ב:ט

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

120 **בטל רצונך**

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

KEHOT'S NOTE

אבות ב, ד.

121 **בטל רצונך**

"Nullify your will before His will." The Mishnah's teaching that a person should set aside his own will for G-d's.

Pirkei Avot 2:4 משנה אבות ב':ד

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

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

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

122 **מי לי בשמים**

Asaf, troubled by the success of the wicked, concludes: "Whom have I in heaven? And with You, I desire nothing on earth." Read as the state of one who knows that Havayah is his G-d and wants nothing earthly.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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

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KEHOT'S NOTE

תהלים עג, כה.

123 **שמע ישראל**

Moshe declares to Israel: "Hear, O Israel: Havayah is our G-d, Havayah is One." The maamar reads shema as "understand."

Deuteronomy 6:4 דברים ו':ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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KEHOT'S NOTE

דברים ו, ד.

124 **אין עוד מלבדו**

Moshe reminds Israel of the wonders they were shown "to know that Havayah is G-d; there is nothing else besides Him." This is the meaning of "Havayah is One": all powers are nullified in their source.

Deuteronomy 4:35 דברים ד:לה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

125 **ע"פ ולא אבה ה' אלקיך**

The discourse on "But Havayah your G-d would not listen to Bilam" asks why it was such a wonder that G-d refused to heed Bilam, and explains Bilam as the accuser who searches out Israel's sins.

KEHOT'S NOTE

לקו"ת תצא לה, ג.

126 **המלאכים חיותן הוא משם אלקים ולכן נקראים בני אלקים**

The Tanya explains that the angels are called Elokim because their life comes from the external level, and Elokim is external relative to Havayah, while the soul is "a portion of the Name Havayah," breathed from within. The text cites it for Havayah as our strength and life.

Tanya, Part III; Iggeret HaTeshuvah 4:6–7; תניא, חלק שלישי; אגרת התשובה ד':ו'-ז'

כָּכָה מַמָּשׁ עַל דֶּרֶךְ מָשָׁל, הַמַּבְדִּיל הַבְדָּלוֹת לְאֵין קֵץ, יֵשׁ הָפְרֵשׁ עָצוּם מְאֹד לְמַעְלָה, בֵּין כָּל צְבָא הַשָּׁמַיִם, וַאֲפִילוּ הַמַּלְאָכִים, שֶׁנִּבְרְאוּ מֵאַיִן לְיֵשׁ, וְחַיִּים וְקַיָּמִים מִבְּחִינַת חִיצוֹנִיּוּת הַחַיּוּת וְהַשֶּׁפַע שֶׁמַּשְׁפִּיעַ אֵין־סוֹף בָּרוּךְ־הוּא לְהַחֲיוֹת הָעוֹלָמוֹת, וּבְחִינָה זוֹ נִקְרֵאת בְּשֵׁם "רוּחַ פִּיו" עַל דֶּרֶךְ מָשָׁל, כְּמוֹ שֶׁכָּתוּב: "וּבְרוּחַ פִּיו כָּל צְבָאָם", וְהִיא בְּחִינַת חַיּוּת הַמְלוּבָּשֶׁת בָּאוֹתִיּוֹת שֶׁמַּעֲשָׂרָה מַאֲמָרוֹת (שֶׁהֵן בְּחִינַת כֵּלִים וְהַמְּשָׁכוֹת וְכוּ', כְּמוֹ שֶׁנִּתְבָּאֵר בִּלְקוּטֵי־אֲמָרִים ...

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127 **בד"ה מה טובו**

The discourse on "How goodly are your tents, Yaakov" teaches that one can reach the level of "Israel" only by first passing through the level of "Yaakov," and asks why the soul had to descend into this world.

KEHOT'S NOTE

לעיל פ' בלק עג, ב.

128 **ובד"ה בפ' נסכים**

The discourse on the section of the libations compares the fire that descended on the altar to the Shema, and describes the seraphim as angels of the divine element of fire who grasp only the radiance of the Shechinah that brings them into being from nothing.

KEHOT'S NOTE

ראה לעיל פ' שלח מ, ב.

129 **אשריך ישראל מי כמוך**

The last words of Moshe's blessing: "Fortunate are you, Israel! Who is like you, a people saved by Havayah." Read with the Zohar on Emor as Israel's bond with the Name Havayah itself.

Deuteronomy 33:29 דברים ל"ג:כ"ט

אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשַׁע בַּה' מָגֵן עֶזְרֶךָ וַאֲשֶׁר־חֶרֶב גַּאֲוָתֶךָ וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ וְאַתָּה עַל־בָּמוֹתֵימוֹ תִדְרֹךְ׃

Happy art thou, O Israel, who is like unto thee? A people saved by the L-RD, The shield of thy help, And that is the sword of thy excellency! And thine enemies shall dwindle away before thee; And thou shalt tread upon their high places.

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KEHOT'S NOTE

דברים לג, כט.

130 **עם — פ'**

The note marks an omission (hashmatah) in the printed text between "a people saved by Havayah" and "Parshas Emor," and sends the reader to the Additions at 18b, where it is given.

KEHOT'S NOTE

ראה לעיל בהוספות יח, ב השמטה.

131 **מי כמוך באלים הוי'**

From the Song at the Sea: "Who is like You among the mighty (eilim), Havayah?" Read here as the Name Havayah standing above the Names Kel and Elokim.

Exodus 15:11 שמות ט"ו:י"א

מִי־כָמֹכָה בָּאֵלִם ה' מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא׃

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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132 **מי כמוך באלים הוי'**

The Zohar on Emor says that Israel have a portion in the King, as it says, "For Havayah's portion is His people," and ends with "Who is like You among the mighty, Havayah." The text points to it for Israel's bond with the Name Havayah.

Zohar, Emor 24:104–111 ספר הזהר, אמור כ"ד:ק"ד-ק"י"א

It is like a son who enters the house of his father and mother and eats there whenever he desires. A king, we will say, had a son whom he fondly loved, and to whom he assigned a number of companions. One day he said: It would be a good thing to invite my son's companions and to show my affection and esteem for them. So he invited the companions, but the son did not need an invitation, since he could go into his father's house and eat and drink ...

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

133 כל המאריך באחד

"Whoever prolongs [the word] echad, his days and years are prolonged." Here prolonging means contemplating how Havayah is our G-d until one sees that He is truly One.

Berakhot 13b:14–15 ברכות י״ג ב:י״ד-ט״ו

תַּנְיָא סוּמְכוֹס אוֹמֵר: כָּל הַמַּאֲרִיךְ בְּ״אֶחָד״, מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. אָמַר רַב אַחָא בַּר יַעֲקֹב: וּבַדָּלִית. אָמַר רַב אָשֵׁי: וּבִלְבַד שֶׁלֹּא יַחֲטוֹף בַּחֵית. רַבִּי יִרְמְיָה הֲוָה יָתֵיב קַמֵּיהּ דְּרַבִּי [חִיָּיא בַּר אַבָּא], חֲזָיֵיהּ דַּהֲוָה מַאֲרִיךְ טוּבָא, אֲמַר לֵיקָה: כֵּיוָן דְּאַמְלֵיכְתֵּיהּ לְמַעְלָה וּלְמַטָּה וּלְאַרְבַּע רוּחוֹת הַשָּׁמַיִם — תּוּ לָא צְרִיכַתְּ.

There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter H. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, ...

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

KEHOT'S NOTE

ברכות יג, ב.

134 מי — כו'

The note marks an omission (hashmatah) in the printed text at "Who would not fear You," etc., and sends the reader to the Additions at 18b, where it is given.

KEHOT'S NOTE

ראה לעיל בהוספות יח, ב בהשמטה.

135 שמע לי הבנה

The words here quote I Samuel 3:10; the passage is shown below.

I Samuel 3:10 שמואל א ג:י׳

וַיָּבֹא ה' וַיִּתְיַצַּב וַיִּקְרָא כְּפַעַם־בְּפַעַם שְׁמוּאֵל שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דַּבֵּר כִּי שֹׁמֵעַ עַבְדֶּךָ:

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

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KEHOT'S NOTE

ראה ש״א ג, י. ע' זח״ג (קלח, ב). [כ].

PARAGRAPH 9

136 קרוב ה' לכל קוראיו

David's psalm: "Havayah is near to all who call upon Him." Read as calling G-d to be revealed as "our G-d."

Psalms 145:18 תהילים קמ״ה:י״ח

קָרוֹב ה' לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

137 ואהבת את ה״א

Moshe commands: "And you shall love Havayah your G-d with all your heart." The love that becomes possible once G-d is near and one's own desires are set aside.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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KEHOT'S NOTE

דברים ו, ה.

138 רצון יראיו יעשה

The psalm continues: "He fulfills the will of those who fear Him; He hears their cry and saves them." The prayer of those whose will has become G-d's will.

Psalms 145:19 תהילים קמ״ה:י״ט

רְצוֹן־יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם:

He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them.

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KEHOT'S NOTE

תהלים קמה, יט.

PARAGRAPH 10

139 לכל אשר יקראוהו באמת

"Havayah is near to all who call upon Him, to all who call upon Him in truth": the second half qualifies the first, so that the nearness is for those who call in truth. The maamar reads "truth" as Torah.

Psalms 145:18 תהילים קמ״ה:י״ח

קָרוֹב ה' לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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140 ואין אמת אלא תורה

There the Alter Rebbe explains that love of G-d, however great, is still only man's truth; "the truth of Havayah," that He alone is, is grasped only in the Torah, His will, and therefore "Havayah is near ... to all who call upon Him in truth."

KEHOT'S NOTE

ירושלמי ר״ה ג, ח. תדא״ז פכ״א. ועוד. וראה להלן דרושים לסוכות פא, ג. ע' ברכות (ה, רע״ב) לא כמ״ש כאן. אך ע' ת״ז (תכ״א) ד״ה ע״א עה״פ תורת אמת, ע״ש. [כ].

141 ואין אמת אלא תורה

On "and truth was cast to the ground," the Jerusalem Talmud says that when Israel cast the words of Torah to the

ground the wicked kingdom prevails, "and there is no truth but Torah."

Jerusalem Talmud Rosh Hashanah 3:8:2 תלמוד ירושלמי ראש השנה ג׳:ח׳:ב׳

... אֵימָתַי שֶׁיִּשְׂרָאֵל מַשְׁלִיכִין דִּבְרֵי תוֹרָה לָאָרֶץ הַמַּלְכוּת הָרְשָׁעָה הַזֹּאת גּוֹזֶרֶת וּמַצְלַחַת. מַה טַעַם. וְתַשְׁלֵךְ אֱמֶת אַרְצָה וְעָשְׂתָה וְהִצְלִיחָה. וְאֵין אֱמֶת אֶלָּא תוֹרָה. הֵיךְ מַה דְאַתְּ אָמַר אֱמֶת קְנֵה וְאַל תִּמְכּוֹר חָכְמָה וּמוּסָר וּבִינָה. אָמַר רִבִּי יוּדָה בַּר פָּזִי. וְנָח יִשְׂרָאֵל טוֹב אוֹיֵב יִרְדְּפוּ. וְאֵין טוֹב אֶלָּא תוֹרָה. הֵיךְ מַה דְאַתְּ אָמַר כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ.

HALAKHAH: Rebbi Joshua ben Levi said, Amaleq was a sorcerer. What did he do? He put people up on their birthday, implying that no man easily falls on his birthday. What did Moses do? He mixed planets. That is what is written, sun, moon stood in the sky, etc. And it is written, the abyss sounded, the elevated lifted his hands. Since the elevated lifted his hands, the abyss sounded. Samuel said, and the host will be given against the daily sacrifice by vice, the vice of the Torah. And ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

142 **ואין אמת אלא תורה**

The Tikkunei Zohar says "there is no truth but Torah," as it says, "The Torah of truth was in his mouth."

Tikkunei Zohar 50a:20–22 תקוני הזהר נ׳ א:כ׳-כ״ב

ורזא דמלה שופי״ר מהופי״ך קדמא זקף קטי״ן. ההוא דאתמר ביה קטנתי מכל החסדים ומכל האמת אזדקף ואקרי זקף גדול ואין אמת אלא תורה הה״ד תורת אמת היתה בפיהו. ובההוא זמנא מתהפכא כרסיא מדינא לרחמי. ודא היא רזא דאוקמוה מ״מ צדיקי מהפכין מדת הדין למדת רחמים ובההוא זמנא אתחשיב כאלו אתברי עלמ׳. ויסדר נהורין כדקא יאות הה״ד ויקרי אלקים לאור יום ולחשך קרא לילה.

Constantinople, 1740 (CC-BY-NC)

143 **הודו על ארץ ושמים**

The psalm calls all creation to praise G-d's Name, for "His splendor is upon earth and heaven." Read as heaven and earth receiving only G-d's outer splendor, not His inner dimension.

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

PARAGRAPH 11

144 **דירה בתחתונים**

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

KEHOT'S NOTE

ראה תנחומא נשא טז.

145 **לעשות לו דירה בתחתונים**

Rabbi Shmuel bar Nachmani: when the Holy One, blessed be He, created the world, He desired to have a dwelling place in the lower realms as He has in the upper. The Alter Rebbe calls this the purpose of creation.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט״ז:א׳

... בְּאתי לְגַנִּי אֲחוֹתִי כַּלָּה (שה״ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתָךְ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיָּד סִלֵּק הַקָּדוֹשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar Nahman ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

146 **ראה חיים עם אשה אשר אהבת**

The Zohar on Mikeitz: "see life" is the life of the World to Come, and "the wife whom you love" is the Congregation of Israel, of whom love is written.

Zohar, Miketz 5:68–80 ספר הזהר, מקץ ה׳:ס״ח-פ׳

R. Simeon then took for his text the verse: Enjoy life with the wife whom thou lovest all the days of the life of thy vanity, etc. (Eccl. 9, 9). 'This verse', he said, 'has been thus esoterically explained. "Enjoy life" is an allusion to the life of the world to come, for happy is the man who is privileged to gain that life in its fulness;

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

147 **ראה חיים עם אשה אשר אהבת**

The Zohar on Korach: a person must bring life into this place, for one does not go without the other, joining the measure of day with night, "for she is your portion in life."

Zohar, Korach 5:22–7:29 ספר הזהר, קרח ה׳:כ״ב-ז׳:כ״ט

As R. Eleazar was once standing before his father, R. Simeon, he quoted to him the verse: "See life with the wife whom thou lovest all the days of the life of thy vanity" (Eccl. 9, 9). 'This', he said, 'is a hint to a man that he should unite Life with this place,1i.e. tifereth with Malkuth. the measure of day with the measure of night.

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

148 **הגידה לי שאהבה נפשי**

The bride asks her beloved, "Tell me, you whom my soul loves, where do you pasture your flock?" The opening of

the discourse that reads "loves" as a love from before the soul's descent, and haggidah, "tell," as drawing down.

Song of Songs 1:7 שיר השירים א:ז

הַגִּידָה לִּי שֶׁאָהֲבָה נַפְשִׁי אֵיכָה תִּרְעֶה אֵיכָה תַּרְבִּיץ בַּצָּהֳרָיִם שַׁלָּמָּה אֶהְיֶה כְּעֹטִיָּה עַל עֶדְרֵי חֲבֵרֶיךָ׃

Tell me, O thou whom my soul loveth, Where thou feedest, where thou makest thy flock to rest at noon; For why should I be as one that veileth herself Beside the flocks of thy companions?

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149 אשה פי' אש ה'

Rabbi Akiva: if a husband and wife (ish ve'ishah) are worthy, the Shechinah is between them; if not, fire (esh) consumes them. The play on esh in ishah underlies the reading of ishah as "the fire of G-d."

Sotah 17a:2–3 סוטה י"ז א:ב'-ג'

מ"וְאִם לֹא שָׁכַב אִישׁ וְגוֹ' וְאֹתָּ כִּי שָׂטִית תַּחַת אִישֵׁךְ", וְאֵינוֹ כּוֹתֵב "וְהִשְׁבִּיעַ הַכֹּהֵן אֶת הָאִשָּׁה". וְכוֹתֵב: "יִתֵּן ה' אוֹתָךְ לְאָלָה וְלִשְׁבוּעָה. וּבָאוּ הַמַּיִם הַמְאָרְרִים הָאֵלֶּה בְּמֵעַיִךְ לַצְבּוֹת בֶּטֶן וְלַנְפֵּל יָרֵךְ". וְאֵינוֹ כּוֹתֵב "וְאָמְרָה הָאִשָּׁה אָמֵן אָמֵן".

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

KEHOT'S NOTE

ראה סוטה יז, א. וברש"י שם. וראה ג"כ פרדס שכ"ג, פ"א. ולעיל

150 ואשה פי' אש ה'

The Pardes says that Malchus is called ishah, and that the word is derived from esh, fire drawing from the side of Gevurah, together with the hei.

Pardes Rimmonim 23:1:121 פרדס רמונים כ"ג:א':קכ"א

והנה למדנו מזה כי התי"ת בהיותו כולל ג' ראשונות נקרא איש וכן נתבאר בתיקונים במקומות רבים וכן פי' בספר מאירת העינים פרשת מקץ איש הרמז כח"ב ונקרא התפארת איש על שמם כי כל פעולותיו בכח המחשבה עכ"ל ואין ספק כי נקרא איש בסוד יניקתו מן הדין דכתיב ה' איש מלחמה כדפי' בערך אדם. ור' משה פי' איש מלחמה בגבורה. ואפשר כי הכוונה איש בת"ת בהיותו יונק מן הגבורה ולכן נקרא איש מלחמה וכדפי'. ובזהר פרשת נח (ד' נ"ט) פי' כי יסוד נקרא איש האדמה שהיא המלכות. ומבואר כל מה שאירע ...

Pardes Rimonim (Public Domain)

151 שימני כחותם

The bride asks, "Set me as a seal upon your heart ... its flashes are flashes of fire, a flame of Kah." The text points to the Midrash on this verse.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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

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152 וידבר אלקים כו' וארא אל אברהם

G-d tells Moshe, "I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shad-dai, but by My Name Havayah I was not known to them." The opening words of a further discourse the parenthesis points to.

Exodus 6:3 שמות ו':ג'

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם׃

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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153 כי הוא חלקך בחיים

Koheles advises, "See life with the wife whom you love all the days of your fleeting life ... for that is your portion in life." The maamar reads "whom you have loved" as the soul's love before birth, "life" as Torah, and hu ("that," literally "he") as hi ("she"), the Torah.

Ecclesiastes 9:9 קהלת ט':ט'

רְאֵה חַיִּים עִם־אִשָּׁה אֲשֶׁר־אָהַבְתָּ כָּל־יְמֵי חַיֵּי הֶבְלֶךָ אֲשֶׁר נָתַן־לְךָ תַּחַת הַשֶּׁמֶשׁ כָּל יְמֵי הֶבְלֶךָ כִּי הוּא חֶלְקְךָ בַּחַיִּים וּבַעֲמָלְךָ אֲשֶׁר־אַתָּה עָמֵל תַּחַת הַשָּׁמֶשׁ׃

Enjoy life with the wife whom thou lovest all the days of the life of thy vanity, which He hath given thee under the sun, all the days of thy vanity; for that is thy portion in life, and in thy labour wherein thou labourest under the sun.

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KEHOT'S NOTE

קהלת ט, ט. — המשך הפסוק ראה חיים עם אשה אשר אהבת.

154 כי הוא חייך ואורך ימיך

Moshe urges Israel to love G-d and cleave to Him, "for He is your life and the length of your days." The text reads it, as the Sages do, as said of the Torah, to show that "life" means Torah.

Deuteronomy 30:20 דברים ל':כ'

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

155 עץ חיים היא

Shlomo says of wisdom, "She is a tree of life to those who hold fast to her." Said of the Torah; the text reads hi, "she,"

תו"א נט, ד "שעם היות שנתלבשה בגשמיות אבל נשאתי את ידי להגביה אותה למעלה ראש מבחי' ח"ע".

159 לכן אמור לבני"י

G-d tells Moshe, "Therefore say to the children of Israel, I am Havayah, and I will bring you out." The opening words of the Torah Ohr discourse the text points to.

Exodus 6:6 שמות ו':ו'

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

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

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160 אשר נשאתי את ידי

G-d promises to bring Israel to the land about which "I lifted up My hand" in an oath to the Patriarchs. In that discourse the lifting of the hand is G-d's raising the Oral Torah above the supernal Chochmah.

Exodus 6:8 שמות ו':ח'

וְהֵבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרָשָׁה אֲנִי ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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161 עוטה אור כשלמה

The psalm of creation describes G-d "wrapping Himself in light as in a garment" (some read: wrapping the world in light). Brought in connection with wrapping oneself in the tallis before prayer.

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

162 והארץ הדום רגלי

G-d says through Isaiah, "The heavens are My throne and the earth is the stool of My feet; what house could you build for Me?" The "earth" is the Oral Torah, called G-d's "feet."

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי:

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

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as the Oral Torah.

Proverbs 3:18 משלי ג':י"ח

עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר:

She is a tree of life to them that lay hold upon her, And happy is every one that holdest her fast.

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KEHOT'S NOTE

משלי ג, יח.

156 ואנכי תרגלתי לאפרים קחם על זרועותיו

G-d recalls through Hoshea how He raised Israel like a child: "And I taught Ephraim to walk, taking them upon his arms" (or "by their arms"), yet they did not know that He healed them. Tirgalti is read from regel, foot: G-d's will descending to the lowest level in order to lift Israel up on His arms.

Hosea 11:3 הושע י"א:ג'

וְאָנֹכִי תִּרְגַּלְתִּי לְאֶפְרַיִם קָחָם עַל־זְרוֹעֹתָיו וְלֹא יָדְעוּ כִּי רְפָאתִים:

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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157 ואנכי תרגלתי לאפרים קחם על זרועותיו

On "He cast down from heaven to earth the splendor of Israel," the Midrash tells of a king who set his crying son on his knees, then on his arms, then on his shoulder, and when the son soiled him cast him to the ground; so "I taught Ephraim to walk, taking them upon his arms."

Eikhah Rabbah 2:2 איכה רבה ב':ב'

... וּמִיָּד הִשְׁלִיכוֹ לָאָרֶץ, וְלָא חֲוַת מְחוּתִיתֵיהּ כְּמְסוּקִיתֵיהּ, מְסוּקִיתֵיהּ צִיבְחַר, וּמְחוּתִיתֵיהּ כּוֹלָּא חֲדָא. כָּךְ (הושע יא, ג): וְאָנֹכִי תִּרְגַּלְתִּי לְאֶפְרַיִם קָחָם עַל זְרוֹעֹתָיו. וְאַחַר כָּךְ (הושע י', יא): אַרְכִּיב אֶפְרַיִם יַחֲרוֹשׁ יְהוּדָה יְשַׂדֵּד לוֹ יַעֲקֹב. וְאַחַר כָּךְ: הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ תִּפְאֶרֶת יִשְׂרָאֵל. דָּבָר אַחֵר, הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ תִּפְאֶרֶת יִשְׂרָאֵל, אָמַר רַבִּי יְהוֹשֻׁעַ בְּרַבִּי נַחְמָן מָשָׁל לִבְנֵי מְדִינָה שֶׁעָשׂוּ עֲטָרָה לַמֶּלֶךְ, הִקְנִיטוּהוּ וּסְבָלָן, הִקְנִיטוּהוּ וּסְבָלָן, אָחַר כָּךְ אָמַר לָהֶם ...

"How the L-rd has clouded [ya'iv] the daughter of Zion in His wrath." Rabbi Ḥama bar Rabbi Ḥanina said: How did the L-rd condemn in His wrath the daughter of Zion? There are places where they call one who is liable [ḥayava], ayava. Rabbi Shmuel bar Naḥmani said: How did the L-rd cause pain [kayev] in His wrath? There are places that call pain [keiva], eiva. The Rabbis say: How did the L-rd cloud in His wrath the vision of the daughter of Zion? "He cast the splendor of Israel ...

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158 בביאור ע"פ לכן אמור

There the Alter Rebbe explains that the supernal will is revealed specifically in the Oral Torah, the "land of desire," and above all in its halachos, so that studying halachah surpasses studying aggadah; yet the Oral Torah has descended into physical matters.

KEHOT'S NOTE

PARAGRAPH 12

163 **לכן אמור לבני"י**

"Therefore say to the children of Israel, I am Havayah," G-d's message to Israel in Egypt. The opening words of the discourse mentioned above.

Exodus 6:6 שמות ו':ו'

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

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

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164 **והבאתי אתכם אל הארץ**

"And I will bring you to the land," G-d's promise to Israel in Egypt. In that discourse the land is the Oral Torah, in which the supernal will is revealed.

Exodus 6:8 שמות ו':ח'

וְהֵבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרָשָׁה אֲנִי ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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PARAGRAPH 13

165 **צו את בני"י בעניין תשמרו**

G-d tells Moshe: "Command the children of Israel ... My offering, My bread ... you shall take care to offer to Me in its season." The opening of a discourse in this parsha that the text points to.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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166 **ואנכי תרגלתי**

"And I (Anochi) taught Ephraim to walk," G-d's words through Hoshea. Anochi is read as G-d's very self, lowered to the level of "feet."

Hosea 11:3 הושע י"א:ג'

וְאָנֹכִי תִרְגַּלְתִּי לְאֶפְרַיִם קָחָם עַל־זְרוֹעֹתָיו וְלֹא יָדְעוּ כִּי רְפָאתִים:

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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167 **אנכי מי שאנכי**

On "Anochi Eisav your firstborn," the Zohar says that Yaakov paused after Anochi, meaning "I am who I am," and only then said "Eisav is your firstborn." This is the source of the phrase Anochi mi she'Anochi.

Zohar I, 167b זח"א קסז, ב

Zohar III, 11a זח"ג יא, א

KEHOT'S NOTE

ראה לקו"ת להאריז"ל תולדות כז, יט. זח"א קסז, ב. זח"ג יא, א. תניא מהדו"ק ספמ"ט (ע' תו). סה"מ תקס"ה ע' תתפ. סה"מ תקס"ו ע' מז. אתהלך לאזניא ע' רכ. סה"מ אדה"ז פרשיות בראשית שמות ע' רט. לקמן ראה לא, ד.

168 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

169 **נעוץ תחלתן בסופן**

"Ten Sefiros without anything: their end is wedged in their beginning and their beginning in their end." Here it explains how the highest level, Anochi, is found in the lowest, the "feet."

Sefer Yetzirah 1:7 ספר יצירה א':ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

170 **המחליף פרה בחמור**

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

KEHOT'S NOTE

ב"מ פ"ח, מ"ד.

171 **המחליף פרה בחמור**

The Mishnah's case of one who exchanges a cow for a donkey and the cow calves. An example of a halachah dealing with ordinary physical matters, in which G-d's will is clothed.

Mishnah Bava Metzia 8:4 משנה בבא מציעא ח':ד'

הַמַּחֲלִיף פָּרָה בַּחֲמוֹר וְיָלְדָה, וְכֵן הַמּוֹכֵר שִׁפְחָתוֹ וְיָלְדָה, זֶה אוֹמֵר עַד שֶׁלֹּא מָכַרְתִּי, וְזֶה אוֹמֵר מִשֶּׁלָּקַחְתִּי, יַחֲלֹקוּ. הָיוּ לוֹ שְׁנֵי עֲבָדִים, אֶחָד גָּדוֹל וְאֶחָד קָטָן, וְכֵן שְׁתֵּי שָׁדוֹת, אַחַת גְּדוֹלָה וְאַחַת קְטַנָּה, הַלּוֹקֵחַ אוֹמֵר גָּדוֹל לָקַחְתִּי, וְהַלָּה אוֹמֵר אֵינִי יוֹדֵעַ, זָכָה בַּגָּדוֹל. הַמּוֹכֵר אוֹמֵר קָטָן מָכַרְתִּי, וְהַלָּה אוֹמֵר אֵינִי יוֹדֵעַ, אֵין לוֹ אֶלָּא קָטָן. זֶה אוֹמֵר גָּדוֹל וְזֶה אוֹמֵר קָטָן, יִשָּׁבַע הַמּוֹכֵר שֶׁהַקָּטָן מָכַר. זֶה אוֹמֵר אֵינִי יוֹדֵעַ וְזֶה אוֹמֵר אֵינִי יוֹדֵעַ, יַחֲלֹקוּ:

If one swapped a cow for a donkey, and it gave birth, So too if one sold his slave and she gave birth, [And] one (the seller)

says, "It was born before I sold her", and the other (the buyer) says, "It was born after I bought her", they shall divide [the value of what was born]. If one had two slaves, one large and the other small, or two fields, one large and the other small,[And he sold one of them], If the buyer says, "I bought the large ...

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PARAGRAPH 14

172 **ואנכי תרגלתי לאפרים**

"And I taught Ephraim to walk," G-d's words through Hoshea, read through the parable of the father bending down to lift his son.

Hosea 11:3 הושע י"א:ג'

וְאָנֹכִי תִּרְגַּלְתִּי לְאֶפְרַיִם קָחָם עַל־זְרוֹעֹתָיו וְלֹא יָדְעוּ כִּי רְפָאתִים׃

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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173 **קול דודי מדלג כו' מקפץ**

The bride hears her beloved approaching: "The voice of my beloved! Behold, he comes, leaping upon the mountains, skipping upon the hills." The opening of a discourse on the Infinite Light drawn down through the Torah.

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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PARAGRAPH 15

174 **כי חלק הוי' עמו**

Moshe's song: "For Havayah's portion is His people." The soul's root is in the Name Havayah, yet the bond through Torah reaches higher still.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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175 **דלא אתפס בשם ולא אתרמיז בשום אות וקוצא כלל**

Kehot's note points to Zohar III, 257b for these words.

Zohar III, 257b זח"ג רנז, ב

KEHOT'S NOTE

ראה זח"ג רנז, ב.

176 **קחם על זרועותיו**

"Taking them upon his arms," the second half of the verse, which the parable explains as the father's lowering his arms to lift the child.

Hosea 11:3 הושע י"א:ג'

וְאָנֹכִי תִּרְגַּלְתִּי לְאֶפְרַיִם קָחָם עַל־זְרוֹעֹתָיו וְלֹא יָדְעוּ כִּי רְפָאתִים׃

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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PARAGRAPH 16

177 **אורייתא בלא דו"ר לא פרחת לעילא**

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

KEHOT'S NOTE

ת"ז ת"י.

178 **אורייתא בלא דחילו ורחימו לא פרחת לעילא**

The Tikkunei Zohar says that Torah without awe and love does not fly upward. The Alter Rebbe brings it to show that Torah study needs the love and awe of prayer.

Tikkunei Zohar 25b:12–14 תקוני הזהר כ"ה ב':י"ב-י"ד

ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 17

179 **כי תבואו אל הארץ**

G-d's command of the Sabbatical year begins, "When you come into the land which I give you." The opening of a discourse in Parshas Behar that the text points to.

Leviticus 25:2 ויקרא כ"ה:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַה׳

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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180 **ואפו עשר נשים**

Among the curses for disobedience: "ten women shall bake your bread in one oven," so scarce will bread be. The opening of a discourse in Parshas Bechukosai that the text points to.

Leviticus 26:26 ויקרא כ"ו:כ"ו

בְּשִׁבְרִי לָכֶם מַטֵּה־לָחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחְמְכֶם בְּתַנּוּר אֶחָד וְהֵשִׁיבוּ לַחְמְכֶם בַּמִּשְׁקָל וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ׃

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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PARAGRAPH 18

181 **קחם על זרועותיו**

"Taking them upon His arms," in G-d's words through Hoshea. Read as the love and awe drawn down from above, G-d's right and left, which lift the person.

Hosea 11:3 הושע י״א:ג׳

וְאָנֹכִי תִּרְגַּלְתִּי לְאֶפְרַיִם קָחָם עַל־זְרוֹעֹתָיו וְלֹא יָדְעוּ כִּי רְפָאתִים׃

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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182 **בהעלותך את הנרות**

G-d tells Aharon, "When you light the lamps," the seven lamps shall shine toward the face of the menorah. The opening of a discourse that explains how the revelation descends by way of G-d's attributes.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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PARAGRAPH 20

183 **הדבק במדותיו**

Abba Shaul: "Be like Him: as He is gracious and compassionate, so be gracious and compassionate." The source of imitating G-d's attributes.

Shabbat 133b שבת קל״ג

KEHOT'S NOTE

שבת קלג, ב. וש״נ. ירושי׳ פאה רפ״א. ועוד. ע׳ שבת (קלג, ב) לא כמ״ש כאן, ז״ל "הדבק". וע׳ סוף כתובות (קיא, ב). וסופ״א דסוטה. [כ].

184 **הדבק במדותיו**

How can a person walk after the Shechinah, which is "a consuming fire"? Rather, walk after the attributes of the Holy One, blessed be He: as He clothes the naked and visits the sick, so should you.

Sotah 14a סוטה י״ד א

185 **מה הוא רחום**

The Jerusalem Talmud brings the same teaching of Abba Shaul: as He is gracious and compassionate, so be gracious and compassionate.

Jerusalem Talmud Peah 1:1 תלמוד ירושלמי פאה א׳:א׳

186 **צדקה תרומם גוי**

Shlomo says, "Tzedakah exalts a nation": in its plain sense, righteousness raises a people up. The maamar reads tzedakah as charity, through which G-d lifts Israel, "taking them upon His arms."

Proverbs 14:34 משלי י״ד:ל״ד

צְדָקָה תְרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

187 **בד״ה מי כה' אלקינו**

There the Alter Rebbe explains how the Infinite Light, which is above the chain of worlds, comes to rest below as it is above through the Torah, which comes from Chochmah: Scripture, Mishnah and Talmud are all Chochmah, in which the Infinite Light is revealed with no concealment.

KEHOT'S NOTE

תו״א לח, ג.

188 **מי כה' אלקינו המגביהי לשבת**

The psalm asks, "Who is like Havayah our G-d, who is enthroned on high," yet looks down to raise the poor. The opening of a discourse in Torah Ohr on this theme.

Psalms 113:5 תהילים קי״ג:ה׳

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

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

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189 **מימינו אש דת למו**

Moshe, before blessing the tribes, describes the giving of the Torah: "From His right hand, a fiery law for them." The Torah comes from G-d's right.

Deuteronomy 33:2 דברים ל״ג:ב׳

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

190 **ושלחן . . הוא בצפון**

G-d tells Moshe where to set the Sanctuary's furnishings: "and the Table you shall place on the north side." The Table, standing for the sustenance G-d gives the world, is on the north, the left.

Exodus 26:35 שמות כ״ו:ל״ה

וְשַׂמְתָּ אֶת־הַשֻּׁלְחָן מִחוּץ לַפָּרֹכֶת וְאֶת־הַמְּנֹרָה נֹכַח הַשֻּׁלְחָן עַל צֶלַע הַמִּשְׁכָּן תֵּימָנָה וְהַשֻּׁלְחָן תִּתֵּן עַל־צֶלַע צָפוֹן׃

And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle to-

ward the south; and thou shalt put the table on the north side.

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KEHOT'S NOTE

ראה שמות כו, לה.

191 **גשמים . . יורדים בגבורה**

Rabbi Yochanan: rains are called "mighty" because they come down with might (gevurah). Here rain, the source of livelihood, is placed on the side of Gevurah.

Taanit 2a:8 תענית ב׳ א:ח׳

וְלִיתְנֵי ״מֵאֵימָתַי מַזְכִּירִים עַל הַגְּשָׁמִים״. מַאי ״גְּבוּרוֹת גְּשָׁמִים״? אָמַר רַבִּי יוֹחָנָן: מִפְּנֵי שֶׁיּוֹרְדִין בִּגְבוּרָה, שֶׁנֶּאֱמַר: ״עֹשֶׂה גְדֹלוֹת עַד אֵין חֵקֶר וְנִפְלָאוֹת עַד אֵין מִסְפָּר״, וּכְתִיב: ״הַנֹּתֵן מָטָר עַל פְּנֵי הָאָרֶץ וְשֹׁלֵחַ מַיִם עַל פְּנֵי חוּצוֹת״.

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

KEHOT'S NOTE

תענית ב, א.

192 **שמאלו תחת לראשי וימינו תחבקני**

The bride, longing for her beloved, says: "His left hand is under my head, and his right hand embraces me." The verse the text cites for the left drawing blessing inward.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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193 **השמים כסאי**

G-d says through Isaiah, "The heavens are My throne and the earth is the stool of My feet." The Written Torah is the "throne," on which the hands rest; the Oral Torah is the "stool of My feet."

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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

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194 **דנעוץ סופן**

"Their end is wedged in their beginning." Though the Oral Torah is lower, the highest is bound up in it.

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

195 **שמים אש ומים**

Rav: shamayim is esh and mayim, fire and water; the Holy One, blessed be He, mixed them together and made the heavens from them. Here fire and water are the left and the right.

Bereshit Rabbah 4:7 בראשית רבה ד׳:ז׳

ויקרא אלקים לרקיע שמים רב אמר אש ומים רבי אבא בר כהנא אמר משום רב נטל הקדוש ברוך הוא אש ומים ופתכן זה בזה ומהן נעשו שמים ד״א שמים כתיב שהן שמים מעשיהן של בריות אם זכו והגידו שמים צדקו ואם לאו יגלו שמים עונו ד״א שמים שהבריות משתוממים עליהן לאמר של מה הן של אש הן של מים הן אתמהא ר׳ פנחס בשם רבי לוי אמר הוא אתא וקם עליו (תהלים קד) המקרה במים עליותיו הוי של מים הן סמים מה סמים הללו מהן ירוקין ומהם אדומים מהם שחורים …

"G-d called the firmament heavens. It was evening and it was morning, a second day" (Genesis 1:8). "G-d called the firmament heavens [shamayim]" - Rav said: [The word indicates] fire [esh] and water [mayim]. Rabbi Abba bar Kahana said in the name of Rav: The Holy One blessed be He took fire and water and integrated them with one another, and from them the heavens were made. Alternatively, shamim is written, as they assess [shamim] the actions of the people. If they merit, "the heavens declare his righteousness" (Psalms 97:6); …

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KEHOT'S NOTE

ב״ר ד, ז.

PARAGRAPH 21

196 **לכל אשר יקראוהו באמת**

David's "to all who call upon Him in truth," the verse with which the third section began, now taken up again.

Psalms 145:18 תהילים קמ״ה:י״ח

קָרוֹב ה׳ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת׃

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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197 **ואין אמת אלא תורה**

"And there is no truth but Torah." Calling upon G-d in truth means through Torah.

Jerusalem Talmud Rosh Hashanah 3:8:2 תלמוד ירושלמי ראש השנה ג׳:ח׳:ב׳

… אִימָתַי שֶׁיִּשְׂרָאֵל מַשְׁלִיכִין דִּבְרֵי תוֹרָה לָאָרֶץ הַמַּלְכוּת הָרְשָׁעָה הַזֹּאת גּוֹזֶרֶת וּמַצְלַחַת. מַה טַעַם. וְתַשְׁלֵךְ אֱמֶת אַרְצָה וְעָשְׂתָה וְהִצְלִיחָה. וְאֵין אֱמֶת אֶלָּא תוֹרָה. הֵיךְ מָה דְאַתְּ אָמַר אֱמֶת קְנֵה וְאַל תִּמְכּוֹר חָכְמָה וּמוּסָר וּבִינָה. אָמַר רִבִּי יוּדָה בַּר פָּזִי. זָנַח יִשְׂרָאֵל טוֹב אוֹיֵב יִרְדְּפוּ. וְאֵין טוֹב אֶלָּא תוֹרָה. הֵיךְ מָה דְאַתְּ אָמַר כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ.

HALAKHAH: Rebbi Joshua ben Levi said, Amaleq was a sorcerer. What did he do? He put people up on their birthday, implying that no man easily falls on his birthday. What did

Moses do? He mixed planets. That is what is written, sun, moon stood in the sky, etc. And it is written, the abyss sounded, the elevated lifted his hands. Since the elevated lifted his hands, the abyss sounded. Samuel said, and the host will be given against the daily sacrifice by vice, the vice of the Torah. And ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

198 **לכן ארז"ל**

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

KEHOT'S NOTE

רפ"א דפאה.

199 **תלמוד תורה כנגד כולם**

After listing deeds whose fruits are enjoyed in this world and whose principal remains for the World to Come, the Mishnah ends, "and the study of Torah is equal to them all."

Mishnah Peah 1:1 משנה פאה א:א

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהֶרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

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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200 **בעל עסק מ"מ צריך לקבוע עתים**

The Alter Rebbe's laws of Torah study rule there that one who cannot become a scholar fulfils his obligation by setting fixed times for Torah by day and by night, and spends the rest of the day in business, supporting those who study day and night.

KEHOT'S NOTE

הל' ת"ת לאה"ז פ"ג, ה"ד.

PARAGRAPH 22

201 **ידך בעורף אויביך**

Yaakov blesses Yehudah: "Your hand shall be on the nape of your enemies," for he will subdue them. The opening of a discourse on conducting one's business with one's "back."

Genesis 49:8 בראשית מ"ט:ח'

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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202 **צדקה תרומם גוי**

"Tzedakah exalts a nation": in Proverbs, righteousness raises a people up; here charity raises all of a person's doings.

Proverbs 14:34 משלי י"ד:ל"ד

צְדָקָה תְרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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203 **סד"ה וארשתיך לי**

The end of that discourse explains "And I will betroth you to Me with righteousness" as charity, which brings redemption and redeems the soul, as Rabbi Elazar gave a coin to a poor man before praying.

KEHOT'S NOTE

לעיל פ' במדבר ט, א.

204 **וארשתיך לי**

G-d tells Israel through Hoshea, "And I will betroth you to Me forever ... with righteousness and with justice." The opening of the discourse whose end is cited.

Hosea 2:21 הושע ב':כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:

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

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205 **בכל נפשך**

Moshe commands Israel to love G-d "with all your heart and with all your soul." Nefesh, "soul," is read as will, given over through Torah and charity.

Deuteronomy 6:5 דברים ו':ה'

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

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

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206 **ישראל . . כי שרית עם אלקים**

The angel who wrestled with Yaakov tells him: "Your name shall no longer be Yaakov but Israel, for you have striven with Elokim and with men, and prevailed." Israel is one who overcomes the animal soul, which comes from Elokim.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast

prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

207 **ראשית תבואתה**

Rabbi Berechiah: heaven and earth were created only in the merit of Israel, for "In the beginning" refers to Israel, as it says, "Israel is holy to Havayah, the first of His produce."

Vayikra Rabbah 36:4 ויקרא רבה ל"ו:ד

208 **תבואת ה'**

The Zohar on Vayechi says that on Pesach the world is judged for the grain (tevuah) by the judgment of the hei; a bracketed variant there adds that tevu'asah is written with a hei, alluding to the first hei of the Holy Name. The maamar itself connects the hei with the final hei, Malchus.

Zohar, Vayechi 33:347–34:356 ספר הזהר, ויחי ל"ג:שמ"ז-ל"ד:שנ"ו

209 **משפטים פל"א ויקהל פמ"ט . . וישלח ר"פ פ"א . . בשלח ס"פ כ"ד**

The note says that the wording of these Midrashim is copied out in Or HaTorah on Pinchas and in Or HaTorah on Nach, on the verse "Israel is holy."

KEHOT'S NOTE

הלשונות נעתקו באוה"ת פ' פנחס ע' א'כא. ובנ"ך-א עה"פ ע' שכב ואילך.

210 **ועיין בספר הגלגולים פט"ו**

The note says that the passage of Sefer HaGilgulim cited here, on Adam as the challah and terumah of the world, is explained there.

KEHOT'S NOTE

נתבאר באוה"ת בראשית כרך-ז דף תתשעד, א.

211 **שאדה"ר היה חלתו ותרומתו של עולם**

Adam was the completion of the challah of the world, and challah is called terumah. Adam was the portion set apart and lifted up from all creation.

Bereshit Rabbah 14:1 בראשית רבה י"ד:א

וייצר ה' אלקים. כתיב (משלי כט): מלך במשפט יעמיד ארץ וגו'. מלך - זה מלכי המלכים הקב"ה. במשפט יעמיד ארץ, שברא את העולם בדין, שנאמר: בראשית ברא אלקים. (שם) ואיש תרומות יהרסנה - זה אדם הראשון, שהיה גמר חלתו של עולם. ונקראת חלה תרומה, שנאמר (במדבר טו): ראשית עריסותיכם וגו'. אמר רבי יוסי בן קצרתה: כאשה הזאת שהיא משקשקת עיסתה במים, והגבהת חלתה מבנתיים, כך בתחלה: ואד יעלה מן הארץ וגו' ואחר כך: וייצר ה' אלקים וגו':

"The L-rd G-d formed the man of dirt from the ground and He breathed into his nostrils the breath of life, and man became a living soul" (Genesis 2:7). "The L-rd G-d formed" – it is written: "A king will uphold the land with justice [but a man of terumot destroys it]" (Proverbs 29:4). "A king" – this is the King of kings, the Holy One blessed be He. "Will uphold the land with justice" – as He created the world with [the attribute of] justice, as it is stated: …

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212 **וירם קרן לעמו**

The psalm closes: G-d "has raised up a horn for His people," lifting them in glory. The Midrash at the start of Bamidbar links it to the counting of Israel.

Psalms 148:14 תהילים קמ"ח:י"ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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213 **שאו כו' לגולגלתם**

G-d commands Moshe to count Israel: "Lift up the head of all the congregation of the children of Israel … by their polls." The census, read as a raising of Israel.

Numbers 1:2 במדבר א':ב'

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

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

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214 **כי אתה נרי**

David's song of thanks: "For You are my lamp, Havayah." The opening of a discourse that explains "I will exalt You."

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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215 **סלסלה ותרוממך**

Shlomo says of wisdom, "Extol her, and she will exalt you." Another verse of "raising," the root of terumah.

Proverbs 4:8 משלי ד':ח'

סַלְסְלֶהָּ וּתְרוֹמְמֶךָּ תְּכַבֵּדֶךָּ כִּי תְחַבְּקֶנָּה׃

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

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216 **ואתה הרם את מטך**

G-d tells Moshe at the sea, "And you, lift up your staff," to split it. Another verse of lifting up, explained elsewhere.

Exodus 14:16 שמות י"ד:ט"ז

וְאַתָּה הָרֵם אֶת־מַטְּךָ וּנְטֵה אֶת־יָדְךָ עַל־הַיָּם וּבְקָעֵהוּ וְיָבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה׃

And lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.

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217 The Talmud cites "Israel is holy to Havayah, the first of His produce" in its discussion of betrothal with terumah, showing that the verse speaks of terumah.

Kiddushin 53a:15 קידושין נ"ג א:ט"ו

וַהֲרֵי תְּרוּמָה, דִּכְתִיב: "קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתֹה", וּתְנַן: הַמְקַדֵּשׁ בִּתְרוּמָה – מְקוּדֶּשֶׁת! הָהוּא בְּיִשְׂרָאֵל כְּתִיב.

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

218 **קדש ישראל**

The Midrash says that our forefathers in Egypt were the terumah of the Holy One, blessed be He, as it says, "Israel is holy to Havayah," and they were among the graves, like terumah in a place of impurity.

Shemot Rabbah 15:5 שמות רבה ט"ו:ה'

... לטמא את עצמי אי אפשר, ולהניח תרומתי אי אפשר, מוטב לי לטמא את עצמי פעם אחת, וחוזר ומטהר ולא אאבד את תרומתי. כך אבותינו היו תרומתו של הקדוש ברוך הוא, שנאמר (ירמיה ב, ג): קדש ישראל לה' וגו', היו בין הקברות, שנאמר (שמות יב, ל): כי אין בית אשר אין שם מת. ואומר (במדבר לג, ד): ומצרים מקברים. אמר הקדוש ברוך הוא: היאך אני גואלן? להניחן אי אפשר, מוטב לירד ולהצילן, שנאמר (שמות ג, ח): וארד להצילו מיד מצרים, כשהוציא, קרא לאהרן וטהר אותו, שנאמר (ויקרא טז, לג): וכפר ...

"The L-rd spoke to Moses and to Aaron in the land of Egypt, saying" (Exodus 12:1). "In the land of Egypt" - why does it not say: "In Egypt"? Rabbi Ḥanina said: The Holy One blessed be He said: It is written in the Torah: "You shall stand outside" (Deuteronomy 24:11). I, too, will do so - "in the land of Egypt," but not in Egypt. Likewise, Moses said: "As I leave the city" (Exodus 9:29). Rabbi Shimon said: Great is the love for Israel, as the Holy One blessed ...

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219 **קדש ישראל**

Rabbi Chiya taught: "there is no 'holy' but Israel," as it says, "Israel is holy to Havayah."

Bereshit Rabbah 81:1 בראשית רבה פ"א:א'

ויאמר אלקים אל יעקב קום עלה וגו' - (משלי כ) מוקש אדם ילע קודש ואחר נדרים לבקר תבא מארה לאדם, שהוא אוכל קדשים בלועו. תני ר' חייא: תבוא מארה לאדם, שהוא נהנה מן ההקדש, ואין הקדש אלא ישראל, שנאמר (ירמיה ב): קודש ישראל לה' וגו' . ואחר נדרים לבקר אמר רבי ינאי איחר אדם את נדרו, נתבקרה פנקסו ויאמר אלקים אל יעקב קום עלה ביתאל וגו':

"G-d said to Jacob: Arise, ascend to Beit El, and settle there, and make there an altar to the G-d who appeared to you when you fled from Esau your brother" (Genesis 35:1). "G-d said to Jacob: Arise, ascend..." "It is a snare for a person to spout [yala] sanctity [kodesh]; scrutiny must follow vows" (Proverbs 20:25) - may a curse come upon one who eats consecrated items [kodashim] in his throat [belo'o]. Rabbi Ḥiyya taught: May a curse come upon a person who benefits from consecrated items. Consecrated items ...

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220 **קדש ישראל**

The Zohar on Emor: Israel have a portion from the side of Kodesh, as it says, "Israel is holy to Havayah."

Zohar, Emor 24:104–111 ספר הזהר, אמור כ"ד:ק"ד-ק"י"א

THESE ARE THE SET FEASTS OF THE L-RD. R. Simeon said: 'They are from the L-rd (TETRAGRAMMATON), because He is the link between those (grades) above and those below, all being united through Him. Why? Because just as the King inherits the Father and Mother and is attached to their holiness, so all those that are attached to the King are to be invited to that supernal place called "holiness" in order that they mav all be united. Hence they are called first "set feasts of the L-rd", and then ...

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221 **קדש ישראל**

The Zohar on Emor: the King is called Kodesh when He receives from the place called Kodesh, as it says, "Israel is holy to Havayah."

Zohar, Emor 38:202–40:226 ספר הזהר, אמור ל"ח:ר"ב-מ':רכ"ו

This is the purpose which these blasts should serve, being accompanied by repentance before G-d. Thus when Israel produce the blasts of the shofar with proper devotion, the supernal Shofar returns and crowns Jacob so that all is properly arranged. Another throne is set up and joy is universally diffused and G-d has mercy on the world. Happy are Israel who know how to divert their Master from justice to mercy and to be the instruments for establishing all worlds. Corresponding to the three series of blasts three books are ...

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222 **קדש ישראל**

Rabbi Abba: fortunate are Israel, whom the Holy One, blessed be He, called not "like holy" but truly "holy," as it says, "Israel is holy to Havayah"; therefore "all who devour him shall incur guilt."

Zohar, Mishpatim 20:511–21:519 ספר הזהר, משפטים כ':תקי"א-כ"א:תקי"ט

And therefore they become worthy to be known as "brethren of the Holy One", as it is written: "For my brethren and companions' sake, I will now say, Peace be within thee" (Ps. 122, 9). Later they were called."holiness" (Jer. Ibid.), and not merely "men of holiness". We have been taught that because Israel is designated "holiness" no one is allowed to apply to his neighbour an insulting epithet or to bestow upon him a degrading nickname. The punishment for such an offence is indeed great. It is written: "Keep ...

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223 **קדש ישראל**

The Zohar on Mishpatim: in the future the kernel will come before the shell, as it says, "Israel is holy to

> **Havayah, the first of His produce," and "all who devour him shall incur guilt."**

Zohar, Mishpatim 3:264–275ספר הזהר, משפטים ג:רס"ד-ער"ה

The text continues: "Build thou the walls of Jerusalem." But has He then not built them already? Indeed, did He not begin to raise them at the time when He first began to be occupied with the building of the Temple? And if He has not built the walls, what need to say that He has not built the Temple? However, the Holy One, blessed be He, acts not as men. When human beings built the sanctuary here below, they first built the city walls for protection and then the …

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224 **קדש ישראל**

> **The Zohar on Mishpatim likens Israel to the five kinds of grain, "Israel is holy to Havayah, the first of His produce," with a hei, to be sifted from the chaff when they leave exile.**

Zohar, Mishpatim 18:485–19:494ספר הזהר, משפטים י"ח:תפ"ה-י"ט:תצ"ד

225 **קדש ישראל**

> **The Zohar on Mishpatim: Israel are called "holy to Havayah, the first of His produce," like the first-fruits brought to the house of Havayah.**

Zohar, Mishpatim 20:500–502ספר הזהר, משפטים כ:תק"-תקכ"ב

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

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226 **נאדר בקדש**

> **From the Song at the Sea: "Who is like You, glorious in holiness?" The Zohar on Beshalach reads it with the supernal power called Kodesh.**

Exodus 15:11שמות ט"ו:י"א

מִי־כָמֹכָה בָּאֵלִם ה' מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא׃

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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227 **נאדר בקדש**

> **The Zohar on Beshalach: "glorious in holiness," in that supernal power called Kodesh.**

Zohar, Beshalach 23:316–326ספר הזהר, בשלח כ"ג:שט"ז-שכ"ו

Israel clings to the main body of the tree, and when its time comes to be dominant it endeavours to protect the branches and to give peace to all. This is also symbolized by the seventy oxen offered on the feast of Tabernacles. Therefore it says: "Who is like unto thee among the gods (elim), O L-rd?"; elim in the sense of "trees", as in the passage, "for ye shall be ashamed of the elim (terebinths) which ye desired" (Isa. 1, 29). "Who among these is like unto Thee, Who …

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228 **וכד נהיר דא חכמה עילאה חכמה דשלמה נהיר**

> **The Zohar on Ha'azinu: Israel are called Kodesh, therefore "all who devour him shall incur guilt"; the supernal Chochmah is called Kodesh, and when it shines, the wisdom of Shlomo shines.**

Zohar, Ha'Azinu 6:202–9:211ספר הזהר, האזינו ו:ר"ב-ט:ריי"א

R. Jose said: 'G-d first called Israel "holy", as it is written, "For thou art a holy people", etc. (Deut. 14, 2). Then He called them "holiness", as it is written, "Israel is holiness (kodesh) to the L-rd, the firstfruits… 1The last 16 lines of the Hebrew text do not appear in our translation.in that through them all the divine adornments are not in their proper condition.'

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229 **קדש תתאה**

> **The Zohar on Korach: the upper Kodesh is known, and the lower Kodesh is the wisdom of Shlomo, which prepares its hosts to be crowned at the festivals.**

Zohar, Korach 1:5–4:15ספר הזהר, קרח א:ה'-ד:ט"ו

Korah quarrelled with peace, and he who quarrels with peace quarrels with the Holy Name, because the Holy Name is called peace. R. Jose said: 'The Torah is also peace, as it is written: "And all her paths are peace" (Prov. 3, 17). Korah tried to upset peace on high and below, and therefore he was punished both on high and below.' AND THEY ROSE UP BEFORE MOSES, ETC. R. Simeon said: 'The earthly kingdom is on the pattern of the heavenly kingdom. All those supernal Crowns to which the …

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230 **מה ההוא קדש**

> **The Zohar on Pekudei: Kodesh is the supernal secret above all levels and has another Kodesh below it; so Israel are Kodesh, as it says, "Israel is holy to Havayah," and they give another Kodesh, their ransom, which is counted.**

Zohar, Pekudei 14:88–96ספר הזהר, פקודי י"ד:פ"ח-צ"ו

But there is a recondite meaning here. Observe that all beings of this world are known in the upper world, either to one side or to the other side. Those of the side of holiness are known to that side, whose watchful providence is ever towards them. Similarly those belonging to the side of defilement are known to that side, being under its continuous care. Now, when a man is under the care of the side of holiness, the "other side" will never come near him and is powerless to …

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231 **The Zohar on Terumah says that the mitzvah, the Mishnah, is called a "lamp" when it receives from between the two arms, and that the Torah was given from the right,**

though the left is included in it. The text points to it for Torah and charity as right and left.

Zohar, Terumah 74:734–76:742-ספר הזהר, תרומה ע"ד:תשל"ד ע"ו:תשמ"ב

This light is included in the two hundred and seven worlds which are concealed in the region of that light, and is spread throughout all of them. These worlds are under the hidden supernal Throne. There are three hundred and ten of them: two hundred and seven belong to the Right Hand and one hundred and three to the Left Hand. These are the worlds which are always prepared by the Holy One for the righteous, and from them spread treasures of precious things, which are stored away for the ...

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232 Kehot's note points to Numbers 2 for these words.

Numbers 2-במדבר ב'

PARAGRAPH 23

233 **צאינה וראינה**

The daughters of Zion are called, "Go forth and see King Shlomo in the crown his mother crowned him with on his wedding day." The opening of a discourse on how Israel sanctify G-d's Name.

Song of Songs 3:11-שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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234 **כי כארץ תוציא צמחה**

Isaiah: as the earth brings forth its growth and a garden its seeds, so G-d will make righteousness and praise sprout before the nations. The opening of a discourse on the soul's descent as a sowing for growth.

Isaiah 61:11-ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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235 **בשלח פרעה**

"And it came to pass, when Pharaoh sent out the people," G-d did not lead them by way of the Philistines. The opening of a further discourse on sowing and growth.

Exodus 13:17-שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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236 **כל אוכליו יאשמו**

"All who devour him shall incur guilt": in Jeremiah, whoever harms Israel is guilty like one who eats sacred first-fruits. Read here of one who "devours" the Israel within himself.

Jeremiah 2:3-ירמיהו ב':ג'

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא 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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237 **טורף נפשו באפו**

The Zohar on Tetzaveh: one who in his anger uproots his holy soul and lets a strange god dwell in its place is the one who "tears his soul in his anger."

Zohar, Tetzaveh 5:48–6:55-ספר הזהר, תצוה ה':מ"ח-ו':נ"ה

But one who in his ire cares nothing for the welfare of his soul, uprooting it and letting it be replaced by the impure domination, such a man is a rebel against his L-rd, one with whom we should shun contact of any kind, for he is one who, as it is written, "teareth his soul in his anger" (Job 18, 4)- he tears and uproots his soul in his heedless rage, and allows a "strange god" to usurp its place within him and to take possession of him in ...

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238 **טורף נפשו באפו**

Bildad rebukes Job: "You who tear your soul in your anger." Applied to anger that drives away the soul's light.

Job 18:4-איוב י"ח:ד'

טֹרֵף נַפְשׁוֹ בְּאַפּוֹ הַלְמַעַנְךָ תֵּעָזֵב אֶרֶץ וְיֶעְתַּק־צוּר מִמְּקֹמוֹ׃

Thou that tearest thyself in thine anger, Shall the earth be forsaken for thee? Or shall the rock be removed out of its place? .

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239 **ואנשי קדש תהיון לי ובשר בשדה טרפה לא תאכלו**

G-d commands, "And you shall be holy men to Me, and flesh torn (terefah) in the field you shall not eat." Cited with the Zohar on Mishpatim, beside "he tears his soul in his anger."

Exodus 22:30-שמות כ"ב:ל'

וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ לַכֶּלֶב תַּשְׁלִכוּן אֹתוֹ׃

And ye shall be holy men unto Me; therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

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240 **ואנשי קדש תהיון לי ובשר בשדה טרפה לא תאכלו**

The Zohar on Mishpatim derives "And you shall be holy men to Me" from "Israel is holy to Havayah, the first of His produce," and contrasts "holy" with the flesh that is torn.

Zohar, Mishpatim 20:502–511 ספר הזהר, משפטים כ׃תקי״ב-תקי״א

Once when R. Isaac was studying with R. Simeon, he asked him: 'What is the meaning of the last part of the verse quoted above (Jer. 2, 3): "Israel is holiness to the L-rd, all that devour him shall be guilty" (ye'shamu, will bear their guilt, i.e. will be punished)?'

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

241 **לא יגורך רע**

David says to G-d, "You are not a G-d who desires wickedness; evil shall not dwell with You." Applied to lust, which drives away the soul's light.

Psalms 5:5 תהילים ה׃ה׳

כִּי לֹא אֵל־חָפֵץ־רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע׃

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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242 **נבלע ישראל**

Hoshea laments, "Israel is swallowed up," lost among the nations. Read as the Israel within a person swallowed by the seven bad traits.

Hosea 8:8 הושע ח׃ח׳

נִבְלַע יִשְׂרָאֵל עַתָּה הָיוּ בַגּוֹיִם כִּכְלִי אֵין־חֵפֶץ בּוֹ׃

Israel is swallowed up; now are they become among the nations as a vessel wherein is no value.

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243 **לב נשבר ונדכה אלקים לא תבזה**

David, after his sin, says that G-d's true offering is a broken spirit: "a broken and crushed heart, O G-d, You will not despise." The inner offering of one who has "devoured" his inner Israel.

Psalms 51:19 תהילים נ״א:י״ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה׃

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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244 **שמנת עבית כשית**

In Moshe's song Israel (Yeshurun) grew fat and kicked: "You grew fat, you grew thick, you became gross (kasisa)," and forsook G-d. The maamar reads kasisa as "you covered," the physicality that covers the soul's light, and notes that it is written with a shin, whose three strokes recall the three Patriarchs.

Deuteronomy 32:15 דברים ל״ב:ט״ו

וַיִּשְׁמַן יְשֻׁרוּן וַיִּבְעָט שָׁמַנְתָּ עָבִיתָ כָּשִׂיתָ וַיִּטֹּשׁ אֱלוֹהַּ עָשָׂהוּ וַיְנַבֵּל צוּר יְשׁוּעָתוֹ׃

But Jeshurun waxed fat, and kicked— Thou didst wax fat, thou didst grow thick, thou didst become gross— And he forsook G-d who made him, And contemned the Rock of his salvation.

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PARAGRAPH 24

245 **א״ר אחא**

Rabbi Acha said: the merit of the Patriarchs endures forever, and we always mention it, saying, "For Havayah your G-d is a merciful G-d ... He will not forget the covenant of your fathers." This supports the merit of the three Patriarchs mentioned just before.

Vayikra Rabbah 36:6 ויקרא רבה ל״ו:ו׳

246 **שניך כעדר הרחלים**

The beloved praises his bride: "Your teeth are like a flock of ewes," all paired, none missing. The opening of a discourse the text points to.

Song of Songs 6:6 שיר השירים ו׃ו׳

שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכָּלָה אֵין בָּהֶם׃

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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247 **ואת אשר חטא מן הקדש ישלם ואת חמישיתו יוסף עליו**

The law of one who misuses sacred property: "he shall pay for what he sinned against the sacred, and add its fifth to it," and bring a ram as a guilt-offering. Read here as a lesson in teshuvah.

Leviticus 5:16 ויקרא ה׃ט״ז

וְאֵת אֲשֶׁר חָטָא מִן־הַקֹּדֶשׁ יְשַׁלֵּם וְאֶת־חֲמִישִׁתּוֹ יוֹסֵף עָלָיו וְנָתַן אֹתוֹ לַכֹּהֵן וְהַכֹּהֵן יְכַפֵּר עָלָיו בְּאֵיל הָאָשָׁם וְנִסְלַח לוֹ׃

And he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make atonement for him with the ram of the guilt-offering, and he shall be forgiven.

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PARAGRAPH 25

248 Rabbi Yoshiyah reads "he shall add its fifth to it" so that the principal and its fifth make five; the Gemara concludes that the fifth is added "from outside," a quarter of the principal.

Bava Metzia 54a:3 בבא מציעא נ״ד א׃ג׳

כְּתַנְיָא׳: "וְיָסַף חֲמִשָּׁתוֹ עָלָיו", שֶׁיִּהֵא הוּא וְחוּמְשׁוֹ חֲמִשָּׁה, דִּבְרֵי רַבִּי יִאשִׁיָּה. רַבִּי יוֹנָתָן אוֹמֵר: חֲמִישִׁיתוֹ חוּמְשׁוֹ שֶׁל קֶרֶן.

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

249 אחד מארבעה מן הקרן עד שיהיה הוא וחומשו חמשה

Among the laws of misusing sacred property, the Rambam rules that one who benefits from the added fifth must add a fifth to it too, and recalls that the fifth is one part to the principal's four, so that together they make five. The maamar builds its four levels and a fifth above them on this measure. (Kehot: Hilchos Arachin 8:5)

Mishneh Torah, Trespass 1:5 משנה תורה, הלכות מעילה א:ה

הֲבִיא מְעִילָתוֹ עַד שֶׁלֹּא הֵבִיא אֲשָׁמוֹ לֹא יָצָא. נִסְתַּפֵּק לוֹ אִם מָעַל אוֹ לֹא מָעַל פָּטוּר מִן הַתַּשְׁלוּמִין וּמִן הַקָּרְבָּן. וְהַחֹמֶשׁ הֲרֵי הוּא כִּתְחִלַּת הַהֶקְדֵּשׁ וְאִם נָהֲנָה בּוֹ מוֹסִיף חֹמֶשׁ עַל הַחֹמֶשׁ. וּכְבָר בֵּאַרְנוּ כַּמָּה פְּעָמִים שֶׁהַחֹמֶשׁ אֶחָד מֵאַרְבָּעָה מִן הַקֶּרֶן עַד שֶׁיִּהְיֶה הוּא וְחָמְשׁוֹ חֲמִשָּׁה:

Torat Emet 363 (Public Domain)

250 ומספר את רובע ישראל

Bilam, sent to curse Israel, blesses them instead: "Who can count the dust of Yaakov, or number the fourth part (rova) of Israel?" The opening of a discourse on the four levels of Israel.

Numbers 23:10 במדבר כ"ג:י

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

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

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251 ולכבודי בראתיו יצרתיו אף עשיתיו

G-d says through Isaiah of those called by His Name, "For My glory I created him, I formed him, also I made him." Three levels, thought, speech and action, and the af, "also," adds a fourth.

Isaiah 43:7 ישעיהו מ"ג:ז

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עָשִׂיתִיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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PARAGRAPH 26

252 קדש ישראל להוי'

"Israel is holy to Havayah," G-d's words through Jeremiah. The four levels of Israel correspond to the four letters of the Name.

Jeremiah 2:3 ירמיהו ב':ג

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתֹה כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא 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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253 תשובה תשוב ה'

The Raaya Mehemna: one who returns in teshuvah restores the hei to the vav and completes the Name; this is teshuvah, "the hei shall return."

Zohar, Nasso 3:17–4:24 ספר הזוהר, נשא ג':י"ז-ד':כ"ד

254 ממעמקים קראתיך

A song of ascents: "From the depths I have called You, Havayah," from a deep pit and from the depth of the heart. The depth of the heart from which teshuvah comes.

Psalms 130:1 תהילים ק"ל:א

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה':

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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PARAGRAPH 27

255 ונקי רעוא דכל רעוין

The Idra Rabba speaks of the "Will of wills," revealed in the forehead of the supernal Head, opposite which is the will of Z'eir Anpin.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. רפח, ב.

256 בשי"ן — וע'

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

KEHOT'S NOTE

ראה לעיל בהוספות יח, ב השמטה.

257 ואת אשר חטא מן הקדש

The words here quote Leviticus 5:16; the passage is shown below.

Leviticus 5:16 ויקרא ה':ט"ז

וְאֵת אֲשֶׁר חָטָא מִן־הַקֹּדֶשׁ יְשַׁלֵּם וְאֶת־חֲמִישִׁתוֹ יוֹסֵף עָלָיו וְנָתַן אֹתוֹ לַכֹּהֵן וְהַכֹּהֵן יְכַפֵּר עָלָיו בְּאֵיל הָאָשָׁם וְנִסְלַח לוֹ:

And he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make atonement for him with the ram of the guilt-offering, and he shall be forgiven.

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KEHOT'S NOTE

ויקרא ה, טז.

258 בב"מ פרק הזהב

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

KEHOT'S NOTE

נד, א.

259 ובהרמב"ם הל' מעילה

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

KEHOT'S NOTE

ציל פ"ח מהל' ערכין ה"ה.

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

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PARAGRAPH 28

267 **וכפר על הקדש**

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

KEHOT'S NOTE

שם טז, טז.

268 **וכפר על הקדש**

Of the Kohen Gadol's service in the Holy of Holies on Yom Kippur: "And he shall atone for the Holy (Kodesh) because of the impurities of the children of Israel." Read as atonement drawn from the Holy of Holies, above Kodesh.

Leviticus 16:16 ויקרא ט"ז:ט"ז

וְכִפֶּר עַל־הַקֹּדֶשׁ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אִתָּם בְּתוֹךְ טֻמְאֹתָם׃

And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

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269 **יום שנתחייב בהי' תפלות**

A talk of the Rebbe that the note gives on Yom Kippur as the day with five prayers.

KEHOT'S NOTE

ראה לקו"ש-ד ע' 1154.

270 **וארבע הידות יהיה לכם**

Yosef tells the Egyptians in the famine: "You shall give a fifth to Pharaoh, and four parts shall be yours." The text points to the Arizal's explanation of this fifth.

Genesis 47:24 בראשית מ"ז:כ"ד

וְהָיָה בַּתְּבוּאֹת וּנְתַתֶּם חֲמִישִׁית לְפַרְעֹה וְאַרְבַּע הַיָּדֹת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וּלְאָכְלְכֶם וְלַאֲשֶׁר בְּבָתֵּיכֶם וְלֶאֱכֹל לְטַפְּכֶם׃

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

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271 **והחמישית לפרעה**

In the second chapter of the discourse "I am black," "you shall give a fifth to Pharaoh" is read as charity, a fifth of one's earnings, which brings par'oh, "uncovering," the revelation of the Infinite Light on the soul; the passage itself cites Etz Chaim, Sha'ar (Gate) 31, chapter 7.

KEHOT'S NOTE

וע' לקמן בשה"ש ד"ה שחורה אני פ"ב ונתתם חמישית ושם מד"ה להבין ענין הטעם למה שהאתעדל"ע. וש"נ. [כ].

260 **כמבואר במ"א ע"פ ומספר את רובע**

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

KEHOT'S NOTE

לעיל פ' בלק סט, ג ואילך. וראה לקו"ש-ד ע' 1075.

261 **ולכבודי בראתיו**

The words here quote Isaiah 43:7; the passage is shown below.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

262 **ואכל בחי' ישראל שלו**

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

KEHOT'S NOTE

ראה אוה"ת פנחס ע' אריב. ד"ה קדש ישראל תשמ"ז.

263 **תשובה תשוב ה'**

Kehot's note points to Zohar III, 122a for these words.

Zohar III, 122a זח"ג קכב, א

KEHOT'S NOTE

זח"ג קכב, א.

264 **ממעמקים קראתיך**

The words here quote Psalms 130:1; the passage is shown below.

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׃

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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KEHOT'S NOTE

תהלים קל, א.

265 **דאורייתא מחכי' נפקת**

The Zohar on Mishpatim: the Torah comes forth from Chochmah, from the place called Kodesh, and Chochmah comes forth from the place called Holy of Holies.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה ג"ה פה, א.

266 **לפני הוי' תטהרו**

Of Yom Kippur G-d tells Moshe: "on this day he shall atone for you, to purify you; from all your sins, before Havayah you shall be purified." Plainly "before Havayah" means in His presence; the maamar reads it as the level before, above, the Name Havayah.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

272 **צאינה וראינה**

"Go forth and see, daughters of Zion," King Shlomo in his wedding crown. The end of the explanation on this verse discusses the same theme.

Song of Songs 3:11 שיר השירים ג:יא

צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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

273 **והקול נשמע בית פרעה**

When Yosef made himself known to his brothers, "the voice was heard in Pharaoh's house." The verse on which the Zohar on Vayigash is cited.

Genesis 45:16 בראשית מ"ה:ט"ז

וְהַקֹּל נִשְׁמַע בֵּית פַּרְעֹה לֵאמֹר בָּאוּ אֲחֵי יוֹסֵף וַיִּיטַב בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עֲבָדָיו׃

And the report thereof was heard in Pharaoh's house, saying: 'Joseph's brethren are come'; and it pleased Pharaoh well, and his servants.

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274 **והקול נשמע בית פרעה**

The Zohar on Vayigash reads "the voice" as the Shechinah, and "Pharaoh's house" as the house from which all lights are uncovered and revealed.

Zohar, Vayigash 10:99–11:108 ספר הזהר, ויגש י:צ"ט-י"א:ק"ח

The prayer which the Holy One, blessed be He, accepts is that which is performed with earnestness and devotion and proper concentration of the mind on the unity of G-d.'

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

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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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